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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2017**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2017**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **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** |
| **Tishri 03, 5778 – Sept 22/23, 2017** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Ya’aqob ben Abraham

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

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

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

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

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

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Leah bat Sarah who is in a dangerous financial situation. May the Bore HaOlam, the Master of the universe who sees all things, and who is in control of all things have mercy on Her Excellency’s finances and grant her salvation from a complex situation, and may she be granted from heaven to prosper most copiously on all things, together with all Yisrael, amen ve amen!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat “Asher Yaq’riv” – “Who presents”**

**&**

**Shabbat Shubah 5778**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֲשֶׁר יַקְרִיב** |  | **Saturday Afternoon** |
| **“Asher Yaq’riv”** | Reader 1 – Vayiqra 22:17-25 | Reader 1 – Vayiqra 24:1-3 |
| **“Who presents”** | Reader 2 – Vayiqra 22:26-33 | Reader 2 – Vayiqra 24:4-6 |
| **“que presente”** | Reader 3 – Vayiqra 23:1-8 | Reader 3 – Vayiqra 24:7-9 |
| Vayiqra (Lev.) 22:17– 23:44 | Reader 4 – Vayiqra 23:9-16 |  |
| Ashlamatah: Joel 4:13-21 | Reader 5 – Vayiqra 23:17-24 | **Monday & Thursday****Mornings** |
| Special: Hos. 14:2-10; Mica 7:18-20 | Reader 6 – Vayiqra 23:25-32 | Reader 1 – Vayiqra 24:1-3 |
| Psalms 86:1-17 | Reader 7 – Vayiqra 23:33-41 | Reader 2 – Vayiqra 24:4-6 |
|  |  Maftir – Vayiqra 23:42-44 | Reader 3 – Vayiqra 24:7-9 |
| N.C.: 1 Pet 5:5-14; 2 Pet 1:1-2;Lk 13:31-35; 14:1-14; Rm 3:1-26 |  Hos. 14:2-10; Mica 7:18-20 |   |

**Contents of the Torah Seder**

        Quality of Offerings – Leviticus 22:17-25

        Further Directions in Regard to Sacrificial Animals – Lev. 22:26-31

        Chillul Ha-Shem & Kiddush Ha-Shem – Lev. 22:32-33

        Duty to Proclaim The Holy Days – Leviticus 23:1-2

        The Weekly Sabbath – Leviticus 23:3-4

        The Passover – Leviticus 23:5-8

        The Omer – Leviticus 23:9-14

        The Feast of Weeks – Shabuoth – Leviticus 23:15-21

        When you reap – Leviticus 23:22-23

        Day of Memorial – Rosh HaShanah – Leviticus 23:24-25

        Day of Atonements – Leviticus 23:26-32

        Feast of Tabernacles – Leviticus 23:33-43

        Moses’ Declaration of the Feasts of the LORD – Leviticus 23:44

**Reading Assignment:**

**The Torah Anthology, Volume 12, The Divine Service, pp. 104-230**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1990

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 22:17– 23:44**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 17. And the Lord spoke to Moses, saying, | 17. And the LORD spoke with Mosheh, saying: |
| 18. Speak to Aaron and to his sons and to all the children of Israel and say to them: Any man whatsoever from the house of Israel or from the strangers among Israel who offers up his sacrifice for any of their vows or for any of their donations that they may offer up to the Lord as a burnt offering | 18. Speak with Aharon and with his sons and with all the children of Israel: -A man, whether young or old, of the house of the family of Israel, or of the strangers who are in Israel, who will offer his oblation of any of their vows, or their free will offerings which they present before the LORD for a burnt sacrifice, |
| 19. **to be favorable for you**, [it shall be] an unblemished, male, from cattle, from sheep, or from goats. | 19. **to be acceptable for you, it will be perfect**, a male of the bullocks, of the lamb, or of the young goats. |
| 20. Any [animal] that has a blemish, you shall not offer up, for it will not be favorable for you. | 20. But anything that has a blemish you will not offer; for that will not be acceptable from you. |
| 21. And if a man offers up a peace offering to the Lord for declaring a vow or as a donation from cattle or from the flock **to be accepted, it shall be unblemished. It shall not have any defect in it.** | 21. And if a man will offer a consecrated victim before the LORD to fulfil a vow, or as a free will offering, from the herd, or from the flock, **it must be perfect to be acceptable; no blemish will be in it.** |
| 22. [An animal that has] blindness, or [a] broken [bone], or [a] split [eyelid or lip], or [one that has] warts, or dry lesions or weeping sores you shall not offer up [any of] these to the Lord, nor shall you place [any] of these as a fire offering upon the altar to the Lord. | 22. Whatever is blind, or broken-boned, or stricken in the eyelids, or whose eyes are stricken with a mixture of white and dark, or one filled with scurvy or the blotches murrain, you will not offer before the LORD, nor present an oblation of them on the altar before the LORD. |
| 23. As for an ox or sheep that has mismatching limbs or uncloven hooves you may make it into a donation, but as a vow, it will not be accepted. | 23. A bullock or a ram that has superfluity or deficiency of the testicles, you may make a free will offering, but for a vow it will not be acceptable. |
| 24. [Any animal whose testicles were] squashed, crushed, pulled out, or severed, you shall not offer up to the Lord, and in your land, you shall not do [it]. | 24. That which is crushed, or ruptured, or diseased, or enervated, you will not offer to the Name of the LORD; and in your land you will not emasculate. |
| 25. **And from the hand of a gentile you shall not offer up as food for your God any of these [blemished animals], for their injury is upon them, there is a defect on them; they will not be accepted for you.** | 25. **And from the hand of a son of the Gentiles you will not offer the oblation of your God of any of these, because their corruption is in them; a blemish is in them, they are profane, they will not be acceptable for you.** |
| 26. And the Lord spoke to Moses, saying: | 26. And the LORD spoke with Mosheh, saying |
| 27. When an ox or a sheep or a goat is born, it shall remain under its mother for seven days, and from the eighth day onwards, it shall be accepted as a sacrifice for a fire offering to the Lord. | 27. (to the effect that): What time you call to our mind the order of our oblations, as they will be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then will a bullock be chosen before him, in memorial of the righteousness/generosity of the elder who came from the cast, the sincere one who brought the calf, fat and tender, to Your Name. A sheep is to be chosen, secondly, in memory of the righteousness/generosity of him who was bound as a lamb on the altar, and who stretched forth his neck for Your Name's sake, while the heavens stooped down and condescended, and Yitzchaq beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness/ generosity of that perfect one who made the savory meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explains, saying: Sons of Israel, My people, When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it will be seven days after its dam, that there may be evidence that it is not imperfect; and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of the LORD. |
| 28. An ox or sheep you shall not slaughter it and its offspring in one day. | 28. **Sons of Israel, My people, as our Father in heaven is merciful, so will you be merciful on earth:** neither cow, nor ewe, will you sacrifice along with her young on the same day. |
| 29. And when you slaughter a thanksgiving offering to the Lord, you shall slaughter it so that it should be acceptable for you. | 29. And when you offer a sacrifice of thanksgiving to the Name of the LORD, you will offer so as to be accepted. |
| 30. It shall be eaten on that day; do not leave it over until morning. I am the Lord. | 30. It will be eaten on that day, none will remain till the morning: I am the LORD. |
| 31. You shall keep My commandments and perform them. I am the Lord. | 31. And you will observe My commandments to do them I am the LORD who give a good reward, to them who keep My commandments and My laws. |
| 32. You shall not desecrate My Holy Name. I shall be sanctified amidst the children of Israel. I am the Lord Who sanctifies you, | 32. Nor will you profane My Holy Name, that I may be hallowed among the children of Israel. I am the LORD who sanctify you, |
| 33. Who took you out of the land of Egypt, to be a God to you. I am the Lord. | 33. having brought you forth redeemed from the land of Mizraim, that I may be to you Elohim: I am the LORD. |
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| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel and say to them: **The Lord's appointed [holy days] that you shall designate as holy occasions.** These are My appointed [holy days]: | 2. Speak with the sons of Israel, and say to them, **The orders of the time of the Festivals of the LORD, which you will proclaim as holy convocations**, these are the orders of the time of My festivals. |
| 3. [For] six days, work may be performed, but on the seventh day, it is a complete rest day, a holy occasion; you shall not perform any work. It is a Sabbath to the Lord in all your dwelling places. | 3. Six days will you do work, and the seventh day (will be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to the LORD in every place of your habitations. |
| 4. These are the Lord's appointed [holy days], holy occasions, which you shall designate in their appointed time: | 4. These are the times of the Festivals of the LORD, holy convocations **which you will proclaim in their times**: |
| 5. In the first month, on the fourteenth of the month, in the afternoon, [you shall sacrifice] the Passover offering to the Lord. | 5. In the month of Nisan, on the fourteenth day of the month, between the suns (will be) the time for the sacrifice of the Pascha to the Name of the LORD. |
| 6. And on the fifteenth day of that month is the Festival of Unleavened Cakes to the Lord; you shall eat unleavened cakes for a seven day period. | 6. And on the fifteenth day of this month the feast of unleavened cakes to the Name of the LORD. Seven days you will eat unleavened bread. |
| 7. On the first day, there shall be a holy occasion for you; you shall not perform any work of labor. | 7. On the first day of the feast a holy convocation will be to you; you will do no work of labor, |
| 8. And you shall bring a fire offering to the Lord for a seven day period. On the seventh day, there shall be a holy occasion; you shall not perform any work of labor. | 8. but offer the oblation to the Name of the LORD seven days; in the seventh day of the feast will be a holy convocation; you will do no work of labor. |
| 9. And the Lord spoke to Moses, saying, | 9. And the LORD spoke with Mosheh, saying: |
| 10. Speak to the children of Israel and say to them: When you come to the Land which I am giving you, and you reap its harvest, you shall bring to the kohen an omer of the beginning of your reaping. | 10. Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you will bring the sheaf of the first fruits of your harvest unto the priest; |
| 11. And he shall wave the omer before the Lord so that it will be acceptable for you; the kohen shall wave it on the day after the rest day. | 11. and he will uplift the sheaf before the LORD to be accepted for you. After the first festal day of Pascha (or, the day after the feast-day of Pascha) |
| 12. And on the day of your waving the omer, you shall offer up an unblemished lamb in its [first] year as a burnt offering to the Lord; | 12. on the day on which you elevate the sheaf, you will make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the LORD: |
| 13. Its meal offering [shall be] two tenths [of an ephah] of fine flour mixed with oil, a fire offering to the Lord as a spirit of satisfaction. And its libation [shall be] a quarter of a hin of wine. | 13. and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the LORD, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin. |
| 14. You shall not eat bread or [flour made from] parched grain or fresh grain, until this very day, until you bring your God's sacrifice. [This is] an eternal statute throughout your generations in all your dwelling places. | 14. But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an everlasting statute unto your generations in all your dwellings. |
| 15. And you shall count for yourselves, from the morrow of the rest day from the day you bring the omer as a wave offering seven weeks; they shall be complete. | http://www.betemunah.org/sederim/iyar374_files/image005.gif15. And number to you after the first feast day of Pascha, from the day when you brought the sheaf for the elevation, seven weeks; complete they will be. |
| 16. You shall count until the day after the seventh week, [namely,] the fiftieth day, [on which] you shall bring a new meal offering to the Lord. | 16. Until the day after the seventh week you will number fifty days, and will offer a mincha of the new bread unto the Name of the LORD. |
| 17. From your dwelling places, you shall bring bread, set aside, two [loaves] [made from] two tenths [of an ephah]; they shall be of fine flour, [and] they shall be baked leavened, the first offering to the Lord. | 17. From the place of your dwellings you are to bring the bread for the elevation; two cakes of two-tenths of flour, which must be baked with leaven, as first fruits unto the Name of the LORD. |
| 18. And associated with the bread, you shall bring seven unblemished lambs in their [first] year, one young bull, and two rams these shall be a burn offering to the Lord, [along with] their meal offering and libations a fire offering [with] a spirit of satisfaction to the Lord. | 18. And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of color), the one for a sin offering, and two lambs of the year for a sanctified oblation. |
| 19. And you shall offer up one he goat as a sin offering, and two lambs in their [first] year as a peace offering.\_ | 19. And you will make (a sacrifice) of a young goat without mixture, the one for a sin offering and two lambs of the year for a sanctified oblation. |
| 20. And the kohen shall wave them in conjunction with the first offering bread as a waving before the Lord, along with the two lambs. They shall be holy to the Lord, [and] belong to the kohen. | 20. And the priest will uplift them with the bread of the first fruits, an elevation before the LORD, with the two lambs; they will be holy to the Name of the LORD, and will be for the priest. |
| 21. And **you shall designate on this very day a holy occasion** it shall be for you; you shall not perform any work of labor. [This is] an eternal statute in all your dwelling places throughout your generations. | 21. **And you will proclaim with life and strength that self-same day, that at the time of that day there will be to you a holy convocation**: you will do no work of labour: it is an everlasting statute in all your dwelling for your generations. |
| 22. When you reap the harvest of your Land, you shall not completely remove the corner of your field during your harvesting, and you shall not gather up the gleanings of your harvest. [Rather,] you shall leave these for the poor person and for the stranger. I am the Lord, your God. | 22. And when you reap the harvest of the ground, you will not finish one corner that is in your field at your reaping nor will you gather the gleanings of your harvest, but leave them for the poor and the strangers: I am the LORD your God. |
| 23. And the Lord spoke to Moses, saying, | 23. And the LORD spoke with Mosheh, saying: |
| 24. Speak to the children of Israel, saying: In the seventh month, on the first of the month, it shall be a Sabbath for you, a remembrance of [Israel through] the shofar blast a holy occasion. | 24. Speak with the children of Israel, saying: In Tishri, which is the seven month, will be to you a festival of seven days, a memorial of trumpets, a holy convocation. |
| 25. You shall not perform any work of labor, and you shall offer up a fire offering to the Lord. | 25. No work of labor may you do, but offer an oblation before the LORD unto the Name of the LORD. |
| 26. And the Lord spoke to Moses, saying: | 26. And the LORD spoke with Mosheh saying: |
| 27. But on the tenth of this seventh month, it is a day of atonement, it shall be a holy occasion for you; you shall afflict yourselves, and you shall offer up a fire offering to the Lord. | 27. But on the tenth day of this seventh month is the Day of Atonements; a holy convocation will it be to you, and you will humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, and the use of the bed, and from sandals; and you will offer an oblation before the LORD, |
| 28. You shall not perform any work on that very day, for it is a day of atonement, for you to gain atonement before the Lord, your God. | 28. and do no work on this same day; for it is the Day of Atonements, to make atonement for you before the LORD your God. |
| 29. For any person who will not be afflicted on that very day, shall be cut off from its people. | 29. For every man who eats in the fast, and will not fast that same day, will be cut off by death from among His people.JERUSALEM: For every soul who hides himself from fasting and fasts not on the day of the fast of his atonement. |
| 30. And any person who performs any work on that very day I will destroy that person from amidst its people. | 30. And every man who does any work on that same day, that man will I destroy with death from among His people. |
| 31. You shall not perform any work. [This is] an eternal statute throughout your generations in all your dwelling places. | 31. No work of labor may you do \_\_\_\_ an everlasting statute for your generations, in all your dwellings. |
| 32. It is a complete day of rest for you, and you shall afflict yourselves. On the ninth of the month in the evening, from evening to evening, you shall observe your rest day. | 32. It is a Sabbath and time of leisure for you to humble your souls. And you will begin to fast at the ninth day of the month at even time; from that evening, until the next evening, will you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.JERUSALEM: From evening to evening you will fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy. |
| 33. And the Lord spoke to Moses, saying, | 33. And the LORD spoke with Mosheh, saying: |
| 34. Speak to the children of Israel, saying: On the fifteenth day of this seventh month, is the Festival of Succoth, a seven day period to the Lord. | 34. Speak with the sons of Israel: In the fifteenth day of this seventh month will be the Feast of Tabernacles, seven days unto the Name of the LORD. |
| 35. On the first day, it is a holy occasion; you shall not perform any work of labor. | 35. On the first day of the feast is a holy convocation; no work of labor may you do. |
| 36. [For] a seven day period, you shall bring a fire offering to the Lord. On the eighth day, it shall be a holy occasion for you, and you shall bring a fire offering to the Lord. It is a [day of] detention. You shall not perform any work of labor. | 36. Seven days you will offer an oblation to the Name of the LORD, you will gather together to pray before the LORD for rain; no work of labor may you do. |
| 37. These are God's appointed [holy days] that you shall designate them as holy occasions, [on which] to offer up a fire offering to the Lord burnt offering and meal offering, sacrifice and libations, the requirement of each day on its day; | 37. These are the times of the order of the LORD's festivals which you are to convoke for holy convocations, to offer an oblation to the name of the LORD, a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day; |
| 38. apart from the Lord's Sabbaths, and apart from your gifts, and apart from all your vows, and apart from all your donations that you give to the Lord. | 38. beside the days of the LORD's Sabbaths, beside your gifts, and beside your vows, and beside your free-will offering which you bring before the LORD. |
| 39. But on the fifteenth day of the seventh month, when you gather in the produce of the land, you shall celebrate the festival of the Lord for a seven day period; the first day shall be a rest day, and the eighth day shall be a rest day. | 39. But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you will solemnize a festival of the LORD seven days. On the first day, rest; and on the eighth day, rest. |
| 40. And you shall take for yourselves on the first day, the fruit of the hadar tree, date palm fronds, a branch of a braided tree, and willows of the brook, and you shall rejoice before the Lord your God for a seven day period. | 40. And of your own will you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabin, and myrtles, and willows that grow by the brooks; and you will rejoice before the LORD your God seven days.JERUSALEM: Citrons and lulabs. |
| 41. And you shall celebrate it as a festival to the Lord for seven days in the year. [It is] an eternal statute throughout your generations [that] you celebrate it in the seventh month. | 41. And you will solemnize it before the LORD seven days in the year, by an everlasting statute in your generations will you observe it in the seventh month. |
| 42. For a seven day period you shall live in booths. Every resident among the Israelites shall live in booths, | 42. In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which comes the sunshine; to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you will sit seven days; the males in Israel, and children who need not their mothers, will sit in the tabernacles, blessing their Creator whenever they enter therein. |
| 43. in order that your [ensuing] generations should know that I had the children of Israel live in booths when I took them out of the land of Egypt. I am the Lord, your God. | 43. That your generations may know how, under the shadow of the cloud of glory, I made the sons of Israel to dwell at the time that I brought them out redeemed from the land of Mizraim. |
| 44. And Moses told the children of Israel [these laws] of the Lord's appointed [holy days]. | 44. And Mosheh declared the time of the orders of the LORD's festivals, and taught them to the sons of Israel. |
|   |   |

**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) 22:17 - 23:1-44**

**18** **their vows** [when a person declares:] “It is incumbent upon me” [i.e., a personal commitment to bring a burnt offering," and therefore, if the animal he set aside is lost or blemished, he must fulfill his vow with a replacement animal, whereas];

**their donations** [when a person declares:] “Behold, [I hereby consecrate] this [animal for a burnt offering,” since the declaration falls on the animal rather than on the person, if the consecrated animal is lost or blemished, the person is not responsible].-[*Meg.* 8a] **19** **to be favorable for you** [God is saying here:] “Bring Me something that is worthy to appease (לִרְצוֹת) for you before Me, that will make you favorable (רָצוֹן) before Me.” [This word לִרְצֽנְכֶם has the meaning of] *apaisement* in French [like “appeasement” in English]. And what [animal] is worthy of attaining God’s appeasement?

**an unblemished, male, from cattle, from sheep, or from goats** But with burnt-offerings of birds, no unblemished or male [birds] are required, and it is not rendered invalid if it has a defect unless a limb is missing.-[*Torath Kohanim*22:106]

**21** **for declaring a vow** For verbally designating [a particular animal. If he designated it merely in his mind, this does not obligate him as a vow].-[*Sifthei Chachamim*]

**22** **[An animal that has] blindness** - עַוֶּרֶת. [This is] a noun, the feminine equivalent of עִוָּרוֹן, that the animal shall not have the defect of blindness.

**or [a] broken [bone]** [lit., “or broken,” i.e., the animal] shall not be [broken]. **or [a] split [eyelid or lip]** - חָרוּץ [lit. cut], an eyelid that was split or notched, and similarly, its lip which was split or notched.-[*Torath Kohanim* 22:113]

**or [one that has] warts** *Verrue [wart] in French.*

**or dry lesions** Heb. גָרָב, a type of lichen, as יַלֶּפֶת (see *Rashi* on 21:20). The יַלֶּפֶת is similar to “And Samson grasped (וַיִּלְפּֽת)” (Jud. 16:29) for it bonds (מְלַפֶּפֶת) itself to him until the day of [his] death, for it has no cure.-[*Bech.* 41a]

**you shall not offer up [(any of) these]** [This prohibition is stated] three times [here and in verses 20 and 25], as an admonition against (a) consecrating them, (b) slaughtering them and (c) dashing their blood.-[*Temurah* 6b]

**nor shall you place [(any) of these] as a fire-offering** [This is] an admonition against the burning them [on the altar].-[*Temurah* 6b; *Torath Kohanim* 22:116]

**23** **mismatching limbs** i.e., one limb bigger than its [normal] counterpart.-[see Rashi on verse 21: 18 above and *Sifthei Chachamim* there; *Bech*. 40a]

**uncloven hooves** its hooves are uncloven [i.e., resembling those of a horse or donkey].-[*Bech.* 40a] **you**

**may make it into a donation** [i. e., it may be sold and its money donated] to the maintenance of the Holy Temple.

**but as a vow** for the altar.-[*Torath Kohanim* 22:118]

**it will not be accepted** What consecration comes to grant acceptance (לִרְצוֹת) ? I must say the consecration for the altar. - [*Torath Kohanim* 22:118][See *Sifthei Chachamim*, *Mizrachi*, and *Nachalath Yaakov*]

**24** **[Any animal] whose testicles were squashed, crushed, pulled out, or severed** [These terms refer to damage] to the testicles or the membrum.-[*Bech.* 39b]

**squashed** Heb. וּמָעוּךְ, its testicles were squashed by hand.

**crushed** - וְכָתוּת, more severely crushed than מָעוּךְ

**pulled out** Heb. נָתוּק, torn off by hand, until the threads upon which they are suspended snapped, but they are still contained within the scrotum, and the scrotum was not torn off.

**or severed** Heb.,  וְכָרוּת, severed with an instrument, but still contained within the scrotum.  **squashed** Heb. וּמָעוּךְ [*Onkelos*] renders this as וְדִימְרִיס, which is its equivalent in Aramaic, an expression of crushing.

**crushed** - וְכָתוּת, [*Onkelos*] renders this as וְדִירְסִיס, like, “[and he will smite] the great house into splinters (רְסִיסִים) ” (Amos 6: 11), little pieces; likewise, קָנֶה הַמְרֻסָּס, meaning “a reed that is broken into pieces” (*Shab.* 80b).

**and in your land, you shall not do** this thing, to castrate any livestock or wild animal, even of an unclean species. This is why [our verse] says here “in your land”-to include any species found in your land.-[*Torath Kohanim* 22:121] for it is impossible to say that castration is prohibited only in Eretz Israel ["your land,"] because [the prohibition of] castration is an obligation [associated with] the body [of a person], and every commandment associated with the body [of a person] applies both in the Land [of Israel] and outside the Land [of Israel]. -[Kid. 36b]

**25** **from the hand of a gentile** [lit., “and from the hand of a foreigner,” i.e.,] if a non-Jew brought a sacrifice and handed it over to the *kohen* to offer it up to Heaven, you shall not offer up on his behalf any blemished animal. And even though blemished animals are not deemed invalid as sacrifices from the children of Noah [i.e., by all non-Jews] unless they have a limb missing—that [rule] applies [only] to private altars in the fields. However, on the altar in the *Mishkan*, you shall not offer them up (*Temurah* 7b). You shall, however, accept an unblemished animal from them. That is why Scripture states earlier in this passage (verse 18 above), אִישׁ אִישׁ, “Any man whatsoever,” [where this double expression comes] to include non-Jews, who make vows and donations like Israelites.-[*Temurah* 2b]

**their injury** Heb. מָשְׁחָתָם, [as *Onkelos* renders it:] חִבּוּלְהוֹן, “their injury.”

**they will not be accepted for you** to atone for you.

**27** **When [an ox or a sheep or a goat] is born** [The expression “is born” comes] to exclude [from sacrifice an animal] delivered by Caesarean section. -[*Chul.* 38b]

**28** **it and its offspring** [This prohibition] applies to the female [i.e., the mother] animal, namely, that it is prohibited to slaughter a mother animal and its male or female offspring [on the same day]. The prohibition does not apply, however, to males [i.e., to the father animals], and it is permissible to slaughter the father animal along with its male or female offspring [on the same day].-[*Chul.* 78b]

**[you shall not slaughter] it and its offspring** Also included [in this prohibition is slaughtering] its offspring and [then] it.-[*Chul.* 82a]

**29** **you shall slaughter it so that it should be acceptable for you** From the very beginning of your slaughtering, take care that it should be “acceptable for you.” And what makes it acceptable?"

**It shall be eaten on that day** [Now, although it has already been stated that thanksgiving-offerings must be eaten on the day of sacrificing (Lev. 7:15), the Torah repeats this here] exclusively to warn us that the slaughtering must be performed on this condition. Do not slaughter it with the intention of eating it on the next day, for if you have this invalidating intention in mind, the sacrifice will not be “acceptable for you” (*Torath Kohanim* 22:135) [Indeed, it will be rejected (פִּגּוּל ; see *Rashi* Lev. 7:18)]. Another explanation of  לִרְצֽנְכֶםis: “knowingly.” From here, [we learn that] if someone slaughtered an animal in an incidental manner [i.e., according to *Rashi*, without intending to slaughter, just to pick up the knife or to throw it. According to *Tosafoth*, if he did not intend to slaughter, but only to sever the organs, or if he thought that it was an ordinary animal, and did not realize that it was to be slaughtered as a holy sacrifice], then [even though the animal is fit to be eaten as ordinary non-consecrated meat, nevertheless,] regarding being slaughtered as a holy sacrifice, it is deemed unfit.-[*Chul.* 13a] Now, although Scripture has already stated [that a sacrifice is “not acceptable” if, while slaughtering, one intended to eat it after its permissible time] in the case of sacrifices that may be eaten for two days (see Lev. 7:18), it specifies it again regarding those sacrifices that must be eaten on the same day (see *Rashi* Lev. 7:15), namely, that they [too] must be slaughtered with the intention of eating them within their permissible time.

**30** **It shall be eaten on that day** [As explained above (see preceding Rashi)], Scripture states this here only to warn us that the slaughtering must be performed with this intention. For if it meant to fix the time limit for eating it, this has already been stated, “And the flesh of his thanksgiving peace-offering [shall be eaten on the day that it is offered...]” (Lev. 7:15). -[*Torath Kohanim* 7:113]

**I am the Lord** Know Who decreed this matter, and do not perceive it as unimportant.

**31** **You shall keep [My commandments]** This refers to learning [God’s commandments and “keeping” them organized and memorized in one’s heart]

**and perform them** meaning [putting them into] action.- [*Mizrachi* ; *Torath Kohanim* 22:136]

**32** **You shall not desecrate [My Holy Name]** By transgressing My commandments intentionally. Now, is it not already implied by the verse “ You shall not desecrate [My Holy Name,” that if you do not transgress, God’s Name will be sanctified? So] what do we learn by Scripture adding “I shall be sanctified [amidst the children of Israel]?” [It teaches us:] Surrender your life [and do not transgress God’s commandments], and [thus] sanctify My Name. Now, one might think [that this commandment applies even] in private [i.e., if he is not in the presence of ten or more Jews]. Scripture, therefore, says here “[I shall be sanctified] amidst the children of Israel” [i.e., one is obliged to sacrifice one’s life to avoid transgressing God’s commandments only in the presence of ten or more Jews]. And when one sacrifices oneself, one shall do so with the willingness to die, anyone who [submits to] sacrifices himself while assuming [that God will surely perform] a miracle [for him and save his life], for this person, God does not perform a miracle, for so we find in [the case of] Hananiah, Mishael and Azariah, that [when the evil Nebuchadnezzar threatened to throw them into a fiery furnace], they did not submit themselves on the condition [that God would perform] a miracle, as Scripture says, "[Behold, there is our God Whom we worship; He can save us from the burning, fiery furnace and from your hands, O king!] But if not, let it be known to you, O king [that we will not worship your god, neither will we prostrate ourselves to the golden image that you have set up]!" (Dan. 3:1718). [We see here that whatever the outcome,] whether [God would] rescue [them] or not—[they declared, regardless] “Let it be known to you, O king [that we will not prostrate ourselves...]!”-[*Torath Kohanim* 22:137]

**33** **Who took you out [of the land of Egypt]** on this very condition [i.e., to be willing to sacrifice your lives in sanctification of My Holy Name.-[*Torath Kohanim* 22:138] [And do not think that since it is an obligation, you will not receive reward for sacrificing yourselves, for]

**I am the Lord** faithful to give reward [to those who fulfill My Torah.-[*Torath Kohanim* 22:138]

**Chapter 23**

**2** **Speak to the children of Israel...The Lord’s appointed [holy days]** **Designate the [times] of the festivals so that [all of] Israel will become accustomed to them, [meaning] that they should proclaim leap years for [the Jews in] the Diaspora** who had uprooted themselves from their place to ascend to [Jerusalem for] the festivals, but who had not yet arrived in Jerusalem. [The leap year would enable them to arrive in time. Consequently, in ensuing years, they would not lose hope of arriving on time and would be encouraged to make the pilgrimage.]-[*Torath Kohanim*23:139; *Levush Ha’orah.* See also *Mizrachi*, *Nachalath Ya’akov*, *Sefer Hazikkaron*, *Yosef Hallel*, *Chavel*]

**3** **[For] six days...** Why does the Sabbath [designated by God,] appear here amidst the festivals [designated by the Sanhedrin]? To teach you that **whoever desecrates the festivals is considered [to have transgressed as severely] as if he had desecrated the Sabbath, and that whoever who fulfills the festivals is considered as if he has fulfilled the Sabbath, [and his reward is as great]**.-[*Be’er Basadeh* ; *Torath Kohanim* 23:144]

**4** **These are the Lord’s appointed [holy days, holy occasions, that you shall designate]** In the earlier verse (verse 2), Scripture is referring to the proclamation of a leap year, **while here, Scripture is referring to sanctifying the new month [i.e., “designating” which day is the first of the month**, based on testimony of the sighting of the new moon. Both of these “designations,” therefore, have bearing on the establishment of the festivals.] -[*Torath Kohanim* 23:146]

**5** **in the afternoon** Heb. בֵּין הָעַרְבָּיִם, lit. between the two evenings. From six [halachic] hours [after dawn,] and onwards [until evening (עֶרֶב), i.e., nightfall.]

**the Passover offering to the Lord**Heb. פֶּסַח, the offering up of a sacrifice named “Pesach.” [The term “Pesach” here refers to the Pesach offering brought on the fourteenth of Nissan, not to the Passover Festival, which begins on the fifteenth.-[*Be’er Heitev* on *Rashi*]

**8** **And you shall bring a fire offering [to the Lord for a seven-day period]** These are the additional offerings [of Passover] delineated in *parshath Pinchas* (Num. 28:1625). Why are they mentioned here? To inform you that the additional offerings do not impede one another, [if some are omitted, as the Torah states:]

**And you shall bring a fire offering to the Lord** in any case. If there are no bulls, bring rams, and if there are neither bulls nor rams, bring lambs [as prescribed in Num. 28:19].-[*Torath Kohanim* 23:152] **for a seven-day period** Heb. שִׁבְעַת יָמִים, lit., a “seven” of days. Wherever the שִׁבְעַת appears, it denotes a noun, and [thus, the expression here  שִׁבְעַת יָמִיםmeans “a week of days”; *septaine* in Old French [which is the noun, as opposed to *sept*, meaning the number seven. See *Mizrachi* on *Rashi* Exod. 10:22]. Likewise, every [construct expression like], שְׁמוֹנַת, שֵׁשֶׁת, חֲמֵשֶׁת, שְׁלֹשֶׁת [literally means, respectively, “an eight of,” "a six of," “a five of,” "a three of," [meaning a unit consisting of one of these numbers]. -[See *Gur Aryeh and Levush Haorah on Rashi Exod. 10:22 for the reason this type of expression is used here instead of simply*שִׁבְעָה יָמִים, “seven days.”]

**work of labor** Even types of work (מְלָאכוֹת) that are considered by you as labor (עֲבוֹדָה) and necessities, where a monetary loss may be incurred if one would refrain from them, for example, something that will be lost [if the activity is postponed]. I understood this from *Torath Kohanim*, where it is taught (23:187): “One might think that even during the intermediate days of the Festival, work of labor is prohibited...” [and the text concludes by teaching us **that during those days, מְלֶאכֶת עֲבוֹדָה is permitted**, and we know that the type of work that is permitted on the intermediate days **is such work whose postponement would cause a loss (דָּבָר הָאָבֵד)**. Hence, we see that מְלֶאכֶת עֲבוֹדָה and דָָּבָר הָאָבֵד are synonymous, and that is what the Torah meant to prohibit on the festival holy days—namely, the first and seventh days of Passover, when even that type of work is prohibited].

**10** **[you shall bring...an omer] of the beginning of your reaping** the first of the harvest [from the fields. Thus, one is permitted to proceed with the general harvest only after this *omer* has been reaped.]-[*Sifthei Chachamim* ; *Men.* 71a]

**omer** a tenth of an *ephah* (see Exod. 16:36). That was its [the measure’s] name, like “And they measured it with an *omer* ” (Exod. 16:18).

**11** **And he shall wave** Every [mention of] תְּנוּפָה, “waving,” [in Scripture], denotes moving back and forth, up and down. [It is moved] back and forth to prevent evil winds; [it is moved] up and down to prevent evil dews [i.e., the dew should be a blessing for the crop, not a curse].-[*Men.* 61a- 62a]

**so that it will be acceptable for you** If you offer it up according to these instructions, it will be acceptable for you.

**on the day after the rest day** - מִמָּחֳרַת הַשַּׁבָּת. On the day after the first holy day of Passover, [since a holy festival day is also שַׁבָָּת, *rest day*, in Scripture]. For if you say [that it means] the “Sabbath of Creation” [i.e., the actual Sabbath, the seventh day of the week], you would not know which one. -[*Men.* 66a]

**12** **you shall offer up [an unblemished lamb in its [first] year]** It comes as obligatory for the *omer* [not as part the additional offerings of Passover.

**13** **Its meal offering** The meal offering [which accompanies every sacrifice], along with its libations. [See Num. 15:116.] [This is not an independent meal offering.]

**two tenths [of an ephah]** It was double [the usual meal offering for a lamb, which is one tenth.] (See Num. 15:4.)

**and its libation [shall be] a quarter of a hin of wine** Although its meal offering is double, its libations are not double, [but the usual libation prescribed for a lamb (Num. 15:5). -[*Men.* 89b]

**14** **or [flour made from] parched grain** [This refers to] flour made from tender, plump grain that is parched in an oven (see Lev. 2:14).

**plump grain** [These are the] plump, parched kernels, grenaillis [in Old French].-[See *Rashi*, *Sifthei Chachamim* on *Lev*. 2:14]

**in all your dwelling places**The Sages of Israel differ concerning this. Some learned from here that [the prohibition of eating] the new crop [before the *omer*] applies [even] outside the Land [of Israel], while others say that this phrase comes only to teach [us] that they were commanded regarding the new crop only after possession and settlement, after they had conquered and apportioned [the land.-[*Kid.* 37a]

**15** **from the morrow of the rest day** On the day after the [first] holy day [of Passover].-[See *Rashi* on verse 11; *Men.* 65b]

**[seven weeks;] they shall be complete** **[This verse] teaches us that one must begin counting [each of these days] from the evening, because otherwise, they would not be “complete.”-[*Men.* 66a]**

**16** **the day after the seventh week** - הַשַּׁבָּת הַשְּׁבִיעִת, as the *Targum* [*Onkelos*] renders: שְׁבִיעָתָא שְׁבוּעֲתָא, “the seventh week.”

**You shall count until the day after the seventh week** But not inclusive, making forty-nine days.

**the fiftieth day, [on which] you will bring a meal offering to the Lord from the new [wheat crop]** [lit., “(You shall count) fifty days and bring a meal offering to the Lord from the new (wheat crop).” But we count only forty-nine days. Therefore, the meaning is:] On the fiftieth day, you shall bring this [meal offering of the new wheat crop]. But I say that this is a Midrashic explanation of the verse [since it requires the forced attachment of the words חֲמִשִּׁים יוֹם to the continuation of the verse regarding the meal offering, whereas the cantillation signs attach them to the preceding words regarding the counting]. But its simple meaning is: “until [but not inclusive of]...the day after [the completion of] the seventh week, which is the fiftieth day, shall you count.” Accordingly, this is a transposed verse.

**a new meal- offering** This is the first meal offering brought from the new [crop]. Now, if you ask, “But was not the meal offering of the *omer* already offered up (see verse 10 above)?” [the answer to this is that] that is not like other meal offerings—for it comes from barley [and hence, this meal offering is new since it is the first meal offering from the wheat crop].

**17** **From your dwelling places** but not from outside the Land.-[*Men.* 83b]

**bread set aside** Heb. לֶחֶם תְּנוּפָה, bread of separation, set aside for the sake of the Most High, and this is the new meal offering, mentioned above [in the preceding verse].

**the first offering** The first of all the meal offerings [brought from the new crop]; even a “jealousy meal offering” [for suspected infidelity, see Num. 5:1131], which comes from barley [see verse 15 there], may not be offered up from the new crop before the two loaves [have been brought].-[*Men.* 84b]

**18** **And associated with the bread** Heb. עַל־הַלֶּחֶם,lit. on the bread, i.e., “because of the bread,” i. e., as an obligation for the bread, [but not as a separate obligation for that day. I.e., if they did not bring the bread offering, they do not bring this associated burnt offering.-[*Mizrachi* ; *Torath Kohanim*23:171]

**[along with] their meal offering and libations** i.e., according to the prescription of meal offerings and libations specified for each [type of] animal in the passage that delineates [libations (see Num. 15:116), as follows: three tenths [of an *ephah* of flour] for each bull, two tenths for a ram and one tenth for a lamb—this is the meal offering [for sacrifices]. And the libations are as follows: Half a *hin* [of wine] for a bull, a third of a *hin* for a ram, and a quarter of a *hin* for a lamb.

**19** **And you shall offer up one he-goat** One might think that the seven lambs (preceding verse) and the he-goat mentioned here are the same seven lambs and the he-goat enumerated in the Book of Numbers (28:19, 22). However, when you reach [the enumeration there of] the bulls and rams, [the numbers of each animal] they are not the same [as those listed here]. You must now conclude that these are separate and those are separate—these are brought in conjunction with the bread, while those as additional offerings [for the Festival].-[*Torath Kohanim* 23:171]

**20** **And the kohen shall wave them...as a waving** This teaches us that they require waving while still alive. Now, one might think that they all [require waving]. Scripture, therefore, says, “along with the two lambs.” -[see *Men.* 62a]

**They shall be holy** Since a peace offering of an individual has itself a minor degree of holiness, Scripture had to say concerning communal peace offering that they are holy of holies.

**22** **When you reap** [But Scripture has already stated this, “When you...reap its harvest...” (verse 10 above).] Scripture repeats it once again, [so that one who disobeys] transgresses two negative commands. Rabbi Avdimi the son of Rabbi Joseph says: Why does Scripture place this [passage] in the very middle of [the laws regarding] the Festivals—with Passover and *Atzereth* (*Shavuoth*) on one side and Rosh Hashanah, Yom Kippur, and the Festival [of *Succoth*] on the other? To teach you that whoever gives לֶקֶט, *gleanings*, שִׁכְחָה, *forgotten sheaves*, and פֵּאָה, *the corners*, to the poor in the appropriate manner, is deemed as if he had built the Holy Temple and offered up his sacrifices within it.-[*Torath Kohanim* 23:175]

**you shall leave** Leave it before them and let them gather it up. And you shall not help one of them [since this will deprive the others].-[*Torath Kohanim* 19:22]

**I am the Lord, your God** Who is faithful to give reward [to those who fulfill My Torah].

**24** **a remembrance of [Israel through] the shofar blast** [On this Rosh Hashanah day,] a remembrance [before God of the Jewish people is evoked through the sounds of the shofar. And in order to enhance this remembrance, our Rabbis instituted the recitation] of Scriptural verses dealing with remembrance and Scriptural verses dealing with the blowing of the shofar (*R.H*. 32a), through which the remembrance of the binding of Isaac is recalled for them, [whereby Isaac was willing to be sacrificed as a burnt-offering according to God’s words (see Gen. 22:119), and] in whose stead a ram was offered up [whereby the shofar alludes to that ram’s horns, by which it was caught in a tree, thus making its appearance as Isaac’s replacement (see Gen. 22:13)].-[*Sifthei Chachamim*, *Gur Aryeh* ; *R.H.* 16a]

**25** **And you shall offer up a fire offering** The additional offerings stated in the Book of Num. (29:16).

**27** **But** Heb. אַךְ. Wherever the word אַךְ, “but,” or רַק, “only,” appear in the Torah, they denote an exclusion. [Thus,] Yom Kippur atones for those who repent, “but” it does not atone for those who do not repent.-[*Shev.* 13a]

**30** **I will destroy** - כָּרֵת ("excision" or “cutting off”) is stated [as a punishment] in many places [in Scripture] and I do not know what that means, when God says [explicitly] “I will destroy,” [coinciding with וְנִכְרְתָה in the preceding verse,] this teaches us כָּרֵת means only “destruction” [i.e., premature death, and not that the body is to be cut up or that the person is to be exiled].-[See *Be’er Basadeh* on this verse and on 22:3 above; *Torath Kohanim* 23:180]

**31** **You shall not perform any work** [But has this not already been stated in verses 28 and 30 above? Yes, nevertheless this prohibition is repeated several times here, so that one who disobeys] transgresses many negative commandments, or to warn against work at night [that it is forbidden just] as [performing] work during the day [of the tenth of Tishri]. -[*Yoma* 81a; see *Mizrachi* and *Divrei David*]

**35** **a holy occasion** [This expression mentioned in connection with Yom Kippur, means that you are to] sanctify it [the day] through [wearing] clean garments and through prayer, while [this expression mentioned in connection] with the other holy days, [means] sanctify it with food and drink, through [wearing] clean clothes and through [their own special] prayers.-[See *Torath Kohanim*23:186] [Note that this *Rashi* belongs on verse 27. Therefore, it is obvious that it is referring to Yom Kippur, and the words, בְּיוֹם הַכִּפּוּרים are completely unnecessary. Since the copyists believed it to be on verse 35, which deals with Succoth, they found it necessary to insert those words. See *Divrei David*.]

**36** **It is a [day of] detention** [i.e., God says to Israel,] “I have detained you [to remain] with Me.” This is analogous to a king who invited his sons to feast with him for a certain number of days, and when the time came for them to leave, he said: “My sons! Please, stay with me just one more day, [for] it is difficult for me to part with you!” [Similarly, after the seven days of Succoth, God “detains” Israel for one extra holy day.]

**[you shall not perform] any work of labor** [I.e.,] even such work that is considered labor for you, that, if not done, would cause a monetary loss [is prohibited].

**you shall not perform** One might think that even during the intermediate days of the Festival, work of labor is [also] prohibited. Scripture, therefore says here, “ *It* [is a day of detention,” **[i.e., only on this eighth day is work prohibited, and not on the preceding weekdays of the Festival, when such work, which, if postponed, would cause a monetary loss, is permitted].- [*Torath Kohanim* 23:187]**

**37** **burnt offering and meal offering** the libations meal offering that is offered up with the burnt offering (see Num. 15:116). -[*Men.* 44b]

**the requirement of each day on its day** [I.e.,] according to the prescribed laws set out in the Book of Num. (chapter 29).

**the requirement of each day on its day** But if its day passes, [and the prescribed sacrifice for that day had not been offered,] this sacrifice is canceled [i.e., it can no longer be brought on a later day].-[*Torath Kohanim* 23:189]

**39** **But on the fifteenth day... when you gather in the produce of the land, you shall celebrate the festival of the Lord for a seven-day period** [by bringing] a peace offering as the [special] “Festival offering (חֲגִיגָה).” Now, one might think that this [Festival offering] overrides the Sabbath. Scripture, therefore, says here, “But (אַךְ) ” [denoting an exclusion (see *Rashi* on verse 27 above; *Torath Kohanim* 23:191), namely that this sacrifice may not be brought on the Sabbath], since it can be made up on any of the seven [days of the Festival].

**when you gather in the produce of the land** [This teaches us] that this seventh month must occur at the time of ingathering, [namely, in the fall]. From here, [we learn] that they were commanded to proclaim leap years [i.e., to add an extra, thirteenth month to the lunar year], for if there were no leap years, [the lunar years would eventually no longer coincide with the solar years, and] sometimes [the seventh month] would occur in midsummer or midwinter [not in the time of ingathering]. -[*Torath Kohanim* 23:192]

**you shall celebrate** [by bringing] the Festival peace offering (see the first Rashi on this verse),

**for a seven-day period** If one did not bring it on one [day of the Festival], he may still bring it on another. Now, one might think that we are obliged to bring it all seven days. Scripture, therefore, says, “celebrate *it* ” (verse 41 below) [employing the singular form,] thus denoting only one day and no more. But why does Scripture say "seven"? [To give seven days] for making it up [if one did not bring it on the first day]. -[*Chag.*9a]

**40** **the fruit of the hadar tree** [Scripture could have simply said, “ *hadar* fruit.” Since it adds the word “tree,” next to “fruit,” it teaches us that it is] a tree whose wood has the same taste as its fruit.-[*Sukkah* 35a] [Note that, according to *Ramban*, the fruit known in Aramaic as “ethrog,” is known in Hebrew as “ *hadar*.”

**hadar** [Refers to a fruit] “that resides (הַדָּר) ” on its tree from one year to the next, which is the ethrog.-[*Sukkah* 35a]

**date-palm fronds** Heb. כַּפֹּת תְּמָרִים. [The word כַּפֹּת is written here with] a missing “vav” (ו) [thus implying the singular rather than the plural]. This teaches us that only one [date-palm frond is to be taken].-[*Sukkah* 32a]

**a branch of a braided tree** [A tree] whose branches עֲנָפָיו are braided like cords עֲבוֹתוֹת and like ropes. And Scripture is referring here specifically to the הֲדַס (myrtle) tree, which is made in a braided-like form.-[*Sukkah*32b]

**42** **resident** Heb. הָאֶזְרָח, [lit., “the resident.” The definite article here] signifies a resident [of the people of Israel, namely, a native Jew. Therefore, the next seemingly superfluous expression, namely,]

**among the Israelites** Comes to include converts [in this commandment].-[*Sukkah* 28b]

**43** **I had the children of Israel live in booths** [These were] the clouds of glory [with which God enveloped the Jewish people in the desert, forming a protective shelter for them against wild beasts and enemies.] [See Num. 10:34 and *Rashi* on that verse.]-[*Sukkah* 11b]

**Ketubim: Tehillim (Psalms) 86:1-17**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A prayer of David. O Lord, incline Your ear; answer me **for I am poor and needy.** | 1. A prayer that David prayed. Incline, O LORD, your ear; answer me, **for I am poor and needy.** |
| 2. Watch my soul for I am a pious man; save Your servant-You, my God-who trusts in You. | 2. Protect my soul, for I am pious; redeem Your servant, You, O my God, for I do put my trust in You. |
| 3. Be gracious to me, O Lord, for I call to You all the days. | 3. Have mercy on me, O LORD, for I will pray in Your presence all the day. |
| 4. Cause the soul of Your servant to rejoice, for to You, O Lord, I lift my soul. | 4. Gladden the soul of Your servant, for to You, O LORD, will I lift up my soul in prayer. |
| 5. For You, O Lord, are good and forgiving, with much kindness to all who call You. | 5. For You are the LORD, good to the righteous/ generous and forgiving to those who turn to His Torah, and multiplying favor to all who pray in Your presence. |
| 6. Lend Your ear, O Lord, to my prayer, and hearken to the voice of my supplications. | 6. Hear, O LORD, my prayer; and accept the voice of my supplications. |
| 7. On the day of my distress I shall call You, for You will answer me. | 7. On the day of my distress, I will call to You, for You answer me. |
| 8. There is none like You among the godly, O Lord, neither is there any like Your works. | 8. There is none besides You among the angels on high, O LORD, and there is nothing like Your deeds. |
| 9. All nations that You made will come and prostrate themselves before You, O Lord, and glorify Your name. | 9. All the Gentiles you have made will come and bow down before You, O LORD; and they will give glory to Your name. |
| 10. For You are great and perform wonders, You, O God, alone. | 10. For You are great, O God, and You do wonders You alone are God. |
| 11. **Teach me Your way, O Lord; I shall walk in Your truth. Unify my heart to fear Your name.** | 11. **Teach me, O LORD, Your ways; I will walk in Your truth; unify my heart to fear Your name.** |
| 12. I shall thank You, O Lord my God, with all my heart, and I shall glorify Your name forever. | 12. I will give thanks in Your presence, O LORD my God, with all my heart; and I will glorify Your name forever. |
| 13. For Your kindness is great toward me, and You have saved my soul from the lowest depths of the grave. | 13. For Your goodness towards me is great; and You have delivered my soul from lowest Sheol. |
| 14. O God, willful transgressors have risen against me, and a company of mighty ones have sought my life, and they did not place You before themselves. | 14. O God, arrogant men have risen against me, and mighty men have sought my soul; and they have not kept You in front of them. |
| 15. **But You, O Lord, are a compassionate and gracious God, slow to anger and with much kindness and truth.** | 15. **And You, O LORD, are a God compassionate and merciful, putting away anger, and showing much favor and truth.** |
| 16. Turn to me and be gracious to me; grant Your might to Your servant and save the son of Your maidservant. | 16. Turn unto me and pity me; give Your strength to Your servant, and redeem the son of Your handmaiden. |
| 17. Grant me a sign for good, and let my enemies see [it] and be ashamed, for You, O Lord, have helped me and comforted me. | 17. Perform for me a miracle for good; when my son Solomon will bring the ark into the sanctuary, let the gates be opened on my account and my enemies will see that You have forgiven me, and they will be ashamed and confess; for You are the LORD, You have helped me and comforted me. |
|   |   |

**Rashi’s Commentary for: Psalms 86:1-17**

**2** **for I am a pious man** that I hear my insults and my disgraces, and I am able to wreak vengeance; yet I remain silent. So it is in Aggadath Tehillim (Mid. Ps. 86:1). Another explanation: Our Sages explained in Berachoth (4a): [David said,] “Am I not a pious man, when all the kings of the Orient and the Occident sit in their glory, and I my hands are sullied with blood, with the sac, and with the afterbirth?”

**3** **all the days** **All the days of the exile, which is day for the wicked and night for the righteous**. It is explained in this manner in Aggadath Tehillim (Mid. Ps. 86:2).

**4** **I lift my soul** I direct my heart.

**8** **like Your works** Who places the heavenly beings before the earthlings.

**10** **and perform wonders, You, O God, alone** Before the angels were created, heaven and earth were created. Therefore, all the nations will glorify Your name.

**13** **from the lowest depths of the grave** It is customary for adulterers to be put into the depth of the grave, and from there You saved me, for Nathan the prophet said to me (II Sam. 12:13): “Also the Lord has removed your sin.”

**14** **willful transgressors have risen against me** Doeg and Ahithophel.

**and they did not place You before themselves** They did not remember what they saw, that Samuel anointed me on Your orders.

**16** **the son of Your maidservant** The son of the maidservant humbles himself before his master more than the slave purchased with money, because the son of the maidservant was born in the house and was raised in his master’s bosom.

**17** **Grant me a sign for good** so it may be apparent to others that You have forgiven me.

**and let my enemies see** the sign and be ashamed. But the Holy One, blessed be He, did not listen to him to grant the sign during his lifetime. Instead, [it came] in his son Solomon’s lifetime when the gates clung to each other and did not open until he said (II Chron. 6:42): “Do not turn back the face of Your anointed; remember the kind deeds of David Your servant.”

**Meditation from the Psalms**

**Psalms ‎‎86:1-17**

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

David composed this psalm when he was still in exile and fleeing from Saul. He prayed for divine deliverance from the power of those who sought his life.[[1]](#footnote-1)

This is no ordinary composition, for David himself describes it as a תפלה, prayer. Indeed, these verses describe the essential purpose of prayer, which should be not so much to obtain the desired assistance from God as to reassure the supplicant that G-d is near in all moments of distress and danger. The awareness of G-d’s intimate concern and close attention to a man’s troubles is itself the response to his supplications.[[2]](#footnote-2)

David composed this prayer as a supplication to G-d to save him from his many enemies.[[3]](#footnote-3) Specifically, it was the threat of King Saul which aroused David to express his feelings before G-d.[[4]](#footnote-4) But David did not seek mere safety from his foes. Rather he yearned for the opportunity to enhance the glory of G-d in the eyes of the entire word, for David recognized that the ultimate purpose of his existence was the glorification of G-d’s Name.

From this psalm, we derive some of the most striking passages of our liturgy which proclaim this theme. One of them is: *There is none like You among the gods, my Lord, and there is nothing like Your works*.[[5]](#footnote-5) This verse is recited as the Torah scroll is taken from the Holy Ark to be read in public, for the Divine teachings contained in the Torah are the most splendid and impressive of all G-d’s works.

*Ayalah Shelucha[[6]](#footnote-6)* notes that it is significant that this psalm of David has been placed in the middle of a series of works composed by Korach’s sons (psalms 84, 85, 87, 88).[Indeed, this is the only work in the entire third *Book of Tehillim* that is ascribed specifically to David *(Torat Chesed).] Ayalah Shelu­chah* explains that in the previous psalm, Korach’s sons prescribe a formula for spiritual fulfillment: *kindness and truth met* (85:11).In this psalm, David corroborates this formula, for he feels confident that HaShem will come to his aid, *for a man who practices kindness am I.[[7]](#footnote-7)*

Our chapter of Psalms contains an interesting word that I would like to explore in greater detail. This word is found in the following pasuk:

***Tehillim (Psalms) 86:17*** *Work in my behalf a sign* (**ot** - **אוֹת**) *for good; that they that hate me may see it, and be put to shame, because Thou, LORD, hast helped me, and comforted me.*

I would like to examine the signs (ot - אוֹת) or omens that HaShem uses to communicate with His people. As with all signs, they have significance only to those who see them. For example, if a solar eclipse is a sign, then it is only a sign to those who actually see the eclipse. If the rainbow is to be a sign, then it is a sign to those who see it. If the rainbow is visible in Seattle (they have lots of rainbows in Seattle), then its message is to those who see it in Seattle. It has no meaning to those in Vancouver, B.C.

Keep this in mind as we examine the various signs that HaShem use to communicate. We will explore some of these signs and try to understand what we are to learn from these signs. Pay attention to the *audience* of the sign.

The first use of *signs* in the Tanach[[8]](#footnote-8), is in:

***Bereshit (Genesis) 1:14*** *And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for festivals, and for days, and years:*

This word *signs* – ot - **אות** is the focus of this study. I will look at the uses of the Hebrew word in the above passage. Later, we will examine the equivalent Greek word. The Hebrew word, “sign”, is defined in Strong’s as:

226 ‘owth, ot - **אות**; prob. from 225 (in the sense of appearing); a single (lit. or fig.), as a flag, beacon, monument, omen, prodigy, evidence, etc.:- mark, miracle, (en-) sign, token.

Rashi says the following about ‘signs’:

**2 [If there will arise among you a prophet...] and he gives you a sign** Hebrew אוֹת , [meaning a sign] in the heavens, as it is stated in the case of Gideon [who said to the angel]: “then show me a sign (אוֹת) “ (Shoftim [Judges] 6:17), and then it says [further], “let it be dry only upon the fleece [and upon all the ground let there be dew]” (Shoftim [Judges] 6:39).

Thus, we learn that anytime we see an *ot*, a sign, we are looking at a reference to the celestial object.

The Hebrew word for sign, ot - **אות**, gives us significant insight into HaShem’s plans. Ot - **אות**, Has a vav between an alef and a tav. The vav (ו) is the Hebrew letter that is often used for the prefix ‘and’. It is the letter of connection. The alef (א) is the first letter of the Hebrew alefbet. The tav (ת) is the last letter of the Hebrew alefbet. Thus, the **Hebrew word ‘ot – אות’, sign, carries the connotation of something that connect the beginning and the end**.

Ot, signs, are used for a variety of purposes. The moon, for example, is used as an ominous sign to the Jews when it is eclipsed, because Jews reckon time by the moon. The Midrash provides some insight into the celestial signs:

***Midrash Rabbah - Genesis VI:1*** *AND HASHEM SAID: LET THERE BE LIGHTS (I, 14). R. Johanan began thus: Who appointest the moon for seasons (Ps. CIV, 19). R. Johanan commented: The orb of the sun alone was created to give light. If so, why was the moon created? ‘For seasons’: in order to sanctify new moons and years thereby.[[9]](#footnote-9) R. Shila of Kefar Temarta[[10]](#footnote-10) said in R. Johanan’s name: Yet even so, The sun knoweth its coming (ib.): from the sun one knows its coming [sc. of the month], for we count the beginning of the month only from sunset. Justa Habra[[11]](#footnote-11) said in R. Berekiah’s name: And they journeyed from Rameses in the first month, on the fifteenth day of the first month, etc. (Num. XXXIII, 3): but if you count by the moon, then so far there were only thirteen sunsets?[[12]](#footnote-12) Hence it follows that we count not from the moon but from sunset. R. ‘Azariah said in R. Hanina’s name: The orb of the sun alone was created to give light; yet if so, why was the moon created? Because the Holy One, blessed be He, foresaw that the peoples of the world would treat them as divinities. Said the Lord: ‘If they are two, opposed to each other,[[13]](#footnote-13) and yet the peoples of the world treat them as divinities, how much more would they do so if there were but one!’ R. Berekiah said in R. Simon’s name: Both were created in order to give light, as it says, AND LET THEM BE FOR LIGHTS, etc. AND LET THEM BE FOR SIGNS: this refers to the Sabbaths[[14]](#footnote-14); AND FOR SEASONS: to the three pilgrimage festivals; AND FOR DAYS: to the beginnings of the months; AND YEARS means the sanctification of the years.[[15]](#footnote-15)*

Thus, we see that HaShem uses celestial signs, as communicated by the sun, moon, and stars. These signs are meant to communicate their message to those who see them for their intended purpose. The use of the sun, moon, and stars for signs, is a dramatic way to communicate to the those on earth. When the moon is eclipsed, for example, it is visible to more than half the world’s population.

Rashi says that we should read *omen* rather than *signs*, in Bereshit 1:14, for when the luminaries are eclipsed it is an ill omen for the world,[[16]](#footnote-16) as in the verse:

***Jeremiah 10:2*** *‘Be not dismayed at the signs of heaven’*

The Talmud tells us about the meaning of an eclipsed moon when used as an omen:

***Succah 29a*** *It was taught: R. Meir said, Whenever the luminaries are in eclipse, it is a bad omen for Israel since they are inured to blows. This may be compared to a school teacher who comes to school with a strap in his hand. Who becomes apprehensive? He who is accustomed to be daily punished. Our Rabbis taught, When the sun is in eclipse it is a bad omen for idolaters; when the moon is in eclipse, it is a bad omen for Israel, since Israel reckons by the moon and idolaters by the sun. If it is in eclipse in the east, it is a bad omen for those who dwell in the east; if in the west, it is a bad omen for those who dwell in the west; if in the midst of heaven, it is bad omen for the whole world. If its face is red as blood, [it is a sign that] the sword is coming to the world; if it is like sack-cloth, the arrows of famine are coming to the world; if it resembles both, the sword and the arrows of famine are coming to the world. If the eclipse is at sunset calamity will tarry in its coming; if at dawn, it hastens on its way: but some say the order is to be reversed. And there is no nation which is smitten that its gods are not smitten together with it, as it is said, And against all the gods of Egypt I will execute judgments. But when Israel fulfill the will of the Omnipresent, they need have no fear of all these [omens] as it is said, Thus saith HaShem, ‘Learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them, the idolaters will be dismayed, but Israel will not be dismayed’.*

But when you comply with the will of HaShem, you need not worry about punishment. There are many such verses in the Tanach alluding to the heavenly bodies as omens, for example, in reference to Hezekiah in:

***Melachim (II Kings) 20:9*** *This sign shall you have ... the shadow shall go back ten degrees.*

Thus, the sun’s movement was the sign for King Hezekiah. In this next verse, HaShem is indicating that he will use celestial events as signs of the end of the age.

***Yoel (Joel) 3:3*** *and I will exhibit wonders in the heavens and the earth.*

According to many of the Sages, *signs* refers to the luminary’s function as man’s guide (i.e. compass) as navigational aids.[[17]](#footnote-17)

HaRechasim leBik’ah comments: They are ‘signs’ of HaShem’s greatness in two ways: (1) they are constant signs and symbols of His omnipotence, as in the verse:

***Yeshayahu (Isaiah) 40:26*** *Lift up your eyes on high and behold Who has created these things;*

(2) and that they sometimes diverge from their natural course to comply with His will as when the sun stopped for Joshua:

***Yehoshua (Joshua) 10:12-14*** *On the day HaShem gave the Amorites over to Israel, Joshua said to HaShem in the presence of Israel: “O sun, stand still over Gibeon, O moon, over the Valley of Aijalon.” So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day. There has never been a day like it before or since, a day when HaShem listened to a man. Surely HaShem was fighting for Israel!*

The **Book of Jasher**, chapter 88:59, records this:

*59 And Joshua and all the fighting people went up from Gilgal, and Joshua came suddenly to them, and smote these five kings with a great slaughter. 60 And the Lord confounded them before the Children of Israel, who smote them with a terrible slaughter in Gibeon, and pursued them along the way that goes up to Beth Horon unto Makkedah, and they fled from before the Children of Israel. 61 And whilst they were fleeing, the Lord sent upon them hailstones from heaven, and more of them died by the hailstones, than by the slaughter of the Children of Israel. 62 And the Children of Israel pursued them, and they still smote them in the road, going on and smiting them. 63 And when they were smiting, the day was declining toward evening, and Joshua said in the sight of all the people, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon, until the nation shall have revenged itself upon its enemies. 64 And the Lord hearkened to the voice of Joshua, and the sun stood still in the midst of the heavens, and it stood still six and thirty times, and the moon also stood still and hastened not to go down a whole day. 65 And there was no day like that, before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel.[[18]](#footnote-18)*

Another very visible sign, is the sign of the Noachide covenant and has come to represent the Gentiles who have turned to HaShem and now follow the Noachide commands. The rainbow is a sign of the Noachide covenant.

***Bereshit (Genesis) 9:12-17*** *And HaShem said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between HaShem and all living creatures of every kind on the earth.” So HaShem said to Noah, “This is the sign of the covenant I have established between me and all life on the earth.”*

What is the message communicated by the rainbow to those who see it? To answer this question, we need to understand what it means when a rainbow does not appear:

***Soncino Zohar, Vayikra, Section 3, Page 15a*** *R. Jose continued: ‘What is the meaning of “this (zoth) is to me”, in the verse quoted? Said the Holy One, blessed be He, The waters of Noah have caused me to reveal zoth in the world, as it is written, “zoth (this) is the sign of my covenant with them, my bow have I set in the heaven” (Gen. IX, 12, 13), as much as to say, there is none who heeds the glory of My Name which is alluded to by the word zoth. Hence it is one of the signs of a saintly and virtuous man that the rainbow does not appear in his days and the world does not require this sign while he is alive. Such a one is he who prays for the world and shields it, like Rabbi Simeon ben Yochai, in whose days the world never required the sign of the rainbow, for he was himself a sign. For if ever punishment was decreed against the world he could annul it.*

Chazal have taught that the rainbow appears when HaShem sees that the world deserves to be flooded, He then puts His bow in the sky to let the people of that place know that they deserve to be destroyed by a flood. Thus the flood in Noah’s day came because the people were wicked. Thus the message of the rainbow sign is to encourage the people to repent of their wicked deeds.

In the narrative of Noah, the Hebrew root for *covenant* appears eight times. The number of people saved via the ark is eight (Noah, three sons and their wives). The sign of the covenant (Bereshit 9:12) is the *rainbow*, with a gematria of eight hundred. The word *rainbow*, in all forms, appears eight times in the Torah. This is interesting because the number eight is also associated with the sign of the covenant that HaShem made with Avraham.

***Bereshit (Genesis) 17:9-14*** *Then HaShem said to Abraham, “As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner--those who are not your offspring. Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant.”*

We circumcise Jewish males on their eighth day of their life. So, what does *eight* have to do with signs and covenants? We learned elsewhere that the number eight always alludes to a departure from the *natural* world, and entry into the supernatural world. This suggests that the Noachide covenant will bring the Gentile who obeys the Noachide commands, into the olam haba. In the same way the covenant of circumcision is meant to bring the Jews into the olam haba.

The writer of the book of Romans indicates that the sign of circumcision is a seal of the righteousness that Avraham had by **faithful obedience** to HaShem’s command.

***Romans 4:9-12*** *Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham’s faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.*

There was another covenant which also had signs. The covenant that HaShem made with Israel at Sinai came with specific commands that are signs. The first sign is that they would worship at Mt. Sinai. Following this first sign, the Bne Israel would be given the Shabbat as a sign. This sign would be used to cause us to remember that HaShem makes us holy, to cause us to remember that HaShem created the world, and finally to cause us to know that He is HaShem.

***Exodus 3:12*** *And HaShem said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship HaShem on this mountain.”*

***Exodus 31:13*** *“Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am HaShem, who makes you holy.*

***Exodus 31:17*** *It will be a sign between me and the Israelites forever, for in six days HaShem made the heavens and the earth, and on the seventh day he abstained from work and rested.’“*

***Ezekiel 20:11-12*** *I gave them my decrees and made known to them my laws, for the man who obeys them will live by them. Also I gave them my Sabbaths as a sign: between us, so they would know that I HaShem made them holy.*

***Ezekiel 20:19-20*** *I am HaShem your HaShem; follow my decrees and be careful to keep my laws. Keep my Sabbaths holy, that they may be a sign: between us. Then you will know that I am HaShem your G-d.”*

Sabbath is a sign of the covenant that HaShem made with the Bne Israel at Sinai. No Gentile may observe the Shabbat under pain of death. When Jews observe the Shabbat, they confirm the covenant at Sinai.

Shabbat is presented here as a *sign*, because, with the introduction of the Mishkan (Shemot 25:1ff), HaShem’s Presence will become manifest among the people. Shabbat is the weekly sign of that constant Presence. Unlike the physical Mishkan, the existence of which has not always been assured in our history, Shabbat is an eternal (for your generations) focal point and sign of our ongoing encounter with HaShem.

Another sign of the Sinai covenant, is recited in the Shema, twice a day by observant Jews. The command of tefillin and mezuzah are signs of the Sinai covenant.

***Deuteronomy 6:4-9*** *Hear, O Israel: HaShem our God, HaShem is one. Love HaShem your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads* (tefillin)*. Write them on the doorframes of your houses and on your gates* (mezuzah)*.*

These signs of tefillin and mezuzah were important enough that HaShem reiterated them. To fulfill this command, pious Jews will lay tefillin six days a week, during the morning prayer service (shacharit). We do not lay tefillin on Shabbat because Shabbat is a sign and we do need two covenantal signs.

***Deuteronomy 11:16-20*** *Be careful, or you will be enticed to turn away and worship other gods and bow down to them. Then HaShem’s anger will burn against you, and he will shut the heavens so that it will not rain and the ground will yield no produce, and you will soon perish from the good land HaShem is giving you. Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates.*

Tefillin were to be a constant reminder of the Exodus. The hand Tefillin are to be a “sign for you”, indicating a sign for you to see and which will remind us; and the head Tefillin are to be a remembrance (zikkaron), a commemoration for you to remember that HaShem took us out. This wording is nearly identical to the two terms used to describe the blood on the doors (ot lakhem), Shemot 12:12ff, and the celebration of that day (zikkaron).

Not only were mezzuzot to be signs on our doorposts, but blood was once used on the doorposts as a sign. We will see that the blood on the doorposts of the houses in Egypt were a sign to the HaShem to pass over that house.

***Exodus 12:12-13*** *“On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the G-ds of Egypt. I am HaShem. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.*

In addition to the blood on the doorposts, the celebration of Pesach (Passover), itself, was to be a sign. Who sees a Pesach seder? Clearly all the participants at that seder. Any others to witness the seder would be accidental.

***Exodus 13:4-10*** *Today, in the month of Abib, you are leaving. When HaShem brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites--the land he swore to your forefathers to give you, a land flowing with milk and honey--you are to observe this ceremony in this month: For seven days eat bread made without yeast and on the seventh day hold a festival to HaShem. Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders. On that day tell your son, ‘I do this because of what HaShem did for me when I came out of Egypt.’ This observance will be for you like a sign on your hand and a reminder on your forehead that the law of HaShem is to be on your lips. For HaShem brought you out of Egypt with his mighty hand. You must keep this ordinance at the appointed time year after year.*

Pesach was a sign for the Jews. More than that, the Pesach seder is a rehearsal for our redemption. It is not some stale, meaningless ritual. It is a rehearsal for our redemption!

While the seder spoke to the Jews, the miracles that HaShem did in Egypt were signs for the Egyptians *and* the Jews. These signs were so important that HaShem is going to repeat them multiple times throughout the Tanach, and He will also cause us to remember them multiple times every day, and multiple times during the year.

***Deuteronomy 4:32-35*** *Ask now about the former days, long before your time, from the day HaShem created man on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of HaShem speaking out of fire, as you have, and lived? Has any G-d ever tried to take for himself one nation out of another nation, by testings, by miraculous signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things HaShem your HaShem did for you in Egypt before your very eyes? You were shown these things so that you might know that HaShem is G-d; besides him there is no other.*

***Deuteronomy 6:20-23*** *In the future, when your son asks you, “What is the meaning of the stipulations, decrees and laws HaShem our G-d has commanded you?” Tell him: “We were slaves of Pharaoh in Egypt, but HaShem brought us out of Egypt with a mighty hand. Before our eyes HaShem sent miraculous signs and wonders--great and terrible--upon Egypt and Pharaoh and his whole household. But he brought us out from there to bring us in and give us the land that he promised on oath to our forefathers.*

***Deuteronomy 26:8*** *So HaShem brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders.*

***Deuteronomy 11:1-7*** *Love HaShem your G-d and keep his requirements, his decrees, his laws and his commands always. Remember today that your children were not the ones who saw and experienced the discipline of HaShem your G-d: his majesty, his mighty hand, his outstretched arm; The signs he performed and the things he did in the heart of Egypt, both to Pharaoh king of Egypt and to his whole country; What he did to the Egyptian army, to its horses and chariots, how he overwhelmed them with the waters of the Red Sea as they were pursuing you, and how HaShem brought lasting ruin on them. It was not your children who saw what he did for you in the desert until you arrived at this place, And what he did to Dathan and Abiram, sons of Eliab the Reubenite, when the earth opened its mouth right in the middle of all Israel and swallowed them up with their households, their tents and every living thing that belonged to them. But it was your own eyes that saw all these great things HaShem has done.*

***Exodus 13:15-16*** *When Pharaoh stubbornly refused to let us go, HaShem killed every firstborn in Egypt, both man and animal. This is why I sacrifice to HaShem the first male offspring of every womb and redeem each of my firstborn sons.’ And it will be like a sign on your hand and a symbol on your forehead that HaShem brought us out of Egypt with his mighty hand.”*

***Deuteronomy 7:17-20*** *You may say to yourselves, “These nations are stronger than we are. How can we drive them out?” But do not be afraid of them; remember well what HaShem your G-d did to Pharaoh and to all Egypt. You saw with your own eyes the great trials, the miraculous signs and wonders, the mighty hand and outstretched arm, with which HaShem your G-d brought you out. HaShem your G-d will do the same to all the peoples you now fear. Moreover, HaShem your HaShem will send the hornet among them until even the survivors who hide from you have perished.*

***Deuteronomy 34:10-12*** *Since then, no prophet has risen in Israel like Moses, whom HaShem knew face to face, Who did all those miraculous signs and wonders HaShem sent him to do in Egypt--to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.*

***Deuteronomy 29:2-4*** *Moses summoned all the Israelites and said to them: Your eyes have seen all that HaShem did in Egypt to Pharaoh, to all his officials and to all his land. With your own eyes you saw those great trials, those miraculous signs and great wonders. But to this day HaShem has not given you a mind that understands or eyes that see or ears that hear.*

***Psalms 78:43*** *The day he displayed his miraculous signs in Egypt, his wonders in the region of Zoan.*

***Nehemiah 9:9-11*** *“You saw the suffering of our forefathers in Egypt; you heard their cry at the Red Sea. You sent miraculous signs and wonders against Pharaoh, against all his officials and all the people of his land, for you knew how arrogantly the Egyptians treated them. You made a name for yourself, which remains to this day. You divided the sea before them, so that they passed through it on dry ground, but you hurled their pursuers into the depths, like a stone into mighty waters.*

***Psalm 105:26-28*** *He sent Moses his servant, and Aaron, whom he had chosen. They performed his miraculous signs among them, his wonders in the land of Ham. He sent darkness and made the land dark--for had they not rebelled against his words?*

***Psalm 135:9*** *He sent his signs: and wonders into your midst, O Egypt, against Pharaoh and all his servants.*

***Jeremiah 32:20*** *You performed miraculous signs: and wonders in Egypt and have continued them to this day, both in Israel and among all mankind, and have gained the renown that is still yours. You brought your people Israel out of Egypt with signs and wonders, by a mighty hand and an outstretched arm and with great terror.*

So, clearly HaShem intended to send a message to His people *and* to the Egyptians. We can also see from the context of the above passages, that we are to communicate this sign to our children. Not only that, but we learn from the haggada that each Jew is to see himself as he was redeemed from Egypt. It is not a faded historical event, but rather it is a living memory in each Jew because *he was there*!

These signs are so important for us to remember! Why you might ask? Let me suggest that the mighty miracles (signs) that HaShem performed for us in Egypt were birth pangs to cause us as a people to be born. Further, these signs are prophetic in that these signs will be used by HaShem when He takes His people out of the lands of the world and plants us in the land of Israel, forever. Get to know these signs! Memorize them and constantly recall them. You will see them again!

So, what is the meaning of our pasuk?

***Tehillim (Psalms) 86:17*** *Work in my behalf a sign* (**ot** - **אוֹת**) *for good; that they that hate me may see it, and be put to shame, because Thou, LORD, hast helped me, and comforted me.*

David asked, “Please display publicly that You have forgiven my sin, so that my enemies will see it and be put to shame.” However, God did not show this sign to David in his own lifetime, but waited until David’s son, Solomon, dedicated the Temple. During the dedication, the gates of the Temple refused to open until Solomon invoked the merit of David’s blessed memory[[19]](#footnote-19)

***Shabbat 30a*** *After Solomon concluded the construction of the Temple, he desired to bring the Ark into the Holy of Holies. However, the gates became fastened to each other [and they could not be opened]. Solomon then offered twenty-four ‘cries of prayer’ but still he was not answered. He then began to recite these verses, ‘Raise up your heads O gates, and be uplifted, you everlasting entrances, so that the King of Glory may enter.’ Thereupon the gates ran after him and opened their mouths to swallow him, saying ‘Who is the King of Glory?’ [They thought that Solomon haughtily meant himself.] Solomon replied, ‘HaShem, the mighty and strong’.*

*He then repeated [his plea] and said, ‘Raise up your heads O gates, and raise up, you everlasting entrances so that the King of Glory may enter. Who then is the King of Glory! HaShem of legions, He is the King of Glory, Selah.*

*Still Solomon was not answered. But as soon as Solomon said, ‘O God, turn not away the face of Your anointed, remember the pious deeds of David, Your servant’,[[20]](#footnote-20) he was immediately answered, and the gates opened. At that moment the faces of David’s enemies turned black [with humiliation] like the bottom of a [burnt] pot. ׳Then it became known to all that the Holy One, Blessed be He, had forgiven David that sin.’*

So, David’s son[[21]](#footnote-21) was granted the sign, the את, that David prayed for. David may very well have noticed the repeated use of the word ‘son’, בן, in the beginning of our Torah portion.

**Ashlamatah: Joel 4:13-21**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 13. Stretch out a sickle, for the harvest is ripe; come, press, for the winepress is full; the vats roar, for their evil is great.  | 13. Put the sword into them, for the time of their end has arrived; go down and tread their warrior dead like grapes that are trodden in the winepress; pour out their blood, for their wickedness is great. |
| 14. Multitudes [upon] multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. | 14. Army upon army in the valley of judicial decision; for near is the day which will come from the Lord in the valley of judicial decision. |
| 15. The sun and the moon have darkened, and the stars have withdrawn their shining. | 15. Sun and moon are darkened, and the stars withdraw their brightness. |
| 16. And the Lord shall roar from Zion, and from Jerusalem He shall give forth His voice, and the heavens and earth shall quake, and the Lord is a shelter to His people and a stronghold for the children of Israel. | 16. And the Lord will call from Zion, and from Jerusalem he will lift up his Memra. and the heavens and earth will tremble. But the LORD is a support to His people and a help to the children of Israel. |
| 17. And you shall know that I, the Lord your God, dwell in Zion, My holy mount, and Jerusalem shall be holy, and strangers shall no longer pass through there. | 17, And you will know that I the LORD your God have caused My Shekinah to dwell in Zion, My holy mountain; and Jerusalem will be holy and strangers will never again pass through it. |
| 18. And it shall come to pass on that day that the mountains shall drip with wine, and the hills shall flow with milk, and all the springs of Judah shall flow with water, and a spring shall emanate from the house of the Lord and water the valley of Shittim. | 18. And at that time. the mountains will drip with sweet wine, and the hills will flow with goodness. all the watercourses of the house of Judah will flow with water; and a spring will come forth from the Sanctuary of the LORD and will water the Valley of Acacias, |
| 19. And Egypt shall become desolate, and Edom shall be a desert waste, because of the violence done to the children of Judah, because they shed innocent blood in their land. | 19. Egypt wll become a desolation, and Edom a desolate wilderness, because of the violence done to the people of Judah in whose land they shed innocent blood. |
| 20. But Judah shall remain forever, and Jerusalem throughout all generations. | 20. But Judah will be inhabited forever, and Jerusalem for generation after generation, |
| 21. Now should I cleanse, their blood I will not cleanse, when the Lord dwells in Zion. | 21. Their blood *which I avenged on the nations I will avenge again, says the LORD. who caused His Shekinah to dwell* in Zion. |
|  |  |

**Rashi’s Commentary for:**

**13 Stretch out a sickle etc.** -Draw the swords, you who go on My mission to destroy the nations. for the harvest is ripe -I.e, for their time has arrived, and he compared the matter to harvest, which is harvested with sickles when it becomes completely ripe.

**come press for the winepress is full** -of grapes. Come and tread them; i.e., the measure of their iniquity is full.

**press** Heb. R’DU, an expression of pressing [or ruling]. Cf. (Gen. 1:28) “And rule UR’DU over the fish of the sea.”

**and the vats shall roar** -The sound of the stream of the wine going down in the vats before the winepresses is heard.

**14 in the valley of decision** -For there it is decided that the judgment is true. And so did Jonathan render: the valley of judgment.

**15 have withdrawn their shining** -Have taken in their shining.

**16 shall roar from Zion** -Because of what they did to Zion.

**and the heavens and earth shall quake** -He will deal retribution upon the heavenly princes and then upon the nations.

**a shelter** Heb. MACHASEH, an expression of a cover, abrier in O.F., abri in modern French, a shelter.

**18 springs** Heb. AFIQEI, a place of the source of water.

**and water the valley of Shittim -**According to its apparent meaning, and it will water the valley of Shittim (Targum), and, according to its Midrashic meaning, He will atone for the iniquity of Peor.

**19 Egypt etc.** **and Edom** -He juxtaposed them as regards their retribution. You find that, were it not for Egypt, Edom would not exist, as it is stated: (I Kings 11:16 21) “For Joab and all Israel remained [stationed] there for six months etc. every male in Edom.” And it is stated there: (verse 17) “Adad fled, he and some Edomite men etc. And Hadad pleased Pharaoh very much etc. And Hadad etc. that David slept with his fathers etc.” And, at the end, (verse 25) “And he was an adversary to Solomon (sic).” Said the Holy One, blessed be He: I will destroy both of them.

**because of the violence done to the children of Judah** -Because of the violence they did to the children of Judah, viz., that they shed their blood.

**21 Now should I cleanse, their blood I will not cleanse** -Even if I cleanse them of other sins in their hands, and of the evils they have done to Me, I will not cleanse them of the blood of the children of Judah. When will this come to pass? At the time the Holy One, blessed be He, dwells in Zion.

**Special Ashlamatah: ‎** **Hos 14:2-10 + Mic. 7:18-20‎**

| **Rashi** | **Targum** |
| --- | --- |
| 2. ¶ Return, O Israel, to the Lord your God, for you have stumbled in your iniquity. | 2. ¶ Return, O Israel, to the fear of the LORD your God, for you have fallen because of your sin. |
| 3. Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips. | 3. Bring' with you words of confession' and return ‎to the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as good. Let the words ‎of our lips be accepted before You with favour like bullocks on Your altar!” |
| 4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy." | 4. The kings of Assyria will not save us. We will not put our trust in horsemen, and ‎no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were ‎like orphans in Egypt. |
| 5. **I will remedy their backsliding; I will love them freely, for My wrath has turned away from them.** | 5.**I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they ‎freely repent. for my anger has turned away from them.** |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon. | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will ‎dwell in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. Its branches shall go forth, **and its beauty shall be like the olive tree**, and its fragrance like the Lebanon. | 7. Sons and daughters will multiply, **and their ‎light will be like the light of the holy candelabrum** and their fragrance like the fragrance of incense. |
| 8. **Those who dwelt in its shade shall return**; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon. | 8. They will be gathered from ‎among their exiles, **they will dwell in the shade of their anointed One.** The dead will be resurrected and goodness will increase ‎in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary. |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found. | 9. The house of Israel will say. "Why should we worship idols any more?" I. ‎by My Memra, will hear the prayer of'Israel and have compassion on them, I. by My Memra, will make them like a beautiful cypress‎tree, because forgiveness for their waywardness is found before Me. |
| 10. Who is wise and will understand these, discerning and will know them; **for the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them.**  **{P}** | 10. Who is wise" and will consider these things? Who is prudent and ‎will take note of them? **For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them, ‎but the wicked will be delivered to Gehinnam" because they have not walked in them.{P}** |
|   |   |
| 18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness. | 18. There is none besides You; you are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who ‎does not extend His anger forever, because He delights in doing good. |
| 19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins. | 19. His Memra will again have mercy on us, He will tread upon ‎our transgressions in His love and He will cast all the sins of Israel into the depths of the sea. |
| 20. You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore.   **{P}** | 20. You will show (Your) faithfulness to Jacob ‎to his sons, as you swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You ‎will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore‎to our fathers in days of old. **{P}** |
|   |   |

**Rashi’s Commentary for: Hos 14:2-10 + Mic. 7:18-20‎**

**Return, O Israel**You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3 You shall forgive all iniquity** Heb. עָוֹן כָּל-תִּשָׂא . Forgive all our iniquities.

**and teach [us the] good [way]**Heb. וְקַח-טוֹב . And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** that we should have sacrificed before you, let us render them with the placation of the words of our lips.

**4 Assyria shall not save us**Say this also before Him, “We no longer seek the aid of man, neither from Assyria nor from Egypt.”

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer to the work of our hands** that they are our gods.

**for in You alone shall our hope be,** You Who grant mercy to the orphans.

**5 I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.

**6 and it shall strike** I. e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon**Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song. 9 Ephraim will say, “What more do I need to follow the images?” And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; i.e., I will be accessible to him.

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

**10 Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**20 You shall give the truth of Jacob**- Jonathan paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him ‘between the parts.’ You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28:15): “For I will not forsake you.”

**the loving-kindness of Abraham** The reward for the loving-kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, “And the loving-kindness,” but “the loving-kindness.” The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham’s loving-kindness. which you swore -at the binding of Isaac, (Gen 22:16) “I swore by Myself, says the Lord, that because you did this thing, etc.”

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 22:17– 23:44**

**Tehillim (Psalms) 86**

**Yoel (Joel) 4:13-21**

**1 Pet 5:5-11, Lk 13:31-35, Rm 3:1-8**

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

LORD – יהוה, Strong’s number 03068.

Son - בן, Strong’s number 01121.

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

LORD – יהוה, Strong’s number 03068.

Son - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

House - בית, Strong’s number 01004.

**Vayikra (Leviticus) 22:17** And the **LORD <03068>** spake <01696> (8762) unto Moses <04872>, saying <0559> (8800), 18 Speak <01696> (8761) unto Aaron <0175>, and to his **sons <01121>**, and unto all the **children <01121>** of **Israel <03478>**, and say <0559> (8804) unto them, Whatsoever <0376> he be of the **house <01004>** of **Israel <03478>**, or of the strangers <01616> in **Israel <03478>**, that will offer <07126> (8686) his oblation <07133> for all his vows <05088>, and for all his freewill offerings <05071>, which they will offer <07126> (8686) unto the **LORD <03068>** for a burnt offering <05930>;

**Tehillim (Psalms) 86:1** « A Prayer <08605> of David <01732>. » Bow down <05186> (8685) thine ear <0241>, O **LORD <03068>**, hear <06030> (8798) me: for I am poor <06041> and needy <034>.

**Tehillim (Psalms) 86:16** O turn <06437> (8798) unto me, and have mercy <02603> (8798) upon me; give <05414> (8798) thy strength <05797> unto thy servant <05650>, and save <03467> (8685) the **son <01121>** of thine handmaid <0519>.

**Joe 4:14** Multitudes <01995>, multitudes <01995> in the valley <06010> of decision <02742>: for the day <03117> of the **LORD <03068>** is near <07138> in the valley <06010> of decision <02742>.

**Joe 4:16** The LORD <03068> also shall roar <07580> (8799) out of Zion <06726>, and utter <05414> (8799) his voice <06963> from Jerusalem <03389>; and the heavens <08064> and the earth <0776> shall shake <07493> (8804): but the **LORD <03068>** will be the hope <04268> of his people <05971>, and the strength <04581> of the **children <01121>** of **Israel <03478>**.

**Joe 4:18** And it shall come to pass in that day <03117>, that the mountains <02022> shall drop down <05197> (8799) new wine <06071>, and the hills <01389> shall flow <03212> (8799) with milk <02461>, and all the rivers <0650> of Judah <03063> shall flow <03212> (8799) with waters <04325>, and a fountain <04599> shall come forth <03318> (8799) of the **house <01004>** of the **LORD <03068>**, and shall water <08248> (8689) the valley <05158> of Shittim <07851>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Lev. 22:17– 23:44** | **Psalms****86:1-17** | **Ashlamatah****Joel 4:13-21 (Joe 3:13-21)** |
| --- | --- | --- | --- | --- |
| ~yhil{a/ | God | Lev. 22:25Lev. 22:33Lev. 23:14Lev. 23:22Lev. 23:28Lev. 23:40Lev. 23:43 | Ps. 86:2Ps. 86:8Ps. 86:10Ps. 86:12Ps. 86:14 | Joel 3:17 |
| @sa | gathered | Lev. 23:39 |  | Joel 3:15 |
| #r,a,  | land, earth, ground, country | Lev. 22:24Lev. 22:33Lev. 23:10Lev. 23:22Lev. 23:39Lev. 23:43 |  | Joel 3:16Joel 3:19 |
|  aAB | come, go | Lev. 23:10Lev. 23:14Lev. 23:15Lev. 23:17 | Ps. 86:9 | Joel 3:13 |
| tyIB; | house | Lev. 22:18 |  | Joel 3:18 |
|  !Be  | sons, children | Lev. 22:18Lev. 22:25Lev. 22:28Lev. 22:32Lev. 23:2Lev. 23:10Lev. 23:12Lev. 23:18Lev. 23:19Lev. 23:24Lev. 23:34Lev. 23:43Lev. 23:44 | Ps. 86:16 | Joel 3:16Joel 3:19 |
| rAD | generations | Lev. 23:14Lev. 23:21Lev. 23:31Lev. 23:41Lev. 23:43 |  | Joel 3:20 |
|  [dy | know | Lev. 23:43 |  | Joel 3:17 |
| hw"hoy> | LORD | Lev. 22:17Lev. 22:18Lev. 22:21Lev. 22:22Lev. 22:24Lev. 22:26Lev. 22:27Lev. 22:29Lev. 22:30Lev. 22:31Lev. 22:32Lev. 22:33Lev. 23:1Lev. 23:2Lev. 23:3Lev. 23:4Lev. 23:5Lev. 23:6Lev. 23:8Lev. 23:9Lev. 23:11Lev. 23:12Lev. 23:13Lev. 23:16Lev. 23:17Lev. 23:18Lev. 23:20Lev. 23:22Lev. 23:23Lev. 23:25Lev. 23:26Lev. 23:27Lev. 23:28Lev. 23:33Lev. 23:34Lev. 23:36Lev. 23:37Lev. 23:38Lev. 23:39Lev. 23:40Lev. 23:41Lev. 23:43 | Ps. 86:1Ps. 86:6Ps. 86:11Ps. 86:17 | Joel 3:14Joel 3:16Joel 3:17Joel 3:18Joel 3:21 |
| ~Ay | days | Lev. 22:27Lev. 22:28Lev. 22:30Lev. 23:3Lev. 23:6Lev. 23:7Lev. 23:8Lev. 23:12Lev. 23:14Lev. 23:15Lev. 23:16Lev. 23:21Lev. 23:27Lev. 23:28Lev. 23:29Lev. 23:30Lev. 23:34Lev. 23:35Lev. 23:36Lev. 23:37Lev. 23:39Lev. 23:40Lev. 23:41Lev. 23:42 | Ps. 86:3Ps. 86:7 | Joel 3:14Joel 3:18 |
| ac'y" | brought you out  | Lev. 22:33Lev. 23:43 |  | Joel 3:18 |
| bv;y" | dwell, abide | Lev. 23:42Lev. 23:43 |  | Joel 3:20 |
| laer'f.yI | Israel | Lev. 22:18Lev. 22:32Lev. 23:2Lev. 23:10Lev. 23:24Lev. 23:34Lev. 23:42Lev. 23:43Lev. 23:44 |  | Joel 3:16 |
| ~yIr;c.mi | Egypt | Lev. 22:33Lev. 23:43 |  | Joel 3:19 |
| lx;n: | brook, valley | Lev. 23:40 |  | Joel 3:18 |
| vp,n< | souls | Lev. 23:27Lev. 23:29Lev. 23:30Lev. 23:32 | Ps. 86:2Ps. 86:4Ps. 86:13Ps. 86:14 |  |
| !t;n" | make, give, given, gave, made | Lev. 22:22Lev. 23:10Lev. 23:38 | Ps. 86:16 | Joel 3:16 |
| ~l'A[ | forever, eternal | Lev. 23:14Lev. 23:21Lev. 23:31Lev. 23:41 | Ps. 86:12 | Joel 3:20 |
| ~[; | people | Lev. 23:29Lev. 23:30 |  | Joel 3:16 |
| ynI[' | poor | Lev. 23:22 | Ps. 86:1 |  |
| hf'[' | make, do, offer, did, done, made | Lev. 22:23Lev. 22:24Lev. 22:31Lev. 23:3Lev. 23:7Lev. 23:8Lev. 23:12Lev. 23:19Lev. 23:21Lev. 23:25Lev. 23:28Lev. 23:30Lev. 23:31Lev. 23:35Lev. 23:36 | Ps. 86:9Ps. 86:10Ps. 86:17 |  |
| l'P' | fulfill | Lev. 22:21 | Ps. 86:10 |  |
| ~ynIP' | before, face, presence | Lev. 23:11Lev. 23:20Lev. 23:28Lev. 23:40 | Ps. 86:9 |  |
| vd,qo | holy | Lev. 22:32Lev. 23:2Lev. 23:3Lev. 23:4Lev. 23:7Lev. 23:8Lev. 23:20Lev. 23:21Lev. 23:24Lev. 23:27Lev. 23:35Lev. 23:36Lev. 23:37 |  | Joel 3:17 |
|  lAq | voice |  | Ps. 86:6 | Joel 3:16 |
| ryciq' | harvest | Lev. 23:10Lev. 23:22 |  | Joel 3:13 |
| ar'q' | proclaim, call | Lev. 23:2Lev. 23:4Lev. 23:21Lev. 23:37 | Ps. 86:3Ps. 86:5Ps. 86:7 |  |
| br; | abundant, great |  | Ps. 86:5Ps. 86:15 | Joel 3:13 |
| ~ve | name | Lev. 22:32 | Ps. 86:9Ps. 86:11Ps. 86:12 |  |
|  xm;f' | rejoice | Lev. 23:40 | Ps. 86:4 |  |
| rm;v' | keep, guard | Lev. 22:31 | Ps. 86:2 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Lev. 22:17– 23:44** | **Psalms****86:1-17** | **Ashlamatah****Joel 4:13-21 (3:13-21)** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****1 Pet 5:5-14 +****2 Pet 1:1-2** | **Tosefta of****Luke****Lk 13:31-35****+ 14:1-14** | **Remes/Gemara of****Acts/Romans****and James****Rm 3:1-26** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαθός | good |  | Ps 86:17  |  |  |  | Rom. 3:8 |
| ἀδελφός | brother, brethren |  |  |  | 1 Pet. 5:12 | Lk. 14:12 |  |
| ἀδικία | iniquities |  |  | Joe 3:19  |  |  | Rom. 3:5 |
| αἷμα | blood |  |  | Joe 3:19Joe 3:21  |  |  | Rom. 3:15Rom. 3:25 |
| αἰών | eon, age |  | Psa 86:12 | Joe 3:20 | 1 Pet. 5:11 |  |  |
| αἰώνιος | eternal | Lev 23:14 Lev 23:21 Lev 23:31 Lev 23:41  |  |  | 1 Pet. 5:10 |  |  |
| ἀλήθεια | truth |  | Ps 86:11  |  |  |  | Rom. 3:7 |
| ἀληθής | true |  |  |  | 1 Pet. 5:12 |  | Rom. 3:4 |
| ἁμαρτία | sin | Lev 23:19  |  |  |  |  | Rom. 3:9Rom. 3:20 |
| ἄνθρωπος | man, men | Lev 22:18 Lev 22:21  |  |  |  | Lk. 14:2 | Rom. 3:4Rom. 3:5 |
| ἀπόλλυμι | destroyed | Lev 23:30   |  |  |  | Lk. 13:33 |  |
| ἄρτος | breads | Lev 23:14 Lev 23:17 Lev 23:18 Lev 23:19 Lev 23:20 |  |  |  | Lk. 14:1 |  |
| γινώσκω | knowing |  |  | Joe 3:17   |  |  | Rom. 3:17 |
| γράφω | write, written |  |  |  | 1 Pet. 5:12 |  | Rom. 3:4Rom. 3:10 |
| δίδωμι | utter, give | Lev 22:22Lev 23:10 Lev 23:38 | Ps 86:16   | Joe 3:16   | 1 Pet. 5:5 | Lk. 14:9 |  |
| δίκαιος | just, righteous |  |  | Joe 3:19 |  | Lk. 14:14 | Rom. 3:10Rom. 3:26 |
| δικαιοσύνη | righteousness |  |  |  | 2 Pet. 1:1 |  | Rom. 3:5Rom. 3:21Rom. 3:22Rom. 3:25Rom. 3:26 |
| δόξα | glory |  |  |  | 1 Pet. 5:101 Pet. 5:11 | Lk. 14:10 | Rom. 3:7Rom. 3:23 |
| δοῦλος | servant |  | Psa 86:2  |  | 2 Pet. 1:1 |  |  |
| εἴδω | see | Lev 23:43  | Psa 86:17 |  | 1 Pet. 5:9 | Lk. 13:35 | Rom. 3:19 |
| εἰρήνη | peace |  |  |  | 1 Pet. 5:142 Pet. 1:2 |  | Rom. 3:17 |
| εἷς | one | Lev 22:28 Lev 23:18 Lev 23:19 Lev 23:24  |  |  |  |  | Rom. 3:10Rom. 3:12 |
| ἐκζητέω | seek, require |  |  | Joe 3:21  |  |  | Rom. 3:11 |
| ἐκχέω  /  ἐκχύνω | pour out |  |  | Joe 3:19  |  |  | Rom. 3:15 |
| ἐνώπιον | before |  | Psa 86:9 Psa 86:14  |  |  | Lk. 14:10 | Rom. 3:20 |
| ἐξέρχομαι | come forth |  |  | Joe 3:18  |  | Lk. 13:31 |  |
| ἔξω | away |  |  |  |  | Lk. 13:33 |  |
| ἐπίγνωσις | knowledge |  |  |  | 2 Pet. 1:2 |  | Rom. 3:20 |
| ἐπιτελέω | perform, experienced |  |  |  | 1 Pet. 5:9 | Lk. 13:32 |  |
| ἔπω | said | Lev 23:10 |  |  |  | Lk. 13:32Lk. 13:35Lk. 14:3Lk. 14:5Lk. 14:10 |  |
| ἔργον | work | Lev 23:3 Lev 23:7 Lev 23:8 Lev 23:21 Lev 23:25 Lev 23:28 Lev 23:30 Lev 23:31 Lev 23:35 Lev 23:36  | Psa 86:8   |  |  |  | Rom. 3:20 |
| ἐρέω | say | Lev 22:18 Lev 23:2 Lev 23:10  |  |  |  | Lk. 14:9 | Rom. 3:5 |
| ἔρχομαι | come, came |  |  |  |  | Lk. 13:35Lk. 14:1Lk. 14:9Lk. 14:10 | Rom. 3:8 |
| ἐσθίω | eat, ate | Lev 23:6 Lev 23:14 |  |  |  | Luk 13:26 Luk 14:1 |  |
| ἔσχατος | last | Lev 23:16  |  |  |  | Lk. 14:9Lk. 14:10 |  |
| ζητέω | seeking, sought |  | Psa 86:14  |  | 1 Pet. 5:8 |  |  |
| ἥκω | come |  | Psa 86:9  |  |  | Luk 13:35  |  |
| ἡμέρα | days | Lev. 22:27Lev. 22:28Lev. 22:30Lev. 23:3Lev. 23:6Lev. 23:7Lev. 23:8Lev. 23:12Lev. 23:14Lev. 23:15Lev. 23:16Lev. 23:21Lev. 23:27Lev. 23:28Lev. 23:29Lev. 23:30Lev. 23:34Lev. 23:35Lev. 23:36Lev. 23:37Lev. 23:39Lev. 23:40Lev. 23:41Lev. 23:42 | Ps. 86:3Ps. 86:7 | Joel 3:14Joel 3:18 |  | Lk. 13:31Lk. 14:5 |  |
| θεός | God | Lev. 22:25Lev. 22:33Lev. 23:14Lev. 23:22Lev. 23:28Lev. 23:40Lev. 23:43 | Ps. 86:2Ps. 86:8Ps. 86:10Ps. 86:12Ps. 86:14 | Joel 3:17 | 1 Pet. 5:51 Pet. 5:61 Pet. 5:101 Pet. 5:122 Pet. 1:12 Pet. 1:2 |  | Rom. 3:2Rom. 3:3Rom. 3:4Rom. 3:5Rom. 3:6Rom. 3:7Rom. 3:11Rom. 3:18Rom. 3:19Rom. 3:21Rom. 3:22Rom. 3:23Rom. 3:25 |
| καιρός | times, seasons | Lev 23:4  |  |  | 1 Pet. 5:6 |  | Rom. 3:26 |
| κακός | evil |  |  | Joe 3:13 |  |  | Rom. 3:8 |
| καλέω | called | Lev 23:2 Lev 23:4 Lev 23:21 Lev 23:37  |  |  | 1 Pet. 5:10 | Lk. 14:7Lk. 14:8Lk. 14:9Lk. 14:10Lk. 14:12Lk. 14:13 |  |
| κόσμος | world |  |  |  | 1 Pet. 5:9 |  | Rom. 3:6Rom. 3:19 |
| κράτος | might |  | Psa 86:16 |  | 1 Pet. 5:11 |  |  |
| κύριος | LORD | Lev. 22:17Lev. 22:18Lev. 22:21Lev. 22:22Lev. 22:24Lev. 22:26Lev. 22:27Lev. 22:29Lev. 22:30Lev. 22:31Lev. 22:32Lev. 22:33Lev. 23:1Lev. 23:2Lev. 23:3Lev. 23:4Lev. 23:5Lev. 23:6Lev. 23:8Lev. 23:9Lev. 23:11Lev. 23:12Lev. 23:13Lev. 23:16Lev. 23:17Lev. 23:18Lev. 23:20Lev. 23:22Lev. 23:23Lev. 23:25Lev. 23:26Lev. 23:27Lev. 23:28Lev. 23:33Lev. 23:34Lev. 23:36Lev. 23:37Lev. 23:38Lev. 23:39Lev. 23:40Lev. 23:41Lev. 23:43 | Ps. 86:1Ps. 86:6Ps. 86:11Ps. 86:17 | Joel 3:14Joel 3:16Joel 3:17Joel 3:18Joel 3:21 | 2 Pet. 1:2 | Lk. 13:35 |  |
| λαλέω | spoke, speak | Lev 22:18 Lev 22:26 Lev 23:1 Lev 23:2 Lev 23:9 Lev 23:23 Lev 23:24 Lev 23:26 Lev 23:33 Lev 23:34 Lev 23:44 |  |  |  |  | Rom. 3:19 |
| λέγω | saying | Lev 22:17 Lev 22:26 Lev 23:1 Lev 23:9Lev 23:23 Lev 23:24 Lev 23:26 Lev 23:33 Lev 23:34  |  |  |  | Lk. 13:31Lk. 13:35Lk. 14:3Lk. 14:7Lk. 14:12 | Rom. 3:5Rom. 3:8Rom. 3:19 |
| νέος  /  νεώτερος | new, younger | Lev 23:14 Lev 23:16  |  |  | 1 Pet. 5:5 |  |  |
| ὁδός | way |  | Psa 86:11   |  |  |  | Rom. 3:16Rom. 3:17 |
| οἶκος | house |  |  | Joe 3:18  |  | Lk. 13:35Lk. 14:1 |  |
| ὄνομα | name | Lev. 22:32 | Ps. 86:9Ps. 86:11Ps. 86:12 |  |  | Lk. 13:35 |  |
| παρακαλέω | comfort |  | Psa86:17  |  | 1 Pet. 5:12 |  |  |
| πίστις | faithfulness |  |  |  | 1 Pet. 5:92 Pet. 1:1 |  | Rom. 3:3Rom. 3:22Rom. 3:25Rom. 3:26 |
| πληθύνω | multiplied |  |  | Joe 3:13   | 2 Pet. 1:2 |  |  |
| ποιέω | made, make, do, done, did | Lev. 22:23Lev. 22:24Lev. 22:31Lev. 23:3Lev. 23:7Lev. 23:8Lev. 23:12Lev. 23:19Lev. 23:21Lev. 23:25Lev. 23:28Lev. 23:30Lev. 23:31Lev. 23:35Lev. 23:36 | Ps. 86:9Ps. 86:10Ps. 86:17 |  |  | Lk. 14:12Lk. 14:13 | Rom. 3:8Rom. 3:12 |
| πορεύομαι | go, come |  | Psa 86:11 |  |  | Lk. 13:31Lk. 13:32Lk. 13:33Lk. 14:10 |  |
| προσηλόω | set |  | Ps 86:14  |  |  |  | Rom. 3:25 |
| προφήτης | prophet |  |  |  |  | Lk. 13:33Lk. 13:34 | Rom. 3:21 |
| πτωχός | poor | Lev 23:22   | Psa 86:1   |  |  | Lk. 14:13 |  |
| σάββατον | Sabbath | Lev 23:3Lev 23:15 Lev 23:32Lev 23:38  |  |  |  | Lk. 14:1Lk. 14:3Lk. 14:5 |  |
| ταπεινόω | humble | Lev 23:27Lev 23:29Lev 23:32  |  |  | 1 Pet. 5:6 | Lk. 14:11 |  |
| τρόπος | manner |  |  |  |  | Lk. 13:34 | Rom. 3:2 |
| τυφλός | blind | Lev 22:22  |  |  |  | Lk. 14:13 |  |
| υἱός | sons, children | Lev. 22:18Lev. 22:25Lev. 22:28Lev. 22:32Lev. 23:2Lev. 23:10Lev. 23:12Lev. 23:18Lev. 23:19Lev. 23:24Lev. 23:34Lev. 23:43Lev. 23:44 | Ps. 86:16 | Joel 3:16Joel 3:19 | 1 Pet. 5:13 |  |  |
| ὑψόω | exalted |  |  |  | 1 Pet. 5:6 | Lk. 14:11 |  |
| χάριν | favor |  |  |  | 1Pe 5:51Pe 5:101Pe 5:122Pe 1:2  |  | Rom 3:24  |
| χείρ | hand | Lev 22:25  |  |  | 1 Pet. 5:6 |  |  |
| Χριστός | Christ, anointing |  |  |  | 1 Pet. 5:101 Pet. 5:142 Pet. 1:1 |  | Rom. 3:22Rom. 3:24 |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 22:17– 23:44**

**“Asher Yaq’riv” “”Who presents**

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

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

|  |  |
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| **School of Hakham Shaul****Tosefta****Luqas (Lk) 13:22- 14:6**Mishnah **א:א** | **School of Hakham Tsefet****Peshat****1 Tsefet (1 Pet) 5:1-14**Mishnah **א:א** |
| **¶ On that very daysome P’rushim** (Pharisees) **came, saying to him, “Get out and depart from here, for Herod wants to kill you.” And he said to them, “Go, tell that fox, Behold, I cast out shedim** (demons) **and perform healings today and tomorrow, and on the third** day **I will be perfected.” “Nevertheless, I must journey today, tomorrow, and the** day**following; for it cannot be that a prophet should perish outside of Yerushalayim. "O Yerushalayim, Yerushalayim, the city who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen** gathers**her brood under** her**wings, but you were not willing!’ See! “Your house is left to you desolate”** (Jer. 22:5)**; and assuredly, I say to you, you will not see me until** the time**comes when you say, “Blessed is He who comes in the name of the Lord!"** (Psalm 118:26).**¶ And now it happened, as he went into the house of one of the rulers of the P’rushim** (Pharisees) **to eat bread on the Sabbath, that they watched him closely. And behold, there was a certain man before him who had dropsy. And Yeshua, answering, spoke to those especially schooled in legal halakhah and P’rushim, saying, "Is it lawful to heal on the Sabbath?" But they kept silent. And he took** him **and healed him, and let him go. Then he answered them, saying, "Which of you, having a donkeyor an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?**” **And they could not resist him regarding these things.** | **¶ Therefore humble yourselves under the Yad Hazahah** (mighty hand) **of God, that He may exalt you at the appropriate time, casting all your cares upon Him, for He cares for you. Be sober, and vigilant; becauseyour adversary** (the Yetser HaRa) **is lurking about like a shadé and a roaring lion, seeking whom he can devour. He** (the Yetser HaRa) **is resisted through faithful obedience and the knowledge that your brethren in the diaspora are suffering the same thing. But after having suffered for a short season, the God of unlimited loving-kindness, who has called you to His eternal honor through Yeshua HaMashiach, will Himself restore, confirm, strengthen and establish you. To Him** (God) **be the glory and dominion forever and ever. Amen****¶ By Hillel/Luqas** (Silas)**, our faithful brother who I consider most honorable, I have written to you this brief exhortation declaring the true loving-kindness of God by which you have been made to stand. The equally chosen of Babylon greet you and so does Mordechai** (Mark) **my talmid.** **¶ Greet one another with a loving kiss. Shalom Alechem to all of you in Messiah. Amen.** |

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| **Now he told a parable to those who had been invited** when he **noticed how they were choosing for themselves the places of honor, saying to them, “When you are invited by someone to a wedding feast, do not recline at the table in the place of honor, lest** someone **more distinguished than you has been invited by him, and the one who invited you both will come** and **say to you, ‘Give the place to this person,’ and then with shame you will begin to take the last place. But when you are invited, go** and **recline at the table in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then it will be an honor to you in the presence of all those who are reclining at the table with you. For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.” And he also said to the one who had invited him, “When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or wealthy neighbors, lest they also invite you** in return**, and repayment come to you. But whenever you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they are not able to repay you. For it will be paid back to you at the resurrection of the righteous/generous.”**  | **Simeon Peter** (Hakham Tsefet) **the servant[[22]](#footnote-22) and Apostle** (Shaliach - one sent with a mission, ambassador) **of Yeshua HaMashiach to those that** have**obtained equal standing and privilege** with **us[[23]](#footnote-23) by faithful obedience to the righteous** requirements**[[24]](#footnote-24) of our God[[25]](#footnote-25) and** His(appointed) **redeemer Yeshua haMashiach. Chesed and peace (**shalom**)[[26]](#footnote-26) to you,** may you**increase in knowledge** (Da’at) **of God and of Yeshua our master.**  |

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| **School of Hakham Shaul’s Remes****Romans****Mishnah א:א** |
| **Now the justice[[27]](#footnote-27) of God, attested to by the Torah, the Neb’i’im** (Prophets) **and** the Writings[[28]](#footnote-28) **has been manifested apart[[29]](#footnote-29)** from Gentile attempts to keep the Torah without the guidance of a Jewish Torah Teacher[[30]](#footnote-30) **through faithful obedience in union with Yeshua the Messiah to all who** practice **faithful obedience. So,** there **is no separate statute** (**חֻקָּה** – *chuqqah*)**,[[31]](#footnote-31)** for the Gentiles,[[32]](#footnote-32) **for all have sinned and fall short of the glory of God, being justified by the gift** (Notén HaTorah) **of His** (God’s) Torah **in chesed,** (loving-kindness) **with the redemption which is in the** Mesorah[[33]](#footnote-33) of **Yeshua HaMashiach, whom God displayed publicly as though[[34]](#footnote-34)** he (Yeshua) were **a propitiation by his life through** his **faithful obedience.** This was **to demonstrate His** (God’s) **justice**, **because in the patience of God He passed over** (disregarding)[[35]](#footnote-35) **the sins previously committed**; f**or this is a demonstration of His justice in the Olam HaZeh** (present time)**, so that He might be just and the one who justifies the** person **by faithful obedience in union with Yeshua.** |

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| ¶ **What then, Do we** (Jews) **have a prior advantage? Abundantly.”[[36]](#footnote-36) For as we have already shown, both Jews and Hellenists, are also subject to sin** being at the hands of the wicked**, as it is written: Have the workers of wickedness no knowledge, Who eat up My people** as though**they ate bread And have not called upon God?** (Psa 53:4)(1) **The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable works;** (human attempts to please God)(Psa 14:3)(2) **Indeed, there is not a righteous/generous man on earth who** continually**does good and who never sins.** (Ecc. 7:20)(3) **The LORD has looked down from heaven upon the sons of men to see if there are any who understand, Who seek after God. They have all turned aside, together they have become corrupt; There is no one who does good, not even one.** (Psa 14:1-3)(4) **“Their throat is an open grave; they use their tongues to deceive.”** (Psa 5:9)(5) **“They sharpen their tongues as a serpent; Poison of a viper is under their lips. Selah.”** (Psa 140:3)(6) **“His mouth is full of curses, deceit, and oppression; Under his tongue is mischief and wickedness.”** (Psa 10:7)(7) “**For their feet run to evil And they hasten to shed blood.”** (Pro1:16)(8) “**Devastation and destruction are in their highways.** **They do not know the way of peace, And there is no justice in their tracks; They have made their paths crooked, Whoever treads on them does not know peace.”** (Isa. 59:7b-8)(9) “**An oracle within my heart concerning the transgression of the wicked:** There is**no fear of God before his eyes.”** (Ps. 36:1)(10)**¶ Now we know that whatever the Torah says it speaks to those who are under its authority** (Torah/Nomos – law)**, so that every mouth may be stopped, and the whole world** (cosmos) **may be held accountable to God. No one is justified in His** (God’s) **sight through personal attempts** (without the guidance of a Torah Teacher) **to keep the Torah, since through the Torah comes intimate knowledge of sin.** |

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

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| Lev. 22:17– 23:44 | Psa 86:1-17 | Joel 4:13-21 | 1 Pet 5:5-14; 2 Pet 1:1-2 | Lk 13:31-35; 14:1-14 | Rm. 3:1-26 |

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

**Yad Hazakah (mighty hand) of God**



The phrase **Yad Hazahah** (mighty hand) **of God,** can also be rendered “Take hold of G-d’s mighty hand.” The Mishneh Torah (Repetition of the Torah) is the *magnum opus* of the Rambam.[[37]](#footnote-37) The title “Yad Hazahah” is the secondary title to the Mishnah Torah. It is given this title because the Mishneh Torah is subdivided into 14 (Yad) divisions. Interestingly, the 14th (Yad) book (sub-division) of the Mishneh Torah is devoted to Messiah and the Y’mot HaMashiach (Days of Messiah) and relative principles.[[38]](#footnote-38)

Hakham Tsefet’s use of this phrase sends the mind in a thousand directions. How was it that the phrase “Yad Hazahah” was picked up by the Rambam? How is it that the Rambam chose 14 divisions? The Hebrew number 14 is the equivalent to the word “hand.” For those who are not familiar with this vital work, it is a monumental elucidation of the Torah’s 613 mitzvoth. What we also find overwhelming is the thought that this very week we have initiated Yeshivat Bet El. The first class taught after our regular Triennial Torah class was Yad Hazahah imparted by His Eminence Rabbi Dr Hillel ben David. Of course, everyone knows that we had this planned so that the initial course would fall out so that it included this phrase by Hakham Tsefet. (Obviously, everyone will know this was said in jest) The overwhelming odds for these events to coalesce at the same time are beyond the human mind’s ability to reach.

**Taking Hold and casting away**

Humility “takes hold” of the Hand of G-d. While we dare not travel too far into the mystical world, we understand that “humility” is associated with the Malchut Shamayim (Kingdom/Governance of G-d through the Hakhamim as opposed to human Kings). Furthermore, the Moreh (teacher) is associated with the characteristic of humility. Only, by “taking hold” of G-d’s mighty hand can we truly cast off our burdens. While the world at large wants freedom from the “Law” (Torah), the Jewish people see the Torah as the gift of G-d’s bountiful grace. Only by acceptance of the Kingdom/Governance of G-d can we find practical application of the Torah. We repeatedly use the phrase, “Kingdom/Governance of G-d through the Hakhamim as opposed to human Kings” for the sake of understanding the *halakhah l’maaseh* (practical application) comes through the Sages. While we take great care not to put too much of this in Hakham Tsefet’s mouth we certainly can use hermeneutic logic to see these connections from our present post. These logical thoughts capture the essence of what Hakham Tsefet was trying to say. Only by acceptance of the mitzvoth can we find rest from the cares that would burden the soul. Faithful obedience is readily rewarded. Though the wages are not necessarily in terms of monies, we find great pleasure and consolation in the study of the Torah, its mitzvoth and the words of the Hakhamim. Herein we see that we labor not to find a career in the secular world. We labor for the sake of Torah Study.

**Whose hand are you holding?**

As noted above the phrase **Yad Hazaqah** (mighty hand) **of God,** can also be rendered “Take hold of G-d’s mighty hand.” This phrase is synonymous with the notion of “walking with G-d” or being with G-d. The congregations of Gentiles will “take hold” of the *kanaf* (corner – tzitzith) of the Jewish Man’s tallit as we have discussed. Interestingly, the Hebrew text actually reads, “take hold, take hold.” The “grasping” – taking hold is doubled in the idea of grasping and taking hold, which in Hebrew is from the same root קזַח. Therefore, we can determine that the Gentile congregations “grasping” and “taking hold” of the Jewish man’s *kanaf* is tantamount to “taking hold” of G-d’s hand. Or, as it is stated in the present text of 1 Tsefet, submitting to the mighty hand of G-d. What is it that makes a soul Jewish? “Taking hold of the mighty hand of G-d and submitting to the Kingdom/Governance of G-d through the Hakhamim as opposed to human kings.

Another possible translation of the Hebrew phrase: “Yad Hazaqah” is “the hand that strengthens.” In other words, by grasping the hand of G-d through the observance of the commandments we become **strengthened!**

**New Letter, New Scribe?**

Scholars have noted that in this letter the vocabulary and writing style of Hakham Tsefet changes. This is because the second chapter seems, to them, out of place. If this is actually true, we would suggest here that Hakham Tsefet is using a new scribe, Yehudah (Jude). There are scholars that suggest that this is not the work of Hakham Tsefet based on the differences between the first and second Epistle. This whimsical scholarship does not take into account the varied purpose of the Letters or the possibility of a different scribe. Scrutiny has proven this Letter to be a faithful representation of the ideals and theology of Hakham Tsefet. Some scholars suggest that the vocabulary and grammar are not as stylistic as the first Epistle. It is for this reason that we suggest that Silvanus (Luke/Hillel) is now working for Hakham Shaul and Jude (Yehudah) is now the Scribe of Hakham Tsefet. We have suggested that the new scribe is Yehudah for various reasons. Firstly, the writing style is indubitably different from the first letter. Secondly, scholars suggest that either Hakham Tsefet borrows from Yehudah (Jude) or he (Yehudah) borrows from this second letter of Hakham Tsefet. Therefore, we opine that it makes sense that the scribe for this letter is actually Yehudah (Jude).

**The Slave of Messiah:**

The Greek language knows five words for “one who serves.” **Δοῦλος (***doulos*) is the verb form of δέω (deō) which means “to bind.” Hakham Tsefet expresses two unequivocal things here..

1. He is committed to Messiah as if here were a slave to him;
2. He exhibits the value of relationship between a Hakham (Master Teacher) and talmid (student).

However, as we will see the reasons for calling himself a “slave/servant” are much deeper than the superficial trappings of elementary Greek

**Sin**

There are those who have posited the idea that Hakham Tsefet’s second letter is a work fitting into the category of “Theodicy”[[39]](#footnote-39) – meaning that G-d is just in His dealing with sin and evil. Judaism does not have this idea nor does it accept the Christian notion of Theodicy. G-d is a sovereign King and creator. The cosmos is His to do with as He sees fit. This does not place G-d as a legalistic despot Who demands his way or be annihilated. Luzzatto’s Derech HaShem[[40]](#footnote-40) is one such example.

Sin as it is viewed in Judaism is a violation of the Covenant. Man, violating the covenant of G-d, i.e. the Torah is in “sin,” “has sinned” or is a “sinner.” We can say this concerning the B’ne Yisrael but it is not the case with the Gentiles.

**Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;[[41]](#footnote-41) and that at one time you were without Messiah, being aliens[[42]](#footnote-42) from the legal administration of Jewish life,[[43]](#footnote-43) and strangers[[44]](#footnote-44) from the covenants of the promise,[[45]](#footnote-45) having no hope, and without God** and **in union with the worldly system.[[46]](#footnote-46)**

In respect to Judaism’s legal system there no differentiation between civil, ceremonial and ritual infractions. Sin in any area is considered a breach of the Covenant. While there would be those who suggest that humanity is “flawed” we must consider what being “flawed” means. If by saying flawed one means that man has the capacity to sin or even a predilection towards sin, he may be correct. However, these character traits are not “flaws” in the true sense of the meaning. Man must have the capability of refusing G-d’s desire before he can have “free will.”

We will not delve into the So’odic implication at present. Yet one can easily understand that one enters into covenantal relationship with G-d while standing at Har Sinai (Mt Sinai). Here he was offered the opportunity to either accept or reject the Torah as his way of life. Those who accepted the Torah as a way of life are called the B’ne Yisrael or children of the Covenant. There are those souls, which wander about in exile before joining themselves to the Covenant. They experience exile for a number of generations and eventually they find that their soul covenanted with G-d at Har Sinai.

**Doulos – Slave or servant**

Did Hakham Tsefet see himself as a “slave?” We must here note that Hakham Shaul uses the same nomenclature. It is evident that Hakham Shaul learned the concept from Hakham Tsefet. We realize there will be those who might posit the idea that Hakham Shaul was better versed in Greek than Hakham Tsefet. This may in fact be true. However, it is not an evidence for Hakham Shaul being its author. The idea, as we will see is that the **Sheliachim** did not derived their understanding from the Greek use of the word **δοῦλοσ** – *doulos*.

What is Hakham Tsefet’s meaning and intention in using **δοῦλοσ** – *doulos*? In the Greco-Roman world **δοῦλοσ** – *doulos* had no religious implication. Its rudimentary meaning was that of a slave. Principally this does not reflect on Hakham Tsefet’s meaning. The use of **δοῦλοσ** – *doulos* in the Jewish world bears a great deal of information that is relative to Hakham Tsefet’s meaning.

**Cross–linguistic Hermeneutics**

Cross–linguistic hermeneutics is the exegesis of a piece of Scripture in one language i.e. Greek or Hebrew, trying to determine its meaning from the Hebrew Tanakh. Understanding that all things must be interpreted from the Torah. This principle builds on Hillel's 3rd rule, Binyan ab mi-katub eḥad and the 4th Binyan ab mi-shene ketubim: The same as the preceding, except that the provision is generalized from two Biblical passages.

Cross-linguistic hermeneutics can also apply to words that are used by the LXX and Nazarean Codicil in Greek that are synonymous for Hebrew words of the Tanakh.

For example, one Hebrew word has many synonyms in Greek and vice versa.

We need to look at how the LXX uses the word **δοῦλοσ** – *doulos* in its context. The **עבד- Ebed** is the Hebrew parallel to **δοῦλοσ** – *doulos.* Our hermeneutic demands that we pay close attention to both words as they are used in the Tanakh.

**Slave – *עבד* - Ebed**

In their general use, **עבד- Ebed** and **δοῦλοσ** – *doulos* relate to the Jewish bondservant who must serve in the house of his master for seven years. It is obvious that this is not Hakham Tsefet’s usage nor is it used in this context by Hakham Shaul in his writings.

**עבד- Ebed** and **δοῦλοσ** – *doulos* are used of the B’ne Yisrael under the tyranny of Egypt or when one group of people fall and become subject to another.

**In relationship to a Monarch**

In the Books of Kings, we see the words **עבד- Ebed** and **δοῦλοσ** – *doulos* used is an interesting way. **עבד- Ebed** and **δοῦλοσ** – *doulos* relate to the courtiers of the Kings court. In King Shaul’s court the **עבד**/**δοῦλοι** are those who make up the royal court.[[47]](#footnote-47) In King David’s army, Yoab is his captain is **δοῦλος – *doulos***.[[48]](#footnote-48)

This word is also used of the King’s authority over his constituents. Rehoboam urged to relax his oppression δοῦλος – *doulos* over the people. In this case, the people would have willingly become his δουλεία – *douleia* servants.

The key we are looking for in this understanding is those **עבד**/**δοῦλοι** are the Kings courtiers. TDNT shows that the Monarch himself never employs these expressions. It is in fact the subjects or subordinates of the King who always adopt these titles.

**Cultic and Ceremonial use of δοῦλος**

In ceremonial or liturgical terms **δοῦλος,** δουλεύειν – *douleuein* is limited to “abodah” service of G-d. It is an expression of commitment and devotion to G-d. In negative use δουλεύειν – *douleuein* can mean serving or worshiping idols. The positive cultic use means to be in G-d’s service. In this respect, Moshe is the δοῦλοι – *douloi* of G-d. In this manner, Moshe becomes the perfect prototype of G-d’s servant. We can also see that the above mentioned relationship to the Monarch applies to Moshe being**עבד** *– ebed* and **δοῦλοσ** – *doulos* in the Kings court as we will see.

Yehoshua is the **עבד** *- ebed* and **δοῦλοσ** – *doulos* to Moshe. Yehoshua served as Moshe’s talmid. On another level, he “served” Moshe Rabbenu attending to his personal needs. However, his service to Moshe is in no way demeaning or derogatory. Through his service, he was able to learn even personal character traits and habits. Did Yehoshua bring Moshe his morning coffee? Absolutely!

In this same way Abraham is said to be the servant of G-d. Furthermore, we can determine that in each generation G-d has His a specific **עבד** *– ebed* and **δοῦλοσ** – *doulos* (servant). David, the Prophets and finally the title applies to Ya’aqob. However, in Ya’aqob the meaning is multidimensional also applying to the B’ne Yisrael as well as the Patriarch.

**Δοῦλος - *Doulos* and Divine Service**

**עבד** *– ebed* and **δοῦλοσ** – *doulos* also carries the connotation of being in Divine service. The idea of being in service to G-d relates to His Divine sovereignty and the Malchut Shamayim. The Malchut Shamayim (Kingdom of Heaven) builds on the Monarchy of G-d and His unconditional majesty. As King, G-d is sovereign and exalted above humanity to the point of being the Ineffable. It is for this reason that we use appellations that address Him as “Adon” etc.

Kingship, Ceremonial worship and the Divine Court are all phrases that relate to **עבד** *– ebed* and **δοῦλοσ** – *doulos,* servant, service and servant hood.

Philo defines “piety” as service to G-d, the eternal Magistrate. The human understanding of service to G-d as the Divine Magistrate is hard to fathom. This is because we can see that human kings need servants. However, in the case of Divine service, G-d does not need man as a slave or anything of the kind. Yet, G-d has designed the cosmos in such a way so as to make it possible for man to serve G-d and experience His “loving-kindness.” How is it that man becomes a servant of the Divine? This is accomplished by accepting the sovereignty of G-d. In this we see that parts of Normal Mysticism carry the soul to great heights.

The result and understanding of the meaning of **עבד** *– ebed* and **δοῦλοσ** – *doulos* shows us that if one identifies as a servant of G-d he is in a covenantal relationship with G-d. Being identified, as a non-servant means betrayal and disobedience to G-d’s will/covenant i.e. The Torah.

Concluding from the above investigation of **עבד** *– ebed* and **δοῦλοσ** – *doulos* shows the true reason for Hakham Tsefet’s use of **עבד** *– ebed* and **δοῦλοσ** – *doulos.* Hakham Tsefet is using the understanding of **עבד** *– ebed* and **δοῦλοσ** – *doulos* to convey the truth that he is a courtier in Messiah’s Bet Din and in direct service to G-d. Secondly, the use of such nomenclature conveys the truth that Messiah is the “King of the Jews.” Thirdly, we see that Hakham directly connects to the authority and dispensing of the Torah throughout the cosmos, i.e. Talmudizing the cosmos. This position shows that the courtier is a man of nobility in the King’s i.e. G-d’s court. This is now a fitting way to look at Moshe Rabbenu being a “servant” **עבד** *– ebed* and **δοῦλοσ** – *doulos* of G-d. Moshe’s service was that of a Noble Courtier in G-d’s celestial Bet Din.

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

Hakham Shaul’s discourse continues from the previous two pericopes where he has been pointing out the “Jewish Advantage.” The “advantage” discourse continues here in our present pericope with a discussion on the **“Justice”** (or “Righteousness” see below) of G-d, which in the present pericope is based on the “Jewish Advantage” previously discussed. The present pericope shows that the Jewish people are the recipients of a special gift. In other words, the Greek word **δωρεάν** – *dorean,* meaning gift goes untranslated as being a “gift.” This “gift” is totally overlooked or ignored, when reading this passage from some versions of the Nazarean Codicil. Several versions advertise “free justice.”[[49]](#footnote-49) This idea is so nonsensical that we can hardly believe that anyone was simple enough to accept this abominable lie.

In chapter 3 of his Igeret to the Romans, Hakham Shaul has outlined the Jewish Advantage as follows.

1. **They have every advantage, priority, privilege, preeminence altogether great and important!**
2. **What then, Do we** (Jews) **have a prior advantage? Abundantly.**
	1. **Now we know that whatever the Torah says it speaks to those who are in its authority** (Torah/Nomos – law)**, so that every mouth may be stopped, and the whole world** (cosmos) **may be held accountable to God.**

This week’s advantage offers another point to the Jewish Advantage along with the key to justification (G-d’s Justice.)

1. **Being justified by the gift** (of Notén HaTorah) **of His** (God’s) **chesed,** (loving-kindness) **through the redemption which is in the** Mesorah[[50]](#footnote-50) of **Yeshua HaMashiach.**

The Jewish Advantage is found in the gift of the Torah. Through this gift the redemptive plan and practice is revealed. All of this is outlined in the “Mesorah of the Master.” Scholars want to make this “gift” a “gift of righteousness” because of the “grace” of G-d. They fail to note that continuity between the final sentence of the previous pericope and the present “gift.” The “gift” of the Torah is “a Torah that speaks to those who are under its authority.” Therefore, the gift is not “righteousness” but the “Torah” that produces redemption in harmony with the Mesorah of the Master and the Jewish Sages of antiquity. Therefore, Hakham Shaul believed that the Torah was/is the key and path to redemption for the Gentiles “turning to G-d.” His Igeret to the Romans has turned to the advantage of being Jewish to make an appeal to the Gentiles to “turn towards G-d” by means of the Oral Torah.

Why has G-d spoken the Torah to those who are under its authority, or authorities from within the superstructure of the Torah? “**So that every mouth may be stopped, and the whole world** (cosmos) **may be held accountable to God.”** And, how does G-d stop the mouths of the whole cosmos? This is accomplished by parading a special people before the whole cosmos who KEEP and GUARD the Torah with a great love for G-d and His precious **gift of the Torah.** The Igeret to the Romans has at its core bringing the Gentiles into obedience of the Torah. Note that we have already pointed out “**Through him, I have received chesed[[51]](#footnote-51) and an Igeret Reshut[[52]](#footnote-52) to bring** Messiah’s **authority[[53]](#footnote-53)** **over all the Gentiles** turning to God**, and** bringing them **into faithful obedience[[54]](#footnote-54)** Talmudizing them in the Torah.”[[55]](#footnote-55)

What does the idea of justification through or by the Torah mean to the Nazareans? Being justified by the “gift of the Torah” means that the Nazareans should be schooled in the deepest mysteries of the Torah. Through the academy of Torah, we seek and desire to have the highest understanding of the Torah for the Olam HaZeh and the coming return to Gan Eden also known as the Y’mot HaMashiach. In returning to Gan Eden, we will re-embrace the mission of Adam HaRishon through the Shaliach (agent) of Mashiach the Adam Kadmon.

**For** there **is no separate statute** (**חֻקָּה** – *chuqqah*)

Our Torah Seder makes it abundantly clear that the Gentile is equally bound to Torah observance as instructed by the Torah Scholars etc. **There is no redemption (apart) from Torah**! The phrase **διαστολή** – *diastole* as translators would have it is “distinction.” Again they want to dispense with the difference, “distinction” between the Jewish and the Gentiles. If they truly believe this abominable lie, they should attend Synagogue rather than “Church.” Nevertheless, the phrase **διαστολή** – *diastole* must be interpreted through a cross-linguistic hermeneutic.[[56]](#footnote-56) The term **διαστολή** – *diastole* best translates as **“Choq** – mitzvoth beyond human comprehension” or “**Statute** of instruction” (**חֻקַּת הַתֹּורָה**, a *“statute of instruction,”* or law-statute).[[57]](#footnote-57) Therefore, the “Torah” is the single “gift of chesed” given by G-d for the sake of redemption. The only way that the “difference” is abolished is when the Gentile becomes a “Proselyte” meaning, that he becomes a fully Torah Observant Jew through conversion.

George Foot Moore makes this point abundantly clear.

Nothing but misunderstanding can come from calling the *ger toshab* a “proselyte” or semi-proselyte;” he was not a convert to Judaism at all. [[58]](#footnote-58)

In other words, either the convert was Jewish by conversion or, he was a stranger “Ger.” The “Ger” may be in the process of conversion but he is still a “Ger” nonetheless. “Rabbinic Law as halakhic requirements for those who would join the B’ne Yisrael instruction in the mitzvot and accompanying ritual acts such as immersion; while the Temple stood, sacrifice; and finally, for the male convert, milah, circumcision." **Circumcision is likewise singled out in Hellenistic Jewish, pagan, and Christian literature as the premier mark of the Jew, and specifically of the convert to Judaism.”**[[59]](#footnote-59)

“On a practical level, this meant that Paul expected his Gentiles-in-Christ to conduct themselves in a particular way. They were to eschew 'the works of the flesh,' which Paul enumerates frequently, heatedly, and in detail: 'fornication (Porneia), impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing.' Elsewhere, exhorting them, he summarizes their ideal behavior simply as **'fulfilling the Law.”**[[60]](#footnote-60)

For the Nazareans the idea of being in union with Messiah means being fully Torah observant. However, because there is no other set of Laws (**חֻקָּה** – *chuqqah*) for the Gentiles who have joined the Nazareans. Now being “in union with Messiah” means that they will also become Jewish as their Messiah,[[61]](#footnote-61) fulfilling all the Laws of Torah by becoming full converts.

**Justice or Righteousness?**

Gregory of Nyssa, a fourth century Greek Scholar and commentator notes that **δικαιοσύνη –** *dikaiosune* usually translated “righteousness” means “justice.” In a homily, he asks, “what is Justice?”, to which he responds with the typical philosophical answer; justice is to give to each according to his worth. He then observes that there is a higher form of justice, not based on merit. This “justice” is the “justice” of desire;[[62]](#footnote-62) hence, the beatitude speaks of those who hunger and thirst for “justice” (Mt 5:6 “Blessed are those who hunger and thirst for justice, for they will be satisfied”). He then shows that translating **δικαιοσύνη –** *dikaiosune* as “justice” is the bolder interpretation with the meaning of **justice** rather than “righteousness.” Gregory sees our desire for “wisdom” as the highest form of spirituality, and something we seek to merit. While it is not necessarily the belief of Gregory, we note that seeking wisdom is the beginning of the “fear of G-d.” This as we have shown is accomplished by “cleaving to G-d”, and attaching one’s self to a Torah Scholar. **The Hakham is the principle agent** (Shaliach) **of G-d** **and point of contact with the wisdom of G-d.** In showing that the “soul that thirsts for G-d” (Psa 42:2) we see that the person who desires “justice” is one who also “seeks to cleave to G-d” and finds the means to his end in acceptance of the wisdom of a Hakham. Therefore, we have chosen the “bolder” translation of “justice.”

Seeking and thirsting for “more” of G-d and Torah wisdom is a merit higher than what we possess in terms of true worth. In essence, this is a form of “devekut,”[[63]](#footnote-63) “cleaving to G-d.” This is found in the soul of the one who seeks the Torah as an academic. According to Wikipedia, “academia” is the community of students and scholars engaged in higher education and research.[[64]](#footnote-64) Academia then fits the life of the Nazarean Jew. As an academy of Scholars, Nazareans have a higher merit or sense of justice. Perhaps we can call the individual who is deeply committed to this level of Torah study an “Academic Devekut.” This would then mean that the “Academic Devekut” is one who cleaves to G-d through joining himself to a collegiate community of Torah Scholars. In this vein, “merit” becomes both communal and ultimately individual. Our coining the phrase “Academic Devekut.” means that we find a normal “Devekut” in collegiate Torah studies without a direct reference to “Devekut” in the philosophical sense. Here again we are referring to a “normal mysticism” or “normal Devekut” rather than So’odic or Kabbalistic “Devekut.” Torah is in and of itself a concept and general term. In this form, “normal Devekut” forms a justice that relates to all the positive mitzvoth. Our point here is that those who are especially interested in the positive mitzvoth are those who have in mind the establishment of the Kingdom/Governance of G-d in the Olam HaZeh.

We should also note that “justice” is directly related to the “Kingdom/Governance/Sovereignty of G-d through the Hakhamim.” The Sanhedrin of antiquity was not strictly a “judicial” body. The Sanhedrin was a collegiate academy of Torah Scholars better understood as a Yeshiva.

**b. San 32b** Our Rabbis taught: **justice, justice** will you follow, this means, Follow the scholars to their academies. e.g.. R. Eliezer to Lydda, R. Johanan b. Zakkai to Beror Hai,[[65]](#footnote-65) R. Joshua to Peki'in,[[66]](#footnote-66) Rabban Gamaliel [II] to Jabneh,[[67]](#footnote-67) R. Akiba to Benai Berak,[[68]](#footnote-68) R. Mathia to Rome,[[69]](#footnote-69) R. Hanania b. Teradion to Sikni,[[70]](#footnote-70) R. Jose [b. Halafta] to Sepphoris. R. Judah b. Bathyra to Nisibis,[[71]](#footnote-71) R. Joshua[[72]](#footnote-72) to the Exile,[[73]](#footnote-73) Rabbi to Beth She'arim,[[74]](#footnote-74) or the Sages[[75]](#footnote-75) to the chamber of hewn stones.[[76]](#footnote-76)

Note that all the places mentioned here, as *Yeshivot* or academies are locations for the Great Sanhedrin. The phrase is not exclusive in all Rabbinic materials. The Tannaitic materials seem to have this thought in a dominant portion of their uses. The “*sessions*” of the Judges (Hakhamim) were *Yeshivot*. This does not mean that it was not a court. This means that our understanding of those “courtly” systems is not comparable with the court systems that we know today. This information should not be surprising since these courts determined Halakha. The elevation to office in the varied Sanhedrin is difficult at minimum to explain and understand. Tractate Hagigah explains the individual as being worthy to sit in *yeshiva*.

**Hagigah 14a** The elder this means one who is worthy to **sit** in session (yeshiva).[[77]](#footnote-77)

The idea of being appointed (ordained) to a seat in the Yeshiva seems synonymous with being appointed a judge or Sage in the Sanhedrin.[[78]](#footnote-78)

The Hebrew word “*Yeshiva”* means, “to sit.” However, this is only an elementary definition of the word. Its uses developed into the idea of study, which in turn became the academy and court sessions. It is noteworthy to scrutinize the similarity between the “sitting” of the Judges in the Sanhedrin and the “sittings” of the Hakhamim in the *Yeshivot* or academies. Their office is educational as well as judicial. This gives insight into the occupation of the Hakhamim of the Great Sanhedrin.

While we can continue to draw a number of other parallels, the above-cited materials will suffice. The Sanhedrin was not only a court but an academy as well. David Goodblatt summarizes that the Hebrew word *yeshiva* designates a court in more instances than school. This is especially true of materials associated with Eretz Yisrael.[[79]](#footnote-79) Consequently, we must realize that the Great Sanhedrin had great importance in halakhic establishment. But, we must also realize that this institution was not given solely to judicial practice. The academic nature of the Sanhedrin was a vital part of their existence. It was so great that even the members of the Great Sanhedrin received testing for knowledge, understanding and wisdom in Academic schools.

**Consequently, Nazareans should labor to become a collegiate community of scholars well versed in halakhah and higher educational matters.** In the recent past, we have discussed the “Kallah sessions.” In antiquity, Yisrael was viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” often used to refer to either academic instruction or an academic institution.[[80]](#footnote-80) As such, the “Kallah sessions” served as a means for determining the best of the best. If the Nazareans will merit being called the “Bride of Messiah”, we must inevitably need to excel in Torah wisdom and knowledge.

The Sages have taught us that the idea of “worshiping G-d” means to serve (abodah) G-d. As such, “abodah” in their mind means “Torah study.”[[81]](#footnote-81) And, Torah study means that one must be connected to the Hakhamim. Therefore, the “chesed of G-d” is His “giving the world Torah Scholars” to reveal the path to wisdom and redemption. This life (of the Torah Scholar) then is “as if” he was **a propitiation by his life through** his **faithful obedience.** Again, **there is no redemption** (apart) **from Torah**, and there is no understanding of Torah without a Torah Scholar. “Interpreting and exemplifying the Word of G-d is regarded in Jewish thought as being nearest to Him (i.e. G-d). And to cleave to a wise man is to cling to G-d.”[[82]](#footnote-82)

As noted above “seeking and thirsting for “more” of G-d and Torah wisdom is a merit higher than what we possess in terms of true worth.” Therefore, the true merit of a soul is in his desire to “know G-d and His Torah.” And through this “merit” “G-d disregards the sins previously committed.” The “Academic Devekut” is one who cleaves to G-d through joining himself to a collegiate community of Torah Scholars. **In this vein, “merit” becomes firstly communal and then the individual**. However, there is no “merit” if there is no faithful obedience to one’s calling and middah.

The 7th hermeneutic rule of Remes is, from a generality that requires elucidation by the specific, and the specific which requires elucidation by the general.” The 9th rule reads as follows, anything that was a part of a general principle and later singled out to discuss another point similar [to the general principle] was singled out in order to be more lenient, but not to be more stringent.[[83]](#footnote-83) And the 12th hermeneutic rule of Remes is “a matter derived from context.”

From these Remes hermeneutic rules, we learn that we must gather information from what has preceded the present pericope for the sake of context. Likewise, we need to understand that Hakham Shaul has used some “specific” in the previous pericope that we can determine “general” truths to be applicable in the interpretation of the pericope of Romans.

What Hakham Shaul has “specifically stated” in the previous pericope, “**Therefore, what** is **the advantage of being Jewish,** how are they favored**,[[84]](#footnote-84) or what** is **the purpose of circumcision? They have every advantage, priority, privilege, preeminence altogether great and important![[85]](#footnote-85) For most importantly** (first)**,[[86]](#footnote-86) God entrusted His oracles to them and placed them within their custody.[[87]](#footnote-87)**”

This pericope establishes a “specific” that that is now taken up as a “generality.” Therefore, a negative translation of this pericope fails to bring to light appropriate interpretations based on the previously stated “specifics.” With these hermeneutic rules in place, we can determine that the statement at the beginning of our pericope MUST place the Jewish people in a positive light.

**V. 9a** Fitzmyer shows that the translation can also be read, “What then, are we Jews at a disadvantage? No, not at all.” Fitzmyer takes up the argument posited by Goodspeed, who according to Cranfield, shows that the Jewish people’s advantage is expressed in the prior pericope and extends to our present pericope.[[88]](#footnote-88) Dunn has the following translation. “﻿*What then*﻿﻿*﻿ do we plead in our defense?﻿*﻿﻿*﻿ For we have now charged both Jews and Greeks as all alike under sin.*[[89]](#footnote-89)

Fitzmyer shows us that our translation is appropriate.[[90]](#footnote-90) The Greek word προεχόμεθα – *proechometha* appears only once in the Nazarean Codicil. Προεχόμεθα – *proechometha* is in the middle passive form. This form demands the positive advantage of being “Jewish” continuing the thought of the previous pericope’s specifics. As such, our translation follows our hermeneutics perfectly. Therefore, we conclude that the Jewish people have every advantage and a “prior” advantage as the chosen people of G-d.

**V.9b “For as we have already shown, both Jews and Hellenists, are also subject to sin** being at the hands of the wicked.”

Our bolded text is a direct translation from the Greek texts. The text that is not bolded is derived from “context” of the cited Psalm i.e. Psalm 53:4. The people of G-d, i.e. the Jewish people are subjected to the sinful world of those who would “eat up My people.” It is therefore, the environment that is “sinful,” not the Jewish people. Those who have “committed abominable works” are the Gentiles who have **attempted** (and not succeeded) to “please G-d” through Torah observance **without the guidance of a Torah Teacher**. Now the truth becomes evident. We see this happening in our own time. As people realize the beauty of the truth that Yeshua is an Orthodox Jewish Rabbi, they make a decision to accept the “Jewishness of Jesus” (Yeshua). However, they reject the Sages and their explanation of how to follow the Torah. Therefore, their (the Gentiles) **attempts** are nothing more than **human attempts to please G-d,**” (abominable works against the Torah/Nomos). Their rejection of the Mesorah (Oral Torah) leaves them to their own abominable devices. This is nothing more than Christian dogma while wearing a “tallit,” a “legalism” of their own making. We can clearly understand “**No one is justified in His** (God’s) **sight through personal attempts** (without the guidance of a Torah Teacher) **to keep the Torah, since through the Torah comes intimate knowledge of sin.**”

How will we understand the phrase **“Now we know that whatever the Torah says it speaks to those who are under its authority** (i.e. the Jewish Hakhamim)**?”** In other words, the Torah is being spoken and has been spoken to the Jewish people “the true authorities” of the Torah. The Torah speaks to the Jewish people, who live and function as the recipients of “**His oracles” placing them within their** (the Jewish people’s) **custody.** Why has G-d spoken the Torah to those who are under its authority, or authorities from within the superstructure of the Torah? “**So that every mouth may be stopped, and the whole world** (cosmos) **may be held accountable to God.”** And, how does G-d stop the mouths of the whole cosmos? This is accomplished by parading a special people before the whole cosmos who KEEP and GUARD the Torah with a great love for G-d and His precious gift of the Torah. Now we must come to an understanding of exactly what the “works of the Law” means. The “works of the Law/Torah/Nomos” are the 613 mitzvoth. However, when placed in the hands of the uneducated, they are nothing more than a set of abominable rules that they cannot interpret. Again, “**whatever the Torah says it speaks to those who are under its authority,”** meaning that it does not speak to those who are not under its authority. Therefore, they have nothing more than an abominable attempt to please G-d. The only thing that the Gentile can see in the Torah is a mirror of his sin.

**2Co 4:3-4 But if our Mesorah is hidden, it is hidden to those who are lost**: (not under the Torah authority). **Whom the god of this world** (Yetser HaRa) **has blinded the minds of them who are unfaithful** (to the Torah and Hakhamim**), so as not to shine the light of the glorious Mesorah of Messiah, who is made in the image of God, should shine upon them.**

**A String of Ten pearls**

In verses 10-18 Hakham Shaul cites ten passages from the Tanakh. This string of pearls is a judgment of a Bet Din against the Gentiles who reject the authority of the Bet Din and Hakhamim. Note that the Psalmist speaks showing us that they are “wicked.” This is the continued judgment and “wrath” of G-d on the wicked who hold the truth (i.e. the Torah) in their “unrighteousness” (injustice).[[91]](#footnote-91) Hakham Shaul the courtier of G-d’s court of plenipotentiary agents i.e. Hakhamim, announces judgment against all those who would “eat up His people.” How do we know that they do not “seek after G-d?” The Rambam tells us clearly that those who want to cleave to G-d must engage His Torah Scholars. To “cleave to G-d is to cleave to the Hakhamim/Sages and their talmidim.”[[92]](#footnote-92) Therefore, we understand that those who will not receive the Oracles of G-d through the mouths of the Hakhamim are left to their own abominable devices, with nothing more than an abominable human attempt to please G-d. This is the sin of Adam all over again. G-d has clearly taught us how to defend ourselves against the Yetser HaRa “**through the Torah** from which **comes intimate knowledge of sin.”** However, the bite of the viper bears the antidote for sin. Here our viper is a Hakham.

**Abot 2:10** They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself. “And don’t be easy to anger. “And repent one day before you die. “And warm yourself by the fire of the sages (Hakhamim), but be careful of their coals, so you don’t get burned. “For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake. “And everything they say is like fiery coals.”[[93]](#footnote-93)

We can clearly see that the serpent represents the words of the Hakhamim. The cunning wisdom of the Torah Hakhamim is depicted as a “serpent’s hiss.” This hiss can be deadly when received the wrong way. This is much like the words of Hakham Shaul when he describes the letter that kills.

Allegorically we see that we are within the seven weeks of Nahamu. This is clearly seen in the office of the first Parnas/Pastor who is on the side of Chesed. However, Hakham Shaul also tells us that we have entered the month of Elul, “I am to my beloved and my beloved is to me.” In the Luqan Tosefta for this week, we have two (awakening) calls “repent.” There is actually a third appeal in the analogous story of the fig tree. The Fig tree is an allegory for the Y’mot HaMashiach.” Therefore, the Master is making a plea to his audience, calling for Teshuba/repentance. Hakham Shaul’s Igeret to the Romans is also a plea, calling the Gentiles to repentance. There is “no fear” therefore we deduce there is no wisdom; therefore we deduce there is not a Hakham among them. And, that do not have an intimate (Da’at) knowledge of sin as it is defined in the Toroth.

**Aboth 1:4 “Yose b. Yoezer says, “Let your house be a gathering place for sages. “And wallow in the dust of their feet.**

**Questions for Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. From all the Tanakh: Torah Seder, Psalms, and Prophets readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu 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!”**

Shalom Your Excellencies!

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

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

During this present Torah Reading cycle (fall 2015 – spring 2019), we will endeavor, HaShem willing, to do one more and last in-depth study on the Torah readings so that we may have some lasting stability and elegance. We also will be working and refining our translation and commentary of Mark. Luke, Acts, Romans and James before we jump on the next reading cycle with the addition of 1 and 2 timothy, and Titus (known as Pastorals), plus Bereans (known as Hebrews).

Al of this requires our investment in library materials, and journal articles. Today, as you may know any decent and scholarly textbook worth its salt can’t be acquired for less than approximately US $ 120.00 up to US $ 250.00. Therefore, we appeal to all of our readers, particularly those who have never contributed to help this research to respond to this appeal before the High Holidays are over, and fulfill in you and your family the blessings that come from the commandment: “Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed.” (Deuteronomy 16:16).

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

On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, His Honor Paqid Adon Tsuriel ben Abraham, and His Excellency Adon Gabriel ben David, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during this soon closing year of 5777. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in any way shape or manner we have offended or done wrong, we most sincerely beg for your forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength, quality, and effectiveness, amen ve amen!

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

With respect and affection, Shalom UBrakhot!

Hakham Dr. Yoseph ben Haggai

Ellul 28, 5777

**P.S. Offerings should be sent to** ravybh@bigpond.com **via PayPal unless otherwise instructed. Many thanks!**

**Coming Festival:**

**Yom HaKippurim – “Day of Atonements”**

**(Friday Evening 29th of September – Saturday 30th of September, 2017**

**For further info see:**

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

**Next Shabbat:**

**Yom HaKippurim – Day of Atonements**

**Fast of Gedaliah**

**Sunday Tishri 04, 5778**

**Sunday September 24, 2017**

**Morning Service**

Torah Reading: Exodus 32:11-14; 34:1-11

Reader 1 -  Ex. 32:11-14

Reader 2 -  Ex. 34:1-5

Reader 3 -  Ex. 34:6-11

Ashlamatah: Isaiah 55:6 – 56:8

**For further information see:**[**http://www.betemunah.org/gedaliah.html**](http://www.betemunah.org/gedaliah.html)

The days in between Rosh HaShanah and Yom Kippur (10 days after Rosh HaSahanah) are also known as Yamim HaNoraim - “The Days of Awe” and also known as the “Ten Days of Repentance,” these are the ten days between Rosh Hashanah and Yom Kippur. In Hebrew, they are called Aseret Yeme T’shuvah, and offer another chance for spiritual renewal.

**On the third day of Tishri (if the 3rd day is Shabbat the the day following), Jews observe a minor fast known as the Tzom Gedaliah, the fast of Gedaliah.**This commemorates the assassination of Gedaliah, the last governor of Judea following the destruction of the first temple, in 586 B.C. His death marked the end of Jewish rule and led to the Babylonian exile of the Jewish people. It is one of four fast days relating to the destruction of the temple and known in Scripture as “the fast of the seventh month,” kept on the third of Tishri (comp. 2 Kings 25), the anniversary of the murder of Gedaliah (Jer. 41:1, 2).

**The Murder of Gedaliah: An Anatomy of Self Destruction**

**(Jeremiah, Chapters 40-43)**

**by Prof. Uriel Simon**

**Department of Talmud**

**Bar-Ilan University**

[**http://www.biu.ac.il/Spokesman/Tolerance/simon.htm**](http://www.biu.ac.il/Spokesman/Tolerance/simon.htm)

Four days of fasting and mourning were decreed by the exiles to Babylon in order to retain the destruction of the First Temple in our collective memory. (Zechariah 7:3; 8:19) Three of them commemorate the tragedies brought upon us by the Babylonians -- the onset of the siege, the breach of the wall and the burning of the Temple. The fourth, the Fast of Gedaliah recalls the two-fold calamity which we brought upon ourselves: the loss of the last remnant of Jewish autonomy in Judea and the self-imposed exile to Egypt. Those were the political results. From the religious point of view, expressed verbally by the prophet of destruction Jeremiah, the first three are punishment by G-d for the sins of Judea while the fourth is an entirely new set of sins into which the punishment is built from the start.

In the meeting at the city of Ramah between the Babylonian commander Nebuzadran and the prophet Jeremiah, who was set free from among the bound and chained captives being led out to Babylon, the destroyer of the Temple and of Jerusalem speaks in the conceptual terms of the prophet: "Because you have sinned against the Lord and did not listen to His voice, that is why this has happened to you"(40:3)! Indirectly it is implied that he is the executor of the word of G-d to his prophet, and that he must repay Jeremiah for his prophecies which have been realized. He presents Jeremiah with four options, which are in fact, really three: "To come with him to Babylon and there receive preferential status from the government", to go as a private citizen to any destination he chooses (in the Land of Israel or outside), or to join Gedaliah Ben Ahikam who was chosen by the King of Babylon as Regent over the Remnant of Judea and "to dwell" with him in Mitzpah, (which archaeological findings indicate was not destroyed), "among the people".

The starving Jeremiah received an allowance and a meal from his captor and left him without any word of reply (apparently wishing to escape the bear hug of the conqueror and oppressor of his people who was being kind to him personally) and went to join Gedaliah in Mitzpah. When corruption had become rampant in Jerusalem, the prophet expressed the desire to break off from his people ("Oh, that I were in the wilderness in a lodging for travelers that I might leave my people and go forth from them, for they are all adulterers, an assembly of treacherous men!" [9:1]), but during the siege he refrained from deserting his people though he advised others to do so (37:14; 38:2). Now, with the fall of the city and destruction of the land, he casts his lot with that of the Remnant and joins Gedaliah in the work of reconstruction: "and he dwelled with him among the people who remained in the land" (40:6).

There is an obvious affinity between the option chosen by the prophet and the reconstruction plans of Gedaliah, as he presented them to the seven "captains of the troops in the open country (outside Jerusalem) and their men" (40:7). He swore to them that they had no reason to fear serving the Chaldeans (Babylonians) even though they had fought against them previously, and encouraged them to "dwell in the land" like Jeremiah, rather than to seek personal resolutions to their troubles abroad. He promised to defend their rights before the occupation power and encouraged them to insure their economic well-being by gathering the crops left behind by the exiles and occupying deserted homes and lands ("and dwell in the cities you have taken" [40:10]). Their reaction is not given. Instead we are told of the initial success of the reconstruction plan of Gedaliah: "All the Judeans returned from all the places to which they were driven (among others -- from Moab, Ammon and Edom which were not conquered by the Babylonians) and they came to the Land of Judea, to Gedaliah at Mitzpah, and gathered an abundance of wine and summer fruits" (40:12).

In a second meeting between Gedaliah and "all the captains of the troops" except for Ishmael ben Netaniah, Gedaliah learns from them that the missing captain intends to murder him: "Do you know that Baalis, king of Ammon, sent Ishmael ben Netaniah to kill you?" (40:14). But Gedaliah "believed them not", though there was reason to believe that commonality of interest existed between the king of Ammon, who had participated in the rebellion against Babylonia (27:3) and with whom King Zedekiah had apparently hoped to find refuge in his flight to Jericho (39:4-5), and Ishmael ben Netaniah who was of "royal seed" (41:1) and could object to the position of power bestowed upon one who was not of the Davidic Line and criticize the co-operation with the Babylonians. (Gedaliah was of a family of long-standing loyalty to the worship of the G-d of Israel and supporting Jeremiah: His grandfather, Shafan, had been the scribe of King Josiah [Second Kings 22:3], his father Ahikam, was sent by Josiah to the prophetess Hulda [Second Kings 22:12] and had saved the life of Jeremiah [Jeremiah 26:24]).

The second intelligence warning came under cover: one of the most important warrior chieftains, Yochanan ben Kereach requested permission from Gedaliah to quietly assassinate Ishmael in order to avert a serious national disaster: "Why should he kill you and then all the Jews who gathered around you will be scattered and the remnant of Judea will perish?" (40:15). Gedaliah ignored the issue of the justification of committing murder to prevent murder and chose to deny very strongly the verity of the information and the reliability of the informant: "Do not do this thing, for you speak falsely of Ishmael"(40:16). The reader, who does not yet know what is about to happen, asks himself: are the two warnings some part of a conspiracy? Is it reasonable to assume that Yochanan, motivated by jealousy among the officers, would falsely accuse Ishmael? Could the complacency of Gedaliah result from his deep conviction in the correctness of his policies and from his simple belief that it would be inconceivable that a Judean army officer would even consider murdering him and thus mortally wound the attempts at rehabilitation of the "Remnant of Judea"?

Gedaliah disdained even passive security measures, inviting Ishmael and ten of his soldiers to share a meal with him. There, during the meal, the guests rose up against their host and murdered him, declaring their motive as political: "And they killed him because the King of Babylon had put him in charge of the land" (41:2). Ishmael, not content with killing the Jewish leader who had proposed collaboration with the Babylonians, also put to death all those who were in his immediate entourage -- "all the Judeans who were with him" as well as the Chaldean soldiers "who were stationed there" (41:3).

One iniquity brings on another: the assassinations soon led to slaughter. To prevent the news of the murder from becoming known outside Mitzpah, Ishmael massacred the participants in a caravan of eighty men from Schechem, Shiloh and Samaria who were traveling as penitents "their beards shaven, their clothing torn and having cut themselves" (41:5) to the Temple Mount to offer sacrifices and express their deep anguish over the destruction of the Temple (which took place only two months earlier). In order to convince them to enter the city Ishmael went out to them and by cynical manipulation of the power of attraction of the fraternity of mourners he went to them "weeping as he walked" (41:6) inviting them to be the guests of Gedaliah. Perhaps, their acceptance proved to him that they agreed to the polices of Gedaliah. In any case, as soon as they entered the city Ishmael and his men killed seventy of them and with contempt and disrespect threw their bodies into a huge cistern which, three hundred years earlier, had been a part of the northern fortification of the Kingdom of Judea.

This horrible disregard of the value human life is indicated not only by the act of mass murder but also by Ishmael sparing the lives of the remaining ten pilgrims who bought their lives with high priced bribery: "Do not kill us for we have stores hidden in the fields -- wheat, barley, oil and honey. So he stopped and did not kill them along with their fellows" (41:8).

Now, all that Ishmael ben Netaniah was left to do was "to go over to the Ammonites"(thus confirming after the fact the information about the Ammonite conspiracy related in the first warning to Gedaliah), taking with him by force all the survivors of Mitzpah: "and Ishmael carried off all the remnant of the people" (41:10).

Yochanan ben Kareach and the other captains were not in Mitzpah during the two days of massacre. When "all the evil that Ishmael ... had done" (41:11) became known to them, they regrouped their forces and pursued Ishmael and his captives. The latter, upon seeing their rescuers approaching, went gladly over to their side while Ishmael "escaped with eight men from Yochanan and went to the Ammonites" (41:15). The emphasis on the ridiculous smallness of this militant band (which presumably had incurred two losses) seems to be an indication that a very few determined men, devoid of all restraints, can inflict an enormous, grave historic damage. Yochanan ben Kareach did not return to Mitzpah, fearing that a Babylonian reprisal force would not distinguish between friend and foe and punish him for the sins of Ishmael. This is, in fact, the way of all conquering, imperialist armies which instill terror in the local population through collective punishment, tending to see the assassination of their appointed official as an excuse for the cancellation of the few rights granted previously to the conquered. Just as Yochanan feared reprisal from the Babylonians for the death of Gedaliah, so he could expect reward from the Egyptians for the blow dealt by Ishmael to their Babylonian enemy. He therefore turned, with his entire camp -- soldiers and civilians alike -- to go down into Egypt.

Only at this point are we made aware that the prophet Jeremiah was also in the camp of Yochanan, (but we are not told whether he was among those taken captive in Mitzpah, or whether he had been outside the city and joined the warrior chieftains following the murder). In contrast to Gedaliah, who did not consult Jeremiah concerning the intentions of Ishmael, Yochanan and his fellow commanders now turned to Jeremiah, requesting that he pray on their behalf and ask of G-d a clear instruction concerning where to go and what to do. One gets the impression that the destruction and murder had a deep influence upon them since this was the first time that the men of Judea acknowledged the presence of a prophet among them, who could serve as their messenger to G-d. Jeremiah agreed to pray for them in their hour of distress and also to pass on to them the Divine answer, hiding nothing. They, on their part, swore to obey the word of G-d whether or not it would be acceptable to them, "that it may go well with us when we listen to the voice of the Lord our G-d" (42:6).

Ten days Jeremiah waited until the word of G-d came to him, proof positive that he did not answer them on the basis of his own opinion alone. His words indicated that God demanded of them to continue the policies of Jeremiah and Gedaliah. This can be deduced from the emphasized use of the verb to dwell: "if you continue to dwell (Hebrew verb root used twice for emphasis!) in this land I will build you and not destroy I will plant you and not uproot; for I regret the evil I have done to you" (42:10). G-d informed them that the time of retribution was over and a period of Divine Grace was at hand. Clearly referring to the terms of the prophetic dedication of Jeremiah, He told them that from this time forth He would cease "to uproot and pull down, to overthrow and destroy", and would begin "to build and to plant" (1:10). Gedaliah had told these military officers "Do not be afraid to serve the Chaldeans" (40:9) and G-d now broadens the scope of this encouragement to include the expected reprisal by the Chaldeans after the murder: "Do not fear the King of Babylonia...for I am with you to save you and I will dispose him to be merciful to you; he shall show you mercy and return you to your own land" (42:11-12). These last words echo those of Gedaliah "And dwell in the cities you have captured."(40:10), as does the Divine warning "if you turn your faces to come to Egypt and you come to live there..." (42:15) echo the first option rejected by Jeremiah (when it was offered by Nebuzadran): "if it seems good to you to come with me to Babylon, come" (40:4). They are forbidden to escape to Egypt because, with the end of the era of punishment, voluntary exile is sinful, and if rebellion and disobedience continue, so will punishment continue: "As My anger and wrath poured down upon the inhabitants of Jerusalem, so will My wrath pour down upon you if you go to Egypt..."(42:18).

In stark contrast to their previous commitment to obey the word of G-d, the two most important of the commanders -- Azariah and Yochanan -- "and all the arrogant men" (43:2) refused to keep their promise. They claimed that Jeremiah had presented his own political views (formed under the influence of Baruch ben Neriah) as the word of G-d, and that if they were to listen to him some of them would be executed by the Babylonians and the others would exiled to Babylon: "You speak falsehood! The Lord our G-d did not send you...rather Baruch ben Neriah is inciting you against us to deliver us into the hands of the Chaldeans to be killed or exiled to Babylon"(43:2-3). This grave accusation echoes that of Gedaliah to Yochanan: "You speak falsely of Ishmael!"(40:16). Gedaliah, out of an inflated sense of security, refused to believe the warning of Yochanan (which proved true several days later) and Yochanan and his companions, out of fear and poor judgment, did not believe the word of G-d as related to them by Jeremiah (which proved true several years later with the conquest of Egypt by Nebuchadnezzar).

Lack of caution on the part of Gedaliah made his murder possible along with the murders of many others with him. Lack of faith on the part of Yochanan and his companions led to voluntary exile and the wrath of G-d. Though they had seen the prophecies of destruction of Jeremiah proven true, the Remnant of Judea could not accept his present prophecies as the true word of G-d. Their inability to draw proper conclusions from the destruction of Jerusalem and the Temple brought a further destruction upon them.

The three central figures in this sad story of self-destruction were: the killer, Ishmael ben Netaniah, his victim, Gedaliah ben Achikam and his successor, Yochanan ben Kereach.

The killer was motivated by a combination of disgraceful opportunism and a zealous loyalty to a specific political doctrine which may have had some legitimacy before the destruction but was totally unrealistic afterwards. His short term way of thinking made it impossible for him to consider either the immediate results of his actions (the reprisal by the military chieftains) or to predict the long-term damage (cessation of the reconstruction process and the return to the Land, the loss of the remainder of Jewish autonomy under Babylonian rule and the increased flow of the remaining Jewish population into exile). The complete lack of moral restraints prevented him from understanding that political assassination, which dramatically shatters the taboo of the sanctity of human life, would result in a terrifying chain reaction of bloodshed.

The victim was warned in advance concerning his murder and the destruction of his efforts in national reconstruction but his moral-political naivety caused his downfall and the murders of those who had chosen to cast their lot with his leadership. Our Sages, displaying extreme moral sensitivity, attach to Gedaliah the blame for the disastrous results of his failure: "Since he should have paid attention to the advice of Yochanan ben Kereach and did not do so, Scripture sees him as having killed them (the seventy men who were thrown into the cistern)" (Bavli, Niddah, 61a). From here Rava derives the maxim: "Though one must not accept slander -- one must be cautious because of it".

The successor, onto whose shoulders fell the responsibility for the fate of the remnant of the people after the murder of Gedaliah and the rescue of the captives, panicked as a result of the act of terror committed by his rival. He knew enough to ask the word of G-d from Jeremiah but lacked the courage to follow it. His cowardice, lack of judgment and paucity of faith made him an accomplice to self-destruction since he compounded it by voluntary exile.

In our two thousand years of exile we became "merciful sons of merciful fathers", unable to commit murder. With our return to our own land we once again possess the means and our souls have the ability to spill blood. The Fast of Gedaliah is meant to give us the opportunity to stand face to face with the horrors of our past so that we may muster the strength to prevent their repetition in the present.

**LESHANÁ TOBÁ TIKATEBÚ VETECHATEMÚ!**

**For a good year may you be inscribed and sealed [in the book of Eternal Life]!**

**¡Para un año bueno sea usted inscrito y sellado [en el Libro de la Vida Eterna]!**

On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, His Honor Paqid Adon Tsuriel ben Abraham, and His Excellency Adon Gabriel ben David, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during the year of 5776. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in anay way shape or manner we have offended or done wrong, we most sincerely beg for your forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength and in quality, amen ve amen!

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

With respect and affection, Shalom UBrakhot!

Hakham Dr. Yoseph ben Haggai

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. *The Book of Tehillim*, *Me’am Lo’ez,* Psalms III, Chapters 62-89, by Rabbi Shmuel Yerushalmi,

Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-1)
2. Rabbi Shimshon Hirsch [↑](#footnote-ref-2)
3. Malbim [↑](#footnote-ref-3)
4. Radak [↑](#footnote-ref-4)
5. v. 8 [↑](#footnote-ref-5)
6. Rabbi Naftali Zvi Horowitz of Ropshitz (May 22, 1760 – May 8, 1827)[1] was born on the day that the Baal Shem Tov died, to Rabbi Menachem Mendel Rubin of Linsk. His mother Beila was the daughter of Rabbi Yitzchak Halevi Horowitz of Hamburg. Naftali Tzvi adopted the surname of his maternal grandfather. Initially, Rabbi Naftali refused to give permission for the publication of his writings, but with the concurrence of his famous disciple, Rabbi Chaim Halberstam of Sanz, author of Divrei Chaim, his two works, Zera Kodesh and Ayala Shelucha were finally published. [↑](#footnote-ref-6)
7. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-7)
8. TaNaK is an acronym for Torah, Neviim, and Ketuvim, which are translated as the Law, the prophets, and the Writings. This is how Yeshua referred to the Old Testament. [↑](#footnote-ref-8)
9. The Jewish year is lunar, and the actual fixing of the months and the years depends on the moon, though a month is intercalated in leap years in order to harmonize the lunar with the solar years. [↑](#footnote-ref-9)
10. The townlet of Temarta in Judea; Hul. 62a. [↑](#footnote-ref-10)
11. Justa is an abbreviation of Justus or Justinus; Habra may either be part of the name or mean a haber, an associate, one of a body who were particularly scrupulous in their observance of the laws of tithes and purity [↑](#footnote-ref-11)
12. This is based on the tradition that the Nisan (the first month of the Jewish year) in which the Exodus took place fell on a Thursday, while the actual New Moon occurred after midday on the preceding Wednesday; it is further assumed that when this happens the moon is not visible until the second evening following, i.e. the evening of Friday. Hence if we counted time solely from when the New Moon is visible, then by the Thursday on which they left, a fortnight after, there would only have been thirteen sunsets. Since, however, it is called the fifteenth of the month, we see that the month was calculated from the first sunset after the New Moon [↑](#footnote-ref-12)
13. The reference is possibly to the eclipse of the sun and the moon (commentaries). [↑](#footnote-ref-13)
14. cf. Shemot (Exodus) 31:17, where the Sabbath is called a sign. [↑](#footnote-ref-14)
15. I.e. the proclamation of the New Year by the proper authorities. [↑](#footnote-ref-15)
16. World refers to Gentiles. Whenever the use of world is used to refer to people, the people are Gentiles. [↑](#footnote-ref-16)
17. The Artscroll Tanach series, ‘Bereishis’, by Mesorah publications. [↑](#footnote-ref-17)
18. Book of Jasher. Referred to in Joshua and second Samuel, Published by J.H. Parry & Company 1887 [↑](#footnote-ref-18)
19. *Rashi,* based on *Shabbat* 30a [↑](#footnote-ref-19)
20. Divrei HaYamim bet (II Chronicles) 6:12 [↑](#footnote-ref-20)
21. This word forms our verbal tally: Son - בן, Strong’s number 01121. [↑](#footnote-ref-21)
22. Devoted - [↑](#footnote-ref-22)
23. Most likely a reference to Hakhamim Yaakov, Yochanan and Tsefet [↑](#footnote-ref-23)
24. The manner in which life is lived in conformity to the commands of G-d through the oral Torah [↑](#footnote-ref-24)
25. **See** “[of our G-d and *His* redeemer Yeshua haMashiach](file:///G%3A%5CDocuments%5C001%20Nazarean%20Talmud%5C001%20-%20Mishnaic%20Import%5C003%20Tsefet%5C2%20Tsefet%2079.docx#Redeemer)” **below** [↑](#footnote-ref-25)
26. We must factually state that the Greek **εἰρήνη –** *eirene* cannot relate all the details and meaning of the Hebrew parallel Shalom. שָׁלוֹם shalom. [↑](#footnote-ref-26)
27. Gregory of Nyssa, a fourth century Greek Scholar and commentator notes that **δικαιοσύνη –** *dikaiosune* (righteousness) means justice. Therefore, we have chosen the “bolder” translation of “justice.” Cf. (Kovacs, p. xiii) See commentary below. [↑](#footnote-ref-27)
28. We must attest to the fact that the “Writings – Ketubim” are intended through “pars pro toto.” [↑](#footnote-ref-28)
29. The δικαιοσύνη θεοῦ of which vv. 21 and 22 speak is manifest as something, which has not been earned by men’s fulfilment of the law. In other words, χωρὶς νόμου here is equivalent in significance to χωρὶς ἔργων νόμου in v. 28 and χωρὶς ἔργων in 4:6. To appeal to these words as evidence that Paul regarded the law as superseded and set aside by the gospel as something now **out of date and irrelevant is surely perverse**. Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 201 [↑](#footnote-ref-29)
30. We arrive at this translation based on “Corral Hermeneutics,” relating to the seventh hermeneutic rule of Hillel (**Dabar ha-lamed me-'inyano:** Meaning interpretation deduced from the context. Deduced from scripture that is close together (i.e. corral) we assert that the Gentile MUST be trained in Halakhah before his conversion. The text implies that the Gentiles frequently circumvent this process. They declare themselves “Jewish” and “Rabbis” without the guidance of a true Hakham/Torah Teacher. This in and of itself is another form of “replacement theology.” Therefore, we note that three places in the Torah Seder shows that the Gentiles must keep the same laws when turning towards G-d i.e. becoming Jewish. (B’Midbar 15:14, 15, 30) [↑](#footnote-ref-30)
31. “Cross-linguistic” hermeneutics demands that we used the Hebraic understanding of the Greek word **διαστολή** – *diastole* as “statute” based on the Hebrew equivalent **חֻקַּת הַתֹּורָה**, meaning **Statute** of instruction (**חֻקַּת הַתֹּורָה**, a *“statute of instruction,”* or law-statute). See Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964. Vol. 7 p. 592. Here we must also note that the “cross-linguistic hermeneutic” brings us to verbal connection with B’Midbar 15:15. Furthermore, this Torah pasuk refutes the idea that the Gentiles do not have to keep the Torah and its “**statues**.” **B’Midbar 15:15** 'As for**the assembly, there will be one statute** (**חֻקָּה** – *chuqqah*) **for you and for the alien who sojourns** with you**, a perpetual statute** (**חֻקָּה** – *chuqqah*) **throughout your generations; as you are, so will the alien be before the LORD**. Cf. B’Midbar 15:30 [↑](#footnote-ref-31)
32. **Shemot (Ex.) 12:49** “The same law will apply to the native (Jewish people) as to the stranger (Gentile) who sojourns among you.” [↑](#footnote-ref-32)
33. The Mesorah is a Torah, i.e. the Oral Torah. Therefore, the “gift” of G-d is the Torah b’katav and the Torah Sh’bal pey as personified in Yeshua HaMashiach. [↑](#footnote-ref-33)
34. The translation shows that we must render this phrase allegorically. It is “as if” Yeshua was a propitiation in non-literal terms. [↑](#footnote-ref-34)
35. **B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight [He deliberately disregarded it.] and associated the quality of mercy [This is often hypostatised.] with Himself and created him, as it is written, For the Lord regards the way of the righteous/generous, but the way of the wicked tobed- E.V. will perish (Ps. I, 6): what does tobed mean? He destroyed it (ibbedah) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What will his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the Lord knows (yodea) the way of the righteous, which means that the Lord made known (hodia) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [hid] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created. [↑](#footnote-ref-35)
36. Fitzmyer shows that the translation can also be read, “What then, are we Jews at a disadvantage? No, not at all.” Fitzmyer takes up the argument posited by Goodspeed, who according to Cranfield shows that the Jewish people’s advantage is expressed in the prior pericope and extends to our present pericope. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p 330 Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 188. Dunn has the following translation. “﻿*What then*﻿﻿*﻿ do we plead in our defense?﻿*﻿﻿*﻿ For we have now charged both Jews and Greeks as all alike under sin.* Dunn, J. D. G. (2002). *Vol. 38A*: *Word Biblical Commentary: Romans 1-8*. Word Biblical Commentary. Dallas: Word, Incorporated. p. 144 [↑](#footnote-ref-36)
37. Roth, Cecil. *Encyclopedia Judaica [or Encyclopedia Judaica] (16 Volumes)*. Keter Publishing House, n.d. Vol. 11 pp. 744 - 780 [↑](#footnote-ref-37)
38. *Shofetim* (Judges): the laws relating legislators, the Sanhedrin, the king, and the judges. It also addresses the Noahide Laws and those pertaining to messianic times. [↑](#footnote-ref-38)
39. **Theodicy** from [Greek](http://en.wikipedia.org/wiki/Greek_language) *theos* "god" + *dike* "justice"), in its most general form, is the attempt to answer the question of why God permits the manifestation of evil. See also Neyrey, Jerome H. *2 Peter, Jude: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993. p.1 [↑](#footnote-ref-39)
40. Luzzatto, Moshe Hayyim. *Derekh Hashem / = The way of God / by Moshe Chaim Luzzatto ; Translated and annotated by Aryeh Kaplan; emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. [↑](#footnote-ref-40)
41. The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa. [↑](#footnote-ref-41)
42. It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below [↑](#footnote-ref-42)
43. cf. Strong’s G4174 #1 (TDNT 6:516) [↑](#footnote-ref-43)
44. ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte. [↑](#footnote-ref-44)
45. Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “ἄθεοι” and subordinate to the worldly system. [↑](#footnote-ref-45)
46. Translation by H.Em. Rabbi Dr Eliyahu Ben Abraham and H.Em. Hakham Rabbi Dr Yosef ben Haggai [↑](#footnote-ref-46)
47. 1 Βασ‌. 18:5, 30 A [↑](#footnote-ref-47)
48. cf. 2 Βασ‌. 14:19 f. [↑](#footnote-ref-48)
49. Cf. Rm. 3:24 in The King James Version and similar associated versions. [↑](#footnote-ref-49)
50. The Mesorah is a Torah, i.e. the Oral Torah. Therefore, the “gift” of G-d is the Torah b’katav and the Torah Sh’bal pey as personified in Yeshua HaMashiach. [↑](#footnote-ref-50)
51. **Chesed:** It is G-d’s loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah. [↑](#footnote-ref-51)
52. **Igeret Reshut:** “**Letter of Permission**.” The Bet Din of Yeshua’s three pillars, Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakha6 Shaul’s Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim. [↑](#footnote-ref-52)
53. **Name:** **ὄνομα** – *onoma,* (name) meaning authority [↑](#footnote-ref-53)
54. **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience.” πίστις – *pistis* is paralleled to the Hebrew word אמנה אמוּנה – *emunah*, meaning faithfulness, faithful obedience.

Faithful Obedience to G-d

Acceptance of the Mesorah (Orally breathed and written Torah)

Acceptance and obedience to the authority of the Nazarean Hakhamim [↑](#footnote-ref-54)
55. See our translation of Romans 1:5. And we must note that Hakham Shaul reiterates this same truth in the latter portion of this Igeret. Cf. 15:18. **For I will not presume to speak of anything except what Messiah has accomplished through me, resulting in faithful obedience of the Gentiles in word** (Torah**) and deed** (halakhot) [↑](#footnote-ref-55)
56. Cross–linguistic hermeneutics is the exegesis of a piece of Scripture in one language i.e. Greek or Hebrew, trying to determine its meaning from the Hebrew Tanakh. Understanding that all things must be interpreted from the Torah. This principle builds on Hillel's 3rd rule, Binyan ab mi-katub eḥad and the 4th Binyan ab mi-shene ketubim: The same as the preceding, except that the provision is generalized from two Biblical passages.

Cross linguistic hermeneutics can also apply to words that are used by the LXX and Nazarean Codicil in Greek that are synonymous for Hebrew words of the Tanakh.

For example one Hebrew word has many synonyms in Greek and vice versa [↑](#footnote-ref-56)
57. Keil, C. F., & Delitzsch, F. (2002). *Commentary on the Old Testament.* (1:733). Peabody, MA: Hendrickson. The expression is חֻקַּת מִשְׁפָּט (*chuqat mishpat*, “a statute of judgment”), which means it is a fixed enactment that determines justice. It is one, which is established by God. [↑](#footnote-ref-57)
58. Moore, G. F. (1960). *Judaism In the First Centuries of the Christian Era: Age of the Tannaim* (Vol. I). Peabody, MA: Hendrickson Publishers Inc. Vol 1 p. 339 [↑](#footnote-ref-58)
59. Professor Paula Fredrikson, [Journal of Theological Studies, N.S. 42 (1991) p534](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-59)
60. *Interpretation and Allegory,* ed. Jon Whitman (Leiden: E.J. Brill 2000 125-149) p.129 [↑](#footnote-ref-60)
61. No one can say that he/she is union with Messiah whilst remaining a Gentile, for Messiah is Jewish and no lawful union can be maintained between a Jew and a Gentile. [↑](#footnote-ref-61)
62. *Kavannah* – devotion and personal inspiration or possibly *deveikut* – cleaving to G-d or his Sages. [↑](#footnote-ref-62)
63. Eisenberg, Joyce, and Jewish Publication Society. *The Jps Dictionary of Jewish Words*. Philadelphia, PA: Jewish Publication Society, 2001. p. 32 [↑](#footnote-ref-63)
64. http://en.wikipedia.org/wiki/Academia [↑](#footnote-ref-64)
65. [Where he spent the last years of his life, v. Derenbourg, MGWJ. 1893, 304.] [↑](#footnote-ref-65)
66. Or Beki'in, a small town in Palestine, between Jabneh and Lydda. A seat of a Talmudic School during the patriarchate of Gamaliel II. [↑](#footnote-ref-66)
67. A small town on the N.W. borders of Judea, identified with Jabneel of Naftali (Josh. XIX, 33). Seat of the celebrated school after the destruction of Jerusalem, which locality is replaced as the seat of the Sanhedrin. Scholars (Weiss, Graetz, Halevy) disagree as to the exact authority it possessed. [↑](#footnote-ref-67)
68. One of the cities of the tribe of Dan (Josh. XIX, 45) identified with the modern Benai Berak, a flourishing Jewish Colony. [↑](#footnote-ref-68)
69. [He left Palestine at the same time as Judah b. Bathyra and R. Hananiah, the nephew of R. Joshua b. Hananiah (v. infra) shortly before the Bar Kochba war, and making his way to Rome he there established a school, v. Bacher, AT., I, 380.] [↑](#footnote-ref-69)
70. Sogana (v. Josephus, Vita 51). North of Jotapata in Galilee. [↑](#footnote-ref-70)
71. Nisibis, city in North-eastern Mesopotamia, in the ancient province of Migdona. [↑](#footnote-ref-71)
72. Read: Haninah (nephew of R. Joshua) about whose journey to Babylon. v. Ber. 63a. V. marginal note. [↑](#footnote-ref-72)
73. [He established a school in Nehar Pekod, west of Nehardea, v. Bacher, op. cit. 389.] [↑](#footnote-ref-73)
74. A city identified with El Shajerah, south of Sepphoris. (Neubauer, Geographie, p. 200.) One of the stations the Sanhedrin were destined to pass in its ten exiles during the period 30-170 C.E. V. R.H. 31b; Keth. 103b. [↑](#footnote-ref-74)
75. The Great Sanhedrin (Rashi). [↑](#footnote-ref-75)
76. The chamber of hewn stones in the inner court of the Temple, which was the home of the Great Sanhedrin. [On the refutation of Schurer's view that it was the chamber ‘close to the Xystus’ on the western border of the Temple Mount, v. Krauss, J.E., XII, 576 [↑](#footnote-ref-76)
77. ﻿I.e., as counselor in Yeshiva. [↑](#footnote-ref-77)
78. See Y. Ber 4, 7d [↑](#footnote-ref-78)
79. David M. Goodblatt, Rabbinic instruction in Sasanian Babylonia, Brill Academic Pub, 1975 pp. 63-76 [↑](#footnote-ref-79)
80. Ibid p.155 [↑](#footnote-ref-80)
81. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p. 8-10 [↑](#footnote-ref-81)
82. Ibid [↑](#footnote-ref-82)
83. Toledano, Rabbi Eliezer. *Orot Sephardic Shabbat Siddur: A New Linear, Sephardic Siddur with English Translation*. Orot, n.d. p. 296-7 [↑](#footnote-ref-83)
84. What has just been said in chapter 2, and particularly in vv. 25–29, might indeed seem to imply that there is no advantage of the Jew over the Gentile and no profit in circumcision. But, if this really were the implication of Paul’s argument, then it would have called in question the truthfulness of the Old Testament or the faithfulness of God; **for, according to the testimony of the Old Testament, God chose this nation out of all mankind to be His special people and gave them circumcision as a token of the covenant which He had made with them**. If then there really is no advantage of the Jew and no profit in circumcision, this must mean either that the Old Testament is a false witness or else that God has not been faithful to His word. The question raised is nothing less than the question of the credibility of God. Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p.176 [↑](#footnote-ref-84)
85. κατὰ πάντα τρόπον does not mean “much of every sort,” but “much in every way” or “much in every respect.” The Jew has every advantage, a priority, a privilege, a preeminence, which in every respect is great and important. [↑](#footnote-ref-85)
86. Cranfield contra Dodd points out… “According to Dodd, ‘The logical answer on the basis of Paul’s argument is, “None whatever!” ’ and the answer which Paul has given is to be explained as the result of his deeply engrained Pharisaic and patriotic prejudice. **With regard to the latter part of this judgment, it must be said that to see nothing more than prejudice behind Paul’s answer is strange unperceptiveness**. For, as we have already seen in connexion with v. 1, to deny that the Jew has a real advantage and that circumcision does profit is to impugn either the faithfulness and consistency of God or the fundamental veracity of the Old Testament. How could Paul then, as a serious theologian, have answered differently?” Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 177

**πρῶτον** – *proton* is also used hierarchically. [↑](#footnote-ref-86)
87. They were entrusted with the care of the Oracles of G-d. [↑](#footnote-ref-87)
88. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p 330 Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 188 [↑](#footnote-ref-88)
89. Dunn, J. D. G. (2002). *Vol. 38A*: *Word Biblical Commentary: Romans 1-8*. Word Biblical Commentary. Dallas: Word, Incorporated. p. 144 [↑](#footnote-ref-89)
90. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p 330 [↑](#footnote-ref-90)
91. **Rm. 1:18** **For the revelation of God’s wrath** coming**from the heavens is against all the wicked and unjust men who** intentionally **suppress the truth** (Torah). [↑](#footnote-ref-91)
92. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. 2 vols. New York: Soncino, 2003. Vol. 1. p. 9-10 [↑](#footnote-ref-92)
93. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 677 [↑](#footnote-ref-93)