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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tebet 18, 5774 – Dec 20/Dec 21, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Dec 20 2013 – Candles at 5:16 PM  Sat. Dec 21 2013 – Habdalah 6:14 PM | **Brisbane, Australia**  Fri. Dec 20 2013 – Candles at 6:23 PM  Sat. Dec 21 2013 – Habdalah 7:22 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Dec 20 2013 – Candles at 5:15 PM  Sat. Dec 21 2013 – Habdalah 6:15 PM |
| **Jakarta, Indonesia**  Fri. Dec 20 2013 – Candles at 5:47 PM  Sat. Dec 21 2013 – Habdalah 6:39 PM | **Manila & Cebu, Philippines**  Fri. Dec 20 2013 – Candles at 5:13 PM  Sat. Dec 21 2013 – Habdalah 6:06 PM | **Miami, FL, U.S.**  Fri. Dec 20 2013 – Candles at 5:16 PM  Sat. Dec 21 2013 – Habdalah 6:12 PM |
| **Olympia, WA, U.S.**  Fri. Dec 20 2013 – Candles at 4:06 PM  Sat. Dec 21 2013 – Habdalah 5:17 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Dec 20 2013 – Candles at 4:22 PM  Sat. Dec 21 2013 – Habdalah 5:24 PM | **San Antonio, TX, U.S.**  Fri. Dec 20 2013 – Candles at 5:21 PM  Sat. Dec 21 2013 – Habdalah 6:18 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Dec 20 2013 – Candles at 3:58 PM  Sat. Dec 21 2013 – Habdalah 5:05 PM | **Singapore, Singapore**  Fri. Dec 20 2013 – Candles at 6:45 PM  Sat. Dec 21 2013 – Habdalah 7:37 PM | **St. Louis, MO, U.S.**  Fri. Dec 20 2013 – Candles at 4:24 PM  Sat. Dec 21 2013 – Habdalah 5:26 PM |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela 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 Laurie Taylor

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

His Excellency Adon Tsuriel ben Abraham and beloved wife Giberet Gibora bat Sarah

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “Qach Et Aharon” – “Take Aaron”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **קַח אֶת-אַהֲרֹן** |  | **Saturday Afternoon** |
| **“Qach Et Aharon”** | Reader 1 – Vayiqra 8:1-4 | Reader 1 – Vayiqra 9:1-3 |
| **“Take Aaron”** | Reader 2 – Vayiqra 8;5-9 | Reader 2 – Vayiqra 9:4-6 |
| **“Toma a Aarón”** | Reader 3 – Vayiqra 8:10-13 | Reader 3 – Vayiqra 9:7-9 |
| Vayiqra (Lev.) 8:1-36 | Reader 4 – Vayiqra 8:14-17 |  |
| Ashlamatah:  I Sam. 2:28-36 + 3:20 | Reader 5 – Vayiqra 8:18-21 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 8:22-29 | Reader 1 – Vayiqra 9:1-3 |
| Psalm 77:1-10 | Reader 7 – Vayiqra 8:30-36 | Reader 2 – Vayiqra 9:4-6 |
|  | Maftir – Vayiqra 8:33-36 | Reader 3 – Vayiqra 9:7-9 |
| 1 Pet 2:18-25; Lk 11:5-13, 27-28  Acts 21:17-40 | I Sam. 2:28-36 + 3:20 |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

Consecration of Aharon and his Sons – Leviticus 8:1-36

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. XI: The Divine Service**

By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1989)

Vol. 11 – “The Divine Service,” pp. 178-186.

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 8:1-36**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. **Take Aaron** and his sons with him, and the garments, and the anointing oil, and the sin offering bull, and the two rams, and the basket of unleavened bread, | 2. **Bring near Aharon who is afar off on account of the work of the calf**; and take the vestments that I commanded you, and the oil of consecration, and the bullock, and the two rams, with the basket of unleavened cakes. |
| 3. And assemble the entire community at the entrance of the Tent of Meeting. | 3. And let all the congregation gather together at the gate of the tabernacle of ordinance. |
| 4. And Moses did as the Lord had commanded him, and the community assembled at the entrance of the Tent of Meeting. | 4. And Mosheh did as the LORD commanded, **and the congregation assembled on the twenty and third of the days of the month of Adar, at the gate of the tabernacle of ordinance.** |
| 5. And Moses said to the community: This is the thing the Lord has commanded to do. | 5. And Mosheh said to the congregation: This is the thing which the LORD has commanded to be done. |
| 6. And Moses brought Aaron and his sons forward and bathed them in water. | 6. And Mosheh took Aharon and his sons, and washed them with water. |
| 7. And he placed the tunic upon him [Aaron], girded him with the sash, clothed him with the robe, placed the ephod upon him, **girded him with the band of the ephod, and adorned him with it.** | 7. And he set in order upon him the vestment, and girded him with the girdle, and clothed him with the mantle robe, and put upon him the ephod, **and bound him with the band of the ephod, and ordained him therewith.** |
| 8. And he placed the choshen upon him, and he inserted into the choshen the Urim and the Tummim. | 8. And he set the breast plate upon him, and ordered in the breastplate the urim and the tummim. |
| 9. And he placed the cap on his [Aaron's] head, and he placed on the cap, towards his face, the golden showplate, the holy crown, as the Lord had commanded Moses. | 9. And, he put the mitre upon his head, and set upon the mitre over his forehead the plate of gold, the diadem of holiness, as the LORD commanded Mosheh. |
| 10. And Moses took the anointing oil **and anointed the Sanctuary and everything in it and sanctified them**. | 10. And Mosheh took the oil of consecration, **and anointed the tabernacle, and sanctified it**. |
| 11. And he sprinkled from it upon the altar seven times, and he anointed he altar and all its vessels and the washstand and its base, to sanctify them. | 11. And he sprinkled upon the altar seven times, and sanctified the altar and all its vessels, and the laver and its foundation to sanctify them. |
| 12. And he poured some of the anointing oil upon Aaron's head, **and he anointed him to sanctify him**. | 12. And he poured of the oil of consecration upon Aharon's head, **and anointed him after he had invested him, to sanctify him**. |
| 13. And Moses brought Aaron's sons forward and clothed them with tunics, girded them with sashes, and bound them up with high hats, as the Lord had commanded Moses. | 13. And Mosheh brought near Aharon and his sons, and clothed them with vestments, and girded them with girdles, and decked them with mitres, as the LORD commanded Mosheh. |
| 14. And he brought the sin offering bull close, and Aaron and his sons leaned their hands [forcefully] upon the head of the sin offering bull. | 14. And he brought the bullock for the sin offering, and Aharon and his sons laid their right hands upon the head of the bullock, for their sin offering. |
| 15. And he slaughtered [it], and Moses took the blood, and placed it on the horns of the altar, around, with his finger, and he purified the altar. And he poured the blood at the base of the altar, and sanctified it [the altar], to effect atonement upon it. | 15. And Mosheh killed the bullock: and Mosheh took the blood and put it upon the horns of the altar roundabout with his finger, and anointed the altar **(to expiate it) from all double-mindedness, constraint, and force, from the thoughts of his heart, should any one of the princes of the sons of Israel have taken his separation from his brethren by violence, and brought it for the work of the tabernacle, or lest anyone was found among the children of Israel who had it not in his heart to bring for the work, but heard the voice of the crier, and was constrained, and brought without willingness; therefore cleansed he it with the blood of the bullock**, and poured the rest of the blood at the foot of the altar, and sanctified it to make atonement thereon. |
| 16. And he took all the fat which was on the innards, and the diaphragm with the liver, and the two kidneys together with their fat. And Moses caused [them] to [go up in] smoke on the altar. | 16. And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys with their fat, and Mosheh burned them at the altar. |
| 17. And the bull, its hide, its flesh, and its waste, he burned with fire outside the camp, as the Lord had commanded Moses. | 17. But the bullock, and the skin, and his flesh, and his offal, he burned in fire without the camp, as the LORD commanded Mosheh. |
| 18. And he brought near the burnt offering ram, and Aaron and his sons leaned their hands [forcefully] upon the head of the ram. | 18. And he took the ram for the burnt offering, and Aharon and his sons laid their right hand upon the head of the ram. |
| 19. And he slaughtered [it], and Moses dashed the blood on the altar, around. | 19. And he killed the ram; and Mosheh sprinkled the blood upon the altar round about. |
| 20. And he cut up the ram into its pieces, and Moses made the head, the pieces and the fat [go up in] smoke. | 20. And he divided the ram after its parts, and Mosheh burned the head and the parts and the fat. |
| 21. But the innards and the legs, he washed in water, and Moses made the entire ram [go up in] smoke on the altar. It was a burnt offering [with] a pleasing fragrance, a fire offering to the Lord, as the Lord had commanded Moses. | 21. And the inwards and the feet he washed with water; and Mosheh burned the ram at the altar, a burnt sacrifice to be received with acceptance, an oblation before the LORD, as the LORD commanded Mosheh. |
| 22. And he brought near the second ram, the ram of the investitures, and Aaron and his sons leaned their hands [forcefully] upon the ram's head. | 22. And he brought the second ram, the ram of completion which completed all; and Aharon and his sons laid their hand upon the head of the ram. |
| 23. And he slaughtered [it], and Moses took some of its blood, and placed it on the cartilage of Aaron's right ear, on the thumb of his right hand and on the big toe of his right foot. | 23. And he killed the ram, and Mosheh took of its blood, and put it upon the extremity of Aharon's ear, the middle cartilage of the right ear, and upon the middle joint of his right foot. |
| 24. And he brought Aaron's sons forward, and Moses placed some of the blood on the cartilage of their right ears, on the thumbs of their right hands, and on the big toes of their right feet, and Moses dashed the blood on the altar, around. | 24. And he brought the sons of Aharon, and Mosheh put of the blood upon the middle cartilage of their right ears, and upon the middle joint of their right feet, and Mosheh poured out all the remaining blood upon the altar round about. |
| 25. And he took the fat, the tail, all the fat which was on the innards, the diaphragm of the liver, the two kidneys together with their fat and the right thigh. | 25. And he took the fat, and the tail, and all the fat which was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder; |
| 26. And out of the basket of unleavened bread that was before the Lord, he took one loaf of unleavened bread, and one loaf of oily bread, and one wafer, and he placed them on top of the fats and the right thigh. | 26. and from the basket of unleavened cakes which was before the LORD he took one unleavened cake of bread mixed with oil, and one wafer, and put it upon the fat and upon the right shoulder, |
| 27. And then he placed it all on Aaron's palms and on his sons' palms, and he waved them as a waving before the Lord. | 27. and laid the whole in order upon Aharon's hands, and upon the hands of his sons, lifted them up, an elevation before the LORD. |
| 28. And Moses took them from their hands and made them [go up in] smoke on the altar along with the burnt offering. They were investiture offerings, as a pleasing fragrance, a fire offering to the Lord. | 28. And Mosheh took them from off their hands, and burned (them) upon the altar with the burnt sacrifice; a completing offering were they to complete all, to be received with acceptance before the LORD. |
| 29. And Moses took the breast and waved it as a waving before the Lord. It belonged to Moses as a portion from the ram of the investitures, as the Lord had commanded Moses. | 29. And he took the breast, and uplifted it, an elevation before the LORD: of the oblation-ram that was the separated portion of Mosheh, as the LORD commanded Mosheh. |
| 30. And Moses took some of the anointing oil and some of the blood that was on the altar, and he sprinkled it on Aaron and on his garments, and on his sons, and on his sons' garments, and he sanctified Aaron, his garments, his sons and his sons' garments with him. | 30. And Mosheh took the consecrating oil, and of the blood which was upon the altar, and sprinkled upon Aharon, and upon his vestments, and on his sons, and on their vestments with him; and sanctified Aharon and his vestments, and his sons and their vestments with him. |
| 31. And Moses said to Aaron and to his sons, "Cook the flesh at the entrance of the Tent of Meeting and eat it there, and the bread that is in the basket of the investiture offerings, as I have commanded, saying, 'Aaron and his sons shall eat it.' | 31. And Mosheh said to Aharon and to his sons, Boil the flesh of the oblations in pots at the door of the tabernacle of ordinance, and there will you eat it with the bread which is in the basket of oblation, according to the precept which was spoken; Aharon and his sons will eat it. |
| 32. And whatever is left over from the flesh and the bread, you shall burn in fire. | 32. And what remains of the flesh, and of the bread, you will burn with fire. |
| 33. **And you shall not leave the entrance of the Tent of Meeting for seven days, until the day of the completion of your investiture days, he will inaugurate you for seven days**. | 33. **And from the door of the tabernacle you will not go forth seven days, until the day that your consecration be completed, (because in seven days is the tabernacle set up and taken in pieces,) and your oblation be offered.** |
| 34. As he did on this day, so the Lord has commanded to do, to effect atonement for you. | 34. (So did he, and ordained the order of the oblations on that day.) Likewise the LORD has commanded to be done by you after the days of consecration, to make atonement for you. |
| 35. **And you shall stay day and night for seven days at the entrance to the Tent of Meeting. You shall observe the Lord's command, so that you will not die, for thus I was commanded.** | 35. **And at the door of the tabernacle of ordinance you will reside day and night seven days, and watch the vigils of the Word of the LORD, that you may not die, for thus it has been commanded.** |
| 36. And Aaron and his sons did all the things that the Lord commanded through Moses. | 36. And Aharon and his sons did all the things which the LORD had commanded by the hand of Mosheh. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

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

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: Vayiqra (Leviticus) 8:1-36**

**2** **Take Aaron** This section was stated seven days before the erection of the Sanctuary, [and should have been stated earlier in Exod. *Parashath Pekudei*, which discusses the erection and consecration processes. **[However], there is no [sequence of] earlier and later events in the Torah [i.e., Scripture does not always follow chronological order].**

**Take Aaron** –**Take him over with [persuasive] words and attract him.-[***Torath Kohanim* 8:165]

**and the sin-offering bull [and the two rams, and the basket of unleavened bread]** [Which sin-offering bull, two rams, etc?] These are the ones mentioned in the section dealing with the command of the investitures in [*parashath*] וְאַתָּה תְּצַוֶּה, (Exod. Chapter 29), and now, on the first day of the investitures, He came back and urged him [in the matter] at the time they were to be put into practice.

**3** **Assemble [the entire community] at the entrance of the Tent of Meeting** This is one of the instances where a small [area] accommodated a large [number of people].-[*Lev. Rabbah* 10:9].

**5 This is the thing [the Lord has commanded to do]** [Moses said to Israel:] "The things you will see me doing before you, have all been commanded to me by the Holy One, blessed is He, that they be done; so do not say that I am doing them for my own honor or for my brother’s honor!" I have explained the entire passage involving the investitures in [*parashath*] וְאַתָּה תְּצַוֶּה (Exod. 29).

**8** **The Urim** An inscription bearing the explicit Name of God.

**9 and he placed on the cap** The sky-blue cords affixed to the showplate he placed over the cap. Thus the showplate was suspended on (עַל) the cap.

**11 And he sprinkled from it upon the altar** I do not know where [in Scripture] he was commanded to perform these sprinklings.

**12 And he poured...and anointed [him]** At first, he [Moses] poured [the oil] on his [Aaron’s] head, and afterwards, he placed it between his eyelids, and drew it with his finger, from one [eyelid] to the other.-[Ker. 5b].

**13** **and bound them up** Heb. וַיַַַּחֲבשׁ, an expression denoting binding.

**15 and he purified the altar** He cleansed and purified it [to convert it] from its alien state, into holiness.

**and sanctified it** with this service.

**to effect atonement upon it** [i.e., to effect] all atonements from now on.

**16 and the diaphragm of the liver** Besides the liver, [meaning] that he took a little of the liver along with the diaphragm.

**22 the ram of the investitures** Heb. אֵיל הַמִּלֻּאִים. [This expression is equivalent to] אֵיל הַשְּׁלָמִים, “the completion ram” [i.e., the word מִלֻּאִים does not mean “inauguration,” but rather,] it denotes שְׁלָמִים, for these rams filled (מְמַלְּאִים) and completed (מַשְׁלִימִים)the [status of the] *kohanim* in their *kehunah*.-[see *Torat Kohanim* 8:184]

**26 and one loaf of oily bread** This refers to the רְבוּכָה, the loaves made by scalding [the dough] with boiling water, [and are called “oily bread,”] because a large quantity of oil was used for it, equal to that used for the loaves and the wafers combined. Thus it is explained in [Tractate] *Men.* (78a; 89a).

**28 [And Moses...] caused them to [go up in] smoke on the altar** Moses performed the service throughout all the seven days of investitures, [dressed] in a white robe.-[*A.Z.* 34a]

**along with the burnt-offering** after [he had burnt] the burnt-offering. With the exception of this one, we do not find anywhere [in Scripture], [a case of] a thigh of a peace-offering being offered up [on the altar].

**34 so the Lord has commanded to do** on all the seven days [of investitures]. And our Rabbis expounded on the verse as follows: [The word] לַעֲשׂת alludes to the procedure involving the “red cow”; (see Num. Chapter 19) [the word] לְכַפֵּרalludes to the service of Yom Kippur. **And this comes to teach us that [just as there were seven days of the investitures, so too,] the *Kohen Gadol* [who performed the service on Yom Kippur,] was required to separate [from his home] seven days before Yom Kippur, and so was the *kohen* who performed the burning of the “red cow.”**

**35** **So that you will not die** But if you do not do so, you incur the death penalty.

**36 And Aaron and his sons did [all the things]** To tell their praise, namely, that they did not deviate to the right or to the left.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 8:1-36**

**2. TAKE AARON**. “This section [concerning the seven days of consecration of the priets] was said seven days before the [final] erection of the Tabernacle [which took place on the first day of Nisan].[[1]](#footnote-1) For there is no strict chronological order in the narrative of the Torah.”[[2]](#footnote-2) Thus the language of Rashi. But why should we invert the words of the living G-d! Moreover, in the section of ***On the first day of the first month****,[[3]](#footnote-3)* He commanded concerning the erection of the whole Tabernacle, the clothing of Aaron and his sons and the anointing of all of them, and there He narrated Moses' deeds in the matter of the erection of the Tabernacle.[[4]](#footnote-4) but did not mention anything concerning Aaron and his sons till here. And how could it be that He separated one subject into two sections, [as follows from Rashi], placing the later one [i.e., the final erection of the Tabernacle which took place on the first of Nisan, as recorded in the Book of Exodus], before the earlier one [i.e., the seven days of consecration that began on the twenty-third of Adar which He placed here in the Book of Leviticus]!

Rather, the correct interpretation is that we say that Moses was commanded about the erection of the Tabernacle on the twenty and third day of Adar, and he erected it [on that day]. As soon as the Tabernacle stood in its position G-d, blessed be He, ***Who sits upon the cherubim[[5]](#footnote-5)***called Moses and commanded him about the actions involved in the bringing of the offerings all those sections from the beginning of the Book of ***Vayikra***until here. [This was because] He wanted to teach him the actions and statutes of all the offerings before he offered up any of them, since among the initiation-offerings were the sin-offering, burnt-offering and peace-offering, and they could only know all their laws from these sections with which He preceded [to command ***him]****.* Afterwards He said to him, ***Take Aaron and his sons with him***etc., to urge him on when the time came for performing what He had told him at first - ***And this is the thing that you must do unto them to sanctify them, to minister unto Me etc.[[6]](#footnote-6)*** adding here**, *And assemble you all the congregation at the door of the Tent of Meeting****,[[7]](#footnote-7)* so that it should be done in the presence of all of them, that they should know that G-d, blessed be He, chose Aaron and his sons [to minister unto Him].

By way of the proper interpretation of Scripture, Moses was commanded about the building of the Tabernacle prior to the incident of the golden calf [as is the order of these chapters in the Book of Exodus],[[8]](#footnote-8) and when the Holy One, blessed be He, became reconciled to him and promised him that He would cause His Divine Glory to dwell among them, Moses understood of his own accord that the command concerning the Tabernacle remained valid as before, and he then commanded Israel regarding it, as I have explained in the section of ***Vayakhel****.[[9]](#footnote-9)* After they had completed the work, he was then told the section of ***On the first day of the first month will you set up the Tabernacle of the Tent of Meeting****,[[10]](#footnote-10)* and he was then told, ***And you will bring Aaron and his sons unto the door of the Tent of Meeting* etc**.[[11]](#footnote-11) Thus Moses knew that Aaron and his sons also remained in their esteemed and beloved position before G-d. Here He urged them again on the first day of the consecration, at the time of performing the command ***[And you will bring Aaron and his sons***etc.].[[12]](#footnote-12) Thus all the sections of the Torah are in chronological order, except that He placed before its sequence the verse, ***And the cloud covered the Tent of Meeting****,[[13]](#footnote-13)* which in the opinion of our Rabbis[[14]](#footnote-14) was on the eighth day of the initiation, in order to arrange in order the whole matter of the erection of the Tabernacle, it being the customary way of Scripture in all places to finish a subject that it has started to explain.[[15]](#footnote-15)

**6, AND HE WASHED THEM WITH WATER**. It appears likely to me that Scripture tells that he [Moses] washed all of them, but nonetheless it was not done to all of them together. Rather, he washed Aaron and clothed him with his garments and anointed him, and afterwards he washed his sons and anointed them.

**7. AND HE PUT UPON HIM THE TUNIC AND HE GIRDED HIM WITH THE BELT**. This was the order in which Moses did it. But in the section containing the command, He said, ***and you will put upon Aaron the tunic, and the robe of the ephod*** [[16]](#footnote-16)[and mentioned the belt only later on in the section, and not right after the tunic, as here], because there He wanted to mention the belt for Aaron and his sons in one command, saying, ***And you will gird them with belts, Aaron and his sons****.[[17]](#footnote-17)* Thus Moses clothed Aaron with the tunic and the belt, and afterwards with the robe and the ephod, in the order mentioned there.[[18]](#footnote-18) Here [when performing the command] ***he girded him with the skilfully-woven band of the ephod***[[19]](#footnote-19)before he placed the breastplate upon him,[[20]](#footnote-20) [while in the section containing the command the breastplate is mentioned ***before***the skilfully-woven band of the ephod], for Moses knew that the usual way of dressing is that immediately after putting on a garment, one girds it with the belt made for it. Therefore, he girded him with the belt immediately after the tunic, and with the skilfully-woven band [of the ephod] immediately after the ephod, it being improper that the putting on of the ephod should be done with intermissions. But there [in the section containing the command] it is said, ***and the ephod, and the breastplate, and gird him with the skilfully-woven band of the ephod****.[[21]](#footnote-21)* because He dealt briefly there with the subject of the breastplate, and did not say that it be placed on the ephod, nor that he should put in it the Urim and the Thumrnim,[[22]](#footnote-22) since He had already commanded all this in explaining the work of the ephod and the breast-plate.

**10. AND MOSES TOOK THE ANOINTING OIL, AND ANOINTED THE TABERNACLE ... 12. AND HE POURED OF THE ANOINTING OIL UPON AARON'S HEAD**. This too[[23]](#footnote-23) Moses did in the proper order, for so he was commanded [in the section on the making] of the oil of anointment: ***And you will anoint therewith the Tent of Meeting*** etc., ***and you will anoint Aaron and his sons****.[[24]](#footnote-24)* Therefore Moses did not want to anoint the Tabernacle until he had clothed Aaron, and then he anointed them together, so that the one who is to perform the Divine Service should be ready, as it were, to come at once into the Sanctuary to minister. It sufficed to do so in the case of Aaron, for he was ***the holy one of the Eternal****,[[25]](#footnote-25)* although in the command regarding the erecting of the Tabernacle it is written, ***and you will anoint the Tabernacle, and all that is therein*** *[[26]](#footnote-26)* and afterwards, ***and you******will bring Aaron and his sons unto the door of the Tent of Meeting, and will wash them with water. And you will put upon Aaron the holy garments****,[[27]](#footnote-27)* for there He arranged all that was done to Aaron and his sons in one verse.[[28]](#footnote-28)

**11. AND HE SPRINKLED THEREOF** [i.e., of the anointing oil] **UPON THE ALTAR**. Rashi commented: "I do not know where Moses was commanded about these sprinklings." It is possible that that which He said of the altar, ***and you will sanctify the altar, and the altar will be most holy****,[[29]](#footnote-29)* means that he should add this sanctification to the altar through the sprinklings [of the anointing oil], and it could not be done merely by anointing the altar, for the expression ***and the altar will be most holy****,* means that he should give it an additional sanctity above that of the other anointed things in the Tabernacle and all its vessels. Moses thus sanctified the altar in the same way that he was commanded to do to the ministering priests, concerning whom He said, ***and you will sprinkle it upon Aaron, and upon his garments****, [[30]](#footnote-30)* since the altar, which is the vessel for the offerings, is not of a lesser degree of holiness than the garments of the ministering priests, and it is an inference from minor to major [that if the garments had to be sprinkled with the anointing oil, surely the altar, being more holy, had to be sprinkled]! And so also is it said with reference to the Day of Atonement, ***And he will sprinkle of the blood upon it* [the altar] *with his finger seven times, and cleanse it, and sanctify it from the uncleanness of the children of Israel****.[[31]](#footnote-31)* Thus [we see that] all sanctifications of the altar were done by sprinklings, and it follows all the more so that [when the altar was consecrated] at the very beginning that it had to be sanctified by sprinkling from uncleanness and "strangeness" [i.e., from that which is not holy].

Scripture did not mention here [in Verse 13] the anointing of Aaron's sons, for it is self-evident that Moses did to them as he did to their father, in accordance with that which he was commanded, ***And you will anoint them, as you did anoint their father****,[[32]](#footnote-32)* and He included it here in saying with reference to the sons that everything was done ***as the Eternal commanded Moses****.[[33]](#footnote-33)*

Itappears to me that the anointing of Aaron's sons was not done by means of pouring the oil on their heads, for that is said only of Aaron, ***Then will you take the anointing oil, and pour it upon******his***[Aaron's] ***head, and anoint him****,[[34]](#footnote-34)* but the anointing of the sons is not mentioned there at all, as it was not done by means of pouring the oil as in Aaron's case. Itis [also] possible that there was no anointing of the sons, except for the sprinklings which Moses sprinkled on Aaron's sons and their garments from the oil of anointment. Thus you see in the section of ***And this is the thing that you will do unto them to sanctify them****, [[35]](#footnote-35)* that He commanded to anoint the father [i.e., Aaron], as it says, ***Then will you take the anointing oil, and pour it upon his head****,[[36]](#footnote-36)* but did not command to anoint the sons at all, either by pouring of the oil, or by anointing. However, in the section of the erection of the Tabernacle He says, ***And you will anoint them, as you did anoint their father****,[[37]](#footnote-37)* because He did not mention the sprinklings there at all, [hence He mentioned "anointing," whilst referring really to sprinkling]. Similarly, in the section of the oil of anointment [the verse mentions anointing of Aaron and his sons[[38]](#footnote-38) because it does not mention the sprinklings at all]. But ***both***sprinkling and anointing are nowhere mentioned with reference to the sons of Aaron in one place. Therefore I say that he only did one of the two to them, namely, the sprinklings.

**15. AND HE PURIFIED THE AL TAR**."He cleansed it and purified it from anything 'strange' [not holy], so that it might enter into a state of holiness. **AND HE SANCTIFIED IT** by this rite. **TO MAKE ATONEMENT UPON IT** - from that time onward for all atonements of sin." This is the language of Rashi.

If this is so, then Scripture is saying that by these means the altar was sanctified and made fit to effect atonement upon from that time onward. This is similar to that which is said in the Book of Ezekiel, ***Seven days will they make atonement for the altar and cleanse it; so will they consecrate it. And when they have accomplished the days, it will be that upon the eighth day, and forward, the priests will make your burnt-offerings upon the altar, and your peace-offerings, and I will accept you, says the Eternal G·d****.[[39]](#footnote-39)* Here He teaches that this consecration is done with blood, but the burning of the fats is no hindrance to the consecration of the altar, for in succeeding generations too it is no hindrance to the atonement [if the fats of the offering were not burnt on the altar].

But in the Tosephta of the section of consecration[[40]](#footnote-40) I have seen [the following text]: "I know not what is this atonement for the altar. [I must say that] from here[[41]](#footnote-41) you learn that this atonement was only necessary because Moses said: 'When the call was issued to bring freewill donations for the Sanctuary, the people pressured each other, both men and women, and some donated without their complete will; let this be an atonement so that they should not donate to the Sanctuary anything which had been taken by force.' And so it also says, ***For I the Eternal love justice, I hate robbery in a burnt­-offering****.[[42]](#footnote-42)* Rashi has also mentioned this already in the section of ***V'atah Tetzaveh.[[43]](#footnote-43)***

**17.** **AND THE BULLOCK, 'V'ETH ORO' (AND ITS SKIN), AND ITS FLESH, AND ITS DUNG, HE BURNT WITH FIRE**. Included in the term "the bullock" are those parts which were burnt that are not included in "the flesh," namely the bones, sinews, horns, and hoofs, besides its skin, its flesh, and its dung. Or perhaps the ***vav***[in the word ***v'eth* - *v'eth oro***(and its skin)] is one of those redundant letters [thus making the sense of the verse: "and the bullock - its skin, and its flesh, etc."], it being similar to the verse. ***And the heifer will be burnt in his sight; her skin, and her flesh, and her blood, with her dung, will be burnt****. [[44]](#footnote-44)*

**20. AND THE RAM WAS CUT INTO PIECES**. This cutting into pieces was done only after flaying, but Scripture shortened its account here by omitting the flaying, since He had already commanded about it in the section of the burnt-offering.[[45]](#footnote-45) He states [here in this verse], ***and Moses caused the head, and the pieces to burn***[on the altar], which means "at the time of burning it," namely, after ***he washed the inwards and the legs in water*** [mentioned in the following verse]. It is with reference to this that He states, ***and Moses burnt the whole ram upon the altar****,[[46]](#footnote-46)* for after the washing he burnt everything at the same time. Scripture, however, separated them [stating here in Verse 20 that he burnt the head and the pieces, etc., and afterwards in Verse 21 that he washed the inwards and the legs], so as to teach us that the pieces do not need washing.

**22. AND HE PRESENTED THE OTHER RAM, THE RAM OF 'HAMILUIM' (CONSECRATION).** I have already explained[[47]](#footnote-47) that **the meaning of "consecration" is that the priests should be fully empowered to perform the Divine Service**, and that this term is applied to both the altar itself and to those who perform the Service. Thus all these offerings [the bullock of the sin-offering, the ram of the burnt-offering, etc.,] were brought for the purpose of consecrating the priests, as it is written, ***And this is the thing that you must do unto them to sanctify them, to minister unto Me in the priest's office: take one young bullock and two rams without blemish.[[48]](#footnote-48)*** The second ram, however, is here called specifically ***the ram of consecration****,* because it was the last of these offerings, and it was after it that their consecration was completed and they ministered before Him, blessed be He, for all these offerings were indispensable in the matter.

It is possible that the [purpose of the] sin-offering was to effect atonement for the altar and to sanctify it, for it is so written;[[49]](#footnote-49) and that the burnt-offering was to expiate for the priests, like the atonement effected by all freewill burnt-offerings,[[50]](#footnote-50) and the second ram which was the peace-offering, was a thanksgiving to G-d for having given them in His house and within His walls a monument and a memorial.[[51]](#footnote-51) Thus it was only the peace-offering which was brought for the purpose of consecration, and therefore it alone is here called "the ram of ***milu'im****"* (consecration). It is called ***milu'im***[in the plural, although the offering for that purpose was, according to this interpretation, only one], because the fats and the thigh as well as the heave-offering of the bread were all burnt.[[52]](#footnote-52)

**30. AND MOSES TOOK OF THE ANOINTING OIL, AND OF THE BLOOD WHICH WAS UPON THE ALTAR [AND SPRINKLED IT UPON AARON etc.].** I do not know whether he mixed [the oil with the blood] for these sprinklings, something like that which it says, ***and he will take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar****.[[53]](#footnote-53)* Nor has it become clear to me why Moses performed these sprinklings after the burning of the ram of consecration, for in the section containing the command about the consecration Services He mentioned first the sprinklings,[[54]](#footnote-54) and only afterwards He said, ***And you will take of the ram the fat, and the fat tail****.[[55]](#footnote-55)* Perhaps since He said there [in the same verse where He mentioned these sprinklings], ***and he***[Aaron] ***and his garments will be sanctified, and his sons and his sons' garments with him****,[[56]](#footnote-56)* Moses deduced that these sprinklings were the last things to be done to them, through which they would become completely holy, for in connection with anointing the priests He did not mention the term "sanctified," nor in connection with the placing of the blood upon their thumbs.[[57]](#footnote-57) [Therefore, since it is only stated in connection with the sprinklings of the oil and the blood that the priests are to become sanctified, Moses deduced that this was to be done ***after***the burning of the ram of consecration.] And when it says here [immediately following Moses' pouring the anointing oil upon Aaron's head], ***and he anointed him, to sanctify him****,[[58]](#footnote-58)* it was not a complete sanctification until Moses had done the sprinklings, even as it says [in the verse before us, after he had done the sprinklings], ***and he sanctified Aaron, and his garments, and his sons****.* Thus he completed the sanctification of the father and sons together by means of these sprinklings. The Rabbis have also said so in the Torath Kohanim:[[59]](#footnote-59) ***''And he sanctified Aaron****.* From here you learn that the sanctification of Aaron and his sons was completed only with the sprinkling of the blood."

**32. AND THAT WHICH REMAINS 'BABASAR UBALACHEM.'** The letter ***beth***in these two words [which means literally: **" 'in' the meat and 'in' the bread"**] serves here as a ***mem***the meaning thus being: "and that which remains 'of' the meat and 'of' the bread."[[60]](#footnote-60) Similarly: ***'bayom ha'shemini, (on the eighth day), and forward****' [[61]](#footnote-61)*[means ***MiYom Ha'Shemini-"from"*** the eighth day on], ***and they oppressed and crushed the children. of Israel 'bashanah hahi ('in' that year) eighteen years[[62]](#footnote-62)***[means ***mishanah hahi* - *from' that year].***

Scripture does not state: and that which remained "till the morning," for they had already learned the law of the offerings and knew that these peace-offerings were to be regarded like the stricter offerings which are eaten for a day and a night,[[63]](#footnote-63) [since they were accompanied by breads like a thanks-offering]. Or it may be that Scripture speaks briefly here because it is explained in the section containing the command of these offerings, ***And if aught of the flesh of the consecration,* or *of the bread, remain unto the morning, [then you will burn the remainder].[[64]](#footnote-64)***

**35. AND AT THE DOOR OF THE TENT OF MEETING WILL YOU ABIDE DAY AND NIGHT SEVEN DAYS, AND KEEP THE CHARGE OF THE ETERNAL, THAT YOU DIE NOT.** In the opinion of the Baraitha of Torath Kohanim,[[65]](#footnote-65) the meaning of this verse is that ***they will not* go *out from the door of the Tent of Meeting[[66]](#footnote-66)***day and night at the time of the service, that is to say, until they finish all the work incumbent upon them at that time. **This is a commandment which applies for all generations, that a priest may not leave the Sanctuary while he is ministering the Service.[[67]](#footnote-67) and he is liable to death [by the hand of Heaven, for the transgression thereof].** It is with reference to this that He said about the High Priest, ***Neither will he go out of the Sanctuary, nor profane [the Sanctuary of G-d].[[68]](#footnote-68)*** The Rabbis have said about this:[[69]](#footnote-69) "When is he not permitted to go out of the Sanctuary [and must stay there in order] not to profane it? One must say that this applies only when he is ministering." And they have further interpreted:[[70]](#footnote-70) ***"[And you will not go out from the door of the Tent of Meeting,] lest you die****.[[71]](#footnote-71)* From the negative you infer the positive [that if they do go out whilst ministering, they are liable to death by the hand of Heaven]. I would only know that Aaron and his sons, who were anointed with the oil of anointment, are liable to death [by the hand of Heaven] if they leave the Sanctuary while they are ministering. How do I know that the prohibition applies also to all priests at all times? Scripture therefore says, ***for the anointing oil of the Eternal is upon you****.[[72]](#footnote-72)* The meaning of that is as follows: since He did not say: "for you are anointed with the anointing oil of the Eternal," but instead He said "upon you," it is like the verse, ***and their anointing will be to them for an everlasting priesthood throughout their generations****.[[73]](#footnote-73)*

**36. AND AARON AND HIS SONS DID ALL THE THINGS WHICH THE ETERNAL COMMANDED BY THE HAND OF MOSES.** Everywhere in this section it says ***'as' the Eternal commanded Moses****,[[74]](#footnote-74)* but here, since Aaron's sons added to the command [by bringing ***strange fire which He had not commanded them***],[[75]](#footnote-75) He does not say it in this way since they did not do as the Eternal commanded Moses. Rather, the verse states that they did all the things ***'which' the Eternal commanded****,* and they further added to them "the strange fire" of which He said that ***He had not commanded them****.[[76]](#footnote-76)*

**Ketubim: Tehillim (Psalms) 77:1-10**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor on jeduthun, a song of Asaph. | 1. For praise; composed by Jeduthun for Asaph; a psalm. |
| 2. My voice is to God, and I shall cry out; my voice is to God, and hearken to me. | 2. My voice is raised in the presence of the LORD, and I will complain; my voice is raised in the presence of God; hear my utterance! |
| 3. On the day of my distress, I sought the Lord; my wound oozes at night and does not abate; my soul refuses to be comforted. | 3. In the day of my distress, I sought instruction from the presence of the LORD; the spirit of prophecy rested on me in the night; my eye ran with tears and will not stop; my soul refused to be comforted. |
| 4. I remember God and I stir; I speak and my spirit becomes faint, forever. | 4. I will remember God and I will tremble in the presence of the LORD; I will speak, and my spirit will be weary forever. |
| 5. You held fast the awakenings of my eyes; I throb and I do not speak. | 5. You have shut the lids of my eyes; I am smitten, and I will not speak. |
| 6. I think of days of yore, ancient years. | 6. I have counted up the good days which were at the beginning, the good years of long ago. |
| 7. I recall my music at night; I speak with my heart and my spirit searches. | 7. I will remember my psalm in the night; I will speak with the thoughts of my heart, and the mind of my spirit will examine miracles. |
| 8. "Will the Lord forsake [me] forever and nevermore be appeased? | 8. Can the LORD be far off forever, and no longer show favor again? |
| 9. Has His kindness ended forever? Has He issued a decree for all generations? | 9. Can He have cut off His favor forever? Is the decree of evil complete for all generations? |
| 10. Has God forgotten to be gracious? Has He, in anger, shut off His mercy forever? | 10. Can God have forgotten to have pity? Or has He gotten too angry to sustain His compassion forever? |
|  |  |

**Rashi’s Commentary for: Psalms 77:1-10**

**1** **on jeduthun** Concerning the decrees and the laws that pass over Israel.

**3** **my wound** Heb. ידי, lit. my hand; my wound.

**my wound oozes** In this exile, which is like night, it oozes pus and gall.

**and does not abate** Its oozing does not abate.

**4 I remember God** The kindness that He used to do for me in the days of my love.

**I speak** about those acts of kindness and the favors.

**and my spirit becomes faint** Pasmer in Old French, to faint or swoon.

**5 You held fast the awakenings of my eyes** Heb. שמרות, an expression of the watch (אשמרת) of the night, for [when] a person awakens from his sleep his mind is settled and his heart returns to him, but I am not like that. **In this night of exile, my eyes are always stuck together, like a man sleeping from a clogged heart**, and in the troubles that I see, my spirit throbs and I have no speech within me.

**6** **I think of the days of yore** to remember the kind acts that You performed for our forefathers.

**7 I recall my music at night** **In the days of this exile, which is like night**, I remember my melodies that I used to play in days of yore in the Temple.

**I speak with my heart** I think, and my spirit searches [to ascertain] what is the manner of the Holy One, blessed be He, and I wonder: will He forsake [me] forever?

**9 Has...ended forever** Perhaps His kind acts have ended?

**Has He issued a decree** a perpetual decree that He will never again repent of His anger?

**10** **Has...forgotten to be gracious** Heb. חנות, to be gracious, like עשוֹת, to do; ראוֹת, to see. Another explanation: חנות means gracious acts.

**Has He, in anger, shut off His mercy forever** Heb. קפץ, an expression of (Deut. 15:7): “and do not close (תקפץ) your hand,” i.e., has He shut off the mercy forever because of the anger?

**Meditation from the Psalms**

**Psalms ‎‎77:1-10**

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

The superscription of this psalm ascribes authorship to Assaf. Assaf’s unique talent was the ability to find something to sing about even in the bleakest gloom. Thus, this chapter was written to provide a certain perspective regarding the proper response to situations when the righteous faces crisis and hardship, Heaven forbid.

Rashi[[77]](#footnote-77) derives *yedutun* - ידותון from the word dat - דת, decree. Every psalm introduced with this word refers to the evil decrees and oppressive edicts which the enemy imposes on Israel.

Assaf speaks of rising at night, at midnight, to sing and commune with G-d. Mohorosh[[78]](#footnote-78) explained that the greatness of rising at midnight is indescribable and unimaginable. It is precisely at that moment that the Gates of Heavens are opened and one can then achieve all of his heart’s desires from HaShem. Whoever merits being awake at this time, and to recite the Tikkun Chatzot and do personal prayer with HaShem, his virtue is very great and he is praised in all the worlds. In regards to the midnight hour it is written:

***Eichah (Lamentations) 2:19******Arise, cry out in the night: in the beginning of the watches pour out your heart like water before the face of the LORD: lift up your hands toward Him for the life of your young children, that faint for hunger in the top of every street.***

At the midnight hour, one is literally “before HaShem’s countenance” and can express all of his thoughts aloud before HaShem as referred to in the verse:

***Tehillim 77:7******In the night I will call to remember my song; I will converse with my heart; and my spirit will make a diligent search.***

At midnight one is able to search and find all of the good points within himself and to entreat over the rectification of his soul before HaShem.[[79]](#footnote-79) A person’s character finds expression in his prayer.   His ability to “meditate” with his heart is an art which teaches us about Him. A person has to be capable of holding  an honest dialogue with himself, in complete privacy.

Assaf starts this psalm by repeatedly using the world “voice – kol” in verse two. Since our verbal tally is “speak”, lets look at the origin of speech, the voice. I would like to explore this ***voice*** as it is an extremely interesting word.

After the first sin we find the first use of the word “kol”:

***Beresheet (Genesis) 3:8******And they heard the voice (kol) of HaShem God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of HaShem God amongst the trees of the garden.***

Exactly how does a “voice”, a kol, go “walking”?

This particular Hebrew word for sound or voice, **kol**, resonates with another kol, the sound (kol) of the shofar:

***Shemot (Exodus) 19:16 And it came to pass on the third day in the morning, that there were thunders (kol) and lightnings, and a thick cloud upon the mount, and the voice (kol) of the shofar exceeding loud; so that all the people that [was] in the camp trembled.***

This **kol** that we hear at Sinai is the same **kol** that went walking in Gan Eden right after the first sin. The **kol** that walked had a question:

***Beresheet (Genesis) 3:9*** *And HaShem God called unto Adam, and said unto him, Where are you?*

This question: “Where are you (Ayekah)?” was obviously not concerned with Adam’s physical location. After all, how can one hide from The One who is everywhere? This question must be asking a more profound question: ‘Ayekah?’ Where are you, **where do you stand morally and spiritually, to what place are you directing your efforts?**

The **kol** of HaShem in Gan Eden looms significant because the shofar blessing on Rosh Hashanah, which reasonably could have stressed the “blowing” of the shofar, stresses the sound or voice, “lishmoah kol haShofar,” to hear (or internalize) the sound of the shofar.

The Rambam is quite explicit in altering the definition of the mitzva. He consistently defines the mitzva as one of HEARING the shofar rather than BLOWING.

This then is the **kol** that walks. This **kol** comes seeking the state of the soul of His beloved. This same **kol** approaches us at this time of judgment. This **kol** from the shofar “walks” to us, His beloved, and asks: **Where are you?** Curiously, the **kol** of the shofar originates from the penitent. The voice of the shofar is the **voice** of the righteous/generous. This is the **voice** that Assaf addresses in our psalm.

**The Origin of Speech[[80]](#footnote-80)**

The neck is the organ of connection between the higher and the lower world. In the front, and within this structure is the “voice box”, the organ that produces the voice. The front is the side of elevation and spirituality. The front is called “panim – face” in Hebrew. Panim means the outer face and also the inner internality. That which goes on ***inside*** a person is most obviously visible in the face. Thus we can see why we have the same Hebrew word for the thing and it’s opposite.

Voice is produced in the front, the side of spirituality. Voice, in the kabbalistic writings, is referred to as “Moshe Rabbenu”, the one who brought Torah to the world through his voice.[[81]](#footnote-81) The first four books, of the Torah were taught to the people directly from HaShem through the mouth of Moshe. This is the special level of prophecy to which Moshe was privileged. Our Sages described this as “HaShem speaking through his throat”.[[82]](#footnote-82) The prophecy of the book of Devarim was different.[[83]](#footnote-83) It was taught to the nation of Israel in the same manner as the prophecies of the other prophets. HaShem related what he was to teach, and the next day he would relate it to the people of Israel. When he taught his prophecy, therefore, he was disconnected from the Divine Voice, and he spoke with his own voice.[[84]](#footnote-84)

The voice is the origin of speech. Prophecy originates with the voice, as we can see from the Prophet’s words:

***Yeshayahu (Isaiah) 58:1******Cry out in your throat, do not hold back, lift up your voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.***

HaShem tells the prophet “Cry out in your throat, do not hold back”; prophecy is not from the mouth, the origin of words, but from the throat, the origin of raw sound.

The mystics explain that the voice is the root of speech and contains far more than the individual finite words. Words may convey information, but the voice conveys the person. This is why prophecy is referred to as “voice”, not words: when HaShem tells Avraham to listen to Sarah’s prophetic advice the verse says “Shema b’kola — Listen to her voice”, not “Listen to her words”. Again, prophecy originates with the voice, as we can see when Sarai spoke to Abram:

***Bereshit (Genesis) 16:1******Now Sarai Abram’s wife bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, HaShem has restrained me from bearing: I pray, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.***

Note that Abram was not to hearken to her words, but rather to her “voice”. When we talk about prophecy, we are talking about voice. That is why Abram was commanded to listen to her voice – listen to her prophecy!

The blessing we pronounce on hearing the shofar is “lishmo’a kol shofar”, to “hear the voice of the shofar”. The shofar is raw sound, a raw cry, and that is why it has the power to open the neshama. All the words in the world cannot convey the emotion of a scream of a child in the night. The shofar is that scream.

**Ashlamatah: I Sam. 2:28-36 + 3:20**

| **Rashi** | **Targum** |
| --- | --- |
| 27. ¶ And a man of God came to Eli, and he said to him: "So said the Lord: 'Did I appear to the house of your father, when they were in Egypt, (enslaved) to the house of Pharaoh? | 27. ¶ And the prophet of the LORD came unto Eli and said to him: "Thus says the LORD: 'I indeed revealed myself to the house of your father, when they were in Egypt and were enslaved to the house of Pharoh. |
| 28. And did I choose him from all the tribes of Israel to be My priest, to offer up (sacrifices) on My altar, to burn incense, to wear an ephod before Me? And did I give to the house of your father all the fire-offerings of the children of Israel? | 28. And I took delight in him from all the tribes of Israel before Me, to be a priest, to bring up sacrifice upon My altar, to burn sweet-smelling incense, to wear the ephod, to serve before Me. And I gave to the house of your father all the offerings of the sons of Israel. |
| 29. Why (then,) do you kick at My sacrifice, and at My meal offering which I commanded in My dwelling place, and you honored your sons above Me, before My people, to feed yourselves from the first part of every offering of Israel? | 29. Why are you robbing my holy sacrificial offering and My offering that I appointed to offer before Me in My Temple? And you honor your own sons first of a1l to have them eat from the first of all the offering of Israel my people? |
| 30. Therefore, says the Lord, God of Israel, "I said, 'Your house and the house of your father will walk before Me **forever**,' but now, says the Lord: Far be it from Me, **for those who honor Me shall I honor, and those who despise Me will be disgraced**. | 30. Thus said the LORD God of Israel: 'Indeed I said: "Your house and the house of your father will serve before Me **forever."** And now the LORD says: 'My judgments are truth, for **those who act honorably before Me I will honor, and those who act despicably against My name will become demented.** |
| 31. Behold days are coming when I shall cut off your arm and the arm of your father's house, that there shall not be an elder in your household. | 31. Behold the days are coming, and I will cut off the strength of your seed and the strength of the seed of the house of your father from being old in your house. |
| 32. And you will look upon a rival (in My) dwelling place in all (the days) which (God) will do good to Israel, and there will not be an elder in your household all of the days. | 32. And you will be considering and you will be seeing the sorrow that will come upon the men of your house because of the sins that you have sinned in My temple. And afterwards prosperity will come over Israel, and there will not be an old man in your house all the days. |
| 33. Yet every man of yours shall I not cut off from My altar, to disappoint you and to sadden your heart; and all those raised in your house will die as young men. | 33. A man I will not cut off for you from My altar to darken your eye and to grieve your soul. And all the multitude of your household, the young men, will be killed. |
| 34. And this is the sign to you, that which will befall your two sons, Hophni and Phinehas; in one day both of them will die. | 34. And this is the sign to you, which will come unto your two sons, unto Hophni and Phinehas. In one day the two of them will be killed, |
| 35. And I shall raise up for Myself a faithful priest, who will do as is in My heart and in My mind, and I shall build for him a sure house, and he shall walk before My anointed all of the days. | 35. And I will raise up before Me a faithful priest who will act according to My Memra and according to My good pleasure. And I will raise up for him a lasting kingdom, and he will serve before My anointed one (Messiah) all the days. |
| 36. And it will be that everyone who is left in your house, will come to prostrate himself before him for a silver piece and a morsel of bread, and will say, "Take me now into one of the priestly divisions in order to eat a morsel of bread." **{P}** | 36. And everyone who is left in your house will come bow low for himself for a coin of silver and a piece of bread. And he will say: "Appoint me now to one of the watches of the priests to eat a piece of bread." **{P}** |
|  |  |
| 19. ¶ And Samuel grew up, and the Lord was with him, and did not let any of his words fall to the ground. | 19. ¶ And Samuel grew, and the Memra of the LORD was at his aid and he did not depart from any of his words. |
| 20. And all Israel from Dan to Beer Sheba, knew that Samuel was established as a prophet to the Lord. **{S}** | 20. And all Israel from Dan and unto Beer-sheba knew that Samuel was faithful in the words of the prophecy of the LORD. **{S}** |
| 21. And the LORD continued to appear in Shiloh, for the LORD revealed Himself to Samuel in Shiloh with the word of the LORD. **{P}** | 21. And the LORD continued to reveal Himself in Shiloh, for the LORD revealed Himself to Samuel in Shiloh by the word of the LORD. **{P}** |
|  |  |

**Rashi’s Commentary to: I Sam. 2:28-36 + 3:20**

**27** **And a man of God came:** (The Sifrei informs us that the man of God mentioned here) was Elkanah.

**Did I appear to the house of your father** From here (we deduce) that Aaron prophesied in Egypt. What was the prophecy? It is that which is stated (Ezek. 20:7), And I said to them: Each man, cast away the detestable things upon which his eyes gaze, and with the idols of Egypt, defile not yourselves.

**Did I appear** Did you know that I gave to Aaron this favor and greatness?

**29** אשר צויתי מעון which I commanded in My dwelling place.

**to feed yourselves from the first part, etc.** (lit., and you honor your sons above Me to feed yourselves from the first part of every offering of Israel to My people.) This is an inverted sentence, (to be explained thus): and you honor your sons above Me before My people, i.e., in the eyes of My people, you honored your son above me. And what is the honor? To feed yourselves from the first part of every offering of Israel. Your meal preceded My meal, as it is stated: Also before they caused the fat to smoke, etc. (above, verse 15).

**to feed yourselves** (Heb. ‘l’havriachem’) An expression of a meal, similar to: Please let my sister feed me bread (Heb. ‘v’thavreni’).

**before My people** This reverts to: And you honor your sons above Me. You showed to My people that you are more honored than I. And with what have you shown this? To feed yourselves from the first part of My offering.

**30 I said** (Heb. ‘amor amarti’) Twice I assigned greatness to the sons of Ithamar. Concerning the sons of Gershon and the sons of Merari, it is stated: Under the hand of Ithamar, the son of Aaron the Priest. (Num. 4:23, 33). And Eli was one of the descendants of Ithamar. This I found in M.S.(8:3). I have, however, heard a more fitting version, as follows: I said: Your house and your father’s house, etc. Originally, I gave the high priesthood to Eleazar the Priest, as it is stated: And remove from Aaron his garments, and put them on Eleazar, his son (Num. 20: 26). At the time of the concubine (in Gibeah, v. Judges 19, 21), when the Israelites freed themselves of most of the Commandments. And who caused them (to do so)? Phinehas and his colleagues, who should have gone around from city to city to reprove them. I, (therefore) took the High Priesthood away from them, and gave it to you, for you are of the descendants of Ithamar, and I said: They shall walk before Me forever, for when greatness is assigned to someone, it is assigned to him and to his generations forever.

**for those who honor Me shall I honor** The descendants of Phinehas who honored Me at Shittim (Num. 21:7,8). And so it came about in the days of Solomon, that when he built the Temple, Solomon dismissed Ebiathar from being a priest to the Lord, to fulfill the word of the Lord which He had spoken to the house of Eli (I Kings 2:27), and Zadok became High Priest, since he was of the descendants of Phinehas, for so he is listed in the genealogical records in the Book of Chronicles (I Chron. 6:35 38).

**and those who despise Me will be disgraced** By themselves, when I shall withdraw Myself from them.

**31 I shall cut off your arm** I.e., the power which you exert in My House, for you say: And if not, I shall take by force.

**32 And you will look upon a rival in My dwelling place** And you will see your rival at your side in My dwelling place like a woman who sees her rival with her in the house.

**in all (the days) which (God) will do good to Israel** (Lit., in all that which He will do good to Israel.) “When the Temple will be built in the day of Solomon, and the goodness promised to Israel will be complete, as it is said there: There has not failed one word of all His good promise, etc. (I Kings 8:56). Judah and Israel were many, like the sand which is by the sea (ibid. 4:20). And Judah and Israel dwelt in safety, every man under his vine and under his fig tree, etc. all the days of Solomon (ibid. 5:5).

**and there will not be an elder in your household** This is an appropriate punishment. You ate sacrifices before their time, before they made the fat smoke, similarly, you will die before your time.

**33 and to sadden** (Heb. ‘v’la’div,’) same as ‘v’lad’iv.’

**will die (as young) men** (Lit., will die men.) There is no comparison between mourning for a young man and mourning for a child.

**34** **And this is the sign to you** That the prophecy will be fulfilled: In one day your two sons will die, and this will be to you a sign that all the retribution which was said to you, will be fulfilled. I.e., “And you will look upon a rival in My dwelling place, etc., and all those raised in your house will die as young men” (above 32, 33).

**35** **a faithful priest** i.e., Zadok.

**36 for a silver piece** In order to earn a coin called ‘ma’ah.’

**A silver piece** (Heb. Agorath Kesef,) a silver piece of the weights of twenty gerah (Exod. 30:13). ספחני Take me ... into.

**Chapter 3**

**21 for the Lord revealed Himself to Samuel** Since the Scripture stated above (2:1) “and the word of the Lord was withheld in those days,” he states here that from now on, for Samuel’s sake, He revealed Himself repeatedly.

**Verbal Tallies**

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

**& HH Giberet Dr. Elisheba bat Sarah**

**Vayikra (Leviticus) 8:1-36**

**Shmuel alef (I Samuel) 2:28-36 + 3:20**

**Tehillim (Psalms) 77:1-10**

**1 Pet 2:18-25, Lk 11:5-13, Lk 11:27-28, Acts 21:17-40**,

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

LORD - יהוה, Strong’s number 03068.

Saying / Indeed / Said - אמר, Strong’s number 0559.

Sons / Children - בן, Strong’s number 01121.

Two / Both – שנים, Strong’s number 08147.

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

Spake / Speak - דבר, Strong’s number 01696.

Saying / Indeed / Said - אמר, Strong’s number 0559.

**Vayikra (Leviticus) 8:1** And the LORD <03068> spake <01696> (8762) unto Moses, saying <0559> (8800), 2 Take Aaron and his sons <01121> with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two <08147> rams, and a basket of unleavened bread;

**Shmuel alef (I Samuel) 2:28** And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children <01121> of Israel?

**Shmuel alef (I Samuel) 2:30** Wherefore the LORD <03068> God of Israel saith, I said indeed <0559> (8800) that thy house, and the house of thy father, should walk before me for ever: but now the LORD <03068> saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

**Shmuel alef (I Samuel) 2:34** And this shall be a sign unto thee, that shall come upon thy two <08147> sons <01121>, on Hophni and Phinehas; in one day they shall die both <08147> of them.

**Tehillim (Psalms) 77:4** Thou holdest mine eyes waking: I am so troubled that I cannot speak <01696> (8762).

**Tehillim (Psalms) 77:10** And I said <0559> (8799), This is my infirmity: but I will remember the years of the right hand of the most High.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 8:1-36** | **Psalms**  **Psa 77:1-10** | **Ashlamatah**  **I Sam 2:28-36 + 3:20** |
| --- | --- | --- | --- | --- |
| **dx'a,** | one | Lev 8:26 |  | 1 Sam 2:34 1 Sam 2:36 |
| **lk;a'** | eat, ate | Lev 8:31 |  | 1 Sam 2:36 |
| **~yhil{a/** | GOD |  | Ps 77:1 Ps 77:3 | 1 Sam 2:30 |
| **rm;a'** | saying | Lev 8:1 Lev 8:5 Lev 8:31 | Ps 77:10 | 1 Sam 2:30 1 Sam 2:36 |
| **dApae** | ephod | Lev 8:7 |  | 1 Sam 2:28 |
| **hV,ai** | fire offering | Lev 8:21 Lev 8:28 |  | 1 Sam 2:28 |
| **rv,a]** | which,  whom | Lev 8:5 Lev 8:30 Lev 8:31 Lev 8:36 |  | 1 Sam 2:29 1 Sam 2:34 1 Sam 2:35 |
| **!Be** | sons | Lev 8:2 Lev 8:6 Lev 8:13 Lev 8:14 Lev 8:18 Lev 8:22 Lev 8:24 Lev 8:27 Lev 8:30 Lev 8:31 Lev 8:36 |  | 1 Sam 2:28 1 Sam 2:29 1 Sam 2:34 |
| **rb;D'** | spoke | Lev 8:1 | Ps 77:4 |  |
| **hz<** | this | Lev 8:5 Lev 8:34 |  | 1 Sam 2:34 |
| **dy"** | hands | Lev 8:14 Lev 8:18 Lev 8:22 Lev 8:23 Lev 8:24 Lev 8:33 Lev 8:36 | Ps 77:2 |  |
| **hwhy** | LORD | Lev 8:1 Lev 8:4 Lev 8:5 Lev 8:9 Lev 8:13 Lev 8:17 Lev 8:21 Lev 8:26 Lev 8:27 Lev 8:28 Lev 8:29 Lev 8:34 Lev 8:35 Lev 8:36 |  | 1 Sam 2:30 1 Sam 3:20 |
| **~Ay** | day | Lev 8:33 Lev 8:34 Lev 8:35 | Ps 77:2 Ps 77:5 | 1 Sam 2:31 1 Sam 2:32 1 Sam 2:34 1 Sam 2:35 |
| **!ymiy"** | right | Lev 8:25 Lev 8:26 | Ps 77:10 |  |
| **rt;y"** | remainder, left | Lev 8:32 |  | 1 Sam 2:36 |
| **lKo** | all, entire, whole | Lev 8:3 Lev 8:10 Lev 8:11 Lev 8:16 Lev 8:21 Lev 8:25 Lev 8:27 Lev 8:36 |  | 1 Sam 2:28 1 Sam 2:29 1 Sam 2:32 1 Sam 2:33 1 Sam 2:35 1 Sam 2:36 1 Sam 3:20 |
| **!Ke** | so, thus | Lev 8:35 |  | 1 Sam 2:30 |
| **bb'le** | heart |  | Ps 77:6 | 1 Sam 2:35 |
| **~x,l,** | bread | Lev 8:26 Lev 8:31 Lev 8:32 |  | 1 Sam 2:36 |
| **lyIl;** | night | Lev 8:35 | Ps 77:2 Ps 77:6 |  |
| **tWm** | die | Lev 8:35 |  | 1 Sam 2:33 1 Sam 2:34 |
| **x;Bez>mi** | altar | Lev 8:11 Lev 8:15 Lev 8:16 Lev 8:19 Lev 8:21 Lev 8:24 Lev 8:28 Lev 8:30 |  | 1 Sam 2:28 1 Sam 2:33 |
| **!mi** | some, above | Lev 8:11 Lev 8:12 Lev 8:17 Lev 8:23 Lev 8:24 Lev 8:30 |  | 1 Sam 2:29 1 Sam 2:31 |
| **vp,n<** | soul |  | Ps 77:2 | 1 Sam 2:33 1 Sam 2:35 |
| **!t;n"** | put, give place | Lev 8:7 Lev 8:8 Lev 8:15 Lev 8:23 Lev 8:24 Lev 8:27 |  | 1 Sam 2:28 |
| **d[;** | until, forever | Lev 8:33 |  | 1 Sam 2:30 |
| **~l'A[** | forever, long ago |  | Ps 77:5 Ps 77:7 | 1 Sam 2:30 |
| **!yI[;** | eyes |  | Ps 77:4 | 1 Sam 2:33 |
| **~ynIP'** | front, before, face | Lev 8:9 Lev 8:26 Lev 8:27 Lev 8:29 |  | 1 Sam 2:28 1 Sam 2:30 1 Sam 2:35 |
| **hw"c'** | command | Lev 8:4 Lev 8:5 Lev 8:9 Lev 8:13 Lev 8:17 Lev 8:21 Lev 8:29 Lev 8:31 Lev 8:34 Lev 8:35 Lev 8:36 |  | 1 Sam 2:29 |
| **rj;q'** | smoke | Lev 8:16 Lev 8:20 Lev 8:21 Lev 8:28 |  | 1 Sam 2:28 |
| **~yIn"v.** | two, both | Lev 8:2 Lev 8:16 Lev 8:25 |  | 1 Sam 2:34 |
| **hf'['** | did, do | Lev 8:4 Lev 8:5 Lev 8:34 Lev 8:36 |  | 1 Sam 2:35 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Lev 8:1-36** | **Psalms**  **Psa 77:1-10** | **Ashlamatah**  **I Sam 2:28-36 + 3:20** | **Peshat**  **Mk/Jude/Pet**  **1 Pet 2:18-25** | **Remes 1**  **Lk 11:5-13**  **Lk 11:27-28** | **Remes 2**  **Acts/Romans**  **Acts 21:17-40** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **agioj** | holy |  |  |  |  | Luke 11:13 | Acts 21:28 |
| **αἷμα** | blood | Lev 8:15  Lev 8:19  Lev 8:23  Lev 8:24  Lev 8:30 |  |  |  |  | Acts 21:25 |
| **αἴρω** | away, carry |  |  | 1Sa 2:28 |  |  | Acts 21:36 |
| **ἀκούω** | hear, heard |  |  |  |  | Luke 11:28 | Acts 21:20 Acts 21:22 |
| **ἁμαρτία** | sin | Lev 8:2  Lev 8:14 |  |  | 1 Pet 2:22 1 Pet 2:24 |  |  |
| **ἀναβαίνω** | ascending, came |  |  | 1Sa 2:28 |  |  | Acts 21:31 |
| **πένης** | offered, bore | Lev 8:16  Lev 8:20  Lev 8:21  Lev 8:27  Lev 8:28 |  |  | 1 Pet 2:24 |  |  |
| **ἀνήρ** | man. Men |  |  | 1Sa 2:33  1Sa 2:36 |  |  | Acts 21:23 Acts 21:26 Acts 21:28 Acts 21:38 |
| **ἀνίστημι** | raises up, get |  |  | 1Sa 2:33  1Sa 2:35 |  | Luke 11:7 Luke 11:8 |  |
| **ἄρτος** | bread loaf | Lev 8:26 Lev 8:31 Lev 8:32 |  | 1 Sam 2:36 |  | Luke 11:5 |  |
| **basta,zw** | bore, carried |  |  |  |  | Luke 11:27 | Acts 21:35 |
| **γίνομαι** | came to pass, became | Lev 8:29 |  |  |  |  | Acts 21:17 Acts 21:35 |
| **δίδωμι** | give |  |  | 1Sa 2:28 |  | Luke 11:7 Luke 11:8 Luke 11:9 Luke 11:13 |  |
| **δοξάζω** | glorify |  |  | 1Sa 2:29  1Sa 2:30 |  |  | Acts 21:20 |
| **δύναμαι** | cannot, could |  |  |  |  | Luke 11:7 | Acts 21:34 |
| **δύο** | two | Lev 8:2 Lev 8:16 Lev 8:25 |  | 1 Sam 2:34 |  |  | Acts 21:33 |
| **εἷς** | one | Lev 8:26 |  | 1 Sam 2:34 1 Sam 2:36 |  |  | Acts 21:19 Acts 21:26 |
| **ἑπτά** | seven | Lev 8:33  Lev 8:35 |  |  |  |  | Acts 21:27 |
| **ἔρχομαι** | come |  |  | 1Sa 2:31 |  |  | Acts 21:22 |
| **εὑρίσκω** | found, find |  |  |  | 1 Pet 2:22 | Luke 11:9 Luke 11:10 |  |
| **ζητέω** | seeking |  |  |  |  | Luke 11:9 Luke 11:10 | Acts 21:31 |
| **ἡμέρα** | land earth | Lev 8:33  Lev 8:34  Lev 8:35 | Psa 77:2  Psa 77:5 | 1Sa 2:31  1Sa 2:32  1Sa 2:34  1Sa 2:35 |  |  | Acts 21:26 Acts 21:27 Acts 21:38 |
| **θεός** | GOD |  | Ps 77:1 Ps 77:3 | 1 Sam 2:30 | 1 Pet 2:19 1 Pet 2:20 | Luke 11:28 | Acts 21:19 Acts 21:20 |
| **θύρα** | doors | Lev 8:3  Lev 8:4  Lev 8:31  Lev 8:33  Lev 8:35 |  |  |  | Luke 11:7 | Acts 21:30 |
| **κεφαλή** | heads | Lev 8:9  Lev 8:12  Lev 8:14  Lev\_8:18  Lev 8:20  Lev 8:22 |  |  |  |  | Acts 21:24 |
| **klei,w** | shut |  |  |  |  | Luke 11:7 | Acts 21:30 |
| **κοιλία** | belly | Lev 8:21  Lev 8:25 |  |  |  | Luke 11:27 |  |
| **κράζω** | dried |  | Psa 77:1 |  |  |  | Acts 21:28 Acts 21:36 |
| **κρίνω** | judge |  |  |  | 1 Pet 2:23 |  | Acts 21:25 |
| **λαλέω** | speak, spoke | Lev 8:1 | Ps 77:4 |  |  |  | Acts 21:39 |
| **λαμβάνω** | take | Lev 8:2  Lev 8:10  Lev 8:15  Lev 8:16  Lev 8:23  Lev 8:25  Lev 8:26  Lev 8:28  Lev 8:29  Lev 8:30 |  |  |  | Luke 11:10 |  |
| **λέγω** | saying | Lev 8:1 Lev 8:5 Lev 8:31 |  | 1 Sam 2:30 1 Sam 2:36 |  | Luke 11:5 Luke 11:7 Luke 11:8 Luke 11:9 Luke 11:27 Luke 11:28 | Acts 21:20 Acts 21:21 Acts 21:23 Acts 21:37 Acts 21:39 Acts 21:40 |
| **λόγος** | words | Lev 8:36 |  |  |  | Luke 11:28 |  |
| **ὅλος** | entire, all | Lev 8:21 |  |  |  |  | Acts 21:30 Acts 21:31 |
| **o;cloj** | crowds |  |  |  |  | Luke 11:27 | Acts 21:27 Acts 21:34 Acts 21:35 |
| **paragi,nomai** | come |  |  |  |  | Luke 11:6 | Acts 21:18 |
| **πᾶς** | all, whole | Lev 8:3 Lev 8:10 Lev 8:11 Lev 8:16 Lev 8:21 Lev 8:25 Lev 8:27 Lev 8:36 |  | 1 Sam 2:28 1 Sam 2:29 1 Sam 2:32 1 Sam 2:33 1 Sam 2:35 1 Sam 2:36 1 Sam 3:20 | 1 Pet 2:18 | Luke 11:10 | Acts 21:18 Acts 21:20 Acts 21:21 Acts 21:24 Acts 21:27 Acts 21:28 |
| **πατήρ** | father |  |  | 1Sa 2:28  1Sa 2:30  1Sa 2:31 |  | Luke 11:11 Luke 11:13 |  |
| **πνεῦμα** | spirit |  | Psa 77:3  Psa 77:6 |  |  | Luke 11:13 |  |
| **συντελέω** | entirely |  | Psa 77:8 |  |  |  | Acts 21:27 |
| **τέκνον** | children |  |  |  |  | Luke 11:13 | Acts 21:21 |
| **υἱός** | son |  |  | 1Sa 2:28  1Sa 2:29  1Sa 2:34 |  | Luke 11:11 |  |
| **φημί** | says |  |  | 1Sa 2:30 |  |  | Acts 21:37 |
| **φυλάσσω** | watched, guard, observe | Lev 8:35 |  |  |  | Luke 11:28 | Acts 21:24 Acts 21:25 |
| **φωνή** | voice |  | Psa 77:1  Psa 77:17  Psa 77:18 |  |  | Luke 11:27 |  |
| **χείρ** | hands | Lev 8:14 Lev 8:18 Lev 8:22 Lev 8:23 Lev 8:24 Lev 8:33 Lev 8:36 | Ps 77:2 |  |  |  | Acts 21:27 Acts 21:40 |
| **Χριστός** | anointed one |  |  | 1Sa 2:35 | 1 Pet 2:21 |  |  |
| **ψυχή** | soul |  | Psa 77:2 | 1Sa 2:33  1Sa 2:35 | 1 Pet 2:25 |  |  |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) Lev 8:1-36**

**“Qach Et Aharon” “Take Aaron”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  Mishnah **א:א** |
| **And he said to them, “Who of you will have a friend, and will go to him at midnight and say to him, ‘Friend, lend me three loaves, because a friend of mine has come to me on a journey, and I do not have anything to set before him.’ And that one will answer from inside** and **say, ‘Do not disturb me! The door has already been shut and my children are with me in bed! I am not able to get up to give you** anything**.’ I tell you, even if he does not give him** anything after he **gets up because** he **is his friend, at any rate because of his impudence he will get up** and **give him whatever he needs. And I tell you, ask and it will be given to you; seek and you will find; knock and it will be opened for you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. But what father from among you,** if his **son will ask for a fish, instead of a fish will give him a snake? Or also,** if **he will ask for an egg, will give him a scorpion?**  **Therefore if,** although you **are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Ruach HaQodesh to those who ask him?”**  **¶ And now it happened that as he said these** things**, a certain woman from the group raised** her **voice** and **said to him, “Blessed** is **the womb that bore you, and** the **breasts** at **which you nursed!” But he said, “On the contrary, blessed** are **those who hear the Torah of God and follow** (Shomer – Guard)it**!”[[85]](#footnote-85)** | **Servants should submit to their masters in fear not only to the fair and reasonable but also when they oppose you.[[86]](#footnote-86) This is for the sake of chesed, if on the account of G-d one patiently endures** **sorrow, suffering and injustice. For what honor is there if you sin and endure punishment; but if you suffer for doing well and endure, this is loving-kindness in the presence** (sight) **of God.**  **For to this you were called, for even Messiah suffered on our behalf, leaving behind an example for us, that you should follow his steps;** **“*though he had done no violence, and deceit was not in his mouth*”** (Isa. 53:9). **who, having been reviled, did not revile in return; suffering, he did not threaten, but gave himself up to Him who was judging righteously/generously; who “*has borne our sicknesses/sins*"** (Isa. 53:4) **onto the tree; that dying to sins, we might live to righteousness/generosity, of whom** **“*with his wounds we ourselves are healed*”** (Isa. 53:5) For you were **“*like sheep that have gone astray*”** (Isa. 53:6) **but now you have turned back to the shepherd and overseer** (Paqid) **of your souls.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 21:17-36, 37-40a**  **Mishnah א:א** | |
| **¶ And having arrived in Yerushalayim, the brethren welcomed us gladly. And on the next** day **Hakham Shaul went in with us to Hakham Ya’aqob, and all the** Nazarean **Zeqenim were present. And** after **greeting them, he began to systematically relate** thethings **which God had done among the Gentiles through his abodah** (service) to God. **And** when **they heard** this**, they glorified God. And they said to him, “You see, brother, how many ten thousands there are among the Jews who have faithfully obeyed, and they are all zealous supporters of the Torah.[[87]](#footnote-87)**  **And they have been told, concerning you that you are teaching all the Jews** whoare **among the Gentiles to abandon Moshe** and the Torah**, telling them not to circumcise** their **children or to live according to the traditions** handed down to us**. What then is to be done? Doubtless they will all hear that you are here! Therefore, do what we tell you: we have four men who have** taken **a vow upon themselves. Take these** men and **purify yourself along with them and pay their expenses[[88]](#footnote-88) so that they can cut** their **hair, and everyone will know that** the things **which they had said about you are untrue, but you yourself also agree with Torah observance. But concerning the Gentiles who have** become **faithfully obedient, we have written a letter** after **deciding that they should avoid food sacrificed to idols** (non-kosher foods) **and blood and** what has been **strangled and sexual immorality.”**  **Then Hakham Shaul took along the men on the next day,** and after he **had purified himself together with them, he entered into the temple** courts**, announcing the completion of the days of purification until the time that the offering would be presented on behalf of each one of them. But when the seven days were about to be completed, the** Shammaite **Jews from Asia who had seen him in the temple** courts **stirred up the whole congregation and laid hands on him, shouting, “Israelite men, help! This is the man who is teaching everyone everywhere** **against the** Jewish **people and the Torah and this place! And furthermore he also brought Greeks into the temple, and has defiled this holy place!” For they had previously seen Trophimus the Ephesian in the city with him, whom they** erroneously **supposed[[89]](#footnote-89) that Hakham Shaul had brought into the temple. And the whole city was stirred up, and the people came running together, and they seized Hakham Shaul** and **dragged him outside of the temple** courts**, and immediately the doors were shut. And** asthey **were seeking to kill him, a report came up to the military tribune of the cohort that all Yerushalayim was in confusion. He immediately took along soldiers and centurions** and **ran down to them. And** when **they saw the military tribune and the soldiers, they stopped beating Hakham Shaul. Then the military tribune came up** and **arrested him and ordered** him **to be bound with two chains, and inquired who he was and what it was that he had done. But some in the crowd were shouting one thing** and **others** another**, and** because **he was not able to find out the truth on account of the commotion, he gave orders to bring him into the barracks. And when he came to the steps, it happened that he had to be carried by the soldiers on account of the violence of the crowd, for the crowd of people was following** them**, shouting, “Away with him!”**  **¶ And** ashe **was about to be brought into the barracks, Hakham Shaul said to the military tribune, “Is it permitted for me to say something to you?” And he said, “Do you know Greek? Then you are not the Egyptian who before these days raised a revolt and led out into the wilderness the four thousand men of the Assassins?” But Hakham Shaul said, “I am a Jewish man from Tarsus in Cilicia, a citizen of no unimportant city. Now I ask you, allow me to speak to the people.” So** when **he permitted** him**, Hakham Shaul, standing there on the steps, motioned with** his **hand to the people.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev 8:1-36 | Ps 77:1-10 | I Sam 2:28-36 + 3:20 | 1 Pet 2:18-20, 21-25 | Lk 11:5-13, 27-28 | Acts 21:17-36, 37-40 |

**Commentary to Hakham Tsefet’s School of Peshat**

**Honour Due to the Torah**

**But he said, “On the contrary, blessed** are **those who hear the Torah of God and follow** (Shomer – Guard)it**!” “*Though he had done no violence and deceit*** (vainglory) ***was not in his mouth*”** (Isa. 53:9).

The Master’s words in both the writings of Hakham Tsefet and Hakham Shaul’s Tosefta penned through his amanuensis Hillel/Luke, relate to us a powerful lesson from a Peshat perspective. The Master is not willing to accept the honour of the Torah. The Torah is to be lived out so that all who see your righteous/generous life will seek to give praise to those who observe (shomer – guarding) it with great care and devotion. The Master defers the honour that others want be bestow on him to those who keep the Torah with due diligence.

Hakham Tsefet then continues here with the reason for the statement he made earlier. But, the heart of this pericope is contained in this very pericope, which calls us to imitate the Master. We are to endeavour to replicate the Master’s righteous/generous life, Torah study, obedience and teachings in our own very lives. He/she who is not endeavouring to do this during his/her course of life has failed in his/her calling as a human being (**אנושׁ** –*Enosh*). This is perfectly summed up in the words: **“leaving behind an example for us.”**

Hakham Tsefet, the master of Peshat shows us in the writings of 1-2 Tsefet and Y’hudah just how complex a pericope of Peshat can actually be. Here Hakham Tsefet shows that the Master is not willing to concede for the sake of personal edification when the honour of the Torah is at stake. When the pericope of Hakham Tsefet is joined with the Tosefta of Hakham Shaul we see that it is better to be silent that to take the honour of the Torah. The crime described here concerns the honour due to the one G-d, and the duty of service given to His people, the B’ne Yisrael. The issue of honour, for that reason, concerns the role of the B’ne Yisrael in the world, and their Torah observance. Consequently, the honor of the B’ne Yisrael is bound up to their relation to G-d, the honour of the people is also at stake here. Yeshua and Hakham Tsefet understand that the role of the B’ne Yisrael is inseparable from the Torah. If the Torah is dishonored, G-d is dishonored. And, by extension the B’ne Yisrael are castigated by the whole world.

The role of the B’ne Yisrael is not only Torah observance. Their role is obedience to the Torah for the sake of redeeming the cosmos, nations. Consequently, violation of the Torah brings reproach on G-d, the Torah and the B’ne Yisrael. This reproach is a destructive force in the cosmos. Therefore, rather than heal and uplift the cosmos the negative approach to the Torah is destructive. Hakham Tsefet’s previous discussion was that of “guarding” against the negativity of Gentile Yetser HaRa. His point in the present pericope, in conjunction with the Luqan Tosefta shows that the Jewish soul who rebels against the Torah is tantamount to being a Gentile. The P’rushim (Pharisees) had distain for the Am HaAretz – "the people of Land" i.e. the uneducated Jews, because they had chosen a path other than Torah observance. They, the P’rushim realized the vital need for Torah observance in their day. Likewise, they were able to see the coming destruction of the Bet HaMikdash with relative ease. While the P’rushim are usually castigated by unwitting scholars who fail to appreciate the foresight they possessed, they were pre-occupied with talmud Torah. Schiffman[[90]](#footnote-90) notes that the P’rushim were instrumental in collecting the writings of the Hakhamim (Sages) before them. They lacked the formalization of a Yeshiva, however Hillel brought a reformation that formalized what had been handed down to him. The ideological thesis of the P’rushim was to live in the present and prepare for the future, unlike the Tz’dukim who lived only for the “moment.” The initiation of the Tannaim envisioned the “Kingdom” (governance) of G-d [through Hakhamim and Bate Din] as one world under “One G-d” This was the result of the preparatory work of the P’rushim. The P’rushim may not have envisioned the tikun of the cosmos as did Hakham Tsefet and Hakham Shaul but they were very instrumental in its initiation. The honour of G-d throughout the cosmos was a means of initiating the Y’mot HaMashiach. However, as we have noted in the past this world is actively present in the “here and now.”

While we have briefly stated the honour due the Torah, we note that honour due to Torah is subordinate to the honour due to G-d. However, honour due to G-d is closely related to the observance of the Torah. Failure to keep/guard the Torah is tantamount to apostasy. The principal mitzvah of “believing in G-d” affirms the grandeur of honour that we must have in relation to G-d. Yet, the record of that mitzvah is found in the Torah. The manifold complexity of the Torah and how it records the *taryag* mitzvoth, can never fully be appreciated. The Torah is inextricably bound to G-d and G-d is equally bound to the Torah as a revelation of His will for humanity. The Torah finds no approval for idols, effigies or any other images that might be “worshiped” in G-d’s place. What we must see here is the Torah as a living entity that protects the honour of G-d. The Torah’s portrayal of those who refuse to honour G-d appropriately equates with polytheism, atheism and blasphemy. The Torah honor’s G-d with such reverence that it makes this the core of all its teachings and mitzvoth. Yeshua as a living personification of the Torah like the Sages before him upholds the honour of G-d in doing so. If the Master shows us that, we cannot assume the honour of the Torah how much the more will we be prohibited to take honour due to G-d?

**PaRDeS**

While the Torah honors G-d openly, it conceals deeper aspects of G-d in its hermeneutic robes. The Torah conceals G-d in its words yielding revelation only to those who hold the correct hermeneutic keys. Those willing to exercise their mental faculties will reap rewards the indolent soul will never experience. Looking at the Temple cult, Priestly robes and bloody sacrifices conceal G-d in a column of smoke that ascends from the altar. Yet, it was a column of fire reassuring the B’ne Yisrael of G-d’s presence as they marched through the desert. If we can say that we see the sun by the light of the sun, and we see the stars by their light we must realize that we can only see G-d by being in connection and communion with Him. G-d gave us the ability to use hermeneutic tools that would unlock the deeper dimensions of His persona and character.

Today the world has adopted fast food industry slogans demanding what they want without having to wait. Those who want to learn about G-d have adopted this same mindset. However, the lecturer must provide visions of G-d for us in neatly packaged sermons making us feel good about ourselves in a pre-specified time limit. After all, there is football, soap operas that we cannot miss. PaRDeS is hard work. Nevertheless, the reward is always worth the effort. Imagine the mental exercise of Abraham Abinu. His mental inquiries brought him to the conclusion that there can only be one G-d. His mental genius determined the power of the Shema before it was ever penned. The value of the mind is inestimable. Yet we would waste it on everything but G-d.

The Luqan Tosefta makes it very clear that we cannot take the honor due to G-d. However, one would ask, how many other things take the place of G-d in our lives.

The grandeur of G-d permeates the natural world. We see this with our eyes, believing that we have seen, and know all that there is to know. However, when we learn to apply mental exercise to hermeneutics, aspects of the Divine are revealed that would defy what we know of as a natural world. Hermeneutics is a key that unlocks the world of the Divine giving us small manageable pictures of G-d. However, our point is that none of this is available for those who…

* Will not spend the time laboring in the Torah
* Take G-d’s honour
* Take the Torah’s honour
* Will not cleave to G-d, through His Hakhamim

**Commentary to Hakham Shaul’s School of Remes**

The Gemara of the Nazarean Talmud gives us four important lessons concerning the life of Hakham Shaul and Nazarean Jews.

1. **The Bet Din**. The charges against Hakham Shaul are fabricated by the Shammaite Jews making a number of false accusations. However, this is not our point. The key point is that Hakham Shaul was subservient to the Nazarean Bet Din. He accepted their authority. This is contrary to all those who believe that Hakham Shaul was in opposition to the Nazarean Hakhamim and Bate Din. Hakham Shaul offers no opposition. The present text being authored by Hakham Shaul through his amanuensis Hillel/Luke does not give even the slightest hint that he opposed the Bet Din. What we do see and what he tells us is that he submitted without question to their authority.

Those who refuse Rabbinic authority make themselves an authority unto themselves. The great difficulty here is that since HarSinai the Torah itself NEVER allows one man to be the sole judge over the Jewish people. Consequently, the “one man band” is contrary to written Torah’s teachings. Why listen to the Hakhamim? The Hakhamim like the Torah Sofer (scribe) is filled with the fear of Heaven. Not only are they filled with the fear of heaven they have a love for the Jewish people like their teacher Moshe Rabbenu. They are the intermediaries of the Jewish people making intercession before G-d. What Torah Sage would willingly place his own soul in jeopardy for the sake of his people?

We have reported that Yeshua himself accepted Rabbinic authority by citing blessings that the Sages instituted. Had the Master ben in opposition he would have offered some other prayer.

2. Offerings in 49 C.E. The date for the present setting of 2 Luqas is somewhere 49 C.E. What we find of interest in this piece of the Remes text is that Nazareans were still offering Temple offerings. While we know they would end in 70 C.E. we realize that Yeshua was not seen as the end of the Temple offerings. The allegorical point we derive from this is that the offerings have lessons that we are in need to learn.

We note that the “offerer” has a responsibility, which in turn brings specific benefits. The Priest has his role and reward. Each animal has a Remes message attached. The work of looking into the texts of Vayikra is often daunting. Nevertheless, we pursue the deeper meaning of these offerings for the sake of bringing ourselves closer to G-d. This reinforces what we have read from the prophets that G-d would accept from us the sacrifice of the lips. Again, Hakham Shaul, Hakham Ya’aqob and Hakham Tsefet offer no opposition in these matters. Yet again, we note that the sacrifices would end and reinstate that Priesthood of the Firstborn.

3. Which language? The third point we draw from Hakham Shaul this week is a nugget that the casual reader overlooks while reading these passages. Hakham Shaul asks the Roman Official if he may address him (the Roman Official). The Soldier is taken off guard when Hakham Shaul addresses him in Greek. This is a positive case for understanding that the lingua franca of the Jewish people was Mishnaic Hebrew. Some translations suggest that the Jewish people of the first century spoke Aramaic. In the coming pericope this will be more evident. However, the text, as we will see clearly says in the “Hebrew dialect.” Their question is, what does “dialect” mean? Διάλεκτος – *dialektos*  – is the Greek parallel to the Hebrew word “Lashon,” meaning “tongue” (language). Therefore, the text clearly stated in the Hebrew tongue or language!

4. Narrative or Allegory? It is most unfortunate that many readers do not have the mental discipline to realize that the narrative of our text is inconsequential. Actually, the narrative is a matter of genius when applied to the Nazarean Talmud. Again, we note that the Remes text is non-literal. The narrative is a fabrication of events set in order to establish Nazarean Halakhah or tradition.

* + Hakham Shaul’s narrative teaches that the Nazarean Jew is one who accepts unconditionally the judgments of the Nazarean Bate Din as described above.
  + Tens of thousands of Jews had joined themselves to the Torah by fully embracing it and as well as the oral teachings of the Nazarean Halakhah.
  + Offerings in the Temple were of an allegorical nature as we learned last week.
  + The Holy Tongue is not Elizabethan English. The Holy tongue is Hebrew. In the First Century the Jewish people of Eretz Yisrael spoke Mishnaic Hebrew as the lingua franca

**Questions for Reflection**

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

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat “BaYom HaSh’mini” – “On the eighth day”**

**& Shabbat Mevar’chim HaChodesh Shebat**

**(Proclamation of the New Moon of the Month of Shebat)**

**Wednesday Evening January 01, 2014 – Thursday Evening January 02, 2014**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בַּיּוֹם הַשְּׁמִינִי** |  | **Saturday Afternoon** |
| **“BaYom HaSh’mini”** | Reader 1 – Vayiqra 9:1-4 | Reader 1 – Vayiqra 10:8-10 |
| **“On the eighth day”** | Reader 2 – Vayiqra 9:5-7 | Reader 2 – Vayiqra 10:9-11 |
| **“en el octavo día”** | Reader 3 – Vayiqra 9:8-10 | Reader 3 – Vayiqra 10:8-11 |
| Vayiqra (Lev.) 9:1 – 10:7  B’Midbar (Num.) 28:9-15 | Reader 4 – Vayiqra 9:11-16 |  |
| Ashlamatah:  Ezekiel 43:27 – 44:5, 28-30 | Reader 5 – Vayiqra 9:17-21 | **Monday & Thursday**  **Mornings** |
| Special: I Samuel 20:18,42 | Reader 6 – Vayiqra 9:22-24 | Reader 1 – Vayiqra 10:8-10 |
| Psalm 77:11-21 | Reader 7 – Vayiqra 10:1-7 | Reader 2 – Vayiqra 10:9-11 |
|  | Maftir – Vayiqra 10:5-7 | Reader 3 – Vayiqra 10:8-11 |
| 1 Pet 3:1-7; Lk 12:2-9, 13-21  Acts 22:1-21 | Ezekiel 43:27 – 44:5, 28-30  I Samuel 20:18,42 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. During each of the seven days of consecration Moses set the Tabernacle up and then dismantle it. But on the eighth day [which was the first of Nisan] the final erection took place, and it was no longer dismantled until they journeyed from Mount Sinai. [↑](#footnote-ref-1)
2. Since the final erection of the Tabernacle is already mentioned at the end of the Book of Exodus (40:17), and the section before us, according to Rashi, was said seven days ***before*** the final erection, we must perforce say that there is no strict chronological order in the narrative of the Torah. In other words, chronologically the proper place of this section here in the Book of Leviticus is before Exodus, Chapter 40! **Ramban will strongly dissent to this interpretation of Rashi.** [↑](#footnote-ref-2)
3. Exodus 40:2. [↑](#footnote-ref-3)
4. Ibid., Verses 17-33 [↑](#footnote-ref-4)
5. I Samuel 4:4. [↑](#footnote-ref-5)
6. Exodus 29:1. [↑](#footnote-ref-6)
7. Verse 3 here. [↑](#footnote-ref-7)
8. The commandment concerning the building of the Tabernacle is in ***Seder Terumah*** (Chapters 25-27), and the story of the golden calf is in ***Seder KI Thisa***, (Chapter 32), This is unlike Rashi’s statement (Ibid, 31:18) that the incident of the golden calf happened a considerable time before the command regarding the work of the tabernacle. Hence Ramban preceded this discussion with the expression, "by way of the proper interpretation … “ in order to indicate that his view is different than stated elsewhere in Rashi's commentary. [↑](#footnote-ref-8)
9. Ibid., 35:1. [↑](#footnote-ref-9)
10. Ibid., 40:2. [↑](#footnote-ref-10)
11. Ibid, Verse 12. [↑](#footnote-ref-11)
12. Ibid, Verse 12. [↑](#footnote-ref-12)
13. Ibid., Verse 34. [↑](#footnote-ref-13)
14. Torath Kohanim, at the beginning of ***Seder Shemini.*** [↑](#footnote-ref-14)
15. See Vol. I. p 431, for a similar instance. [↑](#footnote-ref-15)
16. Exodus 29:5. [↑](#footnote-ref-16)
17. *Ibid.,* Verse 9. Thus the ***command***for the belt, referring as it did to both Aaron as High Priest and his sons as common priests, is mentioned there once in connection with both, in order to save repeating it; but here where the actual fulfillment of the command is narrated, Scripture mentions all the garments that Aaron was clothed in together, separate from those of his sons. [↑](#footnote-ref-17)
18. Ibid., Verse 5. [↑](#footnote-ref-18)
19. In Verse 7 before us. [↑](#footnote-ref-19)
20. Verse 8. [↑](#footnote-ref-20)
21. In Verse 7 before us. [↑](#footnote-ref-21)
22. Exodus 8:30. See Ramban there. [↑](#footnote-ref-22)
23. See Ramban on Verse 7. [↑](#footnote-ref-23)
24. Exodus 30:26 and 30. [↑](#footnote-ref-24)
25. Psalms 106:16.- Hence Aaron was dressed first with the priestly garments after the Tabernacle had been erected and not yet anointed, so that the two could be anointed together. This was not the case with Aaron's sons, who were dressed and anointed after the Tabernacle and Aaron had been anointed. [↑](#footnote-ref-25)
26. Exodus 40:9. [↑](#footnote-ref-26)
27. Ibid., Verses 12 and 13. [↑](#footnote-ref-27)
28. But in reality the anointing of the Tabernacle took place after Aaron had been dressed by Moses in his priestly garments, as is stated here [for the reason mentioned in the text]. [↑](#footnote-ref-28)
29. Ibid., Verse 10. [↑](#footnote-ref-29)
30. Ibid., 29:21 [↑](#footnote-ref-30)
31. Further, 16:19. [↑](#footnote-ref-31)
32. Exodus 40:15. [↑](#footnote-ref-32)
33. Verse 13. [↑](#footnote-ref-33)
34. Exodus 29:7. [↑](#footnote-ref-34)
35. Ibid., Verse 1. [↑](#footnote-ref-35)
36. Exodus 29:7. [↑](#footnote-ref-36)
37. Exodus 40:15. [↑](#footnote-ref-37)
38. Exodus 30:26 and 30. [↑](#footnote-ref-38)
39. Ezekiel 43:26·27. [↑](#footnote-ref-39)
40. Torath Kohanim, ***Tzav*** ***Milu'im*** 15. [↑](#footnote-ref-40)
41. See my Hebrew commentary, p. 40, Note 74 that ***mikaan***(from here) is the preferred text. Our books of the Torath Kohanim have the word ***minayin***(from whence). [↑](#footnote-ref-41)
42. Isaiah 61:8. "Although the burnt-offering is wholly Mine, I hate it yet if it is brought through robbery" (Rashi, Succah 30 a). [↑](#footnote-ref-42)
43. Exodus 29:36. [↑](#footnote-ref-43)
44. Numbers 19:5. [↑](#footnote-ref-44)
45. Above, 1:6. [↑](#footnote-ref-45)
46. Verse 21. [↑](#footnote-ref-46)
47. Exodus 28:41. [↑](#footnote-ref-47)
48. Ibid., 29:1. [↑](#footnote-ref-48)
49. See Ramban above, Verse 15. [↑](#footnote-ref-49)
50. See Ramban above, 1:4. [↑](#footnote-ref-50)
51. See Isaiah 56:5. [↑](#footnote-ref-51)
52. Verses 25-28. [↑](#footnote-ref-52)
53. Further, 16:18. The accepted opinion in the Talmud (Yoma 57b) is that he mixed the two together. [↑](#footnote-ref-53)
54. Exodus 29:21. [↑](#footnote-ref-54)
55. Ibid., Verse 22. [↑](#footnote-ref-55)
56. Exodus 29:21. [↑](#footnote-ref-56)
57. Ibid., Verse 20. [↑](#footnote-ref-57)
58. Verse 12. [↑](#footnote-ref-58)
59. Torath Kohanim. ***Tzav Milu'im*** 34. [↑](#footnote-ref-59)
60. See Ramban above, 7:36. [↑](#footnote-ref-60)
61. Ezekiel 43:27. [↑](#footnote-ref-61)
62. Judges 10:8. [↑](#footnote-ref-62)
63. This is unlike the ordinary peace-offering. which may be eaten for two days and the intervening night. [↑](#footnote-ref-63)
64. Exodus 29: 34. [↑](#footnote-ref-64)
65. Torath Kohanim, ***Shemini Miluim*** 42. See also Ramban further, 10: 6, where he quotes again this Baraitha more fully. [↑](#footnote-ref-65)
66. Verse 33. [↑](#footnote-ref-66)
67. See "The Commandments," Vol. II, pp. 157-160. [↑](#footnote-ref-67)
68. Further, 21:12. [↑](#footnote-ref-68)
69. Torath Kohanim, ***Shemini Miluim*** 42. [↑](#footnote-ref-69)
70. Ibid. [↑](#footnote-ref-70)
71. Further, 10:7. [↑](#footnote-ref-71)
72. Ibid. [↑](#footnote-ref-72)
73. Exodus 40:15. [↑](#footnote-ref-73)
74. Above, Verses 13. 17, 21, and 29. The Hebrew text here reads : ***"as the Eternal commanded by the hand of Moses."*** But this expression I did not find in the Five Books of Moses, but in the Book of Joshua (14:2. etc.). And Ram ban's aim is clearly to distinguish everything that Moses did, which was exactly ***"as"*** G-d had commanded him, from that which the sons of Aaron did, as explained in the text. Hence it would seem to be correct that the reading in the text should he "as the Eternal commanded Moses." It is so also in the **Tur** who quotes the language of Ramban. [↑](#footnote-ref-74)
75. Further, 10:1. [↑](#footnote-ref-75)
76. Ibid. [↑](#footnote-ref-76)
77. Based on Shir HaShirim Rabbah 4:3. [↑](#footnote-ref-77)
78. Rabbi **Eliezer Shlomo Schik**, also known as **Mohorosh** (an acronym for *Moreinu HaRav Eliezer Shlomo*, “our teacher, our rabbi, Eliezer Shlomo”) [↑](#footnote-ref-78)
79. Lekutei Mohoran part I, lesson 54 [↑](#footnote-ref-79)
80. I heard this section from Rabbi Akiva Tatz. Edited. [↑](#footnote-ref-80)
81. HaOref - הערף, in Hebrew, means the back of the neck. If you rearrange the letters you get Paro - פַּרְעֹה, Moshe’s arch enemy. Paro tried to suppress Moshe’s prophecy. [↑](#footnote-ref-81)
82. Zohar Vetchanan 265a [↑](#footnote-ref-82)
83. Zohar Vayikra 7a, Zohar Vetchanan 261a [↑](#footnote-ref-83)
84. Vilna Gaon (cited in Ohel Yaakov, introduction to Devarim by Rabbi Yaakov Krantz, the dubno Maggid). [↑](#footnote-ref-84)
85. We can find a fascinating connection to the writings of Hakham Tsefet in this week’s pericope. Hakham Tsefet lauds Yeshua as Messiah equating him with a suffering servant. Yeshua sets the tone for how he will speak of himself. He will not open his mouth in favor of lauding himself. Instead, he lauds the Torah which he has worked so diligently to uplift in his life and teachings. [↑](#footnote-ref-85)
86. Koehler, L., Baumgartner, W., Richardson, M., & Stamm, J. J. (1999, c1994-1996). *The Hebrew and Aramaic lexicon of the Old Testament*. Volumes 1-4 combined in one electronic edition. Leiden; New York: E.J. Brill. p. 253 the general translation suggests that the servant should be subject to masters who are “crooked.” This is not an accurate way to translate the word **σκολιοις** as in the present context. While there were certainly, “crooked masters” the context shows that there is often tension between the slave (bondservant) and the master. The master has accepted the bondservant for the sake of re-education who is indebted because of robbery. [↑](#footnote-ref-86)
87. Shomer Shabbat [↑](#footnote-ref-87)
88. The “expenses” being referred to here is the appropriate sacrifices that are to be brought to the Bet HaMikdash. Making this section of 2 Luqas a thematic connection with our reading in Vayikra. [↑](#footnote-ref-88)
89. Making false testimonies against him [↑](#footnote-ref-89)
90. Schiffman, Lawrence H. *From Text to Tradition: a History of Second Temple and Rabbinic Judaism*. Hoboken, N.J: Ktav Pub. House, 1991. p. 177ff [↑](#footnote-ref-90)