

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
Tishri 24, 5778 – Oct 13/14, 2017	Third Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

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

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

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

We also pray for His Excellency Adon Mikha ben Hillel who has an unidentified skin problem which is affecting him seriously. He is supposed to get a diagnose from the local university hospital in Japan, as the medicine the local doctors administered to him made things worse. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Excellency Mikha ben Hillel, May the Holy One Most blessed is He, be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael. A recovery of the body, and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

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

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her

to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

Blessings Before Torah Study

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

Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your **delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

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

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

May Ha-Shem bless you and keep watch over you; - Amen!

May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!

May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

Shabbat "Shemen Zayit Zakh" – "Pure Olive Oil"
&
Shabbat Mevar'chim Ha Chodesh Heshvan
(Proclamation of the New Moon for the Month of Heshvan)
Thursday Evening the 19th of October – Evening Saturday the 21st of October)

Shabbat	Torah Reading:	Weekday Torah Reading:
שְׁמֵן זַיִת זָךְ		Saturday Afternoon
"Shemen Zayit Zakh"	Reader 1 – Vayiqra 24:1-4	Reader 1 – Vayiqra 25:35-38
"Pure Olive Oil"	Reader 2 – Vayiqra 24:5-9	Reader 2 – Vayiqra 24:39-43
"Aceite de olivas puro"	Reader 3 – Vayiqra 24:10-12	Reader 3 – Vayiqra 24:44-46
Vayiqra (Lev.) 24:1 – 25:34 BaMidbar (Num.) 28:9-15	Reader 4 – Vayiqra 24:11-23	
Ashlamatah: Jer 11:16 – 12:2 + 15:15-16	Reader 5 – Vayiqra 25:1-12	Monday & Thursday Mornings
Special: I Sam. 20:18 & 42	Reader 6 – Vayiqra 25:13-24	Reader 1 – Vayiqra 25:35-38
Psalms 87:1-17 & 88:1-19	Reader 7 – Vayiqra 25:25-34	Reader 2 – Vayiqra 24:39-43
	Maftir – Vayiqra 25:32-34	Reader 3 – Vayiqra 24:44-46
N.C.: 2 Pet 1:3-7; Lk 14:15-33; Rm 3:27 – 4:8	Jer 11:16 – 12:2 + 15:15-16 I Sam. 20:18 & 42	

Contents of the Torah Seder

1. The Lamps and the Shewbread – Leviticus 24:1-9
2. The Penalty of Blasphemy – Leviticus 24:10-23
3. The Sabbatical Year – Leviticus 25:1-7
4. The Jubilee – Leviticus 25:8-17
5. Exhortation – Leviticus 25:18-23
6. Redemption of Land – Leviticus 25:24-28
7. Redemption of Houses – Leviticus 25:29-34

Reading Assignment:

The Torah Anthology, Volume 12, The Divine Service, pp. 230-265

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1990

**Rashi & Targum Pseudo Jonathan
for: Vayiqra (Leviticus) 24:1 – 25:34**

Rashi	Targum
1. And the Lord spoke to Moses, saying,	1. And the LORD spoke with Mosheh, saying:

Rashi	Targum
2. Command the children of Israel, and they shall take to you pure olive oil , crushed for lighting, to kindle the lamps continually.	2. Command the children of Israel that they bring of their own, pure beaten olive oil for the light, that the lamps may burn continually, on the day of Sabbath, and on the day of work;
3. Outside the dividing curtain of the testimony in the Tent of Meeting, Aaron shall set it up before the Lord from evening to morning continually. [This shall be] an eternal statute for your generations.	3. outside of the veil of the testimony for evermore, because the Shekinah dwells in Israel: in the tabernacle of ordinance will Aharon order it from evening till morning before the LORD continually, by an everlasting statute unto your generations.
4. Upon the pure menorah, he shall set up the lamps, before the Lord, continually.	4. . . .
5. And you shall take fine flour and bake it [into] twelve loaves. Each loaf shall be [made from] two tenths [of an ephah of flour].	5. And you will take flour, and bake thereof twelve cakes, according to the twelve tribes; two tenths will be one cake.
6. And you place them in two stacks, six in each stack, upon the pure table, before the Lord.	6. And you will set them in two orders (rows), six in one order, and six in the other upon the table in its purity, as it is ordained before the LORD.
7. And you shall place pure frankincense alongside each stack, and it shall be a reminder for the bread, a fire offering to the Lord.	7. And you will put upon the orders pure frankincense, that it may be an oblation of memorial bread before the LORD.
8. Each and every Sabbath day, he shall set it up before the Lord [to be there] continuously, from the children of Israel an eternal covenant.	8. From Sabbath day to Sabbath day he will order it anew before the LORD continually from the children of Israel. This will be an everlasting statute.
9. And it shall belong to Aaron and his sons, and they shall eat it in a holy place, for it is holy of holies for him, among the fire offerings of the Lord, an eternal statute.	9. And it will be for Aharon and for his sons, and they will eat it after they have taken it from off the table in the holy place; for it is most sacred to him of the oblations of the LORD by an everlasting statute.
10. Now, the son of an Israelite woman and he was the son of an Egyptian man went out among the children of Israel, and they quarreled in the camp this son of the Israelite woman, and an Israelite man.	10. But a wicked man, a rebel against the God of heaven , had come out of Mizraim, the son of the Mizraite man who had killed the man of Israel in Mizraim, and had gone in unto his wife, who conceived and bare a son among the children of Israel. And while the Israelites were dwelling in the wilderness, he had sought to spread his tent in the midst of the tribe of the children of Dan; but they would not permit him, because in the arrangements of Israel every man dwelt with his family by the ensigns of the house of their fathers. And they contended together in the camp, and the son of the Israelitess with a man of Israel, who was of the tribe of Dan, went to the house of judgment;
11. And the son of the Israelite woman pronounced the [Divine] Name and cursed . So they brought him to Moses. His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan.	11. and when they had come out from the house of judgment, where he had been condemned, the son of the daughter of Israel expressed and reviled the great and glorious Name of Manifestation which he had heard at Sinai, and defiled and execrated ; and the name of his mother was Shelomith, the daughter of Dibree, of the tribe of Dan.

Rashi	Targum
	JERUSALEM: And the son of the woman of Israel reviled the Manifested Name and defied.
<p>12. They placed him in the guardhouse, [until his sentence would] be specified to them by the word of the Lord.</p>	<p>12. This is one of four judgments which were brought in before Mosheh the prophet, who decided them by the dictate of the Word, who is above. They were judgments about money and about life. In judgments on money Mosheh was prompt; but in the judgment on life he was deliberate (or slow by delay) each (party) Mosheh said, I have not heard: that he might teach the chiefs of the Sanhedrin of Israel, who were to arise after him, to be prompt in judgments respecting money, but slow in judgments that affected life; and not to be ashamed to inquire for counsel in cases that should be too hard for them, forasmuch as Mosheh, Rabban of Israel, had need to say, I have not heard. Therefore they shut him up in the house of confinement till the time that it should be explained to them by the decree of the Word of the LORD.</p> <p>JERUSALEM: This is one of four judgments that were brought before Mosheh our Rabbi. In two of them was Mosheh slow by delay, and in two of them was Mosheh expeditious. With the blasphemer who blasphemed the Holy Name with scoffings and with the gatherer of sticks who profaned the Sabbath, Mosheh had delay, because they were judgments that affected life; but in the case of unclean persons who could not perform the Pascha in its time, and in that of the daughters of Zelophehad, Mosheh could be prompt, because they were judgments on temporal matters. But to those he would say, I have not heard: to teach the judges who were to arise after Mosheh to be slow in judgments on life and to be expeditious in judgments of Mammon; and not to be ashamed to say, I have not heard; for Mosheh our Rabban said, I have not heard. And they shut him up in confinement, while as yet it had not been explained to them from before the LORD with what judgments they were to deal with him.</p>
<p>13. Then the Lord spoke to Moses, saying:</p>	<p>13. And the LORD spoke with Mosheh, saying:</p>
<p>14. Take the blasphemer outside the camp, and all who heard [his blasphemy] shall lean their hands on his head. And the entire community shall stone him.</p>	<p>14. Bring forth the blasphemer without the camp, and let the witnesses who heard his blasphemy, and the judges, lay their hands upon his head, and let the whole congregation stone him with stones.</p>
<p>15. And to the children of Israel, you shall speak, saying: Any man who blasphemes his God shall bear his sin.</p>	<p>15. And speak you with the sons of Israel, saying: A man young or old who will blaspheme the known Name of his God will bear his sin.</p>
<p>16. And one who blasphemously pronounces the Name of the Lord, shall be put to death; the entire</p>	<p>16. Whosoever expresses and reviles the Name of the LORD will verily be put to death; all the congregation</p>

Rashi	Targum
community shall stone him; convert and resident alike if he pronounces the [Divine] Name, he shall be put to death.	will cast stones upon him, whether he be a sojourner or native-born, when he has blasphemed the Name that is Alone, he will die.
17. And if a man strikes down any human being he shall be put to death.	17. And if a man destroy the life of any one of the children of Israel, he will verily be put to death by the sword.
18. And one who slays an animal shall pay for it [the value of] a life for the life [he took].	18. And he who destroys the life of an animal will make it good, a living animal for a living one.
19. And a man who inflicts an injury upon his fellow man just as he did, so shall be done to him [namely,]	19. And a man who inflicts a blemish on his neighbor, whatsoever he has done it will be done unto him:
20. fracture for fracture, eye for eye, tooth for tooth. Just as he inflicted an injury upon a person, so shall it be inflicted upon him.	20. the value of a fracture for a fracture; the value of an eye for an eye; the value of a tooth for a tooth; whatsoever blemish he inflicts upon the man, the same will be rendered unto him. JERUSALEM: Fracture will be compensated by fracture, an eye will be compensated by an eye, a tooth for a tooth, the blemish he has given to the man it will be given unto him.
21. And one who injures an animal shall pay for it. And one who strikes a person shall be put to death.	21. He who kills a beast will restore it; but he who slays a man will be slain.
22. One law shall be exacted for you, convert and resident alike, for I am the Lord, your God.	22. One judgment will you have for the stranger and for the native; for I am the LORD your God.
23. And Moses told [all this] to the children of Israel. So they took the blasphemer outside the camp and stoned him, and the children of Israel did just as the Lord had commanded Moses.	23. And Mosheh spoke with the sons of Israel, and they brought forth the blasphemer without the camp, and stoned him with stones; and the sons of Israel did it, by laying their hands upon, leading him away hanging, and burying him, as the LORD had commanded Mosheh.
1. And the Lord spoke to Moses on Mount Sinai, saying,	1. AND the LORD spoke with Mosheh in the mountain of Sinai, saying:
2. Speak to the children of Israel and you shall say to them: When you come to the land that I am giving you, the land shall rest a Sabbath to the Lord.	2. Speak with the children of Israel, and say to them: When you have entered into the land that I will give to you, then will the ground rest for a rest before the LORD.
3. You may sow your field for six years, and for six years you may prune your vineyard, and gather in its produce,	3. Six years you will sow your fields, and six years prune your vineyards and gather in the fruit;
4. But in the seventh year, the land shall have a complete rest a Sabbath to the Lord; you shall not sow your field, nor shall you prune your vineyard.	4. but in the seventh year there will be a rest of remission to the earth, that she may rest before the LORD; you will not sow your fields, nor prune your vineyards.
5. You shall not reap the aftergrowth of your harvest, and you shall not pick the grapes you had set aside [for yourself], [for] it shall be a year of rest for the land.	5. The after crop which remains from your harvests you may not reap, nor of your later grapes make a vintage; a year of remission it will be unto the earth;
6. And [the produce of] the Sabbath of the land shall be yours to eat for you, for your male and female slaves, and for your hired worker and resident who live with you,	6. but the remission of the ground will be to you for food, to you, to your servant, and to your handmaid, and to your hireling, and to the stranger who dwells with you;

Rashi	Targum
7. And all of its produce may be eaten [also] by your domestic animals and by the beasts that are in your land.	7. and for your cattle and for the animals that are in your land will be the produce of it (also).
8. And you shall count for yourself seven sabbatical years, seven years seven times. And the days of these seven sabbatical years shall amount to forty nine years for you.	8. And you will number to yourself seven Sabbaths of years, seven times seven years, and they will be to you the sum of the days of seven Sabbaths (or remissions, shemittin) of years, forty and nine years.
9. You shall proclaim [with] the shofar blasts, in the seventh month, on the tenth of the month; on the Day of Atonement, you shall sound the shofar throughout your land.	9. And you will make the voice of the trumpet to sound a jubilee in the seventh month, on the tenth day of the month, on the Day of the Expiations you will make the voice of the trumpet of Liberty to pass through all your land.
10. And you shall sanctify the fiftieth year, and proclaim freedom [for slaves] throughout the land for all who live on it. It shall be a Jubilee for you, and you shall return, each man to his property, and you shall return, each man to his family.	10. And you will sanctify that year, the fiftieth year, and proclaim liberty in the land of Israel to all the inhabitants; Jubilee will it be to you, and you will return every man to his inheritance, and every man unto his family, you will return.
11. This fiftieth year shall be a Jubilee for you you shall not sow, nor shall you reap its aftergrowth or pick [its grapes] that you had set aside [for yourself].	11. The year of Jubilee will that fiftieth be to you: you will not sow, nor reap the after crop, nor make vintages of the grapes which have been let alone.
12. For it is Jubilee. It shall be holy for you; you shall eat its produce from the field.	12. For that Jubilee will be sacred to you, the produce of the field will you eat.
13. During this Jubilee year, you shall return, each man to his property.	13. In this year of Jubilee you will return every man unto his inheritance.
14. And when you make a sale to your fellow Jew or make a purchase from the hand of your fellow Jew, you shall not wrong one another.	14. And when you sell sales to your neighbors, or you buy disposable (or moveable) goods from the hand of your neighbors, it is not allowable for a man to defraud his neighbor.
15. According to the number of years after the Jubilee, you shall purchase from your fellow Jew; according to the number of years of crops, he shall sell to you.	15. Sons of Israel, My people, if you sell a field or a vineyard, according to the sum of the number of years after the Jubilee you will buy of your neighbor; according to the number of years for gathering the produce they will sell it to you;
16. The more [the remaining] years, you shall increase its purchase [price], and the fewer the [remaining] years, you shall decrease its purchase [price], because he is selling you a number of crops.	16. according to the greatness of the amount of the years will the price be enlarged; and according to the smallness of the amount of the years the price will be diminished, because he sells to you the amount of the fruitage to be ingathered.
17. And you shall not wrong, one man his fellow Jew, and you shall fear your God, for I am the Lord, your God.	17. And you will not overreach one man his neighbor by hard words, but fear your God: I am the LORD your God.
18. You shall perform My statutes, keep My ordinances and perform them then you will live on the land securely.	18. And you will perform My statutes, and observe the order of My judgments and do them, that you may dwell upon the land securely.
19. And the land will then yield its fruit and you will eat to satiety, and live upon it securely.	19. And the land will yield her produce, and you will eat and be satisfied, and dwell upon the land in security.

Rashi	Targum
20. And if you should say, "What will we eat in the seventh year? We will not sow, and we will not gather in our produce!"	20. But if you say, What will we eat in the seventh year; behold, we sow not, nor ingather even the after crop of our provision?
21. [Know then, that] I will command My blessing for you in the sixth year, and it will yield produce for three years.	21. I will command My blessing upon you from My treasures of goodness, which are in the heaven of My Presence, in the sixth year, and it will create produce that will suffice for three years.
22. And you will sow in the eighth year, while [still] eating from the old crops until the ninth year; until the arrival of its crop, you will eat the old [crop].	22. But you will sow in the eighth year, and eat of the old produce of the sixth year until the ninth year; until the time of the incoming of the new produce, will you eat of the old.
23. The land shall not be sold permanently, for the land belongs to Me, for you are strangers and [temporary] residents with Me.	23. And the land of Israel will not be sold absolutely, for the land is Mine; for you are sojourners and guests with Me.
24. Therefore, throughout the land of your possession, you shall give redemption for the land.	24. And in all the land of your possession you will let the ground have redemption.
25. If your brother becomes destitute and sells some of his inherited property, his redeemer who is related to him shall come forth and redeem his brother's sale.	25. And if your brother has become poor and has sold his possession, his redeemer who is near of kin to him may come and redeem the sale of his brother.
26. And if a man does not have a redeemer, but he gains enough means to afford its redemption,	26. But if a man have no one who is qualified to redeem that which he has sold, and it befall to his own hand to find the price of its redemption,
27. he shall calculate the years for which the land has been sold, and return the remainder to the man to whom he sold it, and [then] he may return to his inheritance.	27. then let him count the sum of the years of its sale, and give the amount to the man who bought it, and return to his possession.
28. But if he cannot afford enough to repay him, his sale shall remain in the possession of the one who has purchased it, until the Jubilee year. And then, in the Jubilee year, it shall go out and revert to his inheritance.	28. But if his hand meet not with the price that he should give him, then the property sold will (remain) in the hand of him who bought it until the year of Jubilee, and will then go out without money, and he will return to his possession.
29. And when a man sells a residential house in a walled city, its redemption may take place until the completion of the year of its sale. Its [period of] redemption shall be a full year.	29. And if a man sell a dwelling-house, in a town surrounded by a wall, it may have redemption until the completing of the year from its sale: from time to time will be its redemption.
30. But if it is not redeemed by the end of a complete year, then that house which is in the city that has a wall, shall remain permanently [the property] of the one who purchased it throughout his generations. It will not leave [his possession] in the Jubilee.	30. But if it be not redeemed at the completing of the full year, the house that is in a walled town will be confirmed absolutely to him who bought it, unto his generations: it will not go out at the Jubilee.
31. But houses in open cities, which do not have a wall surrounding them, are to be considered as the field of the land. It may have redemption and shall leave [the purchaser's possession] in the Jubilee.	31. But houses in villages which have no walls round about them, are to be accounted as tents which are spread upon the fields of the earth; they may be redeemed, and they will go out at the Jubilee.
32. And, [regarding] the cities of the Levites, the houses of their inherited cities shall forever have a [right of] redemption for the Levites.	32. But the cities of the Levites, the houses of the cities of their possession may be always redeemable by the Levites.

Rashi	Targum
33. And if one purchases from the Levites, whether a house or an inherited city, will leave [the possession of the purchaser] in the Jubilee, because the houses of the cities of the Levites, are their inherited property amidst the children of Israel.	33. And when one has purchased of the Levites the house that was sold in the cities of their possession, it will go out at the Jubilee; for the houses of the Levites are their inheritance among the children of Israel.
34. And a field in the open areas of their cities cannot be sold, because it is their eternal inheritance.	34. But a field in the suburbs of their cities will not be sold for it is an everlasting possession for them. JERUSALEM: But a field in the suburbs of their cities will not be sold, because a possession ...

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 28:9-15

Rashi	Targum Pseudo Jonathan
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

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.

Rashi's Commentary for: Vayiqra (Leviticus) 24:1 – 25:34

2 Command the children of Israel [and they shall take to you pure olive oil... to kindle the lamps continually] This is the passage of the commandment of the lamps, and the passage [that begins with] “And you will command...” (Exod. 27:20-21) was stated only in context of describing the construction of the *Mishkan*, i.e., stating the necessity of the menorah. And the meaning [of that passage] is: “You will eventually command the children of Israel regarding this” [namely, here in our passage].

pure olive oil Three [grades of] oil are extracted from an olive: **The first [drop of oil that the olive issues after crushing] is called תָּז, “pure,” [and is used for the menorah];** the second and third oils that result from grinding are used for the meal offerings. These [grades of oil] are enumerated in Tractate *Men.* (86a) and in *Torath Kohanim* (24:210).

continually Heb. תָּמִיד. From [one] night to the next [i.e., even though it was to burn only until the morning—see verse 3—it was continual (תָּמִיד) in that it was to be lit each night]. This is similar to the continual burnt offering עֹלֶת (תָּמִיד) which was only from day to day, [as in Num. 28:18].

3 the dividing curtain of the testimony which was situated in front of the ark, which was called “the Testimony (הַעֲדוּת).” And our Rabbis expounded [that the תָּעֲדוּת alludes to] the western lamp, which was a “testimony (עֲדוּת)” to all the creatures on earth that the *Shechinah* rested upon Israel, for [the Kohen Gadol] would place into it the same amount of oil he placed into the other lamps, and from it he would begin [the kindling] and with it he would finish [the cleaning, since it continued to burn miraculously until the following evening].- [*Rashi Shab. 22b; Nachalath Ya'akov*]

Aaron shall set it up from evening to morning He shall set it up in such a way that it has enough [oil] for it to burn for the entire night. And our Sages estimated [this amount to be] half a *log* for each lamp. This [amount] is sufficient even for the [long, winter] nights of the Teveth season. And this measure became fixed for them [i.e., for the lights even during the shorter, summer nights].- [*Mizrachi ; Men. 89a*]

4 pure menorah [The menorah] which was [made of] pure gold. Another explanation [for “Upon the pure menorah”] is: [He shall set up the lamps] upon the purity (הַטָּהָרָה) of the menorah, because [before kindling] he would first clean it up (מְטַהֵר) and clear it of ashes [from the previous night’s burning].-[See *Torath Kohanim* 24:218]

6 six in each stack - שֵׁשׁ הַמַּעֲרֶכֶת, lit. six the stack, six loaves in one stack.

upon the pure table Heb. הַשֻּׁלְחָן הַטָּהוֹר, [the table] of pure gold. Another explanation: upon the top surface (הַטָּהָר) of the table [as in Arabic]. The loaves of bread were thin and thus fragile. Therefore, in order to prevent them from cracking when stacked upon each other, separating racks supported each loaf—except for the very bottom loaf in each stack, which must rest directly “upon the surface of the table (עַל הַטָּהָר),” without any rack intervening between the loaf and the table surface] so that the racks should not [intervene and] raise the [bottom loaf of] bread [in each stack] from [direct contact with] the surface of the table.-[*Torath Kohanim* 24:225]

7 And you shall place...alongside each stack Heb. וְנָתַתָּה עַל הַמַּעֲרֶכֶת, [lit., “And you shall place (pure frankincense) upon the stack.” Here, the meaning is: And you shall place pure frankincense] alongside each of the two stacks (*Sifthei Chachamim*, see also, *Men.* 62a, and 96a, *Chok* vol. 5, pg. 177, for the opinion of Abba Shaul and Rabbi Yehudah Hanassi). There were two bowls of frankincense, each bowl containing a fist-full (מֵלֵא קִמְצָה).-[See Rashi on *Lev.* 2:2; *Torath Kohanim* 24:228] **shall be** [I.e.,] this frankincense [shall be].

a reminder for the bread Because nothing of the bread [itself] was offered to the most High [on the altar]. Rather, the frankincense was burned when they removed it on every Sabbath. Thus, the frankincense was a “reminder” for the bread, by which it is “remembered” above, like the fist-full [of flour and oil] which is the reminder for the meal offering. - [see *Lev.* 2:13]

9 shall belong Heb. הִקְיָתָהּ. This meal offering (מִנְחָה, which is feminine) [shall belong]. For [although, strictly speaking, the bread is not the usual “meal offering (מִנְחָה),” it is included in that category, because] any offering that comes from grain falls under the category of a meal offering.

and they shall eat it Heb. וְאָכְלוּהוּ, [in the masculine gender] referring to the bread (לֶחֶם), which is in the masculine gender.

10 the son of an Israelite woman...went out From where did he go out? **Rabbi Levi says: “He went out of his world” [i.e., he forfeited his share in the World to Come.** See *Be'er Basadeh, Maskil L'David*]. Rabbi Berechiah says: “He went out of the above passage.” He mocked and said, “[Scripture says,] ‘Each... Sabbath day, he shall set it up.’ But surely it is the practice of kings to eat warm [fresh] bread every day! Perhaps cold bread, nine days old?” [he said] in astonishment. [In fact, the bread remained miraculously warm and fresh until it was removed the following week (*Chag.* 26b).] The *Baraita* states: **He “went out” of Moses’ tribunal [with a] guilty [verdict. How so?] He had come to pitch his tent within the encampment of the tribe of Dan. So [this tribe] said to him, “What right do you have to be here?” Said he, “I am of the descendants of Dan,” [claiming lineage through his mother, who was from the tribe of Dan (see verse 11)]. They said to him, “[But Scripture states (Num. 2:2): ‘The children of Israel shall encamp] each man by his grouping according to the insignias of his father’s household,’” [thereby refuting his maternal claim]. He entered Moses’ tribunal [where his case was tried], and came out guilty. Then, he arose and blasphemed.-[*Vayikra Rabbah* 32:3]**

the son of an Egyptian man the Egyptian whom Moses had slain, [uttering the Divine Name (see *Rashi* on *Exod.* 2:14). When the man heard this, he arose and began blaspheming against the Divine Name].-[*Sifthei Chachamim* ; *Vayikra Rabbah* 32:4]

among the children of Israel [This] teaches [us] that he converted. [Although he was halachically a Jew, since he was born to a Jewish mother, “he converted” here means that he immersed and was circumcised at Mount Sinai “among the children of Israel,” i.e., together with all the children of Israel.]-[*Ramban ; Torah Kohanim 24:235*]

They...quarreled in the camp regarding the encampment. [See *Rashi* on the beginning of this verse].-[*Torath Kohanim 24:235*].

an Israelite man This was his opponent, the one who prevented him from pitching his tent [in the encampment of Dan].-[*Torath Kohanim 24:235*]

11 blasphemously pronounced Heb. וְקִרַּיֵשׁ. As the Targum [*Onkelos*] renders: וְקִרַּיֵשׁ, **"and he pronounced"—he pronounced the ineffable Divine Name and cursed. This [Name that must not be pronounced] was the explicit [four-letter] Divine Name that this man had heard from [the revelation at Mount] Sinai.**-[*Torath Kohanim 24:235*]

His mother's name was Shelomith the daughter of Dibri [Why is her name mentioned? This teaches us] the praise of Israel, for Scripture publicizes this one, effectively telling us that she alone [among all the women of Israel] was [involved in an] illicit [relation (*Vayikra Rabbah* 32:5), albeit unwitting on her part. (See *Rashi* on Exod. 2:11.) Nevertheless, no other Israelite woman had even unwitting illicit relations].- [*Mizrachi*]

Shelomith Heb. שְׁלֹמִית. [Her name denotes that] **she was a chatterbox**, [always going about saying] “Peace (שְׁלוֹם) be with you! Peace be with you! Peace be with you [men]!” (*Vayikra Rabbah* 32:5). [She would] chatter about with words, greeting everyone.

the daughter of Dibri [This denotes that] **she was very talkative**, talking (מְדַבֶּרֶת) with every person. That is why she fell into sin.

of the tribe of Dan [This] tells us that a wicked person brings disgrace to himself, disgrace to his father, and disgrace to his [entire] tribe. Likewise, [the converse is true regarding a righteous man,] “Oholiab, the son of Ahisamach, of the tribe of Dan” (Exod. 35:34), [for Oholiab brought about] praise to himself, praise to his father, and praise to his [entire] tribe.-[*Torath Kohanim 24:237*]

12 They placed him [Since Scripture does not say, “they placed (וַיִּתְּנוּ אוֹרְיָשִׁימוֹ) him in the guardhouse,” but rather, “they left him (וַיַּנְיְחוּהוּ) in the guardhouse,” which means that they left him] alone, and they did not leave the one who gathered wood [on the Sabbath] with him (see Num. 15:32-36), for these two [episodes, namely, of the wood gatherer and the blasphemer,] occurred at the same time. Now, they knew that the wood gatherer was liable to death, as is stated “those who profane it shall be put to death.” (Exod. 31:14) The mode of death, however, had not yet been specified to them [by God]. Thus it says (Num. 15:34), “for it had not [yet] been specified what should be done to him”—while in the case of the blasphemer [here], Scripture says לְפָרֵשׁ לָהֶם, [lit., “to specify for them,” namely to specify his sentence], for they did not know whether or not he was liable to the death penalty [at all, and if he would be placed together with the wood gatherer, it might have caused him unnecessary fear, since he could assume thereby that he was on death row. Therefore, at that point he had to be kept separately].-[*Be'er Basadeh, Torah Kohanim 24:237*]

14 who heard These were the witnesses. - [*Torath Kohanim 24:239*]

all [who heard] [The word “all” comes] to include the judges.-[*Torath Kohanim 24:237*]

[shall lean] their hands [on his head] They say to him: “Your blood is on your own head! We are not to be punished for your death, for you brought this upon yourself!”-[*Torath Kohanim 24:239*]

And the entire community [shall stone him] [I.e., he is to be stoned by the witnesses] in the presence of the entire community (*Torath Kohanim* 24:240). From here [we learn] that an agent of a person is considered as [the person] himself, [for only the witnesses are to stone him, but since they are acting as agents of the entire community, Scripture considers it as if the entire community is stoning him].

15 [Any man...who blasphemes his God] shall bear his sin [He shall be punished] by excision, if there was no warning -[*Torath Kohanim* 24:243].

16 And one who blasphemously pronounces the Name [This teaches us that] one is not liable [to the death penalty] unless he pronounces the [four-letter Divine] Name. However, one who curses using an ancillary Name [for God, rather than the explicit, four-letter Name], is not [liable to the death penalty].-[*Torath Kohanim* 24:243]

And one who blasphemously pronounces Heb. נִקְבָּה. [This term] denotes cursing, as in, “What can I curse (נִקְבָּה)...?” (Num. 23:8). -[*Sanh.* 56a]

17 And if a man strikes down [any human being] Since Scripture states, “One who strikes a man so that he dies [shall surely be put to death]” (Exod. 21:12), I know only that [the death penalty applies to] one who kills a “man.” How do I know [that it applies also to one who kills] a woman or a minor? Therefore, Scripture says, “[If a man strikes down] any human being.”-[*Torath Kohanim* 24:245]

20 so shall be done to him Heb. כִּן יִתֵּן בוֹ. **Our Rabbis explained that this does not mean the actual infliction of a wound, but payment of money.** [And how is an injury estimated? The victim] is evaluated as a slave [if he would not have had the injury, and how much with the injury, and the difference is the compensation]. This is why Scripture uses the expression נִתְּיָה, “giving,” [thereby alluding to] something that is “handed over (נִתְּיָה)” from hand to hand.-[*B.K.* 84a]

21 And one who injures an animal shall pay for it [Verse 18] above is speaking of one who kills an animal, whereas here it is speaking of one who inflicts an injury upon it.

And one who strikes a person shall be put to death even if he did not kill him, but just inflicted an injury upon him. For the term שָׁחַט is not used here. Scripture is speaking here of someone who strikes his father or his mother. And Scripture places this case in juxtaposition to the case of someone who strikes an animal [in order to teach us that]: just as if someone strikes an animal [he is liable only if] it is alive, so is one who strikes his father [or mother liable only if] they are alive. This comes to exclude the case of one who strikes [his father or mother] after [their] death. [Why is this case excluded here?] Since we find that one who *curses* his [father or mother] after [their] death is liable [to the death penalty—see *Rashi* on Lev. 20:9 Scripture finds it necessary here to teach us that one who *strikes* [his parent after death] is exempt. And [this juxtaposition also teaches us that] just as in the case of [one who strikes] an animal, [he is liable only if he inflicted an] injury, but if there was no injury, there is no compensation—likewise, one who strikes his father is not liable [to the death penalty] unless he inflicts an injury upon him.-[*Torath Kohanim* 24:250]

22 I am the Lord your God the God of all of you. Just as I attach My Name uniquely upon you [native Jewish people], so do I attach it uniquely upon the converts [to Judaism].

23 and the children of Israel did the whole procedure of stoning, described elsewhere [in Scripture]—namely, “pushing” [him off a two-story building—see *Rashi* on Exod. 19:13 and *Sanh.* 45a] the actual “stoning” and “hanging” [him afterwards on a pole, taking him down before nightfall and burying him then—see Deut. 21:22-23 and *Rashi* there].-[*Torath Kohanim* 24:252]

1 on Mount Sinai What [special relevance] does the subject of Shemittah [the “release” of fields in the seventh year] have with Mount Sinai? Were not all the commandments stated from Sinai? However, [this teaches us that] just as

with Shemittah, its general principles and its finer details were all stated from Sinai, likewise, all of them were stated—their general principles [together with] their finer details—from Sinai. This is what is taught in *Torath Kohanim* (25:1). [And why is Shemittah used as the example to prove this rule, especially since the very fine details are not even specified here (*Sefer Hazikkaron*)?] It appears to me that its explanation is as follows: [At the plains of Moab, Moses reiterated the majority of the laws of the Torah to the Israelites before their entry into the land of Israel, this reiteration comprising most of the Book of Deuteronomy. Now,] since we do not find the laws of Shemittah ["release"] of land reiterated on the plains of Moab in Deuteronomy, we learn that its general principles, finer details, and explanations were all stated at Sinai. Scripture states this [phrase] here to teach us that [just as in the case of Shemittah,] every statement [i.e., every commandment] that was conveyed to Moses came from Sinai, [including] their general principles and finer details [and that the commandments delineated in Deuteronomy were merely] repeated and reviewed on the plains of Moab [not originally given there].

2 a Sabbath to the Lord For the sake of the Lord, just as is stated of the Sabbath of Creation (see Exod. 20:10) [i.e., just as every seventh day is a holy Sabbath day, acclaiming that God Himself rested on the seventh day and thus acclaiming that God is the Supreme Creator of all existence, likewise, man must rest from working the land on the seventh year, for the sake of God, not for the sake of the land, so that it should gain fertility by lying fallow for a year].- [*Sifthei Chachamim* ; *Torath Kohanim* 25:7]

4 the land shall have [a complete rest] for fields and vineyards [but you may dig holes in your land].- [*Sifthei Chachamim*]

nor shall you prune Heb. לֹא תִזְמַר. [This refers to the procedure in which] they cut off the [excessive] vine-branches (נְמוֹרוֹת) [and this expression] is rendered [by *Onkelos*] as לֹא תִקְסַח, *you shall not cut off*, and similar to it is “as thorns cut down (כְּפְסוּחִים) [that are burned in fire]” (Isa. 33:12), and “it is burned with fire, it is cut (כְּפְסוּחָהּ) down.

5 the aftergrowth of your harvest although you did not sow it, but it grew by itself from seeds that [inadvertently] had dropped on [the ground] at the time of harvesting. This is called קְפִיחָה.

You shall not reap to keep it like a regular harvest, but it must be rendered ownerless, [and available] for everyone [to take at will].- [*Be'er Basadeh*]

the grapes you had set aside [for yourself] [i.e., those grapes] that you set aside (הַנְּזַרְתָּ) and kept people away from them and did not declare them ownerless.

you shall not pick Those, you shall not pick, but [you may pick] from crops declared ownerless.- [*Torath Kohanim* 25:8]

6 And [the produce of] the Sabbath of the land, shall be [yours to eat] Although I have prohibited the produce [of the Shemittah year] to you, I did not prohibit you to eat it or to derive benefit from it, only that you should not treat it as if you were its owner. Rather, everyone is deemed equal [regarding the use of the Shemittah year's produce]—you, [your slaves,] and your hired worker and resident.

And the produce of the Sabbath of the land... yours to eat - הָאֲרָץ שְׁבַת. You may eat from what you treated as ownerless (שְׁבוּיָה), [see *Sifthei Chachamim*], but from that [produce] which is stored away, you shall not eat.- [*Torath Kohanim* 25:10]

for you, for your male and female slaves Since Scripture says [regarding Shemittah], “and the poor of your people shall eat [it]” (Exod. 23:11), one might think that it [the produce of the Shemittah year] is prohibited to be eaten by wealthy people. Scripture, therefore, says here, “for you, for your male and female slaves,”—we see that the [wealthy] owners and the male and female slaves are included here [to permit them also to eat of the Shemittah year produce].- [*Torath Kohanim* 25:12 and see *Sefer Hazikkaron*]

and for your hired worker and resident [who live with you] Even non- Jews.-[*Torath Kohanim* 25:14] [*Hired worker* is one hired by the day. *Resident* is one hired by the year (*Bechor Shor*).

7 by your domestic animals and by the beasts But if a beast may eat [Shemittah produce], how much more so are domestic animals [allowed to eat it], since you are obliged to feed them! So why does Scripture mention "by your domestic animals"? [The answer is that Scripture] compares the domestic animal to the beast. As long as beasts [have a particular food available for them to] eat in the field, you may feed your domestic animals from your house. However, once that [particular food] has been consumed by the beasts in the field, you must remove what you had [stored] in your house for your domestic animals [and make that food freely available to everyone].-[*Torath Kohanim* 25:15]

8 sabbatical years Heb. שְׁבַת שָׁנִים, sabbatical years. Now, [since our verse therefore tells us to count "seven sabbatical years,"] one might think that we should observe seven consecutive sabbatical years, and then make a Jubilee year after them. Scripture, therefore, continues here, "seven years seven times," thus showing us that every Shemittah year occurs in its own time [namely, every seventh year].-[*Torath Kohanim* 25:13]

And the days of these seven [sabbatical years will amount to forty-nine years] [But is it not already clear that seven years seven times equals forty-nine? However, this] comes to tell us that even though you have not observed the Shemittah years [throughout that period], nevertheless, make a Jubilee at the end of forty-nine years.-[*Torath Kohanim* 25:14] [This is a Midrashic explanation, linking the end of our verse with the next, to read, "And the days of these seven sabbatical years will amount to forty-nine years for you (and) Then...you shall proclaim with shofar blasts."] The simple meaning of our verse is, however, that the calculation of the years of the Shemittah cycles will amount to the number forty-nine.

9 You shall proclaim Heb. וְהִעֲבַרְתָּ, [lit., "you shall pass" something from one place to another. But here, this term] stems from [the similar expression in the verse], "and they proclaimed (וַיִּעֲבִירוּ) throughout the camp" (Exod. 36:6), an expression of proclamation.-[*R.H.* 34a]

[On the tenth of the month,] on the Day of Atonement But since it says, "on the Day of Atonement," do I not already know that this occurs "on the tenth of the month"? So why does Scripture need to state, "on the tenth of the month"? However, [it does so,] in order to teach you the following: [The obligation] to sound the shofar on the tenth of the month [i.e., on the Yom Kippur of the Jubilee year] overrides the [prohibition of sounding the shofar on the] Sabbath "throughout your entire land," whereas [the obligation] to sound the shofar on Rosh Hashanah does not override the [prohibition of sounding the shofar on] Sabbath "throughout your entire land," except in the court of law [where this prohibition does not apply (see *Ramban* on our verse)].-[*Torath Kohanim* 25:16]

10 And you shall sanctify [the fiftieth year] [How?] At its commencement, [this Jubilee year] is sanctified in the court, [at which time] they declare: "This year is holy!"

and proclaim freedom for slaves, whether a נִרְצָע [a Jewish slave who chose to remain with his master even after his being permitted to go free at the end of six years and who therefore had to have his ear bored (see Exod. 21:16) or a slave] for whom his six-year period since having been sold has not yet elapsed. Said Rabbi Judah: What does this term מְדוּר mean? As one who dwells (בְּמִדְיָה) in a dwelling (בֵּי דִינְיָה) etc., who dwells wherever he wishes, and is not under the domain of others [thus, the term מְדוּר denotes "freedom"].-[*Torath Kohanim* 25:18, *R.H.* 9b and see *Rashi* there]

It shall be a Jubilee This year is distinguished from all other years, for only it has a special name. And what is that name? It is called יוֹבֵל [meaning "ram's horn" (see *Rashi* on Exod. 19:13)], because of the shofar that is sounded [upon its commencement].

and you shall return, each man to his property that the fields revert to their owners. [This verse does not mean that the owner must return to his field, but that the ownership of the field returns to the one who had sold it (*Mesiach Illemim*)].

and you shall return, each man to his family [This clause comes] to include the “bored one.” (See second *Rashi* on this verse.) -[*Kid.* 15a]

11 This fiftieth year shall be a Jubilee for you What does this come to teach us?" Since Scripture says (preceding verse), "And you shall sanctify [the fiftieth year," one might think that just as, at the beginning of the year, it gains sanctity progressively, so should its sanctity extend after the year, as it is with other instances of sanctification of holy times, e.g., Sabbath or a holy Festival, with which some ordinary time is added on to the holy time, here, too, some of the year following the Jubilee must be added on to it. Scripture, therefore, says, “This fiftieth year shall be a Jubilee for you” — only the fiftieth year, with no extensions. The above] is taught in *Tractate R.H.* (8b) and *Torath Kohanim* (25:23).

its [grapes that] you had set aside Heb. הַגִּרְיָהּ, those grapes stored away, but you may harvest those that have been rendered ownerless. [For] just as with Shemittah [the term שְׁמִטָּה] is stated [specifically referring to grapes (see *Rashi* verse 5 above)], so with Jubilee, [this term יְבִיאוּת] is stated [and refers specifically to grapes, for Shemittah and Jubilee are equal in all matters. (*Mesiach Illemim, Devek Tov, Sifthei Chachamim*) See also *Be'er Basadeh, Maskil L'David*]. Thus, two holy years are found right next to each other—the forty-ninth year [in each cycle] is Shemittah and the fiftieth year is Jubilee.

12 It shall be holy for you [The produce of Jubilee] attaches its holiness onto the money [it is sold for] like items dedicated to the Holy Temple. However, one might think that [just like items dedicated to the Holy Temple, this produce] leaves [its holy status,] to become unholy—Scripture, therefore, says here “It shall be,” [as if to say,] they shall remain as they were.-[*Suk.* 40b]

You shall eat [its produce] from the field You shall [gauge your] eating in the house, by way of the field. [That is to say,] once [a particular food] has been consumed by the beasts in the field, you must remove [what you had stored of that food] from your house [and make it freely available to all]. (See *Rashi* on verse 7 above; *Torath Kohanim* 25:26). Just as was stated regarding Shemittah, so it is stated regarding the Jubilee.

13 you shall return, each man to his property But has this not already been stated, [when Scripture says], “ and you shall return, each man to his property” (verse 10 above)? However, [this clause is stated here,] to include one who sold his field, and his son arose and redeemed it, that it reverts to his father in the Jubilee.-[*Torath Kohanim* 25:28]

14 And when you make a sale to your fellow-Jew or make a purchase from your fellow-Jew Its simple meaning is obvious. The verse can also be expounded [to teach us the following lesson]: How do we know that when you wish to sell, you should sell to your fellow-Jew? For Scripture says, “וְכִי תִמְכַּר מִמְּכָר לְעַמִּיתְךָ,” i.e., “And when you make a sale—sell to your fellow- Jew!” And how do we know that if you come to buy, you should buy from your fellow-Jew? For Scripture continues here: “וְאִזְּכַרְתָּ מִיַּד עַמִּיתְךָ,” i.e., “or when you buy—buy from your fellow- Jew!”-[*Torath Kohanim* 25:29] **you shall not wrong** This means wronging through money (see verse 17 below and Lev. 19:33). - [Torath Kohanim 25:31]

15 According to the number of years after the Jubilee, you shall purchase The following is its simple meaning, to explain the verse according to its context: [The text] comes to warn against wronging [by overcharging, thereby linking verses 14–16 together (*Mizrachi*)], [namely, that] when you sell or purchase land, you should be aware of how many years remain until the [next] Jubilee, and according to [that number of] years and the crops that it is fit to yield, the seller should sell and the buyer should buy. For indeed, he will eventually return it to him in the Jubilee year. Thus, if there are [only] a few years [left until the next Jubilee year], and this one sells it for a high price, the purchaser has been wronged. And if there are many years [left until the next Jubilee year], and he will eat many crops

from it [until Jubilee—if the purchaser had purchased the land for a low price], the seller has been wronged. Therefore, it must be purchased according to the time [left until the next Jubilee]. And this is [the meaning of] what it says, בְּמִסְפַּר שָׁנֵי תְבוּאָת יִמְכָּרְךָ, “according to the number of years of crops, he shall sell to you.” “According to the number of years of crop yields that it will remain in the hands of the purchaser, you shall sell it to him.” Now, [the word שָׁנֵי can mean “years of” or can mean “two.” Thus,] our Rabbis have expounded from here (see end of this *Rashi* for clarification), that one who sells his field is not permitted to redeem it in less than two years, that it must remain in the purchaser’s possession for exactly two years to the day, even if there are three crops during those two years, for example, if he sold it to him with crop standing in it [and then the ensuing years brought two more yields of produce. In that case, the seller cannot redeem after one year, claiming that two years’ crops have been issued,] for the word שָׁנֵי [which could mean two, i.e., two yields] does not leave its simple meaning [that it means years,] referring to [the number of years that elapse and] specifically, years that elapse with a yield of crop, but not years of blight. [Now, if the word שָׁנֵי means “years” and not two, then how do our Rabbis expound it to mean “two years”?] Because [the term שָׁנֵי is plural, and] the minimum quantity implied by שְׁנַיִם is two.-[*Arachin* 29b; *Mizrachi*]

16 you shall increase its purchase You should sell it at a high price.

you shall decrease its purchase You should sell it for less money [than in the case in which many years are left until the Jubilee].-[*Mizrachi*].

17 And you shall not wrong, one man his fellow-Jew Here, [as opposed to the same expression in verse 14 above (see *Rashi* there),] Scripture is warning against wronging verbally, namely, that one must not provoke his fellow [Jew], nor may one offer advice to him that is unsound for him but according to the mode of life or the benefit of the advisor. And if you say, “Who can tell whether I had evil intentions [when I talked to my fellow in an insulting manner? Perhaps I did so in order to make him feel remorseful and repent his ways].” (see *Be'er Basadeh*). Therefore, it says, “and you shall fear your God.”—The One Who knows all thoughts—He knows. Concerning anything held in the heart and known only to the one who bears this thought in his mind, it says “and you shall fear your God!”-[*B.M.* 58b]

18 Then you will live on the land securely because it is through the transgression of [the laws of] Shemittah that the Israelites are exiled [from their land], as the verse says, “Then, the land will appease its Sabbaths. [All the days of desolation while you are in the land of your enemies -] the land will rest and appease its Sabbaths” (Lev. 26:34). And the seventy years of the Babylonian exile [when the land remained forcibly at rest], corresponded to the seventy years of Shemittah not observed by Israel, [and thus came to rectify and “appease” them]. [see *Rashi Lev.* 26:25 where the calculation is explained; *Shab.* 33a; and see II Chron. 36:21]

19 And the land will then yield [its fruit...and you will...] live upon it securely i.e., you will have no worry about a year of drought.

and you will eat to satiety There will be a blessing in it even inside your innards.

20 and will not gather in to the house [for storage (*Sefer Hazikkaron*)].

our produce for example, wine and fruit of the trees and aftergrowth that grew spontaneously [and that, therefore, was not sown by you].-[*Pes.* 51b]

21 for three years for part of the sixth year from Nissan [when the crop is reaped] until Rosh Hashanah, for the [entire] seventh [Shemittah] year, and for the eighth [year, namely,] for they will sow [a new crop] in Marcheshvan of the eighth year and reap [this new crop] in Nissan [while still eating of the sixth year’s crop].

22 until the ninth year Until the Festival of Succoth in the ninth year, the time the crop of the eighth year is brought into the house, for throughout the summer season, it was kept in granaries in the field. In Tishrei—that is the time the

crop is gathered into the house. Now, there were occasions when it would need to yield for four years, namely: in the sixth year preceding the seventh Shemittah, when they would refrain from doing work on the land for two consecutive years, the seventh year and the Jubilee year. Our verse, however, refers to all the other Shemittah years [i.e., the first through sixth cycles of Shemittah].-[see *Ned.61a*]

23 The land shall not be sold [permanently] [Although this is already understood from the earlier verses in our passage (10 and 13), it is stated here] to impose a negative commandment regarding the reversion of fields to their [original] owners in Jubilee, that the purchaser must not seize [the land] forcibly [in an effort to keep it as a “permanent” sale].

permanently - לְצַמְתָּת, irreversibly. [Thus, the לֹא תִמְכֹּר לְצַמְתָּת, has the meaning of] a permanent, irreversible sale.

for the land belongs to Me [Says God:] Do not be selfish about the land [hesitating to return it to its rightful owner at Jubilee], because the land does not belong to you. -[*Torath Kohanim 25:39*]

24 throughout the land of your possession [The seemingly superfluous word here, “throughout,”] comes to include [the right of relatives to redeem] houses [of walled cities (*Sifthei Chachamim, Rashi on Kid. 21a*)] and a Hebrew slave. This matter is explained in the first chapter of Tractate *Kid. (21a)*. And according to its simple meaning, [this] is connected to the passage that follows, that one who sells his property is permitted to redeem it after two years—either he or his relative, and that the purchaser cannot impede [this redemption].

25 If your brother becomes destitute and sells [This] teaches [us] that a person may not sell his field except when under the pressure of poverty. -[*Torath Kohanim 25:41*]

some of his inherited property But not all of it. [Scripture] teaches [us] proper conduct, namely, that he should leave one field for himself. -[*Torath Kohanim 25:41*]

and redeem his brother's sale and the purchaser cannot impede [the redemption].

26 And if a man does not have a redeemer But is there a man in Israel who has no [relative] to redeem [his sale]? However, [Scripture means] a redeemer who is [financially] able to redeem his sale. -[*Kid. 21a*]

27 he shall calculate the years of his sale [The original owner asks the purchaser:] “How many years were left until the [next] Jubilee?” [He answers:] “Such-and-such [a number of years].” [The owner continues:] “And how much did I sell it to you for?” [He answers:] “For such-and-such [an amount of money].” [Continues the original owner:] “You would have eventually had to return the field to me at Jubilee.” Hence, [rather than buying actual land,] in effect, you bought [from me] a number of produce yields, according to the total for every year [remaining until Jubilee]. Now, you have eaten from it for three or four years [or whatever the amount may be]. Therefore, subtract their value from the total [i.e., from the original sale price], and take the remainder [until Jubilee].” And this is the meaning of “and return the remainder” of the purchase price over the crops he had eaten, and he shall give it to the purchaser.

the man to whom he had sold [it] [i. e., “the man to whom he—] this seller who is coming to redeem it—[had sold it.” If the first purchaser had sold it to another person for a higher price, the original owner makes the above calculation only with the first purchaser to whom he sold the field and not with the subsequent purchaser]. -[*Arachin 30a; Mizrachi*]

28 enough to repay him From here, [we learn] that he cannot redeem part [of a field but either all or nothing]. -[*Torath Kohanim 25:48, Arachin 30a, Kid. 20b; Sifthei Chachamim*]

until the Jubilee year [i.e., until, but not including the Jubilee year (*Torath Kohanim* 25:50; *Mizrachi*), and hence the purchaser] must not at all enter the Jubilee year [while in possession of the field,] because the Jubilee year releases [the field from his possession] at its very onset.-[*Arachin* 28b and *Rashi* there]

29 a residential house in a walled city A house (בַּיִת) within a city (עִיר) surrounded by a wall (חוֹמָה) since the days of Joshua the son of Nun.-[*Sifthei Chachamim* ; *Torath Kohanim* 25:53, *Arachin* 32a, b]

its redemption may take place [until the completion of the year of its sale] Since regarding a field, Scripture states that one may redeem it whenever one wishes after two years have elapsed [since the date of sale] and onwards [until Jubilee] and that within the first two years [following the sale] one may not redeem it, [Scripture found] it necessary to specify that in this case, the opposite applies, namely, that if one wishes to redeem it within the first year [following the sale], one may redeem it, while after that, one may not redeem it.

its [period of] redemption shall be [I.e., the redemption] of the house, [not the redemption of the sale or the redemption of the seller.] -[*Mizrachi*, *Sefer Hazikkaron*]

a full year Heb. יָמִים, [lit., “days,”]. The days of a full year, are called יָמִים. Likewise, “Let the maiden stay with us a year (יָמִים)” (Gen. 24:55).

30 then that house...shall remain permanently It shall leave the jurisdiction of the seller, and remain under the jurisdiction of the purchaser.

that has a wall Heb. אֲשֶׁר לֹא חוֹמָה, [meaning “which has *no* wall”]. [However, Oral Tradition teaches us that] we read לוֹ, [meaning “to him” or “to it,” [hence, “a city that has a wall”]. Our Rabbis of blessed memory said: [The written version of this phrase namely, אֲשֶׁר לֹא חוֹמָה teaches us that] even if [the city] does not (לֹא) have a wall now, since it had one before [from the days of Joshua, the laws of our passage still apply to it].-[*Arachin* 32a] [Since the word] אֲשֶׁר grammatically feminine, Scripture should have written [חוֹמָה] לָהּ [אֲשֶׁר] לָהּ, [לָהּ being the feminine form of “to it”]. However, since לֹא had to be written inside [i.e., in the written text of the Torah, our Rabbis] set this word to be read according to the Oral Tradition as לוֹ, because they match [in pronunciation, unlike לָהּ].

It shall not leave [his possession] in the Jubilee [What does this phrase teach us? It has already stated that the house becomes the permanent property of the purchaser.] Said Rabbi Safra: [Even] if the Jubilee year occurs within the first year [of the sale,] it shall not leave [his possession without redemption].-[*Arachin* 31b]

31 But houses in open cities Heb. הַחֲצֵרִים, [to be understood] as it is rendered by the *Targum* [*Onkelos*, namely]: פְּצִיחָא, meaning open towns, without a wall. There are many [instances of this term] in the Book of Joshua, [for example in the verse] (13:28), “the cities and their open towns (חֲצֵרֵיהֶם)”; [likewise in the verse], “in their open cities (בְּחֲצֵרֵיהֶם) and in their walled cities” (Gen. 25:16).

[But houses in open cities...] are to be considered as the field of the land They are like fields, which may be redeemed until the Jubilee and leave [the possession of the purchaser, reverting] to the [original] owners in the Jubilee if they had not been redeemed [until then].

It may have redemption immediately, if one wishes [to redeem it]. And by virtue of this element, they have a greater advantage [to the original owner] than do fields, since fields may not be redeemed until two years have elapsed [since the sale (see *Rashi* on verse 15 above)].-[*Arachin* 33a]

and shall leave [the purchaser’s possession] in the Jubilee without payment [for regarding fields, which are required to remain with the purchaser for two years (see *Rashi* on verse 15 above), if the Jubilee occurs after only one year has elapsed from the sale, then the field reverts to the owner for the Jubilee year, but the purchaser takes it back for one more year afterwards (*Arachin* 29b). In the case of houses in open cities, however, even if the Jubilee occurs after only one year, the house reverts to the original owner, without any payment.] -[*Sifthei Chachamim*].

32 And [regarding] the cities of the Levites [namely,] the forty-eight cities that were given to the Levites (see Num. 35:7).

shall forever have a [right of] redemption [If a Levite] sells a field of one of their fields that were given to them in the two-thousand cubits surrounding the cities (see Num. 35:45), he may redeem it immediately, even before two years have elapsed [since the sale]. And if he sells a house in a walled city, he may always redeem it, and the house is not transferred permanently [to the purchaser] at the end of the [first] year [after the sale, as opposed to the case of a non-Levite owner].-[*Arachin* 33b]

33 And if one purchases from the Levites And if someone buys (לגאֹל) a house or a city from them, it will leave in Jubilee, i.e., the sale of that house or city [will leave the possession of that purchaser], and will revert to the Levite who sold it. And it will not be transferred permanently [to the purchaser] like other houses in a walled city owned by an Israelite. Thus, this expression of גאֹל[usually meaning “redemption”], here means “purchase.” Another explanation: [keeping the usual meaning of גאֹל, namely, “redemption”]: Since it is said, “the Levites will forever have a [right of] redemption,” one might assume that Scripture is speaking only of a non-Levite who purchased a house in the Levitic cities [and that the Levite owner may always redeem this house], but if a Levite purchased from another Levite, it would be transferred permanently, Therefore, Scripture says here, "And if one redeems (לגאֹל) from the Levites"—i.e., even when a Levite redeems from a Levite, [still the owner,] “will forever have a [right of] redemption.”-[*Torath Kohanim* 25:66]

shall leave [the possession of the purchaser] in the Jubilee [According to *Rashi*’s first explanation of וְאִשְׁרֵי יִגְאֹל מִיָּד הַלֵּוִי, the verse continues to state that the house purchased by a non-Levite “will leave (the possession of the purchaser) in the Jubilee,” as above. However, according to the alternative explanation, where this first phrase וְאִשְׁרֵי יִגְאֹל מִיָּד הַלֵּוִי independently teaches us about a Levite purchaser, the second phrase here, namely, “will leave (the possession of the purchaser) in the Jubilee ”] this is a separate commandment, namely, that if the Levite owner] did not redeem the house, it leaves [the possession of the purchaser] in Jubilee and does not transfer permanently [to the purchaser] at the end of a year, like the house of an Israelite.

because the houses of the cities of the Levites are their inherited property They did not have an inheritance of fields and vineyards, but cities to live in and their open areas (see Num. 35:18). Therefore, these [cities and their open areas,] are to be considered for them [as their inheritance] in place of fields. Consequently, they have the same redemption [rights] as do fields [of non-Levites and also, this property reverts to them in Jubilee (*Sifthei Chachamim*). All this,] so that their inheritance never be removed from them.

34 And a field in the open areas of their cities cannot be sold by the [Temple] treasurer. I.e., if a Levite consecrated his field and did not redeem it, and the treasurer sold it, in the Jubilee, the field does not leave [the possession of the purchaser] and ["revert"] to the *kohanim*, as it is said concerning [a field originally owned by] an Israelite, “and if he sold the field to another man—it may no longer be redeemed.” (Lev. 27:20). But a Levite may always redeem [his field]. - [*Torath Kohanim* 25:70]

Ketubim: Tehillim (Psalms) 87:1-7

Rashi	Targum
1. Of the sons of Korah, a song with musical accompaniment, whose foundation is on the mountains of the Sanctuary.	1. Uttered by the sons of Korah. A song that was established at the instruction of the fathers of old.
2. The Lord loves the gates of Zion more than all the dwellings of Jacob.	2. The LORD loves the entrances to the academies established in Zion more than all the synagogues of the house of Jacob.

Rashi	Targum
3. Glorious things are said about you, the city of God, forever.	3. Glorious words have been spoken of you, O city of God, forever.
4. I will remind Rahab and Babylon of My beloved ones. Behold Philistia and Tyre with Cush, "This one was born there."	4. The Egyptians and Babylonians have reminded those who know You of Your praises; behold, the Philistines and Tyrians, with the Ethiopians; this king was brought up there.
5. And to Zion it will be said, "Man after man was born in her," and He will establish it on high.	5. And of Zion it will be said, "King David and Solomon his son were brought up within it; and God will build it above."
6. [When] the Lord counts in the script of the peoples forever, [He will say,] "This one was born there."	6. O LORD, in the book in which they write the account of all the ages it is written, "This king was brought up there forever."
7. And singers as well as flute players, all my innards are concerned with You.	7. And they utter songs with celebration, all kinds of psalms with sacrifice are uttered in Your midst.

Rashi's Commentary for: Psalms 87:1-7

1 whose foundation is on the mountains of the Sanctuary The foundation of this psalm; the Psalmist founded it on the mountains of Zion and Jerusalem.

3 Glorious things are said about you You, Jerusalem words of glory were spoken about you from the mouth of the Holy One, blessed be He. Now what are the words of glory? That you are the city of God forever.

4 I will remind Rahab and Babylon of My beloved ones This too He spoke of You: I shall remind Egypt and Babylon of My beloved ones, to bring them as a gift, as the matter that is stated (Isa. 66:20): "And they will bring all your brethren, etc., a tribute to the Lord."

Behold Philistia and Tyre with Cush They too, like Egypt and Babylon, will direct their attention to seek out and to remember each one.

"This one was born there" This one was of a family of those born in Zion, as the matter that is stated (Isa. 27:12): "and you will be gathered one by one."

5 And to Zion it will be said, "Man after man was born in her" And when they bring them as a tribute to the Lord, it will be said to Zion concerning each one, "This is [one] of those who were exiled from you," or "from their generations." Another explanation: The Psalmist says, "I will mention to my people and to my beloved ones the greatness of Egypt and Babylon, whose greatness they now see. Behold Philistia and Tyre with Cush, because they are near Rahab and Babylon, all the nations exalt them [the Israelites] and say about them, 'This one was born there,' in Egypt or Babylon."

And to Zion it will be said, "Man, etc." And this praise that is now [directed] to Rahab and Babylon will be turned around to Zion, and concerning it they will say, "So-and-so and so-and-so were born in her."

and He will establish it on high And the Holy One, blessed be He, will establish it above all the cities.

6 The Lord counts in the script of the peoples, "This one, etc." This is a transposed verse, and סלה, forever, which is said at the end, refers to the beginning: When the Lord counts in the script of the peoples forever. That means that in the future, when the Holy One, blessed be He, inscribes the nations for an abhorrence, He will count the Israelites who are assimilated among them and those who were coerced [to abandon Judaism] among them and extract them

from their midst, and [He shall] say, “This one was born of those of Zion,” and He will choose them for Himself. This is what Isaiah says (66:21): “And from them, too, will I take for priests and for Levites.” From the nations bringing them for tribute, I shall take those assimilated among them. And there will be among them priests and Levites who are unrecognizable, but they are revealed to Me, says the Lord. Now where did He say it? (Deut. 29:28) “The secret things belong to the Lord, our God.”

7 And singers as well as flute players concerning this.

with you With your salvation.

as well as flute players Heb. כחללים, an expression of (Jud. 21:21) בְּמַחֲלוֹת, musical instruments.

Ketubim: Tehillim (Psalms) 88:1-19

Rashi	Targum
1. A song with musical accompaniment of the sons of Korah, for the conductor, about the sick and afflicted one, a maskil of Heman the Ezrahite.	1. A song and a psalm composed by the sons of Korah, with a prayer; for praise; a good lesson composed by Heman the native.
2. O Lord, the God of my salvation! I cried by day; at night I was opposite You.	2. O LORD God my redemption, daily I have made complaint; in the night my prayer is before You.
3. May my prayer come before You; extend Your ear to my supplication.	3. May my prayer come before You; incline Your ear to my plea. ANOTHER TARGUM: Let my prayer for Your people, the house of Israel, come before You; and incline Your ear to my psalm that I have sung for Your glory.
4. For my soul is sated with troubles, and my life has reached the grave.	4. For my soul has had its fill of evils; and my life has arrived at Sheol.
5. I was counted with those who descend into the Pit; I was like a man without strength.	5. I am reckoned with those who go down to the prison-house; I have become like a son of man who has no strength.
6. I am considered among the dead who are free, as the slain who lie in the grave, whom You no longer remember and who were cut off by Your hand.	6. Like the wicked who died and did not return, having been made free from strife; like those slain by the sword, lying in the grave, whom You no longer remember, since they have been separated from the face of Your presence.
7. You have put me into the lowest pit, into dark places, into depths.	7. You have placed me in exile, which is likened to the lower pit, among the oppressed in the depths.
8. Your wrath lies hard upon me, and [with] all Your waves You have afflicted [me] constantly.	8. Your fury rests on me, and all evil decrees have broken me; You have afflicted me forever.
9. You have estranged my friends from me; You have made me an abomination to them; [I am] imprisoned and cannot go out.	9. You have removed those who know me far from me; You have made me loathsome to them; enclosed in prison, and I may not go out.
10. My eye has failed because of affliction; I have called You every day, I have spread out my palms to You.	10. My eye has flowed with tears because of affliction; every day I have called to You, O LORD; I have spread my hands to You in prayer.
11. Will You perform a wonder for the dead? Will the shades rise and thank You forever?	11. Could it be that You would work miracles for the dead? Or will bodies that have decayed in dust arise and give thanks in Your presence forever?

Rashi	Targum
12. Will Your kindness be told in the grave, Your faith in destruction?	12. Could it be that Your goodness will be talked of in the grave? Your truth in the place of perdition?
13. Will Your wonder be known in the darkness, or Your righteousness in the land of oblivion?	13. Could it be that Your wonders will be known in the darkness of Gehenna? And Your generosity in the land of thirst and desolation?
14. As for me, O Lord, I have cried out to You, and in the morning my prayer comes before You.	14. But I have prayed in Your presence, O LORD; and in the morning my prayer will come before You.
15. Why, O Lord, do You abandon my soul, do You hide Your countenance from me?	15. Why, O LORD, have You forsaken my soul, why will You hide your face from me, that I may not see illumination by Your light?
16. I am poor, and close to sudden death; I have borne Your fear, it is well- founded.	16. I am afflicted and frail from childhood; I have borne the fear of You, loaded upon me.
17. Your fires of wrath have passed over me; Your terrors have cut me off.	17. Your anger has passed over me; Your terrors have destroyed me.
18. They surround me like water all the day; they encompass me together.	18. They have surrounded me like water all day; they have encompassed me together.
19. You have estranged from me lover and friend; my acquaintances are in a place of darkness.	19. You have removed friend and fellow far from me; as for those who know me, I am lowly in their mouth.

Rashi's Commentary for: Psalms 88:1-19

1 about the sick and afflicted one Heb. עלִימַחֲלַת־לֵעֵנֶת, concerning the one sick with love and afflicted, for she is afflicted with the pains of the exile.

of Heman the Ezrahite One of the musicians who played a musical instrument, and the sons of Korah established this psalm that Heman should recite it on the "duchan" [the platform].

of Heman the Ezrahite He was one of the sons of Zerah the son of Judah, for his lineage is delineated in (I Chron. 2:6): "And the sons of Zerah were Zimri, Ethan, Heman, Chalcol, and Darda [sic]." All five were great sages, as is said in reference to Solomon (I Kings 5: 11): "And he was wiser than all men, than Ethan the Ezraite, and Heman, and Chalcol, and Darda, the sons of Mahol," and they established the Psalms, which were set down in the Book of Psalms. Therefore, they are called the sons of Mahol. So have I found in exact commentaries.

a maskil Wherever it says "maskil," it was said through an interpreter. The prophet would set up an interpreter before him, and when he perceived a prophecy coming upon him, he would recite the prophecy to the interpreter, who would make it heard.

2 I cried by day; at night And also at night I am ready before You.

4 For my soul is sated with troubles He says this concerning the people of Israel.

5 without strength Heb. לֵי אֵל, as (above 22:20): "My strength (אֵילֹתַי), hasten to my assistance."

6 among the dead, who are free I am among the dead, free from the world, and like the slain, who are free from the world.

and who were cut off by Your hand By Your blows, they were cut off from the world.

7 You have put me into the lowest pit That is the exile.

8 lies hard leans and hangs [sic] on me.

and [with] all Your waves You have afflicted [me] constantly Heb. משבריק, an expression of the waves of the sea. They are all the storms of Your wrath; with all of them have You constantly afflicted me.

9 You have made me an abomination to them The nations, in whose eyes I was esteemed now I am repugnant to them.

[I am] imprisoned Confined in a prison, and I cannot go out.

11 Will You perform a wonder for the dead? Do You perform a wonder and miracles for the wicked, who are called dead even in their lifetime?

Will the shades rise and thank You Heb. רפאים, lit. the weak. Will the nations that weakened their [Israel's] hands from Your service rise and thank You? This is a wonder.

12 Will Your kindness be told in the grave if we die in the hands of our enemies, will we be able to recite Your praise in the grave?

16 and close to sudden death Heb. גווע מנער, dying from the strangulation of sudden death, as (Exod. 14:27): "and the Lord strangled (וינער)." Menachem (p. 123) defines גווע as an expression of beating, as (Isa. 33:15): "who shakes (ניער)his hands from taking hold of bribe"; (Isa. 52: 2), "Shake yourself (התנער)from the dust, arise"; (Isa. 1:31), "And the[ir] strength will become as tow (לנערת)"; (Job 38:13), "so that the wicked will be shaken (וינער)from it"; (Neh. 5:13), "even thus may he be shaken out (נעור)and emptied."

it is well-founded Heb. אפונה. Your fear is settled and based in my heart. אפונה is an expression of (Prov. 25:11): "a word spoken with proper basis (אפניו)"; on its basis.

19 From my acquaintances, I am withdrawn Heb. מרחשך. I am withdrawn and withheld from them.

Meditation from the Psalms

Psalms 87:1-7 & 88:1-19

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

Korach denied the sovereignty and superior sanctity of Moses, Aaron, and the other leaders of Israel He protested, "*The entire congregation is holy, all of them, and HaShem is among them. Why then do you elevate yourselves above the congregation of HaShem?*"¹ He also refused to recognize that the Land of Israel is holier than any other land. At that point, Korach's sons² refused to join his revolt; instead they composed a song to extol the unique virtues of the Land of Israel and the city of Jerusalem.³ In this way

¹ Bamidbar (Numbers) 16:3

² Verbal tally with both our Torah portion and Ashlamata: Children / Sons - בן, Strong's number 01121.

³ Torat Chessed

they gave credence to the concept that just as some locations are better suited to the service of HaShem than others, so too are certain men, such as Moses, better suited for the spiritual leadership of the nation than others.

This composition was based on and dedicated to the mountains of Jerusalem and Zion.⁴ Specifically, the Psalmist was inspired by Mount Zion, Mount Moriah,⁵ and the others mountains surrounding Jerusalem.⁶ The impressive mountains represent special Divine providence and protection for Jerusalem.

Indeed, these mountains form the *foundation* for the entire world, for tradition teaches that the first part of earth created at the genesis of the universe was the *foundation stone*, a rock in the Holy of Holies. From that rock, the earth expanded and spread outward to form the globe.⁷

According to *Midrash Shocheh Tov*, Judaism is founded on two *holy mountains*; Mount Sinai and Mount Moriah. In the former, our tradition was transmitted, on the latter it was preserved.

I would like to look more intently at the following pasuk:

Tehillim (Psalms) 87:2 HaShem loves the gates of Tzion more than all the dwellings of Yaaqov.

Chazal⁸ interpret this pasuk as describing HaShem's intense love for the study of halacha: "HaShem loves the gates that excel in halacha more than batei kneset⁹ and batei midrash.¹⁰ This is similar to what R' Chiya bar Ami said in the name of Ulla: that ever since the Beit HaMikdash was destroyed the only thing HaShem has in His world is *the dalet (7) amot*¹¹ of halacha."

*Berachoth 8a Raba said to Rafram b. Papa: Let the master please tell us some of those fine things that you said in the name of R. Hisda on matters relating to the Synagogue! — He replied: Thus said R. Hisda: What is the meaning of the verse: **HaShem loveth the gates of Zion [Ziyyon] more than all the dwellings of Jacob**?¹² The Lord loves the gates that are distinguished through Halacha more than the Synagogues and Houses of study.¹³ And this conforms with the following saying of R. Hiyya b. Ammi in the name of 'Ulla: Since the day that the Temple was destroyed, the Holy One, blessed be He, has nothing in this world but the daled cubits of Halacha alone. So said also Abaye: At first I used to study in my house and pray in the Synagogue. Since I heard the saying of R. Hiyya b. Ammi in the name of 'Ulla: 'Since the day that the Temple was destroyed, the Holy One, blessed be He, has*

⁴ Rashi

⁵ The Temple Mount

⁶ Such as the Mount of Olives.

⁷ see Yoma 55b; Eretz HaChaim

⁸ Berachot 8a

⁹ Lit. "Houses of Assembly (Gathering)". This is the common Hebrew term for a *synagogue*.

¹⁰ Places of Torah study.

¹¹ Dalet amot translates most accurately as personal space. Using it in a sentence, one might say, whether you choose to put on deodorant is your own business, as long as you stay out of my Dalet amot. A secondary sense of the word is an area of expertise, as in Don't ask me about quantum physics, that's outside my Dalet amot. Dalet amot measures about six feet: Dalet is the Hebrew letter corresponding to the number four, and an amah is the biblical measure of a cubit, the distance from your elbow to your middle fingertip (roughly a foot and a half for most people.) In Jewish law, *Dalet amot* is a person's private domain. Among the ramifications of this definition are that carrying an object a distance of more than four amot in a public domain on Shabbat violates a biblical prohibition; and that a man should not walk more than four amot with his head uncovered.

¹² Tehillim (Psalms) 87:2

¹³ Beth Midrash is here understood as the house of popular, aggadic lectures which, however, was not devoted to the study of Halachah.

nothing in His world but the daled cubits of Halacha alone', I pray only in the place where I study. R. Ammi and R. Assi, though they had thirteen Synagogues in Tiberias, prayed only between the pillars where they used to study.¹⁴

The sense seems to be that since the site of HaShem's permanent dwelling in Jerusalem was erased, HaShem is present in the private sphere within which we act according to His will. Rabbi AJ Heschel notes that this is hardly a jubilant statement expressing an ideal. We work and pray for the time when HaShem's presence will return to our communal and national lives, and beyond.

“Returning” is what we do when we go up to Israel. “Returning” is what we do when we repent from our sins.

The parallel between teshuva (or “return to HaShem”) and entering the Land of Israel is supported by the fact that teshuva, from the root word meaning “return”, occurs in the Tanach¹⁵ most frequently in relation to the Jewish peoples' return to the Land of Israel. This teaches that entering the Land of Israel (aliyah) in its deepest sense is the ultimate manifestation of return to HaShem (teshuva), it being the physical and spiritual entry into an entirely new state of being. With this perspective, we can begin to appreciate what our Sages in the Talmud have told us:

***Ketuvot 110b** Anyone who lives outside of Eretz Israel, it is as if they worship idols.¹⁶*

The Sages have thereby told us that there is a connection between returning to HaShem, through repentance, and returning to the land of Israel. This connection began “in the beginning...”

The Torah begins with the account of creation in order to prove that the earth belongs to HaShem and He can give it to anyone He wishes. When HaShem makes a covenant with Avraham, He gives Avraham AND HIS SEED Eretz Israel. Now we know that his seed was not through Ishmael, but through Yitzchak:

***Bereshit (Genesis) 21:12** And G-d said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

¹⁴ In the Beth-hamidrash.

¹⁵ **Tanach** (Hebrew: תנ"ך) (also Tanakh, IPA: [ta'nax] or [tə'nax], Tenakh or Tenak) is an acronym that identifies the Hebrew Bible. The acronym is formed from the initial Hebrew letters of the Tanakh's three traditional subdivisions:

Torah (תורה), meaning “teaching” or “law,” includes the Five Books of Moses. The Torah is also known by its Greek name, “the Pentateuch”, which similarly means “five scrolls”.

Nevi'im (נביאים), meaning “Prophets”. The Nevi'im are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies.

Ketuvim (כתובים), meaning “Writings”, are sometimes also known by the Greek title “Hagiographa.” These encompass all the remaining books, and include the Five Scrolls.

¹⁶ Yet, the Rambam in his Sefer HaMitzvot does not count living in the land of Israel as one of the 613 Biblical commandments. Position: The mitzvah of living in Eretz Yisrael was not given for all generations, rather it is a precept limited to those generations living before the exiles and during the Messianic era. The Rambam has 14 principles guiding which precepts are included in the list of 613. The third postulate is to only include commandments that are binding for all generations. Therefore, it would not be fitting to include this precept of living in the land of Israel as a Biblical commandment.

HaShem said to Avraham: "To your **descendants** I will give this Land".¹⁷ However, it is not clear who the descendants of Avraham are, Yitzchak or Ishmael? So, the Torah comes to tell us that Ishmael is excluded from all that Avraham had, he received gifts instead:

***Bereshit (Genesis) 25:5-6** And Avraham gave all ("kol") that he had to Yitzchak. And to the sons of the concubines he gave presents.*

Now I would like to take note that there were three parcels of land, in Eretz Israel, that were *purchased* by the Patriarchs:

1. The Cave of Machpelah near Hebron where the Patriarchs and their wives are buried. This site was *purchased* by Avraham Avinu.
2. The field near Shechem where Yosef HaTzadiq¹⁸ is buried. This site was *purchased* by Yaaqov Avinu.
3. Har HaBayit, the Temple mount, in Jerusalem. This site was *purchased* by David HaMelech.

The Torah documents the purchase of the land for the tombs of the Patriarchs and the land that contains the tomb of Yosef HaTzadiq. The only other parcel whose purchase is documented, in perpetuity, by Scripture itself is the site of the Beit HaMikdash, the Temple, in Jerusalem. These three special places, in Eretz Israel, are mentioned explicitly in the Midrash:

Midrash Rabbah - Genesis LXXIX:7 AND HE BOUGHT THE PARCEL OF GROUND, etc. (XXXIII, 19).** R. Judan b. R. Simon said: This is one of the three places regarding which the nations of the world cannot taunt Israel and say, 'Ye have stolen them.' These are they: The cave of Machpelah, the [site of the] Temple, and the sepulcher of Yosef HaTzadiq. The cave of Machpelah: And Abraham weighed to Ephron the silver (Gen. XXIII, 16). The Temple: So David gave to Ornan for the place six hundred shekels of gold (I Chron. XXI, 25). And Yosef HaTzadiq's sepulcher: **AND HE BOUGHT THE PARCEL OF GROUND.

R. Aharon Soloveitchik¹⁹ calls this kind of acquisition "chazakah", holding. It comes from HaShem's commandment to Adam "to guard the garden and keep it".²⁰ This is the gift of reaching unto things through cultivation, work, and dedication.

How tragically ironic it is that it is in regard to these very areas: Hebron, Shechem, and the Temple Mount, we are forced to stand up against the world to defend our rights of ownership.

"The entire war²¹ is based on who's in charge of the holy sites. The Arabs sense that their life force comes from the Jews' holy sites. That's why their battles have always been focused on the tombs of the righteous, because these places nourish their life force. It's no wonder that they hold fast to Kever (the tomb of) Yosef, Machpelah, and most importantly, The Temple mount."²²

Now these three cities Shechem, Hebron, and Jerusalem all share certain common features:

¹⁷ Bereshit (Genesis) 15:18.

¹⁸ Joseph the Righteous/Generous

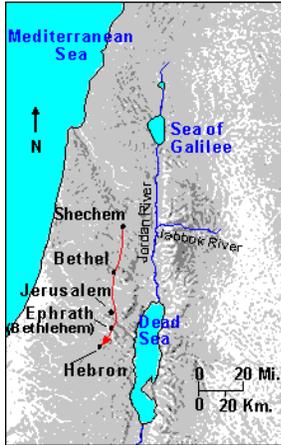
¹⁹ *Logic of the Mind, Logic of the Heart*

²⁰ Bereshit (Genesis) 2:13

²¹ Intifada

²² Rabbi Yitzchak Ginsburgh

a. The three cities are located in the hill country.



b. The three cities lie in the center (east to west) of Israel. Additionally, Jerusalem lies in the center, north to south, of Eretz Israel.²³

c. The three cities are situated in places of high temperature.²⁴

d. Each is associated with a “double”. Shechem is also called Dothan which means “dual wells”, Machpelah is a double cave, and Jerusalem is the double of the heavenly Jerusalem.²⁵

e. They are all related to the Levites as two were cities of refuge and the Beit HaMikdash was built in the third city.

f. They are border cities between adjacent tribes. Shechem is between Manasseh and Ephraim, Hebron is between Judah and Dan, and the Beit HaMikdash is between Benjamin and Judah.

g. They were the only cities purchased for money.

h. All three had something precious from Mitzrayim:²⁶ Jerusalem had the Ark, Hebron had Yaaqov Avinu, and Shechem had Yosef HaTzadiq.

i. All three cities were on the same trade route. “The Way of the Patriarchs” also called the “Ridge Route”.

j. Each of these cities is distinctly associated with Avraham Avinu: Moriah with the Akeida, Shechem with his entrance to Eretz Israel, and Machpelah with his burial.

k. Each of these cities is distinctly associated with Yaaqov Avinu: Shechem is where Yaaqov entered the land when returning from Lavan and where he purchased the area of Yosef’s tomb, Jerusalem AKA Beit El with the ladder vision, and Machpelah as his burial place.

l. Each of these is the city of a king. Shechem from whence Avraham Avinu defeated the kings of the world and where Rehoboam was crowned king, Hebron where David HaMelech was crowned King, and Jerusalem where David reigned as king over all Israel.

m. Each of these cities is associated with redemption because each was purchased, for money, after they were promised to Avraham and after Avraham defeated the five kings.

n. Each of these places is associated with an altar. This indicates that each of these places was a place of worship and a place where our fathers expressed their gratefulness to HaShem. Curiously, each of these three is also associated with an altar built by Avraham.

As Jews, we believe that legally and morally according to our laws and history these places are part of our Jewish nation. However, this is not just an historical and religious claim, it also represents the connection to the Land of Israel.

When Avraham first came to the land, the Torah tells us where Avraham went:

Bereshit (Genesis) 12:6-9 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite [was] then in the land. And HaShem appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto HaShem, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent,

²³ Even anatomically, the midbrain (Shechem), the heart (Jerusalem), and the womb (Hebron) are all in the center (from left to right and from front to back). They are also dead center of their respective areas.

²⁴ Seen anatomically, the brain, heart, and womb are the warm areas of the body which always stay warm.

²⁵ If we look anatomically, Shechem is the midbrain between the two hemispheres, Jerusalem is the heart which is between two lungs, and Hebron is the womb between two ovaries.

²⁶ Egypt

[having] Beth-el on the west, and Hai on the east: and there he builded an altar unto HaShem, and called upon the name of HaShem. And Abram journeyed, going on still toward the south.

It appears that Avraham went first to Shechem, then to Jerusalem, and finally he went south to the area of Hebron. These three places seem to contain the essence of the land as promised to Avraham.

The three cities were purchased with money and provide a proof that they belong to the Jewish people. The purchase of land by Jeremiah²⁷, serves as a proof that the purchase of the land is inviolate and constitutes a firm link to the land for the purchaser and his offspring.

Each of these cities also symbolizes an eternal contact point that must be maintained or else we will have the appropriate problem.

Kever Yosef²⁸ (Shechem) – The eternal contact point to the land, of the Jewish soul. This area of Shechem was purchased by Yaaqov Avinu, for a hundred kesitah',²⁹ and Yosef was carried up from Mitzrayim³⁰ to be buried here.

Shechem is a city of central Israel; called **Sichem** in Bereshit 12:6, **Shalem**, according to some commentators;³¹ **Sychem** in II Luqas 7:16; and **Sychar** in Yochanan 4:5. Its situation is indicated as in Mount Ephraim in Yehoshua 20:7 and I Melachim 12:25.

The word Shechem means "Shoulder". A "shoulder" represents the power to connect the back state of knowledge (secular science) and wisdom to the front state of knowledge and wisdom (Torah). Shechem is the bridge.

Anatomically, Shechem represents the head³² and specifically the brain, which is composed of three main parts (left hemisphere, right hemisphere, and midbrain), as we can see in the following illustration:



Mount Eval and Mount Gerizim are the left and right hemispheres. Shechem is the midbrain, the center of the head, *the* place of connection. It is centered left to right, top to bottom, and front to back in the very center of the head. This the place of connection between the body and the head. It is the point of origin for the creation of a talmid, a soul destined for the next world.

Midrash Rabbah - Genesis C:9 R. Simlai said: [He assured them]: Ye are the body and I am the head, as it says, Let the blessing come upon the head, [viz.] Joseph:³³ if the body is removed, of what use is the head?

²⁷ Yirmeyahu chapter 36

²⁸ Joseph's tomb

²⁹ Bereshit (Genesis) 33:19

³⁰ Egypt

³¹ Bereshit (Genesis) 33:18

³² The sheaves of corn [a symbol of the mind] that bowed to the sheaf of Joseph. – Bereshit (Genesis) 37:7

³³ Devarim (Deuteronomy) 33:16

Rashi says that the Hebrew word *shechem*, means “portion,” or “division”³⁴; inherent in the name *Shechem* is the idea of divisiveness.³⁵

Shechem is a place designed for trouble³⁶: Here Dina was profaned, here Yosef was sold, here Avimelech killed his brothers and here the kingship was split. But Shechem was also given as a present to Yosef: “And I have given thee one shoulder (=Shechem) over thy brothers”. It therefore signifies the complete connection of the tribes to Yosef and his unique way of elevating everything secular to holiness.³⁷

The “Blessings and Curses” on Mt. Eval and Mt. Gerizim, were spoken with Shechem directly between the two mountains. This pasuk clearly states that Shechem is the place where the Children of Israel received their connection to the Promised Land:

Yehoshua (Joshua) 24:25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

been called a “place ready for punishment”.³⁸

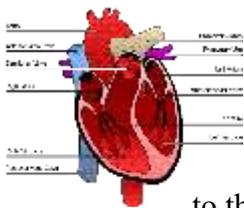
Finally, since Shechem was the first city for Avraham, so it will be the first city in the days of Mashiach.³⁹

Shechem = A promise by HaShem to give Avraham and his seed the land of Israel. This infers that our possession of Shechem is an indication of our possession of the entire Land of Israel as promised to Avraham.

Har HaBayit (Jerusalem) – The eternal contact point to the Torah, of the Jewish soul.

Jerusalem represents the center of the center, the focal point of Eretz Israel: “All roads lead to Jerusalem”.

Anatomically, Jerusalem represents the heart.



The heart is in the center of the body that is between the belt and the shoulders. It is centered left to right, top to bottom, and front to back in the area normally covered by the shirt or blouse.

The heart has two basics pumps. One pumps blood through the lungs, and one pumps to the rest of the body. This pictures the ‘pumping’ of life from the Jerusalem above (to the lungs) and the circulating of that life to the Jerusalem below. Those who enter the Temple always go in one gate and out a different gate. Just as the heart’s valve insures that blood is only pumped in one direction.



Torah is also the heart of the world and the quintessential depiction of the Torah is the luchot which are depicted as a heart.

³⁴ see Rashi on Bereshit 48:22

³⁵ See the Pri Tzadik, Parashat Vayishlach, 9

³⁶ Sotah 11a

³⁷ “The Lamentation in Jerusalem”, The Articles of HaRav Kook

³⁸ Sotah 11a; Rashi, Bereshit 37:14

³⁹ Soncino Zohar, Shemot, Section 2, Page 220a

The word “Jerusalem” is a combination of two Hebrew words: *Yireh* and *Salem*. Yireh is what Avraham called this place when he was binding Isaac. Salem is what Melchizedek called this place when he met Avraham after the first major war:

Bereshit (Genesis) 22:14 And Abraham called the name of that place HaShem-Yireh: as it is said [to] this day, in the mount of HaShem it shall be seen.

Bereshit (Genesis) 14:18-20 And Melchizedek king of Salem brought forth bread and wine: and he [was] the priest of the most high G-d. And he blessed him, and said, Blessed [be] Abram of the most high G-d, possessor of heaven and earth: And blessed be the most high G-d, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

This first use of the “Jerusalem” then suggests that Jerusalem is our contact with HaShem and His Word. Jerusalem is thus the eternal contact point of the Jewish soul with the Torah.

The prophet confirmed this understanding:

Micah 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of HaShem, and to the house of the G-d of Yaaqov; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of HaShem from Jerusalem.

Machpelah⁴⁰ (Hebron) – The eternal contact point of our people to our fathers, our people, of the Jewish soul. Machpelah means “The Doubled One” and was understood to be a double cave. Some say it was a cave within a cave, while others say it was a cave above a cave.



Anatomically, Machpelah is situated at the place of *yesod*, foundation,⁴¹ vis-à-vis the land of Israel.

This portion, the womb, of the female anatomy illustrates the idea of cave within a cave and also a cave above a cave. When a woman is laying down, it is a cave within a cave. When she is standing up, then it is a cave above a cave. Curiously, a *womb* and a *grave* are both called a ‘kever’, because they are both a portal to another world.⁴²

In the area between the bottom of the torso and the belt, the womb is precisely in the center. The womb is the point of origin for all new life. It is the point of *connection* between this world and the next world.

Kiryat Arba = Hebron (from *hibur* = *connection*, because there the spirit connects with the body, the upper world with the lower.). Some say that the name Hebron means *friendship*. Hebron is the first location in Eretz Israel to be purchased.

⁴⁰ Machpelah = a portal to another world. The Zohar writes that the cave is “the very entranceway to the Garden of Eden.” The Hebrew word Machpelah means twofold. The cave is considered “twofold,” because it bridges the material and spiritual worlds, linking them by serving as an entrance from one to the other. The name of the city in which the cave is situated, Hebron, also bears the etymological roots of “connection”. The cave, as the point of fusion between Heaven and earth, was the proper resting place for the Patriarchs and Matriarchs, whose lives were the perfect bridges between the two worlds - involvement in the mundane affairs of this world without ever losing sight of the spiritual goals and aspirations that infused their lives with meaning and direction. This was how Sarah had “acquired” the cave.

⁴¹ Uterus

⁴² Mishna Oholoth 7:4

The name Hebron speaks of a connection. Burial in Hebron represents a connection to the living even in death. The essence of an ancestor is the fact that he has children. Everything a child finds its basis in his parent. The link continues from generation to generation, such that every descendent owes his entire being to all those who came before. The Jewish people as they are today, and will be tomorrow, stand on the foundation laid by Avraham and Sarah, Isaac and Rivka, Yaaqov and Leah.

Thus, Hebron replaced Gan Eden. In place of individual immortality came the immortality of a connection with the future, an immortality of the whole. Hebron is the place where the body and spirit join. Though the body dies, as long as the spirit, the ideas and values passed on to the next generation, endures, the man is still alive.

Hebron is the place where the lower and upper worlds join; the infusion of holy purpose into future generations unites them. The creation of life in the lower world, and the living of life in the lower world with an eye to both past and future, are together our means of spiritual fulfillment. They are the guarantee of our ultimate purpose.

It is for this reason that Hebron is considered the spiritual entry point into Eretz Israel.⁴³

Shortly after Avraham reached the Promised Land, before he bought Machpelah, whilst Sarah is still alive. He built an altar in Hebron.

Later the Torah describes in painstaking detail how Avraham requests to buy the grave site at Machpelah, how the Hittites wish him to take it for free, and, when Ephron the Hittite finally agrees to make it a purchase, he charges Avraham the inflated and outlandish sum of four hundred silver shekels.⁴⁴

This cave was purchased by Avraham Avinu as a grave for Sarah. Eventually, Avraham and Sarah, Yitzchak and Rivka, and Yaaqov and Leah were buried in this doubled cave.

Why did Avraham have to purchase Sarah's gravesite? Why had he not purchased land during the nearly sixty years that he and Sarah had sojourned in the land?

Avraham and Sarah are semi-nomadic herdsmen because, notwithstanding Divine promises to the contrary, there is as of yet no Hebrew nation to settle the land. While associated with Canaan, their direct connection to the land is tenuous and fragile, because Avraham and Sarah personify the earliest stages of a new nation being born. Only one thing anchors them to this place, and that is the word of HaShem. Actual possession and settlement, the true possibility of a national destiny being realized, is for them far off in the future. For now, the land is firmly in the hands of the indigenous inhabitants, the Canaanites.

This trial is indeed a difficult trial. Avraham must wait till the death of Sarah before he acquires his first piece of the land.

⁴³ Hakham Ovadia Yosef shlit"a

⁴⁴ In an extraordinary piece of arithmetic computation, the Arugat Ha-bosem proves that 400 shekels, the price of this grave site, was enough to buy 2.4 million square amot, based on the price of land given in Vayikra 27:16. In other words, there is four cubits, "Dalet amot" for 600,000 Jews.

The Land and Torah of Israel are both called by the Torah *morasha*⁴⁵ a word which literally means “heritage” but which the Sages of the Talmud link to “*me'orasa*” (eros, love), or “fiancée”. A successful marriage, a proper conquest of and living in the Land of Israel, knowledge and performance of Torah, are each fraught with problems along the way.

When Moses sent scouts to scout the land, they looked at the length and breadth of the land, but they only looked at one city: Hebron.⁴⁶

When Joshua sent the two spies to spy out the land, they only went to one city: Jericho.

These two leaders, Moses and Joshua, both intended to conquer the land. Moses intended to conquer the land from the south and he therefore started with Hebron. When the sin of the spies cut short that plan, HaShem changed tactics.

Joshua entered the land from the east and began his conquest with Jericho. This route roughly parallels the route taken by Avraham when he entered the land and by Yaaqov when he returned from Lavan. Joshua thus followed a tried and true route that had great significance.

Joshua traveled to Shechem for the blessings and the curses: From Eval and Gerizim. His campaign then proceeded south.

The significance of this route must not be lost. Avraham's route led to a temporary exile in Egypt. Yaaqov's route led to a much longer exile in Egypt.

Moses intended to reverse this pattern in order to eliminate the exile. Because of the sin of the spies, this pattern was abandoned and the road to exile was paved again. We know that the conquest of the land led to the Assyrian and Babylonian exiles. After that exile, we returned to the land only to be sent into the longest exile, the exile we are currently experiencing.

Each of these three locations is a contact point of Jewish value for Jewish souls.

The entire war, with the PLO, is based on who's in charge of the holy sites. The Arabs sense that their life-force comes from the Jews' holy sites. That's why their battles have always been focused on the graves of our righteous ancestors, because these places nourish their life-force. It's no wonder that they hold fast to *Kever Yosef*, *Kever Rachel Imeinu*, *Ma'arat HaMachpelah*, and most importantly, *Har HaBayit*.

These three locations have become the MOST problematic area of Eretz Israel. Somehow the Arabs know that their survival in the land depends on holding these three places. The Arabs have built a pagan mosque on the Temple mount, they have destroyed kever (the tomb of) Yosef, and they have taken over Machpelah and now prevent Jews from worshipping there most of the time.

Tehillim (Psalms) 87:6 HaShem shall count in the register of the peoples: 'This one was born there.'
Selah 7 And whether they sing or dance, all my thoughts are in thee.

⁴⁵ Shemot (Exodus) 6:8, Devarim (Deuteronomy) 33:4

⁴⁶ Bamidbar (Numbers) 13:22

Kethuboth 75a But of Zion it shall be said: 'This man and that⁴⁷ was born in her; and the Most High Himself doth establish her;⁴⁸ R. Meyasha, grandson of R. Joshua b. Levi, explained: Both⁴⁹ he who was born therein and **he who looks forward to seeing it.**⁵⁰

Ashlamatah: Jer 11:16 – 12:2 + 15:15-16

Rashi	Targum
6. ¶ And the Lord said to me; Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying: Harken to the words of this covenant and you shall do them.	6. ¶ And the LORD said to me, Prophecy all these words in the cities of the house of Judah and in the market-places of Jerusalem, saying: Heed the words of this covenant, and do them.
7. For I warned your forefathers on the day I brought them up from the land of Egypt until this day, warning early every morning, saying: Hearken to My voice.	7. For I truly warned your fathers, on the day that I brought them up from the land of Egypt even up to this day, rising up early and warning, saying, Heed My Memra.
8. But they did not hearken, neither did they bend their ears, and they went, each man according to the view of his evil heart, and I brought upon them all the words of this covenant that I commanded to do, and they did not do. {S}	8. But they did not heed it, and did not incline their ear, but each man walked in the corrupt fancy of his evil heart. So I brought punishment upon them because they had not listened to the words of this covenant which I commanded them to do, and they did not do it.” {S}
9. And the Lord said to me; A conspiracy has been found among the men of Judah, and among the inhabitants of Jerusalem.	9. And the LORD said to me, “It has been found that the men of Judah and the inhabitants of Jerusalem have rebelled.
10. They have returned to the iniquities of their first forefathers, who refused to hearken to My words, and they followed other gods to worship them; the house of Israel and the house of Judah broke My covenant that I made with their forefathers. {S}	10. They have returned to the sins of their first fathers who refused to heed My words, and they have wandered after the idols of the nations to serve them. The house of Israel and the house of Judah changed My covenant/ which I had made with their fathers. {S}
11. Therefore, so says the Lord: Behold, I bring upon them evil which they shall be unable to escape, and, although they shall cry out to Me, I will not heed them.	11. Therefore thus says the LORD, Behold, I am bringing evil upon them from which they cannot be rescued and they shall pray before Me, but I will not receive their prayer.
12. And they shall go [from] the cities of Judah and the inhabitants of Jerusalem and cry out to the gods to whom they burn incense, and they shall not save them at the time of their misfortune.	12. And the men of the cities of the house of Judah and the inhabitants of Jerusalem shall go and make request of the idols to which they offer incense: will they be able to deliver them in the time of their misfortune?
13. For as many as your cities were your gods, O Judah, and as many as the streets of Jerusalem you have made altars for the shameful thing, altars to burn incense for the Baal.	13. For according to the number of your cities are your deities, O you of the house of Judah; and according to the number of the streets of Jerusalem you have made altars for Shame, altars to offer incense to Ba'al.
14. And you, do not pray for this people, neither shall you lift up cry nor prayer, for I do not hearken at the time they call out to Me because of their misfortune. {S}	14. And as for you, do not pray for this people, and do not make supplication for them (with) petition and prayer, for there is no pleasure before Me to receive their prayer at the time when you pray for them before Me, at the time of their misfortune. {S}

⁴⁷ lit., ‘man and man’

⁴⁸ Tehillim (Psalms) 87:5.

⁴⁹ The inference is derived from the repetition of man (v. supra n. 3).

⁵⁰ Will be acclaimed as a son of Zion.

Rashi	Targum
15. What has My beloved to do in My house, [seeing that] the many perform evil design, and the holy flesh they remove from you, for [with] your evil then you rejoice.	15. What is there for the people which was beloved before Me? They have forsaken the worship of the house of My sanctuary, and have made counsel into sin. Many mix flesh of profane things with holy flesh and they will go into exile from you because of your wickedness; would you then be strong?
16. A leafy olive-tree fair with goodly fruit, has the Lord called your name ; to the sound of a great tumult, He has kindled fire upon it, and they have broken its branches.	16. Behold, like the olive tree which is handsome in its appearance and beautiful in its looks, and its boughs are exalted among the trees, so the Lord has raised your name to dignity among the nations ; but when you transgress the Law, the armies of the nations who are as strong as fire will come against you, and auxiliaries will be joined to them.
17. And the Lord of Hosts Who planted you spoke evil concerning you, about the evil of the house of Israel and the house of Judah, which they did to them to provoke Me, to burn sacrifices to Baal. {P}	17. And the LORD of Hosts, who has established you, has decreed to bring evil upon you because of the wickedness of the house of Israel and the house of Judah, which they committed for themselves, so as to provoke to anger before Me to offer up incense to the Ba'al." {P}
18. And the Lord let me know, and I knew, then You showed me their deeds.	18. Thus the LORD taught me, and I learned: therefore You have made me see their works.
19. And I was like a lamb and a bull, [that is] brought to the slaughter, and I did not know that they had devised plans about me, "Let us destroy his food with wood, and let us cut him off from the land of the living, and let his name no longer be remembered."	19. But I was brought like a choice lamb which is led to the slaughter, and I did not know that they had devised evil plans against me, saying: "Let us cast deadly poison into his food and destroy him from the land of Israel, and let his name no longer be remembered."
20. And the Lord of Hosts is a just Judge, Who searches the kidneys and the heart, "Let me see Your vengeance against them, for to You, I have revealed my cause. {S}	20. But the LORD of Hosts is a true judge: reins and heart are revealed before Him. Let me see the reward of your judgment on them, for I have uttered my humiliation before You. {S}
21. Therefore, so says the Lord of Hosts concerning the men of Anathoth, who seek your life, saying, "You shall not prophesy in the name of the Lord, and you shall not die by our hand." {P}	21. Therefore thus says the LORD concerning the men of Anathoth who seek to kill you saying: "Do not prophesy in the Name of the LORD, then you will not die at our hands." {P}
22. Therefore, so says the Lord of Hosts: Behold, I will visit retribution upon them; the young men shall die by the sword; their sons and daughters shall die through hunger.	22. Therefore thus says the LORD of Hosts: "Behold, I am going to punish them: their young men will be killed with the sword; their sons and their daughters will die in the famine.
23. And they shall have no remnant, for I will bring misfortune upon the men of Anathoth in the year of their remembrance. {S}	23. And they will have no remnant, for I will bring misfortune upon the men of Anathoth, the year of the visitation of their sins. {S}
1. You are right, O Lord, when I contend with You, but I will argue with You. Why has the way of the wicked prospered, all who deal with treachery have peace?	1. O LORD, you are too righteous/generous (for me) to contend against Your word. But I am asking from before You a question about judgements. Why does the way of the wicked prosper? Why are all who utter falsehood unconcerned, and at ease?
2. You have planted them, they have even taken root, they have even produced fruit. You are near in their mouths but far from their thoughts.	2. You have established them; moreover they are strong, they have grown rich; they have also acquired

Rashi	Targum
	possessions. The words of Your Law are near, in their mouth, but Your fear is far from their hearts
3. But You, O Lord, have known me, You see me, and You try my heart with You. Draw them out like sheep to the slaughter, and prepare them for the day of slaughter. {P}	3. But as for you, O LORD, all is known and revealed before You, for You test the hearts of those who take pleasure in Your service. As for the wicked, He has ordained them as sheep for the slaughter, and has appointed them for the day of slaughter {P}
15. You know, O Lord, remember me and think of me, and avenge me of my pursuers. Take me not to Your long suffering, know, I bore disgrace for Your sake.	15. As for You, it is revealed before You, O LORD; let the memory of me come in before You, and command me to do well for myself so that I may punish my enemy and exact retribution for myself from my pursuers; and do not give any length of time for my humiliation. It is revealed before You that I received shame on account of Your Memra.
16. Your words were found and I ate them, and Your word was to me a joy and a rejoicing of my heart, for Your name was called upon me, O Lord God of Hosts. {S}	16. I received Your words and confirmed them, and Your Memra became for me rejoicing and the gladness of my heart: for Your Name has been called over me, O LORD God of Hosts. {S}

Special Ashlamatah: I Sam. 20:18 & 42

Rashi	Targum Pseudo Jonathan
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. {P}	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city. {P}

Rashi's Commentary on Jer 11:16 – 12:2 + 15:15-16

7 For I warned Heb. הַעִידָתִי, an expression of warning.

8 And I brought upon them all the words of this covenant The curses stated in the covenant for the things that I commanded to do and they did not do.

12 And they shall go the cities of Judah From the cities of Judah.

14 cry nor prayer This follows the Targum.

15 What has my beloved to do in My house What reason has My treasured people to come anymore into My house?

[seeing that]...perform evil design That she does the evil design of her sinful plans.

the many of them.

and the holy flesh they remove from you Even the circumcision through which they were hallowed to Me, they have abolished from their flesh.

for [with] your evil, then you rejoice When you commit a transgression, you rejoice.

16 to the sound of a great tumult Heb. המולה, an expression of the tumult of a large multitude that will come upon them.

18 And the Lord let me know So said the prophet, The Holy One, blessed be He, let me know their retribution.

19 And I was like a lamb [and] a bull that will be brought to the slaughter.

brought Since I let them know of the evil, they plan to kill me.

like a lamb [and] a bull Heb. ככבש אלוף. Dunash and Judah son of Kudish (Karish) interpreted it as a lamb and a bull, brought to the slaughter. And אלוף is like (Deut. 28:4) “the offspring of your cattle (אלפיד).” Although it was not stated ואלוף, we find similar cases, e.g., (Habukkuk 3:11) “The sun [and] the moon (ירח) stood on high”; (Isaiah 38:14) “Like a crane [and] a swallow (עגור) so I chirp.” And Menahem interpreted ככבש אלוף, a large lamb (see Psalms 58:9, Rashi ad loc.), and Jonathan supports him, since he renders like a choice lamb.

Let us destroy his food with wood Let us put poison into his food.

20 Let me see Your vengeance against them He cursed the people of Anathoth.

23 upon the men of Anathoth Heb. על־אנשי ענתות, like אל־אנשי ענתות, upon the men of Anathoth.

1 You are right, O Lord, when I contend with You When I debate with You, I know that you will be right in Your words, but I wish to argue with You so that You will let me know Your way.

Why has the way of the wicked prospered? That You have given greatness to Nebuchadnezzar the wicked, and you have made him succeed in destroying Your house? Another explanation is that he was crying and complaining about the men of Anathoth.

have peace Heb. שלו, an expression of שלוחה, peace.

3 But You, O Lord, have known me Also, concerning the men of Anathoth You have aided me, for You have known me.

Draw them out like sheep to the slaughter Draw them out of life to death (detache les in French, separate them, cut them off). Comp. (Joshua 8:6) “until we have drawn (התיקנו) them from the city.”

and prepare them Heb. הקדישם, prepare them.

15 Take me not to Your long suffering Jonathan renders. Do not grant a reprieve for my humiliation. Do not take my cause to leave it for Your long suffering, but hasten and avenge me.

I bore like יִבְרַכְתִּי bore.

for Your sake for You.

16 Your words were found and I ate them eagerly at the beginning, and they were a joy for me, for I thought that now they would listen to me.

Correlations

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

Leviticus 24:1 – 25:34
Tehillim (Psalms) 87
Yirmiyahu (Jeremiah) 11:16-12:2 + 15:15-16
2 Pet 1:3-4, Lk 14:15-24, Rm 3:27-31

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Spake / Pronounced / Spoken - דבר, Strong's number 01696.
Saying / Saith / Said - אמר, Strong's number 0559.
Children / Sons - בן, Strong's number 01121.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.
Spake / Pronounced / Spoken - דבר, Strong's number 01696.
Saying / Saith / Said - אמר, Strong's number 0559.
Children / Sons - בן, Strong's number 01121.
Israel - ישראל, Strong's number 03478.
Bring / Take - לקח, Strong's number 03947.
Olive - זית, Strong's number 02132.

Leviticus 24:1 And the **LORD <03068>** spake <01696> (8762) unto Moses, saying <0559> (8800),
2 Command the **children <01121>** of **Israel <03478>**, that they **bring <03947>** (8799) unto thee pure oil **olive <02132>** beaten for the light, to cause the lamps to burn continually.

Tehillim (Psalms) 87:1 « A Psalm or Song for the **sons <01121>** of Korah. » His foundation is in the holy mountains.
Tehillim (Psalms) 87:2 The **LORD <03068>** loveth the gates of Zion more than all the dwellings of Jacob.
Tehillim (Psalms) 87:3 Glorious things are **spoken <01696>** (8794) of thee, O city of God. Selah.
Tehillim (Psalms) 87:5 And of Zion it shall be **said <0559>** (8735), This and that man was born in her: and the highest himself shall establish her.

Yirmiyahu (Jeremiah) 11:16 The **LORD <03068>** called thy name, A green <07488> **olive tree <02132>**, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.
Yirmiyahu (Jeremiah) 11:17 For the **LORD <03068>** of hosts, that planted thee, hath **pronounced <01696>** (8765) evil against thee, for the evil of the house of **Israel <03478>** and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.
Yirmiyahu (Jeremiah) 11:21 Therefore thus **saith <0559>** (8804) the **LORD <03068>** of the men of Anathoth, that seek thy life, **saying <0559>** (8800), Prophecy not in the name of the **LORD <03068>**, that thou die not by our hand:

Yirmiyahu (Jeremiah) 11:22 Therefore thus **saith <0559> (8804)** the **LORD <03068>** of hosts, Behold, I will punish them: the young men shall die by the sword; their **sons <01121>** and their daughters shall die by famine:
Yirmiyahu (Jeremiah) 15:15 O **LORD <03068>**, thou knowest: remember me, and visit me, and revenge me of my persecutors; **take me not away <03947> (8799)** in thy longsuffering: know that for thy sake I have suffered rebuke.

Hebrew:

Hebrew	English	Torah Reading Lev. 24:1 – 25:34	Psalms 87:1- 88:18	Ashlamatah Jer 11:16 – 12:2 + 15:15-16
אִישׁ	Egyptian, man	Lev. 24:10 Lev. 24:15 Lev. 24:17 Lev. 24:19 Lev. 25:10 Lev. 25:13 Lev. 25:14 Lev. 25:17 Lev. 25:26 Lev. 25:27 Lev. 25:29	Ps. 87:5	
אָכַל	eat, ate	Lev. 24:9 Lev. 25:7 Lev. 25:12 Lev. 25:19 Lev. 25:20 Lev. 25:22		Jer. 15:16
אֱלֹהִים	God	Lev. 24:15 Lev. 24:22 Lev. 25:17	Ps. 87:3 Ps. 88:1	Jer. 15:16
אָמַר	saying	Lev. 24:1 Lev. 24:13 Lev. 24:15 Lev. 25:1 Lev. 25:2 Lev. 25:20	Ps. 87:5	Jer. 11:21 Jer. 11:22
אָרֶץ	land, earth, ground	Lev. 25:2 Lev. 25:4 Lev. 25:5 Lev. 25:6 Lev. 25:7 Lev. 25:9 Lev. 25:10 Lev. 25:18 Lev. 25:19 Lev. 25:23 Lev. 25:24 Lev. 25:31	Ps. 88:12	Jer. 11:19
בָּוֵא	brought, go, come	Lev. 24:11 Lev. 25:2 Lev. 25:22 Lev. 25:25	Ps. 88:2	Jer. 11:23
בַּיִת	house	Lev. 25:29 Lev. 25:30 Lev. 25:31 Lev. 25:32 Lev. 25:33		Jer. 11:17
בָּנִים	children, sons	Lev. 24:2 Lev. 24:8 Lev. 24:9	Ps. 87:1 Ps. 88:1	Jer. 11:22

Hebrew	English	Torah Reading Lev. 24:1 – 25:34	Psalms 87:1- 88:18	Ashlamatah Jer 11:16 – 12:2 + 15:15-16
		Lev. 24:10 Lev. 24:11 Lev. 24:15 Lev. 24:23 Lev. 25:2 Lev. 25:33		
בֹּקֶר	morning	Lev. 24:3	Ps. 88:13	
בַּת	daughter	Lev. 24:11		Jer. 11:22
דְּבַר	saying	Lev. 24:1 Lev. 24:13 Lev. 24:15 Lev. 24:23 Lev. 25:1 Lev. 25:2	Ps. 87:3	Jer. 11:17 Jer. 12:1
זֵית	olive	Lev. 24:2		Jer. 11:16
זָכַר	mention,remember		Ps. 87:4 Ps. 88:5	Jer. 11:19 Jer. 15:15
חַי	beasts, life	Lev. 25:7	Ps. 88:3	Jer. 11:19
חָשַׁב	count	Lev. 25:27 Lev. 25:31	Ps. 88:4	Jer. 11:19
יָד	hands	Lev. 24:14 Lev. 25:14 Lev. 25:26 Lev. 25:28	Ps. 88:5	Jer. 11:21
יָדַע	know, known		Ps. 87:4 Ps. 88:8 Ps. 88:12 Ps. 88:18	Jer. 11:18 Jer. 11:19 Jer. 15:15
יְהוָה	LORD	Lev. 24:1 Lev. 24:3 Lev. 24:4 Lev. 24:6 Lev. 24:7 Lev. 24:8 Lev. 24:9 Lev. 24:12 Lev. 24:13 Lev. 24:16 Lev. 24:22 Lev. 24:23 Lev. 25:1 Lev. 25:2 Lev. 25:4 Lev. 25:17	Ps. 87:2 Ps. 87:6 Ps. 88:1 Ps. 88:9 Ps. 88:13 Ps. 88:14	Jer. 11:16 Jer. 11:17 Jer. 11:18 Jer. 11:20 Jer. 11:21 Jer. 11:22 Jer. 12:1 Jer. 15:15 Jer. 15:16
יוֹם	set, day	Lev. 24:8 Lev. 25:8 Lev. 25:9 Lev. 25:29	Ps. 88:1 Ps. 88:9 Ps. 88:17	
יָצָא	went out, go forth, get out	Lev. 24:10 Lev. 24:14 Lev. 24:23 Lev. 25:28 Lev. 25:30 Lev. 25:31 Lev. 25:33	Ps. 88:8	
יִשְׂרָאֵל	Israel	Lev. 24:2 Lev. 24:8 Lev. 24:10 Lev. 24:15 Lev. 24:23		Jer. 11:17

Hebrew	English	Torah Reading Lev. 24:1 – 25:34	Psalms 87:1- 88:18	Ashlamatah Jer 11:16 – 12:2 + 15:15-16
		Lev. 25:2 Lev. 25:33		
לֶחֶם	bread	Lev. 24:7		Jer. 11:19
לָקַח	bring, take	Lev. 24:2 Lev. 24:5		Jer. 15:15
מוֹת	die, death	Lev. 24:16 Lev. 24:17 Lev. 24:21	Ps. 88:5 Ps. 88:10	Jer. 11:21 Jer. 11:22
מָצָא	redeem, find	Lev. 25:26 Lev. 25:28		Jer. 15:16
מִשְׁפָּט	law, judgments	Lev. 24:22 Lev. 25:18		Jer. 12:1
נֶפֶשׁ	any, animal, soul, life	Lev. 24:17 Lev. 24:18	Ps. 88:3 Ps. 88:14	Jer. 11:21
נָשָׂא	bear, lift	Lev. 24:15	Ps. 88:15	Jer. 15:15
סָמַךְ	lay, lies heavy	Lev. 24:14	Ps. 88:7	
סָפַר	count, record, declared	Lev. 25:8	Ps. 87:6 Ps. 88:11	
עָבַר	sound, gone over	Lev. 25:9	Ps. 88:16	
עֵין	eye	Lev. 24:20	Ps. 88:9	
עִיר	city, town	Lev. 25:29 Lev. 25:30 Lev. 25:32 Lev. 25:33 Lev. 25:34	Ps. 87:3	
עָשָׂה	do, did, done, made, make	Lev. 24:19 Lev. 24:23 Lev. 25:18 Lev. 25:21	Ps. 88:10	Jer. 11:17 Jer. 12:2
פֶּה	mind, mouth	Lev. 24:12 Lev. 25:16		Jer. 12:2
פָּנִים	before, face	Lev. 24:3 Lev. 24:4 Lev. 24:6 Lev. 24:8	Ps. 88:2 Ps. 88:14	
פְּרִי	fruit	Lev. 25:19		Jer. 11:16 Jer. 12:2
קָדָשׁ	most holy	Lev. 24:9 Lev. 25:12	Ps. 87:1	
קָיָם	belong, arise	Lev. 25:30	Ps. 88:10	
קָרָא	proclaim, called	Lev. 25:10	Ps. 88:9	Jer. 11:16 Jer. 15:16
קָרוֹב	relative, near	Lev. 25:25		Jer. 12:2
רָע	troubles, doom, evil		Ps. 88:3	Jer. 11:17 Jer. 11:23
שֵׁם	name	Lev. 24:11 Lev. 24:16		Jer. 11:16 Jer. 11:19 Jer. 11:21 Jer. 15:16
שָׁנָה	years	Lev. 25:3 Lev. 25:4 Lev. 25:5 Lev. 25:8 Lev. 25:10 Lev. 25:11 Lev. 25:13 Lev. 25:15 Lev. 25:16 Lev. 25:20		Jer. 11:23

Hebrew	English	Torah Reading Lev. 24:1 – 25:34	Psalms 87:1- 88:18	Ashlamatah Jer 11:16 – 12:2 + 15:15-16
		Lev. 25:21 Lev. 25:22 Lev. 25:27 Lev. 25:28 Lev. 25:29 Lev. 25:30		

Greek:

GREEK	ENGLISH	Torah Reading Lev. 24:1 – 25:34	Psalms 87:1- 88:18	Ashlamatah Jer 11:16 – 12:2 + 15:15- 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 1:3-7	Tosefta of Luke Lk 14:15-33	Remes/Gemara of Acts/Romans and James Rm 3:27-4:8
ἀγρός	field	Lev 25:3 Lev 25:4 Lev 25:5 Lev 25:31 Lev 25:34				Lk. 14:18	
ἀγῶ	led	Lev 24:11		Jer 11:19			
ἀδελφοί	brethren, brother	Lev 25:25				Lk. 14:26	
ἀκούω	hear, hearing	Lev 24:14				Lk. 14:15	
ἁμαρτία	sin	Lev 24:15					Rom. 4:7 Rom. 4:8
ἄνθρωπος	man			Jer 11:21		Lk. 14:24	Rom. 4:8
ἄνθρωπος	man, men	Lev. 24:10 Lev. 24:15 Lev. 24:17 Lev. 24:19 Lev. 25:10 Lev. 25:13 Lev. 25:14 Lev. 25:17 Lev. 25:26 Lev. 25:27 Lev. 25:29	Psa. 87:5			Lk. 14:16 Lk. 14:30	Rom. 3:28 Rom. 4:6
ἀποθνήσκω	die	Lev. 24:17 Lev. 24:21		Jer. 11:21 Jer. 11:22			
ἀποστέλλω	sent, send	Lev 25:21				Lk. 14:17 Lk. 14:32	
ἀσεβής	impious, ungodly			Jer 2:1			Rom. 4:5
γραφῆ	writing		Psa 87:6				Rom. 4:3
γυνή	wife, woman	Lev 24:10 Lev 24:11				Lk. 14:20 Lk. 14:26	
δικαιοσύνη	righteousness		Psa 88:12 Psa 89:14				Rom. 4:3 Rom. 4:5 Rom. 4:6
δοκιμάζω	tried			Jer 11:20		Lk. 14:19	
δύναμις	power, forces			Jer 11:17 Jer 11:20 Jer 11:22	2 Pet. 1:3		
εἶδω	know, knew			Jer 11:18 Jer 11:20		Lk. 14:18	
εἷς	one	Lev 24:5 Lev 24:6 Lev 24:22				Luk 14:18	Rom. 3:30
εἰσερχομαι	enter	Lev 25:2	Psa 88:2			Lk. 14:23	

GREEK	ENGLISH	Torah Reading Lev. 24:1 – 25:34	Psalms 87:1- 88:18	Ashlamatah Jer 11:16 – 12:2 + 15:15- 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 1:3-7	Tosefta of Luke Lk 14:15-33	Remes/Gemara of Acts/Romans and James Rm 3:27-4:8
ἐξέλθομαι	come forth, go forth	Lev 24:10 Lev 25:28 Lev 25:30 Lev 25:31 Lev 25:33				Lk. 14:18 Lk. 14:21 Lk. 14:23	
εἶπω	say	Lev 24:15 Lev 25:2	Psa 87:5				Rom. 4:1
εἰρχομαι	come	Lev 25:22 Lev 25:25				Lk. 14:17 Lk. 14:20 Lk. 14:26 Lk. 14:27 Lk. 14:31	
ἐσθίω	eat, ate	Lev 24:9 Lev 25:12 Lev 25:19 Lev 25:20 Lev 25:22				Luk 14:15	
εὕρισκω	find, found	Lev 25:26					Rom. 4:1
ζωή	life		Psa 88:3		2 Pet. 1:3		
ἡμέρα	day	Lev. 24:8 Lev. 25:8 Lev. 25:9 Lev. 25:29	Ps. 88:1 Ps. 88:9 Ps. 88:17				
θάνατος	death	Lev 24:16 Lev 24:17 Lev 24:2	Psa 88:6				
θεμελίος	foundations		Psa 87:1			Lk. 14:29	
θεός	God	Lev. 24:15 Lev. 24:22 Lev. 25:17	Ps. 87:3 Ps. 88:1			Lk. 14:15	Rom. 3:29 Rom. 3:30 Rom. 4:2 Rom. 4:3 Rom. 4:6
καλεῖω	called			Jer 11:16	2 Pet. 1:3	Lk. 14:16 Lk. 14:17 Lk. 14:24	
κόσμος	world				2 Pet. 1:4		
κύριος	LORD	Lev. 24:1 Lev. 24:3 Lev. 24:4 Lev. 24:6 Lev. 24:7 Lev. 24:8 Lev. 24:9 Lev. 24:12 Lev. 24:13 Lev. 24:16 Lev. 24:22 Lev. 24:23 Lev. 25:1 Lev. 25:2 Lev. 25:4 Lev. 25:17	Ps. 87:2 Ps. 87:6 Ps. 88:1 Ps. 88:9 Ps. 88:13 Ps. 88:14	Jer. 11:16 Jer. 11:17 Jer. 11:18 Jer. 11:20 Jer. 11:21 Jer. 11:22 Jer. 12:1 Jer. 15:15 Jer. 15:16		Lk. 14:21 Lk. 14:22 Lk. 14:23	Rom. 4:8
λεῖγω	saying	Lev. 24:1 Lev. 24:13 Lev. 24:15 Lev. 24:23 Lev. 25:1 Lev. 25:2		Jer. 11:17 Jer. 12:1		Lk. 14:24 Lk. 14:30	Rom. 4:3 Rom. 4:6

GREEK	ENGLISH	Torah Reading Lev. 24:1 – 25:34	Psalms 87:1- 88:18	Ashlamatah Jer 11:16 – 12:2 + 15:15- 16	Peshat Mishnah of Mark, 1-2 Peter, & Jude 2 Pet 1:3-7	Tosefta of Luke Lk 14:15-33	Remes/Gemara of Acts/Romans and James Rm 3:27-4:8
λογίζομαι	considered, devised, accounted	Lev 25:31		Jer 11:19			Rom. 3:28 Rom. 4:3 Rom. 4:4 Rom. 4:5 Rom. 4:6 Rom. 4:8
μαθητής	disciples					Lk. 14:26 Lk. 14:27 Lk. 14:33	
μακάριος	blessed					Lk. 14:15	Rom. 4:7 Rom. 4:8
μεγας	great, greatest				2Pe 1:4	Lk. 14:16	
μητέρα	mother	Lev 24:11	Psa 87:5			Lk. 14:26	
οδοίς	way			Jer 12:1		Lk. 14:23	
οικία	house	Lev 25:29 Lev 25:30 Lev 25:31 Lev 25:32 Lev 25:33					
οίκος	house			Jer 11:17		Lk. 14:23	
ουκούν	no way			Jer 11:19 Jer 11:21			Rom 4:8
πατήρ	father					Lk. 14:26	Rom. 4:1
περιτομή	lopped, circumcised			Jer 11:16			Rom. 3:30
πίστις	faith, faithfulness				2 Pet. 1:5		Rom. 3:27 Rom. 3:28 Rom. 3:30 Rom. 3:31 Rom. 4:5
ποιέω	do, did, done, made, make	Lev. 24:19 Lev. 24:23 Lev. 25:18 Lev. 25:21	Ps. 88:10	Jer. 11:17 Jer. 12:2		Lk. 14:16	
πολις	city, town	Lev. 25:29 Lev. 25:30 Lev. 25:32 Lev. 25:33 Lev. 25:34	Ps. 87:3			Lk. 14:21	
ποῖρω	distance			Jer 12:2		Lk. 14:32	
πτωχοίς	poor		Psa 88:15			Lk. 14:21	
τιθεμι	put, made		Psa 88:6 Psa 88:8			Lk. 14:29	
τοπος	place	Lev 24:9				Lk. 14:22	
υἱοίς	children, sons	Lev. 24:2 Lev. 24:8 Lev. 24:9 Lev. 24:10 Lev. 24:11 Lev. 24:15 Lev. 24:23 Lev. 25:2 Lev. 25:33	Ps. 87:1 Ps. 88:1	Jer. 11:22			
φῶς	light	Lev 24:2					
ψυχή	any, animal, soul, life	Lev. 24:17 Lev. 24:18	Ps. 88:3 Ps. 88:14	Jer. 11:21		Lk. 14:26	

NAZAREAN TALMUD

SIDROT OF VAYIKRA (LEV.) LEV. 24:1 – 25:34

“SHEMEN ZAYIT ZAKH” “PURE OLIVE OIL”

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

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

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

¶ Now when one of those reclining at the table with him heard these things, he said to him, “Blessed is everyone who will eat bread in the kingdom/governance of God through the Bate Din and Hakhamim!” But he said to him, “A certain man (householder) was giving a large feast and invited many. And he sent his household servant at the hour of the feast to say to those who have been invited, ‘Come, because now the table is prepared!’ And they all were alike and began to excuse themselves. The first said to him, ‘I have purchased a field, and I must go out to look at it. I ask you, have me excused.’ And another said, ‘I have purchased five yoke of oxen, and I am going to examine them. I ask you, have me excused.’ And another said, ‘I have married a wife, and for this reason I am not able to come.’ And the servant came and reported these things to his master. Then the master of the house (householder) became angry and said to his servant, ‘Go out quickly into the streets and alleys of the city and bring in here the poor and crippled and blind and lame (last, least little and the dead)!’ And the servant said, ‘Sir, the command you have given has been done, and there is still room.’ And the master said to the slave, ‘Go out into the highways and hedges and press them to come in, so that my house will be filled! For I say to you that none of those persons who were invited will taste my feast!’ ”

¶ Now large congregations followed with him, and he turned around and said to them, “If anyone comes to me and does not hate⁵¹ his own father and mother and wife and children and brothers and sisters, and furthermore, even his own life, he cannot be my talmid. Whoever does not carry his own cross⁵² and follow me cannot be my talmid. For which of you, wanting to build a tower (Heb. migdal), does not first sit down and calculate the cost to see if he has enough (money) to complete it? Otherwise after he has laid the foundation and is not able to finish it, all who see it will begin to ridicule him, saying, ‘This man began to build and was not able to finish!’ Or, what king, going out to engage another king in battle, does not sit down first and deliberate whether he is able with ten thousand to oppose the one coming against him with twenty thousand. But if not, while the other is still far away, he sends an ambassador and asks for terms of peace. In the same way, therefore, every one of you who does not renounce all his own surplus possessions cannot be my talmid.

¶ Even as we have been given all things, for a life of righteous/generous practice (study, worship, mitzvot, and halachot), through Godly virtuous power. This is accomplished by the means of full and complete knowledge (Da'at) of the Mesorah, which has called us to honour and moral excellence, by which means we are presented with this great Mesorah to become partners with the Godly nature (yetzer hatov) escaping the corrupt desires of the worldly pagan system.

¶ Now while you are applying all this diligence Hokhmah/wisdom, add to your faithful obedience Binah - understanding, and to your Binah/understanding add knowledge (Da'at); And to knowledge (Da'at) add love (Chessed) and to love (Chessed) add self-control (Geburah) and to self-control (Geburah) add reverence of God (Tiferet); And to reverence of God (Tiferet) add patience (Netzach), and to patience (Netzach) add excellence (Hod), and to excellence (Hod) add brotherly love (Yesod) [and to brotherly love, the governance of G-d (Malkhut)].

⁵¹ The language is that of a hyperbole, exaggerated for the sake of making a point.

⁵² This is also analogous language for accepting the difficulties that seem insuperable

Now all the householders⁵³ and the Am HaAretz “the people of Land” i.e. Uneducated Jews⁵⁴ were drawing near to hear him. And both the P’rushim (Pharisees – of the Shammaite school) and their Soferim (scribes) were complaining, saying, “This man welcomes Am HaAretz and eats with them!” So he gave them this analogy, saying, “What man of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the grassland (field) and go after the one that was lost until he finds it? And when he has found it, he places it on his shoulders, rejoicing. And when he returns to his home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, because I have found my sheep that was lost!’ I tell you that in the same way, there will be more joy in the heavens over one of the Am HaAretz who returns to God than over ninety-nine Tsadiqim (righteous/generous) people who have no need of repentance. Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it? And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, because I have found the drachma that I had lost!’ In the same way, I tell you, there is joy in the presence of God’s angels over one of the Am HaAretz who repents.”

For if, you are in possession of the Lights of Messiah (the ten Sephiroth) you are super abounding in Godly activity⁵⁵ and **fruitfulness**. You also **stand** in the full knowledge (Da’at) of the Mesorah of our Master Yeshua HaMashiach. For he who lacks these things is blind, narrow-sighted and (narrow-minded), forgetful, of the purging of his former sins on the past Yom Kippur and Rosh Chodesh.⁵⁶ Wherefore, more importantly, brethren, be diligent to ground yourselves⁵⁷ in your calling⁵⁸ and selection,⁵⁹ for if you practice these things you will never stumble.⁶⁰ This will generously provide you with an entrance into the eternal kingdom (Governance of G-d through Messiah and his plenipotentiary agents) of our Master and redeemer⁶¹ Yeshua haMashiach.⁶²

HAKHAM SHAUL’S SCHOOL OF REMES

ROMANS

Mishnah כ:ח

Seeing that we Jews have every advantage,⁶³ What, then, can you boast⁶⁴ about? Your boasting is nullified. By

⁵³ See TDNT 8.94 II. Tax-Farming in Palestine

⁵⁴ We have translated the Greek word ἁμαρτολός [*hamartolos* as **Am HaAretz** – “the people of Land” i.e. the uneducated Jews.

⁵⁵ We have translated Ἀργός - *argos* in the positive rather than the negative. Ἀργός - *argos* is actually a compound of the negative particle “α” which in Greek, contains the idea of lack or possible opposition. Here *argos* is *a+ergon* meaning “without work,” works, or non-productive. ἄκαρπος *akarpous* is also compound “α” and *karpos* meaning “without fruit” or “unfruitful.” When placed together with *argos* we have a compounded emphasis. Possession of the Mesorah makes the follower of the Master super abound in works and fruitfulness.

⁵⁶ Here it is important to remember the context of chronology and the Torah Reading Schedule. This interpretation relies on the Bimodality of the Torah.

⁵⁷ VGNT βέβαιος [pg. 107]

⁵⁸ Called to be Hakhamim, Torah Scholars

⁵⁹ The act of G-d’s free will, by which before the foundation of the world, He decreed his blessings to Jewish people.

⁶⁰ The word “stumble” fits the language of the chapter thus far. The idea of halachic observance as suggested in the opening periscopes’ let us know the halachic observances of the Mesorah.

⁶¹ The Greek σωτήρ *sōtēr* savior, deliverer, preserver to be discussed at length. In what sense is the phrase being used here? Men as σωτήρ. PURQANA - Salvation, redemption, deliverance ransom. PARUQA - savior, deliverer, redeemer (possessive pl.)

⁶² The question which must be asked is what gives entrance into the Kingdom of Mashiach? The answer to which is observance of the Mesorah.

⁶³ Following the conclusion of the previous three pericope’s, we can see that Hakham Shaul turns with the question of boasting. This address is most likely to the recent convert.

⁶⁴ Hakham Shaul has shown that the path to redemption is through the gift of the Torah, as we have shown (Rm. 3:21-26). “Therefore, humans (Gentiles) cannot bring about their salvation by wisdom in any ordinary or natural sense through allegiance to human beings or by their accomplishments. This admonition amounts to a critique of boasting, because it is all too human and relies too much on **human achievement**, whereas real Nazarean ministry must be very theocentric and serve the edification and building up of God. The warning that Hakham Shaul

what kind of principle (nomos/law)? Of your own achievements (works) (ἔργον – *ergon*)?⁶⁵ No, but by faithful obedience to the Torah (nomos/law). For we maintain that a man is justified by faithful obedience apart from personal attempts to keep the Torah without the guidance of a Torah teacher (i.e. Hakham). Or is God of the Jews only?⁶⁶ Is He not the God of the Gentiles also? Yes, of the Gentiles also, since **God is one Who will justify the circumcised by their faithful obedience to the Torah and the uncircumcised through the same faithful obedience. Do we nullify the Torah by being faithfully obedient to the Hakhamim? It will never come to be! On the contrary, we make Torah stand by our faithful obedience (cleaving to the Sages and Torah Teachers)!**

What then will we say that Abraham, our ancestor according to the flesh, has found? For if Abraham was justified by his personal attempts to please God (works), he would have something to boast about, but not even Abraham could boast before God.⁶⁷ For what does the scripture say?⁶⁸ “And Abraham faithfully obeyed God, and as a result Abraham called Him (God) a Tsaddiq (just).”⁶⁹ Now the one who earns his wages does not rely on chesed, but he relies on what he has earned.⁷⁰ But to the one who does not make personal attempts to please God apart from of what the Torah commands, but who trusts in the One who justifies (forgives) those who sin,⁷¹ His (God’s) faithfulness is attributed as justice, just as David also speaks about the blessing of the person to whom God credits righteousness apart from personal achievements:

“Praiseworthy is he whose transgression is forgiven, whose sin is atoned. Praiseworthy is the man to whom the Lord ascribes no iniquity and in whose spirit, there is no guile. When I was silent about my sin, my bones decayed with my moaning all day long. For [both] day and night Your hand is heavy upon me; my freshness was transformed as in the droughts of summer, forever. I confessed to You of my sin, and I did not conceal my iniquity; I said, “I will confess my transgressions to the LORD,” and You forgave the iniquity of my sin forever. For this let, every Tsaddiq pray to You at the time that You are found... (Psa 32:1-6)

includes now addresses all human beings (Gentiles) about the dangers of self-deception and trusting in one’s own thinking and judging, which is misleading as a form of human wisdom.” Fitzmyer, Joseph A. *First Corinthians*. 1 St. Edition. New Haven ; London: Yale University Press, 2008. p. 206

Boasting of one’s level of competence in Torah is a negative trait. “For Philo self-glorying is wrong because in it we do not acknowledge God as the Giver of all good but forget Him and usurp His glory. The righteous, by humbly submitting to divine grace, stand high with God and thus achieve true glory.” Cf. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 3:647

⁶⁵ By your own “works.” Note: This is also a verbal connection with B’Midbar 16:28. The Greek word ἔργον – *ergon* is the equivalent of Hebrew נִשְׁמָא’aseh.

Hakham Shaul is speaking about Gentiles who have embraced the Torah. However, they believe that they know and understand what the Torah is saying without the guidance of a Torah Teacher.

⁶⁶ The rhetorical question is based on the previous Torah Seder and Remes periscope where we learned that there is one Law/Torah for the Jewish people and the same Torah/Law applies to the Gentiles who would turn to G-d. However, the question is aimed at showing us that the Gentile is subject to the Torah and Mitzvoth because G-d is the Master of the Jewish people and Gentiles as well.

⁶⁷ Abraham could not boast before G-d based on his personal achievements.

⁶⁸ B’resheet (Gen.) 15:6 And he believed in the LORD; and he (Abraham) counted it to Him for righteousness.

⁶⁹ Here we must refer the reader to Gaston’s work, Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63. Gaston following the weight of the Ramban shows that the typical understanding of the phrase “and it was accounted to him” does not mean that G-d called Abraham “righteous.” Rather the reverse is true. Abraham called G-d a “Tsaddiq” i.e. righteous/generous. We have cited Nehemiah 9:7-8 below where it is evident how the phrase is read. Nehemiah, a talmid of Ezra understood that G-d was the Tsaddiq rather than Abraham.

Neh. 9:7-8 "You are the LORD God, Who chose Abram And brought him out from Ur of the Chaldees, And gave him the name Abraham. "You found his heart faithful before You, And made a covenant with him To give him the land of the Canaanite, Of the Hittite and the Amorite, Of the Perizzite, the Jebusite and the Girgashite, To give it to his descendants. And You have fulfilled Your promise, For You are righteous/generous (You – G-d are a Tsaddiq).

⁷⁰ Bultmann shows that the “Tsaddiq is not dependent on G-d’s chesed (grace) however; chesed (grace) must be extended to the convert.” Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 6:201ff

⁷¹ Notice that ἄσβεστος— never denotes a mere attitude but always action, conduct.

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

Lev. 24:1-25:34	Psa 87:1-17 & 88:1-19	Jer 11:16 – 12:2 + 15:15-16	2 Tsefet (2 Pet) 1:3-7	1 Luqas (Lk) 14:15- 33	Romans 3:27– 4:8
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

Looking first at the Peshat, Mishnah of Hakham Tsefet we see that he connects with the Torah Seder through the use of various numbers. Encoded into the Mishnah of Hakham Tsefet is a reference to the **ten** men (minyán) of the Congregation. In the second pericope, we see that Hakham Tsefet speaks of ten offices/officers. However, in the first pericope we see that Hakham Tsefet mentions the Mesorah, which is the governance of Malchut – the Kingdom/Governance of G-d through the Bate Din and Hakhamim. Therefore, in the two pericopes Hakham Tsefet subtly mentions all of the Congregational officers and the Bench of Hakhamim. While we see the number, ten associates with Tishrei the 10th we still have the question of how the mention of ten men relates to Yom Kippur.

A PESHAT LOOK AT MYSTICISM

“Kabbalistic” mysticism need not be confined or relegated to “Ineffable Mysticism” (So’odic Mysticism). “Kabbalah” as a verb means, “to receive.” Kabbalah as a noun means, “An obscure theosophy⁷² of rabbinical origin based on the Hebrew Scriptures” (i.e. the Torah). The Divine Wisdom of the Torah is unfolded through PaRDeS hermeneutics. However, the Rabbis teach these hermeneutic instructions through the four PaRDeS levels. The results of these hermeneutics are passed down (Mesorat) from Hakham to talmid. The talmid in turn receives (kibal) the understanding of the Torah from his Hakham through the exegesis of the PaRDeS hermeneutical system. Therefore, “kabbalistic mysticism” only refers to the system of hermeneutics a talmid received from his mentor. Kabbalistic mysticism would then fit the four hermeneutic levels of PaRDeS. This means that each level of hermeneutic is a vital aspect of Kabbalistic learning.

Herein the PaRDeS levels of hermeneutics govern differing levels of mysticism. This evokes the question of whether there can be a Peshat – literal mysticism or not. In part, there is a Peshat mysticism in “normal mysticism.”

If Peshat is taken to mean the “literal” interpretation of a text, i.e. the Torah, then we must assert when applying Peshat to mysticism that we have a normal mysticism or a literal mysticism. Here we must keep in mind, the simple interpretation of what mysticism is, “*Knowledge of spiritual truth that can be gained by praying or **thinking deeply**.*” Here we mean that Peshat mysticism requires **deep thought** before we can arrive at a hermeneutic conclusion. From the deep thought of Peshat hermeneutics, comes Peshat admissions of the Divine Presence. Literal acts often have mystical value. This is especially true of ceremonial or ritual acts. Ceremonial services such as weddings, funerals and Bar mitzvahs all have mystical implications or undertones. Talmud Torah (Torah Study) is in and of itself “*Gilluy Shekinah*” (revelation of G-d).⁷³ Therefore, “*Gilluy Shekinah*” – Awareness of G-d, evident in Talmud Torah is its own form of mystical experience. The Torah Scholar experiences an awareness of G-d through deep thought and Peshat hermeneutic exegesis. Here we have confined the experience within the dimension of the Peshat experience not to exclude this practice in the other levels of hermeneutic exegesis.

The communicative level of Peshat often requires a ritual act to experience “*Gilluy Shekinah*.” However, some may not consider Talmud Torah a ritual practice. Yet, it can fit into this category if the Torah Scholar establishes a “ritual” to develop an awareness of “*Gilluy Shekinah*.” This may also be the case with seeking “*Knowledge of spiritual truth*” through Talmud Torah.

Certainly, the readers will want to pause mentally to see if they have ever heard of “literal, normal mysticism.” The phrase is not common. However, we have not coined the phrase. We have borrowed the term from Rabbi Max

⁷² Divine wisdom

⁷³ KADUSHIN, MAX. *Worship And Ethics: A Study In Rabbinic Judaism*. Northwestern University Press, n.d. p. 163. See also Index 315

Kadushin.⁷⁴ We will borrow bits and pieces from his phrase and works to show what Hakham Tsefet was pointing to when he paralleled Yom Kippur with the Ten Men (Minyan) of the Congregation.

By “normal mysticism,” we mean that there are certain normal, practical Jewish practices observed daily that qualify as “mystical.” Because these practices are “mundane,” they might not qualify as “So’odic mysticism.” Here we will use the phrase So’odic Mysticism to refer to those practices, which are more abstract and require deeper thought than expressed in the daily practice of ritual observances. We will not refer to the deeper “So’odic Mysticism” as Kabbalistic Mysticism” because we take true “Kabbalistic Mysticism” to mean any teaching received from a mentor or teacher that requires deep thought to be “Received (Kabbalistic) Mysticism.” Furthermore, we can deduce that all levels of PaRDeS hermeneutics are “Kabbalistic Mysticism.” Given this delineation, we can see that there is a “Peshat (Literal) Mysticism, “Remes (allegorical) Mysticism” and “Midrashic (parabolic) Mysticism.” Therefore, as we have noted above all levels of PaRDeS hermeneutics have mystical content received (Kibal) from a Hakham or mentor. For the sake of time and space, we will only deal with Peshat mysticism or “Normal (practical) Mysticism.” We may encroach minimally on the levels of Remes and Midrash Mysticism with no intention of elaborating on them at length for the present. This will only be because they have a common connection through the PaRDeS hermeneutical system.

Mystical experiences, loosely defined are mental exercises for the sake of drawing nearer to G-d. The Merriam-Webster Dictionary defines [mysticism](#) as “deep thought” (thinking deeply) as noted above. As such, we can easily see how kabbalistic Mysticism applies to all levels of Hermeneutic.

THE TEMPLE AND THE SYNAGOGUE

While we clearly understand, that the Temple is a picture of the Synagogue and the Synagogue is a picture of the Temple, we will draw on these two institutions to explain Hakham Tsefet’s paradox. The Sages of Blessed memory teach us that the appellation “*Gilluy Shekinah*” means the “Revelation of G-d’ in a normal, mystical way. Therefore, *Gilluy Shekinah* is a means of “drawing near” to G-d. In the Temple, the “*korbanot*” were a means of “drawing near” to G-d and experiencing “*Giluy Shekinah*.”

We can see that David HaMelekh had ocular experiences of “*Gilluy Shekinah*” in the Mishkan (Tabernacle). “**To see your power and your glory,⁷⁵ so as I have seen You in the sanctuary.**”⁷⁶ Therefore, David HaMelekh’s experience was both “mystical” and ocular. In the Sanctuary, David HaMelekh experienced “*Gilluy Shekinah*.” Normal mysticism then contains both mystical and ocular characteristics as well.

Therefore, the sacrificial cult was a means of *Gilluy Shekinah*. It is possible that this is what David HaMelekh saw. However, we will here opine that this is not what David HaMelekh was referring too. Likewise, we will see that Hakham Tsefet is referring to what David HaMelekh saw.

Most Jewish scholars will agree that during the Second Temple period the Jewish people practiced non-sacrificial forms of worship. Furthermore, the Sages of Blessed Memory used the same exact terms to describe the non-sacrificial acts of worship. The key phrase for both non-sacrificial and cultic sacrifice was “*abodah*,” “service” or “worship.” Consequently, “*Gilluy Shekinah*” refers to both sacrificial and non-sacrificial acts of worship “*abodah*.” *Abodah* is then a mixture of valuational and cognitive service. The cognitive act of *Abodah* stemming from the first mitzvah is to “Know G-d.”⁷⁷

Hence, we can understand that “*Gilluy Shekinah*” is an expression of G-d’s nearness, which is present in the sacrificial cult and the prayer service of the Synagogue. *Tefillah* (prayer) and *Brakhot* (blessings) as non-sacrificial forms of worship are “*Gilluy Shekinah*.” The Temple as “*Gilluy Shekinah*” offers numerous experiences that are ocular in nature. Smoke rising from the *Mizbeach* (altar), the clouds of fragrant incense rose from a special altar as well. One

⁷⁴ KADUSHIN, MAX. *Worship And Ethics: A Study In Rabbinic Judaism*. Northwestern University Press, n.d. pp. 163-198

⁷⁵ These two phrases are synonymous with Chesed (G’dolah) and Giborah (Din).

⁷⁶ Ps. 63:2

⁷⁷ Cf. Shemot (Ex.) 20:1

could see the Levites on the *Ducan* (porch) singing the Psalms of David HaMelekh. The Esnoga (Synagogue) is not without its ocular experiences of “*Gilluy Shekinah*.” Like the Levitical Priests, the Chazan chants the prayers from an elevated platform, (Bema or Teba). Consequently, the Esnoga offers discernable awareness of G-d’s nearness in ocular form.

There is a discernable, undeniable connection between Tefillah and the sacrificial forms of worship. Both Tefillah and the sacrificial cult are time bound. Ba’alim’s vision affirms this truth, “**For from the top of the rocks I see him, and from the hills I behold him: Behold, the people will dwell alone, and will not be counted among the nations.**”⁷⁸ Ba’alim saw the B’ne Yisrael (Ya’aqob) as they prayed outside of their Sukkot during the times of the sacrificial offerings in the Mishkan (Tabernacle). Therefore, there has **ALWAYS** been a connection between Tefillah and the Temple offerings. With the destruction of the Temple in 70 C.E, the Jewish people did not then decide to make Tefillah a part of their daily “Abodah.” They, at the behest of the Hakhamim instituted it long before this time. It was therefore, natural and “**normal**” for them to continue to pray the prayers of their ancestors at the time of the Temple sacrifices. They did not need to wait to hear from G-d per se. They simply did what was natural and normal. Tefillah did not “replace” the sacrificial cult, it simply continued in the absence of the Bet HaMikdash. Tefillah sustained the B’ne Yisrael during the exile in Babylon. Even during the exile from the Temple courts, the Jewish people have had Tefillah as their “*Gilluy Shekinah*” (Revelation of G-d’s nearness). Sevarah shows us that the sacrificial cult could not stand on its own without Tefillah offered at the time of the sacrifices. The reverse being, Tefillah can stand by itself as a “*Gilluy Shekinah*” without the korbanot.

Yom Kippur is a day that in antiquity earned a title of “Face to face.” This was a “*Gilluy Shekinah*” of special order because the Kohen came “face to face with G-d.” During the First Temple period, the Kohen Gadol came “face to face” with the Aaron (Ark of the Covenant). During the Second Temple period, the Kohen Gadol came “face to face” with only the *Eben Shitiach* (foundation stone).

Hence, we can see that “*Gilluy Shekinah*” is experienced in both sensory and non-sensory acts of *Abodah*. Superficially, Tefillah is a non-sensory form of “normal mysticism.” However, this does not preclude it from having So’odic implications and aspects. Nevertheless, if mysticism is “deep thought” it does not need to be So’odic. Here is where the inspiration of Hakham Tsefet is ignited. He demonstrates that the seven/ten men are the sensory experience of “*Gilluy Shekinah*” within the Synagogue. Furthermore, he understands that Tefillah frequently contains *Brakhot* (blessings) as a means of expressing “*Gilluy Shekinah*.” Why did the Sages of Blessed memory institute specific *Brakhot* (blessings) within Tefillah? An answer might be that they saw in Tefillah the true forms of sacrifice that G-d desired. Therefore, Tefillah, as taught and mandated in the Oral Torah is more important than all the “*Korbanot*” combined. G-d is not looking for the sacrifice of a bull. G-d wishes the sacrifice of the heart and lips, i.e. normal (practical) mysticism. In a manner of speaking, Tefillah preceded sacrifice. Adam and Chavah communed with G-d daily in the Garden of Delight. Normal Mysticism, Tefillah for them was daily and very “Ordinary.” Furthermore, it preceded sacrificial means of atonement, being near to G-d. Therefore, we see that the Sages added *Korbanot* to Tefillah not the other way around. The beauty of Tefillah is that even when we whisper our prayers, we can draw the Shekinah of G-d.

The Sages of Blessed memory added *Brakhot* (blessings) to Tefillah as a way of experiencing different aspects of the Shekinah. Therefore, “normal” acts like eating; drinking and waking all have relative experiences of “normal mysticism.” In this way, Tefillah and *Brakhot* are time bound “normal” ritual practices. There are two aspects of G-d’s nearness found in these *Brakhot* (blessings). The first is Middat HaRachamim (measure of loving-kindness) and the second is Middat HaDin (measure of Justice). From these two manifestations of the “*Gilluy Shekinah*,” stem the deeper So-odic revelations of the Shekinah. We see the most “normal” expression of these *Brakhot* (blessings) in the Esnoga at times of prayer. On Yom Kippur, the Kohen offered two goats as a means of atonement. We can see the two goats and the Priest in the Esnoga, in the form of Seven Paqidim. This normal ocular expression of “*Gilluy Shekinah*” is deeper than the image of two goats. The mystical experience of seeing the Paqidim is “normal mysticism.” Only with the Minyan of Ten men can we experience the fullness of Tefillah. Therefore, Hakham Tsefet

⁷⁸ Cf. B’Midbar (Num.) 23:9

knows that the presence of the Ten Men is a means of drawing the "*Gilluy Shekinah*." Each of the eighteen (19) steps of the Amidah/Tefillah are meditations on differing facets of G-d's Shekinah. Absence of the Ten Men precludes experiencing "*Gilluy Shekinah*" in its fullness. The Sages teach us that during the Second Temple period the Shekinah was never present within the Temple courts. Interestingly, during that time in order to experience "*Gilluy Shekinah*" one needed only attend the Synagogue and be among the Ten Men.

We have a cliché among the Jewish people regarding Shabbat. "More that the Jewish people have kept Shabbat; Shabbat has kept the Jewish people." Perhaps we can say that more than the Jewish people have sustained the Ten Men, the Ten Men have sustained the Jewish people.

Hakham Tsefet's message is clear. You can look at the Temple on Yom Kippur when G-d came face to face with the Kohen Gadol. Conversely, the image G-d wants to see is not a Temple with an empty room, but an Esnoga with Ten Men!

LIGHTS OF MESSIAH

It should be obvious from the above comments that the "Lights of Messiah" refers to the Seven (Ten) men of the Esnoga (Synagogue). Furthermore, the "presence" of these men, as stated was indicative of the Shekinah. Their presence is an outward sign of the spiritual reality that G-d has drawn close to His Congregation. In a certain sense, the appellation "Shekinah" means that G-d has "drawn close" or "drawn near." Interestingly, we see in the Tosefta of Luqas those who are "**drawing near**" to Messiah. We will point out how this is accomplished by listening to and observing the Master's Mesorah. The Master was not in the habit of trying to draw attention to himself. Actually, it was quite the opposite. Messiah came to restore humanity to their rightful place in service (*abodah*) of G-d.

In general, Rabbinic worship (*abodah*) is parallel to Peshat experience, which is in turn governed by the Torah (mitzvot and Halakhah).⁷⁹ *Abodah* in the Rabbinic mind is personal service i.e. the "service of the heart." Yet, *abodah* also means the experience of worship. This, in relation to the officers of the Esnoga means that our involvements in congregational prayer are of greater intricacy than prayers offered personally. These involvements bring an experience of joy and satisfaction. This can account for our joy in service and our habitual practices of worship. We have a sensation of being closer to G-d in these times. In this, we become "*ebedim*" servants, courtiers of the King, i.e. the Messiah.

The Rabbis of the first century saw the work and service of the Kohanim offering sacrifices as "*abodah*." Interestingly, they also called the Tefillah, i.e., the Amidah and its benedictions by the same title. Brakhot (Blessings), said in the Amidah or upon eating a piece of fruit, falls in the category of "Middat HaRachamim" (measure of merciful loving-kindness). This may be somewhat hard to comprehend unless we realize that G-d is the creator and benefactor of humankind. The mind should also make a positive connection to *kedushah* (holiness – being separated). What may also be hard to grasp by some is the fact that there are differing levels of "*kedushah*." This is readily exemplified by the courts of the Bet HaMikdash. Each "court" possessed a level of sanctity in relation to its joining court. This is equally true since both the Temple and the Esnoga have the same basic overall design. Furthermore, both the Bet HaMikdash and the Synagogue have the same basic function. Scholars have argued over the origin of the Synagogue for decades. Levine⁸⁰ offers an open door to the past by stating that the term "Synagogue" came into use by the Second Temple period. However, it is likely that prior to the Second Temple period there may have been other terms for the Synagogue such as *proseuche* (worship). Regardless of specific title, formal worship was not dependent on a label. When one researches history trying to find the title "*synagogue*" or "*proseuche*," he will find a dead end. However, when we use simple logic we can determine that formal worship is as old as Adam and Havah. G-d pointed out the lack of appropriate service (*abodah*) to Qayin (Cain). In a matter of speaking Gan Eden (the Garden of Eden – delight) was a special place of worship, a Synagogue per se. As noted above the Rabbis were very careful about their nomenclature. They reserved special titles for specific tasks, prayers and "service." G-d placed Adam in the

⁷⁹ By "Mitzvot," we refer to the "commandments enumerated in the Torah. Halakhah would then be the interpretation of those Mitzvot by the Sages.

⁸⁰ Levine, Lee I. *The Ancient Synagogue: The First Thousand Years*. New Haven: Yale University Press, 2005.

Garden of Delight to serve (abodah) and keep (shomer) a special place of communion between G-d and man (Adam). Therefore, the environment of worship in a specific place has existed for millennia, perhaps without a specific title.

Hakham Tsefet's words become clear when we realize that he is speaking of communal interactions and observances. Being fruitful in the community means being a contributing factor in its growth both spiritually and numerically. The Torah language this week shows that the fruitless will be "cut off."

What does Hakham Tsefet consider being fruitful? What does Hakham Tsefet consider being positively active? And, what is the "calling" he mentions?

Evident throughout his second Igeret (letter) is the fact that he is addressing those with an epicurean mindset. Hakham Tsefet addresses those who deny that G-d is the creator, or deny that G-d is actively involved in His creation. G-d's activities in the world are said to fall in one of these two categories. The first being *dynamis poietike*, His creative power and *dynamis basilike*⁸¹ His executive power. The previous pericope demonstrates *dynamis basilike*, His executive power. In the present pericope, we see the extension of those powers. The "Lights of Messiah" of the previous pericope are an extension of His executive power through His plenipotentiary agents. The statements of the present pericope now make perfect sense. If you have the model of the Ten men functioning effectively in your congregation you will be "super abounding in fruitfulness." Furthermore, you will "be grounded" in the intimate knowledge of the Mesorah of our Master.

Hakham Tsefet defines being fruitful as having full intimate knowledge (Da'at) of the Mesorah of the Master. This is also, what he terms, actively being able to stand in that full intimate knowledge (Da'at) of the Mesorah. It should be evident that his nomenclature is the equivalent of Abot 1:1.

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

While it is the activity of the Hakham to make his talmidim "stand," the talmidim are not exempt from being faithfully obedient. This is what Hakham Tsefet is saying in so many words. As talmidim you must be actively (working) towards becoming Hakhamim full of the Mesorah. Herein "full Da'at" becomes Hokhmah and becoming a Hakham is the "calling," for which we were selected. Being fruitful means reproducing yourself. Regardless of our level of understanding in Torah, we must share it with others. The mark of a true talmid of maturity is his ability to measure the Torah he transmits to others.

The talmid that progresses to maturity is one, which is capable of entering the Kingdom/Governance of G-d through Messiah and his plenipotentiary agents. Seven men of the congregation are not just handsome men in nice suits. The seven men are potential Hakhamim. As Paqidim, they have an obligation to press themselves forward into the role for which they were being groomed. Hakham Tsefet contrasts those who have within themselves the virtue of the seven men with those who do not. Furthermore, it is the duty of the talmidim to have the mentality of a talmud Torah even when they become Hakhamim. A true Torah Scholar is never satisfied with his learning. Therefore, he eternally remains a talmid of the Torah and other Hakhamim.

PERORATION

Hakham Tsefet finds the seven men living examples that are modeled in the congregation. He finds no place for the lackadaisical. His "commend" is to be actively involved in your own spiritual development. Hakham Tsefet implies that the peak of character is development epitomized by the Hakham. This is achieved when one fully develops his wisdom in Torah study.

⁸¹ Neyrey, Jerome H. *2 Peter, Jude: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993.p. 155ff

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

FAITH

The commonality between the Peshat portion of Hakham Tsefet and Remes of Hakham Shaul is found in the Greek idea of πίστις – *pistis* generally translated as “faith.” However, because the Torah is our conductor we must look to possible Hebrew equivalents to understand the meaning of the word πίστις – *pistis*. The Hebrew word אמונה *emunah* is associated with faithfulness and obedience. אמונה- *emunah* addresses the living tension between trust, obedience and unremitting loyalty.

The phenomenon denoted by אמונה- *emunah*, evident in the Tanakh's concept of faith, is richer than the phenomenon denoted by πίστις – *pistis* and the Greek concept of “faith.” However, the Greek πίστις – *pistis* has a nuance of obedience meaning, “to obey.” This “faith in G-d” is not just general trust. It is grounded in what G-d has done in the past. Hence, it has its own firm relation to the past and is faithfulness. The “trusting man” (πιστεύων- πιστεύων) is also the faithful man (πιστός- πιστός).

A key to our Remes pericope is that faithfulness destroys anxiety and self-confidence, self-reliance. This means that the “boasting,” is excluded by the “principle” of faithful obedience.” Hakham Shaul is perfectly aware of this fact. And, his response to boasting shows that those who resort to such devices are not being faithful and or obedient. When a man has become faithfully obedient, he becomes to that place that he realizes that he must be obedient to G-d by making his life commitment to obedience. Many (Gentiles) who believe that they have arrived at the truth of the Torah without the help or guidance of JEWISH Torah teacher will cry that they are faithful to G-d etc. These “self-made men” (Gentiles) boast of their accomplishments by standing independently from a Jewish mentor. This is not to say that these men are not intelligent, learned or genuine in their motive. Hakham Shaul will take up this argument latter in his Igeret to the Romans.

Romans 13:1 Let every Gentile soul be subject to the governing authorities of the Jewish Synagogue. For there is no legitimate authority except that of the Jewish Bet Din from God, and the authorities of the Bet Din that exist are appointed by God.

The information stands for itself. Hakham Shaul will bring Abraham to be the first prototype for Gentile who interacts with a Torah Teacher soon enough. Suffice it to say, that Abraham not only submitted to a very specific Torah teacher that he also paid tithes to him. His (Abraham's) example of “faith” is faithful obedience. His “faith” was a commitment of obedience. What G-d asked him to do he did without hesitation. We have seen that Hakham Tsefet uses the Greek word εὐθύς (*euthus*)⁸² immediately, in the sense of moral immediacy. In light of the meaning of εὐθύς (*euthus*), the inferred meaning of “faith” is then faithful immediacy. A vague summary of Philo's concept of “faith” πίστις – *pistis* it is a disposition of the Soul. Furthermore, when he speaks of the Gentile and “faith,” Philo sees them turning from the corruptible to the eternal.⁸³ In this sense, “faith” is a “faithful commitment to obedience.” Hakham Shaul's Igeret to the Romans is a specific call for Gentiles to accept and commit themselves to the Torah as a means of meriting the Olam HaBa. Their “faith” is then “faithful commitment of obedience” to G-d and His Torah. In his opening pericope, he calls for Gentile's “faithful obedience.”

⁸² As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, εὐθύς (*euthus*) bears the weight of moral urgency. This moral urgency is demonstrative of those who hear and obey. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency.

⁸³ Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 6:201ff

Romans 1:5 I have received chesed⁸⁴ and an Igeret Reshut⁸⁵ to bring Messiah's authority⁸⁶ over all the Gentiles turning to God, and bringing them into faithful obedience⁸⁷ (Talmudizing them in the Torah)

He repeats the mission near the end of the Igeret saying...

Romans 15:18 For I will not dare speak of anything except what Messiah has accomplished through me, resulting in the faithful obedience of the Gentiles in word (Torah) and works (halakhah).

Again in his closing Hakham Shaul says...

Romans 16:26 but now is manifested, and by the Torah, writings of the prophets, according to the commandment of the eternal God, has been made known to all the nations, resulting in faithful obedience (to the Torah)

The message is clear.

Gentiles are subject to the Torah as Jewish Hakhamim teach it! Therefore, because we have every advantage they have no place to boast! In this, they are dependent on G-d's chesed. Bultmann shows that the "Tsadiq is not dependent on G-d's chesed (grace) however; chesed (grace) must be extended to the convert."⁸⁸

Fear, trust, hope and obedience all shows us just how reliant on G-d we really are. In the Tanakh, "faith" means fidelity (faithfulness) and faithfulness is obedience to the "law" (Torah) and mitzvot. In this the object of "faith" (faithful obedience) are the mitzvot and halakhot. In Rabbinic writings, "belief" is obedience and faithfulness.⁸⁹ Keeping the mitzvot is parallel to trusting G-d.

TEXTUAL ANALYSIS

As is the usual case Hakham Shaul's words are always controversial and most often misunderstood.

Abraham and the Flesh: The question of how to interpret this phrase is a matter of understanding. Most Christian scholars want to use this as a weapon against "works." However, the statement is simply speaking of Abraham as the natural progenitor of the Jewish people. Furthermore, there is a connection in the idea that Abraham would be the "blessing" of all the families of the earth, which we will see below

G-d is the Tsaddiq: We have cited Gaston⁹⁰ in the footnotes above. We do not intend to replicate his argument here. Suffice it to say, that Gaston relies on the work and translation of the Ramban concerning exactly who the

⁸⁴ **Chesed:** It is G-d's loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through G-d's appointed agent of Yeshua our Messiah.

⁸⁵ **Igeret Reshut:** "Letter of Permission." The Bet Din of Yeshua's three pillars, Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul's Igeret Reshut is his letter of acceptance as a Chaber among the "Apostles." His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din is composed of the chief Nazarean Hakhamim.

⁸⁶ **Name:** ὄνομα – *onoma*, (name) meaning authority

⁸⁷ **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience." πίστις – *pistis* is paralleled to the Hebrew word אמונה – *emunah*, meaning faithfulness, faithful obedience.

- Faithful Obedience to G-d
- Acceptance of the Mesorah (Orally breathed and written Torah)
- Acceptance and obedience to the authority of the Nazarean Hakhamim

⁸⁸ Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 6:201ff

⁸⁹ H. L. Strack and P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch*, 1922 ff.

⁹⁰ Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63.

“righteous/generous” one is. Gaston’s work cites the following material from the Ramban’s work.

B’resheet (Gen) 15:6 AND HE BELIEVED IN THE ETERNAL; AND HE ACCOUNTED IT TO HIM FOR RIGHTEOUSNESS.⁹¹

Rashi’s explanation is: The Holy One, blessed be He, accounted it to Abraham for righteousness and merit because of the faith with which he had trusted in Him.

The correct (Remes) interpretation appears to me to be that the verse is stating that Abraham believed in G-d and he considered it due to **the righteousness of the Holy One**, blessed be He, that He would give him a child under all circumstances, and **not because of Abram’s state of righteousness and his reward**, even though He told him, “*Your reward will be very great.*”⁹² Thus, from now on he would no longer have to fear that sin might prevent the fulfilment of the promise. Now although in the case of the first prophecy⁹³ Abraham had thought that the promise was conditional upon the recompense for his deeds, yet now since He promised him that he should have no fear on account of sin and that He will give him a child, he believed that the thing is established by G-d,⁹⁴ truth **He will not turn from it.**⁹⁵ For since this is a matter of **the righteousness of G-d**, it has no break in continuity, even as it is written, *By Myself have I sworn, says the Eternal, the word is gone forth from My mouth in righteousness, and will not come back.*⁹⁶

The act of G-d in giving Abraham a son was on the merit of G-d not Abraham. However, we must assert that Abraham surpasses the qualifications for being a Tsaddiq. The Ramban continues by saying...

It may be that the verse is stating that Abraham believed that he would have a child as an heir under all circumstances, but the Holy One, blessed be He, accounted to him that this promise He had assured him would in addition be as righteousness⁹⁷ since in His righteousness G-d did so, just as it says, *G-d thought it for good.*⁹⁸ A similar case is the verse regarding Phinehas: *And that was accounted unto him for righteousness,*⁹⁹ meaning that the trust he [Phinehas] has in G-d when committing that particular deed¹⁰⁰ was accounted as righteousness unto all generations since G-d will forever keep His righteousness and kindness for every generation on account of [Phinehas’ deed, and this recompense transcends any strictly merited reward]. This is similar to that which is stated, *Forever will I keep for him My mercy.*¹⁰¹

A Tsaddiq and his wages: Bultmann shows that the “Tsaddiq is not dependent on G-d’s chesed (grace) however; chesed (grace) must be extended to the convert.”¹⁰² Therefore, it is not problematic for G-d to “pay the Tsaddiq” for his labor. Of course, we must reiterate that the whole thought is allegory. If we fail to understand the allegory, we will come away with a message that Hakham Shaul never intended. Therefore, “wages” are nothing more than the reward one receives at the end of his life. Furthermore, the “works” of the Tsaddiq are not to be taken negatively, as so many scholars would suggest. Hakham Shaul is making subtle hints to the reward and punishment of the Tsaddiqim. This is contra what so many scholars believe and teach. The Tsaddiq does not need to beg G-d for chesed. He is content to “faithfully obey” the Torah, Mitzvoth Halakhah and judgments of the Hakhamim. He stands firmly on the

⁹¹ Ramban. *Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C*. S.l.: Judaica Pr, 2010. Vol. 1 (B’resheet) pp. 197- 8

⁹² Above, Verse 1.

⁹³ See above, Note 4, and Ramban to Verse 2.

⁹⁴ Further, 41:21.

⁹⁵ Psalms 132:11.

⁹⁶ Isaiah 45:23. "Says the Eternal" is here an addition based upon Genesis 22:16.

⁹⁷ Ramban is now suggesting that Abraham did consider his having a child as being a reward for his deeds, but the Holy One, blessed be He, accounted it to him as an act of righteousness in order not to diminish his future reward for his good deeds.

⁹⁸ Further, 50:20.

⁹⁹ Psalms 106:31.

¹⁰⁰ See Numbers 25:7-8.

¹⁰¹ Ramban. *Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C*. S.l.: Judaica Pr, 2010. Vol. 1 (B’resheet) pp. 197- 8 cf. Psalms 89:29.

¹⁰² Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 6:201ff

merit of men like Abraham Abinu and the Hakhamim who have labored in the fields of the Torah.

A Psalm of David: We have cited enough of the Psalm to gain an honest look at the context implied by Hakham Shaul. Hakham Shaul cites the Psalm 32:1 as a pars pro toto. His audience would have easily made the connection and gathered the context from his words. Transgression is forgiven when the soul is truly repentant. And, confesses its sin before the L-RD. Hakham Shaul is NOT offering an opportunity to sin and then be forgiven without consequence. However, what the Christian reader does not want to read is that David made NO animal sacrifice for his “atonement” and that the L-RD **“forgave his sin forever!”** Hakham Shaul also makes a subtle hint that that we are nearing the season of Rosh Hashanah and Yom Kippur.

OUR FATHER ABRAHAM

Why does Hakham Shaul bring Abraham into the argument? What is it that Abraham learned? This question has plagued scholars for almost two millennia. When we are confronted with this question, we are forced to read and study the Torah’s narrative concerning Abraham. In some schools of thought there seems to be a mystique in his life regarding his “faith.” Here we wish to make two statements.

1. Abrahamic “faith” is built upon promises that G-d made to him¹⁰³
 - a. While we see that G-d made promises to Abraham,¹⁰⁴ each promise was covenantal and required a covenantal reaction i.e. “faithful obedience.”¹⁰⁵
2. Secondly, Abraham’s “faith” is built upon his faithful obedience to the covenantal promises of G-d concerning his progeny

Thus, Abrahamic “Faith” is built upon the things G-d promised and covenantal obligation. While there are a number of scholars would love to make Abraham the model of “justification by faith,” they intentionally ignore a great deal of Biblical material in trying to do so. Furthermore, there is no such thing as “free credit.” These mindsets are at the core of the cosmic decline. G-d speaks to the blessed son of Abraham, Yitzchaq (Isaac) when a famine enters Eretz Yisrael telling him to remain in the Land. He, Yitzchaq receives his blessing on the meritorious “works” of his father Abraham.

B’resheet (Gen.) 26:5 because Abraham faithfully obeyed Me and kept (shomer) My charge, My commandments, My statutes and My laws.”

The difference in “works as an attempt to please G-d” and “works that G-d has commanded” is something scholars seldom address. Why? Scholars will not address these issues because they do not want to be accused of legalism. This passage is loaded with more than we can discuss in the present setting. However, we want to point out that the

¹⁰³ The reader would do well to take the time to read the narrative of Abraham’s life. It will reveal G-d’s promises and covenant to and with Abraham. It will then be evident that Abraham put his trust in G-d and saw G-d as a Tsaddiq.

¹⁰⁴ G-d promised Abraham...

1. To make from Abraham a great nation and to multiply his seed outstandingly and to make him a father of great many nations.
2. To bless Abraham and make him great.
3. To make Abraham a blessing to all the families of the earth.
4. To bless those who bless him and curse those who curse him.
5. To give Abraham and his seed forever all the land which he could see.
6. To give him a sign of the covenant (circumcision).

¹⁰⁵ For example: G-d speaks to Abraham (Abram) telling him to leave the land of his birth and He (G-d) would give him and his progeny a new land. This action of leaving the land of his origins was an imperative requisite. When we read the statement “Leave the land of your ancestors, and I will give”, we realize that the **promise is conditional on faithful obedience**. In other words, Abram MUST react to the word (Dabar/Memra/Logos) of G-d. Furthermore, we can also deduce that if Abram had refused to leave the land of his ancestry he would not have become a great nation, been blessed nor would he have been a blessing to the entire cosmos as he is at present. It is also noteworthy to mention that Abram is responsible in his reaction “to be” a blessing to all the families of the earth. This places an imperative responsibility upon Abram. This means that Abram/Abraham must be faithfully obedient if he is to reap the announced blessing and reward. The imperative to “go” must also be matched by the verb “be” a blessing to the Nations/Families.

G-d of Scripture says, “**Abraham** faithfully **obeyed Me!**” Abraham says even though G-d gave him charges, commandment statutes and the Torah that it is G-d who is the Tsaddiq! No Jewish soul looks at the Torah and sees “legalism.” In a matter of speaking (allegory), they see the desires of their Divine lover and respond with faithful obedience out of a genuine love in their heart for G-d. It is foolish and stupid to think that G-d gives out free chances to sin without any resultant consequences. The lecturer who preaches strict “justification by faith” is stabbing himself in his own back. He undermines any attempt to bring his congregation to a place of practical obedience.

What was it that our Father Abraham learned? The answer is not so difficult. Abraham learned that G-d always keeps His promise and He rewards, pays the wages of those who are faithfully obedient!

PERSONAL ATTEMPTS APART FROM THE TORAH

What did Abraham learn in the Yeshiva of Shem?

2 Tsefet (Pe.) 1:16-21 ¶ For we did not follow self-taught (self-invented) wisdom and myths when we made known to you the virtuous power of the ten lights and arrival of our Master Yeshua the Messiah having been eye witness of this man's (royal Ish) majesty.

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

Are the teachings of the “Torah of Moshe” his personal invention and wisdom? Here we must admit that Moshe Rabbenu's prophecy is greater than the prophecy of all the Prophets combined. However, the “Torah of Moshe” is not his private interpretation. Rabbinic sources are replete with references, which depict Moshe as a faithful talmid who sat at the feet of HaShem and drank in His words with gusto. Herein Moshe was a simple vessel through which G-d gave the Torah. Not even Moshe Rabbenu was able to add or detract from the “Word of G-d.” If Moshe was not able to detract or make any additions to the Torah how much more can we determine that “**Scripture is not for one's own private interpretation!**” The significance of this statement is that no one is able of his own accord determine how to conduct his life without the instruction of the Mesorah by a Jewish teacher. Likewise, Abraham Abinu in the Yeshiva of Shem learned G-d's **charge, commandments, statutes and laws.** Like Moshe Rabbenu, Abraham was not able to interpret or act on his personal attempts to please G-d. Quite the contrary. Abraham's life is the model of someone who faithfully obeys each command of G-d without hesitation.¹⁰⁶

The repetition of this argument may be wearisome to our readers nevertheless the repetition is not ours. Hakham Shaul's reiteration is his redundancy not ours.

Why does Hakham Shaul bring Abraham into his argument? In the simplest of terms, Hakham Shaul presents Abraham as a man (Gentile) who logically deduces his relationship to G-d and place in the cosmos. This we have briefly discussed in the past. Hakham Shaul shows through Abraham that the cosmos is a mirror off the Divine presence. Abraham clearly came to the place that he connected the upper functions of his soul to the Divine. Here Hakham Shaul's Igeret to the Ephesians shows what Abraham Abinu learned.

Ephesians 1:3-6 Let the God and Father of our master Yeshua HaMashiach be Blessed¹⁰⁷, having blessed¹⁰⁸

¹⁰⁶ B' resheet 19:27 Now Abraham arose early in the morning *and went* to the place (Maqom) where he had stood before the LORD; B' resheet 22:3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

¹⁰⁷ Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General “*barakhot*” (blessings) follow the format of “Blessed are you O Lord God...”

¹⁰⁸ The “blessing” mentioned here is in past tense.

us in Messiah with every spiritual¹⁰⁹ blessing¹¹⁰ in the heavens,¹¹¹ even as He (God) has elected¹¹² (separated)¹¹³ us¹¹⁴ (the Jewish people) to be in union with him¹¹⁵ Messiah before the foundation of the world¹¹⁶ to be Tsadiqim (Greek: *agios*) and blameless in His God's presence in love. He God appointed us as His chief/principle¹¹⁷ adoption¹¹⁸ as His own (children) through Yeshua HaMashiach according to His desire and good will to the praise of the honour of His chesed (loving-kindness), in which He has made us accepted as the one beloved.

The soul bears within itself a natural sense of commitment to G-d, His Torah and mitzvoth. This sense of commitment naturally trusts G-d. The expression of this trust is "faithful obedience." It is evident from Hakham Shaul's Igeret to the Ephesians that the soul (Neshamah) is entrusted with a cosmic mission. And that the Neshamah knows the best way to accomplish that mission is through faithful obedience to G-d, Torah, Mitzvoth, and cleaving to G-d through his agents, the Hakhamim.

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

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

¹⁰⁹ πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" gifts. Gifts is added. "Gifts" is NOT implied. Therefore we see in πνευματικός the essence of the soul Heb. נשמה a soul, living being, life, self, person, desire, passion, appetite, emotion. Str. H5315, TWOT 659b

¹¹⁰ εὐλογία πνευματικῆ - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da'at. ChaBaD. To put this more succinctly these "words" are the judgments of the Hakhamim. We also see these words applying to the Mesorah – Oral Torah. In these "breathings", we have good spiritual (breathed) words.

¹¹¹ ἐπουράνιος compound ἐπι and οὐράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, "from the heavens" means that the decisions (halakhic judgments which from the Bench of there are the judgments which are "binding on earth" because they have been made in the spiritual world.

¹¹² ἐκλέγω Greek ἐκλέγω is compound. ἐκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. תִּשְׂרָאֵל Gen. 1:1 can be translated שֵׁרָאֵל In the head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e. spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

¹¹³ cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 145

¹¹⁴ We need to now alert the reader to pay special attention to Hakham Shaul's (Paul) "us" and "you." Hakham Shaul's use of we, us and you are key to determining who he is addressing.

¹¹⁵ see 1:11 below

¹¹⁶ We interpret this to mean at or before Har Sinai. The foundation of the world was G-d's giving of the Torah. However, the Greek word καταβολή – *katabole* also means, "to conceive." Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of καταβολή – *katabole* is also related to the thought of injecting or depositing semen into the womb.

¹¹⁷ cf. TDNT 6:685 3. Metaphorical. Here our Ephesians text is Remes/Allegorical bordering So'od. Therefore, we see that the Jewish people are the Chief/principle adoption above all others. προορίζω can mean beforehand. προορίζω can have the connotation of "to foreordain," "to predestine." Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὀρίζειν. προορίσκειν is the same. See B'resheet 42:22 where Reuven equates the soul of Yosef with his blood.

¹¹⁸ υἰοθεσία = υἱο son θεα derived from *Theos* God

6. Verdict concluded by the Master or Hakham (Halakha).
- B. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
- C. From all the Tanakh: Torah Seder, Psalms, and Prophets readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?

Blessing After Torah Study

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

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

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

Next Shabbat:

Shabbat Rosh Chodesh Cheshvan Sabbath of the New Moon for the Month of Heshvan

Shabbat	Torah Reading:	Weekday Torah Reading:
שַׁבָּת יִפְקֹד אֲדֹנָי		
“Yifqod Adonai”	Reader 1 – B’Midbar 27:15-17	Reader 1 – Vayiqra 25:35-38
“Let Appoint the LORD”	Reader 2 – B’Midbar 27:18-20	Reader 2 – Vayiqra 24:39-43
“Ponga el SEÑOR”	Reader 3 – B’Midbar 27:21-23	Reader 3 – Vayiqra 24:44-46
B’Midbar 27:15 - 28:26	Reader 4 – B’Midbar 28:1-9	
Ashlamatah: Is 66:1-24	Reader 5 – B’Midbar 28:10-14	
	Reader 6 – B’Midbar 28:15-18	Reader 1 – Vayiqra 25:35-38
Proverbs 7:1-27	Reader 7 – B’Midbar 28:19-25	Reader 2 – Vayiqra 24:39-43
	Maftir – B’Midbar 28:23-25	Reader 3 – Vayiqra 24:44-46
N.C.: Col. 2:16-23	Is 66:1-24	

Note:

On this first day of the week on the class via the Internet we will discuss the best day of the week in the evening for our new course "Torah Logic" as well as the day when classes commence.

שבת שלום

Shabbat Shalom!

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