

## 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
Heshvan 25, 5779 – Nov. 02/03, 2018	Fourth Year of the Shmita Cycle

### Candle Lighting and Habdalah Times:

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

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

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## Roll of Honor:

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

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

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD's richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Please pray for local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that thy may be for much blessing to all concerned. Amen ve Amen!**

We pray for HE Giberet Sarai's bat Sarah husband who has been suffering from a stomach illness, **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the husband of HE Giberet Sarai bat Sarah. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

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

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

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

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## **Blessings Before Torah Study**

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

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

**Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the**

**Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

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

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

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

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

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

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**Shabbat "Khi Yaqum B'Qirbekha" - "If Arises Among"**  
**& Mevar'chim HaChodesh Kislev - Proclamation of the New Moon of Kislev**  
**(Wednesday Evening November 07 - Friday Evening November 09, 2018)**

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>בְּנִיִּים אַתֶּם</b>		<b>Saturday Afternoon</b>
<b>"Banim Atem"</b>	Reader 1 – D'barim 14:1-8	Reader 1 – D'barim 15:7-9
<b>"You are children"</b>	Reader 2 – D'barim 14:9-18	Reader 2 – D'barim 15:9-11
<b>"Hijos sois"</b>	Reader 3 – D'barim 14:19-21	Reader 3 – D'barim 15:7-11
D'barim (Deut.) 14:1- 15:6	Reader 4 – D'barim 14:22-24	
BaMidbar (Num.) 28:9-15	Reader 5 – D'barim 14:25-29	<b>Monday &amp; Thursday Mornings</b>
Psalm 119:97-120	Reader 6 – D'barim 15:1-3	Reader 1 – D'barim 15:7-9
Ashlam.: Is 63:8-16 + 65:9	Reader 7 – D'barim 15:4-6	Reader 2 – D'barim 15:9-11
Special: Special: I Sam. 20:18 & 42	Maftir – D'barim 15:4-6	Reader 3 – D'barim 15:7-11
N.C.: Mark 14:43-52; Lk 22:47-53; James 2:14-17	Is 63:8-16 + 65:9 I Sam. 20:18 & 42	

**Contents of the Torah Seder – D'barim (Deut.) 14:1 – 15:6**

- Against Heathen Rites – Deut. 14:1-2
- Clean and Unclean Beasts, Fishes, and Birds – Deut. 14:3-21
- Tithes – Deut. 14:22-29
- The Year of Release (Sabbatical Year) And Debts – Deut. 15:1-6

**Reading Assignment:**

**The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 17: Deuteronomy – III – Gratitude & Discipline**

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

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

Vol. 17 – "Deuteronomy – III – Gratitude & Discipline," pp. 149-168.

**Rashi & Targum Pseudo Jonathan  
for: D'barim (Deut.) 14:1 - 15:6**

RASHI	TARGUM PSEUDO JONATHAN
1. <b>You are children of the Lord, your God.</b> You shall neither cut yourselves nor make any baldness between your eyes for the dead.	1. <b>As beloved children before the LORD your God,</b> you will not make lacerations in your flesh, nor make bare the crown of the hair over your foreheads on account of the soul of the dead. JERUSALEM You are beloved children before the LORD your God; you will not make divers wounds for strange

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
	worship, nor cause baldness above your forehead to mourn for a person who is dead.
2. For you are a holy people to the Lord, your God, and the Lord has chosen you to be a treasured people for Him, out of all the nations that are upon the earth.	2. For you are to be a holy people before the LORD your God: the LORD your God has chosen you to be a people more beloved than all the peoples who are upon the face of the earth.
3. You shall not eat any abomination.	3. You may not eat of anything that for you is abominable.
4. These are the animals that you may eat: ox, lamb, and kid,	4. These are the animals which you may eat: oxen, and lambs of the ewes, such as are not blemished (unclean), and kids of the goats unmixed with what are unclean.
5. gazelle, deer, and antelope, ibex, chamois, bison, and giraffe.	5. Harts and antelopes and fallow deer, rock goats and reems, wild oxen and pygargs;
6. And every animal that has a split hoof and has a hoof cloven into two hoof sections, [and] chews the cud among the animals that you may eat.	6. and every animal that has the divided hoof, and horns, and that cleaves the cleft, bringing up the cud among animals, that you may eat. JERUSALEM Which brings up the cud among animals, that may you eat.
7. But you shall not eat of those that chew the cud, or of those that have the split hooves: the cloven one, the camel, the hyrax, and the hare, for they chew the cud, but do not have split hooves; they are unclean for you.	7. But of these you may not eat that bring up the cud, or of those who (only) have the hoof divided, the cast thing (embryo) which has two heads or a double back, things which are not to be perpetuated in the same species (i.e. as a species); nor the camel, the hare, or the coney, because they chew the cud, but do not divide the hoof; they are unclean to you. JERUSALEM Because they bring up the cud, but have not the hoof divided.
8. And the pig, because it has a split hoof, but does not chew the cud; it is unclean for you. You shall neither eat of their flesh nor touch their carcass.	8. The swine, because, though he has the hoof divided, and there is none produced that like him divides (the hoof), and yet chews not the cud, is unclean to you; of their flesh you will not eat, nor touch their dead bodies.
9. These you may eat of all that are in the waters; all that have fins and scales, you may eat.	9. But this you may eat, of all that are in the waters, whatever has fins to move, as by flying, and scales upon its skin; and though (some of which) may fall away, yet if there remain on under its jaw, another under its fin, and another under its tail, that you may eat.
10. But whatever does not have fins and scales, you shall not eat; it is unclean for you.	10. But whatever has neither fins nor scales you may not eat; it is unclean to you.
11. You may eat every clean bird.	11. Every bird which has a vesicle or crop which may be picked away, and which (bird) is longer than a finger, and not of the rapacious kind, you may eat.
12. But these are those from which you shall not eat: The eagle [or the griffin vulture], the ossifrage, the osprey;	12. But these are they which you may not eat: the eagle, the ossifrage, the osprey, JERUSALEM And these are they of which you may not eat: the eagle, and the sea eagle (ossifrage), and the osprey.

RASHI	TARGUM PSEUDO JONATHAN
13. and the white vulture, and the black vulture, and the kite after its species;	13. the daitha (lammer geyer) white or black, which is a bird of prey, a kind of vulture. JERUSALEM And the rook, the heron also, and the vulture after his kind.
14. And every raven after its species;	14. And every raven after his kind;
15. And the ostrich, and the owl, and the gull, and the hawk after its species;	15. and the owl, and nighthawk, and the cuckoo, and the falcon after his kind;
16. The falcon, and the ibis, and the bat;	16. the great owl, and the sea gull (catcher of fish from the sea), and the night owl,
17. And the pelican, and the magpie, and the cormorant;	17. and the cormorant white or black, and the pica,
18. And the stork, and the heron and its species, and the hoopoe, and the atalef.	18. and the stork white or black after its kind, and the heathcock, and the bat, JERUSALEM And the white daitha, and the ibis according to his kind, and the heathcock, and the bat,
19. And every flying insect is unclean for you; they may not be eaten.	19. and all flies (bees) and wasps, and all worms of vegetables and pulse, which come away from (materials of) food and fly as birds, are unclean to you, they may not be eaten;
20. You may eat any clean fowl.	20. but any clean beast {locust} you may eat.
21. You shall not eat any carcass. You may give it to the stranger who is in your cities, that he may eat it, or you may sell it to a foreigner; for you are a holy people to the Lord, your God. You shall not cook a kid in its mother's milk.	21. You shall not eat of anything that is unclean through the manner of its death; you may give it to the uncircumcised stranger who is in your cities to eat it, or sell it to a son of the Gentiles; for you are a holy people before the LORD your God. It will not be lawful for you to boil, much less to eat, flesh with milk when both are mixed together.
22. You shall tithe all the seed crop that the field gives forth, year by year.	22. Be mindful to tithe your fruitage of whatsoever comes forth, and which you gather in from the field year by year; not giving the fruit of one year for the fruit of another. JERUSALEM My people of the house of Israel, tithing you will tithe all the produce of your seed, of that which you sow upon the face of the field and gather in the produce of each year. Israel, My people, it is not lawful for you to tithe and eat the fruit of one year along with the fruit of (another) year.
23. And you shall eat before the Lord, your God, in the place He chooses to establish His Name therein, the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep, <b><u>so that you may learn to fear the Lord, your God, all the days.</u></b>	23. And the second tithe you will eat before the LORD your God in the place which He will choose to make His Shekinah to dwell there; the tenths of your corn, your vines, and your oil, and likewise the firstlings of your oxen and sheep, <b><u>that you may learn to fear the LORD your God all the days.</u></b>
24. And if the way be too long for you, that you are unable to carry it, for the place which the Lord, your God, will choose to establish His Name therein, is too far from you, for the Lord, your God, will bless you	24. And if the way be too great for you to be able to carry the tenth, because the place which the LORD your God will choose for His Shekinah to dwell there is too distant from you, when the LORD your God will have

RASHI	TARGUM PSEUDO JONATHAN
	blessed you,
25. Then you shall turn it into money, and bind up the money in your hand, and you shall go to the place the Lord, your God, will choose.	25. then you may make exchange for it into silver, and bind the sum in your hand, and proceed to the place which the LORD your God will choose,
26. And you shall turn that money into whatever your soul desires; cattle, sheep, new wine or old wine, or whatever your soul desires, and you shall eat there before the Lord, your God, and you shall rejoice, you and your household.	26. and give the silver for anything that your soul pleases, of oxen, sheep, wine new or old, or whatever your soul desires; and you will eat there before the LORD your God and rejoice, you and the men of your house.
27. And [as for] the Levite who is in your cities you shall not forsake him, for he has neither portion nor inheritance with you.	27. And the Levite who is in your cities forsake not, for he has not a portion or a heritage with you.
28. At the end of three years, you shall take out all the tithe of your crop in that year and place it in your cities.	28. At the end of three years you will bring forth all the tenths of your produce for that year, and lay them up in your cities.
29. And the Levite because he has no portion or inheritance with you and the stranger, and the orphan, and the widow, who are in your cities, will come and eat and be satisfied; so that the Lord, your God, will bless you in all the work of your hand that you will do.	29. And the Levite, because he has no part or heritage with you, and the stranger, the orphan, and the widow who are in your cities, will come and eat and be satisfied; that the LORD your God may bless you in all the works of your hands that you do.
1. At the end of seven years you will make a release.	1. At the end of seven years you will make a Release.
2. And this is the manner of the release; to release the hand of every creditor from what he lent his friend; he shall not exact from his friend or his brother, because time of the release for the Lord has arrived.	2. And this is the indication of the custom of the Release: Every man who is master of a loan, who lends to his neighbor, will give remission. He will not have power to coerce his neighbor in demanding his loan, nor of his brother, a son of Israel; because the Beth Din has published the Release before the LORD.
3. From the foreigner you may exact; but what is yours with your brother, your hand shall release.	3. From a son of the Gentiles you may exact, but the lawful right (dina) which is yours with your brother you will release with your hand.
4. <b>However, there will be no needy among you, for the Lord will surely bless you in the land the Lord, your God, is giving you for an inheritance to possess.</b>	4. <b>If you will only be diligent in the precepts of the Law, there will be no poor among you; for, blessing, the LORD will bless you in the land which the LORD your God will give you for a possession to inherit;</b>
5. <b>However, if you hearken to the voice of the Lord, your God, to be careful to do all this commandment, which I am commanding you today.</b>	5. <b>if, obeying, you will only obey the Word of the LORD your God, to observe and do all these commandments which I command you this day.</b>
6. <b>For the Lord, your God, has blessed you, as He spoke to you, and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you.</b>	6. <b>For the LORD your God blesses you, as He says to you (that) you will take from many nations, but they will not take from you; and you will have power over many nations, but they will not have power over you.</b>

## Special: B'midbar (Num.) 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. Kal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
- 3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.



4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
  5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
  6. **Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
  7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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## Rashi's Comments on D'barim 14:1 - 15:6

**1 You shall neither cut yourselves** Do not make cuts and incisions in your flesh [to mourn] for the dead, in the manner that the Amorites do, because you are the children of the Omnipresent and it is appropriate for you to be handsome and not to be cut or have your hair torn out.

**[nor make any baldness] between your eyes** [i.e.,] near the forehead. Elsewhere, however, it says: "They shall not make their head bald" (Lev. 21:5), to make the entire head like between the eyes (בֵּין עֵינַיִם) [i.e., one must not make bald spots on any part of the head].-[Sifrei]

**2 For you are a holy people** Your holiness stems from your forefathers, and, moreover, "the Lord has chosen you."-[Sifrei]

**3 [You shall not eat] any abomination** Anything that I have declared to be an abomination for you—for instance, if he made a slit in the ear of a firstborn [animal], in order to [be permitted to] slaughter it in the country [i.e., outside the Temple walls, where unblemished firstborns must be slaughtered]. This is a thing that I have declared to be an abomination for you, for "no blemish shall be in it" (Lev. 22:21) [meaning that one may not make a blemish on a firstborn or on any sacrificial animal. Our verse] comes to teach here that one may not slaughter [the firstborn] and eat it based on that [deliberately made] blemish. [Another example is] if one cooked meat in milk, which is a thing that I declared an abomination for you; and here Scripture admonishes against eating it.-[Chul. 114b]

**4-5 This is the animal [which you may eat...] the gazelle, and the deer, and the antelope** [Since the verse begins with "This is the animal (בְּהֵמָה) ..." and then goes on to enumerate types of wild beasts (חַיָּה),] we learn that the category of wild beasts (חַיָּה) is included in the category of (בְּהֵמָה), [which usually refers only to domestic animals]. - [Sifrei ; Chul. 71a] We learn also that unclean domestic and wild animals are more numerous than clean [ones] since the less numerous are always enumerated. [Therefore, the clean animals are enumerated here.] - [Sifrei ; Chul. 63a]

**and the ibex** Heb. וְאִקּוּ. This is rendered by Targum [Onkelos] as יַעֲלָא, [like the Hebrew יַעֲלֵן in the expression] יַעֲלֵי סֵלַע (Job 39:1). This is known as estainboc [in Old French, mountain goat.]

**and the bison** Heb. וְתֵאוּ. [Onkelos renders this:] וְתוֹרְבָלָא, [which is the equivalent of] תוֹר הַיַּעַר, "the ox of the forest," for תֵּאוּ means "forest" in the Aramaic language.

**6 split** Heb. מִפְּרָסָתָא, split, as the Targum [Onkelos renders it]. hoof Heb. פְּרָסָתָא, plante [in French].

**[and has a hoof] cloven [into two hoof sections]** [Hooves] cloven into two "nails," for there are [animals with hooves] split but not entirely cloven into [two] nails; such animals are unclean.

**among the animals - [that you may eat]** Heb. בְּבִתְרֵיהֶּם. This [means literally "within the animal"], meaning that anything found inside the beast, you may eat. From here [our Rabbis] said that a fetus becomes permitted to be

eaten through the [proper] slaughtering of its mother [without requiring its own slaughtering].-[Chul. 69a]

**7 the cloven one** This is a certain creature that has two backs and two spinal columns (Chul. 60b). Our Rabbis said: Why are [these animals and birds] repeated [here, since they are already mentioned in Lev. 11]? Because of the [animal called] שְׂסִיפָה, and in [the category of] fowl because of the רָאָה, both of which are not mentioned in Torah Kohanim [i.e., Lev.].-[Chul. 63b]

**8 nor touch their carcass** Our Rabbis explained [that this refers only to] the Festival[s], for a person is obliged to purify himself for the Festival. One might think that [all Israelites] are prohibited [from touching a carcass] during the entire year. Therefore, Scripture states [in reference to the uncleanness of a corpse], "Say to the kohanim... [none shall be defiled for the dead...]" (Lev. 21:1). Now if in the case of the uncleanness caused by a [human] corpse, which is a stringent [kind of uncleanness, only] kohanim are prohibited regarding it but [ordinary] Israelites are not prohibited, then in the case of uncleanness caused by a carcass [of an animal], which is light [i.e., a less stringent uncleanness], how much more so [is the case that ordinary Israelites are permitted to touch these carcasses]!

**11 You may eat every clean bird** ["Every"] comes to include [as permissible to eat] the bird that is set free [in the purification rite] of a metzora (see Lev. 14:7). -[Sifrei ; Kid. 57a]

**12 But these are those from which you shall not eat** [The word "which" comes] to forbid [as food] the [bird that is] slaughtered [in the purification rite of a metzora].-[Sifrei ; Kid. 57a]

**13 the white vulture** (רָאָה) ,

**the black vulture** (אֵיָה)

**and the kite** (דִּיָּה) These are [names for] the same [or similar] bird. Why is its name called רָאָה? Because it sees (רוֹאֶה) very well. And why does [Scripture] admonish you with all its names? In order not to give an opponent any opportunity to disagree, so that the one who wishes to prohibit should not call it רָאָה, and the one who wishes to permit it will say, "This one is named דִּיָּה," or "This one is named אֵיָה," and Scripture did not prohibit this one!" And in the case of birds, [Scripture] enumerates the unclean species, to teach that the clean birds are more numerous than the unclean [in contrast with Rashi on verses 4-5, regarding animals]. Therefore, it enumerates the fewer ones. -[Chul. 63b]

**16 the bat** Heb. וְהַתְּנִשְׁמֶת, calve-soriz [in Old French], bat, [chauve souris in modern French. Note that Rashi on Isa. 2:20 brings this laaz for עֵטְלָה, whereas here and in Lev. 11:18, he brings it for וְהַתְּנִשְׁמֶת and does not identify עֵטְלָה.

**17 the cormorant** [or the gull] Heb. שָׂלָה, [a bird] that draws out (שׁוֹלֶה) fish from the sea.-[Chul. 63b]

**18 and the hoopoe** - וְהַדּוֹכִיפֶת. The wild rooster, [which is called] in Old French haruppe, and which has a double crest.-[Gittin 68]

**19 flying insects** - שָׂרָץ. These are the lowly [creatures] that swarm on the ground: flies, hornets, and the unclean species of locusts. [All these] are called שָׂרָץ.

**20 You may eat every clean fowl** But not the unclean ones. Here [Scripture] comes to attach a positive commandment to the negative commandment. Similarly, in the case of [clean] animals, it says: "that you may eat" (verse 6), [but] not the unclean ones. A prohibition inferred from a positive commandment [is regarded as] a

positive commandment, so that one [who eats such food] transgresses a positive and a negative commandment.

**21 You shall not eat any carcass.** [You may give it] to the stranger who is within your cities [i.e.,] a resident alien (גֵּר תוֹשֵׁב) , who has accepted upon himself not to worship idols, but he eats carcasses [animals not ritually slaughtered].-[Sifrei]

**for you are a holy people to the Lord** Sanctify yourself with that which is permitted to you; i. e., there are things which are technically permissible, but which some people treat as forbidden. In the presence of these people, do not treat those things as permissible.-[Sifrei]

**You shall not cook a kid [in its mother's milk] [This is stated] three times [here, in Exod. 23:19, and in Exod. 34:26], to exclude wild animals, fowl, and unclean animals [from the prohibition of cooking meat in milk].-[Chul. 113a]**

**You shall not cook a kid [in its mother's milk]**

**22 You shall tithe [all the seed crop]** What has one matter to do with the other [i.e., the prohibition of cooking a kid, and tithing]? The Holy One, blessed is He, said to Israel: Do not cause Me to destroy the [developing] kernels (גִּדְיִים) of grain, while they are yet in their "mother's womb" [i.e., in the husks], for if you do not tithe your produce properly, when it is near ripening I will bring forth an easterly wind, which will blast them, as it is said, "and blast before becoming standing grain" (II Kings 19:26) (Tanchuma). [And just as cooking the kid in its mother's milk and the tithes are juxtaposed,] so is the topic of the first fruits (בְּבוּרִים) [juxtaposed to cooking the kid in its mother's milk (see Exod. 23:19, 34:26), to teach us that, if you do not bring your first fruits to the Temple as commanded, your fruit produce will wither].

**[You shall tithe...] year by year** From here, we derive [the ruling] that one may not give tithes from the new [crop] for the old [i.e., from this year's crop for last year's].-[Sifrei]

**23 And you shall eat [before the Lord your God, in the place He chooses... the tithes of your grain...-** This refers to ma'aser sheini , "the second tithe," for we have already learned to give ma'aser rishon, "the first tithe," to the Levites, as it is said, "[Speak to the Levites...] when you take from the children of Israel [the tithe]..." (Num. 18:26), and it gives them permission to eat it anywhere [not only in Jerusalem], as it is said, "and you may eat it in any place" (Num. 18: 31). Thus you must conclude that this one [which may be eaten by its owners and must be eaten in Jerusalem,] is another tithe [namely, the second tithe].

**24 For [the Lord your God] will bless you** so that your produce will be too much to carry.

**26 [And you will turn that money] into whatever your soul desires** This is a בְּלָל, a general statement [not limited to anything in particular. Whereas the next expression,]

**cattle, or sheep, new wine or old wine** [represents a] פְּרָט, a "specification" [that is, it details particular things, limiting the matter to those things. After this, the verse continues,]

**or whatever your soul desires** [The verse] again reverts to a בְּלָל, a "general statement." [Now we have learned that when a verse expresses a בְּלָל, a פְּרָט, and then a בְּלָל again, as in this case, we apply the characteristics of the פְּרָט to the whole matter. That is,] just as the items listed in the פְּרָט 1) are products of things themselves produced by the earth [e.g., wine comes from grapes], and 2) are fitting to be food for man, [so must the money replacing them be used to purchase such products].-[Eruvin 27a]

**27 And [as for] the Levite... - you shall not forsake him** By not giving him the first tithe.

**for he has neither portion nor inheritance with you** This excludes gleanings (Lev. 19:9), forgotten sheaves (Deut. 24:19), the end of the field (Lev. 19:9), [all of which are left for the poor,] and ownerless things, for the Levite does have a portion in these things, just as you do, and [consequently,] they are not subject to tithing.

**28 At the end of three years [you shall take out all the tithe of your crop in that year]** This comes to teach us that if one kept his tithes from the first and the second year of the shemita [cycle], he has to remove them from his house in the third [year].

**29 And the Levite... will come** And take the first tithe.

**and the stranger, and the orphan... [will come]** And take the second tithe, which this year [the third in the seven year cycle], belongs to the poor, and you [yourself] may not eat it in Jerusalem, in the manner you were required to eat the second tithe in the [first] two years [of this cycle].

**will come and eat and be satisfied** Give them enough to satisfy them. From here [our Rabbis] said: One must not give the poor from the threshing floor less [than half a kav of wheat, or a kav of barley] (Sifrei). And you go up to Jerusalem with the [second] tithe of the first and the second years which you have delayed [to bring], and you shall confess: "I have removed the sanctified things from the house" (see Deut. 26:13), as is stated in [the section beginning with] "When you have finished tithing..." (Deut. 26:12).

## Chapter 15

**1 At the end of seven years [you shall make a release]** One might think that this means seven years [starting from the transaction] of each loan. Scripture, therefore, states, "The seventh year [i.e., the year of release] has approached..." (verse 9). But if you say [that] "seven years" [means] for each loan, after each individual loan, how has it approached? [No loan was yet transacted.] Consequently, you learn [that Scripture means] seven years according to the counting of the Shemitha [cycle].-[Sifrei]

**2 to release the hand of every creditor** Heb. שְׁמוֹט כָּל־בַּעַל מַשָּׂה יָדוֹ, [lit. to release every master the loan of his hand, which makes no sense. Therefore, Rashi interprets the verse to mean] to release the hand of every creditor [from reclaiming the loan].

**3 From the foreigner you may exact** This is a positive command (See Ramban.). -[Sifrei]

**4 However, there will be no needy among you** But further on it says, "For there will never cease to be needy [within the land]" (verse 11). [These two verses seem to contradict each other. However, the explanation is:] When you perform the will of the Omnipresent, there will be needy among others but not among you. If, however, you do not perform the will of the Omnipresent, there will be needy among you. -[Sifrei]

**needy** Heb. אֶבְיֹן, [denoting someone who is] poorer than an עָבִי. The term אֶבְיֹן means "to yearn for" (תָּאָב), i.e., one who yearns for everything [because he has nothing].-[Vayikra Rabbah 34:6, see B.M. 111b]

**5 However, if you hearken [to the voice of the Lord, your God]** then "there will be no needy among you" (verse 4).

**you hearken** Heb. שָׁמַעַתְּ תִשְׁמַעַתְּ. [The repetition of the verb form suggests:] If one listens a little, he will be granted the opportunity to listen much [i.e., he will be taught much Torah as a reward].-[Sifrei]

6 [For the Lord, your God, has blessed you,] as He has spoken to you And where did He speak about this? "Blessed are you in the city..." (Deut. 28:3). -[Sifrei]

and you will lend Heb. וְהֵעֲבַדְתָּ. Whenever an expression denoting lending refers to a lender [of money], it adopts the hiph'il [causative] form. For example, וְהֵלֵאֲנִי, or וְהֵעֲבַדְתָּ, you will lend. However, if it would have said וְנִעְבַּדְתָּ, [in the kal, simple conjugation,] it would be referring to the borrower, like וְלָאֲנִי, you will borrow.

and you will lend to [many] nations One might think that you will borrow from this one and lend that one. Therefore, Scripture states, "but you will not borrow."

and you will rule over many nations One might think that [at the same time] other nations will rule over you. Therefore, Scripture states, "but they will not rule over you." - [Sifrei]

### Ketubim: Tehillim (Psalms) 119:97-120

Rashi	Targum
97. ¶ How I love Your Torah! All day it is my conversation.	97. MEM How I have loved Your Torah! It is my conversation all day.
98. Each of Your commandments makes me wiser than my enemies, for it is always mine.	98. Your commandments make me wiser than my enemies; because it is always mine.
99. From all my teachers I gained understanding, for Your testimonies are my conversation.	99. I have understood more than all my teachers; for Your testimonies are my conversation.
100. From the wise elders I gain understanding, for I kept Your precepts.	100. I will have greater insight than the wise, for I have kept Your commandments.
101. From every evil way I restrained my feet in order that I keep Your word.	101. I have kept my feet from every evil way, so that I may keep Your words.
102. From Your judgments I did not turn away, for You guided me.	102. I have not gone away from Your judgments, for You have taught me.
103. How sweet are Your words to my palate, more than honey to my mouth!	103. How sweet to my palate are Your words; sweeter by far than honey to my mouth.
104. From Your precepts I shall gain understanding; therefore, I hate all ways of falsehood. {P}	104. I will gain insight from Your commandments; because of this, I hate every son of man who lies.
105. Your words are a lamp for my foot, and light for my path.	105. Your words are like a lamp that illuminates my feet, and a light for my path.
106. I swore and I fulfilled, to keep the judgments of Your righteousness.	106. I have sworn and covenanted to keep the commandments of Your righteousness/ generosity.
107. I have been exceedingly humbled; O Lord, sustain me according to Your word.	107. I was greatly afflicted, O LORD; heal me according to Your words.
108. The freewill offerings of my mouth accept now, O Lord, and teach me Your judgments.	108. Be pleased now, O LORD, with the offerings of my mouth; and teach me Your judgments.
109. My soul is constantly in my hand, and I have not forgotten Your Torah.	109. My soul is always in danger by my own hands; but I have not forgotten Your Torah.
110. The wicked laid a snare for me, but I did not stray from Your precepts.	110. The wicked have arranged a trap for me; but I have not strayed from Your commandments.
111. I inherited Your testimonies forever, for they are	111. I have inherited Your testimonies forever; for they

the joy of my heart.	are the joy of my heart.
112. I have inclined my heart to perform Your statutes forever on their paths.	112. I have inclined my heart to do Your decrees forever, to the very end.
113. I hate those who harbor iniquitous thoughts, but Your Torah I love.	113. I hate those who think vain thoughts, but I have loved Your Torah.
114. You are my protection and my shield; I hoped for Your word.	114. You are my hiding place and my shield; I have waited long for Your word.
115. Go away from me, you evildoers, and I shall keep the commandments of my God.	115. Turn from me, evildoers; and I will keep the commandments of my God.
116. Support me as Your word, and I shall live, and do not put me to shame because of my hope.	116. Support me by Your word, and I will live; and do not disappoint me because of my trust.
117. Sustain me and I shall be saved, and I shall constantly engage in Your statutes.	117. Help me and I will be redeemed; and I will be happy in Your Torah always.
118. You trampled all who stray from Your statutes, for their deceit is false.	118. You have subdued all who went astray from Your decrees; for their deceit is a lie.
119. As dross, You cut off all the wicked of the earth; therefore I love Your testimonies.	119. You have terminated all the unfit, You have frustrated all the wicked of the earth; because of this, I have loved Your testimonies.
120. My flesh bristles from fear of You, and I dread Your judgments.	120. My flesh is blushing for fear of You; and I am afraid of Your judgments.

## Rashi's Commentary to Tehillim (Psalms) 119:97-120

**98 Each of Your commandments makes me wiser than my enemies** Concerning Doeg and Ahithophel they [the Rabbis] said that their final conclusions did not agree with adopted practice. The secret of the Torah is in my hands forever, for I gained understanding from all my teachers; **I learned a little from this one and I learned a little from that one (after I learned from my distinguished teacher).**

**99 are my conversation** All my conversation was about them.

**101 I restrained my feet** Heb. כלאתי, I restrained, as (I Sam. 25:33): "who have restrained me (כלתני) this day from coming into bloodshed."

**105 Your words are a lamp for my foot** **When I come to promulgate a decision of law, I look in the Torah and it separates me from [transgressing] the prohibition, like a lamp which saves a man from [falling into] the pits.**

**107 I have been... humbled** Heb. נעניתי, I have been made poor and humble, like (Exod. 10): "to humble Yourself from before Me"; (Hos. 5:5), "And the pride of Israel shall be humbled before them," which Jonathan renders: וימאד. And a poor man is accounted as dead. Therefore, revive me according to Your words.

**I have been... humbled** Heb. נעניתי. This is a sickness that deranges the mind, and it is called נענית convulsion, in the language of the Mishnah (Chul. 60b).

**108 The freewill offering of my mouth** Words of appeasement that my mouth offers You. Every נדבה, is an expression of appeasement.

**109 My soul is constantly in my hand** I have very often been in serious danger, close to death, but nonetheless, I have not forgotten Your Torah (following the pattern of "Whoever has a headache should engage in the Torah").

**112 forever on their paths** On their paths and their roads.

**113 I hate those who harbor iniquitous thoughts** Those who think thoughts of iniquity, like (Job 20:2): "Therefore, my thoughts (סעפי) answer me"; (I Kings 18:21), "between two ideas (הסעפים)." When you read סעפים, it concerns the thought, but when you read סעפים, the language refers to those who think it.

**117 and I shall constantly engage in Your statutes** Heb. ואשעה, and I shall engage, like (Exod. 5:9): "and let them not engage (ישעו) in useless things." Another explanation: [It is] an expression of telling and reciting, as we translate (Deut. 28:37): "and a recitation (ולשועין)." .

**118 You trampled** Heb. סלית, You trampled; You made them a thing trampled on, like (Lam. 1:15): "The Lord trampled (סלה) all my mighty men."

**120 bristles** Heb. סמר, like (Job 4:15): "it made the hair of my flesh stand on end (מסמר)," as a person whose hair stands on end, harizer in Old French, se herisser in modern French, to bristle.

**and I dread Your judgments** The retribution for Your decrees.

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## Meditation from the Psalms

### Psalm 119: 97-120

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

I am repeating my introduction from the first part of this psalm for continuity.

The life of King David was devoted to the attainment of self-perfection in the service of God. Every action and every step in David's life was calculated to bring him closer to this lofty goal. In this psalm of one hundred seventy-six verses, the lengthiest in the Book of Tehillim, David painstakingly charts the progressive stage of his determined ascent toward spiritual perfection. The psalm follows the sequence of the twenty-two letters of the Hebrew alphabet; eight verses begin with א, aleph, the next eight with ב, beit, and so on, because this psalm embodies an orderly program for achieving personal perfection. The Talmud<sup>1</sup> refers to this psalm a תמניא אפין, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven days, eight symbolizes release from the desires of the mundane work which distract a person from his spiritual aspirations.<sup>2</sup>

In these verses David describes the many obstacles and danger that confronted him in his lifetime. Yet his spirit refused to be overwhelmed by sorrow, for he embraced the fount of joy, the Torah. As David followed the guiding light of G-d's Torah, his lips burst forth in these ecstatic verses of praise for G-d's salvation. This psalm opens with the statement: Praiseworthy are those whose way is wholesome, who walk with the Torah of HaShem. It goes on to cite scores of examples of how David strived to walk with G-d. In conclusion David declares: 'I have attempted to follow You all my life HaShem. If I have failed, I beseech You not to abandon me! I have strayed like a lost

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<sup>1</sup> Berachot 4b

<sup>2</sup> See prefatory remarks to psalm 60.

sheep; seek out Your servant, I have not forgotten Your commandments'.<sup>3</sup>

There is a most fascinating pasuk (verse) that has greatly inspired me.

**Tehillim (Psalms) 119:105 NUN.** *Thy word is a lamp (ner - נֵר) unto my feet, and a light (ohr - אוֹר) unto my path.*

Let's explore some of the nuances of this pasuk (verse) and take a midrashic look at some implications. Hakham Hirsch gives us a nice introduction.

"The meaning of the menorah in the Sanctuary would seem obvious. Light symbolizes knowledge, and the candlestick, especially by virtue of its place opposite the table in front of the Ark of the Covenant would signify that spiritual enlightenment which, together with the table, the symbol of material prosperity, would symbolize the Jewish national life that stems from G-d's law and remains consecrated to the law forever. However, through study of the pertinent Scriptural passages reveals a deeper meaning beyond this basic interpretation of the menorah."

"True, ner and ohr, lamp and light, are not uncommon metaphors in Scripture for the source and giver of spiritual enlightenment. There is the term HaE'er, to give light, to denote the granting of light, enlightenment and insight."

**Mishlei (Proverbs) 6:23** *For the Commandment is a lamp and the Teaching a light.*

**Tehillim (Psalms) 19:9** *The Commandment of G-d is clear, enlightening the eyes.*

**Tehillim (Psalms) 119:130** *The opening of His word gives light, affording insight to the most inexperienced.*

**Yeshayahu (Isaiah) 42:6** *G-d has called Israel in righteousness, has taken it by the hand and preserved you and destined you for a covenant of the peoples, for a light of the nations.*

**Yeshayahu (Isaiah) 2:5** *O House of Jacob, come and let us walk in the light of G-d.*

"Yet, equally beyond any doubt, and even much more frequently, Scripture uses "NER" and "OHR," lamp and light, as metaphors for the source of growth and life, of unfolding and flowering, of undisturbed progress and happiness, joy and felicity. Job laments:

**Iyov (Job) 29:2-3** *Would that I had again the months of old, the days when G-d protected me, when his lamp shown above my head and I walked through darkness by his light.*

**Tehillim (Psalms) 132:17** *There will I cause the horn of David to grow; there have I ordered a lamp for my anointed.*

Thus we note the extinguishing of a lamp as a metaphor for the end of happiness.<sup>4</sup> Conversely, light is sown for the righteous, and gladness for the upright in heart.<sup>5</sup> The light of the righteous rejoices, but the lamp of the wicked shall be put out.<sup>6</sup> The light of the eyes gladdens the heart.<sup>7</sup> Light is sweet.<sup>8</sup> Job had looked for good, but

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<sup>3</sup> v. 176 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

<sup>4</sup> Job 18:5; Prov. 13:9; 20:20; 24:20

<sup>5</sup> Ps. 97:11

<sup>6</sup> Prov. 13:9

<sup>7</sup> Prov. 15:30

<sup>8</sup> Eccl. 11:7



evil came, waited for light but there came darkness.<sup>9</sup> For the Jews there was light and joy, gladness and honor.<sup>10</sup> G-d delivers from the path to the grave him who mends his ways, so that his soul may yet look into the light, that he may yet be enlightened by the light of life.<sup>11</sup> Your dead will come alive again, My corpses shall rise awake and rejoice, O sleepers in the dust! For the dew of light is your dew, while the earth will cast down the deceased."<sup>12</sup>

If we summarize the symbolic significance of light in Jewish thought, we will note that to define light as representing merely enlightenment or perception would be a partial presentation of the over-all concept of light in the Biblical text. The other essential component in the symbolism of light is movement, which must be joined to perception in order to achieve the desired effect and thus also to realize more fully the idea for which light stands. Movement in this context does not carry the purely mechanical connotation of a change of physical location. It is movement in that organic connotation which characterizes all processes of organic, vital and spiritual development. Light illuminates life and also activates it; these two functions make light the metaphor of both cognition and the pulsating joy of living. For joy is essentially the feeling of awareness of blossoming life."

With Hakham Hirsch's introduction, let's begin with stating that the Hebrew word *mitzva*, normally translated as *commandment*, means *connection*! Performing the mitzvot connects us with HaShem and His transcendent world. If we do not DO the mitzvot, then the consequence is that we do NOT have a connection with HaShem or with a transcendent world. It is not a punishment, it is a consequence. If we do not turn the lights on, then we remain in darkness. This is the secret of Chanukah. During Chanukah we turn on the lights. During Chanukah we kindle an increasing number of lights on the Chanukiah, each night. We light one light the first night, two lights the second night, three lights the third night, and we continue this process until we have lit all eight lights on the eighth night. We will thus kindle a total of thirty-six lights on the eight nights of Chanukah. Both the number eight and the number thirty-six are extremely significant to our connection.

Let's examine some aspects of this Chanukiah: The oil, the wick, and the flame. To understand these, we need to start with a bit of background. Man has five levels of the soul and a connection of that soul to HaShem. The five levels of the soul of man are:

Level	Torah	Explanation <sup>13</sup>	Meaning
<b>Nephesh</b>		This is the externally oriented part of the human being, the senses and drives which connect him with the world around him. The survival drives for food, sex, shelter, and the like, which sustain the human race, have their origin in the <i>nefesh</i> which supports the body. When the <i>nefesh</i> is able to function properly, the human being has good health. An allusion to the <i>mitzva</i> to take care of our health is found in the following words: "Only take heed, and guard your <i>nefesh</i> exceedingly" [ <i>Devarim (Deuteronomy) 4:9</i> ].	<b>Rest</b>
<b>Ruach</b>	Shemot	The feeling and emotions of the heart. This spirit is the internally oriented part of the human being, which enables him to think and	<b>Wind</b>

<sup>9</sup> Job 30:26; see also Isaiah 59:9; Jeremiah 13:16

<sup>10</sup> Esther 8:16

<sup>11</sup> Job 33:28,30

<sup>12</sup> Isaiah 26:19

<sup>13</sup> There are two levels within our souls: One level refers to the soul as it enclothes itself in our conscious powers. This itself has four mediums of expression: *nefesh*, *ruach*, *neshama*, and *chaya*, which parallel the four spiritual worlds: *Asiyah*, *Yetzirah*, *Beriah*, and *Atzilut*. And there is a level of soul which transcends our entire range of powers, the level of *yechidah*. This level is at one with Hashem as He is manifest as *yachid*, "the singular One," a level that transcends the spiritual cosmos.

		feel, and gives rise to his sense of self. It is the origin of all intellectual, emotional, and social activity. When the <i>ruach</i> is able to function properly, the human being has self-confidence and self-respect.	
<b>Neshama</b>	Beresheet	The mind and it's higher consciousness. The supernal soul is the human being's link with the trans-physical realms of the Creation, with the spiritual world and with the Creator; it is the source of the human being's craving for a relationship with the Creator. Everyone is cognizant of his <i>nefesh</i> and his <i>ruach</i> , but not everyone is cognizant of his <i>neshama</i> . Someone who is truly aware of his <i>neshama</i> will come to recognize that he is created in the Divine image with the capacity to emulate the love and compassion of his Creator. This leads to a deeper sense of self-respect. One's awareness of his <i>neshama</i> depends upon how great is his sensitivity to spiritual matters; and this sensitivity reflects how much one has sanctified his life by removing materialistic strivings from it. When the <i>neshama</i> is able to function properly, the human being experiences inner joy and peace.	<b>Breath</b>
<b>Chaya</b>		A living vitality that surrounds the body, in Hebrew it is called an aura.	<b>Life (force)</b>
<b>Yachida</b>		The soul that connects us with the root of G-dliness. It surrounds what surrounds us. <sup>14</sup>	<b>Singular</b>

The nephesh, נפש, is the name of first of the five levels of the soul. The nephesh is the *cli*, the container that contains the others, the place where the connection is made. A human being is the only creature with a nephesh and a ruach, a higher and a lower soul. Animals have a nephesh and no ruach. Angels have a ruach and no nephesh. Only in man do these parts come together.

Chazal teach that the letters of nephesh, נפש also are an acronym for:

נ	for	Ner - נר	flame
פ	for	פתילה - p'tilah	wick
ש	for	Shemen - שמן	oil

Let's look at what each of these represent.

**Flame:** Ner נר: Flame = nun resh = nephesh and ruach. These are the two levels of the soul where the soul connects. There are five levels of the soul. We will look at just two of these. The Nefesh is where the soul connects with the body, while the movement of air or energy from the higher world is through the ruach. When these two meet, a flame is struck. This is the glowing of the spiritual world.

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<sup>14</sup> The highest aspect of the Jewish soul - the *yechidah* - is so sublime that it cannot be contained within the body, and it spreads to a distance of four cubits [approx. 6 feet] around a person. The *yechidah* is also a level of the soul which can never become tarnished, because it is not susceptible to any negative influences. Thus, when G-d placed the entire Land of Israel within four cubits of Yaakov to stress his future ownership of it, the Land became connected with Yaakov's *yechidah*, and so too, with the *yechidah* of every single one of his descendants. And that is the reason why "it would be as easily conquered by his children", because the Land was associated with a level of the soul which is impervious to any opposition. *Likutei Sichos Lubavitcher Rebbe*

**Wick:** פתילה p'tilah: The physical human body is the physical element. The only part that actually burns. It is never consumed until there is no oil. The wick, the human body, is just a medium to convey the oil. Our wick burns down at the end of our life. The wick is just a medium to draw the oil.

**Olive Oil:** Shemen שמן: Is always the symbol of connection. The oil connects the flame and the wick. This is important! Let me repeat that: **The oil is ALWAYS the symbol of connection.** The Jewish people are likened to oil. Oil always floats above water. If oil is mixed with other liquids, it always separates itself out from the others. Oil burns and gives a very bright hot flame.

We get olive oil by squeezing the olive. The best oil seeps out with just the pressure of the other olives. Like the neshama, the soul, olive oil is something that exists below the surface, and seems non-existent until some sort of process is performed to reveal it. Just like the olive must be squeezed to produce light-giving oil from a seemingly bitter olive, so too must the body be "squeezed" before the light of the soul can be revealed. This is the role of a mitzva, which creates a spiritual crisis of sorts to draw the soul out of the person and make them "shine." This is the oil used for the menorah in the Holy place. Oil connects the wick to the flame. Let's look at this connection in a little more detail.

*HaShemen* השמן is Hebrew word for "the oil". If you rearrange the letters it spells *neshama* (soul) נשמה. The neshama is the body's connection to the higher world. If you rearrange these letters again, they spell *Mishna* משנה, the essence of the Torah SheBaalPeh, the Oral Torah. The Mishna is the connection between this world and the higher world. If we rearrange the letters they spell *Shemone* שמנה, the number eight. Eight is the connection between the natural world of seven (seven colors in the rainbow and notes in music spectrum) and the higher mystical worlds. The eighth day is always miraculous, that is why a brit takes place on the eighth day as we help the body to transcend this world. That is also why Chanukah is eight days. That is why the Chanukah miracle relates to the oil. This is the feast that transcends this world. If you rearrange the letters again, they spell *Menashe* מנשה, Yosef HaTzadik's son who provided the light of Torah in Egypt.

Nefesh = *cli* or vessel. Nefesh is spelled: Nun pey shin, and it is an acronym for: Ner P'tilah Shemen, which means: The flame, the wick, and the oil. The connection of the nefesh with a candle is given in:

***Mishlei (Proverbs) 20:27*** *The soul of man [is] the flame of HaShem, searching all the inward parts of the belly.*

These three elements, the flame, the wick, and the oil are indicative of a connection. Three is always indicative of a connection. These three stand for a higher part, a lower part, and a connection. Consider the following: A candle melts the wax and makes oil which then burns. This is why candles are kosher for use in the Chanukah.

The Chanukah, the Chanukah lights, are placed outside the front door of your house, *on the left-hand side*, opposite the mezuzah. It literally marks the beginning of the public domain. The "public domain" (*reshut ha-rabim*, literally, "the domain of the many") suggests the idea of multiplicity or lack of unity; and the "left-hand side" is the name for the source of that life in which there is separation and disunity. "Public domain" and "left-hand side" are therefore related by being symbolic names for the dimension of division and alienation from HaShem. The Chanukah light is of an infinite kind, because it brings light to the "left-hand side" and the "public domain" – both symbols of impurity and alienation from HaShem. One can therefore readily understand why we put the symbol of connection in such a place.

## **Mashiach – The Anointed One**

Jewish kings are inaugurated by having the prophet pour a large quantity of oil on their head. Jewish kings are anointed with oil to indicate their connection with the higher world. The oil is poured on the King's head, the highest part of a man. The place of the crown. Oil is always a symbol of connection.

**Shemot (Exodus) 29:4-7** *And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. 5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, , and the breastplate, and gird him with the curious girdle of the ephod: 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.*

And Mashiach is one who has oil poured on his head. We learn this from the very name *Mashiach*. This word means *The Anointed One*. He will be the one who makes the connection between us and the higher world. That is why He is anointed with oil.

**1 Shmuel (Samuel) 15:1** *Samuel also said unto Saul, HaShem sent me to anoint thee [to be] king over his people, over Israel: now therefore hearken thou unto the voice of the words of HaShem.*

**1 Shmuel (Samuel) 16:1** *And HaShem said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.*

**1 Melachim (Kings) 1:39** *And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, G-d save king Solomon.*

Why do Jews, alone, make their kings by pouring oil on them? Shemen, oil, is always the symbol of connection to a higher being. When a man reaches an exalted status relative to other men, the prophet pours oil on the head which is a symbol of the higher world. The head is also a symbol of connection. This oil is the Jewish crown! The ultimate king has the title of *Anointed One*, He is called *The One who has oil poured on his head* - Mashiach. The Mashiach is the ultimate connection between us and the higher world.

This idea of a connection is why Yochanan calls Mashiach *The Word*:

**Yochanan (John) 1:1** *In the beginning was the Word, and the Word was with G-d, and the Word was a god. The same was in the beginning with G-d.*

*Things* and *words* are the same Hebrew word. Words are the way a soul communicates within the world. That is why words are formed and pronounced by organs in the center of the body. The center of the body only contains organs which are used for connecting. The mouth, for example, is used for three functions: Eating, kissing, and talking. If one fails to eat at the proper time, one feels faint as the soul begins to separate from the body. If he keeps from eating long enough, the soul completely separates from the body and the body dies. Food, therefore, is what keeps the soul connected with the body. This, by the way, is why the *korbanot*, the sacrifices are called HaShem's food. These *korbanot* are what keeps HaShem's soul connected with the earth.

**Vayikra (Leviticus) 3:11** *And the priest shall burn it upon the altar: [it is] the food of the offering made by fire unto HaShem.*

The **second** function of the mouth is for talking. Talking is the only way a soul can connect and communicate with the world.

The **third** function of the mouth is for kissing. Kissing is how two souls connect in love.

With the mouth as an example, one can quickly grasp how the other organs in the center of the body are used for connecting.

The Beit HaMikdash, the Temple, is the connection between Heaven and Earth. That is why HaShem commanded that korbanot not be brought to any altar, but only to the altar at HaMakom,<sup>15</sup> The Place of connection.

There is a special connection between the Chanukah and the *chanukat ha'mizbei'ach*, the inauguration of the altar, which took place in the desert when the Israelites were traveling from Egypt to Eretz Yisrael. The construction of the Mishkan, the desert Sanctuary, was completed on the 25th of Kislev but the Mishkan was not actually put up until the month of Nisan. (The Mishkan was a 'pre-fabricated' building which was designed to be easily torn down and put up so that it could travel with the Israelites in the desert. The actual parts of the Mishkan were completed but they were not assembled till Nisan.) The Midrash says that HaShem said, "I am obligated to pay [the month of] Kislev back." HaShem paid Kislev back by having the re-dedication of the Temple by the Chashmonaim, the Maccabees, occur in its time.

Again, we see that Chanukah is the Yom Tov, the festival, of the connection to HaMakom (The Place – another of HaShem's names).

The Hebrew word for the intimate connection between husband and wife is Daat, knowledge:

***Beresheet (Genesis) 4:1*** *And Adam knew (daat) Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from HaShem.*

Daat, knowledge, is achieved when we connect with a person or a piece of information. Daat is not merely collecting facts, it is an intimate connection with them. Daat always means an intimate connection which produces fruit. Intimate relations between husband and wife, takes place in an inner chamber of the home, just as the Bet HaMikdash<sup>16</sup> has an inner chamber. As husband and wife embrace in the inner chamber, so too, do the male and female Cherubim, in the Holy of Holies, embrace in love. When HaShem talks about His Beloved, He uses the terms of marriage and of intimate relations (Yehezkeel, Ezekiel).

At Chanukah, the Torah readings concern the individual offerings brought by each of the tribal Princes, at the inauguration of the Mishkan, the Tabernacle. The Mishkan is HaMakom, The Place of connection. One can also readily understand why each of the tribal Princes saw fit to include *oil* as part of his offering. This passage in Bamidbar (Numbers) chapter 7 describes the conception of HaMakom, The Place of connection, and the gifts used for the korbanot, the *food* of connection in HaMakom.

Notice that the tribe of Levi, and therefore Aaron, has no gift for the altar, in Bamidbar chapter seven. The Sages tell us that this so bothered Aaron that he grew weak. HaShem reassured Aaron of his part in the conception of HaMakom, in that his descendants would renew the dedication of the altar, in the days of the Maccabees, at Chanukah. Everything goes after the moment of conception. This inauguration of the Mishkan was a cosmic event! The conception is everything since all things proceed according to their beginnings. Chanukah is a step in the process of the inauguration of the connection. This inauguration was equivalent to the creation of the world. It was truly cosmic!

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<sup>15</sup> HaMakom is a Hebrew word which means "The Place".

<sup>16</sup> Beit HaMikdash is a transliterated Hebrew word which means "House of The Holy One", and is another name for the Temple.

Chanukah is the last of the festivals and the only festival which is entirely rooted in the Torah SheBealPeh, the Oral Torah (Remember the word *Mishnah* that we looked at earlier? This is the essence of the Oral Torah). The Torah SheBealPeh is the oral Word, the oracles of HaShem. Remember that the essence of words is the connection. Words connect us. It is therefore no accident that the festival which celebrates our connection with HaShem, revolves around a miracle of oil, the symbol of connection, and the Torah SheBealPeh, the connection of *The Word*.

Aaron wanted a part in lighting the light. He wanted a part in the conception of the connection. But, according to Bamidbar (Numbers) chapter seven, he did not. Never the less, Aaron's descendants, the Kohanim, The Priests, would play a pivotal role in the relighting of the oil at a time when the light was dangerously low. The Kohanim would renew the *oily* connection. It is therefore understandable why the primary function of the Kohanim is to teach The Word to the people. They are to maintain the light of Torah even as they maintain the oil and lights of the Menorah. Aaron's sons would make Chanukah! The Kohanim would be responsible for relighting the light at a time when the light was dangerously low. The Kohanim would institute Chanukah. The light of Chanukah has kedusha, holiness. With it we light up the night of exile.

Chazal teach us that the proper time for marital intimacy is at night.<sup>17</sup> Further, the most desirable time, according to the Gemara, is at night on Shabbat.<sup>18</sup> This is oneg Shabbat, the joy of the Sabbath.

**Nidah 17a** R. Hisda ruled: A man is forbidden to perform his marital duty in the day-time, for it is said, *But thou shalt love thy neighbour as thyself*. But what is the proof? — Abaye replied: He might observe something repulsive in her and she would thereby become loathsome to him. R. Huna said, *Israel are holy and do not perform their marital duties in the day-time*. Raba said, *But in a dark house this is permitted; and a scholar may darken a room with his cloak and perform his marital duty*.

Thus, even though it is permitted to have relations at whatever time one wants, the Jewish People are holy and don't have relations during the daytime hours.<sup>19</sup> We know, from experience, that night is the time for dreams. Why is night the time for dreams?

From these two activities we can begin to understand that night is the time for the *daat* to function. It can only function when the rational mind is not focused on it. As soon as we employ the outer eye (the rational mind), the inner eye (*daat*) is disabled, and vice versa. We dream when the *daat* is being used, at night, as the rational mind is sleeping. A dream is a taste of the next world. It is an experience of connecting with the next world. *Daat*, is normally translated knowledge. However, it is the knowledge of marital relations, it is the knowledge of connection! Since Shabbat is the day of connection it makes sense that connecting with one's spouse (*daat*) would be most appropriate on the day (Shabbat) of connection at the time (night) of connection.

## Gematria Connections

Gematria reveals hidden wisdom. Words which are translated according to the rules of Gematria will always have the same meaning. Gematria involves a translation to numbers and also to various technical translations. ATBASH is one of these technical translations. In ATBASH, whenever we encounter a letter, it is swapped with the opposite corresponding letter according to the chart on the next page.

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<sup>17</sup> The Gemara teaches us, in Berachot, that *night* is a *remez* for the *galut*, the *exile*.

<sup>18</sup> Kethuboth 62b, Baba Kama 82a

<sup>19</sup> Niddah 17A

## ATBASH

ATBASH is a letter substitution cipher. In this form of Gematria, we take, for example, a male letter and substitute it for the corresponding female letter, and vice versa. In ATBASH, if a word contains a ט tav, we substitute it for the corresponding male letter so that the ט tav becomes an א aleph. Similarly, a ב bet becomes a ש shin. This ATBASH device is to be found in the Book of Yirmiyahu (Jeremiah) where in 25:26 and 51:41 the word "Sheshach" is an ATBASH for "Bavel", and in 51:1 "Lebkamai" is an ATBASH for "Kasdim" (Chaldea). It appears that the Psalmist of chapters 25 and 34, having omitted the ו vav, now compensate for this omission by concluding with a פ peh, which is, of course, a ו vav in the language of ATBASH!

The male and female letters act the same way that male and female human beings work. The male (the man) gives the flash of inspiration that it is concretized in a tiny speck of seed. The seed is analogous to the blueprints which are used to construct the building. There is no substance, yet it contains everything to show what the building will become. In the same way, the female (the woman) takes the male seed and builds it into reality. This is analogous to the builders who build the building based on the blueprints. The most male part is the flash of inspiration. The most female part is the completed baby or building.

To repeat, ATBASH is a letter substitution cipher. In this form of Gematria, we take, for example, a male letter and substitute it for the corresponding female letter, and vice versa.

Male = The letters of Genesis or beginning.

Female = The letters of building or construction.

The following chart shows this relationship in detail:

MALE	FEMALE
א - Alef	ט - tav
ב - Bet	ש - shin
ג - Gimmel	ר - reish
ד - Dalet	ק - kuf
ה - Hei	צ - tzadik
ו - Vav	פ - pe or fe
ז - Zayin	ץ - ayin
ח - Chet	ס - samech
ט - Tet	נ - nun
י - Yud	מ - mem
כ - Kaf	ל - lamed

נפש (nephesh - soul) is an ATBASH of טוב (tov - good). So, in HaShem's world, the male world of creation, you have tov, good. This intangible male word is given concrete, female, reality in the nephesh, the soul of man. A nephesh, a soul, is the ability to connect, as we have seen before. That nephesh which connects with HaShem is

tov, is good. That soul which burns and makes the connection, is tov, is good. This נר, ner, this flame, this nephesh ruach, when it becomes lit up, it becomes tov, good. Where does the flame of connection between us and HaShem burn? It burns in the Bet HaMikdash, HaMakom, The Place of connection. Thus, our nephesh connects with HaShem in The Place of Daat, the place of connection. That is what the menorah signifies! This menorah connection is a permanent connection in that the western lamp of the menorah miraculously burned continuously, as the Talmud details:

***Shabbath 22b** Said Rab: That was the western branch [of the candelabrum] in which the same quantity of oil was poured as into the rest, and yet he kindled [the others] from it and ended therewith.*

Aleph is the most male of the letters. It is the most potent letter of creation. It is so high that it is silent, it has not yet condensed into the world. Aleph, in Hebrew, means to teach, to raise to a higher spiritual level. Elef means 1000, the highest letter of the number system. Aluf is the highest rank. All of the aleph words are words of elevation. Aleph is two yuds with a vav, which is equal to  $10 + 10 + 6 = 26 =$  yud (10) hay (5) vav (6) hay (5), the tetragrammaton, the name of HaShem. An aleph is the ultimate letter of connection. A yud ' coming down from the higher world, a yud ' going up from the lower world, and a vav I, a hook, connecting them. These three pieces form a connection, as we have spoken about earlier. Aleph also has a Gematria of one, it is a unity, a total unity. When HaShem came down on har Sinai, His first word was *anoki*, I am, which begins with an aleph.

The Bet, the number two, means fragmentation. That is why creation begins with a Bet (bara – “created”). Then the letters break down into more detail.

The female letters start with detail and builds to unity, just the opposite of the male letters. The female brings reality into the world. She catches the male spark and produces real fruit in the world. Male and female are always opposites. The female always starts with detail and works towards totality. The male always starts with totality and works down to detail. Architect's plans, for example, are very much a male *thing*, because they start with the totality of the building and lead to the detail of where each brick will go. The female, on the other hand, starts with the bricks and works towards the building. This explains why women are always so concerned with the detail and have very little interest in the *big picture*. Male and female are always opposites, but you knew that. ☺

We build a physical building, by starting with a brick. Bringing to physical reality is the female side. Conceiving the building is the male side. The four letters at the middle of the aleph bet, the yud ' , kaf כ, lamed ל, and mem מ, are the letters where male and female come together. A כלימ (kaf lamed yud mem) kalim, is the Hebrew word for tools. Tools are the connection between plans and the building.

When Yaakov Avinu had his vision of a ladder going up to heaven and angels ascending and descending, he had that vision at Bet El (the House of G-d), the Beit HaMikdash (The House of the Holy One), the Temple.

***Beresheet (Genesis) 28:11** And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put [them for] his pillows, and lay down in that place to sleep.*

Then he said something very strange:

***Beresheet (Genesis) 28:17** And he was afraid, and said, How awesome [is] this place! this [is] none other but the house of G-d, and this [is] the gate of heaven.*



The Hebrew word for "awesome", נורא nora, can be rearranged to spell ארון aron, The ark of the covenant. The Sages therefore understand that the place where Yaakov Avinu slept, was the place of connection, the place where the ark of the covenant would be placed!

When Yaakov Avinu picked up the stones from under his head and returned them in the morning, he found a stone that had a jar of oil in it, and he used it to pour on the top stone (of the monument he built). When it refilled itself, Yaakov knew it was set aside for HaShem. He said, "It's not right to leave this here..."<sup>20</sup> This was the jar he returned for, in Beresheet (Genesis) 32:23. This jar is why he wrestled with an angel! (This happened at the beginning of an exile that would last thirty-six years, the number of candles we light over the eight days of Chanukah.)

Hmmmm. Sounds familiar, doesn't it? Oil that replenishes itself. In fact, the above Midrash continues by telling us that this same oil lasted throughout the generations, and was even used to anoint the Mishkan in Moshe's day, hundreds of years later, and it never lost a drop, but constantly replenished itself. (twelve logs of oil, one for each of the twelve rocks he slept on)! By the way, this jar of oil also explains another mystery:

**Beresheet (Genesis) 32:22-24** *And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.*

These verses refer to Yaakov's return to Canaan in advance his confrontation with Esau. On his way back from Padan Aram and all his years with his uncle Lavan, he had to cross the Yavok (Jabbok) river. Person by person, piece by piece, Yaakov moved each from one side of the river to the other. However, nightfall caught him on the "wrong" side of the river, where he fought with the "stranger" whom the Midrash identifies as Esau's angel. What had caused him to be there at that time? The Talmud tells us:

**Chullin 91a** *And Jacob was left alone.*<sup>21</sup> *Said R. Eleazar: He remained behind for the sake of some small jars.*<sup>22</sup> *Hence [it is learnt] that to the righteous their money is dearer than their body; and why is this? Because they do not stretch out their hands to robbery.*

The Midrash tells us his reward for going back for those "small jars":

**Midrash Tzeida Laderech** *HaShem said to Yaakov, "For endangering yourself for a small container, I Myself will repay your children with a small container to the Chashmonaim."*<sup>23</sup>

What made Yaakov so conscientious that, after a full day of traveling and moving, he went back for those little containers. The truth is, the jars Yaakov returned for was no ordinary jars, nor were they empty. These jars contained the oil from Bet El!<sup>24</sup>

We are the נר, the ner, the nephesh ruach, the flame. Our job is to kindle that flame and put it into the window so that it can be seen:

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<sup>20</sup> Yalkut Reuveni, VaYishlach

<sup>21</sup> Genesis 32: 25

<sup>22</sup> He had already taken across that which he had (ibid. 24), but he must have returned for some small jars.

<sup>23</sup> The Chashmonaim were the Maccabees, the heroes of the Chanukah story.

<sup>24</sup> The House of G-d

**Matityahu 5:14-16** *Ye are the light (flame) of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

The miracle must be shown, it must be made public. We make the connection between this world and the higher world. We are responsible for lighting the flame, HaShem will keep it going. We must do our part. We must kindle that one small flame.

**Tehillim (Psalms) 119:105 NUN.** *Thy word is a lamp (ner - נֶר) unto my feet, and a light (ohr - אוֹר) unto my path.*

### Ashlamatah: Yeshayahu (Issaiah) 63:8-16 + 65:9

RASHI	TARGUM
1. Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."	1. He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold, I am revealed - just as I spoke - in virtue, there is great force before Me to save.
2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press?	2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press?
3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled."	3. "Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their strong ones before Me, and I will annihilate all their wise ones."
4. For a day of vengeance was in My heart, <b>and the year of My redemption has arrived.</b>	4. For the day of vengeance is before Me, <b>and the year of My peoples salvation has come.</b>
5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me.	5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My strong arm, and by the M.emra of My pleasure I helped them.
6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." {S}	6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed."
7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts.	7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits.
8. And He said, "They are but My people, <b>children</b> who will not deal falsely." And He became their Savior.	8. For he said, Surely they are My people, <b>sons</b> who will not deal falsely; and His Memra became their Saviour.
9. In all their trouble, He did not trouble [them], <b>and the angel of His presence saved them;</b> with His love	9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict

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and with His pity He redeemed them, and He bore them, and He carried them all the days of old.	them, <b>an angel sent from Him saved them</b> ; in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.
10. But they rebelled and grieved His Holy Spirit, and He was turned to be their enemy; He fought with them.	10. But they rebelled and incited to anger against the Memra of His holy prophets; therefore His Memra was turned to be an enemy, and He Himself battled against them.
11. And His people remembered the days of old, [the days of] Moses; where is he who drew them up from the sea, [like] a shepherd His flock; where is he who placed within them His Holy Spirit?	11. Then he had pity for the glory of His name, for the sake of the remembrance of His benefits which were from of old, the prodigies which He did by the hands of Moses for His people that they might not say, Where is He who brought them up out of the sea, where is He who led them in the wilderness as the shepherd his flock? Where is He who made the Memra of His holy prophets dwell among them
12. He led at Moses' right the arm of His glory, splitting the water before them to make for Himself an everlasting name.	12. who led with his glorious arm at the right hand of Moses, who divided the waters of the reed sea from before them to make for Himself an everlasting name,
13. He led them in the depths like a horse in the desert; they did not stumble.	13. who led them through the depths? Like the horse which in the desert does not stumble, so even they did not stumble.
14. As animals spread out in a valley, the spirit of the Lord guided them, so You guided Your people to make You a glorious name.	14. Like cattle which are led in the plain, the Memra of the LORD led them. So You led Your people, to make for Yourself a glorious name.
15. Look from heaven and see, the dwelling of Your holiness and Your glory; where are Your zeal and Your mighty deeds? The yearning of Your heart and Your mercy are restrained to me.	15. Look down from the heavens and be revealed from Your holy and glorious dwelling. Where are Your retribution and Your might? The multitude of Your benefits and the abundance of Your compassion upon us are hardened.
16. For You are our father, for Abraham did not know us, neither did Israel recognize us; You, O Lord, are our father; our redeemer of old is your name.	16. For You are He whose mercies upon us are more than a father's upon sons, for Abraham did not take us up from Egypt and Israel did not do wonders for us in the wilderness; You, O LORD, are He whose mercies upon us are more than a fathers upon sons, our Redeemer from of old is Your name.
17. Why do You lead us astray O Lord, from Your ways, You harden our heart from Your fear? Return for the sake of Your servants, the tribes of Your heritage.	17. O LORD, why will You despise us, to err from ways which are correct before You as the Gentiles who have no portion in the teaching of Your law? Let not our heart be turned from Your fear; return Your Shekhinah to Your people for the sake of Your servants, the righteous/ generous, to whom You swore by Your Memra to make among them the tribes of Your heritage.
18. For [but] a short time Your holy people inherited; Your adversaries trampled Your sanctuary.	18. For a little while Your holy people possessed Your sanctuary; our enemies have trodden it down.
19. We were [like those] over whom You never ruled, over whom Your name was not called; had You rent the	19. Behold, we are Your people who are from of old. You did not give Your law to the Gentiles, Your name is

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heavens, had You descended, mountains would have dripped from before You.	not called upon them. Not for them did You incline the heavens and reveal Yourself; before You the mountains shook.
1. As fire burns materials that melt, fire causes water to bubble, to make Your name known to Your adversaries; nations would quake from before You.	1. When You sent Your wrath in fire the sea melted and fire licked the waters, to make Your name known to the adversaries of Your people; before You the Gentiles trembled!
2. When You performed awesome deeds for which we did not hope; [when] You descended, mountains dripped from before You. <b>{S}</b>	2. When You did wonders which we looked not for, You were revealed; the mountains shook before You.
3. And whereof no one had ever heard, had ever perceived by ear, no eye had ever seen a god besides You perform for him who hoped for him.	3. From of old ear has not heard [such] a mighty sound or listened to [such] shaking speech, no eye has seen what Your people have seen: the Shekhinah of Your glory, O LORD. For there is none besides You, who are about to work for Your people, the righteous/generous, who hope for Your deliverance.
4. You smote him who rejoiced and worked righteousness, those who mentioned You in Your ways; behold, when You became wroth for we had sinned; through them, of old, we would be saved.	4. The deeds of our righteous/generous fathers are summoned before You, who rejoiced to perform Your pleasure in truth and in innocence, they were remembering Your fear in the way of Your goodness and mercy. Behold in every time there was anger from You upon us because we sinned, by them, by the deeds of our righteous/ generous fathers who were from of old, we were saved.
5. And we all have become like one unclean, and like a discarded garment are all our righteous deeds, and we all have withered like a leaf, and our iniquities carry us away like the wind.	5. We have all become like one who is unclean, and all our virtues are like a despised garment. We all fade like a leaf fades, and before our sins, like the wind, we are taken away.
6. And no one calls in Your name, arouses himself to cling to You, when You hid Your countenance from us, and You caused us to wander through our iniquities.	6. There is no one who prays in Your name, that is pleased to take hold of Your fear; for You have taken up the face of Your Shekhinah from us, and handed us over into the hand of our sins.
7. And now, O Lord, You are our father; we are the clay, and You are our potter, and all of us are Your handiwork.	7. Yet, O LORD, whose mercies upon us are more than a father s upon sons, we are the clay and you are our creator; we are all the work of your might.
8. Be not wroth, O Lord, so very greatly, and remember not iniquity forever; please look, all of us are Your people.	8. Let there not be anger before You, O LORD, against us exceedingly, and remember not sins forever. Behold, it is disclosed before You, we are all Your people.
9. Your holy cities have become a desert; Zion has become a desert, Jerusalem a desolation.	9. Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem is desolate.
10. Our sanctuary and our glory, wherein our forefathers praised You is burnt with fire, and all our coveted places have become a waste.	10. Our holy and beautiful house, the place where our fathers served before You, has been burned by fire, and our every valuable has become a ruin.
11. Concerning these will You restrain Yourself; will You remain silent and afflict us so very greatly? <b>{P}</b>	11. Will You be hard against these things, O LORD? You have given respite to the wicked, even those who subjugate us sorely.

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1. I allowed Myself to be sought by those who did not ask; I allowed Myself to be found by those who did not seek Me, I said, "Here I am; here I am!" to a nation not called by My name.	1. 1 was asked of by My Memra by those who did not [truly] ask before Me; 1 sought teaching of my Law from those who did not seek My fear. 1 said, "Here am I," asked of continually all the day, to a people who did not pray in My name.
2. I spread out My hands all day to a contrary people, who go in a way that is not good, after their thoughts.	2. 1 sent My prophets all the day to the rebellious people, who walk in a way that is not correct, following their own conceptions;
3. The people who vex Me to My face continually; those who sacrifice in gardens and burn incense on the bricks.	3. a people who incite to anger against My Memra before Me continually, sacrificing in your gardens of the idols and offering up spices upon bricks;
4. They sit among the graves, and with corpses they lodge; those who eat swine flesh, and broth of abominations is in their vessels.	4. who sit in the houses they build from the dust of tombs, and reside with the corpses of the sons of men; who eat swine's flesh, and abominable broth is in their vessels;
5. Those who say, "Keep to yourself, do not come near me for I am holier than you"; these are smoke in My nostrils, a burning fire all day long.	5. who say, "Get behind, do not come near me, for 1 am more clean than you." These, their anger is as smoke before Me, their retribution is in Gehenna where the fire burns all the day.
6. Behold it is inscribed before Me; I will not remain silent until I have recompensed, and I will recompense onto their bosom.	6. Behold, it is written before Me: "I will not give them respite while they live, but theirs is the retribution of their sins; I will hand over their bodies to the second death.
7. "Your iniquities and the iniquities of your fathers together," said the Lord, "that they burnt incense on the mountains, and on the hills they blasphemed Me, and I will mete out the recompense for their deed first into their bosom." {S}	7. Your sins and the sins of your fathers are disclosed before Me together, says the LORD; because they offered up spices upon the mountains and reviled before Me upon the hills, I will give the reward of their deeds at the first into their bosom."
8. So said the Lord, "As when wine is found in the cluster, and one shall say, "Destroy it not, for a blessing is in it"; so will I do for the sake of My servants, not to destroy everything.	8. Thus says the LORD: "As Noah who was found innocent in the generation of the flood, and I promised not to destroy him in order to establish the world from him, so I will do for My servants', the righteous/generous sake, in order not to destroy all.
9. And I will extract seed from Jacob and from Judah, the heir of My mountains, and My elect shall inherit it, and My servants shall dwell there.	9. I brought forth from Jacob a seed, and from Judah an inheritor of My mountains; My chosen shall possess it, and my servants, the righteous/ generous, will dwell there.
10. And the Sharon shall become a sheepfold and the Valley of Achor a place for cattle to lie, for My people who sought Me.	10. Sharon will become a dwelling place for flocks of sheep and the plain of Achor for herds of cattle to lie down, for My people who have sought My fear.
11. You, who forsake the Lord, who forget My holy mount, who set a table for Gad and who fill mingled wine for a number.	11. But you, house of Israel, have forsaken the service of the LORD, you have forgotten the service of My holy mountain, who set tables for idols and mix bowls for their gods.
12. And I will count you out to the sword, and all of you shall kneel to the slaughter, since I called and you did	12. I will hand you over to the sword, and all of you will be handed over to the slaughter; because, when I sent

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not reply, I spoke and you did not hearken, and you did what was evil in My eyes, and what I did not desire, you chose. {P}	My prophets, you did not repent, when they prophesied, you did not attend, but you did what was evil before Me, and took pleasure in what I did not wish."

## Rashi's Commentary on Isaiah 63:8-16 + 65:9

### Chapter 63

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said that He is destined to wreak vengeance upon Edom, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), "For My sword has become sated in the heaven." And afterward, (ibid.) "it shall descend upon Edom," and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shekhinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) "His voice is like the voice of many waters." The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** Israel says, "Who is this, etc.?" And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of קְדֻמָּוִן, soiling.

**from Bozrah** Our Rabbis said (see Makkoth 12a): "The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally." There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), "And Jobab the son of Zerah from Bozrah reigned in his stead," and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): "Upon Keriath and upon Bozrah."

**this one who was stately in His attire**, צָעָה, and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, 'It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.' And they say, 'Why is your clothing red? Why are your garments red?'

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled** Heb. נִצְחָוִן, Their blood, which is the strength and victory (נִצְחָוִן) of a man.

**I soiled** Heb. אֶגְאָלְתִּי. Comp. (Lam. 4:14) "They were defiled (נִגְאָלוּ) with blood."

**5 And I looked**, and there was no one helping Israel. and I was astounded An expression of keeping silent, and I have already explained it above (57:16): "And He was astounded for there was no intercessor."

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K'li Paz]), for I

was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. נֶאֱבֹס. An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) "wallowing (מִתְבֹּסֵס) in your blood." Comp. also (Jer. 12:10): "They trod (בָּסְסוּ) My field." their power Heb. נִצְחָהּ, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.**

**9 In all their trouble** that He would bring upon them.

**He did not trouble [them]** He did not trouble them according to their deeds, that they deserved to suffer, **for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.**

**10 But they rebelled** Heb. מָרוּ. They angered. Comp. (Deut. 9:7) "You were rebellious (מִמָּרִים)." ."

**11 And His people remembered the days of old**, [the days of] Moses The prophet laments and says in an expression of supplication, Today in exile, His people remembers the days of old, the days of Moses, and in its trouble, it says, Where is Moses our shepherd, who drew us up from the Reed Sea?

**[like] a shepherd his flock** Compared to a shepherd who brings up his flock. Where is he who placed within Israel the Holy Spirit of the Holy One, blessed be He, and taught us statutes and ordinances?

**12 He led at Moses' right** the arm of His glory The Holy One, blessed be He, led at Moses' right the arm of His might. Every time he required the aid of the Holy One, blessed be He, His arm was ready at his right.

**13 like a horse in the desert** which does not stumble since it is smooth land, so they did not stumble in the deep.

**14 As animals that spread in the valley**, and a valley is a smooth land, where there is no obstacle, campagne in French, open country.

**spread out** Heb. תָּרַד, spread out. Comp. (supra 45:1) "to flatten (לָרַד) nations before him." So did the spirit of the Lord guide them to the deep and make therein a paved road.

**so You guided Your people** So was everything as we said; You guided Your people.

**15 where are Your zeal** Your early zeal.

**the yearning of Your heart** [Lit. the stirring of Your innards,] that were wont to stir concerning us, like the matter that was stated (Jer. 31:19), "Therefore, My heart yearns for him." And the stirring of your first mercies toward us have been restrained now. They have been restrained from stirring over us as from then.

**are restrained** Heb. הִתְאַפְּקוּ. Comp. (Gen. 43:31) "And he restrained himself and said, Put down food." He

restrained himself, and they did not recognize that his mercies were stirred toward his brother.

**16 For You are our father** and it is incumbent upon You to look and see our troubles.

**for Abraham did not know us** in the trouble of Egypt.

**neither did Israel recognize us** in the desert, for they had already passed away from the world.

**but You, O Lord, are our father** In all of them, You became our father. And our Rabbis expounded this as they expounded in Tractate Shabbath (89b).

**17 Why do You lead us astray** Since You have the power to remove the evil inclination, as it is said (Jer. 18:6): "Like clay in the potter's hand." Scripture states elsewhere (Ezekiel 36:26): "And I will remove the heart of stone, etc."

**You harden** Heb. תקשיה, an expression of hardening the heart.

**18 For [but] a short time**, Your holy people inherited They had their greatness and their inheritance for a short time.

**trampled** [The term תבוסו denotes] trampled underfoot.

**19 We were now like a people** whom You did not choose ever to rule over them, and it is as though Your name was not called upon them.

**had You rent the heavens** and descended to save us now as You descended to save us from the hand of the Egyptians, then, mountains would drip from before You with fear and quaking.

## Chapter 64

**1 As fire burns** something that melts because of it, and as fire causes water to bubble; when you put a coal or glowing metal into water, the water bubbles. All this You did in Egypt, as it is written (Ex. 9:24): "And there was hail, and fire burning in the midst of the hail." Jonathan, however, renders: "As fire burned materials that melt," in reference to Elijah on Mount Carmel, concerning whom it is stated (I Kings 18:38): "and the water which was in the trench, it licked up."

**to make Your name known to Your adversaries** like the matter that is stated concerning that plague (Ex. 9:16): "But, because of this I preserved You, [in order to show you My strength, and in order to tell of My name throughout the entire land.]" Had You done this now, then nations would quake from before You.

**2 When You performed** against the Egyptians and against all the adversaries awesome deeds, that we did not hope You would perform all those awesome deeds, for we were unworthy of them.

**You descended to Mount Sinai**, then mountains dripped from before You. In this manner, Dunash son of Labrat explained it.

**3 And whereof no one had ever heard** like those awesome deeds performed for one of all the nations before that, and no eye had ever seen another god besides You, that the god would do for him who hoped for him what You did for him who hoped for You. I heard this from Rabbi Jose, and it pleased me. ([Manuscripts yield:])



**And whereof no one had ever heard** like those awesome deeds performed for one of all the nations before that, neither had an eye seen God, besides your eyes, what He would do for one who hoped for Him. Another explanation is:

**No eye had seen that a god besides You** should perform miracles for him who hoped for him, as You do for those who hope for You. From Rabbi Joseph I heard this. Our Rabbis, however, who stated (Ber. 34a): "None of the prophets prophesied except regarding the Messianic era, but the World to Come, 'no eye saw etc.," expounded its meaning in the following manner: No prophet's eye saw what the Holy One, blessed be He, will do for him who hopes for Him except Your eyes, You, O God.

**4 You smote him who rejoiced and worked righteousness** Heb. פָּגַעְתָּ. Comp. (I Kings 2:34) "and he fell (וַיִּפֹּגַע) upon him and slew him." You removed from us and slew the righteous, who would rejoice to work righteousness, and with the ways of Your mercies, they would mention You in their prayer.

**behold,...You** When You became wroth with us for all that we would sin.

**through them of old we were saved;** with their prayer. [Rashi according to Parshandatha; Printed editions are erroneous.]

**we would be saved** A present tense [i.e., a continual procedure.]

**5 And we all have become like one unclean** since the righteous have departed from us.

**and like a discarded garment** Heb. עֲדִים. [Jonathan renders:] and like a discarded garment, like a rejected garment, which all say, 'Remove.' עֲדִים is the Aramaic translation of removal.

**and we...have withered like a leaf** Heb. וַיִּבְכַּל, and we have withered like a leaf; fletrire in French.

**and our iniquities carry us away** like the wind [Jonathan renders:] And with our sins we were carried away like the wind.

**6 arouses himself** Like 'overpowers his temptation.'

**and You caused us to wander** Heb. וַתְּמוּגְנוּ, You caused us to wander.

**11 will You remain silent and afflict us** Will You remain silent concerning what is done to us? Until here is the prophet's prayer. Its beginning is (supra 63:7) "The kind acts of the Lord I will mention."

## Chapter 65

**1 I allowed Myself to be sought by those who did not ask** The Holy One, blessed be He, replies to him, It is impossible not to avenge Myself on them, for I allowed Myself to be sought by them by reproving them through My prophets, but they did not ask.

**I said, "Here I am; here I am!" Return to Me,** and I am ready to accept you.

**to a nation not called by My name** That did not wish to be called by My name.

**2 I spread out My hands** in order to accept them with repentance.

**contrary** Heb. סוּרָר, turning away from the road.

**3 those who sacrifice in gardens** They erect idols in their gardens, and there they burn incense on the bricks.

**4 They sit among the graves** so that a spirit of defilement of demons should rest upon them.

**and with corpses** Heb. וּבְנִצּוּרִים. They are the bodies of the dead, who are as placed in a siege (מְצוּר) , unable to get out.

**and broth of abominations** Heb. מְרֵק, despicable broth. Comp. (Jud. 6:20) "And the broth (הַמְרֵק) pour out."

**5 Those who say to the righteous,** קִרְבֵּנִי אֵלַי, "Keep to yourself and do not come near me."

**for I am holier than you** Heb. כִּי קֹדֶשׁ טָהוּר. For I am holier and purer than you. In this manner Jonathan renders.

**these abominations that they committed** are as smoke, wrath in My nostrils.

**6 Behold it is inscribed** Their sin is inscribed before Me, and their sentence has already been decreed and sealed.

**7 Your iniquities** Yours and your forefathers' together I will recompense you.

**8 As when wine is found in the cluster** Jonathan renders: As Noah was found innocent in the generation of the Flood.

**the wine** This is Noah, who was sweet.

**in the cluster** Heb. בְּאֶשְׁכּוֹל. In the bereft (הַמְשֻׁכָּל) generation. This may also be interpreted according to its apparent meaning.

**for the sake of My servants** For the sake of every righteous man found among them.

**10 the Sharon** The name of a region in the land of Israel.

**and the Valley of Achor** As its apparent meaning.

**11 who forsake the Lord** The wicked of Israel who adopted paganism and died in their wickedness.

**who set a table for Gad** The name of a pagan deity on the name of the zodiac, and in the language of the mishnah, (Shabbath 67b) "May my fate be lucky (גַּד) (גַּדִּי) and not fatigued."

**for a number** Heb. לְמִנֵּי. According to the number of the computation of the priests, they would fill basins of mingled wine.

**mingled wine** Heb. מְמֻסָּד, wine mingled with water as was customary. Comp. (Prov. 23:30) "To search for mingled wine (מְמֻסָּד)." Also (ibid. 9:2), "She mingled (מְמֻסָּדָה) her wine." Some interpret לְמִנֵּי, to the pagan deities that you appointed (מְנִיתֶם) over yourselves, but וּמְנִיתֵי אֱתֶכֶם, which is not punctuated with a 'dagesh,' indicates that it is an expression of counting.

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## In The School of the Prophets

### Isaiah 63:8-16 + 65:9

By: Hakham Dr. Yosef ben Haggai

As usual, our Prophetic Lesson for this Sabbath in the Hebrew text extends along two Petuchot (Closed Paragraphs) – the first starting in Isaiah 61:10 and concluding at Isaiah 64:11 (with section breaks at 62:9 and 12; 63:6; and 64:2), and the next Petucha (Closed Paragraph) starts in Isaiah 65:1 until verse 12 (with a section brake at 65:7). However, our Sages full of compassion for the congregation stipulated that for public reading from the Teba (pulpit) we only read from the Prophets ten verses (Isaiah 63:8-16 + 65:12). This of course, does not limit the preacher to refer or use in the course of his homily (sermon) from Isaiah 61:10 through to 65:12.

This also brings the point that Archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for the systematic division of the Bible into chapters and verses in the early 13<sup>th</sup> century (for the so called Old Testament) and Robert Estienne in 16<sup>th</sup> century (for the so called New Testament). Both the Hebrew Scriptures and the earliest manuscripts of the Nazarean Codicil did not have verse divisions, and the only divisions they have is that of Closed Paragraphs (Heb. Petuchot) and Sections (Heb. Setumot) within those paragraphs.<sup>25</sup>

Again, since the first Petucha (Paragraph) is rather long we have limited ourselves only to comment from Isaiah 63:1- 65:12, otherwise this commentary would be too long and tiresome. I think that in this respect I learned from my mentors well.

The verbal tally between our Torah Seder and Ashlamatah (Prophetic Lesson) is as follows:

#### Debarim (Deuteronomy) 14:1

**בְּנִים אַתֶּם, לַיהוָה אֱלֹהֵיכֶם: לֹא תִתְגַּדְדוּ, וְלֹא-תְשִׂימוּ קַרְחָה בֵּין עֵינֵיכֶם--לְמֵת.**

You are **children of** the LORD your God: you will not cut yourselves, nor make any baldness between your eyes for the dead.

#### Isaiah 63:8

**וַיֹּאמֶר אֲדָם-עַמִּי הַמָּה, בְּנִים לֹא יִשְׁקְרוּ; וַיְהִי לָהֶם, לְמוֹשִׁיעַ**

“For He said: 'Surely, they are My people, **children** that will not deal falsely'; so He was their Savior.”

The term “**children**” (Heb. Banim), does not only refer to young human beings but also it refers to “**progeny**” irrespective of age, as in this instance. Ha-Shem speaks to the Jewish people and their proselytes and says – “You are My progeny.” This raises a very important question: Are not all human beings “progeny” of the LORD our God? To answer this question, we need to realize that the above texts were written in Biblical Hebrew, and as such, when translated to English they loose much of their original meaning.

We can with some difficulty still see the shadow of the meaning of these verses in Hebrew. Notice that the first clauses in both verses are in the present continuous tense – an eternal present. Since G-d is Eternal then His

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<sup>25</sup> Cf. [http://en.wikipedia.org/wiki/Chapters\\_and\\_verses\\_of\\_the\\_Bible](http://en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible)

progeny will enjoy eternal life. However, if His progeny rebels and/or apostatize then that progeny is only temporal. Accordingly Isaiah 63:8 says **that the progeny of HaShem – i.e. those human beings that love and serve Him with all their heart, soul, and possessions, as well as doing their very best to observe and keep His commandments and cleave unto Him (i.e. His Hakhamim (Rabbis) on earth), to these, and only to these is “G-d their Savior.”**

Note that our verbal tally equates “**the children of the Eternal One**” with “**My People (Israel)**”; and with “**children who will not deal falsely**”; and with “**God is their Savior.**” That is, those who do not know G-d – i.e. those who do not have a permanent and regular connection to/with Him, and those who are not part of the Jewish people observing and guarding His commandments, whether by birth or adoption cannot have G-d, most blessed be He, as their Savior.

And since “G-d is their Savior,” it follows that they are continuously **released** from “the law of sin and death” (propensity to habitually commit sin which leads to spiritual death). And as it is written in Debarim (Deuteronomy) 15:1 – “**At the end of seven years you will make a release**”; and as Hakham Shaul states (in Romans 8:35-39):

“<sup>35</sup>Who will separate us from the love of G-d in Messiah King Yeshua [and from God’s Torah/Law]? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword do it? <sup>36</sup>As it is written (Psalm 44:23): ‘No, but for Your sake are we killed all the day; we are accounted as sheep for the slaughter.’ <sup>37</sup>No, in all these things we are more than conquerors through Him (i.e. G-d) that loves us. <sup>38</sup>For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,<sup>26</sup> nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Messiah King Yeshua our Master [and in G-d’s Torah/Law].”

And as the Psalmist, Messiah King David most elegantly puts it this week:

**Psalm 119:113. I hate those who think vain thoughts, but I have loved [or, I continuously love] Your Torah/Law.**

**Psalm 119:114.** You are my hiding place and my shield; I have waited long for Your Word.

**Psalm 119:115.** Turn from me, evildoers; and I will keep the commandments of my God.

And this is the remarkable noted difference between those that genuinely love G-d, His Law, and their fellow Jewish people versus those that despise G-d, His Law, and His people the Jews, Whilst the former do whatever possible to release their fellowmen from bondage (slavery) to sin and death, negativity, vain thoughts, mediocrity, rudeness, stinginess, dealing falsely, and injustice; the later bind (enslave) their fellowmen to all of these evils. Consequently, despite our many faults, how pleasant, how beautiful, invigorating and refreshing it is to dwell with the brethren – “**for there** (i.e. where the brethren dwell together and in unity) the LORD commands the blessing, even eternal life!”<sup>27</sup>

Now, Isaiah 63:8 is not a verse that stands alone, but its contents continue in the next verse, so that we read:

Rashi	Targum
8. And He said, "They are but My people, children who will not deal falsely." <b>And He became their Savior.</b>	8. For he said, Surely they are My people, sons who will not deal falsely; <b>and His Memra became their Savior.</b>
9. In all their trouble, He did not trouble [them], <b>and the angel of His presence saved them</b> ; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.	9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, <b>an angel sent from Him saved them</b> ; in His love and in His pity upon them He delivered them; He lifted

<sup>26</sup> Cf Romans 8:2 – “For the law of the Spirit of life (i.e. the Jewish Oral Torah) in Yeshua King Messiah has made me free from the law of sin and death (i.e. propensity to habitually commit sin which leads to spiritual death).”

<sup>27</sup> Cf. Psalm 133:1ff.

them up and carried them all the days of old.

Note that in verse 8, “G-d becomes our Saviour,” and then in v.9 it is stated that “the angel of His presence saves us.” How can this be reconciled? Rashi, therefore comments on v.9 –

**“He did not trouble [them] He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.”**

From this, we learn the principle of agency – i.e. that the agent is as the one who sent him. If for example, you do something good to anyone or to the world at large as an agent of G-d, most blessed be He, it is accounted as G-d doing it, and not you. Thus, most certainly Messiah King Yeshua does bring salvation and release, **but he is only a faithful agent of G-d**, therefore we like David profess: “G-d has become our Saviour!” This, in no way means that Messiah King Yeshua is a god, no! G-d forbid! He is simply **an agent of G-d** like all of our Sages and heavenly ministers.

This, again we find in our Pericope of Mark for this week, where we find Pilate as an agent of Rome releasing a murderer and condemning to death a Tsadiq (righteous/generous man) and the King of Israel. This is Gentile Justice, and therefore the command that we do not recourse among the brethren to Gentile courts of justice in order to solve legal problems amongst us. And so Hakham Shaul teaches:

**1Co 6:5** I say this to your shame. So is there not any wise man (Hebrew: Hakham/Rabbi) among you who is able to render a judgment between his brothers?

**1Co 6:6** But brother goes to court with brother, and this before unbelievers [unfaithful men to the Torah]!

And this is in accordance with Rashi’s commentary on Exodus 21:1 where he states:

**before them But not before gentiles.** Even if you know that they [gentiles] judge a certain law similarly to the laws of Israel, do not bring it to their courts, **for one who brings Jewish lawsuits before gentiles profanes the [Divine] Name and honors the name of idols to praise them (other editions: to give them importance)**, as it is said: “For not like our Rock [God] is their rock, but [yet] our enemies judge [us]” (Deut. 32:31). **When [we let] our enemies judge [us], this is testimony to [our] esteem of their deity.** [From Tanchuma 3]

Thus, the Hakham/Rabbi that renders judgments based on the Commandments of G-d, among the congregation of the people of G-d act as “saviours”<sup>28</sup> since **they render this service on behalf of G-d as agents of G-d**, most blessed be He, to the end that “G-d becomes our Saviour!”

## Special Ashlamatah: I Sam. 20:18,42

Rashi	Targum
18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.	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, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and	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

<sup>28</sup> Cf. Obadiah 1:21 – “And saviors will come up on mount Zion to judge the mount of Esau; and the kingdom (i.e. government) will be the LORD’S.

Rashi	Targum
between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.	and you, and between my sons and your sons forever.” And he rose up and went. And Jonathan went into the city.

**Verbal Connections**  
By H.Em. Rabbi Dr. Hillel ben David &  
HH Giberet Dr. Elisheba bat Sarah

**Debarim (Deuteronomy) 14:1 – 15:6**  
**Tehillim (Psalms) 119:97-120**  
**Yeshayahu (Isaiah) 63:8-16 + 65:9**  
**Mk 14:43-52, Lk 22:47-53, Jam. 2:14-17**

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

LORD - יהוה, Strong's number 03068.

God - אלהים, Strong's number 0430.

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

Children - בן, Strong's number 01121.

LORD - יהוה, Strong's number 03068.

Make / Put - שום, Strong's number 07760.

**Debarim (Deuteronomy) 14:1** Ye are the **children <01121>** of the **LORD <03068>** your **God <0430>**: ye shall not cut yourselves, nor **make <07760> (8799)** any baldness between your eyes for the dead.

**Tehillim (Psalms) 119:107** I am afflicted very much: quicken me, O **LORD <03068>**, according unto thy word.

**Tehillim (Psalms) 119:115** Depart from me, ye evildoers: for I will keep the commandments of my **God <0430>**.

**Yeshayahu (Isaiah) 63:8** For he said, Surely they are my people, **children <01121>** that will not lie: so he was their Saviour.

**Yeshayahu (Isaiah) 63:11** Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that **put <07760> (8802)** his holy Spirit within him?

**Yeshayahu (Isaiah) 63:14** As a beast goeth down into the valley, the Spirit of the **LORD <03068>** caused him to rest: so didst thou lead thy people, to make thyself a glorious name <08034>.

**Hebrew:**

Hebrew	English	Torah Reading Deut. 14:1 – 15:6	Psalms 119:97-120	Ashlamatah Is 63:8-16 + 65:9
אֵיבִי	enemies		Ps. 119:98	Isa. 63:10
אֱלֹהִים	God	Deut. 14:1 Deut. 14:2 Deut. 14:21	Ps. 119:115	

Hebrew	English	Torah Reading Deut. 14:1 – 15:6	Psalms 119:97-120	Ashlamatah Isa 63:8-16 + 65:9
		Deut. 14:23 Deut. 14:24 Deut. 14:25 Deut. 14:26 Deut. 14:29 Deut. 15:4 Deut. 15:5 Deut. 15:6		
אָרֶץ	land, earth	Deut. 15:4	Ps. 119:119	
בְּהֵמָה	animal, beast	Deut. 14:4 Deut. 14:6		Isa. 63:14
בָּנִים	children, sons	Deut. 14:1		Isa. 63:8
בָּשָׂר	flesh	Deut. 14:8	Ps. 119:120	
דְּבָר	word	Deut. 15:2	Ps. 119:101 Ps. 119:105 Ps. 119:107 Ps. 119:114	
זֶרַע	seed, grain	Deut. 14:22		Isa. 65:9
יְהוָה	LORD	Deut. 14:1 Deut. 14:2 Deut. 14:21 Deut. 14:23 Deut. 14:24 Deut. 14:25 Deut. 14:26 Deut. 14:29 Deut. 15:2 Deut. 15:4 Deut. 15:5 Deut. 15:6	Ps. 119:107 Ps. 119:108	Isa. 63:14 Isa. 63:16
יוֹם	today, day	Deut. 14:23 Deut. 15:5	Ps. 119:97	Isa. 63:9 Isa. 63:11
יָצָא	produces, bring out, bring forth	Deut. 14:22 Deut. 14:28		Isa. 65:9
יִרָא	fear	Deut. 14:23	Ps. 119:120	
יָרַשׁ	possess	Deut. 15:4		Isa. 65:9
יִשַׁע	save, safe		Ps. 119:117	Isa. 63:8 Isa. 63:9
כִּי	so that	Deut. 14:24		Isa. 63:16
לָמַד	learn	Deut. 14:23	Ps. 119:99 Ps. 119:108	
מַיִם	water	Deut. 14:9		Isa. 63:12
מִצְוָה	commandments	Deut. 15:5	Ps. 119:98 Ps. 119:115	
נֶפֶשׁ	heart, life	Deut. 14:26	Ps. 119:109	
נָשָׂא	carry	Deut. 14:24		Isa. 63:9
נָתַן	give, gave, given	Deut. 14:21 Deut. 14:25 Deut. 14:26 Deut. 15:4	Ps. 119:110	
עוֹלָם	forever, ever		Ps. 119:98 Ps. 119:111 Ps. 119:112	Isa. 63:9 Isa. 63:11 Isa. 63:12 Isa. 63:16

Hebrew	English	Torah Reading Deut. 14:1 – 15:6	Psalms 119:97-120	Ashlamatah Isa 63:8-16 + 65:9
עָלָה	chews	Deut. 14:6 Deut. 14:7		Isa. 63:11
עַם	people	Deut. 14:2 Deut. 14:21		Isa. 63:8 Isa. 63:11 Isa. 63:14
עָשָׂה	do, did, done, make, made	Deut. 14:29 Deut. 15:1 Deut. 15:5	Ps. 119:112	Isa. 63:12 Isa. 63:14
פָּנִים	face, before	Deut. 14:2 Deut. 14:23 Deut. 14:26		Isa. 63:9 Isa. 63:12
צֹאן	flocks	Deut. 14:23 Deut. 14:26		Isa. 63:11
שָׁם	shave	Deut. 14:1 Deut. 14:24		Isa. 63:11
שָׁבַע	abide, dwell	Deut. 14:23		Isa. 65:9
שֵׁם	name	Deut. 14:23 Deut. 14:24		Isa. 63:12 Isa. 63:14 Isa. 63:16
שָׁמַר	care, keep	Deut. 15:5	Ps. 119:101 Ps. 119:106	

### Greek:

GREEK	ENGLISH	Torah Reading Deut. 14:1 – 15:6	Psalms 119:97-120	Ashlamatah Isa 63:8-16 + 65:9	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 14:43-52	Tosefta of Luke Lk 22:47-53	Remes/Gemara of Acts/Romans and James Jam. 2:14-17
ἀδελφή	sister						Jas. 2:15
ἀδελφος	brother	Deu 15:2 Deu 15:3					Jas. 2:14 Jas. 2:15
ἀπτομαι	touch	Deu 14:8				Lk. 22:51	
ἀφίημι	cancel	Deu 15:2			Mk. 14:50		
διδασκω	teach		Psa 119:99 Psa 119:108		Mk. 14:49		
δίδωμι	give, gave, given	Deu 14:21 Deu 14:26 Deu 15:4			Mk. 14:44		Jas. 2:16
δούλος	servants			Isa 65:9	Mk. 14:47	Lk. 22:50	
δυναμαι	able	Deu 14:24					Jas. 2:14
εἶδω	look, saw			Isa 63:15		Lk. 22:49	
εἶπω	said			Isa 63:8	Mk. 14:48	Lk. 22:48 Lk. 22:49 Lk. 22:51 Lk. 22:52	Jas. 2:16
ἔργον	works	Deu 14:29					Jas. 2:14 Jas. 2:17
έρχομαι	came, come	Deu 14:16 Deu 14:29					
ήμέρα	today, day	Deut. 14:23 Deut. 15:5	Ps. 119:97	Isa. 63:9 Isa. 63:11	Mk. 14:49	Lk. 22:53	
κύριος	LORD	Deut. 14:1 Deut. 14:2 Deut. 14:21	Ps. 119:107 Ps. 119:108	Isa. 63:14 Isa. 63:16		Lk. 22:49	



		Deut. 14:23 Deut. 14:24 Deut. 14:25 Deut. 14:26 Deut. 14:29 Deut. 15:2 Deut. 15:4 Deut. 15:5 Deut. 15:6					
λαλέω	speak, spoke	Deu 15:6			Mk. 14:43	Lk. 22:47	
λαός	people	Deut. 14:2 Deut. 14:21		Isa. 63:8 Isa. 63:11 Isa. 63:14			
νεκρός	dead	Deu 14:1					Jas. 2:17
πρεσβυτερος	elders		Psa 119:100		Mk. 14:43	Lk. 22:52	
σωζω	deliver		Psa 119:117	Isa 63:9			Jas. 2:14
υιός	son	Deu 14:1				Lk. 22:48	
χειρ	hands	Deu 14:25 Deu 14:29	Ps 119:109		Mk. 14:46	Lk. 22:53	

**NAZAREAN TALMUD**  
SIDRA OF "DEBARIM (DEUT.) "9:1 – 29"

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

SCHOOL OF HAKHAM SHAUL'S  
TOSEFTA LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT  
MORDECHAI (MK)

While he was still speaking, behold, there came a large group, and the one named Yehuda Ish Keriyoth, one of the twelve, leading them. And he approached Yeshua to kiss him. But Yeshua said to him, "Yehudah, are you betraying the Son of Man (a Prophet) with a kiss?" And when those around him saw what was about to happen, they said, "Master, should we strike with the sword?" And a certain one of them struck the servant of the Kohen Gadol and cut off his right ear. But Yeshua answered and said, "Stop! No more of this!" And he touched his ear and healed him. And Yeshua said to the Kohen Gadol (chief priest) and Temple-guards and elders who had come out against him, "Have you come out with daggers (circumcision knife),<sup>29</sup> and clubs, as against a robber? Every day when I was with you in the temple courts, you did not stretch out your hands against me! **But this is your hour and the domain of darkness!**"

And **immediately**, while he was still speaking, Yehuda Ish Keriyoth, one of the twelve, came, and (brought) with him a big group of Temple-guards with daggers (circumcision knives) and clubs, from the Kohen Gadol and the soferim and the elders (of the Tz'dukim). And he (Yehuda Ish Keriyoth) who betrayed him (Yeshua) had given them (the Kohanim) a sign, saying, "Whoever I embrace (show love, to kiss), he is the one. Take him and lead him away safely." And coming, at once drawing near to him (Yeshua), he said, Rabbi, Rabbi! And he fervently embraced him (Yeshua). And they laid their hands on him and seized him. And one of those standing by, drawing a dagger (circumcision knife),<sup>30</sup> struck a servant of the Kohen Gadol, and cut off his ear. And Yeshua said responding<sup>31</sup> to them, "Have you come out with daggers (circumcision knives) and clubs, as if against a robber, to take me?" I was with you daily in the Bet HaMikdash teaching and you did not seize me (then). Nevertheless, the Scriptures must be fulfilled. And all his talmidim left him, and escaped. And one, a certain young man followed him, having thrown fine linen cloth over his pajamas around his body. And the young men of the Temple-guards caught him. And he left the linen cloth and fled from them.<sup>32</sup>

YA'AQOB 2.14-17

<sup>29</sup> We will deal with these phrases in the Remes portion of our commentary below.

<sup>30</sup> We will deal with these phrases in the Remes portion of our commentary below.

<sup>31</sup> Pronounced a guilty sentence against

<sup>32</sup> Taylor argues scribal tampering in verses 51-52. His argument suggests the removal of ἐπὶ γυμνοῦ (51) σινδόνα γυμνός (52) rendering the reading as I have translated. "This suggestion is not only probable in itself, but supported by fact that the normal Greek expression 'over his naked body' is ἐπὶ χρωτὸς or ἐν χρωῶ" Taylor, V. (1955). *The Gospel According to Mark*. New York St Martin's Press: MacMillian & Co LTD. p. 561 If the phrase "naked" is actually a part of the text it would reveal the age of the young man. It would reveal that the young man was not yet "Bar Mitzvah" age. Rabbi Zira defines "naked" as one who is without religious duties to his credit, i.e. below Bar Mitzvah age. Cf. b. Shab. 14a

2.14 What benefit is it, my brethren, if someone claims he is faithfully obedient,<sup>33</sup> but he has no acts of Tsedeqah?<sup>34</sup> Can this type of obedience inherit the Olam HaBa? <sup>15</sup> If a poor brother or sister is without clothing and in need of daily food, <sup>16</sup> and one of you says to them, "Shalom to you, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? <sup>17</sup> Even so your obedience, if it has no proof, is dead, being by itself.

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

Dt 14.1-15.6, Ps 119:97-120, Isa 63.8-16 + 65.9, Mordechai 14:43-52, 1 Luqas 22:47-53, Ya'aqob 2.14-17

### COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

#### INTRODUCTION

Adam represents a special class of humanity. That class is the "first-born of G-d." Adam as the first created human represents the "first-born" and their special relationship to G-d. It is not hard to see that Adam was to conduct himself as the Priest of G-d's word. The task, simplified, of his priesthood is captured in B'reshet 1:28 -

**Beresheet 1:28** And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth."

**Beresheet 2:15** Now the LORD God took the man, and He placed him in the Garden of Eden to work (till) it and to guard it. And the Lord God commanded man, saying, "Of every tree of the garden you may freely eat. <sup>17</sup> But of the Tree of Knowledge of good and evil you shall not eat of it, for on the day that you eat thereof, you shall surely die." (Rashi)

*And, indeed, as are the beginnings of God so likewise are the ends of God; and Moses is a witness to this, where he commands to "separate off the end, and to confess that it is due to God." [Exodus xiii. 2.] The things in the world do also bear witness. How so?<sup>35</sup>*

With his failure to keep these simple commands,<sup>36</sup> Adam's Priesthood changed while the primary mandate remained applicable. His consumption of the fruit of the forbidden tree did not absolve him from his responsibility to "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth," nor that of "tilling the ground."

We will not try to restate all that the Sages have said in their comments with regard to these details. Our point is simply to demonstrate that, according to the Sages, Adam was the first Priest and a "first-born."<sup>37</sup> In this, we have a **precedent**.

**b. Shab 28b** For R. Judah said, The ox which Adam the first [man] sacrificed had one horn in its forehead, for it is said, and it shall please the Lord better than an ox, or a bullock that hath a horn [sic] and hoofs.<sup>38</sup>

*Before the Tabernacle was erected the high places were permitted and the sacrificial service was performed by*

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<sup>33</sup> Faithfully obedient

<sup>34</sup> Works - עֲשָׂוֹת. Acts of Chesed, or Lovingkindness.

<sup>35</sup> Philo. (1993). *The Works of Philo Complete and Unabridged* (New Updated ed.). (C. Yonge, Trans.) Hendrickson Publishers Inc. p. 286

<sup>36</sup> This is not an oversimplification. I have only tried to simplify my comments on these passages due to constraints of space and time.

<sup>37</sup> Midrash Rabbah Numbers IV:8

<sup>38</sup> Ibid. Cf. Ps. LXIX, 32.

*the first-born.*<sup>39</sup>

**m. Meg. 1:11** There is no difference between Shilo and Jerusalem except that in Shilo they eat Lesser Holy Things and second tithe in any place within sight [of the place], while in Jerusalem [they eat the same things only] within the wall. And in both places Most Holy Things are eaten [only] within the area encompassed by the veils. [After] the sanctification of Shilo it was permitted (to set up high places elsewhere), but after the sanctification of Jerusalem it was not permitted [to set up high places elsewhere] [M. Zeb. 14:4–8].<sup>40</sup>

**Precedent:** It was the duty and obligation of the first-born after the fall to offer sacrifices for his family. Can we further prove this thesis?

When Adam died he transmitted them (the laws given to Adam by G-d after the fall) to Seth. Seth transmitted them to Methusaleh. Before Methusaleh died he transmitted them to Noah. Noah arose and offered a sacrifice; as it says: And he took of every clean beast... and offered burnt-offerings on the altar (Gen. VIII, 20). Before Noah died he transmitted them to Shem.<sup>41</sup>

We can see that Adam as a “first-born Priest” set the precedent for all first-born. We can further understand that this precedent was interrupted by a specific event, which must be resolved if the above cited principle of the “end being found in the beginning” is to be accomplished in the first-born. In other words, if the purpose of the “First-Born Priest” is to be accomplished there must be a tikun for any event that interrupts that process.

### SHEM THE EDUCATOR

We must not think that the sole occupation of the “First-born Priest” was that of making sacrificial offerings. Without a doubt, they were qualified in this occupation, as we have already established. Rashi tells us that Shem<sup>42</sup> was Melchizedek. We make this statement only to reiterate that Shem was also a “Priest.”<sup>43</sup>

**Gen 10:21** And unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born. (JPS)

The verse is strange in that we can logically deduce that Shem was the patriarchal ancestor of Eber. If we look at a precedential Mishnah, we can unravel the mystery that the Torah is trying to convey.

**m. Ber. 1:1** ...Rabban Gamaliel says, “Until the rise of dawn.” His [Gamaliel’s] sons [talmidim] returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the Shema.”<sup>44</sup>

We have often cited this Mishnah. Here we can see from this Mishnah that the Hebrew term “son” is also used for talmid. Therefore, we can translate Genesis 10:21 in the following manner.

**Gen 10:21** And unto Shem, the father (Hakham) of all the talmidim of [the Yeshiva of] Eber, the elder brother of Japheth, he (Shem) also produced talmidim.<sup>45</sup>

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<sup>39</sup> Midrash Rabbah Numbers IV:8

<sup>40</sup> Neusner, J. (1988). *The Mishnah : A new translation* (318). New Haven, CT: Yale University Press.

<sup>41</sup> Midrash Rabbah Numbers IV:8

<sup>42</sup> We are perfectly aware that there is some rabbinic debate over Shem’s order of birth. Likewise, we are aware that the book of Genesis tells us that Japheth was “older” than Shem was. Cf. Gen. 10:21 However, the Hebrew word זָרָא that is translated “elder” need not be translated as “elder.” It might be translated “bigger.” Likewise, Rashi suggest that the text is ambiguous, and it is possible to read the text as saying the Shem was the “elder” brother of Japheth. Nevertheless, there is a rabbinic view that Shem was the oldest of the three sons of Noah. (See Rashi Gen 10:21)

<sup>43</sup> The Priest of Shalom (Peace - Jerusalem).

<sup>44</sup> See also Maggid in the Passover Hagaddah. Rabbi Angel, M. (1988). *A Sephardic Passover Haggadah, with translation and commentary*. Hoboken: KTAV Publishing House. p. 27

<sup>45</sup> My rendition of Gen 10:21

Shem had a Bet Din,<sup>46</sup> which enacted rulings on the Torah (i.e. halakhah). However, Shem not only had a Bet Din, he was also the head of a Torah academy.<sup>47</sup>

**Precedent:** It is the duty and obligation of the "First-born Priest" to teach Torah to his family, and /or his disciples.

Reuben was the first-born of Ya'aqov.<sup>48</sup> While he violates particular ethical laws, we can still learn a great deal from this first-born Priest.

**Gen 37:19-22** <sup>19</sup> Then they said to one another, "Look, this dreamer is coming! <sup>20</sup> "Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!" <sup>21</sup> But Reuben heard *it*, and he delivered him out of their hands, and said, "Let us not kill him." <sup>22</sup> And Reuben said to them, "Shed no blood, *but* cast him into this pit which *is* in the wilderness, and do not lay a hand on him"-- that he might deliver him out of their hands, and bring him back to his father.

Gen 37:29 Then Reuben returned to the pit, and indeed Joseph *was* not in the pit; and he tore his clothes.

Reuben assumes the role of the typical first-born. He wants to protect Yosef from being murdered by his other brothers.

**Precedent:** It is the duty, obligation and characteristic of the "first-born Priest" to protect the members of his family, and /or his talmidim, from danger and harm.

We have seen that the role of the first-born is demonstrated in three basic functions.

1. Offering of Sacrificial offerings
2. Educating family and/or talmidim
3. Protecting and guarding family or talmidim and by extension making the family and/or talmidim to be able to stand on their own.

### HILLEL, MENAHEM AND SHAMMAI

The usual or begging question is how this pericope of Mordechai connects with the Torah Seder. Or, to be more direct; how does the theme of the Golden Calf and the Priesthood of the first-born fit the present pericope?

**Mar 14:43** And immediately, while he was still speaking, Yehuda Ish Keriyoth, one of the twelve, came, and (brought) with him a big group [Temple-guards] with daggers and clubs, from the Kohen Gadol and the soferim and the elders (of the Tz'dukim).

Hakham Tsefet realizes that the "Priesthood" is defunct. Likewise, the purpose of the Temple is also defunct. The Temple had become a "den of thieves" rather than a "house of Prayer for all nations." Hillel the Elder saw the "House of G-d" as a place where all the peoples of the world (Gentiles) should visit.<sup>49</sup> However, we would opine that Hillel saw the "House of G-d" as a place for all the peoples of the earth to visit rather than being a strictly "Jewish" edifice. Harvey Faulk suggests that Hillel and Menahem the Essene<sup>50</sup> were the innovators of "evangelism" to the Gentiles.<sup>51</sup> Actually, the topic is far more reaching than this superficial statement. Menahem was Hillel's

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<sup>46</sup> b. Makk 23b

<sup>47</sup> The tents of Shem (Gen. 26-27) are taken to denote schools for the study of law and traditional lore. Cf. Rashi and Pseudo-Jonathan (Targum) a.l., and Gen. XIV, 18, See also Genesis Rabbah LVI:11

<sup>48</sup> Cf. Gen 35:23

<sup>49</sup> t. Sukkah 4:3

<sup>50</sup> The identity of Menahem, the former Av Bet Din and counterpart to Hillel, is contested by several Scholars. The Encyclopedia Judaica identifies him as Menahem the Essene. Cf. Thomson Gale. (n.d.). *Encyclopedia Judaica*, (2 ed., Vol. 14). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 25

<sup>51</sup> Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus*, . Wipf and Stock Publishers. p.39ff

original counterpart, Av Bet Din to Hillel. The Mishnah records his leaving the office of Av Bet Din.

**m. Hagigiah 2:2** Hillel and Menaḥem did not differ. Menaḥem departed, Shammai entered.<sup>52</sup>

From the cited-Mishnah, we can see that there was a unity between Hillel and Menaḥem. An interesting observation when reading about the Zugot<sup>53</sup> is that the only two of the Zugot that are in diametric opposition are Hillel and Shammai. None of the other Zugot seem to have the proclivity towards opposition. While it is true that the Av Bet Din seems to hold the stricter view of the Torah, we are not told that any of the other Zugot were in opposition to each other. This brings us to a very interesting point.

Some materials and Scholars suggest that Shammai forced Menaḥem out of office. Herein lays a great conspiracy. It appears that Hillel and Menaḥem may have collaborated on how to resolve two great problems of their day.

1. The First was the "Gentile Question"<sup>54</sup>
2. The Second was the Priestly problem

The "Gentile question" was how to bring "salvation" to the Gentile, or how to bring the Gentile who possesses the Nefesh Yehudi to G-d. The Second question was how to correct the problem of the defunct Priesthood. If Menaḥem did depart from Hillel, his office as Av Bet Din and go to the Essenes, we would have reason to believe that this is true. There were a great number of legitimate "Kohanim" among the Essenes. We do not believe that Menaḥem intended to try to bring a revolution, which would bring about the restoration of the "Levitical Priesthood." However, it seems plausible that Hillel and Menaḥem did have, or try to construct, a plan to restore the priesthood of the first-born and "evangelize" the Gentiles who possessed the Nefesh Yehudi. Yeshua had a predilection for "talmudizing" the Gentiles that he passed on to his talmidim. Because he is the product of Bet Hillel, we should realize that he received this predilection from his teacher.<sup>55</sup> One might further opine that Yeshua was a part of that plan.<sup>56</sup> Yeshua in turn passed this strong desire on to his talmidim.

## THE SIN OF THE GOLDEN CALF AND YESHUA

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Yeshua's predilection for "talmudizing" the Gentiles was not the norm of the day. This is evident from Second Lukas (Acts) 10:28. Hakham Tsefet tells Cornelius that it is "unlawful<sup>57</sup>" for a Jew to have fellowship with a Gentile. While the Torah does tell us how to interact with the Gentiles, it does not forbid that interaction as we have seen from D'varim 7:3. Therefore, we must conclude that the Sages enacted a dogma, which forbid this interaction. From the materials above, we must conclude that it was not Hillel or Menaḥem who enacted such laws.

Shammai was vehemently opposed to the "Gentile question." Furthermore, the day he took office as Av Bet Din he enacted eighteen rules. In the discussion on clean and unclean liquids and hands, Shammai declares the Gentile and their lands unclean. The Mishnah, Tosefta and Gemara are cryptic in that we do not understand the full discussion. However, the House of Shammai was vehemently opposed to the possible interaction of Jew and gentile. The

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<sup>52</sup> *Neusner, J. (1988). The Mishnah: A new translation. New Haven, CT: Yale University Press. p. 330*

<sup>53</sup> Heb. Pairs

<sup>54</sup> This is my phrase. By the "Gentile Question", I posit that the Rabbis struggled with how to bring the Gentile to Torah.

<sup>55</sup> Here I would conjecture that Yeshua was taught in the School of Hillel, and that his master taught him to have this predilection for bringing about a "Universal Judaism" as Jacob Neusner says.

<sup>56</sup> Harvey Falk suggests that Hillel was sympathetic with the Essene community because Menaḥem the Essene was a part of his Bet Din. We know that the Essenes were a secretive community. This may account for the great deal of secrecy surrounding Yeshua's teacher and the mission he (Yeshua) embraced.

<sup>57</sup> This term refers primarily not to what is forbidden by ordinance (Torah) but to violation of tradition or common recognition of what is seemly or proper. Arndt, W., Danker, F. W., & Bauer, W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (24). Chicago: University of Chicago Press.

eighteen rules fostered greater separation between Jew and Gentile.<sup>58</sup>

This was a day of infamy for the Jews.

**b. Shab. 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, **and it was as grievous to Israel as the day when the [golden] calf was made.**

Why was this day a day of such infamy? Hillel taught that one should Love ALL people and bring them close to the Torah.<sup>59</sup> Shammai's eighteen created a rift between the Jew and the Gentile which brought about great animosity between the two peoples. The Jewish people were destined to be Kings and Priests to and among the nations. Shammai drove the sword in the Bet Midrash and retarded this process.

While the measure of interaction with Gentiles is of vital importance, G-d's plan for the world is tikun. Adam was to cultivate the Garden of Eden (lit. delight). He brought separation and division into the world. G-d's plan of tikun, conceived in the Jewish people, is to bring about the restoration of the earth to that state of "delight"<sup>60</sup> that Adam experienced in the Garden.

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

### FAITHFUL OBEDIENCE, IS IT ENOUGH?

Hakham Ya'aqob put the matter quite succinctly. If a brother or sister "claims" to be "faithfully obedient," but he has no evidence, no acts of Tsedeqah will he enter the Olam HaBa?

The matter at hand seems to be that someone claims to be faithfully obedient. Hakham Ya'aqob is making a reply or judicial inquiry asking, where are your **acts of Tsedeqah**? Such acts would be obvious in a congregation where the poor were attending. In the future (Ya'aqob 2:20) Ya'aqob tells us that these who make this claim are "empty," having no acts of Tsedeqah.

Hakham Tsefet<sup>61</sup> shows that Yeshua's teachings on the subject was to take care of those in the Congregation who were less fortunate. While the word "poor"<sup>62</sup> is not used here we can see that is strongly insinuated. As we have learned in the past the תְּלִיָּוִים were often poor Torah Scholars. It was not their specific intent to live off Congregational handouts, but they opted in spending a greater amount of time in Torah study and research.<sup>63</sup>

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<sup>58</sup> Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus*, . Wipf and Stock Publishers. p. 56

<sup>59</sup> Cf. m. Abot 1:12

<sup>60</sup> "Eden" means "pleasure;" therefore, we could translate Gan Eden as the "Garden of Pleasure."

<sup>61</sup> Peter

<sup>62</sup> Heb תְּלִיָּוִים Greek πτωχός

<sup>63</sup> Here we suggest that there was a considerable amount of Torah research happening in the Nazarean Community. Firstly, because they wanted to show that Yeshua was the Messiah from the "Scriptures." Secondly, was because they could see the coming Diaspora. They as well as many other Hakhamim could see the evidence that was mounting against the Jewish people. Thirdly, as P'rushim (Pharisees) they gathered the teachings from former teachers and Sages about how to conduct daily life. The focus for the Nazareans was things about Messiah. Thus, the Nazarean Codicil is somewhat of a digest of thoughts and teachings on Messiah by Yeshua and other prominent Sages. There are several fragments from the two Talmuds Yerushalamyi and the Bvali that can be found in the Nazarean Codicil as evidence for what Messiah must do and say. To this very day those Jewish souls that are more fortunate have constantly and faithfully supported and funded Torah Research. Thus, we can see that it was an important part of the Nazarean Community as well as other Jewish Sages to be funded by such means.

**Acts 6:3-4 and said, It is not beneficial for us, to leave the Word of G-d, in order to serve the bench. Therefore, brothers, appoint seven men from among yourselves of good reputation and standing, full of the Mesorah (Oral Torah) and wisdom (Hokhmah), who we may appoint to this duty (as Paqidim). But we will give ourselves continually to the service of the Torah at the bench and to prayer.**

**Mark 10:17-22**

And as he set out on the way (Heb. Derek), one ran up to him and honored him asking him, "Good Rabbi Hakham, what must I do so that I will merit life in the Olam Ha-Ba?" Yeshua answered, You should not be calling me good, **God alone<sup>64</sup> is good and I am not G-d.** You know the mitzvot, "Honor your father and your mother; that your days may be long upon the land which the LORD your God gives you. You will not murder. **You will not commit adultery. You will not steal. You will not bear false witness against your neighbor. You will not covet your neighbor's house, you will not covet your neighbor's wife, nor his manservant, nor his maidservant,**<sup>65</sup> nor his ox, nor his ass, nor any thing that is your neighbor's."<sup>66</sup> And he answered Him, Hakham, I have kept, guarded carefully Heb. שומר – Shomer these from my youth. And Yeshua looked at him, being pleased with him said to him, you are missing one thing; sell all the surplus that you own and give it to the poor, then you will have a treasury in the heavens, then come and walk as I walk accepting your responsibility. However, these words saddened him, and he departed in grief for he possessed a great deal of property.

**Acts 5:1-6**

And a certain husband (groom)<sup>67</sup> named Chananyah,<sup>68</sup> **sold a field<sup>69</sup>** with the consent of his wife<sup>70</sup> Shaphira; And he kept back<sup>71</sup> a part of the price, his wife also conspiring with him, and brought only a portion and laid it at the emissaries' (Nazarean Hakhamim/Rabbis) feet. But Hakham Tsefet said, Chananyah, why has your Yetser HaRa (satan – the adversary) filled your heart (mind) for you to lie against the Oral Torah, and to keep back part of the price of the land, while it remained yours, was it not your own? And after it was sold, were its proceeds not under your authority? Why have you conceived this thing in your heart (mind)? You have not only lied to men and bore false witness, but you have borne false witness against God. And hearing

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**Acts 17:1-4** Now after they took the road through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish Synagogue. And as was his religious practice, Hakham Shaul went in to them and on three successive<sup>63</sup> Sabbath<sup>63</sup> days he discussed with them from the Scriptures, explaining and bringing evidence<sup>63</sup> that it was necessary for the Messiah to suffer and to rise from the dead, and saying, "This Yeshua whom I am proclaiming to you is the Messiah." And some of them were persuaded and joined Hakham Shaul and Hillel (who is called Luqas and Silas in Greek) ...

**Acts 17:10-11** Then the brethren immediately sent Hakham Shaul and Hillel (Luke/Silas) away by night to Berea. When they arrived, they went to the Jewish Synagogue. These people were nobler<sup>63</sup> than those in Thessalonica, in that they welcomed the word (Mesorah of the Master) eagerly and studied the Scriptures daily to find out to determine their validity.

<sup>64</sup> Note the translation in Luqas (Lk). This is a word play alluding to the Shema.

<sup>65</sup> Here we should notice the thematic tally to our Torah Seder.

<sup>66</sup> Cf. Shemot 20:12-14. The citations of these few mitzvot are "pars pro toto," meaning this man had kept "all" of the mitzvot from his youth.

<sup>67</sup> ἀνὴρ *aner* can mean man, husband, or groom to be married and or betrothed.

<sup>68</sup> The name Chananyah means the LORD is gracious.

<sup>69</sup> **landed property, field, piece of ground**, Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 572.

<sup>70</sup> This translation is consistent with the New Revised Standard Version. This implies that there might have been a piece of property from a previous marriage owned by Shaphira and then sold conspiringly in mutual consent. These ideas are fostered by other scholars. However, they need to be more thoroughly researched.

<sup>71</sup> Cf. Joshua 7 where the same verb used for financial fraud is used of Achan who took of the booty from Jericho (specifically: "a beautiful mantle from Shinar, two hundred shekels of silver, and a bar of gold weighing fifty shekels") and hid the loot in his tent. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 1:54, Bock, D. (2007). *Acts - Baker Exegetical Commentary on the New Testament*. (R. W. Yarbrough, & R. H. Stein, Eds.) Grand Rapids : Baker Academic. p.



these words, Chananyah fell down and expired. And great fear (awe) came upon all those who heard these things. And the young ones (young men) arose, wrapped up his body, carried him out, and they buried him.

**Acts 5:7-11**

And after about three hours, when his, Chananyah's wife (not knowing what was done) came in. And Hakham Tsefet asked her, "Tell me whether you sold the field for so much?" And she said, "Yes, I swear it was for so much." Then Hakham Tsefet said to her, "How is it that you have agreed together with your husband to tempt the Breath Oral Torah of the Lord? Behold, the feet<sup>72</sup> of those who have buried your husband are at the door and they will carry you out." Then at once she fell down at his feet<sup>73</sup> and expired. And the younger ones found her dead, and, carrying her out, buried her beside her husband. And great fear awe came on the whole Congregation and on as many as heard these things.

In both cases cited above we see that there was no reason to bear false witness concerning just how much money that was possessed by the parties in the precedents cited above. In these cases, it would appear that the wealthy or those who sold property had no regard for the less fortunate in the Congregation. The young man in Mordechai (Mark) was not told to give up everything. Rather, to give from his surplus. In the case in Il Luqas (Acts) unless otherwise pledged there was no reason as to how much had to be given. The case at hand shows the fraud of this husband and wife. Jewish law takes a very strict approach to misrepresentation and fraud in commerce.

Maimonides writes: "It is forbidden to deceive people in buying and selling or to deceive them by creating a false impression" ...<sup>74</sup> Exactly how Hakham Tsefet knew that Chananya and Shaphira were committing fraud is not known. However, it is evident from the case law given by Hakham Shaul that they were committing fraud and the Congregation was depreciated because of their actions.

SEFER KINYAN The Book of Acquisition Laws concerning Sales.

This book contains five halachot, which are arranged in the following order:

1. Hilchot Mechirah - The Laws of Selling
2. Hilchot Zechiyah UMatanah - The Laws of Acquisition and Gifts
3. Hilchot Sh'chenim - The Laws Governing Relations Between Neighbors
4. Hilchot Sh'luchin V'Shutafin - The Laws Governing Relations with Agents and Partners
5. Hilchot Avadim - The Laws Governing Servants

**Laws of Sale 18:1:** It is forbidden to deceive people in business dealings, as well as by false pretenses; non-Jews and Jews are alike in this respect. If one is aware of a defect in the article he is selling, he must let the purchaser know about it. It is forbidden to cheat people even using mere words.

Thus, Hakham Tsefet is accurate when he says **for you to lie against the Oral Torah**. The Laws concerning sales has been violated and Hakham Tsefet tell the congregation that **Chananyah** has lied against the Oral Torah.

This teaches us that ...

- It is a sin to act contrary to the Oral Torah
- That Hakham Tsefet knew the Oral Torah
- That **Chananya** and **Shaphira** were committing fraud
- The Nazarean Congregations held that the Oral Torah was valid and to violate those "Laws" was "sin."

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<sup>72</sup> Verbal tally with Genesis 24:32.

<sup>73</sup> As in previous note.

<sup>74</sup> Mishneh Torah, [Laws of Sale 18:1](#)

### STATIC LIFE AND PRACTICE ...

We have discussed "Static" and "Active" relationship to the Torah in the past. This may well be a serious part of the present pericope. The addressees of Hakham Ya'aqob's words may have been "following" the Torah with an insincere heart. This means that they were not growing in Torah observance and that they had no regard for the less fortunate.

The concept of אמן related to the Hebrew word אֱמוּנָה (faithful) embraces the totality of the characteristics demanded of the Law (Torah) if it is to achieve its purpose as an expression of the Divine will for the structure of life.<sup>75</sup> Thus, obedience must be from the heart, not a mere action of "obedience."

Being "faithful" or having "Fidelity" is more than just not cheating with someone else. It requires positive action and activity. A man may not be "cheating" on his wife with another woman. But if he does not render due benevolence he is not being "faithful" in his duties as a husband.

The Ruach Leb - **spirit of the heart** is a matter of determining "faith" (faithfulness). This can only be seen through works of loving kindness.

אמן ואמן סלה

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## Questions for Understanding and Reflection

1. From all the readings for this week, which verse or verses touched your heart and fired your imagination?
2. What is "ATBASH"?
3. When the Temple Guards apprehended His Majesty King Yeshua the Messiah, were they on official Temple business, or carrying the will of Caesar? Please explain.
4. In the Hebrew why is the word "ben" (sing.) and "banim" (pl.) used for both "sons" and "disciples"?
5. In Isaiah 63:9 Rashi comments:

**He did not trouble [them]** He did not trouble them according to their deeds, that they deserved to suffer, **for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.**

The Talmud Babli in Kid. 41b states: "A man's agent is like himself." Michael "the Prince of the Presence" apparently has delegated power to "save" as an "agent of the Omnipresent." Is this applicable to our Master, peace be upon him?

6. What is promised to the Jews as a community in Debarim 14:22-29 and 15:1-6?
  7. In your opinion what is the prophetic statement for this week
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<sup>75</sup> Bultmann, R. (1964-). πιστεύω, πίστις, πιστός, πιστόω, ἄπιστος, ἀπιστέω, ἀπιστία, ὀλιγόπιστος, ὀλιγοπιστία. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), Theological dictionary of the New Testament (electronic ed., Vol. 6, p. 185). Grand Rapids, MI: Eerdmans.

## Blessing After Torah Study

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

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

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

### Next Sabbath:

#### Shabbat “Khi Yihyeh B’kha Evyon” - “If there is a poor man”

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-יִהְיֶה בְּךָ אֶבְיֹן		Saturday Afternoon
“Khi Yihyeh B’kha Evyon”	Reader 1 – D’barim 15:7-11	Reader 1 – D’barim 18:1-3
“If there is a poor man”	Reader 2 – D’barim 15:12-18	Reader 2 – D’barim 18:2-5
“Si hay un menestero”	Reader 3 – D’barim 15:19-23	Reader 3 – D’barim 18:6-8
D’barim (Deut.) 15:7 – 16:17	Reader 4 – D’barim 16:1-4	
	Reader 5 – D’barim 16:5-8	<b>Monday &amp; Thursday Mornings</b>
Psalm 119: 121-152	Reader 6 – D’barim 16:9-12	Reader 1 – D’barim 18:1-3
Ashlam.: Amos 8:4-10 + 9:13-16	Reader 7 – D’barim 16:13-17	Reader 2 – D’barim 18:2-5
	Maftir – D’barim 16:13-17	Reader 3 – D’barim 18:6-8
N.C.: Mark 14:53-65 Lk 22:54-62; James 2:18-19	Amos 8:4-10 + 9:13-16	

### Shalom Shabbat!

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

