

## Esnoga Bet Emunah

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## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Ellul 21, 5778 – August 31/Sept 01, 2018	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>

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## Roll of Honor:

**This Commentary comes out weekly and on the festivals thanks to the great generosity of:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah  
His Honor Paqid Adon David ben Abraham  
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,  
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
Her Excellency Giberet Leah bat Sarah & beloved mother  
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 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 Shlomoh ben Abraham  
His Excellency Adon Ya'aqob ben David  
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](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

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**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray for HE Giberet Leah bat Sarah who is in much pain due to her excessive working hours. We pray that her boss agree to reduce her working hours per week as was the original understanding, amen ve amen!

We pray for H.E. Giberet Leah's mother who has developed a pain in her neck, and back, and seeing a doctor soon. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless the mother of Her Excellency Giberet Leah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya'aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya'aqob, amen ve amen!

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

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with 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!

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

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**Shabbat: "Az Yavdil" – Sabbath "Then set apart"**  
**&**  
**6<sup>th</sup> Sabbath of Nachamu (Consolation)**

Shabbat	Torah Reading:	Weekday Torah Reading:
אֶז יַבְדִּיל		Saturday Afternoon
"Az Yavdil"	Reader 1 – D'barim 4:41-43	Reader 1 – D'barim 6:4-9
"Then set apart"	Reader 2 – D'barim 4:44-46	Reader 2 – D'barim 6:10-12
"Entonces apartó"	Reader 3 – D'barim 4:47-49	Reader 3 – D'barim 6:13-15
D'barim (Deut.) 4:41 – 6:3	Reader 4 – D'barim 5:1-18	
Ashlamatah: Josh 20:7- 21:8	Reader 5 – D'barim 5:19-21	<b>Monday and Thursday Mornings</b>
Special: Is. 60:1-22	Reader 6 – D'barim 5:22-24	Reader 1 – D'barim 6:4-9
Psalms: 112:1- 113:9	Reader 7 – D'barim 5:25 – 6:3	Reader 2 – D'barim 6:10-12
	Maftir: D'barim 6:1-3	Reader 3 – D'barim 6:13-15
Mk 14:1-2: Luke 22:1-2; James 1:13-15	Josh 20:7- 21:8 Isaiah 60:1-33	

**Contents of the Torah Seder**

- Moses Assigns 3 Cities of Refuge East of Jordan – Deut. 4:41-43
- Title, Time and Place of Moses' Second Discourse – Deut. 4:44-49
- On the Revelation of Horeb – Deut. 5:1-5
- The First Word – Deut. 5:6
- The Second Word – Deut. 5:7-10
- The Third Word – Deut. 5:11
- The Fourth Word – Deut. 5:12-15
- The Fifth Word – Deut. 5:16
- The Sixth, Seventh, Eighth, and Ninth Word – Deut. 5:17
- The Tenth Word – Deut. 5:18
- The Manner in which the Decalogue was Delivered – Deut. 5:19-30
- Conclusion of the Second Discourse – Deut. 6:1-3

**Rashi & Targum Pseudo Jonathan  
for: D'barim (Deuteronomy) 4:41 – 6:3**

Rashi	Targum Pseudo Jonathan
41. <b>Then Moses decided to separate</b> three cities on the side of the Jordan towards the sunrise,	41. And now, behold, <b>Mosheh set apart</b> three cities beyond the Jordan toward the sunrise,
42. so that a murderer might flee there, he who murders his fellow man unintentionally, but did not hate him in time past, that he may flee to one of these cities, so that he might live:	42. that the manslayer who had killed his neighbor without intention, not having hated him yesterday or before, may flee, and escape into one of those cities, and be spared alive.
43. Bezer in the desert, in the plain country of the Reubenites, Ramoth in Gilead of the Gadites, and Golan	43. Kevatin in the wilderness, in the plain country, for the tribe of Reuben, and Ramatha in Gilead for the tribe

Rashi	Targum Pseudo Jonathan
in the Bashan of the Menassites.	of Gad, and Dabera in Mathnan for the tribe of Menasheh.
44. And this is the teaching which Moses set before the children of Israel:	44. This is the declaration of the Law which Mosheh set in order before the sons of Israel
45. These are the testimonies, statutes and ordinances, which Moses spoke to the children of Israel when they went out of Egypt,	45. and the statutes and judgments which Mosheh spoke with the sons of Israel at the time when they had come out of Mizraim.
46. on the side of the Jordan in the valley, opposite Beth Peor, in the land of Sihon, king of the Amorites, who dwelt in Heshbon, whom Moses and the children of Israel smote, after they went out of Egypt.	46. And Mosheh delivered them beyond Jordan over against Beth Peor, in the land of Sihon king of the Amoraee, who dwelt in Heshbon, whom Mosheh and the sons of Israel smote when they had come out of Mizraim.
47. And they possessed his land and the land of Og, king of the Bashan, the two kings of the Amorites, who were on the side of the Jordan, towards the sunrise,	47. And they took possession of his land and the land of Og, king of Mathnan, the two kings of the Amoraee, who were beyond the Jordan, eastward,
48. from Aroer, which is by the bank of the river Arnon, to Mount Sion, which is Hermon,	48. from Aroer on the bank of the river Arnon to the mountain of Saion, which is the Snowy Mount;
49. and all the plain across the Jordan eastward as far as the sea of the plain, under the waterfalls of the hill.	49. and all the plain beyond Jordan, eastward, unto the sea that is in the plain under the spring of the heights.
1. And Moses called all Israel and said to them, "Hear, O Israel, the statutes and ordinances which I speak in your ears this day, and learn them, and observe [them] to do them.	1. And Mosheh called all Israel, and said to them: Hear, Israel, the statutes and judgments that I speak before you this day, to learn them, and observe to perform them.
2. The Lord our God made a covenant with us in Horeb.	2. The LORD our God confirmed a covenant with us in Horeb:
3. Not with our forefathers did the Lord make this covenant, but with us, we, all of whom are here alive today.	3. not with our fathers did the LORD confirm this covenant, but with us, who are all of us here this day alive and abiding.
4. Face to face, the Lord spoke with you at the mountain out of the midst of the fire:	4. Word to word did the LORD speak with you at the mountain from the midst of the fire.
5. (and I stood between the Lord and you at that time, to tell you the word of the Lord, for you were afraid of the fire, and you did not go up on the mountain) saying,	5. I stood between the Word of the LORD and you at that time, to declare to you the word of the LORD, because you were afraid before the voice of the Word of the LORD, which you heard from the midst of the fire; neither did you go up to the mountain while He said:
6. "I am the Lord your God, Who took you out of the land of Egypt, out of the house of bondage.	6. Sons of Israel, My people, I am the LORD your God, who made and led you out free from the land of Mizraim, from the house of the bondage of slaves.
7. You shall not have the gods of others in My presence.	7. Sons of Israel, My people, no other god will you have beside Me.
8. You shall not make for yourself a graven image, or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.	8. You will not make to you an image or the likeness of anything which is in the heavens above, or in the earth below, or in the waters under the earth:
9. You shall not prostrate yourself before them, nor	9. you will not worship them or do service before them;

Rashi	Targum Pseudo Jonathan
worship them, for I, the Lord your God, am a zealous God, visiting the iniquity of the fathers upon the sons, upon the third and the fourth generations of those who hate Me.	for I am the LORD your God, a jealous and avenging God, taking vengeance in jealousy; remembering the sins of wicked/lawless fathers upon rebellious children to the third generation and to the fourth of them that hate Me, when the children complete to sin after their fathers;
10. And [I] perform loving kindness to thousands [of generations] of those who love Me and to those who keep My commandments.	10. but keeping mercy and bounty for a thousand generations of the righteous/generous who love Me and keep My mandates and My laws.
11. You shall not take the name of the Lord, your God, in vain, for the Lord will not hold blameless anyone who takes His name in vain.	11. Sons of Israel, My people, no one of you will swear by the Name of the Word of the LORD your God in vain: for the LORD, in the day of the great judgment, will not acquit anyone who will swear by His Name in vain.
12. Keep the Sabbath day to sanctify it, as the Lord your God commanded you.	12. Sons of Israel, My people, observe the day of Sabbath, to sanctify it according to all that the LORD your God has commanded.
13. Six days may you work, and perform all your labor,	13. Six days you will labor and do all your work,
14. but the seventh day is a Sabbath to the Lord your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your ox, your donkey, any of your livestock, nor the stranger who is within your cities, in order that your manservant and your maidservant may rest like you.	14. but the seventh day (will be for) rest and quiet before the LORD your God; you will do no work, neither you, nor your sons, nor your daughters, nor your servants, nor your handmaids, nor your oxen, your asses, nor any of your cattle, nor your sojourners who are among you; that your servants and handmaids may have repose as well as you.
15. And you shall remember that you were a slave in the land of Egypt, and that the Lord your God took you out from there with a strong hand and with an outstretched arm; therefore, the Lord, your God, commanded you to observe the Sabbath day.	15. And remember that you were servants in the land of Mizraim, and that the LORD your God delivered and led you out with a strong hand and uplifted arm; therefore the LORD your God has commanded you to keep the Sabbath day.
16. Honor your father and your mother as the Lord your God commanded you, in order that your days be lengthened, and that it may go well with you on the land that the Lord, your God, is giving you.	16. Sons of Israel, My people, be every one mindful of the honor of his father and his mother, as the LORD your God has commanded you, that your days may be prolonged, and it may be well with you in the land which the LORD your God gives you.
17. You shall not murder. And you shall not commit adultery. And you shall not steal. And you shall not bear false witness against your neighbor.	17. Sons of Israel, My people, you will not murder, nor be companions or participators with those who do murder, nor will there be seen in the congregations of Israel (those who have part) with murderers; that your children may not arise after you, and teach their own to have part with murderers; for because of the guilt of murder the sword comes forth upon the world. Sons of Israel, My people, you will not be adulterers, nor companions of, or have part with, adulterers; neither will there be seen in the congregations of Israel (those who have part) with adulterers, and that your children may not arise after you, and teach theirs also to be with adulterers; for through the guilt of adulteries the plague comes forth upon the world.

Rashi	Targum Pseudo Jonathan
	<p>Sons of Israel, My people, you will not be thieves, nor be companions nor have fellowship with thieves, nor will there be seen in the congregations of Israel (those who have part) with thieves; for because of the guilt of robberies famine comes forth on the world.</p> <p>Sons of Isreal, My people, you will not bear false witness, nor be companions or have fellowship with the bearers of false testimony; neither will there be seen in the congregations of Israel those who (have part) with false witnesses; for because of the guilt of false witnesses the clouds arise, but the rain does not come down, and dearth comes on the world.</p>
<p>18. And you shall not covet your neighbor's wife, nor shall you desire your neighbor's house, his field, his manservant, his maidservant, his ox, his donkey, or anything that belongs to your neighbor.</p>	<p>18. Sons of Israel, My people, you will not be covetous, nor be companions or have fellowship with the covetous; neither will there be seen in the congregations of Israel any who (have part) with the covetous; that your children may not arise after you, and teach their own to be with the covetous. Nor let any one of you desire his neighbour's wife, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that belongs to his neighbour; for because of the guilt of covetousness the government (malkutha) seizes upon men's property to take it away, and bondage comes on the world.</p>
<p>19. The Lord spoke these words to your entire assembly at the mountain out of the midst of the fire, the cloud, and the opaque darkness, with a great voice, which did not cease. And He inscribed them on two stone tablets and gave them to me.</p>	<p>19. These words spoke the LORD with all your congregation at the mount, from the midst of the fiery cloud and tempest, with a great voice which was not limited; and the voice of the Word {Dibbera} was written upon two tables of marble, and He gave them unto me.</p>
<p>20. And it was, when you heard the voice from the midst of the darkness, and the mountain was burning with fire, that you approached me, all the heads of your tribes and your elders.</p>	<p>20. But when you had heard the voice of the Word {Dibbera} from the midst of the darkness, the mountain burning with fire, the chiefs of your tribes and your Sages drew near to me,</p>
<p>21. And you said, "Behold, the Lord, our God, has shown us His glory and His greatness, and we heard His voice from the midst of the fire; we saw this day that God speaks with man, yet [man] remains alive.</p>	<p>21. and said, Behold, the Word of the LORD our God has showed us His glorious Shekinah, and the greatness of His excellence, (His magnificence) and the voice of His Word have we heard out of the midst of the fire. This day have we seen that the LORD speaks with a man in whom is the Holy Spirit, and he remains alive.</p>
<p>22. So now, why should we die? For this great fire will consume us; if we continue to hear the voice of the Lord, our God, anymore, we will die.</p>	<p>22. But now why should we die? For this great fire will devour us; if we again hear the voice of the Word of the LORD our God, we will die.</p>
<p>23. For who is there of all flesh, who heard the voice of the living God speaking from the midst of the fire, as we have, and lived?</p>	<p>23. For who, of all the offspring of flesh, has heard the voice of the Word of the Living God speaking from amid the fire as we, and has lived?</p>
<p>24. You approach, and hear all that the Lord, our God, will say, and you speak to us all that the Lord, our God,</p>	<p>24. Go you near, and hear all that the LORD our God will say, and speak you with us all that the LORD our</p>

Rashi	Targum Pseudo Jonathan
will speak to you, <b>and we will hear and do.</b>	God will say to you, <b>and we will hearken and will do.</b>
25. And the Lord heard the sound of your words when you spoke to me, and the Lord said to me, "I have heard the sound of the words of this people that they have spoken to you; they have done well in all that they have spoken.	25. And the voice of your words was heard before the LORD when you spoke with me, and the LORD said to me, All the words of this people which they have spoken with you are heard before Me; all that they have said is good.
26. Would that their hearts be like this, to fear Me and to keep all My commandments all the days, that it might be well with them and with their children forever!	26. O that the disposition of their heart were perfect as this willingness is to fear Me and to keep all My commandments all days, that it may be well with them and with their children for ever!
27. Go say to them, 'Return to your tents.'	27. {Go, say to them: he has permitted you to join with your wives since you have been separated three days.}
28. But as for you, stand here with Me, and I will speak to you all the commandments, the statutes, and the ordinances which you will teach them, that they may do them in the land which I give them to possess.	28. Now therefore be separate from your wife, that with the orders above you may stand before Me, and I will speak with you the commandments, statutes, and judgments, which you will teach them to perform in the land that I give you to inherit.
29. Keep them to perform [them] as the Lord your God has commanded you; do not turn aside either to the right or to the left.	29. And now observe to do as the LORD your God has commanded you; decline not to the right hand or to the left.
30. In all the way which the Lord, your God, has commanded you, you shall go, in order that you may live and that it may be well with you, and so that you may prolong your days in the land you will possess.	30. Walk in all the way which the LORD your God commands you, that you may live and do well, and lengthen out days in the land you will inherit.
1. This is the commandment, the statutes, and the ordinances that the Lord, your God, commanded to teach you, to perform in the land into which you are about to pass, to possess it.	1. And this is the declaration of the commandments, the statutes, and the judgments which the LORD your God has commanded (me) to teach you to perform in the land to which you pass over to inherit;
2. In order that you fear the Lord, your God, to keep all His statutes and His commandments that I command you, you, your son, and your son's son, all the days of your life, and in order that your days may be lengthened.	2. that you may fear the LORD your God, and keep all His statutes and precepts which I command you; you, your son, and the son of your son, all the days of your life; and that you may prolong your days.
3. And you shall, [therefore,] hearken, O Israel, and be sure to perform, so that it will be good for you, and so that you may increase exceedingly, just as the Lord, the God of your fathers, spoke to you, a land flowing with milk and honey.	3. Hearken then, Israel, to keep and to do, that it may be well with you, and you may increase greatly, as the LORD God of your fathers has spoken to you, (that) He will give you a land whose fruits are rich as milk, and sweet as honey.

### Reading Assignment:

**The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 16: Deuteronomy – II – Faith & Optimism**

By: Rabbi Yitzchaq Behar Argueti

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 214-260.



## 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. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
  2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
  3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
  4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
  5. **Kelal u-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.
  6. **Ka-yoṣe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
  7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.
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### Rashi's Commentary for: D'barim (Deuteronomy) 4:41 – 6:3 .

**41 Then [Moses] decided to separate** Heb. אֶזְרָא יִבְדִּיל [The future form יִבְדִּיל instead of the past form יִבְדִּיל is to be explained]: Moses set his heart to hasten to [implement] the matter to separate them. And even though they were not to serve as cities of refuge until those of the land of Canaan would be separated, Moses said, "Any commandment that is possible to fulfill, I will fulfill" (Makkoth 10a).

**on the side of the Jordan towards the sunrise** On that side which is on the east of the Jordan.

**towards the sunrise** Heb. מִזְרְחָה שָׁמֶשׁ Because the word מִזְרְחָה is in the construct state, the "reish" is punctuated with a "chataf" (vocal "sh'va"), the meaning being, "the rising of the sun," i.e., the place of the sunrise.

**44 And this is the teaching** This one which he is about to set down after this chapter.

**45 These are the testimonies... which [Moses] spoke** They are the very same ones that he spoke when they went out of Egypt, and he taught it to them again in the plains of Moab.

**47 who were on the side of the Jordan** which is in the east, because the other side was in the west. [That means on the side opposite the western side.]

### Chapter 5

**3 Not with our forefathers** Alone did the Lord make [this covenant], but with us.

**4 Face to face** Rabbi Berechiah said, "So said Moses: 'Do not say that I am misleading you about something that does not exist, as an agent does, acting between the seller and the buyer, [because] behold, the seller Himself is speaking with you.'" (Pesikta Rabbathi).

**5 saying** This refers back to (verse 4), "the Lord spoke with you at the mountain out of the midst of the fire... saying, 'I am the Lord...,' and I stood between the Lord and you".

**7 in My presence** Heb. עַל־פְּנֵי, lit. before Me, i.e., wherever I am, and that is the entire world. Another explanation: As long as I exist [i.e., forever] (Mechilta). I have already explained the Ten Commandments (see Exodus 20:1-14).

**12 Keep [the Sabbath day]** But in the first set [of Ten Commandments] (in Exod. 20) it says: "Remember [the Sabbath day]!" The explanation is: Both of them ("Remember" and "Keep") were spoken simultaneously as one word and were heard simultaneously. (Mechilta 20:8)

**just as [the Lord your God] commanded you** Before the giving of the Torah, at Marah (Shab. 87b).

**15 And you shall remember that you were a slave...** God redeemed you on the condition that you will be His slave and keep His commandments.

**16 as the Lord your God commanded you** Also regarding the honoring of father and mother they were commanded at Marah, as it is said: (Exod. 15:25), "There He gave them a statute and an ordinance." (San. 56b)

**17 And you shall not commit adultery** Adultery applies only [to relations] with a married woman.

**18 nor shall you desire** Heb. וְלֹא תִתְאַוֶּה. [As the Targum [Onkelos] renders:] וְלֹא תִרְוֹג, "you shall not desire." This too is an expression of coveting (תְּחַמְדֶּה), just as "pleasant (נְחֻמָּד) to see" (Gen. 2:9), which the Targum [Onkelos] interprets as "desirable (דְּמִרְגָּג) to see."

**19 which did not cease** Heb. וְלֹא יָסַף, interpreted by the Targum [Onkelos]: וְלֹא פָּסַק "and it did not cease." [Because it is human nature that one is unable to utter all his words in one breath, but he must pause, whereas the characteristic of the Holy One, blessed is He, is not so. God did not pause, and since He did not pause, He did not have to resume,] for His voice is strong and exists continuously (San. 17a). Another explanation of וְלֹא יָסַף: He never again revealed Himself so publicly [as He did on Mount Sinai. Accordingly, we render: and He did not continue].

**24 And you speak to us** Heb. וְאַתָּה, a feminine form]-You weakened my strength as that of a female, for I was distressed regarding you, and you weakened me, since I saw that you were not anxious to approach God out of love. Would it not have been preferable for you to learn [directly] from the mouth of the Almighty God, rather than to learn from me?

## Ketubim: Psalm 112:1-10 & 113:1-9

Rashi	Targum
1. Hallelujah. Praiseworthy is the man who fears the Lord, who greatly desires His commandments.	1. Hallelujah! Happy is the man who fears the LORD; he takes great pleasure in His commandments.

Rashi	Targum
2. His seed will be mighty in the land, a generation of upright ones, which shall be blessed.	2. His children/disciples will be mighty in the Torah, he will be blessed in the generation of the upright.
3. Wealth and riches will be in his house, and his righteousness endures forever.	3. Luck and riches are in his house, and his merit endures forever.
4. <b>He shone a light in the darkness for the upright, [for He is] gracious and merciful and righteous.</b>	4. <b>Light dawns in darkness for the upright, gracious, and merciful, and righteous/generous.</b>
5. Good is the man who is gracious and lends, who conducts his affairs with moderation.	5. A good man pities the poor and lends money; he will support his words according to rule.
6. For he will never falter; for an everlasting memorial will the righteous man be.	6. For he will never be moved; the righteous/generous man is destined for eternal memory.
7. He will not fear bad news; his heart is steadfast, trusting in the Lord.	7. He will not fear news of disaster; his heart is firm, trusting in the word of the LORD.
8. His heart is steadfast, he will not fear until he sees in his adversaries.	8. His heart is steady, he will not be afraid, until he sees redemption in distress.
9. <b>He distributed, he gave to the needy; his charity endures forever, his horn will be raised with glory.</b>	9. <b>He scattered his wealth, gave it to the needy; his merit endures forever, his might will rise up in glory.</b>
10. A wicked man will see and become angry; he will gnash his teeth and melt; the desire of the wicked will be lost.	10. The wicked (lawless) man will see and be angry, he will grind his teeth at him and rot; the desire of the wicked (lawless) will perish.
1. Hallelujah! Praise, you servants of the Lord, praise the name of the Lord.	1. Hallelujah! Give praise, O servants of the LORD, praise the name of the LORD.
2. May the name of the Lord be blessed from now and to eternity.	2. May the name of the LORD be blessed, from now and forever.
3. From the rising of the sun until its setting, the name of the Lord is praised.	3. From the rising of the sun to its setting, the name of the LORD is praised.
4. The Lord is high over all nations; upon the heavens is His glory.	4. The LORD is high above all Gentiles, His glory is over the heavens.
5. Who is like the Lord, our God, Who dwells on high,	5. Who is like the LORD, our God, whose dwelling is lofty in situation?
6. Who lowers [His eyes] to look in the heavens and the earth?	6. Who lowers His eyes to look on the heavens and the earth.
7. He lifts the pauper up from the dust, from the dungheap He raises up the needy,	7. Who raises up the poor man from the dust; He will lift up the needy from the ash-heap.
8. To seat [him] with princes, with the princes of His people.	8. To make him dwell with the leaders, with the leaders of His people.
9. He seats the barren woman of the house as a happy mother of children. Hallelujah!	9. Who makes dwell the congregation of Israel, who is likened to a barren woman who sits beholding the men of her house, full of people, like a mother who rejoices over her sons.

## Rashi's Commentary for: Psalm 112:1-10 & 113:1-9

### Chapter 112

**2 a generation of upright ones** which will be blessed, will be his seed.

**4 He shone a light in the darkness** Heb. הזרה [the "kal" conjugation], like הזריח, [the "hiph'il" or causative conjugation]. Its midrashic interpretation is that He Himself, so to speak, becomes a light for them, as (above 27:1): "The Lord is my light and my salvation."

**5 Good is the man who is gracious, etc. who is gracious to the poor and lends [to] them, and is not strict, saying, "I cannot afford it," but [instead] his things, which he needs for himself, in food, drink, and clothing, he conducts with moderation and with a measure, and he spares his property.**

**7 his heart is steadfast** His heart is faithful to His Maker.

**8 His heart is steadfast** He leans on and trusts in the Holy One, blessed be He.

**10 A wicked man will see and become angry** Heb. ובעס, an expression of a verb in the past tense, equivalent to ויבעס [i.e., the "vav" converts the past tense to the future]. Therefore, it is vowelized half with a "kamatz" and half with a "patah," and the accent is at the end of the word.

### Chapter 113

**5 Who is like the Lord, our God** in heaven and earth, who dwells on high and lowers His eyes to see? מושיבי, להושיבי, מקימי, משפילי, מגביהי, all have a superfluous "yud."

**9 the barren woman of the house** Zion, which is like a barren woman He will seat her.

**as a happy mother of children** (Isa. 66:8): "that Zion both experienced birth pangs and bore her children."

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## Meditation from the Psalms

### Psalms 112:1 – 113:9

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

The preceding psalm, psalms chapter 111, concluded with the words, "The beginning of wisdom is the fear of HaShem" (verse 10). Psalms chapter 112 takes up that theme with the declaration, "Praiseworthy is the man who fears HaShem, and proceeds to describe that good fortune".<sup>1</sup>

The Midrash<sup>2</sup> observes that fear of G-d is so important that King Solomon, the wisest of all men, concluded two of his books with this very theme: Grace is false and beauty is vain, a G-d-fearing woman — she should be praised,<sup>3</sup> and the sum of matter, when all has been considered: fear G-d and keep His commandments, for that is man's whole duty.<sup>4</sup>

The initial letters of the stiches of this psalm follow the sequence of the Aleph-Beit, the Hebrew alphabet. This indicates that the hero of this psalm, the G-d-fearing man, painstakingly fulfills every dictate of the Torah from א,

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<sup>1</sup> Malbim

<sup>2</sup> Kohelet Rabbah

<sup>3</sup> Mishlei (Proverbs) 31:21

<sup>4</sup> Kohelet (Ecclesiastes) 12:13

the first letter, to נ, the last letter of the Law.<sup>5</sup>

Psalms chapter 112 contains an amazing perspective that is not often seen in our days.

***Tehillim (Psalms) 112:7*** *He shall not be afraid of evil tidings; his heart is steadfast, trusting in HaShem.*

I would like to share how HaShem runs his world so that we can all share the perspective of the psalmist.

## Turnaround

In today's world, the hand of HaShem is rarely 'seen'. HaShem is wearing the mask of 'nature' and 'science' so that His face is completely hidden by His mask. If we want to see the hand of HaShem, we must be prepared to study His Torah diligently. It is only in His written and oral Torah that we learn how to unmask him. Purim<sup>6</sup> is the festival where those who study Torah are sensitized into the unique art of seeing behind HaShem's mask. This study will help us to begin understanding How HaShem hides behind His mask, yet His wonders, His *nes nistarim* (hidden miracles) can still be discerned. In this process, we can 'unmask' HaShem and begin to understand why we have so much evil in the world. Megillat Esther details how, and why, HaShem hides. It also shows us the amazing secret of how to unmask HaShem and see how all the evil will be rectified and be revealed as beneficial.

Megillat Esther is a book which details the redemption of the Jewish people in a miraculous and yet hidden way.<sup>7</sup> The most amazing part of this redemption is the way HaShem manipulated events such that every disaster **was turned around** (*V'nahapoch hu*) and became a marvelous redemption. *V'nahapoch hu*<sup>8</sup> - הוא וְנִהְפָּךְ הוּא is not a victory over evil. It means that the enemy's efforts ultimately lead them towards becoming the source of the salvation for the Jews. The "evil", the "bad" is revealed to be "good" and beneficial, in fact, absolutely essential. Every event will be revealed as an "elegant solution". This is how HaShem conducts His world. There are no exceptions.

***Zephaniah 3:9*** *In the end I will turn things around for the people. I'll give them a language undistorted, unpolluted, Words to address HaShem in worship and, united, to serve me with their shoulders to the wheel.*

An elegant solution is one in which the maximum desired effect is achieved with the smallest, or simplest effort. In Torah terms, this means that HaShem will reveal that everything that has ever happened, or will happen, will be turned around and revealed to be for our good and absolutely essential to HaShem's plan. Everything will contribute to the Oneness<sup>9</sup> of HaShem.

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<sup>5</sup> Midrash Shocher Tov - 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.

<sup>6</sup> Purim is the plural of pur which means a goral or lottery. If the Megillah says that a 'Pur' is simply a Goral, a lottery, why is the term 'Pur' used at all? ANSWER: 'Pur' indicates a lottery for the bad, whereas Goral indicates a lottery for the good (HaRav Yaakov MiLisa). Hakhel Note: Thus, we see the V'nahafoch Hu in the name Purim itself! Alternatively, the 'Pur' is a special name for the dice that Haman cast (Ya'arot Devash). [Ya'arot Devash a frequently quoted collection of the sermons of Rabbi Eybeschütz. Jonathan Eybeschütz (also Eibeschutz or Eibeschütz; 1690 in Kraków – 1764 in Altona), was a Talmudist, Halachist, Kabbalist, holding positions as Dayan of Prague, and later as Rabbi of the "Three Communities": Altona, Hamburg and Wandsbek.]

<sup>7</sup> Purim is a holiday of *nes nistar* (hidden miracles). A *nes nistar* is when HaShem intervenes and helps us, within the laws of nature. Megillat Esther does not tell of any supernatural miracles. Both the Gra and the Malbim point out the seemingly coincidental occurrences in the *megillah* that were really veiled miracles.

<sup>8</sup> Meaning, "and it was overturned" or, "and the opposite happened", or "but it was reversed", or "it was turned around". *hippuch* the Purim particular redemption which literally means reversal.

<sup>9</sup> Devarim (Deuteronomy) 6:4.

To illustrate this idea, consider the following idea. In a battle, **one** can overcome **one's** opponent with superior strength, but this is brute force, it is *not* elegant. A more sophisticated approach to battle, is to use your opponent's own strength against him. Many martial arts, and especially judo,<sup>10</sup> **teach** you how to use your opponent's strength, or weight, against him. In this illustration of *V'nahapoch hu*, we see an elegant solution that reveals that the defeat of my opponent was due entirely to my opponent's strength as used against me. My opponent's strength was my solution to his defeat. His strength against me was revealed to be my solution to defeating my opponent. This is the solution that **HaShem** uses in His **world**. He uses *V'nahapoch hu*, to reveal that all things work together for our benefit.<sup>11</sup> All things advance His plan and contribute to His oneness.

Our Sages are masters in the art of seeing *through* what appear to be disastrous **events**, to see how they contribute to His plan and reveal His goodness in the **world**. They are able to see behind the mask, so to **speak**. The following example from the **Gemara** illustrates this:

***Pesachim 50a** ...While R. Joshua b. Levi said: This refers to the people who are honoured in this **world**, but will be lightly esteemed in the next **world**. As was the case of R. Joseph the son of R. Joshua b. Levi, [who] became ill and fell into a trance. When he recovered, his father asked him, 'What did you see?' 'I saw a topsy-turvy **world**', he replied, 'the upper [class] underneath and the lower on top' he replied: 'My son', he observed, 'you saw a clear **world**.<sup>12</sup> And how are we [situated] there?' 'Just as we are here, so are we there. And I heard them saying, "Happy is he who comes hither with his learning in his **hand**".*

The message of *V'nahapoch hu*, is, then, a bit different than the **one** we usually think of. The clear **world** is the **one** in which we **speak** out, even when we're the lowly ones. It is *this world*, the **one** we live in, which is the true upside-down **world**.

The **events** recorded in the book of **Esther**, and celebrated at **Purim**, are revealed, through the Megilla, to be examples of *V'nahapoch hu*. Compared to the holocaust, **Haman's** plan was much more complete and thorough than the holocaust. **Haman** wanted to destroy every last **Jew**, in all parts of the **world**, ON **ONE DAY!!!**<sup>13</sup> The reversal of this, the *V'nahapoch hu*, is that **Haman's** sons were hanged on **one** day, on the same tree, at the same **time**. We demonstrate the timelessness of this **event** by rapidly saying their names in **ONE** breath.<sup>14</sup>

The concept of *V'nahapoch hu* is derived from the following pasuk:<sup>15</sup>

***Esther 9:1** Now in the **twelfth** month, which is the month **Adar**, on the **thirteenth** day of the same, when the king's **commandment** and his decree drew near to be put in execution, in the day that the enemies of the **Jews** hoped to have rule over them; whereas it was **turned to the contrary** (**וַיִּנְהַפְּוּךְ הוּא**), that the **Jews** had rule over them that hated them;*

The commentaries point out that the unexpected reversal of fates is the apparent underlying theme in the **Purim** story. Close analysis of the Megillah reveals how quickly and smoothly the plans of **Haman** were not merely foiled but more notably transformed into bringing about the **salvation** of the **Jewish** People. The very night that **Haman**

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<sup>10</sup> Judo by the meaning of the word means "gentle way", which means use opponent's force to combat against himself.

<sup>11</sup> Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

<sup>12</sup> In which people occupy the positions they merit.

<sup>13</sup> The concept of "one day" is the concept that the event takes place without any elapsed time.

<sup>14</sup> The Gemara (Megillah 16b) states that the names of all of **Haman's** sons should be read in a single breath because they all died at the same moment. By reading about their deaths in a single breath we indicate that the deaths were not ten separate events, but a single moment when they all died.

<sup>15</sup> Pasuk = verse

planned to convince Achashverosh<sup>16</sup> to have Mordechai hanged ended up being the night on which he advised Achashverosh to extravagantly honor Mordechai. The very gallows that **Haman** prepared for Mordechai ended up being used for his own hanging. The very day that **Haman** had decided to be the **time** to destroy the **Jews** was the day on which the **Jews** destroyed their enemies. Ultimately, **Haman's** own proposal to kill Vashti ended up paving the way for the ultimate **salvation** of the **Jewish** People. The turn of **events** in the story of **Purim** truly embody the verse that says, "Many are the thoughts that are in the **heart** of man but the counsel of **HaShem** will prevail".<sup>17</sup>

*V'nahapoch*<sup>18</sup> *hu* הוּא הַנְּהַפּוֹךְ, the theme of **Purim**, connotes not only the fact that the danger was miraculously resolved, but also the way the resolution occurred. Danger's resolution can not always be clearly attributed to heavenly intervention. The **Purim** story's significance lies in the fact that the **salvation** recycled and utilized all the elements of the danger in its service.

The picture that expresses this idea in the most powerful way is Mordecai's picture above riding the horse, and **Haman** down, leading him, while **Haman's** ambition was to see the same picture, but exactly the opposite way.

The message of **Purim**, the Feast of Lots, is that current **world events** are **HaShem's** jigsaw puzzle; part of His Master Plan. It is He who charts the course of human **events**, even as we **speak**. At He plots His course, He sets up every **event** to be revealed, in the end, as beneficial to His Plan.

The **redemption** of **Purim** is not a **redemption** where we are restored to our land and **HaShem's** service. The **redemption** of **Purim** is a **redemption** whereby we return to our normal lives after nearly being wiped out. There was no real gain. This is analogous to a man with a terminal illness who receives a cure in the final hours of his life. He has not received anything more than a restoration to his normal life, yet he is exuberant and flies high in his exhilaration at the life that has been restored.

The people were still in **exile**. They were still subjects of king Achashverosh. **Esther** was still married to Achashverosh. The **redemption** was real, but it was not our concept of **redemption**. Hidden from our view is that **Esther's** son with Achashverosh will permit the rebuilding of the **Temple**.

Unlike any other **redemption** in our history, this **one** was obviously accomplished by a complete reversal of fortunes. Everything we needed for victory was already there, but it had all been deployed against us. We only had to turn our hearts to **HaShem** to **merit** that He set this same power loose upon our enemies.

This is the message of **Purim**; *V'nahapoch Hu*, "it is the opposite". To us mortals many things seem bad, look around, everyone has their own package of trials and difficulties to contend with. On **Purim** we acknowledge that we really don't understand. And even something that may seem like a disaster is really a blessing in disguise.

This, explains Rav Hutner,<sup>19</sup> is the underlying true miracle of **Purim**. If it were simply the case that a horrible decree had befallen our people and in the nick of **time** a **salvation** occurred, then the possibility would remain, that **HaShem's** people could be exterminated, could be vanquished *chas v'shalom*.<sup>20</sup> To even conceive of the

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<sup>16</sup> AKA Ahasuerus

<sup>17</sup> Mishlei (Proverbs) 19:21

<sup>18</sup> *V'nahapoch* is spelled with a Hebrew letter (פ) that can have either a 'P' or an 'F' sound. So, you will see it spelled both ways.

<sup>19</sup> Yitzchak Hutner was born in Warsaw, Poland, to a family with both Ger Hasidic and non-Hasidic Lithuanian Jewish roots. As a child he received private instruction in Torah and Talmud. As a teenager he was enrolled in the Slabodka yeshiva in Lithuania, headed by Rabbi Nosson Tzvi Finkel, where he was known as the "Warsaw Illui" ("prodigy").

<sup>20</sup> "chas v'shalom" is a Hebrew phrase that means "G-d forbid". The Aruch HaShulchan says that it should be literally translated as "completely disgraced".

potential for **Haman's** plan 'to destroy, murder and obliterate all the **Jews**' to succeed goes directly against the will of **HaShem**. We are His eternal people and the **covenant** between us is unbreakable, certainly by any means of man. Therefore, the miracle of **Purim** had to be specifically that 'it was turned around' and in the end the whole **nation** could see that every single step that seemed to plant **seeds** of despair was in fact a key stage that would lead to great joy and deliverance. This then, is the proper understanding of the pasuk:<sup>21</sup> because we as a people are always protected by **HaShem**, there is no inherent possibility of vanquishing us and any attempt to do so is just, in essence, 'turned around' and, as a result, the foregone conclusion will always be 'the **Jews** prevailed over their enemies'. It is for this reason that when all other Yamim tovim<sup>22</sup> will be annulled in the days of **Mashiach**,<sup>23</sup> **Purim** will still be celebrated. **Purim** represents our limitless existence and relationship with **HaShem** and that has no boundaries of celebration. This is our eternal joke which we **laugh** about and enjoy each year on **Purim**. No matter what the outside **world** may plot against us, we **know** that it is all futile. For in the end, the **Hand of HaShem** will be there to protect and help us as He has done in those days and will continue to do in our times.

### Cure created before the disease

The **eighth** blessing of the Shemoneh Esrei **prayer** in which we ask **HaShem**, "Heal us, **HaShem**, and we will be healed", contains unnecessary language. Isn't it a given that if **HaShem** heals us, we will be healed? Why the double language?

In his elucidation on the siddur, the 18th-century master, Rabbi Elijah ben Shlomo Zalman, commonly **known** as the Vilna Gaon, explains that this blessing means that the cure, or healing, is always created before the illness or pain. "heal us **HaShem**" means we **know** that the healing already exists; "and we will be healed" means that we are asking **HaShem** to allow us to access the healing for ourselves and for all Israel.

Dinim, the harsh elements of history, have to be sweetened. The source of ecstasy in the next **world** is the Yetzer HaRa.

We turn the problem into the solution.

The Maharal explains that turnaround had to be that way. **Haman** was attempting to destroy Klal Israel, the eternal **nation**, the **nation** whose existence is guaranteed and ensured by the Creator of the Universe Himself. Throw a projectile at an impenetrable and invincible barrier, that projectile will reverse direction and come directly back at you with the same force with which it was launched. (That's **known** as Newton's **Third Law** to nerds of the west.) **HaShem** wanted Klal Israel to have absolute clarity on their mission and destiny, so he created a very powerful enemy and let him loose... specifically so the whole **world** could see his plans, all of his plans, reverse back on himself.

Not only did **Haman's** plans come back against him -- *he was the **one** who turned them around!* **Haman** (who was also **known** as M'muchan) suggested the plan to depose Vashti and which led to **Esther** becoming queen. **Haman** himself told the king how to honor **one** whom the king wishes to honor. **Haman** himself prepared the gallows on which he would be hung. When **Haman** sent his servants to find a plank 50 amot long, they opined that there was only **one** such plank in the whole land... it was the main support beam of **Haman's** palace!<sup>24</sup> **Haman** ordered that his palace be dismantled and, just to be 100% sure, *he measured it length with his own **body** to confirm it was the correct length to hang its intended victim.* At that point the archangel **Gavriel** exclaimed, "Golly gee willikers! So *that's* why we needed a 50-amah plank to be ready since the **six** days of **creation**!"

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<sup>21</sup> Esther 9:1

<sup>22</sup> Yamim tovim = Festival days

<sup>23</sup> Mashiach = Messiah

<sup>24</sup> Yalkut Esther 1059



What caused **Haman's** terrible ire to be roused to the point that he wanted to do away with all of the **Jews**? Of course, it was the fact that Mordechai refused to bow to him. Take note, though, of the following words of the pasuk: "And all the servants of the king that were stationed at the gate of the king would kneel and bow to **Haman**...and Mordechai would not kneel and he would not bow (3:2)." It is clear from the pasuk that this requirement for everyone to bow to **Haman** was only for those stationed at the King's gate, and not in all 127 countries under the dominion of Achashverosh. As such, had Mordechai not been at the King's gate, the **events** of **Purim** would never have taken place! And what brought Mordechai to find himself daily at the gate of the king's palace? **Esther**! Because **Esther** was in the palace, Mordechai frequented there to keep as much of an eye on her as possible. It emerges, then, that v'nahafoch hu: the health of **Esther** being in the palace was itself what caused Mordechai to stand up to **Haman**!

The **salvation** of the **Jewish** people only came about through **Esther's** position, so it was a blessing in disguise that she became queen. (Also, the **Midrash** tells us that she bore a son to Achashverosh called Daryovesh (AKA Darius) who eventually became king and allowed the rebuilding of the second **Beit HaMikdash**).

In his sefer Pachad **Yitzchak**, Rav Hutner develops a **teaching** of the Maharal into the true celebration of **Purim**. The Maharal notes that the Pasuk in Mishlei, He who digs a pit will fall into it, and he who rolls a stone-it will return to him (Mishlei 26:27) is an illustration of the scientific principle of cause and effect. Or as Sir **Isaac** Newton stated in his **third law** of physics: for every action in the natural **world** there is an equal and opposite reaction. Explains the Maharal; if **one** digs a pit to cause harm to another, then in some way the perpetrator himself will fall into a pit. Furthermore, **one** who throws a stone at the innocent will find the stone in some other circumstance ricocheting and hitting him in turn. Expounding further, the Maharal writes that with this principle we can understand the **laws** of *conspiring witnesses*, which is brought down in sefer Devarim:

**Devarim (Deuteronomy) 19:19** and you shall do to him as he conspired to do to his fellow.

The **law** that false testifiers are subjected to the exact punishment which they had plotted against their friend, is simply a case of cause and effect. The negative energy which **one** expends towards a friend will be directed in turn back upon the wrongdoer. This principle of reciprocity highlights an important idea. In life **one** can fall into the false belief that control of destiny is in the **hands** of the individual. This is a mistake. Rather, the moment that **one** performs an action, the **consequences** are no longer in his or her own **hands** but have hit the 'wall' of **HaShem's** intervention in the **world**. And that whether we want it or not, our actions both positively and negatively will always produce a reaction back upon ourselves.

Everything has a purpose, even evil. We may not want it, but it's only against resistance and challenge that we grow. **Haman's** Ring, say Chazal, did more than all the Neviim, we may not like to admit it, but we reached, through **Haman's** decrees, the level of Torah acceptance! So, in retrospect, from **HaShem's** perspective, the **Haman** of this **world** was paradoxically the cause for an even greater good.

## Hiddenness

Hiddenness and revelation are at the very foundation of the Book of **Esther** and the celebration of **Purim**. Indeed, **Esther's** name itself is from the **Hebrew** root *s-t-r* meaning hidden. Furthermore, **Esther** is not called a "Book" but is more precisely referred to as "The Scroll of **Esther**" or *Megillat Esther*. Hidden in the word *megillah* is the root *g-l-h* that means "to reveal" and also "to exile." *Megillat Esther* could then be translated as "The Revealing of the Hidden" or, alternatively, "The Exiling of the Hidden." Thus, the title of the story presages **one** of its central

themes.<sup>25</sup>

Remarkably and surprisingly hidden throughout the entire *Megillah*, is **HaShem**. Not once is **HaShem's name** mentioned in the unrolling of this scroll.

While **HaShem's name** is absent from the unrolling of this scroll, I do not believe that **HaShem** is absent but rather that **HaShem** remains in hiding. The *Talmud*<sup>26</sup> asks, "Where is **Esther** indicated in the *Torah*?"

***Devarim (Deuteronomy) 31:17*** Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My **face** from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our God is not among us? ***18*** And I will surely hide My **face** in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

The *Gemara* thus makes the **connection** between **Esther** and the hiding of **HaShem's face**, an important motif that appears in the Torah and continues throughout biblical and post-biblical **Jewish** theology. The hiding of **HaShem's face** is the withholding of **HaShem's** presence and blessing, it is a metaphor for the terrifying silence of **HaShem**:

***Tehillim (Psalms) 30:8*** Thou hadst established, **HaShem**, in Thy favour my mountain as a stronghold-- Thou didst hide Thy **face**; I was affrighted.

In *Megillat Esther*, **HaShem** wears a mask to hide Himself. According to Chazal, the term "HaMelech", "the King", in the *Megillah* is also a reference to **HaShem**, the King of the **world**.<sup>27</sup> Thus, we find **HaShem** wearing a mask disguising Himself as The King.

The message of *Megillat Esther* is that even when **HaShem** is not visible to all and does not change nature, it does not mean his supervision over reality is not present. **HaShem** is present in daily life and in the history of the **world**. Sometimes it is difficult to notice Divine Providence, but when we look back and see the coincidences that occurred as though by chance, we understand that someone has been directing the processes from above.

This is true of the history of the **Jewish nation**, and it is true also regarding the individual who sometimes thinks his life is going along on its own, without Divine intervention. Success, failure, **experience**, opportunity, none of these are coincidences. Our lives are conducted and supervised by **HaShem**, and we can recognize this mainly when we look back, and believe that also looking forward, it will be so.

## Drinking

The **body**, after the **sin**, is to be elevated to the **spiritual**. The **body ate** the fruit of the **knowledge** of good and evil and crashed. Now we need to elevate the **body**, using wine, to the **spiritual**. We need to use the source of the problem to become the solution. The concept of *V'nahapoch hu* allows us to turn the problem into the solution!

In Judaism wine<sup>28</sup> is a central feature in all movement from **physical** to **spiritual**. We use wine at occasions of connecting the **two**: at a **wedding**, where **two physical bodies** will elevate their relationship to the **spiritual**; at a **circumcision**, where we begin the process of sanctifying the **body**; at kiddush, the blessing sanctifying the **first** moments of **Shabbat** where the mundane domain of the week meets the transcendence of **Shabbat**; **four** cups of

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<sup>25</sup> By Rabbi J. Rolando Matalon

<sup>26</sup> Hulin 139b

<sup>27</sup> Zohar, Vayikra 109a, Midrash Rabbah 3:10

<sup>28</sup> If you analyze the gematria of wine (יין) = 70, it matches the gematria of secret (סוד) = 70.

wine at the **Passover seder**, where we celebrate **exile's** transition to **redemption**, slavery to **freedom**.

Wine powerfully represents the danger of the **physical**; if taken in excess it converts consciousness to unconsciousness, dehumanizes to the extent that the drinker becomes entirely part of the **physical**, nothing more than a mindless **body**. And yet, used correctly, it has the capacity to open consciousness, to facilitate a state of elevation. The deeper sources note that although wine is a **physical** substance it obeys the rules of the **spiritual**: all **physical** things degrade and disintegrate with **time**; this is the rule for all things in the material and biological **world** no matter how carefully those things are handled and nursed.

Conversely, things of the spirit improve with **time**; wisdom deepens with age, even as the **body** of the sage sags, his wisdom gains. But unlike other **physical** things, wine improves with age. Uniquely in the **world** of the material, wine reflects the quality of the deeper, the **secret** hidden within the material (the **Hebrew** word for wine has the same numerical value as the word for **secret - sod**).

Our Sages say that it is an obligation to become so drunk on **Purim** that **one** does not **know** the difference between "Cursed be **Haman**" and "Blessed be Mordechai." Since the miracle permeated through to the most material levels, its commemoration also involves the **body** as well as the soul.

This is the rationale behind our drinking. In our sober state we are not able to fully comprehend the irony of **events**. So, we drink! When a person is intoxicated he is able to be merry about his sorrows. For **one** day a year we bring ourselves to a place where it is possible to see the reality of our sorrows; that they are our **salvation**! For this same reason we dress up, we are showing that things are not the way they seem on the outside

The expression, v'nahafoch hu, it was turned about, reminds us that **HaShem** can bring about a stunning reversal of a **nation's** destiny in the blink of an eye.

On **Purim**, we are commanded to drink wine, so much wine that we can no longer differentiate between "cursed be **Haman**" and "blessed be Mordechai".<sup>29</sup> Some say that it means that you should drink enough that you should get tired and fall **asleep**, and when you're **asleep** you don't **know** the difference between "cursed be **Haman**" and "blessed be Mordechai", because when you are **asleep** **HaShem** continues to carry out His plan.

The requirement is not to drink to the point where **one** can no longer distinguish between **Haman** and Mordechai, between evil and good; rather, it is that **one** must drink until **one** cannot distinguish between "Cursed be **Haman**," the destruction of evil, and "Blessed be Mordechai," the reward of the righteous. Both the destruction of evil and the enhancement of the good shift the moral balance of the **world** towards the side of the good. Thus, it is not at all a trivial distinction that the **Talmud** is pointing to. **Literally, we are being commanded to KNOW that there is no difference between 'Cursed be Haman' and 'Blessed be Mordechai'. Because HaShem uses the concept of v'nahafoch hu, we KNOW that both Haman and Mordechai are advancing HaShem's plan and contributing to the Oneness of HaShem. They are both working for our benefit. Wine allows us to literally see the v'nahafoch hu. Purim is the only day when we can see that both 'Cursed be Haman' and 'Blessed be Mordechai'<sup>30</sup> are truly the same and are both beneficial.** On **Purim**, we rise above the limited reach of our understanding, and for a brief moment we perceive that "blessed be Mordechai" and its *hippuch/its reversal*, "cursed be **Haman**," are really **one** and the same. **Two** paths to **one** destination!

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<sup>29</sup> Megillah 7b

<sup>30</sup> You shouldn't know which is more important, that Haman was destroyed, or that Mordechai was raised up? Which helped the Jews more, that we got rid of Haman, or that we made Mordechai into the important leader? You should KNOW that both have the same result even as the words "Baruch Mordechai" and "Arur Haman" ("cursed be Haman" and "blessed be Mordechai") have the same Gematria. They both are the same in terms of advancing HaShem's plan.

On Purim, physical and spiritual reality unite, free will and Divine Providence merge and human history is revealed as identical to HaShem's plan for humanity. The fact that this reality is at times hard to comprehend only means we have to work harder to find the ultimate unity that exists in the world. The drinking on Purim helps us pull back the normative curtain of illusionary reality and reveals HaShem's Providence in all places and at all times, even those occurrences we initially perceive as "evil." But this takes getting to a consciousness where all becomes known within the unknowable, "Until one Cannot Distinguish" - ad d'lo yada.<sup>31</sup>

## Costumes and Masks<sup>32</sup>

Why do we wear costumes and masks on Purim?

**On Purim we celebrate by wearing masks, because we remind ourselves that things are seldom the way they seem on the outside.** The concept of *V'nahapoch hu* means that no matter what we see on the outside, on the inside we find only HaShem's plan and His Oneness.

When we meet someone on the street we do not get to see who they really are. Rather we get to see an image that they project. The image is a projection of what they want us to know about them. In most cases, what we can discern has very little to do with who, and what, they really are. This is the reality of our world. Most people are not transparent, they are not beautiful in the Torah sense.<sup>33</sup> Most people are intensely private and do not want people to know about their true desires. They do not want us to know who they really are. They want us to know what they think we want to know. To put it another way, we wear a costume and a mask most of the time. Only on very rare occasions does the mask come off. Only rarely do we reveal who we really are.

Esther hides her identity as a Jew from the King when she is crowned Queen of his world-wide kingdom. Esther, so to speak, is wearing a mask. When her people are in peril, she finds the courage to go before the king and invite him and Haman to her banquet. Here is the part of the story where Esther sets up the *nahapoch hu* for Haman, revealing that she is a Jew and Haman's evil intentions to annihilate her people.

When Adam HaRishon was created he wore a 'garment' of light. His spiritual nature was incandescent and was seen as light emanating from a wisp of a body.

Moshe's face had to be covered after spending time with HaShem on the mountain because it glowed.

*Shemot (Exodus) 34:29 And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face sent forth beams while He talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face sent forth beams; and they were afraid to come nigh him.*

The miracle of Purim was a series of hidden miracles and hidden identities. Esther concealed her Jewish identity. Mordechai's identity as the one who saved the king's life remained hidden from the king until the right time. HaShem, too, is hidden, as His name is not mentioned in the megillah. Therefore, we hide our identity by getting dressed up on Purim.

When Haman's decree of genocide was issued, many Jews dressed up as gentiles to conceal their identity. When the decree was reversed and the Jews were permitted to attack their enemies, the non-Jews dressed as Jews to save themselves. In remembrance of this miracle we change our clothes on Purim. Mordechai wore different

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<sup>31</sup> Megillah 7b.

<sup>32</sup> Much of this information I learned from Rabbi Akiva Tatz.

<sup>33</sup> HaShem's idea of beauty is when our inner self, our spiritual self, is reflected in our body and in our actions.

kinds of clothing (bigdei malchut) when he paraded through the streets of Shushan. We change our clothing to commemorate this miracle.

The [Talmud](#) asks "Where do we see a hint to [Esther](#) in the Torah?" it answers with a verse from Devarim (Deuteronomy) 31:18 "v'Anochi haster Astir Panai" ("and I will surely hide My [Face](#)"). The word "[Esther](#)" means "hidden".

[Jews know](#) that [HaShem](#) may often seem to hide. But even in the worst of times, if we look carefully, we discover that He can be found. Another reason we wear masks on [Purim](#) is to indicate that we, too, often hide our real selves. Even when we are cringing, ashamed of our misdeeds, ashamed of our cowardice, hiding behind our masks, we yearn to find [HaShem](#) and be close to Him. We want to reveal our true selves to Him. The mask creates the illusion that it is possible to hide. Even the [first](#) man, [Adam](#), told [HaShem](#), "I heard Your Voice while I was in the garden, but I convinced myself that it is possible to hide".

Even when [HaShem](#) appears to wear a mask, does that mean that He is distant? No. If you see someone wearing a mask, he is obviously near. If you hear his voice, if you discover his presence, you [know](#) he is near. [HaShem wants](#) us to seek Him, to [know](#) His [name](#), to [know](#) Him through His love, His deeds, His Torah, His [Creation](#). The [Purim](#) mask is an illusion. In truth, [HaShem](#) is very near.

Within the Megillah there are a [number](#) of "dressings up". Vashti remains attached to her attire despite the demands of Achashverosh. [Esther](#) doesn't reveal her people, no [one knew](#) where she was from nor realized she was [Jewish](#). People who saw her thought she was from their [nation](#). Mordechai wore sackcloth in [mourning](#) for his people and was later dressed in the clothes of the king.

The [Talmud](#) writes that just as the [Jews](#) at the [time](#) pretended to be serving other G-ds, [HaShem](#) pretended that He was going to destroy the [Jewish nation](#), and in the end He did not.<sup>34</sup> Rabbi Tzvi Elimelech Shapiro, [known](#) as the Bnai Yissachar, writes that this is the reason we pretend to be someone else on [Purim](#), since both the [Jews'](#) and [HaShem's](#) actions were masked by other intentions.<sup>35</sup>

[Purim](#) is the [time](#) of masks; [HaShem](#) has gone into hiding in [Jewish](#) history, He has donned a mask. But He is not distant; if [one](#) is distant he does not need a mask to avoid being identified, the distance achieves that. No, a mask is necessary when [one](#) is very close and yet wishes to remain hidden.

The [world](#) is His mask; nature hides His Presence. But this same [world](#), this same nature, [needs](#) only to be peeled back to reveal its Source. The ordeal is doubt; all may appear coincidental, and the [Amalek](#) ideology may be found in the culture of today – nothing has absolute meaning or value, all is accident. The mask is heavy and convincing. But that should not deter us from our function, the function of revealing the Reality behind the mask.

[One](#) of the most renowned aspects of the [Purim](#) celebration is masquerading. Children, and even adults, don masks and wear costumes. What is the source of this custom? On a very basic level, it is an expression of happiness and [Purim](#) is a day when our joy is given full expression. Its significance, however, is historically related to the [Purim](#) miracle. Why was [Esther](#) successful? Because she concealed her identity and Achashverosh, the Persian king, did not [know](#) that she was [Jewish](#) until it became crucially important for him to [know](#) this.

On a deeper level, the concept of concealment is intrinsically related to the mystical core of [Purim](#). Our Sages tell us: Where is there an allusion to the story of [Esther](#) in the Torah?<sup>36</sup> The phrase *hastier astir*, "I will conceal". And

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<sup>34</sup> Megillah 12a

<sup>35</sup> Bnei Yissachar, vol. 2, in the chapters on Adar.

<sup>36</sup> Devarim (Deuteronomy) 31:18

indeed, Godliness is concealed throughout the story of **Purim**.

Achashverosh wore the **High Priest's** garments at his party, although he did not deserve to wear such garments. In addition, when Achashverosh asked **Haman** how to honor someone, he replied that the person should be dressed in royal clothing. **Haman** thought he would be that man, and that he would wear garments which he did not deserve. We wear costumes on **Purim** to poke fun at both Achashverosh and **Haman** who aspired to clothing which was above their station. We wear costumes that do not benefit us, but throughout the year we only wear clothing that benefits us.

The whole point of wearing costumes on **Purim** is to reveal our Yetzer HaRa, to mock how the rest of the year we pretend to be what we are not. **Purim** is the great exposure of the hidden Yetzer HaRa, and more importantly, of the hidden **hand** of **HaShem** that shapes destiny and directs the affairs of man, from *behind* the scenes.

Those who disguise themselves eventually want to be discovered. So is our Father in **heaven**, with all the concealment and darkness, he turns things around, conducts the orchestra, watches over all of us under close and loving supervision, and he just waits for us to discover him and notice that he is there ...

### **Teshuva – Repentance**

In keeping with this theme of *v'nahafoch hu*, we would be remiss if we failed to mention the most important application of this term.

The power of teshuva at the **time** of **Purim** was activated when **Esther** realized she must be ready to **sacrifice** her life if necessary in order to plead the case of the **Jews** before the king. That act of supreme self **sacrifice** and teshuva, coupled with her call for all **Jews** in the capital **city** of Shushan to fast with her for **three** days and nights, aroused Divine **compassion** from Above, turning the plans of **Haman** upside down, till he was hung on the very same tree he hoped to hang Mordecai.

The incredible power of teshuva, to not only change the present and affect the **future**, but even "change" the past, is **one** of the many secrets of **Purim**. This is **one** of the reasons why the **Talmud** says that Yom **HaKippurim**, the culmination of the **ten** days of *teshuva*, should be read Yom (a day) ki (like) **Purim**. This astounding statement comparing **Yom Kippur**, the holiest day of the year, to a seemingly 'fun' day like **Purim**, captures the essence of what **Purim** really is, the ability to completely turn around our lives even when all seems lost.

We are told in the **Talmud** that **teshuva**, the life changing act of sincere repentance, when motivated by fear of punishment, has the retroactive power of turning purposeful **sins** into inadvertent mistakes. Even more than this is **teshuva** motivated by love, which can even turn past purposeful **sins** into **merits**.

***Yoma 86b** Resh Lakish said: Great is repentance, for because of it premeditated **sins** are accounted as errors, as it is said: Return, O Israel, unto the Lord, thy God,' for thou hast stumbled in thy iniquity.<sup>37</sup> 'Iniquity' is premeditated, and yet he calls it 'stumbling' But that is not so! For Resh Lakish said that repentance is so great that premeditated **sins** are accounted as though they were **merits**, as it is said: And when the **wicked** turneth from his **wickedness**, and doeth that which is lawful and right, he shall live thereby!<sup>38</sup>*

This is the depth of the miracle of **Purim** where everything was flipped upside down. Everything that seemed to be

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<sup>37</sup> Hoshea (Hosea) 14:2.

<sup>38</sup> Yehezkeel (Ezekiel) 33:19.

negative turned out to be the positive that existed from the outset. **Purim** is a day when we learn to see through the superficiality of things; we learn not to be fooled by the mirage of **impurity** that we sometimes see in each other and in ourselves. On **Purim**, we learn to flip everything around, and where we think we see lowliness and **impurity**, we look deeper to find the highest levels of **purity**.

**Our task on Purim is to do teshuva in such a manner that we make our will His will, so he can make His will our will, thereby revealing His presence in every point of time and space.**

The consummate expression of the conflation of opposites is the dictum (transmitted in the name of Reish Lakish<sup>39</sup>) that repentance has the power to transpose blameworthy acts into meritorious acts, a transposition that is associated with Yom Kippur, the day of atonement, when transgressions of the contrite are wiped away, as repentance (when it is done from the standpoint of the love of HaShem) has the capacity to "transform evil entirely to the good in actuality". This point is enhanced, additionally, by the idea suggested in a passage from Tikunei Zohar<sup>40</sup> that the expression yom Kippurim should be decoded as yom ki-purim, "a day like Purim." That Yom Kippur will be rendered analogous to Purim implies that the latter is superior to the former. Both days demand self-sacrifice, a form of worship that is above reason and knowledge, but, in the case of Yom Kippur, this is carried out through ascetic renunciation, whereas, in the case of Purim, it is realized through sensual indulgence.

## Conclusion

Because **HaShem** is **one**,<sup>41</sup> we **know** that there are no temporary **events** or processes. Every **event**, every process, everything must be part of His oneness. It must be eternal and be a vital part of **HaShem**.

**HaShem** does not create any unnecessary **event** or process. This means that every **event** and every process must pertain to His end product. It is not good enough that evil be overcome and replaced with the good, rather every negative and every positive **event** must produce a part of His final plan. Every negative **event** must be reversed in order to **justify** its existence. Every negative **event** must be shown to be a positive **event** that produces **HaShem's** benefit in the **world**. The end result of every **event** and every process must be revealed as part of the good. This recognition that everything that happens in the **world** is for our benefit and for the good, is testified in the book of Romans:

**Romans 8:28** *And we know that all things work together for good to them that love HaShem, to them who are the called according to his purpose.*

The whole purpose of *V'nahapoch hu* is to reveal that no matter how disastrous an **event** or process, seems to be, never the less in the end it will be revealed as positive and absolutely vital to **HaShem's** plan. There will be no exceptions.

**Yeshayahu (Isaiah) 55:8** *For My thoughts are not your thoughts, Nor are your ways My ways," declares*

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<sup>39</sup> Shim'on ben Lakish (Hebrew: שמעון בן לקיש; Aramaic: שמעון בר לקיש Shim'on bar Lakish or bar Lakisha), better known by his nickname Reish Lakish, was an amora who lived in the Roman province of Syria Palaestina in the third century.

<sup>40</sup> Tikunei HaZohar (תקוני הזוהר, lit. "Rectifications of the Zohar"), also known as the Tikkunim (תקונים), is a main text of the Kabbalah. It is a separate appendix to the Zohar consisting of seventy commentaries on the opening word of the Torah, Bereshit (בראשית), in a style of Kabbalistic Midrash. Containing deep secret teachings of Torah, stirring dialogues and fervent prayers, the explicit and apparent theme and intention of Tikunei HaZohar is to repair and support the Shechinah or Malkhut — hence its name, "Repairs of the Zohar" — and to bring on the Redemption and conclude the Exile.

<sup>41</sup> When we say that 'HaShem is one', we do not mean that He is one rather than many, rather we mean that His all that there is — there is nothing besides Him. This is true oneness.

HaShem.

## Ashlamatah: Yehoshua (Joshua) 20:7- 21:8

Rashi	Targum
1. And the Lord spoke to Joshua, saying,	1. And the LORD spoke with Joshua, saying:
2. "Speak to the children of Israel, saying, 'Prepare for you cities of refuge, of which I spoke to you through Moses.	2. "Speak with the sons of Israel, saying: 'Pick out for yourselves the cities of refuge about which I spoke with you by the hand of Moses,
3. To which a slayer that kills any person unawares, unwittingly, shall flee and they shall be for you as a refuge from the avenger of blood.	3. where a killer who will kill someone by negligence without his knowledge may flee. And they will be for you a refuge from the avenger of blood.
4. And he shall flee to one of those cities, and he shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to them, and give him a place, and he shall dwell among them.	4. And he will flee to one of these cities, and he will stand at the entrance of the gate of the city, and he will speak before the elders of that city his words, and they will gather him to the city unto them, and they will give to him a place, and he will dwell with them.
5. And if the avenger of blood pursue him, then they shall not deliver the slayer into his hand, because he smote his neighbor unwittingly, and did not hate him from before.	5. And if the avenger of blood will pursue after him, they will not hand over the killer in his hand, for without his knowing he struck down his neighbor and he was not hating him yesterday and before that.
6. And he shall dwell in that city until he stand before the tribunal for judgment, until the death of the High Priest that shall be in those days. Then shall the slayer return, and come to his own city, and to his own house, to the city from which he fled."	6. And he will dwell in that city until he will stand before the congregation for judgment, until the high priest in those days will die. Then the killer will return and enter his city and his house, the city from which he fled."
7. And they set apart Kedesh in Galilee Mount Naphtali, and Shechem in Mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.	7. And they appointed Kedesh in Galilee in the hill country of the house of Naphtali and Shechem in the hill country of the house of Ephraim and Kiriath-arba, that is, Hebron, in the hill country of the house of Judah.
8. And on the <b>other side</b> of the <b>Jordan</b> at Jericho <b>eastward</b> , they had assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.	8. And <b>across</b> the <b>Jordan</b> which is <b>east</b> of Jericho, they picked Bezer in the wilderness, in the plain, from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Matnan from the tribe of Manasseh.
9. These were the cities set apart for all the children of Israel and for the stranger that sojourns among them, that whosoever kills any person unawares might flee there, and not die by the hand of the avenger of blood, until he stood before the tribunal. {P}	9. And these were the cities that were appointed for all the sons of Israel and for the sojourners who will sojourn among them, where anyone who will kill someone by negligence may flee, and he will not die by the hand of the avenger of blood until he will stand before the congregation. {P}
1. And the heads of the fathers' [houses] of the Levites	1. And the heads of the clans of the Levites drew near



Rashi	Targum
approached Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' [houses] of the tribes of the children of Israel;	unto Eleazar the priest and unto Joshua the son of Nun and unto the heads of the clans of the tribes for the sons of Israel.
2. And they spoke to them in Shiloh in the land of Canaan, saying, "The Lord commanded through <b>Moses</b> to give us <b>cities</b> to dwell in, and the open land around them for our cattle." {P}	2. And they spoke with them in Shiloh in the land of Canaan, saying: "The Lord commanded by the hand of <b>Moses</b> to give to us <b>cities</b> to dwell in and their open spaces for our cattle." {P}
3. And the children of Israel gave to the Levites from their inheritance, according to the commandment of the Lord, these <b>cities</b> and the open land around them.	3. And the sons of Israel gave to the Levites from their inheritance according to the Memra of the LORD these <b>cities</b> and their open spaces.
4. And the lot went out for the families of the Kohathites; and the children of Aaron the priest, who were of the Levites, had by lot, from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin, thirteen cities. {S}	4. And the lot went forth for the families of Kohath, and the sons of Aaron the priest from the Levites had in the lot from the tribe of Judah and from the tribe of Simeon and from the tribe of Benjamin thirteen cities. {S}
5. And the rest of the children of Kohath had by lot ten <b>cities</b> from the families of the tribe of Ephraim, and from the tribe of Dan, and from the half-tribe of Manasseh. {S}	5. And the sons of Kohath who were left had in the lot from the families of the tribe of Ephraim and from the tribe of Dan and from the half tribe of Manasseh ten <b>cities</b> . {S}
6. And the children of Gershon had by lot from the families of the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan, thirteen cities. {S}	6. And the sons of Gershon had in the lot thirteen cities from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half tribe of Manasseh in Matnan. {S}
7. For the children of Merari according to their families, there were twelve cities from the tribe of Reuben and from the tribe of Gad, and from the tribe of Zebulun. {S}	7. And the sons of Merari according to their families had twelve cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun. {S}
8. And the children of Israel gave to the Levites by lot these cities with the open land around them, as the Lord had commanded through Moses. {P}	8. And the sons of Israel gave to the Levites these cities and their open spaces, just as the LORD commanded by the hand of Moses, in the lot. {P}

## Rashi's Commentary on Joshua 20:8 – 21:8

**8 And of the other side of the Jordan at Jericho eastward, they had assigned** during Moses' time as it is stated: Bezer in the wilderness, etc.

**9 set apart** lit., the cities of setting apart, those set apart for this.

### Chapter 21

**5 And the rest of the children of Kohath** They are the children of Moses, and the children of Izhar, and Hebron, and Uzziel.

**from the families of the tribe of Ephraim** These cities fell to them from the inheritance of the tribe of the children of Ephraim, for they received cities in the inheritance of each tribe, as it is stated: "From the many you shall take

many, and from the few you shall take few; each tribe according to its inheritance which they inherit, shall give of its cities to the Levites."

## Special Ashlamatah: Yeshayahu (Isaiah) 60:1-22 Shabbat Nachamu VI

Rashi	Targum
1. Arise, shine, for your light has come, and the glory of the Lord has shone upon you.	1. Arise, shine, Jerusalem; for the time of your salvation has come, and the glory of the LORD will be revealed upon you.
2. For behold, darkness shall cover the earth, and a gross darkness the kingdoms, and the Lord shall shine upon you, and His glory shall appear over you.	2. For behold, darkness will cover the earth, and gloom the kingdoms; but the Shekhinah of the LORD will settle in you, and His glory will be revealed upon you.
3. And nations shall go by your light and kings by the brilliance of your shine.	3. And peoples will come to your light, and kings before your brightness.
4. Lift up your eyes all around and see, they all have gathered, they have come to you; your sons shall come from afar, and your daughters shall be raised on [their] side.	4. Lift up, Jerusalem, your eyes round about, and see all the sons of the people of your exiles who are gathered together, they come to your midst; your sons will come from far, and your daughters will be carried on hips.
5. Then you shall see and be radiant, and your heart shall be startled and become enlarged, for the abundance of the west shall be turned over to you, the wealth of the nations that will come to you.	5. Then you will see and be radiant, and you will fear and your heart widen in fear of sins; because the wealth of the west is transferred to you, the possessions of the peoples will be brought into your midst.
6. A multitude of camels shall cover you, the young camels of Midian and Ephah, all of them shall come from Sheba; gold and frankincense they shall carry, and the praises of the Lord they shall report.	6. The caravans of the Arabians will cover you around, the dromedaries of Midian and Ephah; all those from Sheba will come. They will be burdened with gold and frankincense, and those who come with them will be declaring the praises of the LORD.
7. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they shall be offered up with acceptance upon My altar, and I will glorify My glorious house.	7. All the sheep of the Arabians will be gathered into your midst, the rams of Nebat will minister to you; they will be offered up for pleasure upon My altar, and I will glorify My glorious house.
8. Who are these that fly like a cloud and like doves to their cotes?	8. Who are these that come openly like swift clouds, and (are) not to be checked? The exiles of Israel, who are gathered and come to their land, even like doves which return to the midst of their windows!
9. For the isles will hope for Me, and the ships of Tarshish [as] in the beginning, to bring your sons from afar, their silver and their gold with them, in the name of the Lord your God and for the Holy One of Israel, for He has glorified you.	9. For islands will wait for my Memra, those who go down in ships of the sea - which spreads its sails first? - to bring your sons from far, their silver and their gold with them, for the name of the LORD your God, and for the Holy One of Israel, because He has glorified you.
10. And foreigners shall build your walls, and their kings shall serve you, for in My wrath I struck you, and in My grace have I had mercy on you.	10. The sons of Gentiles will build up your walls, and their kings will minister to you; for in My wrath I smote you, but in My pleasure I will have mercy upon you.
11. And they shall open your gates always; day and	11. Your gates will be opened continually; day and night

Rashi	Targum
night they shall not be closed, to bring to you the wealth of the nations and their kings in procession.	they will not be shut; that men may bring into your midst the possessions of the Gentiles, with their kings chained.
12. <b>For the nation and the kingdom that shall not serve you shall perish, and the nations shall be destroyed.</b>	12. <b>For any people and kingdom that will not serve you, Jerusalem, will perish; those peoples will be utterly destroyed.</b>
13. The glory of the Lebanon shall come to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor.	13. The glory of Lebanon will be brought into your midst, cypresses, planes, and pines together, to beautify the place of My sanctuary; and I will make the place of the dwelling of My Shekhinah glorious.
14. And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.'	14. The sons of those who subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased.
15. Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation.	15. Whereas you have been forsaken and cast out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation.
16. And you shall suck the milk of nations and the breast of kings you shall suck, <b>and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.</b>	16. You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their kings; <b>and you will know that I, the LORD, am your Saviour and your Redeemer, the Strong One of Jacob.</b>
17. Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, <b>and I will make your officers peace and your rulers righteousness.</b>	17. Instead of the bronze which they plundered from you, Jerusalem, I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. <b>I will make your guardians peace and [appoint] your rulers in virtue.</b>
18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise.	18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising.
19. <b>You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory.</b>	19. <b>You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory.</b>
20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be completed.	20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended.
21. <b>And your people, all of them are righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory.</b>	21. <b>Your people will all be virtuous; they will possess the land forever, My pleasant plant, the work of My might, that I might be glorified.</b>
22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it.{S}	22. He that is small among them will become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it.

## Rashi's Commentary for: Yeshayahu (Isaiah) 60:1-22

**4 shall be raised on [their] side** [Jonathan renders:] on the flanks, the flanks of the kings, they will be raised.

**5 Then you shall see and be radiant** Heb. וְנִהַרְתָּ , from נִהוֹרָה , [Aramaic for light,] then you shall see and be radiant [from Jonathan].

**and your heart shall be startled and become enlarged** And your heart shall wonder and become enlarged.

**for the abundance of the west shall be turned over to you** for the abundance of the west shall be turned over to you [after Jonathan].

**the wealth of the nations** The possessions of the nations [after Jonathan].

**6 A multitude** Heb. שְׂפָעַת , A multiplicity.

**the young camels of Midian** Heb. בְּכֵרֵי . [Jonathan renders:] הוֹגְנֵי . They are young camels. Comp. (Jer. 2:23) "a swift young camel (בְּכֵרָה) ."

**and Ephah** They, too, are of the sons of Midian. Comp. (Gen. 25:4) "Ephah and Epher."

**7 the rams of Nebaioth** Heb. אֵילֵי , rams of Nebaioth [after Jonathan].

**9 as in the beginning** Like 'as in the beginning,' meaning in the days of Solomon, like the matter that is stated (I Kings 10:22): "For the king had at sea ships of Tarshish, etc.; once in three years, the ships of Tarshish would come, etc." Tarshish is the name of the sea.

**in the name of the Lord your God that is called upon you**, for they will hear a report of Him and the name of His might, and come.

**for He has glorified you** He has given you glory.

**10 and in my grace** Because I favored you; in old French, en mon apayemant.

**11 And they shall open your gates always** Heb. וּפְתָחוּ . This is an expression of opening in the strong conjugation (פָּעַל) , since their opening is a perpetual opening, a constant opening. Just as שָׁבַר is an expression of breaking, so is פָּתְחוּ an expression of opening. Tresverts in O.F.

**13 box trees, firs, and cypresses** Species of trees of the forest of Lebanon.

**14 Zion of the Holy One of Israel** [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

**16 and the breast of kings** Heb. וְשָׁדַי , an expression of breasts (שָׁדַיִם) and 'you shall suck' proves it.

**17 Instead of the copper** that they took from you.

**and I will make your officers peace** [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. פְּקִידֶיךָ Your appointed officers. Our Rabbis stated: The officers who came upon you in your exile

and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

**19 You shall no longer have** You shall not require the light of the sun.

**20 neither...be gathered in** Heb. גָּדְדוּ, an expression similar to (Joel 2:10) "gathered in (גָּדְדוּ) their brightness." Gathered in their light.

**21 in which I will glory** That I will glory with them. Pourvanter in French.

**22 in its time** I will hasten it if they are worthy, I will hasten it; if they are not worthy, it will be in its time.

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## Verbal Tallies

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

**Debarim (Deuteronomy) 4:41 – 6:3**

**Tehillim (Psalms) 112 & 113**

**Yehoshua (Joshua) 20:7- 21:8**

**Mk 14:1-2, Lk 22:1-2, Jam. 1:13-15**

**The verbal tallies between the Torah and the Psalm are:**

Sun - שמש, Strong's number 08121.

Rising / Eastward - מצרָח, Strong's number 04217.

**The verbal tallies between the Torah and the Ashlamata are:**

Moses - משה, Strong's number 04872.

Three - שלוש, Strong's number 07969.

Cities - עיר, Strong's number 05892.

Side - עבר, Strong's number 05676.

Jordan - ירדן, Strong's number 03383.

Rising / Eastward - מצרָח, Strong's number 04217.

**Debarim (Deuteronomy) 4:41** Then **Moses <04872>** severed **three <07969>** **cities <05892>** on this **side <05676>** **Jordan <03383>** toward the **sunrising <08121>** **<04217>**;

**Tehillim (Psalms) 113:3** From the **rising <04217>** of the **sun <08121>** unto the going down of the same the LORD'S name is to be praised.

**Yehoshua (Joshua) 20:8** And on the other **side <05676>** **Jordan <03383>** by Jericho **eastward <04217>**, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

**Yehoshua (Joshua) 21:2** And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of **Moses <04872>** to give us **cities <05892>** to dwell in, with the suburbs thereof for our cattle.

**Yehoshua (Joshua) 21:4** And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen **<07969>** **<06240>** **cities <05892>**.

## Hebrew:

Hebrew	English	Torah Reading Deut. 4:41 – 6:3	Psalms 112:1- 113:9	Ashlamatah Josh 20:7- 21:8
אָב	father	Deut. 5:3 Deut. 5:9 Deut. 5:16		Jos. 21:1
אֱלֹהִים	God	Deut. 6:3 Deut. 5:2 Deut. 5:6 Deut. 5:7 Deut. 5:9 Deut. 5:11 Deut. 5:12 Deut. 5:14 Deut. 5:15 Deut. 5:16 Deut. 5:24 Deut. 5:25 Deut. 5:26 Deut. 5:27 Deut. 5:32 Deut. 5:33 Deut. 6:1 Deut. 6:2 Deut. 6:3	Ps. 113:5	
אִם אָמַר	mother said	Deut. 5:16 Deut. 5:1 Deut. 5:5 Deut. 5:24 Deut. 5:27 Deut. 5:28 Deut. 5:30	Ps. 113:9	Jos. 21:2
אָרֶץ	plateau, land, earth, ground, country	Deut. 4:43 Deut. 4:46 Deut. 4:47 Deut. 5:6 Deut. 5:8 Deut. 5:15 Deut. 5:31 Deut. 5:33 Deut. 6:1 Deut. 6:3	Ps. 112:2 Ps. 113:6	Jos. 21:2
בְּהֵמָה בַּיִת	cattle house	Deut. 5:14 Deut. 5:6 Deut. 5:21	Ps. 112:3 Ps. 113:9	Jos. 21:2
בָּן	children, son	Deut. 4:44 Deut. 4:45 Deut. 4:46 Deut. 5:9 Deut. 5:14 Deut. 5:29 Deut. 6:2	Ps. 113:9	Jos. 20:9 Jos. 21:1 Jos. 21:3 Jos. 21:4 Jos. 21:5 Jos. 21:6 Jos. 21:7 Jos. 21:8
בְּצֵר	Bezer	Deut. 4:43		Jos. 20:8
בָּשָׁן	Bashan	Deut. 4:43 Deut. 4:47		Jos. 20:8 Jos. 21:6
גּוֹלָן	Golan	Deut. 4:43		Jos. 20:8
גִּלְעָד	Gilead	Deut. 4:43		Jos. 20:8
גֵּר	stranger	Deut. 5:14		Jos. 20:9
דִּבֵּר	speak, spoke, say	Deut. 4:45		Jos. 21:2

Hebrew	English	Torah Reading Deut. 4:41 – 6:3	Psalms 112:1- 113:9	Ashlamatah Josh 20:7- 21:8
		Deut. 5:1 Deut. 5:4 Deut. 5:22 Deut. 5:24 Deut. 5:26 Deut. 5:27 Deut. 5:28 Deut. 5:31 Deut. 6:3		
דָּבָר	word	Deut. 5:5 Deut. 5:22 Deut. 5:28	Ps. 112:5	
הָר	mount, mountain	Deut. 4:48 Deut. 5:4 Deut. 5:5 Deut. 5:22 Deut. 5:23		Jos. 20:7
חֹשֶׁךְ	darkness	Deut. 5:23	Ps. 112:4	
יָד	hand	Deut. 5:15		Jos. 20:9 Jos. 21:2 Jos. 21:8
יְהוָה	LORD	Deut. 5:2 Deut. 5:3 Deut. 5:4 Deut. 5:5 Deut. 5:6 Deut. 5:9 Deut. 5:11 Deut. 5:12 Deut. 5:14 Deut. 5:15 Deut. 5:16 Deut. 5:22 Deut. 5:24 Deut. 5:25 Deut. 5:27 Deut. 5:28 Deut. 5:32 Deut. 5:33 Deut. 6:1 Deut. 6:2 Deut. 6:3	Ps. 112:1 Ps. 112:7 Ps. 113:1 Ps. 113:2 Ps. 113:3 Ps. 113:4 Ps. 113:5	Jos. 21:2 Jos. 21:3 Jos. 21:8
יָצָא	came out, go out	Deut. 4:45 Deut. 4:46 Deut. 5:6 Deut. 5:15		Jos. 21:4
יָרָא	afraid, fear	Deut. 5:5 Deut. 5:29 Deut. 6:2	Ps. 112:1 Ps. 112:7 Ps. 112:8	
יַרְדֵּן	Jordan	Deut. 4:41 Deut. 4:46 Deut. 4:47 Deut. 4:49		Jos. 20:8
יָשַׁב	dwell, dwelt	Deut. 4:46	Ps. 113:5 Ps. 113:8 Ps. 113:9	Jos. 21:2
יִשְׂרָאֵל	Israel	Deut. 4:44 Deut. 4:45 Deut. 4:46 Deut. 5:1 Deut. 6:3		Jos. 20:9 Jos. 21:1 Jos. 21:3 Jos. 21:8
כְּבוֹד	glory	Deut. 5:24	Ps. 112:9	

Hebrew	English	Torah Reading Deut. 4:41 – 6:3	Psalms 112:1- 113:9	Ashlamatah Josh 20:7- 21:8
מְאֹד	greatly	Deut. 6:3	Ps. 113:4	
מִדְּבָר	wilderness	Deut. 4:43	Ps. 112:1	Jos. 20:8
מָוָה	die	Deut. 5:25		Jos. 20:9
מְזֶרֶחַ	sun	Deut. 4:41	Ps. 113:3	Jos. 20:8
		Deut. 4:47		
		Deut. 4:49		
מִישׁוֹר	plateau	Deut. 4:43		Jos. 20:8
מִצְוָה	commandments	Deut. 5:10	Ps. 112:1	
		Deut. 5:29		
		Deut. 5:31		
		Deut. 6:1		
		Deut. 6:2		
מֹשֶׁה	Moses	Deut. 4:41		Jos. 21:2
		Deut. 4:44		Jos. 21:8
		Deut. 4:45		
		Deut. 4:46		
		Deut. 5:1		
מִשְׁפָּט	judgments	Deut. 4:45	Ps. 112:5	
		Deut. 5:1		
		Deut. 5:31		
		Deut. 6:1		
נוֹס	flee	Deut. 4:42		Jos. 20:9
נָכַד	defeated, killed	Deut. 4:46		Jos. 20:9
נָתַן	giving, gave, given	Deut. 5:16	Ps. 112:9	Jos. 20:8
		Deut. 5:22		Jos. 21:2
		Deut. 5:29		Jos. 21:3
		Deut. 5:31		Jos. 21:8
עֶבֶד	bondage, servant	Deut. 5:6	Ps. 113:1	
		Deut. 5:14		
		Deut. 5:15		
		Deut. 5:21		
עֵבֶר	side	Deut. 4:41		Jos. 20:8
		Deut. 4:46		
		Deut. 4:47		
		Deut. 4:49		
עוֹלָם	forever	Deut. 5:29	Ps. 112:6	
			Ps. 113:2	
עִיר	cities	Deut. 4:41		Jos. 20:9
		Deut. 4:42		Jos. 21:2
				Jos. 21:3
				Jos. 21:4
				Jos. 21:5
				Jos. 21:6
				Jos. 21:7
				Jos. 21:8
עַם	people	Deut. 5:28	Ps. 113:8	
עָמַד	stood, stand	Deut. 5:5	Ps. 112:3	Jos. 20:9
		Deut. 5:31	Ps. 112:9	
פְּנִים	before, face	Deut. 4:44		Jos. 20:9
		Deut. 5:4		
		Deut. 5:5		
		Deut. 5:7		
צִוָּה	commanded	Deut. 5:12		Jos. 21:2
		Deut. 5:15		Jos. 21:8
		Deut. 5:16		
		Deut. 5:32		
		Deut. 5:33		
		Deut. 6:1		
		Deut. 6:2		
קָדֵשׁ	holy	Deut. 5:12		Jos. 20:7



Hebrew	English	Torah Reading Deut. 4:41 – 6:3	Psalms 112:1- 113:9	Ashlamatah Josh 20:7- 21:8
רָאָה	shown, show, see, perceive	Deut. 5:24	Ps. 112:8 Ps. 112:10 Ps. 113:6	
רָאֵמוֹת	Ramoth	Deut. 4:43		Jos. 20:8
רָאֵשׁ	heads	Deut. 5:23		Jos. 21:1
שְׁלוֹשׁ	three	Deut. 4:41		Jos. 21:4 Jos. 21:6
שֵׁם	name	Deut. 5:11	Ps. 113:1 Ps. 113:2 Ps. 113:3	
שָׁמַיִם	heaven	Deut. 5:8	Ps. 113:4 Ps. 113:6	
שָׁמֶשׁ	toward the rising, sun	Deut. 4:41 Deut. 4:47	Ps. 113:3	
שְׁנַיִם	two	Deut. 5:22		Jos. 21:7
תְּבִיטָה	midst	Deut. 5:4 Deut. 5:22 Deut. 5:23 Deut. 5:24 Deut. 5:26		Jos. 20:9

## Greek:

GREEK	ENGLISH	Torah Reading Deut. 4:41 – 6:3	Psalms 112:1- 113:9	Ashlamatah Josh 20:7- 21:8	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:1-2	Tosefta of Luke Lk 22:1-2	Remes/Gemara of Acts/Romans and James Jam. 1:13-15
ἀζυμος αἰώνιος ἀμαρτία ἀρχιερεὺς γραμματεὺς διδωμι	unleavened eternal <b>sin</b> priests scribes giving, gave, given	<b>Deu 5:9</b>	Psa 105:10		Mk. 14:1	Lk. 22:1	<b>Jas. 1:15</b>
δύο	two	Deut. 5:16 Deut. 5:22 Deut. 5:29 Deut. 5:31 Deu 4:47 Deu 5:22	Ps. 112:9	Jos. 20:8 Jos. 21:2 Jos. 21:3 Jos. 21:8	Mk. 14:1	Lk. 22:2 Lk. 22:2	
ἐορτή ζητέω ἡμέρα	feast seek, sought day	Deu 5:1 Deu 5:12 Deu 5:13 Deu 5:14 Deu 5:15 Deu 5:24 Deu 5:29 Deu 6:2		Mk. 14:2	Lk. 22:1 Mk. 14:1 Mk. 14:1	Lk. 22:2	
<b>θεός</b>	<b>God</b>	<b>Deut. 5:2</b> <b>Deut. 5:6</b> <b>Deut. 5:7</b> <b>Deut. 5:9</b> <b>Deut. 5:11</b> <b>Deut. 5:12</b> <b>Deut. 5:14</b> <b>Deut. 5:15</b> <b>Deut. 5:16</b> <b>Deut. 5:24</b>	<b>Ps. 113:5</b>				<b>Jas. 1:13</b>

GREEK	ENGLISH	Torah Reading Deut. 4:41 – 6:3	Psalms 112:1- 113:9	Ashlamatah Josh 20:7- 21:8	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:1-2	Tosefta of Luke Lk 22:1-2	Remes/Gemara of Acts/Romans and James Jam. 1:13-15
		Deut. 5:25 Deut. 5:26 Deut. 5:27 Deut. 5:32 Deut. 5:33 Deut. 6:1 Deut. 6:2 Deut. 6:3					
λαός λέγω	people saying	Deut. 5:28 Deu 5:5 Deu 5:24	Ps. 113:8	Jos 20:2 Jos 21:2	Mk. 14:2 Mk. 14:2	Lk. 22:2 Lk. 22:1	Jas. 1:13
μήποτε πάσχα φοβέω	time passover afraid, fear	Deu 5:25 Deut. 5:5 Deut. 5:29 Deut. 6:2	Ps. 112:1 Ps. 112:7 Ps. 112:8		Mk. 14:2 Mk. 14:1	Lk. 22:1 Lk. 22:2	

## Abarbanel On Pirge Abot – Chapters of the Fathers Pereq 2, Mishnah 6

**Rabban Yohanan ben Zakkai received [the tradition] from Hillel and Shammai. He used to say: If you have achieved [other versions: learned] a great deal in Torah, do not be proud of it, because you were created for that purpose.**

Most versions of the Mishnah have the reading I given above as a variant reading and, on that basis, the accepted interpretation is that Rabban Yohanan is teaching us that if one has *learned* a great deal of Torah he should not take pride in it. However, Abarbanel had a different version which read: "If you have *achieved* [literally: done] a great deal in Torah, do not be proud of it."

Abarbanel, in his usual way, introduces his interpretation with a number of questions, in this case three:

1. The formula "received [the tradition] from ..." ceased to appear in the tractate many *Mishnayot* earlier. It was not given with regard to Rabban Gamliel, his father, Rabbi Yehudah ha-Nasi, and many others. Similarly, it does not appear in the continuation of the tractate. Why did the redactor of the Mishnah make a special point of Yohanan ben Zakkai having received the tradition from Hillel and Shammai?
2. The language of the *Mishnah* is unclear. If the reference is to the study of Torah, it should read "If you have studied a great deal of Torah ..." and if the reference is to performing *mitzvot* (*commandments*), it should read "If you have done a great number of *mitzvot* ..." What does the strange formula "If you have *done* a great deal of Torah" mean?
3. The actual point of the aphorism is open to objection. When a person achieves the purpose for which he was created, why should he be not proud?

Abarbanel resolves these difficulties by referring to the ongoing debate amongst the sages: Is the Torah the only criterion for a person's behavior in his general activities or should he decide on his behavior in industry and

commerce by applying his own intelligence and logic (i.e., *derekh erez*)? We have already noted at the beginning of this chapter the difference of opinion on that matter between Rabbi Yehudah haNasi and his son, Rabban Gamliel. The redactor of the Mishnah has already cited three aphorisms of Hillel in support of Rabbi Yehudah's opinion and now he brings Rabban Yohanan ben Zakkai in order to bolster that support. In other words, it is not fitting that a man spends all his days in government (or the rabbinate), in labor, or in commerce; the ideal is that a person should devote himself only to Torah - either its study or the practice of its *mitzvot* - since that is the purpose of his creation. Rabban Yohanan uses the ambiguous phrase "achieved a great deal in Torah" in order to imply that both the study (according to Hillel, see above) and the practice (according to Shammai) of Torah are the purpose of the Jew's existence. This is why specifically in the case of Rabban Yohanan the *Mishnah* announces that he received the tradition from Hillel and Shammai, since it has a bearing on what he has to say.

Abarbanel then points out that everything God created in the heavens as well as upon earth, performs the functions God gave it. Why, therefore, should man take pride in doing what he was created to do? Jews were created for the sole purpose of studying and keeping Torah, therefore no man can take pride in the fact that he has done more than was required of him. The Torah is so great that no man can come anywhere near to paying his debt and fulfilling his duty to his Creator.

With regard to the formula "... received the tradition from ...," Abarbanel refers the reader to his explanation in Chapter I, *Mishnah* 13, which is an alternative explanation, but he points out that the explanation given here is the correct one.

## Miscellaneous Interpretations

**Rabbenu Yonah:** The sea of Torah is so deep and wide that although a person devotes his entire lifetime to its study, he will only scratch the outer surface. One cannot even begin to imagine how much there is to be known. It is for this reason that Rabban Yohanan ben Zakkai is persuaded that a man may not take pride in his Torah achievements. He really has not attained any significant degree of knowledge compared with what there is to know.

In addition, God created man *ex nihilo* for one purpose: to study and be guided by Torah. You, therefore, have no claim to reward because - for this purpose you were created. It must be understood that by studying Torah you are merely paying back a debt.

**Rashi:** How could Rabban Yohanan ben Zakkai make such a harsh and unsympathetic statement that if one is deeply versed in Torah, he must not take pride in it? Rashi answers: *Only* a figure such as Rabban Yohanan ben Zakkai could have formulated such a statement since he was thoroughly versed in every possible facet of Torah study. He was in a position to know how vast Torah literature is.

**Midrash Shemuel:** Rabban Yohanan ben Zakkai's dictum on taking undue credit unto one's self is connected to a previous statement by his teacher Shammai (Chapter I, *Mishnah* 12), "Make your Torah study permanent." What are we to understand by "permanent"? Four or five chapters every day, or a day and night program? If we take the first view as correct and a person devotes all his time to Torah study, we might believe that he has a right to be proud because he is doing something over and above the expected norm. Rabban Yohanan ben Zakkai rejects this approach because man was created in order to study day and night.

Another interpretation proposed by Midrash Shemuel: If one has studied much Torah he should not credit himself for this achievement because it was pre-ordained. He cites the Talmud (Niddah 16b) where we are told that when the first drop of semen fertilizes the egg, it is announced in Heaven whether the child will be strong or weak, rich or poor, *scholar* or *ignoramus*. It is in this context that Rabban Yohanan did not say "... because for that purpose

you were *born*", but rather " ... because for that purpose you were *created*"; the word NOTSERITA carries the implication of "formed". Even the greatest scholar must concede that it was not *only* his own effort that was instrumental in his attainment, but that God's hand was evident too.

Another line of thinking: Rabban Yohanan ben Zakkai in our *Mishnah* is not speaking of a person who should and does engage extensively in Torah study. He is referring to one who is *teaching* others. Hence, our *Mishnah* will read as follows: **"If you have taught students and disciples extensively, you should not expect honors. The truth is that the more you taught, the more you yourself learned."**

It is noteworthy that this is the Rabban Yohanan ben Zakkai who escaped in a coffin from the siege of Jerusalem by the Romans and by predicting that Vespasian would be elevated to the throne in Rome, was given permission to establish the Academy of Yavneh. This master stroke saved Judaism at a most critical time in Jewish history.

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# NAZAREAN TALMUD

SIDRA OF "D'BARIM" (DEUT.) "4:41-6:3"

"AZ YAVDIL" — "THEN SET APART"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S  
TOSEFTA LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT  
MORDECHAI (MK)

Now the **feast of Unleavened Bread** (which is called Passover) **was drawing near. And the Chief Priests and the Scribes** (Heb. Soferim, of the Sadducees Heb. Tz'dukim) **were seeking** how they could destroy him, because they were afraid of the people.

¶And now Pesach (Passover) the feast of **Matzot (unleavened bread)** was near. **And the Chief Priests and** their scribes (Heb. soferim, of the Sadducees Heb. Tz'dukim) **sought, by cunning how they might take hold** and kill him (Yeshua); **For they said, "not during the Festival"** for fear that there may be a disturbance (of mob violence) **by the people.**

SCHOOL OF HAKHAM YA'AQOB'S REMES  
YA'AQOB

James 1.13-15 ¶ **Let no one (man) say when he is tempted, "I am being tempted by God" for temptation does not originate from God, but from our own Yetser HaRa for God cannot be tempted by what is evil, and He Himself cannot tempt no one to commit evil.**<sup>14</sup> **But every man is tempted, to sin when he is dragged away of his own individual Yetser HaRa, (evil inclination) and enticed.**<sup>15</sup> **Then when inordinate desire has conceived, it gives birth (bears) to sin: and sin, when it has achieved its action (goal), gives birth to death.**

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

Deut. 4.41-6.3	Ps 112-113:9	Josh 20:7-21.821:3	Mordechai 14:1-2	1 Luqas 22:1-2	Ya'aqob 1.13-15
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

## THE BI-MODAL THEME OF PESACH

We now see a paradigm shift in our readings of the book of D'varim. Just as the Torah Seder makes its paradigm shift to the Book of D'varim, Mordechai as Hakham Tsefet's Sofer makes the shift of scenery. We have been involved in reading of the calamities, which will befall the Bet Mikdash on the end times. Now we will further our understanding of the final days of Yeshua and the message that he wished to convey to his talmidim and all his followers. The theme very well fits with the Book of D'varim where Moshe gives a rehearsal of the Torah and a rebuke for past failures. The genius of Hakham Tsefet and his Sofer further reveals itself in the present materials as once again Hakham Tsefet weaves all the materials into a neat sermon. And, as usual the theme should be self-evident once we have read the Torah Seder and other weekly readings.

The mention of the Festival is cryptic. Hakham Tsefet does not elaborate on why he includes Pesach and Hag HaMatzah in his opening of this pericope. Nor, does the opening phrase make a great deal of sense. Here we would interject that we must remember that Hakham Tsefet and Mordechai are NOT concerned with chronology and specific order of events. We must say that Hakham Tsefet inserts the materials, as they would best fit the Torah Seder theme. Therefore, we are not concerned with trying to present a day-by-day chronological order to the life of Yeshua. Hakham Tsefet places the opening sentence in that past tense. This is not to say that Hakham Tsefet was looking back on these events. It is rather to say that he was reflecting on Pesach (perhaps the Egyptian

Passover) for some unexplained reason.

The Pesach theme seems to fit the final part of our reading in the Psalms where the abundant chesed of G-d is bestowed on his "children," i.e. the B'ne Yisrael. The activities of the defunct Levitical Priesthood parallel portions of the Davidic song.

Another way of interpreting why the Passover and the Festival of Unleavened bread is mentioned here has to do with the bimodality of the Torah when it is read in a double 3 and ½ year cycle, that is seven years cycle. The First 3 and ½ year cycle starts in Tishri and ends 3 and ½ years later with the last Sabbath of Adar. The next 3 and ½ year cycle starts on the first Sabbath in Nisan and ends with the Sabbath in Ellul. In a cycle that starts in Tishri this reading of Mordechai (Mark) would fall close to or on the last Shabbat of Adar, and then the dating would be close to Passover and the days of Unleavened bread.

Christian scholars see the High Priests and their Soferim as representing the whole Sanhedrin.<sup>42</sup> This is NOT, G-d forbid in any way remotely true. Ezra Gould completely misses the point. The amazing point is that Gould's subliminal undertones set the stage for how we read future events. Furthermore, we see that abuse of the idea that the **legitimate** Sanhedrin was a body of Lawmakers initiated by G-d and Moshe, was a **good thing**. Here the plot of the Kohen Gadol (High Priest) and his Soferim is an abuse of their joint office and power. The Kohen Gadol and his Soferim were most certainly a part of the Sanhedrin. However, these events do NOT represent a legitimate Sanhedrin. Nor do they represent the attitude of the whole of the Sanhedrin. The relationship of Hakham Tsefet to the present Torah Seder allows us to see their abuse of the office by adjudicating the illegitimate priesthood who had sold themselves to the interests and whims of the Roman occupying forces.

Gould believes that the language of Mordechai alluded to the Sanhedrin by use of the phrase ἐν δόλῳ. Gould states:

A designation of the Sanhedrim by the two principal classes composing it. ἐν δόλῳ—by cunning; not openly<sup>43</sup>

Here Gould suggests that every action of the Sanhedrin was subversive and thereby corrupt. Gundry adds "the Elders" to further implicate the Sanhedrin.<sup>44</sup>

Yeshua is not indifferent to the Sanhedrin as a governing body for the B'ne Yisrael. Yeshua was looking to the day when the Mesorah (Oral Torah) would find its place as the "King of Yisrael" rather than the illegitimate Roman overlords.

In the words of Rabbi Yitzchak Behar Arguiti ...

**"our masters and Rabbis, high above the kings of the earth, the Rabbi is a sage great among his people. He is a speaker for our people, the glowing lamp, and the elder of judgment. He should be called holy"**<sup>45</sup>

Consequently, the theme of Pesach is a way of looking to the future by looking at the past. The Romans i.e. Edom, like the Egyptians, will be overthrown and replaced by the "Mesorah" and "Bate Din." Hakham Tsefet realizes that validity and importance of the Mesorah and illustrates this through his critical assessment of the illegitimate

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<sup>42</sup>Gould, E. P. (1922). *A Critical and Exegetical Commentary on the Gospel According to St. Mark* New York: C. Scribner's sons. p. 255

<sup>43</sup> Ibid.

<sup>44</sup> Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross* (p. 800) Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co

<sup>45</sup> Arguiti, R. Y. (1988). *The Torah Anthology (D'varim 1:1-3:22)* (p. xiii) (Vol. 15). Brooklyn, New York: Moznaim Publishing Corporation.

Kohanim and their Soferim. The theme presented by the Torah Seder and mimicked by Hakham Tsefet is that of poor or bad judgment and rebuke for rebellion! What is his resolve? The Kohen Gadol and his Soferim illegitimately judge Yeshua, as do the guests and talmidim, judging the woman of our next pericope who anoints Yeshua for his burial.

The actions of the Kohen Gadol and the Zekanim (Elders) must be viewed as separate actions from the true functioning of the Sanhedrin. We will deal with this in greater depth in the coming pericope.

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## COMMENTARY TO HAKHAM YA'AQOB'S SCHOOL OF REMES

### Sin and Evil

To understand sin and evil we must first debunk the lies and theology of other religions.

1. Sin did not begin with Adam. Or, that Adam brought sin and evil into the world/cosmos.
2. If we accept the truth that Adam was not the cause of sin, we must determine sins beginning.
3. We must understand what Adam's sin do to the earth/cosmos.
4. We must understand G-d's relationship to sin
5. We must understand how G-d deals with sin

Where did sin begin?

- "How have you fallen from heaven, O <sup>46</sup>light-bringer and daystar, son of the morning! How you have been cut down to the ground ...<sup>47</sup>
- And He said to them, "I was watching the adversary fall from the heavens like a bolt of lightning ...<sup>48</sup>
- The third angel sounded, and a great star fell from heaven, burning like a torch ...<sup>49</sup>
- And I saw a star from heaven which had fallen to the earth ...<sup>50</sup>

**Yehudah 1.6 - Now the heavenly messengers that did not keep their Divinely appointed position of pre-eminence but forsook their proper sphere (station) are kept under guard in everlasting chains in deepest darkness for the great day of judgment.**<sup>51</sup>

These verses tell us of a Malak (sphere, power, and messenger) that "fell from the heavens." Yehudah" (Jude) shows us that some of the divine messengers defected at a point in ancient history.

B'resheet 1 shows us that G-d initially created the heavens and earth as His principal act of creation. However, something seems strange in "verse 2." The earth became formless and void, i.e. chaos permeated the new

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<sup>46</sup> The Hebrew for this expression — "light-bringer" or "shining one"—is translated "Lucifer" in The Latin Vulgate and is thus translated in the King James Version. But because of the association of that name with Satan, it is not now used in this and other translations. Some scholars feel that the application of the name Lucifer to Satan, despite the long and confident teaching to that effect, is erroneous. The application of the name to Satan has existed since the third century A.D. and is based on the supposition that Luke 10:18 is an explanation of Isa. 14:12, which many authorities believe is not true. "Lucifer," the light-bringer, is the Latin equivalent of the Greek word "*Phosphoros*," which is used as a title of Messiah in II Pet. 1:19 and corresponds to the name "radiant and brilliant Morning Star" in Rev. 22:16, a name Yeshua called Himself.

<sup>47</sup> Isa 1.12

<sup>48</sup> Luqas (Luke) 10.18

<sup>49</sup> Rev 8.10

<sup>50</sup> Rev. 9.1

<sup>51</sup> Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire.

creation of G-d. The Rabbis agree unanimously that the "Ruach Elohim" (Spirit of G-d) was in fact Messiah. Messiah's action and intervention in creation repaired a defect that had somehow developed. Our verses above show us clearly that the "Light Bearer" (Lucifer) fell from the heavens. Thus, there was a darkness that covered the earth and there was not a light emitting from the Heavens. But the gaping truth of why and how this "light Bearer fell" needs explanation.

## The Rivalry of Angels

**b. San 38b** Rab Judah said in Rab's name: When the Holy One, blessed be He, wished to create man, He [first] created a company of ministering angels and said to them: Is it your desire that we make a man in our image? They answered: Sovereign of the Universe, what will be his deeds? Such and such will be his deeds, He replied. Thereupon they exclaimed: Sovereign of the Universe, **What is man that You are mindful of him, and the son of man that You think of him?** Thereupon He stretched out His little finger among them and consumed them with fire. The same thing happened with a second company. The third company said to Him: Sovereign of the Universe, what did it avail the former [angels] that they spoke to Thee [as they did]? the whole world is Yours, and whatsoever that You wish to do therein, do it. When He came to the men of the Age of the flood and of the division [of tongues] whose deeds were corrupt, they said to Him: LORD of the Universe, did not the first [company of angels] speak aright? Even to old age, I am the same, and even to hoar hairs will I carry,<sup>1</sup> He retorted.

**B'reshet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the LORD do? He removed the way of the wicked out of His sight<sup>1</sup> and associated the quality of mercy<sup>1</sup> with Himself and created him, as it is written, For the LORD regards the way of the righteous/generous, but the way of the wicked *tobed*-E.V. shall perish (Ps. 1, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the LORD knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created.

Because G-d creates Adam with the capacity to sin, the "Light Bearer" refuses his post. His rebellion took one third of the *malakim* (heavenly messengers) with him in revolt. The "Light Bearer" refused to do his Divinely appointed vocation. His occupation was written in the Torah. However, the Torah he defies is not the written but Oral Torah. In a sense we could say at that moment all the lights went out in the Heavens. Not a single star shined. The earth was left in total darkness. There was violence and desecration. A new "Lucifer" – "Light Bearer" was required to repair (make *tikkun*) for the defection of the first fallen angel. G-d's plan was never in jeopardy, because the first thought G-d possessed when He initiated creation was "Messiah." Thus, Messiah became the New "Light Bearer" (Lucifer – day star of the morning).

Therefore, the first and **gravest the greatest sin, is the abandonment of office – Mission and or call.**

This act infused the cosmos with the possibility to refuse G-d's commands, His will and purpose. But, it also instituted a mechanism of "tikkun" repair and rectification.



**If the above materials suggest that we live in a world of Angelic Rivalry, what then is the Angelic Rage? Or we might phrase the question a bit differently. If the creation of Adam brought angelic rivalry into the cosmos, what event in history could have produced angelic rage?**

## The Rage of Angels

A climactic point in human history is the giving of the Torah to the **B'ne Yisrael** at Har Sinai. At Har Sinai the B'ne Yisrael not only received the Torah, but they became the Priesthood of humanity, the quintessential **messenger** (Priest – Priesthood) to **ALL** humanity. The messengers of the cosmos resonate with the *nomos* – Torah. This is because the Oral Torah is their master. Therefore, Matan HaTorah (gift of the Torah) given to the B'ne Yisrael further subjugated the heavenly messengers and the cosmos<sup>52</sup> to the B'ne Yisrael.

**b. Shab 88b-89a** When Moshe ascended on high, the ministering angels spoke before the Holy One, blessed be He, Sovereign of the Universe! What business has one born of woman among us? He has come to receive the Torah, answered He to them. Said they to Him, that secret treasure, which has been hidden by You for nine hundred and seventy-four generations before the world was created. You desire to give to flesh and blood! **What is man, that You are mindful of him, And the son of man, that You visit him?** O Lord our God, how excellent is your name in all the earth! Who has set your glory [the Torah] upon the Heavens!<sup>53</sup> Return them an answer, bade the Holy One, blessed be He, to Moshe. Sovereign of the Universe replied he, I fear lest they consume me with the [fiery] breath of their mouths. Hold on to the Throne of Glory, said He to him, and return them an answer, as it is said, He makes him to hold on to the face of his throne, And spreadeth [Parshez] his cloud over him,<sup>54</sup> whereon R. Nahman<sup>55</sup> observed: This teaches that the Almighty [SHaddai] spread [Pirash] the lustre [Ziw] of His Shechinah and cast it as a protection over him. He [then] spoke before Him: Sovereign of the Universe! The Torah, which You give me, what is written therein? I am the LORD your God, which brought thee out of the Land of Egypt. Said he to them [the angels], Did you go down to Egypt; were ye enslaved to Pharaoh: why then should the Torah be yours? Again, what is written therein? You will have none other gods: do you dwell among peoples that engage in idol worship? Again, what is written therein? Remember the Sabbath day, to keep it holy: do ye then perform work, that ye need to rest? Again, what is written therein? You will not take [tissa] [the name ... in vain]: is there any business [massa] dealings among you? Again, what is written therein, Honour your father and thy mother; do you have fathers and mothers? Again what is written therein? You will not murder. You will not commit adultery. You will not steal; is there jealousy among you; is the Evil Tempter among you? Straightway they conceded [right] to the Holy One, blessed be He, for it is said, O Lord, our Lord, How excellent is thy name, etc. whereas Who has set Your glory upon the heavens is not written. Immediately each one was moved to love him [Moshe] and transmitted something to him, for it is said, You have ascended on high, thou hast taken spoils [the Torah]; You have received gifts on account of man: as a recompense for their calling thee man [adam] you did receive gifts. The Angel of Death too confided his secret to him, for it is said, and he put on the incense, and made atonement for the people; and it is said. And he stood between the dead and the living, etc. Had he not told it to him, whence had he known it?

Both discussions from the Gemara down play the midrashic versions of these events. We have only given these examples for the sake of understanding that man stands between the cosmos structured by the *nomos* – Torah and the rivalry and rage of angelic defection that desire the destruction of humanity. They **did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station).

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<sup>52</sup> The story of Abraham receiving the blessing from G-d while looking down on the spheres is indication that the spheres are subjugated to the B'ne Yisrael.

<sup>53</sup> Ps. VIII, 5, 2.

<sup>54</sup> Job XXVI, 9

<sup>55</sup> In Suk. 5a the reading is Tanhum.

## G-d and Evil

G-d never uses "evil" as a tool for testing His people.

When G-d created all the "host" of the heavens and earth, He also gave them the ability to "fall" or become disobedient. This requires a great deal of discussion which we will not fully engage in at the present. While this commentary is rather lengthy we make no apology. The subject matter should be thoroughly studied and here we give only a minimal understanding of what is necessary to know. Thus, we must also assert that the subject matter is not covered in its entirety. For the sake of time and brevity we have left a great many details out by necessity.

It should be ardently stated that G-d did not create evil or sin. Because G-d is Good,<sup>56</sup> He can never use something evil or sinful in His interaction with men. Furthermore, because G-d is Holy, and Good He can never be associated with anything that is evil. Because of His Holiness He can never be associated with anything evil in His interaction with His creatures. There He has no association with "wrong." Any place where it should appear that G-d is doing or using evil should be read an Allegory, Metaphor or symbol for the sake of better understanding the purposes of G-d! This includes Rabbinic and other Jewish literature.

## So, What did the sin of Adam do?

Through the sin of Adam "death" was brought into the world.<sup>57</sup>

Thus, man was created with a capacity to defy the will of G-d as the "heavenly messengers" could. But, with Adam and all humanity sin would result in death.

1<sup>st</sup> G-d created Adam with the capacity to sin

2<sup>nd</sup> He gave the Torah to humanity means for overcoming sin and death

## Thus, Angels and Men

1. The First group is the mechanism of the Universe – Pro-Torah angels. These angels promote and enforce Torah observance since the Universe was created by the Torah/Nomos.<sup>58</sup> This group of angels will be very "pro-Jewish" per se.
2. The Second group of angels is the group that desires the destruction of humanity by and at large. Among those angels is the fallen light-bearer Lucifer.

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<sup>56</sup> Mk 10:17-18 **And as he set out on the way** (Heb. Derek), **one ran up to him and honored him asking him, "Good Rabbi Hakham, what must I do so that I will merit life in the Olam Ha-Ba?"** **Yeshua answered, you should not be calling me good, God alone is good,** and I am not G-d.

<sup>57</sup> The sin of Adam and Chavah marks the point in time when death came into being (was created) per se. But note it was not "created" by G-d. Death is the natural fruit of sin. Therefore, death's creator was Adam in a sense. The fall of the "Heavenly Messengers" did not cause them to "die." They could be destroyed and or annihilated or cease to exist when their duty was complete. Death relates only to humanity therefore, Adam brought human sin into the world and death thereof, but he did not make it a necessary part of man's being or nature. Each man chooses by his own Yetser HaRa. Urbach, Ephraim Elimelekh. *The Sages: Their Concepts and Beliefs*. Jerusalem: Magnes Press, Hebrew University, 1979. p. 421

Therefore, it was a natural law (principle). If you sin, death will come. And, as Hakham Shaul states "the principle (law) of sin and death." Rom. 8.1 **For the Orally breathed Torah (Law) is the giver of spiritual (life in the Olam HaBa - i.e. eternal life) life to those who belong to the congregation of Messiah, now being set free from the principle of sin and death.** It should be clearly understood that the "law of sins and death" is NOT the Torah! It is a principle woven into the fabric of the cosmos.

<sup>58</sup> Specifically, through and by the Oral Torah. For example, G-d said, "Let there be light." These words, though written were first Oral!

3. The final group of angels is the group, which rebelled when G-d desired to give the Torah to humanity, specifically the Jewish people.

### Thus, the greatest sin, the abandonment of office – Mission and or call

**Yehudah 1.6 - Now the heavenly messengers that did not keep their Divinely appointed position of pre-eminence but forsook their proper sphere (station) are kept under guard in everlasting chains in deepest darkness for the great day of judgment.**<sup>59</sup>

The Rambam outlines sin and evil in the following principles about man.

1. Sin and evil is caused by man to man<sup>60</sup>
2. Caused by man to himself<sup>61</sup>
3. Caused by man against his environment

Because G-d intended for man to have freewill He made man with a Yetser HaTob and a Yetser HaRa.<sup>62</sup> Fundamentally, Judaism teaches that human nature is comprised of two basic components called the Yetzer Tob (good inclination) and the Yetzer HaRa (evil inclination).<sup>63</sup> The good inclination is the source of spiritual purity within a person. Its seat is in the intellect, and it is that part of us that perceives truth and seeks moral goodness. The Yetser HaTob is the source whereby we follow and **practice "duty to G-d."**<sup>64</sup> **This duty requires obedience to the revealed "will of G-d i.e. the Torah."**<sup>65</sup> This duty was communicated to Adam HaRishon from the very beginning. Thus, "sin"<sup>66</sup> is the transgression of the "Law of G-d."<sup>67</sup> As such, sin is a direct affront to G-d and His

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<sup>59</sup> Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire.

<sup>60</sup> Here great atrocities have been committed by man against his fellow humans. For example, men under the influence of Hitler brought about mass destruction which took nearly the whole world to stop. Had Hitler succeeded there would have been not one Jewish soul left on the planet. Thus, this "evil" was not from the hand of G-d per se, it was the will of one man who let his Yester HaRa raise to such massive levels of tyranny and destruction. Those who followed this maniacal man allowed their yester HaRa to join with his creating an overwhelming evil force in the earth.

Rabbinic, kabbalistic, and Hasidic authors, from Yom Tov Lipmann Heller and Yesha'yahu Horowitz to Shimshon of Ostropolye and Efrayim of Sudilkov, popularized an old kabbalistic **belief that demons were products of Jewish sins**—first and foremost, nocturnal emissions, which they categorized as among the gravest of sins. Demons were also considered responsible for temptation more generally these temptations and sins are the work of the Yetser Ha-Ra. **There are the subversive angels (spirits - powers) created by the actions of men, by the objectification of malevolence, i.e. the evil thought, the hate-inspired wish, the wicked deed. In addition to its visibly destructive consequences, every act of malice or evil creates an abstract gnostic being, a bad angel, belonging to the plane of evil corresponding to the state of mind that brought it into being.** Cf. Targ. Yer. to Deut. xxxii. 24 and Num. vi. 24; Targ. to Cant. iii. 8, iv. 6; Eccl. ii. 5; Ps. xci. 5, 6; compare Ps. lxx. and Is. xxxiv. 14

<sup>61</sup> Mose ben Maimon. The Guide for the Perplexed. New York: Dover, 1956. p.267

<sup>62</sup> Luzzatto, Moshe Hayyim. Derekh Hashem / = the Way of God / by Moshe Chaim Luzzatto; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson. Jerusalem; New York: Feldheim Publishers, 1998. p. 95

<sup>63</sup> In both cases the meaning is often masked in translation. Man has two opposites within himself per se. One is the Yetser HaTob and the other being the Yetser HaRa. The Hebrew word "Tob" doesn't directly mean that it is good. "Tob means that which is beneficial." Secondly, "Ra" does not mean intrinsically "evil." "Ra" means "empty." Thus, the two natures address what is beneficial and what is "Vain" or "empty." These two characteristics are divided for the sake of understanding, but they are in fact one "soul."

<sup>64</sup> Moore, George Foot. Judaism in the First Centuries of the Christian Era: The Age of Tannaim. Peabody, Mass.: Hendrickson Publishers, 1997. Vol. 1 p. 460

<sup>65</sup> Ibid

<sup>66</sup> 268. ἁμαρτωλός *hamartōlós*; gen. *hamartōlou*, masc.–fem., neut. *hamartōlón*, adj. from *hamartánō* (264), to deviate, miss the mark, sin. Erring from the way or mark.

The "mark" is the Torah or Law of G-d. Therefore, "to miss the mark" means failure to comply with revealed Law (Torah) of G-d, intentionally or otherwise.

Torah. The greatest sins are those which oppose his Holiness, the revelation of His will and His callings.

The physical body is the seat of the Yetser HaRa, unenlightened with a penchant towards the material and earthly things. The Yetser HaRa acts as the opposite to the Yetser HaTob. The Yetser HaRa is the source of moral contamination and is usually associated with the body, since it is our physicality that is most serviced by it. The evil inclination is that part of us drawn after illusion and which seeks to fulfill our baser desires, such as laziness, pleasure fulfillment, and the undue admiration of others. As a result, man can choose to be obedient to the will of G-d as expressed in the Torah or he can rebel and commit "evil" through disobedience. Hakham Shaul explains the Yetser HaRa as such ...

**Romans 8:7 The mind** i.e. Yester HaRa **that violates the mitzvot is an enemy hostile toward the Mitzvot of God; for it will not submit to the Torah of God, for it is not even able to do so**, without the guidance of the Nefesh Yehudi, **because those who follow only their animalistic nature cannot please God.**

Maimonides stresses the importance of understanding that G-d is not the creator of "evil."<sup>68</sup> Thus, "sin and "evil" are the result, fruit of man's nature."<sup>69</sup>

A property and the absence of that property are considered by them as two opposites, they treat, e.g., blindness and sight, death and life, in the same way as heat and cold. Therefore, they say, without any qualification, nonexistence does not require any agent, an agent is required when something is produced.

In accordance with this view we explain the following passage of Isaiah: "I form the light and create (*bore*) darkness: I make peace and create (*bore*) evil" (Isa. xlv.7), for **darkness and evil are non-existing things.** Consider that the prophet does not say, I make (*'oseh*) darkness, I make (*'oseh*) evil, because darkness and evil are not things in positive existence to which the verb "to make" would apply; the verb *bara* "he created" is used, because in Hebrew this verb is applied to non-existing things, e.g., "In the beginning God created" (*bara*), etc.; here the creation took place from nothing. Only in this sense can non-existence be said to be produced by a certain action of an agent. In the same way we must explain the following passage: "Who has made man's mouth? or who makes the dumb, or the deaf, or the seeing," etc. (Exod. iv. 11). The passage can also be explained as follows: Who has made man able to speak? or can create him without the capacity of speaking, i.e., create a substance that is incapable of acquiring this property? for he who produces a substance that cannot acquire a certain property may be called the producer of that privation.

Therefore, the absence of a characteristic such as speech might be considered "evil." But this absence is not "evil" it is a state of being without a capacity to speak. Therefore, many "absences" may be called evil. In all reality they are simply the absence of specific characteristics and have nothing to do with good or bad. Because a person is blind does not mean that G-d did something evil to this person. Nor is it because the parents were good or bad.

Thus, man is created with the capacity for sin and evil. Sin being the action that is not in accordance with the plan and will of G-d and the Torah. Every action a man takes will produce a positive or negative (evil) angel.<sup>70</sup>

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<sup>67</sup> Moore, George Foot. Judaism in the First Centuries of the Christian Era: The Age of Tannaim. Peabody, Mass.: Hendrickson Publishers, 1997. Vol. 1 p. 460

<sup>68</sup> Mose ben Maimon. The Guide for the Perplexed. New York: Dover, 1956. p.266

<sup>69</sup> Ibid.

<sup>70</sup> The word "angel" does not specifically mean a winged spiritual creature. The Hebrew word for "Angel" is "malak." The word malak is best defined as an energy or Power. Hakham Shaul tells us that the evil real which we contend with is the home of principalities, authorities and rulers (powers) of the cosmos.

**Ephesians 6:10-12 Finally, my brothers, be clothed (strong) in the Lord and in the strength of His might. Put on the whole armor of G-d so that you may be able to stand against the deceits (methods) of the adversary. For we do not wrestle against flesh and**

The whole apparatus sits on the foundational seat of "Reward and Punishment."

**Aboth 4:2** Ben Azzai says, "Run after the most minor religious duty as after the most important and flee from transgression. "For doing one religious duty draws in its wake doing yet another and **doing one transgression draws in its wake doing yet another.** "For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression."

**Ya'aqob 1:15** Then when inordinate desire has conceived, it gives birth (bears) to sin: and sin, when it (Sin) has achieved its action (goal), gives birth to death.

Thus, we can draw the conclusion that the fruit of sin is sin. If one commits a sinful act he will reap the "reward" of sin. The final reward for sin is death.

As stated in the cited Mishnah the reward for being a Tsaddiq is being a Tsaddiq. Being a Tsaddiq elevates its candidate to a place of Divine interaction. This is a proportional reward of "life" Sin brings the separation from G-d.

1. Man's positive nature with the Yetser HaTob and the Nefesh Yehudi can bring about a great amount of "Good" and healing to the world.

"The effectual prayer of a Tsaddiq man can accomplish great things." James 5.16<sup>71</sup>

Thus, when the Tsaddiq prays he moves G-d to action on behalf of good or positive results.

In view of our understanding of the angelic rivalry (those opposed to humanity because they will have Chesed – acts of righteousness and wickedness in their lives) and the angelic rage, which is focused on the B'ne Yisrael as the recipients of the Torah Oral/Written. Therefore, we opine that these *shedim* are most likely those powers, which are opposed to the B'ne Yisrael as recipients of the Torah. We arrive at this decision because the *shedim* are specifically determined as "unclean." While this needs much more investigation, we note that these *shedim* produce ritual impurity.

The fabric of the of the universe's structure was damaged with the sin refusal to do the initial revealed will of G-d. Likewise, the angelic spheres rebelled damaging their place and position. The present text of Remes shows that the fabric of the universe is torn per se. "Adam was initially being given the "Oral Torah" daily. Why? Only through the application of the Oral Torah daily can we repair the damage done to the universe by, the angelic rivalry and the angelic rage against humanity." Furthermore, "Adam and Havah contributed to the calamity by disobedience to the Oral Torah. The singularity of Gan Eden<sup>72</sup> was segregated and divided only by the sin of Adam."

## HaSatan vs Lucifer

Many people believe that "The Devil made me do it" as a cliché from previous decades said. However, we often confuse the "Devil," and "Satan" with Lucifer. These two are NOT the same in the Jewish Bible. The word "devil" is

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**blood, but against principalities, against authorities, against the rulers of the cosmos, ruling the present age of darkness, against spiritual wickedness among the heavenly spheres.**

<sup>71</sup> My translation

<sup>72</sup> Gan Eden was initially global; it was fed with the River that flowed from the "Mountain of G-d" which was the "river of delight (Eden) making the whole earth a delight. This place was an environment where man (Adam) could repair the damage done to the universe by the fallen and rebellious spheres.

derived from the Greek "*diabolos*" meaning "accuser" or "slanderer." The term "devil" simply means accuser/slanderer and is not the same as Lucifer the Fallen Malak (Angel). Therefore, to call the "devil" Lucifer is inaccurate. HaSatan – the adversary and the devil are the same entity. This entity is NOT a fallen angel. **That energy or force is the Yetser HaRa**, which is infused into the cosmic structure of the universe.

**Yehudah 1:9 But when Michael the principle Messenger of the Divine contended<sup>73</sup> with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said "The LORD rebuke you!"**

Here we are forced to ask the question, who is the "adversary" that the Arch-Angel Michael is contending with. Any theologian that knows how to write will tell you that Michael is fighting a war with the "Devil – Lucifer" who wants the body of Moshe to deceive the B'ne Yisrael. **Ba-lo-ney!!!** Michael as the death angel's intentions are to take Moshe's, body and all into the Olam HaBa. Does he succeed? No! Why? Because the adversary – the **Earth** demanded its **dirt (dust)**. We might have heard "mother earth" argue, "you can have the soul, but the **dust** is mine."<sup>74</sup>

So, seeing that the earth is an **adversary** and the life-giving energy of the Yetser HaRa. And, we now know why the Yetser HaRa wants us dead every day. This is because the Earth wants its **dust** back. After all, "**dust** you are, and to **dust** you will return."<sup>75</sup> And "the **dust** will return to the earth as it was, and the **spirit-Nefesh Yehudi** will return to G-d who gave it" as the Jewish soul breaths out the Shema in its final breath.<sup>76</sup> The adversary/Yetser HaRa wants to grind you up like **dust**. "**Shim'on, Shim'on**, behold, Satan – Yetser HaRa has desired you, that he may sift you as wheat/dust."<sup>77</sup> "Let the Yetser HaRa pursue my soul and overtake *it*; And let him trample my life down into the earth, And lay my glory in the **dust**. Selah."<sup>78</sup>

### **Satan a Legal Agent ...**

The word "Satan" in its original application, in fact, it is a common noun meaning an adversary who opposes and obstructs. It is applied to human adversaries in I Samuel 29:4; II Samuel 19:23; I Kings 5:18; 11:14, 23, 25, and its related **verb is used of prosecution in a law court** (Ps. 109:6) and the role of an antagonist in general (Ps. 38:20[21]; 109:4, 20, 29)." It is further defined "to stray, to revolt and fall away ... to be unjust', 'to burn' and 'to seduce'."<sup>79</sup>

Therefore, the fundamental definition of "Satan" must be derived from Biblical (Tanakh) sources, "where it occurs in nine contexts. In five it refers to human beings and in four it refers to celestial beings."<sup>80</sup> Here we assert the fact that *Dictionary of Deities and Demons in the Bible* uses "beings" in the plural because no single being is called "satan" in the true sense of the word." In the LXX<sup>81</sup> Hebrew "*satan*" is translated from the Hebrew expression with *Diabolos* i.e. Devil or devil, meaning "the Slanderer." In Akkadian three legal terms meaning "accuser" that can have both terrestrial and celestial referents. Each can refer either to a human legal opponent or to a deity acting as an accuser in a legal context, and thus each term functionally parallels the noun *satan* even though there is no etymological relationship. Standing behind this notion of deities playing legal roles with respect to earthly

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<sup>73</sup> Verbal and thematic connection to B'resheet 33:25

<sup>74</sup> This truth is based on the Ramban's teaching of B'resheet 1:26. He purposes that G-d was speaking to the earth when He said, "Let Us create man." A portion of G0d in the form of the soul was given to Adam. And, a portion of the earth was used as materials to house this "soul." Thus, man is divided in his allegiances. Cf. Ramban Nachmanides: Commentary on the Torah. [S.I.]: Shilo Pub. House. p. 52

<sup>75</sup> Cf. B'resheet 3:19

<sup>76</sup> Cf. Ecc 12:7

<sup>77</sup> Luqas 22:31

<sup>78</sup> Cf. Ps 7:5

happenings is the well-known idea of the divine –“council, acting as a judiciary body.”<sup>82</sup> As such we can see that our "guardian angel" will be consigned the role of "*satan*" at our judgment. As can be readily seen, the heavenly being who acts as a *satan* in Numbers 22 has very little in common with later conceptualizations of Satan. He is not G-d's archenemy, and he acts in accordance with the L-RD's will rather than opposing it. Indeed, The L-RD's messenger here, as elsewhere in the Hebrew Bible, is basically an hypothesization of the deity. The opening chapter of the book of Job describes a gathering of the -"sons of G-d", i.e. a meeting of the divine - council. Present at this gathering is a being called *hasatan*: this is the common noun *satan* preceded by the definite article. The definite article makes it virtually certain that *satan* is not a proper name.<sup>83</sup> Evident in Iyob's<sup>84</sup> (Job's) account the Yetser HaRa must give account for its actions.

B'Midbar 22:32 And the angel of the LORD said unto him, wherefore hast thou smitten thine ass these three times? behold, I went out to withstand (Adversary - Satan) thee, because thy way is perverse before me:

There is nothing here to indicate that שִׁטְנָה (*siṭnah*) was the permanent function of an angel.<sup>85</sup>

When it is used of human beings it is not a proper name, but rather a common noun meaning “adversary” in either a political or military sense, or “accuser” when it is used in a legal context. In the celestial realm there is only one context in which *satan* might be a proper name. In the other three contexts it is a common noun, meaning “adversary” or “accuser”.<sup>86</sup> Nowhere is he in any sense a rival of G-d.<sup>87</sup>

In I Chronicles 21:1, in which *satan* is said to have incited David to take a census of Israel which resulted in the death of 70,000 Israelites (21:14), this is obviously his Yetser HaRa who plays this part. The "*satan*" here is nothing more than David's Yetser HaRa tempting David to disobey the Commands of G-d. Not a grand chaotic creature bent on destroying the planet per se. As such, "title" *satan* here is a reference to the Yetser HaRa.

Post-Biblical Satan is not prominent in the Apocrypha and Apocalypses, and, where mentioned, he is barely personalized but merely represents the forces in opposition to G-d and of evil.<sup>88</sup>

References in the tannaitic literature are even more sparse, and, with few exceptions, Satan similarly appears merely as the impersonal force of evil. Thus, the Tosefta Shabbat 17 (18):3 states: “If you see a wicked man setting out on a journey and you wish to go by the same route, anticipate your journey by three days or postpone it for three days, because *satan* accompanies the wicked man.”<sup>89</sup>

The wicked man is a person how has given himself over to unrestrained control of the Yetser HaRa. In the Nazarean Codicil the being called "*satan*" is the "personification of evil" but not a literal (Peshat) being. Two chief

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<sup>79</sup> Toorn, K. van der, Bob Becking, and Pieter Willem van der Horst, eds. *Dictionary of Deities and Demons in the Bible* Ddd. 2nd extensively rev. ed. Leiden; Boston: Grand Rapids, Mich: Brill; Eerdmans, 1999. p. 726

<sup>80</sup> Ibid.

<sup>81</sup> Septuagint

<sup>82</sup> Ibid.

<sup>83</sup> Toorn, K. van der, Bob Becking, and Pieter Willem van der Horst, eds. *Dictionary of Deities and Demons in the Bible* Ddd. 2nd extensively rev. ed. Leiden; Boston: Grand Rapids, Mich: Brill ; Eerdmans, 1999. P.727

<sup>84</sup> Iyob (Job) A Divine allegory ... As such an allegory that teaches us the power of the Yetser HaRa. Its true bent is our own destruction. In Iyob the Yetser HaRa acts as accuser against him.

<sup>85</sup> Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set*. 2 edition. Detroit: Macmillan Reference USA, 2006. Vol 18 p. 72

<sup>86</sup> Toorn, K. van der, Bob Becking, and Pieter Willem van der Horst, eds. *Dictionary of Deities and Demons in the Bible* Ddd. 2nd extensively rev. ed. Leiden; Boston: Grand Rapids, Mich: Brill; Eerdmans, 1999. P.726

<sup>87</sup> Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set*. 2 edition. Detroit: Macmillan Reference USA, 2006. Vol 18 p. 72

<sup>88</sup> Ibid.

<sup>89</sup> Ibid

verses that are used to promote this false ideology are Luke 10,19 and Rev. 21.9. Yet in neither of these verses do we need to see "*satan*" as a real creature. Again, the true character called "*satan*" is the Yetser HaRa.

He appears sometimes in the same impersonal guise as in the Apocrypha and among the tannaim. **He is identified with the yezer ha-ra (the evil inclination in general)** and with the angel of death (**BB 16a**),

Satan is a source of all evil per se. Thus, the Yetser HaRa is the personal source behind every violation of the Torah and opposition to G-dly things. Interestingly the Nazarean Codicil never uses "satan" or "διάβολος" as a proper name.<sup>90</sup>

## The Devil

The primary meaning of "devil" means to slander and speak in a defamatory manner, enmity, enemy, quarrel to attack and or accuse. This is the role of the Yetser HaRa as he has convinced man to violate the will of G-d. He stands as an accuser for our criminal activity.

It is so used in the Septuagint as a translation for the Hebrew *satan* (Satan)<sup>91</sup>

The phrase or term "Devil" or "The Devil" is often based on myth and a thought known to Scholars as "Combat Myth." This term is most often based on dualism.

Creation was their battlefield and the present age was the time of spiritual warfare.<sup>92</sup>

At the creation or creation of man there was a spiritual defection. But we cannot believe that there was any real "Spiritual Battle." This is because all the angels and spheres served as G-d's agents. Thus, rebellion over the creation of man was a major turning point. But there is no creature on an equal opposite to G-d. This is based in dualism which is a fallacy. This system and ideology defies monotheism.

In the Hebrew Bible, one finds the concept of the "adversary" (Heb. *satan*) in two senses: that of any (usually human) opponent, and that of satan, the devil, the opponent of the righteous. In the first sense. Hadad the Edomite acts as a *satan* to Solomon (I Kgs II: 14; cf. also II :23, 25; I Sam 29:4); Haman is the "enemy" (*satan*) of the Jews (Est 8: 1); and even the Angel of the L-RD acts as a *satan* to Balaam (Num 22:22).

The relationship between "the Devil" to Adam: Adam was made in the image of God, and "through the Devil's envy, death entered the world" Again, when God created Adam on the earth, the angels were commanded to reverence him as being the image of God; the angel who was to become the Devil refused on the grounds that he was both greater and older than Adam, and he was followed in his rebellion by the angels in his charge.<sup>93</sup>

While the Midrash give other reasons, we can see that the envy between angels and Adam was a very specific problem at the time of Adam's creation.

In Jubilees "the chief of the [evil] spirits" is *Mastemah* ("Hateful One", Heb *mttmh*, lit. "**animosity**") and Satan, who accuses Israel before God, ensnares and corrupts them that they be destroyed (I :20). In the Martyrdom of Isaiah, the leader of the hosts of evil is called Sammael ("Blind god" 1:8, II; 2:1; 5:15). Melkira (= "King of Evil"; 1:8), satan (2:2, 7; 5:16), and especially Beliar (n by-form of "Belial" = "Useless"; 1:8; 2:4; 3: II). He is "the Angel of Iniquity who rules this world" and causes apostasy, sin, magic, and the persecution of the righteous, "dwelling in

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<sup>90</sup> Foerster, W. (1964–). διαβάλλω, διάβολος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (Vol. 2, p. 77). Grand Rapids, MI: Eerdmans.



the hearts" of the rulers of Israel (2:4-11); in the last days the children of Israel will abandon the Lord and ally themselves with him (T. Iss. 6). He rules the soul of the one perturbed by anger and falsehood but flees from one who avoids wrath and hates lying.<sup>94</sup>

## Nazarean Codicil

In the Nazarean Codicil the names 'Devil' and 'Satan' are used interchangeably without apparent difference in meaning. The Devil is the Tempter Mt 4:3, the Evil One (Matt 6: 13), the Enemy (Matt 13:39), the Accuser (Rev. 12: 10), and the Ruler of this world - age (John 12:31).

The single most important function of the Devil in the New Testament is to rule the Kingdom of Darkness which opposes **of the kingdom** (governance) **of G-d** through the Hakhamim and Bate Din as opposed to human kings. The "Devil" is attributed with control over lesser spirits, i.e. demons.

Yet all the verses in the Nazarean Codicil speaking of "Satan" and or the "Devil" none should be read in Peshat with an exception of a few. Mordechai (Mark) records only six verses with the association of "devil." These verses refer to demons rather than "The Devil." In the Igeret (Letter) of Hakham Tsefet (1 Pet) the phrase "your adversary the devil," I have translated the verse as such ...

**Be sober, and vigilant; because your adversary** (the Yetser HaRa) **is lurking about like a shadé and a roaring lion, seeking whom he can devour.**

In Mordechai (mark) the use of "satan" need not be understood as "Satan" the archenemy of G-d which does not exist. The title is used in analogy not in a descriptive manner describing "Satan." If we ascribe the title "Satan" to the fallen light bearer formerly called "Lucifer" we can see that he marshals a force one third of the fallen, created "angels." Yet in each use of "satan" the meaning is better understood as "adversary" not the "Prince of demons." As such there is greater myth concerning the titles "Devil" and "Satan." Here we will not at present try to deal with all the Remes, Darash and So'odic appellations of these two titles. Therefore, we can justify the idea the "devil," also "Devil," "satan" and "Satan" **are references to the "Evil inclination" i.e. Yetser HaRa.**

## The Yetser HaRa

**b. Sukkah 52b** The Evil Inclination of a man grows in strength from day to day and seeks to kill him, as it is said, the wicked watches the righteous and seeks to kill him;<sup>95</sup>

**b. Sukkah 52b** R. Samuel b. Nahmani citing R. Johanan stated, The Evil Inclination entices man in this world **and testifies against him in the world to come**, as it is said, He that carefully brings up his servant from a child will have him become a manon at the last, for according to the Atbah of R. Hiyya a witness is called manon.

Here we are pressed with yet another question. How can my evil inclination be a witness against me in the Olam

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<sup>91</sup> Toorn, K. van der, Bob Becking, and Pieter Willem van der Horst, eds. Dictionary of Deities and Demons in the Bible Ddd. 2nd extensively rev. ed. Leiden; Boston: Grand Rapids, Mich: Brill; Eerdmans, 1999. p. 244

<sup>92</sup> Ibid p. 245

<sup>93</sup> Ibid.. p. 247

<sup>94</sup> T. Dan 4:75: I

<sup>95</sup> Ps. XXXVII, 32

HaBa?

To answer these questions, we need to remember that when G-d created man, He created his body from the **dust** of the earth. He then breathed the **Nefesh Yehudi**, Oral Torah into him. And, that as we say, is all the information one needs to solve this puzzle.

**B'resheet 1:26** And God said, Let Us make man in Our image, after Our likeness. **And let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth.**<sup>96</sup>

G-d joined in union with the Earth in the creation of man. G-d's address "Let Us" is G-d speaking to the Earth. The earth at this point is vested with energies and powers that allow it to "produce after its own kind."<sup>97</sup> This energy when joined with the Orally Breathed Torah (**Nefesh Yehudi**) brings Adam (**man of dust**) to Life. So, where is the Yetser HaRa? And, when does Adam's (**man of dust**) Yetser HaRa join him?

Thus, it is well known to this august body, the term "Evil Inclination" is most often misinterpreted.

The Talmud, commenting on creation tells us that the phrase "very good," B'resheet 1.31 is a reference to the Evil Inclination. b. Ber. 61a. In other words, man cannot survive without this battling - opposing force. In the Midrash we are taught that without this part of our nature we would never, "marry, beget children, build a house, or engage in trade" (Gen. R. 9.7).

The Sages tell us that the best possible way to overcome the Yetser HaRa is through Torah study. Regardless of age and experience the Yetser HaRa can still overwhelm the unwary soul (Shab. 105b). We are taught by the Sages that the greater a man is the greater his Yetser HaRa becomes. (Lev. R. 26.5)

This would suggest that the Torah is conceived as an ordering, guiding, and disciplining principle about the untamed natural urges.<sup>98</sup>

In an allegorical way the Sages have "personified the Yetser HaRa in identifying him with "Satan." (B.B. 16a Suk. 52b)

But the evil impulse itself is no exact parallel of original sin. It is not a power which wholly enslaves man. The lordship of death has certainly come on all men through the fall, and ceases with the coming of God's dominion, but it is not fundamentally conceived as a hostile power which man cannot throw off.<sup>99</sup> The figure of Satan may be dispensed with altogether. It does not occur in 4 Esdras<sup>100</sup> and hardly at all in Ethiopian Enoch.<sup>101</sup> In place of Satan the tempter we find, יֵצֶר הָרָע, with whom he is sometimes identified.<sup>102</sup> While the Yetser HaRa is constantly active in our lives all his attempts are for the division of G-d from man. However, when Messiah brings the kingdom of G-d through the Bate Din and Hakhamim as opposed to human Kings which puts an end to the kingdom of the

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<sup>96</sup> Ramban Nachmanides: Commentary on the Torah. [S.I.]: Shilo Pub. House. p. 52

<sup>97</sup> Cf. B'resheet 1:11

<sup>98</sup> Skolnik, Fred. Encyclopedia Judaica 22 Volume Set. 2nd edition. Detroit: Macmillan Reference USA, 2006 Vol. 9 p. 757

<sup>99</sup> Foerster, W. (1964-). *διαβάλλω, διάβολος*. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (Vol. 2, p. 77). Grand Rapids, MI: Eerdmans.

<sup>100</sup> 4 Esr. 4 Esr. = 4 Esdras (arranged as in the Vulgate), a most important Jewish apocalypse which originated at the end of the 1st century A.D. under the shattering impact of the destruction of Jerusalem, ed. B. Violet, 1910. Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

<sup>101</sup> Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

<sup>102</sup> b. BB, 16a → 77; cf. also Str.-B., I, 139.

devil.<sup>103</sup>

## The Evil Inclination entices man in this world and testifies against him in the world to come

The Yetser HaRa entices man to sin in this world as a mechanism of destruction. But, how can the Yetser HaRa be our accuser in the Olam HaBa? Does our Yetser HaRa know Torah? And, what positive benefit is the Yetser HaRa? The questions never cease!

**b. Nidd 30b** R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed, and its navel is open, and it eats what its mother eats and drinks what its mother drinks but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burn above its head and it looks and sees from one end of the world to the other, as it is said, then his lamp shined above my head, and by His light I walked through darkness. And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, O that I were as the months of old, as in the days when God watched over me; now which are the days that make up months and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, and he taught me, and said unto me: Let thy heart hold fast my words, keep my commandments and live, and it is also said, When the converse of God was upon my tent. Why the addition of and it is also said? In case you might say that it was only the prophet who said that, come and hear when the converse of God was upon my tent. As soon as it, sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it is said, Sin (Yetser HaRa) crouches at the door.

Because man is “**dust**” he is invested with the Yetser HaRa during conception. However, we do not receive the Yetser HaTov until we reach the age of our Bar Mitzvah. As noted above the soul of the Jewish child is taught the Torah from beginning to the end. As such, the Yetser HaRa learns Torah during the days in the mother’s womb. The Yetser HaRa is the quintessential **accuser** because it has learned the whole Torah. Therefore, when we have learned to harness the power of the Yetser HaRa we will use its “accusations” wisely because its indictments are based on Torah. Furthermore, we can learn from its enticements, because it wants us to violate the Torah and grind us back into dust.

While the Yetser HaRa functions as our conscience, we do not say that the Yetser HaRa can be trusted when it brings accusations against us. Nevertheless, we can learn that the Yetser HaRa uses the Torah against us. We would further note that the reason for such anti-Torah disposition in the earth is because the Yetser HaRa uses the Torah most frequently as a condemning tool against its host. This is the power and force behind legalism. This process has brought many souls to the place of resentment against the Torah. What we must learn from this is to use the Torah as a weapon against the Yetser HaRa. In this way, we will beat the Yetser HaRa at its own game.

**b. Kid 30b** The Holy One, blessed be He, speak unto Israel: My children! I created the Evil Desire,<sup>104</sup> but I [**also**] **created the Torah, as its antidote**; if you occupy yourselves with the Torah, you will not be delivered into his

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<sup>103</sup> Foerster, W. (1964–). διαβάλλω, διάβολος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), Theological dictionary of the New Testament (Vol. 2, p. 80). Grand Rapids, MI: Eerdmans.

<sup>104</sup> This should be understood as allegory.

hand, for it is said: If you do well, will you not be elevated? But if you do not occupy yourselves with the Torah, you will be delivered into his hand, for it is written, sin crouches at the door. Moreover, he is altogether preoccupied with you [to make thee sin], for it is said, and unto you will be his desire. Yet if you will, thou can rule over him, for it is said, and thou shalt rule over him.

The School of R. Ishmael taught: My son, if this repulsive [wretch] (Yetser HaRa) assails you, lead him to the schoolhouse: if he is of stone, he will dissolve; if iron, he will shiver [into fragments], for it is said: Is not my word like as fire? says the Lord, and like a hammer that breaks the rock in pieces?<sup>105</sup> If he is of stone, he will dissolve, for it is written: Listen, everyone that thirsts come to the waters; and it is said: The waters wear the stones.

## Devils

Or phrases διαβολή and διάβολος are most commonly used in the sense of complaint, “to separate.” Διάβολος means “talebearer,” though also “accusation.” Also attach, accuser, opponent, enemy, seducer, obstacle and most of all adversary with a motive to separate G-d and man. It would also appear that the word διάβολος can refer to the figure we call “Satan.” In this vein we see that “Satan” has certain “legal” powers as noted above. Interestingly, the prosecutor and adversary is a figure for whom there are no analogies. If a formula is sought to describe the special position of Satan, one is almost impelled to say that Satan is the one who tries to disrupt the relation between God and man, and especially between G-d and Israel. This takes place in three ways,

- by temptation to sin,
- by accusation before God and
- by trying to thwart the divine plan.<sup>106</sup>

The final aim of temptation is man’s destruction. However, this is opposed by the Yetser HaTob and decisions to follow the Torah.

## Demons

Discussion of the identity, nature, and role of demons in the Tanakh is complicated by terminology, historical developments, and theoretical issues. Decisions made regarding these factors influence both what one identifies as demons in the Tanakh and the significance of this evidence for reconstructions of the understanding of demons in the Tanakh and in ancient Israel.<sup>107</sup>

A basic animism<sup>108</sup> underlies the Greek δαίμων (*diamon* - demon) concept. This persisted amongst the Greeks ... Hence, we can fully understand the δαίμων concept only against the background of popular animistic beliefs.<sup>109</sup> We may begin with the solid fact that the term δαίμων is used both for deity or minor deity and in a

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<sup>105</sup> Jer. XXIII, 29.

<sup>106</sup> Foerster, W. (1964–). διαβάλλω, διάβολος. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 72). Grand Rapids, MI: Eerdmans.

<sup>107</sup> Freedman, David Noel. *The Anchor Bible Dictionary*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1992. p. 1974

<sup>108</sup> the belief in a supernatural power that organizes and animates the material universe.

<sup>109</sup> Midrash Rabbah - Genesis X:6 The son of Sira said: God caused drugs to spring forth from the earth; with them the physician heals the wound and the apothecary compounds his preparations. R. Simon said: There is not a single herb but has a constellation in the heavens, which strikes it and says, Grow, as it is written, Do you know the ordinances of the heavens? Can you establish the dominion thereof (mishtar) in the earth (Job XXXVIII, 33)? Can you bind the chains of the Pleiades, or loose the bands on Orion (ib. 31)? R. Hanina b. Papa and R. Simon said: Pleiades binds the fruit and Orion draws it out between knot and knot, as it is written, can you lead forth the constellations (mazaroth) in their season (ib. 32)? R. Tanhum b. R. Hiyya and R. Simon said: [Mazaroth connotes]

philosophical sense, and that animistic views underlie the latter usage and thus demand our attention.<sup>110</sup>

## Terminology.

Use of the term demon in relation to the Tanakh is problematic for 3 reasons:

First, it does not seem that there is a single term in biblical Hebrew which can be consistently and unquestionably translated as —demon."

Second, many terms thought to refer to demons are either *hapax legomena* or appear only in a few instances.

Third, the English term demon is used to refer to two very different concepts—evil spirits and neutral —"anonymous gods" or spirits (*daimons*). Both understandings have been applied to the Tanakh.<sup>111</sup>

Perhaps it is right in suggesting disruption or rending apart, and therefore in his conception of the **δαίμων** as **that which consumes the body**.<sup>112</sup>

Israel always held a general belief in demons as independent evil spirits. A part of Israel's beliefs (particularly on the popular level) which was simply expanded in later periods.<sup>113</sup>

Many sources cite ANE<sup>114</sup> documents that may not hold the same "theological" understanding of the Jewish culture.

"Foreign gods" are called *shedim* (Deut. 32:17; Ps. 106:37; cf. I Cor. 10:20), rendered "demons" or "devils" in most translations.<sup>115</sup> There are myriads of names and occupations associated with the lower class of spirits. Demons are associated with haunt, death, destruction, plague, fiery darts or missals, pestilence, vampires, werewolves, foreign gods and many other ideologies. Since δαίμων is more general than θεός, it is often used when an "unknown superhuman factor" is at work. Philosophy was unable to carry through with full consistency its understanding of the world as a κόσμος of abstract forces. It also introduced δαίμονες as **personal intermediary beings**. It is to be noted that the demons as rulers of human destiny are specifically connected with misfortune and distress.<sup>116</sup> Rabbinic Judaism sees "*shedim*" as being harmful to life and limb.

Noted below "demons" and "devils" are created by our evil will and malice.

There is no qualitative difference between "great gods" and demons; one name for demon is "an evil god"<sup>117</sup>

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the constellation, which ripens (me-mazzer) the fruits.

<sup>110</sup> Foerster, W. (1964–). δαίμων, δαιμόνιον, δαιμονίζομαι, δαιμονιώδης, δεισιδαίμων, δεισιδαίμονια. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (Vol. 2, p. 1). Grand Rapids, MI: Eerdmans.

<sup>111</sup> Ibid

<sup>112</sup> Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). *Theological dictionary of the New Testament*. Grand Rapids, MI: Eerdmans. (Vol. 2, p. 1).

<sup>113</sup> Freedman, David Noel. *The Anchor Bible Dictionary*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1992. p. 1974

<sup>114</sup> Ancient Near East

<sup>115</sup> Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set*. 2<sup>nd</sup> edition. Detroit: Macmillan Reference USA, 2006. p. 573

<sup>116</sup> Cf. the name מַיְמָיִם in Judaism (→ 12) and Gk. names of demons such as Ἐμποῦσα = "Bloodsucker," Λαμία = Devourer, Μορμολύκη **Werewolf** and euphemistic names like Ἀλεξίκακοι etc., Hopfner § 27 ff.

Freedman, David Noel. *The Anchor Bible Dictionary*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1992. p. 1975 Kittel, G., Bromiley, G. W., & Friedrich, G. (Eds.). (1964–). *Theological dictionary of the New Testament*. Grand Rapids, MI: Eerdmans. (Vol. 2, p. 1).

<sup>117</sup> Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set*. 2<sup>nd</sup> edition. Detroit: Macmillan Reference USA, 2006 Vol. 9 p. 572

As is the case with many things there is a great deal of myth that surrounds the notion of "demons" and "devils." The word "*ruach*" (spirit) is also used of evil "spirits." Far more common is the diminutive form *daimonion*, occurring more than 60 times, mostly in the Gospels.<sup>118</sup> Hakham Shaul uses *daimonion* in a similar manner in Acts 17. But he refers to them as "pagan gods"<sup>119</sup> i.e. *shedim*. This is especially important when working in the Diaspora.

As a result, in many passages it is difficult to say whether "spirit" refers to a demon external to man or to a trait within the human soul.<sup>120</sup>

Here great atrocities have been committed by man against his fellow humans. For example, men under the influence of Hitler brought about mass destruction which took nearly the whole world to stop. Had Hitler succeeded there would not have been one Jewish soul left on the planet. Thus, this "evil" was not from the hand of G-d per se, nor was it a demon, it was the will of one man who let his yester HaRa raise to such massive levels of tyranny and destruction. Those who followed this maniacal man allowed their yester HaRa to join with his creating an overwhelming evil force in the earth.

Rabbinic, kabbalistic, popularized an old kabbalistic belief that demons were products of Jewish sins—first and foremost, nocturnal emissions, which they categorized as among the gravest of sins. Demons were also considered responsible for temptation more generally (the yetser ha-ra). There are the subversive angels created by the actions of men, by the objectification of malevolence, i.e. the evil thought, the hate-inspired wish, the wicked deed. In addition to its visibly destructive consequences, every act of malice or evil creates an abstract gnostic being, a bad angel, belonging to the plane of evil corresponding to the state of mind that brought it into being.<sup>121</sup>

Those who are totally submerged in the negative world are "possessed." In this situation the demon is thought to have a measure of control over the human host with the ability to act and speak according to the demon's desire. (Cf. Mk 1:23, 26, 9.17-29).

## Activity

When a person has created innumerable evil spirits, he is eventually surrounded by that force. This force eventually takes control of the person to the extent that he is the possession of the evil he has created. This person then becomes the "property" of those spirits. He then becomes the "possession" of these demons and devils. Perhaps it is right in suggesting disruption or rending apart, and therefore in his conception of the δαίμων as that which "consumes the body." Evil demons clothe themselves with flesh and blood in the human body to kindle evil desires and undermine virtue.<sup>122</sup>

Philosophy associated passive activity toward demonic control. They also believed that demons were intermediaries close to the earth. The closer to earth these spirits exist or dwell the more wicked and evil they are. Because it is the evil, sinful act of man that causes these spirits to live close to man and "matter" the greater

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<sup>118</sup> Freedman, David Noel. *The Anchor Bible Dictionary*. New York: Bantam Doubleday Dell Publishing Group, Inc., 1992. p. 1977

<sup>119</sup> I Cor 10:20–21

<sup>120</sup> Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set*. 2<sup>nd</sup> edition. Detroit: Macmillan Reference USA, 2006 p. 574

<sup>121</sup> Cf. Targ. Yer. to Deut. xxxii. 24 and Num. vi. 24; Targ. to Cant. iii. 8, iv. 6; Eccl. ii. 5; Ps. xci. 5, 6; compare Ps. lxx. and Is. xxxiv. 14

<sup>122</sup> Cf. the name *יִקְרָיָהּ* in Judaism (→ 12) and Gk. names of demons such as Ἐμποῦσα = "Bloodsucker," Λαμία = Devourer, Μορμολύκη Werewolf and euphemistic names like Ἀλεξίκακοι etc., Hopfner § 27 ff.

Foerster, W. (1964–). *δαίμων, δαιμόνιον, δαιμονίζομαι, δαιμονιώδης, δεισιδαίμων, δεισιδαίμονια*. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*. (Vol. 2, p. 2). Grand Rapids, MI: Eerdmans.

their influence over their creator. Thus, the greater evil cravings, and desire for honor. Therefore, demons are a result of the evil impulse of a man, and often the Yetser HaRa itself rather than an external being. Nevertheless, evil spirits will always attach themselves to and provoke the evil nature of a man. For this reason, we can also suggest that many times there is not an evil spirit that evokes us to evil or wicked action. Rather, it is the Yetser HaRa that brings us to temptation or evil activity.

R. Jonathan says<sup>123</sup> that the מַזִּיקִין would kill man if he were not protected by God's Word.<sup>124</sup> Rabbinic Judaism and Pseudepigraphal Judaism usually place little difference between *pneuma* (spirit) and *daimon* (demon). Thus, when *pneuma* is used we look for the context of positive or negative results and activity. In keeping with our source text, i.e. Ya'aqob (James) Rabbinic Judaism see the work of the demon as a source of temptation to do evil. These temptations include temptation to use witchcraft, idolatry, war, strife and bloodshed.

In keeping with our understanding of the over arching theme of evil perpetrated by man to man some "demons" or perhaps intermediaries that function on a national and global level. Thus, causing various forms of subjugation to "evil" practices. Or, to function on a level of selfishness having disregard for other peoples and races. Present in our time are races who believe their whole life's work is the annihilation of other races, i.e. Judaism. The greatest demonic focus is the opposition of G-d and His people, Torah and peace.

## The Talmuds

The Babylonian Talmud sees "demonic spirits" calling them in places *mazzikim* - harmful spirits or even destructive angels. (Abot 5:6) The Mishnah mentions the *mazzikim* (Sot. 16.9) and the Babylonian Talmud speaks *shedim*, *shiddah* and *shiddot* as devils (demons). (Suk 28a) The Jerusalem Talmud has names for three classes of "demons" titling them as *mazzikim*, *shedim* and *ruchot*. Yet the Jerusalem Talmud does not speak at any length on the subject. However, the Babylonian Talmud however pays greater notice to these spirits. Midrashim from Eretz Yisrael speaks of demons in greater detail than the Jerusalem Talmud. This not to say that there were no demons in Eretz Yisrael. It is obvious that the Nazarean Codicil speaks of Yeshua's confrontation with these spirits. It is interesting that the greater encounter with "demons" was on the east side of Northern Yisrael i.e. towards Babylon. Interestingly this was the area where the gentiles occupied after the expulsion to Babylon. We have postulated that Yeshua labored and went to great lengths to purge the Galil (Galilee) of these spirits and prepared the region for the redaction of the Mishnah and Talmud. And, from a historical perspective he and his Talmidim were very successful in their work.

Rashi shows that the *shedim*, *demons* and *evil ruchot* are envious of the Sages. It is also an opinion that these spirits had no power over the Sages when they were in their studies.<sup>125</sup> (Ber. 62a)

## The Demonic Mansion

**Matthew 12.45 Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also, will it be with this evil generation."**

Like humans, demons tend to congregate around similar spirits. Mattityahu shows that the evil spirit will seek other similar spirits for the retaking of a human body in the form of demonic possession. Possession provides a

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R. Rabbi.

<sup>123</sup> Midr. Ps. 104 § 24, Str.-B., IV, 528

<sup>124</sup> Foerster, W. (1964-). *δαίμων, δαιμόνιον, δαιμονίζομαι, δαιμονιώδης, δεισιδαίμων, δεισιδαιμονία*. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 2, p. 13). Grand Rapids, MI: Eerdmans.

<sup>125</sup> Skolnik, Fred. *Encyclopedia Judaica* 22 Volume Set. 2 edition. Detroit: Macmillan Reference USA, 2006. Vol. 5 p. 575

place of occupation by the demonic spirit. When more than one spirit is attached to the soul of a man the spirits have created a demonic mansion, abode.

## Unclean Spirits

The Nazarean Codicil constantly speaks of those who are possessed as having an unclean spirit. In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean Shedim. This is not to say that all Gentiles are “unclean,” G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**” Hakham Shaul’s view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d.

As Hakham Shaul says in Ephesians ...

**Ephesians 4:17-19 Now I say this, and testify in the Master, that from now on you cannot walk<sup>126</sup> as (some) other Gentiles do (walk), devoid of truth (Torah) in their mind,<sup>127</sup> having a mental disposition full of darkness,<sup>128</sup> alienated<sup>129</sup> (cut off) from the life of God,<sup>130</sup> their ignorance is due to an unyielding obstinacy of mind.<sup>131</sup> For they, being desensitized, have given themselves up to apostasy,<sup>132</sup> to every kind of impurity.<sup>133</sup>**

<sup>126</sup> περιπατέω – *peripateo* is used here twice to call the Gentile to Torah observance, meaning Hakham Shaul demands the acceptance of the Halakhah (613 mitzvot) as taught and expounded upon by the Hakhamim.

<sup>127</sup> ματαιότης – *mataiotes* mental futility or vanity. This means that the Gentile who rejects the Torah, 613 Mitzvot and the teachings of the Hakhamim are aimless conducting lifestyles of futility. This futility has captured their minds holding them ransom.

<sup>128</sup> Hakham Shaul now apprises us of the opposing mental disposition. Not only is it a mental disposition, it is the direct opposition to the Torah, the 613 Mitzvot and the Hakhamim.

<sup>129</sup> ἀπαλλοτριόω – *apallotriou* has the sense of being “hostile.”

<sup>130</sup> Morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be קָרַת – *karat*, “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. Here we can see the gravity of moral purposelessness. There are those people who believe that the idle mind of secular entertainment is harmless. However, this idle purposelessness is “opposition” to the Torah, which presents the “goal of Messiah” before us as a standard of life. Life in Messiah has the purpose of recapturing the mission of Adam HaRishon. Adam HaRishon shows the ability to capture the essence of each creature on the earth. Nevertheless, the goal was to apprehend the essence of G-d Himself. Herein, Hakham Shaul in this letter to the Ephesian Congregation sets this goal before them in the pattern of the ten men (3 Dinim – Judges and 7 Paqidim) of the congregation. Why did Adam HaRishon and his spouse Chava cover themselves with a fig leaf? Was this an attempt to “hide” from the Omni Presence of G-d? Their new “awareness” was the sentience of the state of being קָרַת – *karat*, “cut off.” Therefore, they saw that they were without G-d’s protection in the Garden. Covering themselves with a fig leaf has many So’od connotations. The most simplistic explanation is that they wanted to camouflage themselves primarily from G-d but the other animals of the earth that would now pursue them as a food source. The human mind/soul is preprogrammed with the capacity to perceive G-d. When we deviate from the Torah and the teachings of the Hakhamim, this is impossible.

<sup>131</sup> This is an unyielding mind devoted to opposing G-d and G-dly truth/practice. Its dealings are strict, harsh cruel and merciless. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*.

<sup>132</sup> This is the result of being “cut off” from G-d. The language uses terms of sexual impropriety as an allegorical way of telling us that the person or persons are bereft of G-d or any ethical mores. *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. 1:490

<sup>133</sup> In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean



*Human life is more than the absence of contamination. Human aspirations must rise above the elimination of the negative. One has not been completely cleansed until one has come to the **resting place**<sup>134</sup> of G-d's presence with an offering that represents atonement for the past and dedication for the future.* <sup>135</sup>

Human life is more than the removal of uncleanness. Human life is invested with potential and purpose. When the "neshamah" does not reach its intended potential, innate teleology is circumlocuted. The inspirational message here is not hard to figure out. Anything that circumvents our intended purpose is damaging to the soul. All Hakham Tsefet's listed crimes including the ἀλλοτριεπίσκοπος (*allotriepiskopos*) are forms where lives are destroyed, and teleological purpose is annulled.

## Exorcism

Most scholars want to limit the ability to exorcise demons to only Yeshua and his talmidim. This is not a legitimate truth. Before one can exorcise a demon, he must be a man of authority. This means he must be a Royal Ish (Royal man), a Hakham or Talmid Torah. As history shows demons are exorcised by more than just Yeshua and his talmidim. Any "Sage" or serious Torah talmid can exorcise these foul spirits.

## The Galil

Some scholars believe that "demons" and "devils" did not live or exist in Eretz Yisrael. The Talmud Yerushalmi makes little or no mention of these spirits. It is the Babylonian Talmud that speaks of them consistently. Interestingly, there seems to be a difference in Eretz Yisrael and Gentile dominated lands. So why was Yeshua casting out demons in the Galil? When the Babylonians subjugated Eretz Yisrael they began in the north. Likewise, the Galil was given over to Gentile occupation. Once the Galil was cleansed of the demonic control it was now like the rest of Eretz Yisrael. As we have repeatedly stated, Yeshua and his talmidim worked diligently to prepare this place for the redaction of the Talmud prior to the great Diaspora.

The Nazarean Codicil speaks of Hakham Shaul casting out demons. But we must remember that Hakham Shaul worked among gentiles and Gentile occupied lands outside of Eretz Yisrael.

The summation of all this evidence is that those faithfully obedient to the Master, the Mesorah and the Torah may be extraneously opposed from time to time, but we are free so long as we mater the Yetser HaRa.

This commentary does not suggest that we can live free from a Yetser HaRa. This part of our nature is vital to our existence. However, the Yetser HaRa must be subordinate to the Torah, the will of G-d and the mission and calling of G-d.

## AMEN VAMEN

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Shedim. This is not to say that all Gentiles are "unclean," G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their **"unyielding obstinacy of mind."** Hakham Shaul's view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d.

<sup>134</sup> Emphasis mine

<sup>135</sup> The Stone Edition Chumash, Mesorah Publications, Ltd , Artscroll Series. p. 608ff

## Some Questions to Ponder:

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

## Blessing After Torah Study

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

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

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

## Next Shabbat:

### Shabbat: “Sh’ma, Yisrael” – Sabbath “Hear, O Israel” & 7<sup>th</sup> Sabbath of Nachamu (Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
שְׁמַע, יִשְׂרָאֵל		Saturday Afternoon
“Sh’ma, Yisrael”	Reader 1 – D’barim 6:4-0	Reader 1 – D’barim 7:12-14
“Hear, O Israel”	Reader 2 – D’barim 6:10-12	Reader 2 – D’barim 7:14-16
“Oye, Israel ”	Reader 3 – D’barim 6:13-15	Reader 3 – D’barim 7:12-16
D’barim (Deut.) 6:4 – 7:11	Reader 4 – D’barim 6:16-19	
Ashlamatah: Zech 14:9-11, 16-21	Reader 5 – D’barim 6:20-25	<b>Monday and Thursday Mornings</b>
Special: Is. 61:10 – 63:9	Reader 6 – D’barim 7:1-5	Reader 1 – D’barim 7:12-14
Psalms: 114:1- 115:17	Reader 7 – D’barim 7:6-11	Reader 2 – D’barim 7:14-16
	Maftir: D’barim 7:9-11	Reader 3 – D’barim 7:12-16
Mk 14:3-9; Luke 7:36-50; James 1:16-18	Zech 14:9-11, 16-21	

## Coming Festivals:

### Rosh HaShanah – New Year/Feast of Trumpets

Sunday Evening 9<sup>th</sup> of September – Tuesday Evening 11<sup>th</sup> of September

For further information see:

<http://www.betemunah.org/teruah.html> ; <http://www.betemunah.org/shofar.html> ; &  
<http://www.betemunah.org/knowday.html>

### Fast of Gedaliah

Wednesday the 12<sup>th</sup> of September

For further information see:

<http://www.betemunah.org/gedaliah.html>

### Yom HaKippurim – Day of Atonements (The day of the “Great Fast”)

Tuesday Evening the 18<sup>th</sup> of September – Wednesday the 19<sup>th</sup> of September

For further information see:

<http://www.betemunah.org/kippur.html> ; <http://www.betemunah.org/kohen.html> ; &  
<http://www.betemunah.org/atonemen.html>

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#### Note:

His Eminence Rabbi Dr. Hillel ben David will take over leading the Torah study via the Internet on this coming Sunday morning (9<sup>th</sup> of September, 2018) as at that time I will be already celebrating Rosh HaShannah!

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Shalom Your Excellencies!

We are soon approaching the beginning of a new Jewish year with the festival of Rosh Hashana. As I have explained in past seasons, it is customary in Jewish congregations all over the world to pass a special collection addressing special needs of the local congregation.

Since we started, we have come a very long way with our lectionary research. This soon finishing cycle of Torah reading will see the complete translation and commentary of the books of Mark, Luke, Acts, Romans, and James, as well as Ephesians and 1, 2, 3 John. Thanks to your contributions this all has been made possible. We have made many and great discoveries as we labored with much dedication and great joy.

During this new Torah Reading cycle (spring 2019 – fall 2022), we will endeavor, HaShem willing, to work and refine our translation and commentary of Mark, Luke, Acts, Romans, Ephesians, James, 1, 2, 3, John, as well as presenting you with a brand new translation and commentary on the books of 1 & 2 Timothy, Titus, Philippians, Colossians, & Bereans (Hebrews).

We are also at the moment working on a code of Nazarean Halakha which relates the 613 commandments of the Torah and other Jewish Halakhic rulings as restated in the Nazarean Codicil. Your prayers are much coveted for the success of this sacred enterprise and one which is much needed.

All of this requires our investment in special books. Therefore we appeal to all of our readers, particularly those who have never contributed to help this research to respond to this appeal before the High Holidays and fulfill in you and your family the blessings that come from the commandment: "Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed." (Deuteronomy 16:16).

So as you appear before G-d, most blessed be He during these fall holy days why not make a generous offering as a gesture of Teshuba (repentance/returning) to G-d which is the one of the major themes of this Biblical month of Ellul? Or as Yochanan the Immerser (aka John the Baptist) taught: "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." (Luke 3:8).

On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, and His Honor Paqid Adon Tsurriel ben Abraham, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during this soon closing year of 5778. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in any way shape or manner we have offended or done wrong to you, we most sincerely beg for your forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength and in quality, amen ve amen!

May you and your loved ones reach Rosh HaShana having accomplished a good returning/repentance, amen ve amen!

With respect and affection, Shalom UBrakhot!

Hakham Dr. Yosef ben Haggai

P.S. Offerings should be sent to [ravybh@bigpond.com](mailto:ravybh@bigpond.com) via PayPal unless otherwise instructed. Many thanks!

שַׁבַּת שְׁלוֹמִים  
*Shabbat Shalom!*

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