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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2024**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2024**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ab 27, 5784 – August 30/31, 2024** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

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**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**.

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# Blessings Before Torah Study

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

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

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

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

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

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

**May Ha-Shem bestow 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!**

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

# A Prayer for Israel

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

# Third Sabbath of Consolation & Shabbat Mevarchim

**Shabbat:** **“Yayin VeShekar” – “Wine and Strong Drink”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יַיִן וְשֵׁכָר** |  | **Saturday Afternoon** |
| **“Yayin VeShekar”** | Reader 1 – Vayikra 10:8-11 | Reader 1 – Vayikra 11:1-4 |
| **“Wine and strong drink”** | Reader 2 – Vayikra 10:12-14 | Reader 2 – Vayikra 11:5-8 |
| **“Vino y Licor”** | Reader 3 – Vayikra 10:15-17 | Reader 3 – Vayikra 11:9-12 |
| Vayikra (Leviticus) 10:8 - 11:8 | Reader 4 – Vayikra 10:18-20 |  |
| Ashlamatah:  Yehezchel (Ezekiel) 44:21-29 + 45:15  Yeshayahu (Isaiah) 54:11 – 55:5 | Reader 5 – Vayikra 11:1-3 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayikra 11:4-6 | Reader 1 – Vayikra 11:1-4 |
| Tehillim (Psalms) 78:1-21 | Reader 7 – Vayikra 11:6-8 | Reader 2 – Vayikra 11:5-8 |
|  | Maftir – Vayikra 11:6-8 | Reader 3 – Vayikra 11:9-12 |
| N.C.: 1 Pet 2:1-3; Lk 10:7-12; | Ezek. 44:21-29 + 45:15 |  |

# Contents of the Torah Seder

 Priests Warned Against Intoxicants Whilst in Service – Leviticus 10:8-11

 Disposal of the Initiatory Offerings – Leviticus 10:12-19

 Clean and Unclean Quadrupeds – Leviticus 11:1-8

# Reading Assignment

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Magriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I-Vol. 11– “The Divine Service” pp. 216-239** | **Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 120-135** |

# Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 10:8 – 11:8

| **Rashi** | **Targum pseudo jonathan** |
| --- | --- |
| 8. And the Lord spoke to Aaron, saying, | 8. And the LORD spoke with Aharon, saying, |
| 9. Do not drink **wine that will lead to intoxication**, neither you nor your sons with you, **when you go into the Tent of Meeting, so that you shall not die. [This is] an eternal statute for your generations,** | 9. Drink neither **wine nor anything that makes drunk**, neither you nor your sons with you **at the time when you are to enter into the tabernacle of ordinance, as your sons did who have died by the burning of fire. It is an everlasting statute for your generations;** |
| 10. to distinguish between holy and profane and between unclean and clean, | 10. and for the distinguishing between the sacred and the common, and between the unclean and the clean, |
| 11. and to instruct the children of Israel regarding all the statutes which the Lord has spoken to them through Moses. | 11. and for teaching the children of Israel all the statutes which the LORD has spoken to them by the hand of Mosheh. |
| 12. And Moses spoke to Aaron and his surviving sons, Eleazar and Ithamar, "Take the meal offering that is left over from the Lord's fire offerings, and eat it as unleavened loaves beside the altar, for it is a holy of holies; | 12. And Mosheh spoke with Aharon, and Elasar and Ithamar, his sons, who were left from the burning: Take the mincha that remains of the LORD's oblations, and eat it unleavened at the side of the altar, because it is most sacred: |
| 13. You shall eat it in a holy place because it is your portion and your sons' portion from the Lord's fire offerings, for so I have been commanded. | 13. and you may eat it in the holy place; for it is your portion and the portion of your souls of the oblations of the LORD: for so have I been commanded. |
| 14. The breast of the waving and the thigh of the raising up you shall eat in a clean place, you and your sons and your daughters with you, for [as] your portion and your sons' portion they have been given, from the peace offerings of the children of Israel. | 14. But the breast of the uplifting and the shoulder of the separation you may eat in (any) clean place, you and your sons with you, because it is your portion and the portion of your sons which has been given from the hallowed sacrifices of the children of Israel. |
| 15. They shall bring the thigh of the raising up and the breast of the waving upon the fats for fire offerings, to wave as a waving before the Lord. And it shall belong to you and to your sons with you as an eternal due, as the Lord has commanded. | 15. The shoulder of the separation and the elevated breast with the fats of the oblations they will bring to be uplifted an elevation before the LORD, and they will then be yours and your sons' with you, by an everlasting statute, as the LORD commanded. |
| 16. And Moses thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Ithamar, Aaron's surviving sons, saying, | 16. And on this day three goats will be offered; the goat for the beginning of the month, (or, new moon,) the goat of the people's sin offering, and the goat for the sin offering which Nachson bar Aminadab has brought for the dedication of the altar. And Aharon and his sons went and burned those three. (But) Mosheh came and inquired for the goat of the people's sin offering; he sought it, but, behold, it had been burned, and he was angry with Elasar and Ithamar, the sons of Aharon who were left, and said, |
| 17. "Why did you not eat the sin offering in the holy place? For it is holy of holies, and He has given it to you to gain forgiveness for the sin of the community, to effect their atonement before the Lord! | 17. Why have you not eaten the sin offering in the holy place? forasmuch as it is most sacred, and has been given to you for absolving the sin of the congregation, to make atonement for you before the LORD; |
| 18. Behold, its blood was not brought into the Sanctuary within, so you should have surely eaten it within holy [precincts], as I commanded!" | 18. and, behold, none of its blood has been carried in within the sanctuary. You should have indeed eaten it in the holy place, as I have been instructed. |
| 19. And Aaron spoke to Moses, "But today, did they offer up their sin offering and their burnt offering before the Lord? But [if tragic events] like these had befallen me, and if I had eaten a sin offering today, would it have pleased the Lord?" | 19. And Aharon said to Mosheh, Behold, this day the sons of Israel have brought the oblation of their sin offering and their burnt sacrifice before the LORD; but a stroke has befallen me, in those my two sons. Of the second tithe is it not commanded, You will not eat of it while mourning? How much more, then of the sin offering? If I had eaten of the sin offering this day with my two sons who are left, would it not have been all error, so that they too might have been burned by a judgment, for doing that which was not pleasing before the LORD? |
| 20. Moses heard [this], and it pleased him. | 20. And Mosheh heard, and it was approvable before him, and he sent out a crier through the camp, saying, I am he from whom the rite has been hidden, and Aharon my brother has brought its remembrance to me. |
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| 1. And the Lord spoke to Moses and to Aaron, to say to them: | 1. And the LORD spoke with Mosheh and with Aharon, bidding them and the sons of Aharon **admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.** |
| 2. Speak to the children of Israel, saying: **These are the creatures that you may eat among all the animals on earth:** | 2. **Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth.** |
| 3. Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud that one you may eat. | 3. Whatsoever divides the hoof and is cloven-footed, and that which has horns bringing up the cud among the beasts, that you may eat. |
| 4. But these you shall not eat among those that bring up the cud and those that have a cloven hoof: the camel, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you. | 4. But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he brings up the cud, but divides not the hoof; he is unclean to you. |
| 5. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you; | 5. And the daman, because he brings up the cud, but divides not the hoof, is unclean to you. |
| 6. And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you; | 6. And the hare, because he brings up the cud, but divides not the hoof, is unclean to you. |
| 7. And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you. | 7. And the swine, because he divides the hoof, and is cloven, footed, but chews not the cud, is unclean to you. |
| 8. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you. | 8. Of their flesh you will not eat, nor touch their carcass; they are abominable to you. |

# Welcome to the World of Pshat Exegesis

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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](about:blank)]:

**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.

# Welcome to the World of Remes Exegesis

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

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

# Rashi’s Commentary for: Vayikra (Leviticus) 10:8 – 11:8

**9 wine that will lead to intoxication** Heb. יַיִן וְשֵׁכָר. [שֵׁכָר does not mean other strong drink,] but wine in a manner that leads to intoxication" [namely, sufficient wine to cause intoxication, undiluted, and drunk without interruption].-[Torath Kohanim 10:35]

**when you go into the Tent of Meeting** We know only [that a kohen is forbidden] to enter the Heichal [after drinking wine]. How do we know that [this prohibition applies also to] approaching the altar [which is outside the Heichal]? [The answer is:] Here [in our verse] it speaks of “entering the Tent of Meeting.” Regarding washing the hands and feet [at the washstand—see Exod. 30:1721], “entering the Tent of Meeting” is [also] mentioned (verse 20). [Now, concerning washing, approaching the altar is regarded as similar to entering the Tent of Meeting insofar as both require washing the hands and feet, as it says, “When they enter the Tent of Meeting, they shall wash with water... or when they approach the altar to serve” (Exod. 30:20). Hence,] just as there [in the case of washing], Scripture made approaching the altar the same as entering the Tent of Meeting, here too, it made approaching the altar the same as entering the Tent of Meeting [insofar as both are equally prohibited when the kohen has drunk wine].-[Torath Kohanim 10:37].

**10 to distinguish** [I.e.,] so that you can distinguish between a holy service and one that has been profaned. Thus you have learned that if one performed a particular service [after having drunk wine], it is invalid.-[Torath Kohanim 10:39].

**11** **and to instruct** [This] teaches that an intoxicated person is prohibited to render halachic decisions. One might think that he incurs the death penalty [like the intoxicated kohen who performs the sacrificial service (see verse 9)]. Scripture [therefore] says, “[neither] you nor your sons with you...so that you shall not die” (verse 9). [This implies that only intoxicated] kohanim in their service incur the death penalty, whereas [intoxicated] sages who render halachic decisions do not incur the death penalty.-[Torath Kohanim 10:38].

**12 surviving** [i.e., Aaron’s sons who survived] death. [Here, since the verse alludes to the fact that Eleazar and Ithamar survived death, it must mean a death which penalty they themselves had incurred.] This teaches [us] that because of the sin of the [golden] calf, the death penalty had been imposed upon them too. This is the meaning of “And with Aaron, the Lord was very furious, to destroy him (לְהַשְׁמִידוֹ) ” (Deut. 9:20). The term הַשְׁמָדָה, “destruction,” [in Scripture] always denotes the destruction of children, as it is said, “But I destroyed (וְאַשְׁמִיד) his fruit above,” (Amos 2:9), [referring to his children]. Moses’ prayer, however, effected the nullification of half [of this decree, resulting in the survival of Eleazar and Ithamar], as it is said: “and I prayed also for Aaron at that time” (Deut. 9:20), [where the word “also” includes Aaron’s four sons]. -[Vayikra Rabbah 10:5]

**Take the meal-offering** Although you are אוֹנְנִים [mourners for a close relative on the day of that relative’s demise], and holy [sacrifices] are forbidden to an אוֹנֵן. [Zev. 101b]

**the meal-offering** This is the meal-offering of the eighth [day of the investitures], and the meal-offering of Nahshon [Ben Aminadab, the leader of the tribe of Judah, the first tribe to offer sacrifices for the dedication of the *Mishkan* (Num. 7:1217). See *Torath Kohanim* 10:42].

**and eat it as unleavened loaves** [But we already know that meal-offerings must be eaten unleavened (see Lev. 2:11). So] what does Scripture come to teach us? Since this was a communal meal-offering, and it was a [special] meal-offering [brought exclusively] at that time, and there is nothing like it in [future] generations, Scripture found it necessary to specify the law of other meal-offerings in its context [to teach us that those laws applied to this meal-offering as well].-[*Torath Kohanim* 10:46].

**13 and your sons’ portion** [But] the daughters [of *kohanim*] do not have a portion in holy [sacrifices].-[*Torath Kohanim* 10:46]

**for so I have been commanded** that they eat it when they are אוֹנְנִים [mourners for a close relative on the day of that relative’s demise and burial].-[Torath Kohanim 10:48].

**14 The breast of the waving** from the communal peace offerings.

**you shall eat in a clean place** Now did they eat the previous sacrifices in an unclean place? Rather, the previous sacrifices were holy of holies (קָדְשֵׁי קֳדָשִׁים), and as such, they were required to be eaten in a holy place. These, however, were not required [to be eaten] within the hangings [of the courtyard]. Notwithstanding, they were still to be eaten within the camp of Israel, which is “clean” insofar as those who were afflicted with tzara’ath could not enter therein. From here, then, we learn the law that sacrifices with a lesser degree of holiness (קָדָשִׁים קַלִּים) may be eaten anywhere in the city [of Jerusalem, and these specific communal peace offerings had the status of קָדָשִׁים קַלִּים, even though communal peace offerings are usually קָדְשֵׁי קָדָשִׁים].-[Zev. 55a]

**you and your sons and your daughters** You and your sons have a portion. Your daughters, however, do not have a portion. Yet if you give them [sacrificial flesh as] gifts, they are permitted to eat from the breasts and the thighs. [How do we know this?] Perhaps the verse means that the daughters also receive a portion? Scripture therefore states [in the continuation of this verse], “for [as] your portion and your sons’ portion they have been given,”-[i.e., it is given as] a portion to the sons, but not as a portion to the daughters. -[*Torath Kohanim* 10:50].

**15 The thigh of the raising-up and the breast of the waving** Heb. וַחֲזֵה הַתְּנוּפָה שׁוֹק הַתְּרוּמָה. These words are related to the expressions: “which was waved (הוּנַף) and which was lifted up (הוּרָם) ” (Exod. 29:27). תְּנוּפָה, *waving*, is performed by a forward and backward motion, whereas תְּרוּמָה, *lifting up*, is performed by an upward and downward motion. Why Scripture separates them, using “lifting up” in reference to the thigh and “waving” in reference to the breast, we do not know, since both of them were lifted up and waved.

**upon the fats for fire offerings** Heb. עַל אִשֵּי הַחֲלָבִים. [This phrase is to be read as equivalent to: חֶלְבֵי הָאִשִּים עַל, meaning “upon the fats for fire-offerings.”] From here we learn that the fats were placed underneath [the breast and thigh portions] at the time of the waving (Torath Kohanim 10:51). [Now, earlier verses (Lev. 7:30 and 9:20) both state that the sacrificial fats were placed on top of the breast and thigh portions, thus seemingly contradicting our verse here, which says, “They should bring the thigh...and the breast...upon the fats.”] However, I have already explained the resolution of all these three verses, so that they do not contradict each other, in the section “Command Aaron” (see Rashi on Lev. 7:30).

**16 the sin-offering he-goat** The he-goat of the מוּסְפֵי רֹאשׁ חֹדֶשׁ, the additional offerings of Rosh Chodesh. On that day [Rosh Chodesh Nissan], three sin-offering goats were sacrificed: a) “[Take] a he-goat [as a sin-offering]” (Lev. 9:3); b) the he-goat of Nahshon [the son of Aminadab, leader of the tribe of Judah] (Num. 7: 16); and c) the he-goat [of the additional offering] of Rosh Chodesh. Now, of all of these, the only one burnt was this one [i.e., this additional offering of Rosh Chodesh. And why did they burn it?] The Sages of Israel are divided on the matter (Torath Kohanim 10:52; Zev. 101a). Some said that it was burnt on account of uncleanness that had come into contact with it, [while] others said that it was burnt because [Aaron’s sons were] אוֹנְנִים, because this [sacrifice came under the category of] holy [sacrifices] that would also be sacrificed in [future] generations. [Thus they deemed it fit for burning, as the law would require for future generations.] However, when it came to holy [sacrifices] that were [brought] only at that time [like the other two goat offerings], they relied on Moses, who had said to them regarding the meal-offering, “eat it as unleavened loaves” (verse 12) [even though they were אוֹנְנִים, assuming that since that meal- offering was brought only at that time (see Rashi on verse 12), so must Moses’ command apply to all holy sacrifices brought at that time only].

**thoroughly investigated** Heb. דָרשׁ דָרַשׁ. [This double expression signifies] two investigations. [Moses asked:] a) “Why has this sacrifice been burnt?” and b) “Why have the other sacrifices been eaten?” Thus it is taught in Torath Kohanim (10:52).

**[he was angry] with Eleazar and Ithamar** Out of respect for Aaron, Moses turned towards his sons and was angry [with them, even though he was angry with Aaron as well, regarding what had happened].-[*Torath Kohanim* 10:53]

**saying** He said to them, “Answer my questions!”-[*Torath Kohanim* 10:53]

**17 Why did you not eat the sin-offering in the holy place?** But had they eaten it outside the holy place? Had they not burnt it? What then [did Moses mean] when he said, “in the holy place?” But, [by phrasing the question in this way,] Moses was asking [Aaron’s sons]: “Perhaps that sacrifice went out of the hangings [of the courtyard], thereby becoming invalid [and that was why you burned it]?

**For it is a holy of holies** which becomes invalid by going out [of the hangings].” They answered him, “No.” [So Moses] said to them: “Well, since it remained within the holy place, why did you not eat it?”-[*Torath Kohanim* 10:54]

**and He has given it to you to gain forgiveness [for the sin of the community]** For the *kohanim* eat [the sacrifice], and [thereby] its owners are granted atonement.-[*Torath Kohanim* 10:54]

**to gain forgiveness for the sin of the community** From here, we learn that it [the he-goat that was burned] was the he-goat of *Rosh Chodesh*, which atones for the sin of uncleanness concerning the sanctuary and its holy [sacrificial] food, for the sin-offering of the eighth day [of the investitures] and the sin-offering of Nahshon [Ben Aminadab] were not brought to effect atonement.-[Torath Kohanim 10:52].

**18 Behold, [its blood] was not brought** For if [its blood] had been brought [into the Holy], then indeed you would have been required to burn it, as it is said, "But any sin-offering some of whose blood [was brought into the Tent of Meeting to make atonement in the Holy, shall not be eaten; it shall be burned in fire]" (Lev. 6:23). -[*Torath Kohanim* 10:55]

**so you should have surely eaten it** [I. e.,] “You should have surely eaten it,” even though you are אוֹנְנִים.

**as I commanded** you, regarding the meal-offering.

**19 And Aaron spoke** The expression דִּבּוּר [in Scripture, unless followed by the expression לֵאמֹר] always denotes boldness, as it is said, “And the people [thus] spoke (וַיְדַבֵּר) [against God and Moses, ‘Why did you bring us up from Egypt to die in the desert...?’” (Num. 21:5). Thus, in this verse, Aaron boldly responded to Moses’ investigation.] Is it possible that Moses addressed his anger to Eleazar and Ithamar, and Aaron answers? However, this [demonstrates to us that the behavior of Aaron’s sons] was only out of respect [for their father and their teacher]. They said, "It is inappropriate that while our father is sitting [in front of us], we should answer in his presence, and it is also inappropriate that a disciple should refute his master." One might suggest that [the sons did not respond] because Eleazar was not capable [i.e., he did not have the courage] to answer. Scripture, [however,] says, “And Eleazar the kohen spoke to the men of the army...” (Num. 31:21). Thus, we see that when Eleazar wanted to, he spoke before Moses and before the princes [and hence, here, he was deliberately silent]. I found this [explanation] in the second version of the Sifrei.-[Sifrei Zuta on Numbers, ed. Horowitz, p. 329, Yalkut Bamidbar on Num. 31:21]

**But today, did they offer up** What is he saying? [He could have simply said, “Such tragic events like these have befallen me....”] Rather, Moses said to them, "Did you perhaps sprinkle its blood while you were אוֹנְנִים, and [as you probably know,] an אוֹנֵןwho performs the service renders [that sacrifice] invalid?" So Aaron answered him,... הֵם הִקְרִיבוּ, i.e., “But did they who offer up [the sacrifices]?” They are ordinary kohanim [for whom the law of invalidation by an אוֹנֵן applies.] I offered [them] up! For I am a Kohen Gadol, and [a Kohen Gadol] is permitted to offer [a sacrifice] while he is an אוֹנֵן] [Zev. 101a]

**But [if tragic events] like these had befallen me** [By these words, Aaron was effectively saying: "My point would be just as valid] even if those who died were not my sons, but other relatives for whom I am obligated to mourn as an אוֹנֵן like these," such as all those enumerated in the parashah of the kohanim [i.e., Parashath אֱמוֹר, Lev. 21:13], for whom a kohen may become unclean.-[Torath Kohanim 10:59]

**and if I had eaten a sin-offering today** [Lit., “and I ate a sin-offering.” However, here the meaning is:] “But if I had eaten [the sin-offering],” would it have pleased [the Lord]?

**[If I had eaten the sin-offering] today** [today it would not have been pleasing to the Lord; however, tonight I could have eaten it, because] an אוֹנֵן is permitted [to eat sacrifices] at night, for one is considered an אוֹנֵן only on the day of burial.-[Torath Kohanim 10:59; Zev. 101b]

**would it have pleased the Lord?** If you heard this [special law that an אוֹנֵן may eat] holy sacrifices brought exclusively for a special occasion [like the people’s sin-offering goat and Nahshon’s goat, both offered just today], you have no right to be lenient [regarding this law] regarding holy sacrifices offered for [future] generations [like the sacrifice on Rosh Chodesh, about which you asked us, “Why did you not eat...?”].-[Zev. 101a].

**20 and it pleased him** [Moses] admitted [that Aaron was correct,] and was not ashamed, [for he could have covered up by] saying, “I have not heard [of this law.” Rather, Moses frankly said to Aaron, “You are right! I did hear that an אוֹנֵן must not eat from sacrifices that will be offered in future generations, but I forgot!”].-[*Torath Kohanim* 10:60; Zev. 101a].

**Chapter 11**

**1** **[And the Lord spoke] to Moses and to Aaron** He told Moses that he should [in turn] tell Aaron.-[*Torath Kohanim* 1:4]

**to say to them** [Whom does “to them” refer to?] The Lord said that [Aaron] should tell Eleazar and Ithamar. Or perhaps it means only to tell the Israelites? However, when [Scripture] says (verse 2),"Speak to the children of Israel," speaking to Israel is already mentioned. So how do I understand "to say to them"? [That Aaron was to say] to his sons, to Eleazar and to Ithamar [who, in turn, were to tell the children of Israel the laws that follow].-[Torath Kohanim 11:61].

**2 Speak to the children of Israel** God made them all [namely Moses, Aaron, Eleazar, and Ithamar] equal messengers for [relaying] the following speech. [And why did Aaron and his sons deserve this special honor?] Because they all equally remained silent, accepting the Omnipresent’s decree [to put Nadab and Abihu to death] with love.

**These are the creatures** [The word חַיָּה, “living creature”] denotes חַיִּים, “life.” [In the context of this passage, which sets out the clean and unclean creatures, the meaning is expounded as follows:] Since the Israelites cleave to the Omnipresent and are therefore worthy of being alive, accordingly, God separated them from uncleanness and decreed commandments upon them [so that through these commandments Israel would live]. For the other nations, however, He prohibited nothing. This is comparable to a physician who went to visit a patient [who was incurable, and allowed him to eat anything he wished, whereas when he went to his patient who was to recover, the physician imposed restrictions on his diet that would ensure that the recoverable patient would live. So too, the nations and Israel...], etc. as is found in the Midrash of Rabbi Tanchuma (6).

**These are the creatures** [When the verse says “These are...,” the word זֹאת] teaches us that Moses would hold up an animal and show it to the Israelites, saying, “This one you may eat,” and “This one you may not eat.” "You may eat the following!" (verse 9) even with the creatures of the water—he held up [one] of every species and showed it to them. And likewise with birds [as stated in verse 13], “you shall hold these in abomination....” Similarly with creeping creatures, (שְׁרָצִים) [as stated in verse 29], “these are unclean....”-[Torath Kohanim 11:62]

**These are the creatures...among all the animals** [The word חַיָּה, although usually denoting an undomesticated animal, such as a deer, also has the meaning of “living (חַי) creatures” in general; the word בְּהֵמָה, usually denoting domesticated animals like cattle, also has the meaning of large land animals, or mammals. We see this in our verse, for it says here, "These are the creatures (חַיָּה)that you may eat among all the animals (בְּהֵמָה) on earth, thus,] teaching that [the term] בְּהֵמָה is included in [the more general term] חַיָּה. -[Torath Kohanim 11:66; and see Rashi Chul. 70b].

**3** **which has a cloven** Heb. מַפְרֶסֶת. [Although resembling the following word, פַּרְסָה, the word, מַפְרֶסֶת, is to be understood] as the Targum [Onkelos] renders it: סְדִיקָא, “split."

**hoof** Heb. פַּרְסָה, plante in French [meaning ” sole" or “hoof.” Thus, מַפְרֶסֶת פַּרְסָה means: “split or cloven hoof”].

**that is completely separated into double hooves** Heb. וְשֹׁסַעַת שֶׁסַע [meaning that the hoof] is completely separated [i.e., split] from top to bottom, into two nails, as the Targum [Onkelos] renders it: וּמְטַלְפָא טִילְפִין, meaning “split into hooves” [i. e., split into two hoof sections,] because there are animals whose hooves are split at the top, but are not completely split and separated [into two hoof sections], since the bottom [sections of the hoof] are connected.

**which brings up its cud** It brings up and regurgitates the [ingested] food from its stomach, returning the food to its mouth, in order to thoroughly crush it and grind it thoroughly.

**cud** Heb. גֵּרָה. This is its name. [I.e., the name of the food that an animal regurgitates.] It possibly stems from the root [נגר, “to drag” or “flow,” as in the verse] “and as water which has flowed (הַנִּגָּרִים) ” (II Sam. 14:14), for the regurgitated food “flows back” to the mouth. Targum [Onkelos] renders the word גֵּרָה as פִּישְׁרָא, dissolved, since, through its being regurgitated, the food is dissolved and melted.

**among the animals** Heb. בַּבְּהֵמָה, lit. in the animal. This is an extra word from which to derive that [if a pregnant animal is slaughtered properly,] the fetus inside its mother’s innards is permitted [to be eaten].-[Torath Kohanim 11:67]

**that one you may eat** but not an unclean animal. However, is this [negative inference] not already included in the [explicit] prohibition [stated in verse 4, “...you must not eat...”]? Notwithstanding, [this positive statement is included here] so that [one who eats an unclean animal] transgresses a positive and a negative commandment [i.e., a negative inference of a positive commandment].-[Torath Kohanim 11:69].

**8 You shall not eat of their flesh** I know only [that] these [animals possessing one sign of cleanness are prohibited to be eaten]. How do we know that any other unclean animal, which has no sign of cleanness altogether [may also not be eaten]? Here, we can infer from a *kal vachomer* [i.e., an inference from minor to major]: If those animals that have part of the signs of cleanness are prohibited, [how much more so are those animals that lack both signs of cleanness!]-[*Torath Kohanim* 11:69]

**of their flesh** The [Scriptural] prohibition applies [only] to the “flesh” [of an unclean animal], but not its bones, sinews, horns, or hooves.-[*Torath Kohanim* 11:74]

**and you shall not touch their carcasses** One might think that Israelites are prohibited to touch a carcass. Scripture, however, says, “Say to the *kohanim*...[(a *kohen*) shall not defile himself for a (dead) person among his people]” (Lev. 21:1); thus, *kohanim* are prohibited [from defiling themselves by human corpses], but ordinary Israelites are not prohibited. Now a *kal vachomer* can be made: Since in the more stringent case of defilement by a human corpse, only *kohanim* are prohibited, then in the more lenient case of defilement by animal carcasses, how much more so [should only *kohanim* be prohibited! If so,] what does Scripture mean by, "you shall not touch their carcasses"? [It means that Israelites may not touch animal carcasses] on the Festivals [since at those times they deal with holy sacrifices and enter the Temple]. This is what [the Sages] said: A person is obligated to cleanse himself on Festivals. -[R.H. 16b; Torath Cohanim 11:74].

# Ketubim: Tehillim (Psalms) 78:1-21

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth. | 1. A teaching of the Holy Spirit, composed by Asaph. Hear, O My people, My Torah; incline your ears to the utterances of my mouth. |
| 2. I shall open my mouth with a parable; I shall express riddles from time immemorial. | 2. I will open my mouth in a proverb; I will declare riddles from ancient times. |
| 3. That we heard and we knew them, and our forefathers told us. | 3. Which we have heard and known, and which our fathers told to us. |
| 4. **We shall not hide from their sons; to the last generation they will recite the praises of the Lord, and His might and His wonders, which He performed.** | 4. **We will not hide it from their sons, recounting the psalms of the LORD to a later generation, and His might, and the wonders that He performed.** |
| 5. **And He established testimony in Jacob, and He set down a Torah in Israel, which He commanded our forefathers to make them known to their sons.** | 5. **And He established a witness among those of the house of Jacob, and He decreed a Torah among those of the house of Israel, which He commanded our fathers to teach to their sons.** |
| 6. **In order that the last generation might know, sons who will be born should tell their sons.** | 6. **So that another generation, sons still to be born, should know; they will arise and tell it to their children.** |
| 7. **And they should put their hope in God, and not forget the deeds of God, and keep His commandments.** | 7. **And they will place their hope in God, and not forget the works of God, and they will keep His commandments.** |
| 8. **And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.** | 8. **And they will not be like their fathers, a stubborn and vexing generation, a generation whose heart was not firm with its lord, and its spirit was not faithful to God.** |
| 9. The sons of Ephraim, armed archers, retreated on the day of battle. | 9. While they were living in Egypt, **the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time**, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle. |
| 10. **They did not keep the covenant of God, and they refused to follow His Torah.** | 10. **Because they did not keep the covenant of God and refused to walk in His Torah.** |
| 11. **They forgot His deeds and His wonders, which He showed them.** | 11. **And the people, the house of Israel, forgot His deeds and His wonders that He showed them.** |
| 12. Before their forefathers He wrought wonders, in the land of Egypt, the field of Zoan. | 12. In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, He performed wonders in the land of Egypt, the field of Tanis. |
| 13. He split the sea and took them across, He made the water stand as a heap. | 13. He split the sea with the staff of Moses their leader, and made them to pass through, and He made the water stand up, fastened like a skin bottle. |
| 14. He led them with a cloud by day, and all night with the light of fire. | 14. And He guided them with the cloud by day, and all of the night with the light of fire. |
| 15. He split rocks in the desert and gave them to drink as [from] great deeps. | 15. He split mountains with the staff of Moses their leader in the wilderness; and He gave drink as if from the great deeps. |
| 16. He drew flowing water from a rock and brought down water like rivers. | 16. And He brought forth streams of water from the rock, and He made water come down like flowing rivers. |
| 17. But they continued further to sin against Him, to provoke the Most High in the desert. | 17. But they continued still to sin before him, to provoke anger in the presence of the Most High in the dry wilderness. |
| 18. They tried God in their heart by requesting food for their craving. | 18. And they tempted God in their heart, to ask for food for their souls. |
| 19. And they spoke against God; they said, "Can God set a table in the desert? | 19. And they complained in the presence of the LORD; they said, "Is there the ability in the presence of God to set a table in the wilderness?" |
| 20. True, He struck a rock and water flowed, and streams flooded. Can He give meat too? Can He prepare flesh for His people?" | 20. Behold, he already has smitten a rock, and water gushed out, and streams flowed; is he also able to give bread, or to arrange food for his people? |
| 21. Therefore, God heard and was incensed; fire was kindled against Jacob, and also wrath ascended upon Israel. | 21. Then it was heard in the presence of God, and he was angry, and fire was made to come up on those of the house of Jacob, and also harsh anger came up on Israel. |

# Rashi’s Commentary for: Tehillim (Psalms) 78:1-21

**2** **...my mouth with a parable** They are the words of Torah.

**4 We shall not hide from their sons** We, too, shall not hide [these words] from our fathers’ sons by not letting them know what they told us.

**7** **their hope** Heb. כסלם, their hope, and so (Job 31:24): “If I made gold my hope (כסלי).”

**8** **as their forefathers** who were in Egypt and in the desert.

**9 The sons of Ephraim** who left Egypt forcefully before the end [of the exile] and trusted in their might and in their arrows. Ultimately, they retreated and fled on the day of battle, as is delineated (I Chron. 7:21): “and the men of Gath, who were born in the land, slew them.”

**archers** Heb. רומי, who cast and shoot, as (Exod. 15:1): “cast (רמה) into the sea.”

**12 Before their forefathers He wrought wonders** (NeverthelessShem Ephraim) Afterwards, when the end arrived, they too “continued to sin against Him,” as he further concludes. (Another explanationShem Ephraim)

**Before their forefathers** Abraham, Isaac, and Jacob came beside the sea, and the Holy One, blessed be He, showed them how He was redeeming their children.

**13 as a heap** Heb. נד, a tall heap, as Onkelos renders (Exod. 15:8): “the flowing water stood up like a נֵד,” stood up like a wall.

**15 He split rocks** (Exod. 17:6): “and you shall strike the rock.”

**and He gave them to drink as [from] great deeps** in the great deeps. Even as they went through the midst of the sea, whose waters are salty, He sweetened fountains for them in the midst of the sea.

**16** **and brought down water like rivers** [Water] that was flowing from the well. The princes would make a line with their staffs and the water would be drawn after them to the encampment of each tribe, as the matter that is stated (Num. 21: 18): “by the order of the lawgiver, with their staffs,” as is explained in tractate Makkoth.

**17 to provoke** Heb. למרות, to provoke, as (Deut. 9:7): “you have been provoking (ממרים).”

**20** **flesh** Heb. שְׁאֵר, flesh.

**21 fire was kindled against Jacob** Heb. נשקה, as (Ezek. 39:9): “and make fires and heat up (והשיקו),” which is an expression of heating and burning. As it is written (Num. 11:1): “and God’s fire broke out against them.”

# Meditation from the Psalms

**Tehillim (Psalms) ‎‎78:1-21**

By: Hakham Dr. Hillel ben David

**The superscription of this psalm ascribes authorship to Assaf.** The Talmud says that any psalm that begins with the word “Maskil”, which comes from the word that means *enlightenment*, was made public and explained to the entire people by a skilled interpreter and orator.[[1]](#footnote-1) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

**I**n this composition, the psalmist surveys the history of Israel from the bondage in Egypt until the reign of King David. The events of this period, spanning more than 400 years, do not seem to follow any apparent order. However, the discerning student of Jewish history quickly discovers that the varied events of these four centuries all stem from a single source: HaShem’s desire that His holy Torah should be the supreme authority over Israel. HaShem humbled the Jews as slaves in Egypt so that they would be prepared to accept the exclusive sovereignty of the Torah at Sinai. HaShem then settled them as an independent nation in the Holy Land, so that He might appoint a monarch who would rule the Jewish people in the name of the Torah. The monarch whom God chose was David. David’s son Solomon built the Bet HaMikdash, the sacred Temple in which HaShem’s Torah was enshrined and venerated as the supreme law.

But the authority of David did not go unchallenged. From the earliest times, the powerful tribe of Ephraim, the heir of royal line of Joseph, demanded dominion. They were proud that Yehoshua ben Nun, the conqueror of the land, was from the tribe of Ephraim and that the Tabernacle had been situated in Shiloh, in the territory of Ephraim, for **369** years.[[2]](#footnote-2)

Even when the spiritual and political capital of Israel transferred to Jerusalem, Ephraim did not forget its former glory. Yeravam ben Nevat of Ephraim arose to challenge Solomon. He eventually caused the ten tribes to secede from Judean rule; these tribes were known collectively as Ephraim.

Malbim and Hirsch explain that this psalm is a firm proclamation that HaShem recognizes none but David and his seed as the true Torah rulers of all Israel: He despised the tent Joseph the tribe of Ephraim He did not choose; but chose the tribe of Judah, Mount Zion which He loves**.**[[3]](#footnote-3)

The main theme of psalm 78 begins with the following pasuk:[[4]](#footnote-4)

***Tehillim (Psalms) 78:9*** *The children[[5]](#footnote-5) of Ephraim were as archers handling the bow, that turned back in the day of battle.* *10 They kept not the covenant of God, and refused to walk in His law;* *11 And they forgot His doings, and His wondrous works that He had shown them.*

What did some of the tribe of Ephraim do to merit these words of condemnation from our psalmist? Consider what we read in 1 Chronicles 7:

***Divrei HaYamim alef (1 Chronicles) 7:20*** *And the sons of Ephraim: Shuthelah--and Bered was his son, and Tahath his son, and Eleadah his son, and Tahath his son, 21 and Zabad his son, and Shuthelah his son--and Ezer, and Elead, whom the men of Gath that were born in the land slew, because they came down to take away their cattle[[6]](#footnote-6). 22 And Ephraim their father mourned many days, and his brethren came to comfort him.*

From the above pasuk we can begin to understand that Ephraim did something (stealing cattle) which resulted in their death. Why else would their father, Ephraim, mourn for many days? What we don’t understand is the time frame when these events took place. We begin to get a feeling for the time frame from the following pasuk:

***Shemot (Exodus) 13:17*** *And it came to pass, when Pharaoh let the people go, that G-d did not lead them through the land of the Philistines, because it was near, for G-d said: Lest the people change their minds when they see war, and go back to Egypt.*

Clearly this happened *before the exodus* of the Bne Israel from Mitzrayim,[[7]](#footnote-7) yet there were only a few men of Ephraim before the Egyptian exile. Hence, we must understand that the Bne Ephraim left Mitzrayim before HaShem sent Moshe to free them. The Targum explains that Tehillim (Psalms) 78:9 refers to the Bne Ephraim who came out of Egypt **prior** to the appointed time of redemption.

***Targum Pseudo Jonathan to******Tehillim (Psalms) 78:9****. While they were living in Egypt,* ***the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time****, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle.*

The Midrash confirms this understanding:

***Midrash Rabbah - Exodus XX:11*** *AND GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES, etc. Why did He not lead them through the land of the Philistines?[[8]](#footnote-8) Because the tribe of Ephraim in error departed from Egypt before the destined time, with the result that three hundred thousand of them were slain.[[9]](#footnote-9) And why were they slain? Because they counted [the four hundred years] from the day when God spoke with Abraham between the pieces,[[10]](#footnote-10) but they erred by thirty years, as it says: The children of Ephraim were as archers handling the bow (Ps. LXXVIII, 9)[[11]](#footnote-11) Had they not thus miscalculated they would not have departed; for who wanted to bring forth his children to the slayer?--Ephraim, himself; as it says: But Ephraim shall bring forth his children to the slayer (Hos. IX, 13). It was the Philistines who slew them, as it says: And the sons of Ephraim: Shuthelah... whom the men of Gath that were born in the land slew (I Chron. VII, 20 f.). Their bones lay in heaps on the road, for they had gone out of Egypt thirty years before the rest of their brethren. Therefore, the Holy One, blessed be He, reasoned: If Israel behold the bones of the sons of Ephraim strewn in the road, they will return to Egypt. It can be compared to a king who took a wife and wished to return to his country. He set her in her bridal litter, but his wife died before he could enter the country. Whereupon he buried her at the entrance of the country and then married her sister. The king then decided: I will lead her by a circuitous route, lest she behold the grave of her sister and wish to withdraw [from the marriage]. So what did he do? He led her round about the country. Similarly, God said: ‘Let them go round about so that they may not see the bones of their brothers cast on the road and wish to go back to Egypt.’ What did God do? He took the blood of the sons of Ephraim and dipped His garments, as it were, therein, for it says: Wherefore is Thine apparel red? (Isa. LXIII, 2). God said: ‘I will not be comforted, until I avenge Myself of the crime against the sons of Ephraim,’ for it says: And God was not comforted (naham).[[12]](#footnote-12)*

The Yalkut[[13]](#footnote-13) brings the Mechilta,[[14]](#footnote-14) and the Magen Avraham[[15]](#footnote-15) in his commentary *Zayit Raanan[[16]](#footnote-16)* explains what oath the children of Ephraim transgressed: “For the Holy One, blessed is He, adjured them not to leave Egypt before the end, as it is written, ‘I adjure you, daughters of Jerusalem…’.[[17]](#footnote-17) This was said regarding the final redemption, but it applied equally to the first redemption [from Egypt].”

The Midrash says: “I adjure you, O daughters of Jerusalem”.[[18]](#footnote-18) Two oaths are indicated. One is directed at the people of Israel, and one is directed at the nations of the world. Israel is besworn that when in exile they would not rebel to cast off the yoke of the kingdoms ruling them. The kingdoms are besworn that they would not place too heavy a yoke upon Israel. R. Chelbo says that there were four oaths:

1 They would not rebel against the kingdoms;

2 they would not hasten the end of exile;

3 they would not reveal to the nations of the world the concealed things in their possession;

4 they would not march from exile to conquer the land of Israel.

But if that is so, why will the Messiah come? It will be to gather up the children of Israel who are scattered in many exiles. R. Oniya says that G-d adjured them by four oaths, corresponding to the four generations who actually attempted to bring closer the end of the exile, and failed. Once was in the days of Amram,[[19]](#footnote-19) another in the days of Dinaye;[[20]](#footnote-20) once in the days of Bar Kosiba (Bar Kochba),[[21]](#footnote-21) and another in the days of Shuthelah son of Ephraim,[[22]](#footnote-22) as it says here, “The children of Ephraim were as archers handling the bow”.[[23]](#footnote-23)

Our sages say further: For many years, the Israelites dwelt in Egypt in relative security and contentment. But then Yegonan, one of the grandsons of Ephraim, came along and announced that G-d had revealed Himself to him: “And He told me that I should take you out of Egypt”. Whereupon the descendants of Ephraim, in their pride of royal lineage (as descendants of Joseph) and because they were mighty warriors, gathered their wives and children and departed from Egypt. But the Egyptians pursued them and killed two hundred thousand of their mighty men. Thus, it says, “The children of Ephraim were as archers handling the bow, that turned back in the day of battle”. This is a continuation of what the scripture said earlier, “That they might put their confidence in G-d”.[[24]](#footnote-24) This progeny of Ephraim placed their confidence in their weapons rather than in G-d, and the result was that they turned their backs to the Philistines on the day of battle. They did not wait for G-d’s promise that He would shorten the exile to no more than four hundred years.[[25]](#footnote-25)

The Zohar then comes and add some more to our understanding.

***Soncino Zohar, Bereshit, Section 1, Page 233a*** *This Israel receives blessings from above and then blesses all through this lower grade. Hence, he said “G-d make thee as Ephraim and Manasseh”, putting Ephraim first because Ephraim were called Israel, as it is written: “Son of man, these bones are the whole house of Israel”,[[26]](#footnote-26) where the reference according to tradition is to the members of the tribe of Ephraim who were killed when they tried to break out of the captivity of Egypt before the time.*

Our Sages teach that the exodus represents the birth of the nation of Israel.[[27]](#footnote-27) Part of the birth process is the false labor, known as Braxton Hicks contractions. These are sporadic uterine contractions that actually start at about 6 weeks. unlike true labor, during this so-called *false labor* the contractions don’t grow consistently longer, stronger, and closer together. Thus, we can differentiate between true and false labor.

In Mitzrayim we also have an example of false labor. The Bne Ephraim left Mitzrayim thirty years earlier in an abortive attempt to bring the redemption. The Bne Ephraim were slaughtered by the inhabitants of Gath and their bones left to rot in open fields.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein[[28]](#footnote-28), as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.[[29]](#footnote-29) And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[30]](#footnote-30)*

Rashi in his commentary on the above *Gemara* explains: *And erred*: for they should have calculated the edict, “and they shall be enslaved and oppressed four hundred years”[[31]](#footnote-31) from the birth of Isaac, … but they [the sons of Ephraim] calculated it from the moment [G-d] spoke to Abraham. It is taught in *Seder Olam* [the reckoning of the universe] that our forefather Abraham was seventy years old when [G-d] spoke to him at the Covenant of the Pieces, and another thirty years passed from the Covenant of the Pieces until the birth of Isaac, for it is written: “Now Abraham was a hundred years old when his son Isaac was born to him”.[[32]](#footnote-32) Thus it turns out that from the time He spoke to him at the Covenant of the Pieces until they left Egyptthere were four hundred (and thirty) years, and the sons of Ephraim erred by the thirty years from the time He spoke until the birth of Isaac. Whence do we know the sons of Ephraim left too early and were killed? For it is said: “The sons of Ephraim: Shuthelah, …, and they were killed by the men of Gath.”

Sefer HaYasher adds more detail to help us understand this event.

***Sefer HaYasher Chapter 75*** *1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Israel, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph. 2 For they said the period was completed which the Lord had appointed to the children of Israel in the times of old, which he had spoken to Abraham. 3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand. 4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force. 5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were. 6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath. 7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day. 8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of Ephraim approached to take them by force. 9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them. 10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle. 11 And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day. 12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying, 13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause. 14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath. 15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines. 16 And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement. 17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Israel. 18 And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities. 19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men’s bones. 20 And the men who had escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them. 21 And their father Ephraim mourned over them for many days, and his brethren came to console him. 22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.*

It is also interesting and instructive to understand that Chazal[[33]](#footnote-33) connect this incident with Ezekiel’s dry bones in Ezekiel 37.[[34]](#footnote-34) Chazal teach that the bones that are resurrected are the Bne Ephraim that died in Gath.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein[[35]](#footnote-35), as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew[[36]](#footnote-36). And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him[[37]](#footnote-37).*

In our chapter of Psalms we read:

***Tehillim (Psalms) 78:9*** *The children[[38]](#footnote-38) of Ephraim were as archers handling the bow, that turned back in the day of battle.* *10 They kept not the covenant of G-d, and refused to walk in His law;* *11 And they forgot His doings, and His wondrous works that He had shown them.*

The leaving of Egypt early is called “Hastening the End”. This is not presented as an innocent mistake stemming from good intentions, but as a revolt against G-d. This ties the homily about the sons of Ephraim to the harsh criticism launched by the Sages at apocalyptic and messianic elements, those who “reckon the ends” and those who “hasten the end” as found in:

***Midrash Song of Songs Rabbah 2.7*** *“I adjure you, O maidens of Jerusalem”[[39]](#footnote-39) Rabbi Halbo says: There are four oaths here: Israel had to swear not to rebel against the ruling authority, not to anticipate the imminent coming of the Messiah, not to reveal their mysteries to the rest of the world, and not to return en masse from the Dispersion. That being so, why is the Messiah and King supposed to come? To gather together the dispersed of Israel. Rabbi Oniah said: They had to swear four oaths, one for each of the four generations who anticipated the end before its time and failed, and these are they: one in the days of Amram, one in the days of Dinai, one in the days of Ben Kozeba (=Bar Kokhbah), and one in the days of Shutelah, son of Ephraim. That is the reference in the verse, “Like the Ephraimite bowmen who played false in the day of battle”,[[40]](#footnote-40) calculating the end from the time the edict was made, when the Holy One, blessed be He, spoke to our forefather Abraham in the Covenant of the Pieces; but [the reckoning of the years] only began from Isaac’s birth. What did they do? They gathered together and went to war, and many of them fell in battle. What for? Because they had not had faith in the Lord and trusted Him to deliver them, and because they had violated the end and had violated the oath.*

This homily bases its point about Ephraim on our verse from Psalms, not on the passage from Chronicles, which we saw above. This association takes the story in a different direction, for Psalms 78, which mentions the exodus from Egypt explicitly, describes the Ephraimites as sinners: “Like the Ephraimite bowmen who played false in the day of battle, they did not keep G-d’s covenant, they refused to follow His instruction; they forgot His deeds and the wonders that He showed them”.[[41]](#footnote-41) This homily shows no sympathy for the deeds of the Ephraimites, but judges them harshly.

No wonder Assaf condemned the Bne Ephraim. Never the less, the remnant of this tribe survived and became very numerous.[[42]](#footnote-42)

The Bne Ephraim were over anxious to leave exile. Did they leave Egypt too early? It certainly seems so. Yet, because of a strange twist of history, it turns out that they fared better than the Jews who left Egypt 30 years later with Moshe Rabbeinu. Almost every male between the ages of 20 and 60 who left “on time” died in the desert, and some even lost their portions in the World-to-Come. Even Moshe Rabbeinu, Aharon HaKohen, and Miriam did not make it to the Promised Land in their lifetimes.

However, with respect to the Bne Ephraim, it says:

Rebbi Eliezer, son of Rebbi Yosi HaGalilee said: “The dead whom Yehezekel revived went up to Eretz Yisrael, married wives and had sons and daughters. Rebbi Yehudah ben Basira rose up and said: ‘I am one of their descendants, and these are the tefillin which my grandfather left me from them.’ ”[[43]](#footnote-43)

This is a remarkable example of just how convoluted Jewish history can be, not because G-d likes to play games with us; He doesn’t.[[44]](#footnote-44) Rather, history is interactive, and depending upon our free will choices and approach to opportunities of the generation, it will respond with whatever is necessary to further the goals of Heaven, without interfering with our decisions, be they good ones or bad ones.[[45]](#footnote-45)

The stories about the premature exodus of the tribe of Ephraim from Egypt led to the belief in the advent of a first messiah, the son of Yosef (Ephraim), a military figure who will precede the coming of the second messiah, the son of David. Just as the leaders of the tribe of Ephraim attempted to bring redemption through military actions prior to the appearance of the son of David, so will it be at the End of Days. The wars of the first messiah, the son of Yosef, will precede and indicate the coming of the scion of David.[[46]](#footnote-46)

Probably influenced by the prophecies of Zechariah, who refers to two anointed ones, several messianic figures are mentioned as early as the Dead Sea Scrolls as being counterparts to the messiah, the son of David.[[47]](#footnote-47) Early on, however, the second messiah, described as a military figure, came to be identified with the tribe of Ephraim.

Later, eschatological traditions emphasized that prior to the advent of the true messiah, the world would experience a series of catastrophes, “messianic birth-pangs,” a kind of Armageddon. The world was pictured as suffering labor pains prior to the coming of the Mashiach ben David. At this time the heroic messianic warrior, the son of Yosef, would appear to lead the Jewish people. He, however, would fall in battle, to be mourned by the whole house of Israel.[[48]](#footnote-48) Only then would the Davidic Messiah, the descendant of Judah, appear and defeat the forces of darkness without resorting to conventional means of warfare. In this way, the time of ultimate peace for Israel and for all humanity would be ushered in.[[49]](#footnote-49)

The verbal tally suggests that Assaf was thinking about the various *generations*[[50]](#footnote-50) and their mishaps, as he contemplated the fate of the sons of Aharon who died when they offered strange fire. He stressed this word by using *generation* three times in the first eight pesukim (4, 6, 8).

# Ashlamatah: Yehezchel (Ezekiel) 44:21-29 + 45:15

| **Rashi** | **Targum** |
| --- | --- |
| 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God. | 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship, to serve before Me, and they will serve at My altar, to offer up before Me the fat and the blood of the holy sacrifices, says the LORD God. |
| 16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge. | 16. They will enter My Sanctuary, and they will approach My table of the Display-bread to minister before Me, and they will keep the watch of My Memra. |
| 17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within. | 17. And when they enter the gates of the inner court, they will wear linen garments; no woolen cloak will be upon them when they serve at the gates of the inner court and within. |
| 18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats. | 18. Turbans of linen will be upon their heads, and linen trousers on their loins; they will not gird their loins; they will gird their hearts. |
| 19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments. | 19. And when they go out of the court of the Sanctuary to the outer court, to mingle with the people, they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, so that they should not mingle with the people in their vestments. |
| 20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads. | 20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads. |
| 21. **And wine may no priest drink when they come into the Inner Court.** | 21. **No priest will drink wine when they enter the inner court.** |
| 22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry. | 22. A widow and a divorced woman, they will not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry. |
| 23. **And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure.** | 23. **They will teach My people the difference between the sacred and the unconsecrated, and they will make known to them the distinction between the unclean and the clean.** |
| 24. **And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify.** | 24. **In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will; they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy.** |
| 25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves. | 25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister." |
| 26. And after his purification they shall count seven days for him. | 26. After his purification, they will count seven days for him. |
| 27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God. | 27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God. |
| 28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession. | 28. Their share of inheritance will be the residue of My sacrifice, but you will give them no possession in Israel; the gifts that I give them, these are their possession. |
| 29. The meal-offering and the sin-offering and the guilt- offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them. | 29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel which is set apart as sacred, will be for them. |
| 30. **And the first of all the first-fruits, and every heave- offering; everything from every sort of your heave- offerings shall belong to the priests; also the first out of your kneading-troughs shall you give to the priest, to bring enduring blessing into your home.** | 30. **And the first of everything; the first fruits of every kind, and all contributions which you set aside, will be entirely for the priests; and your first batch of bread you will give to the priests, so that a blessing may rest upon your home.** |
| 31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat. **{P}** | 31. The priests will not eat anything of bird and of cattle that has died a natural death or has been torn by wild beasts." **{P}** |
|  |  |
| 9. ¶ So said the Lord God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness/generosity; take away your evictions from My people, says the Lord God. | 9. ¶ Thus says the LORD God: Enough for you, princes of Israel! Put away violence and robbery, and practice true justice and righteousness/generosity; cease your taxation of My people, says the LORD God. |
| 10. You shall have honest scales, an honest ephah, and an honest bath. | 10. You will have accurate scales, and accurate measures, and accurate baths. |
| 11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a tenth part of the homer is the ephah; according to the homer shall be its volume. | 11. The measure and the bath will have the same volume, for you; an amount of three seahs, being the equivalent of one-tenth of a kor in the liquid measure of the bath; and one-tenth of a kor dry measure of the kor; this will be its measurement. |
| 12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you. | 12. The sela will be twenty meah. A third of a mina will be twenty sela. A silver mina will be twenty-five sela. One fourth of a mina will be fifteen sela. All of them together equals sixty. And you will have a large mina for Temple purposes. |
| 13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley. | 13. This is the contribution which you will make: one-sixth of a measure from a kor of wheat, and one-sixth of a measure from a kor of barley. |
| 14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a kor, ten baths are a homer, for ten baths are a homer. | 14. And that which is proper to take from the oil by liquid measure, one-tenth of a bath from a kor; one-tenth of a kor is a bath, for there are ten baths to the kor. |
| 15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God. **{P}** | 15. And one sheep from every flock of two hundred, which is proper to take from the fatlings of Israel; for meal offerings, and for burnt offerings, and for the holy sacrifices, to make atonement for them, says the LORD God. **{P}** |

# Rashi’s Commentary to: Yehezchel (Ezekiel) 44:21-29 + 45:15

**15 But the priests, the Levites** [i.e., the priests, who are] of the tribe of Levi.

**the sons of Zadok** Since he was the High Priest who served as the first one in the Sanctuary of Solomon’s days, they are called by his name.

**when...went astray** [Heb. בִּתְעוֹת,] quand ils erraient, in Fr., when they strayed.

**17** **when they enter the gates of the Inner Court** the Inner Sanctum on the Day of Atonement.

**and no wool shall be upon them** They shall not wear the blue wool that was in the robe and girdle on the Day of Atonement during the service in the Inner Court.

**18** **they shall not gird themselves in a place that sweats** We learned in a baraitha (Zeb. 18b, 19a): They do not gird themselves in a place where they sweat, neither above their elbows nor below their loins, which is a place of sweat, en la suor in O.F., on (whatever causes) sweat. Another explanation: The Torah prohibited the priests from wearing woolen raiment because wool causes the body to sweat (not found in some editions).

**hats** [Heb. פַאֲרֵי.] c(h)apelas in O.F., hats, head dress.

**19 into the Outer Court, into the Outer Court** Since he was speaking of the Heichal and the Inner Sanctum, and he called them the “Inner Court,” and in relation to them, he should call the Israelites’ Court an “Outer Court,” he therefore had to double it twice to say that he is speaking of the Men’s Court, the area that all Israel enter.

**and place them in chambers belonging to the Sanctuary** as stated by our master Moses, may he rest in peace (Lev. 16: 23): “after that, he shall take off the linen garments which he had put on, etc., and he shall leave them there.”

**and they shall not sanctify the people** [Heb. יְקַדְשׁוּ אֶתהָעָם וְלֹא, lit. they shall not sanctify the people.] Jonathan renders: and they shall not mingle with the people in their garments, [i.e.,] they shall not touch the people with their holy garments, for ordinary garments are not ritually clean as regards [contaminating] holy garments.

**20 And [the hair of] their heads they are not to shave** to remove all the hair.

**but also not to let it grow wild** They may not let their hair grow very long.

**they must be careful to trim** [Heb. כָּסוּם יִכְסְמוּ, (to cut the hair so that it appears)] like spelt (כֻּסֶמֶת), which is arranged on the ear [with] the end of one beside the root of another. So I heard in the name of Rabbi Menahem of blessed memory. It is possible to explain it as an expression for a measure of a medium thing, neither shearing [all the hair of] the head nor letting the hair grow long, but a medium amount, amo(d)ler in Old French, to cut to medium length.

**21** **when they come into the Inner Court** to the Heichal.

**22 but...virgins** may the High Priests take. But there are some priests who may take a widow, namely, the ordinary ones, and this is the meaning of “some of the priests may marry”; there are some priests who are permitted to marry a widow.

**who is only a widow** A real [widow], excluding a divorcee and a woman upon whom the rite of chalitzah was performed; although she is unmarried, she is forbidden even for an ordinay [priest].

**26 And after his purification** and after he has separated from the corpse. So was it taught in Moed Katan (15b).

**27 And on the day that he enters** into the Sanctuary for the first time to initiate himself into the service, he shall offer up his sin-offering; this is his one tenth of an ephah [of flour]. In Moed Katan (16a) the following is taught: the regular priest requires one tenth of an ephah on the day of his initiation, as it is stated (Lev. 6:13): “This is the offering of Aaron and his sons, etc.” and as is explained in Tractate Menachoth (51b).

**28** **It shall be to them** the priesthood, for an inheritance.

**29 and everything that is holy** [Heb**.** חֶרֶם,] an expression of sanctity, and so is every expression of חֶרֶם [when used] in the context of hallowed things.

**30** **to bring enduring blessings into your home** [Heb. לְהָנִיחַ,] aposer on O.F., (to cause) to rest, settle, as in (Exod. 10:14): “and it rested (וֳיָנָח) throughout all the borders of Egypt.”

**31 Anything that has died of itself or is fatally wounded, etc**. Since nipping the neck of the bird sin-offering was permitted, which is [tantamount to] an animal that died of itself or was fatally wounded [since it is not the normal method of slaughter], he had to warn them concerning [eating] other creatures that died of themselves or were fatally wounded. So our Sages explain.

**Chapter 45**

**9 take away your evictions** Take away [your practice] of evicting My people from their inherited property.

**10** **ephah** of the dry measure.

**bath** of the liquid measure.

**11 one volume** [Heb. תֹּכן,] a word denoting number, like (Exod. 5:18): “and a quota (וְתֹכֶן) of bricks you must deliver.” One measure is equivalent to one tenth of a “homer” of dry measure, which equals thirty “se’ah,” and which is a tenth of a “homer” of liquid measure. “Ephah” and “bath” are words for [units of] measurement.

**the homer** [A measure known further as] kor, moy(d) or muy(d) in Old French, a measure.

**shall contain** [Heb. לָשֵּׂאת,] similar to לָקַחַת, to take, and so too did Jonathan render it: לְמֵיסַב. A tenth part of a “homer” shall be a “bath,” and a tenth part of the dry “homer,” shall be an “ephah.”

**according to the homer shall be its volume** The total amount of [the volume of] the “bath” and the “ephah

**12 And the shekel is twenty gerah** Twenty “ma’ah.”

**twenty shekels, twenty- five shekels, and fifteen shekels** totaling sixty shekels.

**shall the maneh be to you** Le zent in O. F., the 100 (zuz weight). Menahem, however, connected it to the word מִנְיָן,

a number (p. 118). We have here 240 “zuz,” [four zuz to a shekel]. From here we derive that the “maneh” of the Sanctuary was double, and they added a sixth to it in Ezekiel’s time, totaling 240 [zuz] (Men. 77a). When Scripture divided it into three parts and did not write simply, “sixty shekels shall the maneh be for you,” it commanded to make from it a weight one third of it, and a weight equaling a fourth of it, and a weight of the ordinary “maneh” as it was originally. So too did Jonathan paraphrase: a third of the “maneh” shall be twenty “selaim” of silver; a “maneh” of silvertwenty-five “selaim”; a fourth of a “maneh”fifteen “selaim”; altogether, sixty “selaim”; and the great “maneh” of the Sanctuary shall be for you.

**13 a sixth of an ephah from a homer of wheat** This amounts to one out of sixty. Whoever wishes to give little shall not give less than this, and this is what they said (Ter. 4:3): “A stingy person gives one out of sixty.”

**and you shall separate a sixth** And you shall separate a sixth of an “ephah” for the “terumah” of a “homer

**14** **And the rule of the oil** regarding tithes.

**the bath, [which is a measure of] oil, etc.** The “bath,” which is a measure of oil this is its tithe: the “bath” will be from a “kor.” I found [the following]: The tenth that the “bath” represents as a tithe shall be from a “kor.” How so? The tithe of a “bath” is from a “kor.” Dix measures in French, ten measures. This word is used for itself and for others, like (Num. 7:9): “the service of the Sanctuary,” (ibid. 4:33): “the service of [the families of] the sons of Merari.”

**ten baths** shall equal a “homer” for you. Then it will be possible to take from it one “bath” as a tithe.

**for ten baths are a homer** because the “homer” will consist of ten “baths” for you. So too did Jonathan render it: one out of ten is the “bath” in relation to the “kor” for ten “baths” are a “kor”.

**15 And one lamb from the flocks** A special one of his flocks, and so too said Moses (Deut. 12:11): “and all the choice of your pledges, le meilleur in Fr., the best.

**out of two hundred, from Israel’s banquet** Our Rabbis expounded (Pes. 48a) this as regarding libations [coming] from a multiplicity of two hundred [times as much of the original wine] as remained in the pit after the wine of “orlah” or of “mingled species in the vineyard” fell into it. From here it is derived that “orlah” and “mingled species in the vineyard” are nullified in two hundred [times as much].

**from Israel’s banquet** from what is permissible for Israel. All your sacrifices shall be drink that is fit for Israel. The main part of the feast is called by the name of the drink; i.e., the food and also the drink shall be from that which is permitted for Israel.

# Commentary on the Ashlamatah of Yeḥezqēl (Ezekiel)44:21-29 + 45:15

By: H.Ex. Adon Shlomoh Ben Abraham

We have come to the third Sabbath of Consolation. This reading of Ezekiel deals with the new Temple of the future. The Children of Israel, through sin and disobedience to the covenant, have broken their relationship with Hashem, but that relationship will be restored, and Hashem will return to his Temple. Our reading serves as the haftarah for the parashah of ʾEmor (Lev. 21:1–24:23), (in the annual torah reading schedule) which relates regulations concerning the sanctity and roles of the priests. The Levites of the Zadokite line (1 Kings 2:26–27) shall enter the sanctuary and serve at the altar. They shall wear only linen (Exod. 28:39); they shall not wear holy garments outside of the inner court (Ezek. 42:14); they shall trim their hair, but not shave it (Lev. 21:5); they shall not drink wine in the inner court (Lev. 10:9); they shall marry only virgins or the widows of other priests (Lev. 21:7, 13–14); they shall instruct the people concerning holiness and purity (Lev. 10:10–11; Deut. 33:8–10; Hag. 2:10–13); they shall act as judges (Exod. 22:9; Deut. 17:8–9; 19:17; 21:1–5); they shall observe the festivals (Lev.23; Num.28–29; Deut.16); they shall avoid contact with the dead and mourning, except for parents and siblings (Lev. 21:1–3; Num.19); they shall receive no inheritance other than a share of the first fruits and offerings at the Temple (Num.18; Lev. 27:28–29); and they shall not eat meat that was not properly slaughtered (Lev. 22:8).[[51]](#footnote-51)

We find some interesting things as we look closer at the text which speaks to the sons of Zadok. *Neither shall any priest drink wine. When they enter the inner court.* Rashi[[52]](#footnote-52) says that this means more precisely, the area from the altar inwards to the sanctuary. Although, these and other laws have been enjoined in other places in the Torah. They are reaffirmed here among the new regulations in this new or Ideal Temple of the future.

Verse 22 *the priest, shall take for wife’s, one that is a widow. Nor her that is put away. But they shall take virgins of the seed of the House of Israel or widow that is a widow of a priest.*

Most Jewish commentors understand this to be referring to the High priest. Kimchi,[[53]](#footnote-53) Offers the alternative view that all the priests who served in this ideal temple would not be allowed to marry widows, although here to permitted, unless their former husbands had been priests. One could assume on this reading of the text that the law was made stricter, with the possible reason that when the moral standards had lowered, it was necessary to do so in order to protect the purity of the priestly families. But in the new Ideal temple there would be a higher and stricter standard.[[54]](#footnote-54)

In verse 23.-24 *They shall teach my people*. Which was an important function for the priest in all religious matters. *According to my ordinances, shall they judge it*. The priest should also act as judges in civil cases. Their decisions must not be arbitrary but based on the law of God*. They shall keep my laws, and my statutes, and my appointed seasons, and they shall hallow my Sabbaths.[[55]](#footnote-55)* They are strictly to observe the laws and regulations concerning the sacrifices offered on Festivals and Sabbaths as understood by Kimchi. Elijah of Wilna, Comments that the priests are charged with the task of instructing the people in a whole range of Jewish jurisprudence as later was classified in the 6th orders of the Mishnah and the Talmud.[[56]](#footnote-56) *Between the Holy and the Common*, V.23. Signifies the order of Kodashim(hallowed things). *Between the unclean and the clean*. The order to Tohoroth (cleanliness). *To judge*, v.24, the order of Nezikim(torts). *My laws*. The order of Nashim (women). *My statutes*, the Order of Zeraim(seeds) and *my appointed seasons*. The Order of Moed(Festivals).[[57]](#footnote-57).

In Verse 26 we see a curious thing. *And after he is cleansed, they shall reckon unto him seven days.* The rabbis discuss this, and Rashi understands this to be speaking of, after the separation caused by contact with the dead.[[58]](#footnote-58) This seems to refer to the ordinary Priest, the High Priest is not to go near any dead person.[[59]](#footnote-59) After becoming clean at the end of seven days, he shall count out a further period of seven days before entering the sanctuary. [[60]](#footnote-60)

Verse 27 *in the day that he goes into the sanctuary*. This verse has no connection with the preceding one according to Rashi, it refers to the offering of one tenth of an ephah brought by all priests at their consecration when they officiated for the first time. Leviticus 6:13.[[61]](#footnote-61) Kimchi understands this to mean when the priest resumes his ministry after he had undergone ritual purification, he is to offer a sin offering for his defilement. This too would be an innovation in the new temple.

And then in verse 29, a meal(***minḥāh***)offering, a sin(***ḥaṭṭāʾt****)*offering, and a guilt(***āšām)***offering. Although, we find many different opinions as to whether the Temple will be literal or whether these passages are figurative or symbolic language? This last verse seems to imply to me that there will be literal offerings. Our last verse in 45:15 says. *One lamb of the flock*. *Out of 200 from the well-watered pastures of Israel. For a meal offering, for a burnt(****ʿōlāh)*** *offering, for peace(šelem****)*** *offerings to make atonement for them, saith the Lord God*. In this passage we see added both a burnt offering and a peace offering. Kimchi makes an interesting point here. He says *to make atonement for them*. This is in respect, For the sins that the children of Israel committed while in exile. Rashi comments on our passage "I say that NASI here refers to the Cohen Gadol (High Priest) and that the same applies wherever the word NASI appears in this subject, but I have heard in the name of Rabbi Menachem that it refers to the king."

When the new Ideal and Third Temple is built, there will be new sacrifices that will be prescribed that are not recorded in the Mosaic law. The rabbis discussed this and came up with two different opinions as recorded in the Talmud. (Menachos 45a). Some believed the sacrifices were specifically ordained as an innovation to the new temple. Others, explain that the sacrifices detailed here are not connected with the ritual of the festivals but were constituted as a new series of dedicatory offerings in the new temple and they were for the consecration of the Third Temple similar to the Tabernacle consecration in the wilderness Exo. 40.2. Which was on the first day of Nissan and they go on to say that these sacrifices are identical with what is laid down in Ezek. 43:19. “Let us not imagine we can understand everything. Rabbi Yochanan said: This parshah will be explained by Elijah the Prophet.” (ibid)

# Shabbat # 3 of Consolation/Strengthening

**Special Ashlamatah: Yeshayahu (Isaiah) 54:11 – 55:5**

| **Rashi** | **Targum** |
| --- | --- |
| 11. **O poor tempestuous one, who was not consoled**, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires. | 11. **O needy one, suffering mortification, city concerning which the peoples say it will not be comforted**, behold, I am setting your pavement stones in antimony, and I will lay your foundations with good stones. |
| 12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones. | 12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones. |
| 13. And all your children shall be disciples of the Lord, and your children's peace shall increase. | 13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons. |
| 14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you. | 14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you. |
| 15. Behold, the one with whom I am not, shall fear, **whoever mobilizes against you shall defect to you.** | 15. Behold, the exiles of your people will surely be gathered to you at the end; **the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst.** |
| 16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it]. | 16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth; I have created the destroyer to destroy; |
| 17. **Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord.** **{S}** | 17. **No weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD.”** |
|  |  |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn without price, and not with mammon, teaching which is better than wine and milk. |
| 2. **Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness.** | 2. **Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.** |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David**. | 3. **Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.** |
| 4. **Behold, a witness to nations have I appointed him, a ruler and a commander of nations**. | 4. **Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms**. |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you not know will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for He has glorified you. |

**Rashi’s Commentary on Yeshayahu (Isaiah) 54:11 – 55:5**

**11** **tempestuous one** whose heart storms with many troubles.

**I will set with carbuncle** I pave your floor with carbuncle stones.

**12** **jasper** Heb. כַּדְכֽד, a kind of precious stone.

**your windows** Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7: 10): “ministered to Him (יְשַׁמְּשׁוּנֵהּ).” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שִׁמְשׁוֹתַיִךְ as well as שֶׁמֶשׁ וּמָגֵן (Ps. 84:12) as “the pinnacles of the wall.”

**of carbuncle stones** Heb. אֶקְדָּח. Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of גֶּחָלִים, coals. He interprets אֶקְדָּח as an expression similar to (supra 50:11) “who kindle (קֽדְחֵי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.

**of precious stones** **Desirable stones** [from Jonathan].

**14** **go far away from oppression** [Although grammatically this is the imperative, here it is the future,] like (supra 52:2) “Shake yourself from the dust.” You will be far away from those who oppress you. Printed editions of Rashi contain the following addendum:

(**go far away from oppression** You will stay far from oppressing other peoples in the manner the wicked do, that they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel])

(**With righteousness/generosity** **that you will perform, you will be established with an everlasting redemption**, and you will be far from people’s oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah])

**15** **Behold, the one with whom I am not, shall fear** Heb. גּוֹר יָגוּר. Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)

**whoever mobilizes against you** Heb. גָר. Whoever mobilizes against you for war. Alternatively, מִי גָר [means:] whoever contends with you (וְנִתְגָּרֶה). **And our Rabbis explained it as referring to the proselytes** (גֵּרִים)**, [i.e.,] to say that we will not accept proselytes in Messianic times.** And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. (Gen. 25:18) “In the presence of all his brethren he dwelt (נָפָל).”

**16** **Behold I** am He Who created a smith who devises a weapon, and I am He Who has created a destroyer that destroys it. That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.

**and produces a weapon for his work** For necessity. He completes it according to all that is necessary.

**17** **Any weapon whetted against you** **Any weapon that they will whet and sharpen for you**, i.e., to battle with you.

**whetted** Heb. יוּצַר, an expression similar to (Jos. 5:2) “sharp knives (חַרְבוֹתצֻרִים),” also (Ps. 89:44) “You have also turned the edge of his sword (צוּר חַרְבּוֹ).”

**Chapter 55**

**1** **Ho! All who thirst** Heb. הוֹי. This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2: 10) “Ho! Ho! and flee from the north land.”

**go to water** **to Torah.**

**buy** Heb. שִׁבְרוּ. Comp. (Gen. 42:3) “To buy (לִשְׁבּֽר) corn,” buy.

**wine and milk Teaching better than wine and milk.**

**2** **Why should you weigh out money** **Why should you cause yourselves to weigh out money to your enemies without bread?**

**3** **the dependable mercies of David** **For I will repay David for his mercies.**

**4** **a witness to nations** **A prince and a superior over them, and one who will reprove and testify of their ways to their faces.** ([Mss., however, read:] One who reproaches them for their ways to their faces.)

**5** **Behold, a nation you do not know you shall call** to your service, **if you hearken to Me, to the name of the Lord that is called upon you.**

# Commentary on the Ashlamatah of Yeshayahu (Isaiah) 54:11 – 55:5

By: H.Ex. Adon Shlomoh Ben Abraham

This third sabbath of consolation brings us the theme: *O afflicted one, storm-tossed and not comforted,*[[62]](#footnote-62) This is connected to what we will read next week from Isa.51. Zion’s suffering and humiliation will soon be forgotten in the glorious and amazing future that is coming.

Zion is being addressed and the coming return of the Exiles, a return we have witnessed for the last 75 years. The prophet begins to paint a picture of a desolate City that is going to be built with a set of fair colors. *Foundations with sapphires and Rubies, gates and walls with all kinds of precious stones and gems*. And all *your children shall be taught of the Lord and great will be their peace.*v.13 They will become disciples of Hashem. As stated in Isaiah 50:4-5. *Then the Lord has given me the tongue of them that are taught that I shall know how to sustain with words for the weary. She wakes morning by morning. He wakes my ear to hear. The Lord has opened my ear. And I was not rebellious*. *In righteousness you shall be established.*

There is an interesting comment on v.15. *They who assemble against you*. An alternative reading is that they will assemble with you. Those nations who have previously been without me and far from me but who now assemble to be with me/you? They shall fall[[63]](#footnote-63) and come to you and share in your lot finding their inner peace with you.[[64]](#footnote-64) **whoever mobilizes against you:**Heb. גָר. Whoever mobilizes against you for war. Alternatively, מִי גָר [means:] whoever contends with you (וְנִתְגָּרֶה). And our Rabbis explained it as referring to the proselytes (גֵּרִים), [i.e.,] to say that we will not accept proselytes in Messianic times. And even according to the simple meaning of the verse it is possible to explain whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. ([Gen. 25:18)](https://www.chabad.org/8220#v18) “In the presence of all his brethren he dwelt (נָפָל).” [[65]](#footnote-65)

In sync with the rebuilding of Jerusalem, there shall be a spiritual renewal among Jerusalem’s inhabitants, as in Isa 59:21: “And this shall be My covenant with them, said the Lord: My spirit that is upon you, and the words that I have placed in your mouth, shall not be absent from your mouth, nor from the mouth of your children, nor from the mouth of your children’s children—said the Lord—from now on, for all time.” Verse 13 begins and ends with the word בניך, forming a literary *inclusio*.[[66]](#footnote-66) Compare this observation regarding the double entendre with *b. Ber.* 64a: “Rabbi Eleazar said in the name of Rabbi Ḥanina: ‘The disciples of the sages proliferate peace in the world’, as it is said: [and this verse is cited here]. Do not read, ‘your children (בניך),’ but ‘your builders (בוניך).’ [[67]](#footnote-67) How many times have we heard people say since they turn from other religious systems and toward Israel and study of Torah, they fine an inner peace which they never found in other religions or other religious belief systems.

The nation of Israel can only be built upon the foundation of good and right conduct. God tells us in v.16 *that he created the smith that blows upon the coals and brings forth the weapon.* God is the very creator of both the instrument and the destruction it brings forth and along with the man who created it and who uses it. Neither the instrument nor the man can act against God's will. When man allows his emotions to overrule him then the very forces that were created by God, to be used by man to help elevate us are turned against us. It is within man's power to control these forces. All creation is truly for man's good, and it is only man who can transform them from good into evil or from evil back into good. Hashem tells us to never fear for our safety nor for our prosperity. Discovering that *no weapon formed against thee shall prosper* brings peace to us in the mist of this world’s chaos.[[68]](#footnote-68)

Me’am Lo’ez tells us that after the turmoil of the pre messianic times, mankind, will thirst for God. They will thirst for His word (Torah). As one thirst for water and hunger as one hungers for food. Then God's Word will quench and satiate them. God says, *if you incline your ears and you prepare your hearts to receive, then you shall receive*. In This World, we're on a continuing journey toward God. Have any of us arrived? I would think not However, I do believe we must be in a continual process of moving forward in our walk with Hashem. The sacrifice God wants of us, is to sacrifice our life, our wills and egos to his service. Every man is a servant of God, and the only difference is if we are an honorable servant in submission to the fathers will or the rebellious servant. As we learned last week in 1 Sam.2:35 Hashem wants a faithful and enduring servant who does his will and his purpose.

We are admonished at the end of our reading, that everyone. **Ho! All who thirst:**Heb. הוֹי. This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e. g.,] (Zech,2:10) “Ho! Ho! and flee from the north land.”[[69]](#footnote-69) *Any That thirsts come for the water of the Torah. You have no money, come buy. Come buy wine and milk, without money, without price. Those that thirsts for the word of God.55:1-4.*  This is contrasted with worldly pursuits that you would spend your money on. Those worldly pursuits, your labor, does not satisfy your soul. It doesn't add anything to your Spiritual life, and your labors give no spiritual satisfaction. How do you come and buy with no money? I believe the answer lies in trading your labor and work in the Torah and word of God, spending hours laboring in the Torah brings the food that feeds one’s soul. God says, *if you will hearken diligently unto me and eat. That which is good and let your soul delight itself in fatness. Incline your ear and come to me.* The soul is the Hebrew word nephesh. It's the root of our desires and our appetites.

God says, *I will make an everlasting covenant with you. The enduring loyalty promised to David*. Just as King David was a witness in his days to the nations that God accepts all those who repent. So, our message should be as a witness to all the nations that repent. *For I have given him for a witness to the peoples. A Prince and a commander of the peoples. And now you shall call a nation that thou knowest not*. The Rabbis have discussed whether this section deals just with Judah and Israel or is it to include all nations who recognize the God of Israel. Ibn Ezra says it does include all peoples. The enduring loyalty promised to David: In 2 Sam. 7:8–16 and Ps. 89:4, 20–37, God promised David that his descendants would rule Israel forever as an enduring royal dynasty. Here, Isaiah extends that promise to the nation and Israel’s royal status yields benefit for all humanity, who come to recognize, because of her (Israels)redemption, the one true God.

On our last verse. *You shall call a nation you did not know. A nation which shall not (did not) run to you. For the sake of Hashem your God. The Holy One of Israel.* And this translation is interpreted as being of /speaking to the Jewish people. We'll go and call to the nations to serve God and the nations on their part will come running to do so out of a newfound awareness of God. Which will be outside of that religious system they were in. But these have not yet completed the journey to where they're going, as seen today. The nations are searching, and God is leading because they have begun to move. So how fast will their journey be as compared to ours, who have been searching out Hashem for almost a lifetime, that answer, we don't know.

But imagine where they might be in three to five years? We know how far we've come in the last 30 years. The Pioneers, those who move slowly through the wilderness checking out the way marks our fathers have set up, clearing a highway through the forest, leveling the rough places and removing the pitfalls. But the next group which comes behind us seems to be moving a little faster and the group after them will move even faster as they make their way to Zion. Redemption is coming and Zion will be restored. Judah (Jews) the teacher has begun to teach the nations.[[70]](#footnote-70) Isaiah tells us the nations will flow to Zion,2:1-3 and Moshiach will cause the knowledge of Hashem to fill the earth as the water covers the sea.11:1-9. This last week in our Psalms reading we learned ***Tehillim (Psalms) 77:18*** *The voice of thy Hakhamim was in the heaven: the Hakhamim lightened the world: the earth trembled and shook.* Shemot (Ex.)19:16.[[71]](#footnote-71)

# Verbal Tallies

By: Hakham Dr. Hillel ben David & HH Giberet Dr. Elisheba bat Sarah

**Vayikra (Leviticus) 10:8 – 11:8**

**Yehezechel (Ezekiel) 44:21-29 + 45:15**

**Tehillim (Psalms) 78:1-21**

**1 Pet 2:1-3, Lk 10:7-12**

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

LORD - יהוה, Strong’s number 03068.

Spake - דבר, Strong’s number 01696.

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

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

Generation - דור, Strong’s number 01755.

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

Drink - שתה, Strong’s number 08354.

Wine - יין, Strong’s number 03196.

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

Go / Enter - בוא, Strong’s number 0935.

Congregation / Assembly - מועד, Strong’s number 04150.

Die / Dead - מות, Strong’s number 04191.

Statute - חקה, Strong’s number 02708.

**Vayikra (Leviticus) 10:8** And the **LORD <03068>** **spake <01696> (8762)** unto Aaron, **saying <0559> (8800)**, 9 Do not **drink <08354> (8799)** **wine <03196>** nor strong drink, thou, nor thy **sons <01121>** with thee, when ye **go <0935> (8800)** into the tabernacle of the **congregation <04150>**, lest ye **die <04191> (8799)**: it shall be a **statute <02708>** for ever throughout your **generations <01755>**:

**Tehillim (Psalms) 78:4** We will not hide them from their **children <01121>**, shewing to the **generation <01755>** to come the praises of the **LORD <03068>**, and his strength, and his wonderful works that he hath done.

**Tehillim (Psalms) 78:19** Yea, they **spake <01696> (8762)** against God; they **said <0559> (8804)**, Can God furnish a table in the wilderness?

**Yehezechel (Ezekiel) 44:21** Neither shall any priest **drink <08354> (8799)** **wine <03196>**, when they **enter <0935> (8800)** into the inner court.

**Yehezechel (Ezekiel) 44:24** And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my **statutes <02708>** in all mine **assemblies <04150>**; and they shall hallow my sabbaths.

**Yehezechel (Ezekiel) 44:25** And they shall come at no **dead <04191> (8801)** person to defile themselves: but for father, or for mother, or for **son <01121>**, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

# Hebrew:

| **Hebrew** | **English** | **Torah Reading**  **Lev. 10:8 - 11:8** | **Psalms**  **78:1-21** | **Ashlamatah**  **Eze 44:21-29 + 45:15** |
| --- | --- | --- | --- | --- |
| lk;a' | eat, ate | Lev. 10:12  Lev. 10:13  Lev. 10:14  Lev. 10:17  Lev. 10:18  Lev. 10:19  Lev. 11:2  Lev. 11:3  Lev. 11:4  Lev. 11:8 |  | Ezek. 44:29 |
| rm;a' | saying | Lev. 10:8  Lev. 10:16  Lev. 11:1  Lev. 11:2 | Ps. 78:19 |  |
| #r,a, | earth, land | Lev. 11:2 | Ps. 78:12 |  |
| aAB | go, come | Lev. 10:9  Lev. 10:15  Lev. 10:18 |  | Ezek. 44:21  Ezek. 44:25  Ezek. 44:27 |
| !Be | sons | Lev. 10:9  Lev. 10:11  Lev. 10:12  Lev. 10:13  Lev. 10:14  Lev. 10:15  Lev. 10:16  Lev. 11:2 | Ps. 78:4  Ps. 78:5  Ps. 78:6  Ps. 78:9 | Ezek. 44:25 |
| tB; | daughters | Lev. 10:14 |  | Ezek. 44:25 |
| rBeDI | spoke, speak | Lev. 10:8  Lev. 10:11  Lev. 10:12  Lev. 10:19  Lev. 11:1  Lev. 11:2 | Ps. 78:19 |  |
| rAD | generations | Lev. 10:9 | Ps. 78:4  Ps. 78:6  Ps. 78:8 |  |
| ha'J'x; | sin offering | Lev. 10:16  Lev. 10:17  Lev. 10:19 |  | Ezek. 44:27  Ezek. 44:29 |
| lxo | unholy | Lev. 10:10 |  | Ezek. 44:23 |
| hQ'xu | statue | Lev. 10:9 |  | Ezek. 44:24 |
| rAhj' | clean | Lev. 10:10  Lev. 10:14 |  | Ezek. 44:23 |
| amej' | unclean | Lev. 10:10  Lev. 11:4  Lev. 11:5  Lev. 11:6  Lev. 11:7  Lev. 11:8 |  | Ezek. 44:23 |
| [dy | know, known |  | Ps. 78:3  Ps. 78:5  Ps. 78:6 | Ezek. 44:23 |
| hw"hoy> | LORD | Lev. 10:8  Lev. 10:11  Lev. 10:12  Lev. 10:13  Lev. 10:15  Lev. 10:17  Lev. 10:19  Lev. 11:1 | Ps. 78:4  Ps. 78:21 |  |
| ~Ay | day | Lev. 10:19 | Ps. 78:9 | Ezek. 44:26  Ezek. 44:27 |
| !yIy: | wine | Lev. 10:9 |  | Ezek. 44:21 |
| hr'y" | teach | Lev. 10:11 |  | Ezek. 44:23 |
| laer'f.yI | Israel | Lev. 10:11  Lev. 10:14  Lev. 11:2 | Ps. 78:5  Ps. 78:21 | Ezek. 44:22  Ezek. 44:28  Ezek. 44:29  Ezek. 45:15 |
| rp;K' | atonement | Lev. 10:17 |  | Ezek. 45:15 |
| xq;l' | take, took | Lev. 10:12 |  | Ezek. 44:22 |
| d[eAm | meeting | Lev. 10:9 |  | Ezek. 44:24 |
| tAm' | die | Lev. 10:9 |  | Ezek. 44:25 |
| hx'n>mi | grain offering | Lev. 10:12 |  | Ezek. 44:29  Ezek. 45:15 |
| !t;n" | give, given | Lev. 10:14  Lev. 10:17 | Ps. 78:20 | Ezek. 44:28 |
| rp;s' | told, declare, tell |  | Ps. 78:3  Ps. 78:4  Ps. 78:6 | Ezek. 44:26 |
| hl'[' | chewing, came up | Lev. 11:3  Lev. 11:4  Lev. 11:5  Lev. 11:6 | Ps. 78:21 |  |
| hl'[o | burnt offering | Lev. 10:19 |  | Ezek. 45:15 |
| ~[; | people |  | Ps. 78:1  Ps. 78:20 | Ezek. 44:23 |
| hWc | commanded | Lev. 10:13  Lev. 10:15  Lev. 10:18 | Ps. 78:5 |  |
| vd,qo | holy | Lev. 10:10  Lev. 10:12  Lev. 10:17  Lev. 10:18 |  | Ezek. 44:23  Ezek. 44:27 |
| br;q' | offered | Lev. 10:19 |  | Ezek. 44:27 |
| ~l,v, | peace offerings | Lev. 10:14 |  | Ezek. 45:15 |
| [m;v' | heard, hear | Lev. 10:20 | Ps. 78:3  Ps. 78:21 |  |
| rm;v' | keep |  | Ps. 78:10 | Ezek. 44:24 |
| ht'v' | drink | Lev. 10:9 |  | Ezek. 44:21 |
| hr'AT | law |  | Ps. 78:1  Ps. 78:5  Ps. 78:10 | Ezek. 44:24 |

# Greek:

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 10:8 - 11:8** | **Psalms**  **78:1-21** | **Ashlamatah**  **Eze 44:21-29 + 45:15** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 2:1-3** | **Tosefta of**  **Luke**  **Lk 10:7-12** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀνάπτω | lit, kindled |  | Ps78:21 |  |  |  |
| ἄνθρωπος | man, men |  |  | Eze 44:25 |  |  |
| γενεά | generation | Lev. 10:9 | Ps. 78:4  Ps. 78:6  Ps. 78:8 |  |  |  |
| γίνομαι | become, shall be |  | Ps 78:8 | Eze 44:22  Eze 44:25 |  |  |
| εἰσέρχομαι | enter |  |  | Eze 44:25 |  | Lk. 10:8  Lk. 10:10 |
| ἔπω | said | Lev. 10:8  Lev. 10:11  Lev. 10:12  Lev. 10:19  Lev. 11:1  Lev. 11:2 | Ps. 78:19 |  |  | Lk. 10:10 |
| ἐσθίω | eat, ate | Lev. 10:12  Lev. 10:13  Lev. 10:14  Lev. 10:17  Lev. 10:18  Lev. 10:19  Lev. 11:2  Lev. 11:3  Lev. 11:4  Lev. 11:8 |  | Ezek. 44:29 |  | Lk. 10:7  Lk. 10:8 |
| ἐφίστημι | attend, fallling |  |  | Eze 44:24 |  |  |
| ἡμέρα | day |  | Ps. 78:9 | Ezek. 44:26  Ezek. 44:27 |  | Lk. 10:12 |
| υἱός | sea |  | Ps 78:13 |  |  |  |
| θεός | God |  | Ps 78:7  Ps 78:8  Ps 78:10  Ps 78:18 | Eze 45:15 |  | Lk. 10:9  Lk. 10:11 |
| κύριος | LORD | Lev. 10:8  Lev. 10:11  Lev. 10:12  Lev. 10:13  Lev. 10:15  Lev. 10:17  Lev. 10:19  Lev. 11:1 | Ps. 78:4  Ps. 78:21 | Eze 44:27 | 1 Pet. 2:3 |  |
| λέγω | saing, says | Lev. 10:8  Lev. 10:16  Lev. 11:1  Lev. 11:2 | Ps. 78:19 |  |  | Lk. 10:9  Lk. 10:12 |
| πίνω / πίω | drink, drunk | Lev. 10:9 |  | Ezek. 44:21 |  | Lk. 10:7 |
| πλήν | except, nevertheless | Lev 11:4 |  |  |  | Lk. 10:11 |
| πῦρ | fire |  | Ps 78:14  Ps 78:21 |  |  |  |
| υἱός | son | Lev. 10:9  Lev. 10:11  Lev. 10:12  Lev. 10:13  Lev. 10:14  Lev. 10:15  Lev. 10:16  Lev. 11:2 | Ps. 78:4  Ps. 78:5  Ps. 78:6  Ps. 78:9 | Ezek. 44:25 |  |  |
| χείρ | hands | Lev 10:11 |  |  |  |  |

**Abarbanel On**

# Pirqe Abot

**Mishna 1:10**

**Rabbi Yehoshua said: An evil eye, the evil inclination and hatred of his fellowman drive a man out of the world.**

To start with, Abarbanel seeks to clarify several unclear aspects of this *Mishnah* concerning the matter of *Ayin Ha-Ra* (an evil eye). This is the second time that *Ayin Ha-Ra* is referred to (see above, *Mishnah* 8). Abarbanel is intent on stressing that their meaning and significance in the two contexts are unrelated. If it was Rabbi Yehoshua's intention to repeat the proposal made by Rabbi Eliezer in Mishnah 8, why did he pronounce there that a bad friend is the bad way a person must avoid? Why did he not say that an *Ayin* Ha-Ra is the worst attribute. Therefore, *Ayin Ha-Ra* in *Mishnah* 8 and in this *Mishnah* must have different connotations. As we noted in Mishnah 11, Abarbanel disagrees with Rambam that *Ayin* Ha-Ra simply means jealousy. *Mishnah* 8 is merely trying to identify virtues as opposed to depravity. In our Mishnah, however, *Ayin Ha-Ra* denotes something that can actually effect other human beings, as if they had been poisoned.

Therefore, Abarbanel launches into a complicated exposition on *Ayin Ha-Ra,* based on the thinking of ancient philosophers such as Abu­hamed in his *Treatise on The Nature of Human Behavior.* The power of human emotion can affect a harmful change in the physical constitu­tion of the person concerned. Thus, when a person is consumed with anger, his physical constitution becomes heated, his face becomes red and his blood pressure rises dramatically. Similarly, when a person is consumed with jealousy and intense hatred, a change takes place in his physical make-up that is harmful. Also, poisonous vapors are formed within him which can emanate from him and when directed at humans or animals can kill them. Why is this power called *Ayin Ha-Ra?* Because the eye is the most precious organ that a person possesses.

This destructive element that permeates a person who is totally enveloped in rage can somehow invade another entity and is capable of destroying it. For example, if a person in such a state should wish that a camel standing in the distance should drop, it would do so. This is the meaning of Mohammed's aphorism, "An evil eye can bring a man to his grave and a sheep into the cooking pot."

Similarly, the Talmud reports, "He directed his eyes at him ... in anger ... and the victim died" (Shabbat 34a). Likewise, "He set his eyes on him and he was reduced to a heap of bones" (Berakhot 58a). Even in Biblical times, Moses was instructed by God not to count the people directly when taking a census for fear of the evil eye of the nations of the world. Moses was to have every Jew donate a shekel to the Temple as an act of charity, and then count the shekels. The noble act of charity would negate the effects of the evil eye.

In order to put the finishing touches to his array of Biblical and Talmudic incidents that bolster his theory on *Ayin Ha-Ra,* Abarbanel cites *Midrash Tanhuma* (Ki Tisa 31) that the first tablets that were presented to the Children of Israel with a great deal of fanfare, amidst thunder and lightning, were destroyed; the second tablets which were offered to the Children of Israel in a modest setting were not affected by the *Ayin Ha-Ra.*

There are two pre-requisites for the *Ayin Ha-Ra:* A person's own bad temperament and jealousy of others; and secondly, a hatred of those who do good, and, therefore, are the targets. Thus, the rabbis record that the Second Temple was destroyed by the causeless hatred that existed among the Jews in that period (Yoma 9a). The upshot of this theme is that an *Ayin Ha-Ra* is not a phenomenon that is detrimental to the one who possesses it, but rather damages other people and wreaks havoc in the social order. Anger, hatred and jealousy are the compo­nents of a force of annihilation.

The meaning of Rabbi Yehoshua's aphorism is, therefore, as follows: The evil eye is the damaging result of the evil inclination and the unwarranted hatred of others. These elements together will drive a man out of the world - not he who possesses them, but others.

Here, again, Abarbanel remarks that Rabbi Yehoshua, another pupil of Rabban Yohanan hen Zakkai, prefers Torah with *derekh eretz* to exclusive dedication to Torah.

**Nazarean Talmud**

**Sidra Of “Yayin VeShekar” – “Wine and Strong Drink”**

**Vayikra (Lev.) 10:8 - 11:8**

By: Hakham Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 10:7-12)** | **Hakham Tsefet’s School of Peshat**  **(1 Tsefet (Pe.) 2:1-3** |
| **And remain in the same house, eating and drinking whatever** (kosher food) **they provide,[[72]](#footnote-72) for the worker** is **worthy of his pay. Do not move from house to house.[[73]](#footnote-73) And into whatever city you enter and they welcome you, eat whatever** (kosher food) **is set before you, and heal the sick in it, and say to them, “The kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings **has come near to you.” But into whatever city you enter and they do not welcome you, go out into its streets** and **say, “Even the dust of your city that clings to our feet we wipe off against you![[74]](#footnote-74) Nevertheless, know this: that the kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings **has come near!” I tell you that it will be more bearable on that day for Sodom than for that city** that does not receive the Mesorah**!** | ¶ **Therefore, lay aside all depravity[[75]](#footnote-75) and all deceit and feigned personalities and all ill will and envy and every corrupt speech** (*lashon hara*). **As just-born children** (from above), **you should crave the milk of honesty that you may increase in deliverance.** As it is written, **“Oh, taste and see that the LORD *is* good; Blessed** is**the man** who**trusts in Him!”** (Ps. 34.8) |

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

1 Tsefet 2:1-3 makes a verbal connection to Ephesians 4:20

**Therefore, lay aside all depravity and all deceit and feigned personalities and all ill will and envy and every corrupt speech** (*lashon hara*):

**Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,[[76]](#footnote-76) assuming you have paid attention to our teachings[[77]](#footnote-77) about him.**[[78]](#footnote-78) **Just as this instruction is the truth in** (the Torah[[79]](#footnote-79) concerning) **Yeshua.[[80]](#footnote-80) For you ought to put off[[81]](#footnote-81) the old man**(your previous way of living), **destroyed by deceitful passions, and be renewed[[82]](#footnote-82) in the spirit of your mind.[[83]](#footnote-83) And you should put on the Nefesh Yehudi** (new man)**,[[84]](#footnote-84) having been created after God’s likeness in righteousness/generosity and true holiness.**

The work on Ephesians is a composite of Nazarean ideology. Hakham Shaul has posited that this work (Ephesians) will develop the Talmidim and the structure of the Nazarean Bate Din.

Therefore, the imagery of man associated with the Temple continues in the Peshat pericope. Hakham Tsefet wants to produce a Temple of living stones. Why does he make this assertion? Does he think “making talmidim stand” is a more significant work than building a Temple? The answer here is obvious. What is the parallel between Hakham Tsefet’s pericope and the “Temple”?

**“Lay aside all depravity”** might be seen as an offering. Therefore, “**Your lessons on Messiah have taught you better than this.”** The language teaches us that each offering has a purpose and that we are to understand the meaning of the offering as a means of personal development and drawing close to G-d. However, to realize what Hakham Tsefet is saying, we need to follow the Nazarean structure and interpretation method.

1. **Identify the context** in which this Gemará was crafted.
2. **Identify the parties** or stake-holders of this Gemará debate;
3. Mitzvah in question
4. Contestation against his (Hillelite) mitzvah (halakhah)
5. Riposte of the Master
6. Verdict concluded by the Master

It is also necessary to place relational texts such as 1 Timothy 4:1-2 hear as a Gemarah for the sake of understanding.

**1 Timothy 4:1-2 ¶ But the Ruach of prophecy explicitly says that in later times some will fall away from being faithful, paying attention to deceitful spirits and doctrines of shedim, by means of the hypocrisy of liars seared in their own conscience as with a branding iron,**

Therefore, the Lessons (teachings) of Messiah teach us to cast off every teaching of the Shedim (Foreign deities). Without a connection to Judaism the Gentile is under the influence and control of the Foreign deities. Acceptance of the Mesorah of the Master teaches the “faithful soul” how to rid himself of the evil machinations of the Shedim. The Gemarah of 1 Timothy 4 shows the eventual result in disobedience to the teachings (Mesorah) of Messiah.

Look at the construct when the verses of Peshat and Gemarah of the Nazarean Codicil are placed in proper order.

**Therefore, lay aside all depravity and all deceit…** But (because) the Ruach of prophecy explicitly says that in later times some will fall away from being faithful, paying attention to deceitful spirits and doctrines of shedim… **As just born children** (from above) **you should crave the milk** (Torah) **of honesty that you may increase in deliverance** (Spiritual development).

Failure to follow this method will result in…

“hypocrisy of liars seared in their own conscience as with a branding iron…”

What is the correction of these things?

1. **Your teachings on Messiah have taught you better than this,**
2. **assuming you have paid attention to our teachings about him.**
3. **Just as this instruction is the truth in** (the Torah[[85]](#footnote-85) concerning) **Yeshua.**
4. **For you ought to put off the old man** (your previous way of living) **destroyed by deceitful passions,**
5. **be renewed in the spirit of your mind.**
6. **And you should put on the Nefesh Yehudi** (new man)**,**
7. **having been created after God’s likeness in righteousness/generosity and true holiness.**

**Peroration**

How is this problem solved?

* **Therefore, lay aside all depravity and all deceit…**
* **As just-born children** (from above) **you should crave the milk** (Torah)

**Amen v’amen!**

**Some Questions to Ponder:**

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

# Blessing After Torah Study

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless,**

**and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer,**

**by means of Yeshua the Messiah our Master, be praise, and dominion,**

**and honor, and majesty, both now and in all ages. Amen!”**

# Next Shabbat:

**Shabbat: “Zot HaChayah” – “These [are] the animals”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֹאת הַחַיָּה** |  | **Saturday Afternoon** |
| **“****Zot HaChayah”** | Reader 1 – Vayikra 11:1-8 | Reader 1 – Vayikra 12:1-4 |
| **“****These [are] the animals”** | Reader 2 – Vayikra 11:9-12 | Reader 2 – Vayikra 12:5-8 |
| **“Estos [son] los animales”** | Reader 3 – Vayikra 11:13-28 | Reader 3 – Vayikra 12:1-8 |
| **Vayikra (Leviticus) 11:1-47** | Reader 4 – Vayikra 11:29-38 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 40:16-26  Yeshayahu (Isaiah) 51:12 – 52:12 | Reader 5 – Vayikra 11:39-41 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayikra 11:42-44 | Reader 1 – Vayikra 12:1-4 |
| Tehillim (Psalms) 78:22-40 | Reader 7 – Vayikra 11:45-47 | Reader 2 – Vayikra 12:5-8 |
|  | Maftir – Vayikra 11:45-47 | Reader 3 – Vayikra 12:1-8 |
| N.C.: 1 Pet 2:4-8; Lk 10:13-16; | Is. 51:12 – 52:12 |  |

**Reading Assignment for next Shabbat**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Magriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I-Vol. 11– “The Divine Service” pp. 224-274** | **Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 128-155** |



**Hakham Dr. Yosef ben Haggai**

**Hakham Dr. Hillel ben David**

**Hakham Dr. Eliyahu ben Abraham**

1. Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called [Amora](http://www.jewishencyclopedia.com/articles/1421-amora). The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia) [↑](#footnote-ref-1)
2. See Ibn Ezra v. 9 [↑](#footnote-ref-2)
3. Tehillim (Psalms) 78:67-68. 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-3)
4. Tehillim (Psalms) 75:11 [↑](#footnote-ref-4)
5. One of the words of our verbal tally: Son / Children - בן, Strong’s number 01121. [↑](#footnote-ref-5)
6. It is worth noting that we are reading about this event very close to Elul 1 in our bimodal readings. Elul 1 is the new year for the tithe of cattle. We also note that the new year for cattle tithing lines up with the new year for trees, according to Bet Shammai. [↑](#footnote-ref-6)
7. Egypt [↑](#footnote-ref-7)
8. The difficulty is the explanation given in the verse: Lest peradventure the people repent when they see war. Surely Israel, who had beheld the wars with the Amalekites soon after their departure, without wanting to go back to Egypt, would not be unduly alarmed at a war with the Philistines? Hence the explanation which follows. [↑](#footnote-ref-8)
9. Sanhedrin 92b. [↑](#footnote-ref-9)
10. Genesis 15:13-16. 5) For they should have commenced to count from the birth of Isaac, thirty years afterwards. [↑](#footnote-ref-10)
11. Possibly (as ‘E.J.) the proof lies in the continuation of this quotation: They kept not the covenant of G-d (Psalms 78:10) --i.e. they did not wait the full period. [↑](#footnote-ref-11)
12. By a play on words, naham (E.V. ‘led ‘) is connected with naham (to comfort), and the verse translated: And G-d was not comforted, because of the manner in which the Philistines had acted. [↑](#footnote-ref-12)
13. Yalkut Shimoni 227 - The Yalkut Shimoni (Hebrew: ילקוט שמעוני) or simply Yalkut is an aggadic compilation on the books of the Hebrew Bible. From such older haggadot as were accessible to him, the author collected various interpretations and explanations of Biblical passages, and arranged these according to the sequence of those portions of the Bible to which they referred. [↑](#footnote-ref-13)
14. Mechilta (Hebrew: middah‎‎) is a rule of scriptural exegesis in Judaism, attributed to or written by any of several authors. [↑](#footnote-ref-14)
15. Abraham Abele Gombiner (c. 1635 – 5 October 1682), known as the Magen Avraham, born in Gąbin (Gombin), Poland, was a rabbi, Talmudist and a leading religious authority in the Jewish community of Kalish, Poland during the seventeenth century. His full name is Avraham Avli ben Chaim HaLevi from the town of Gombin. [↑](#footnote-ref-15)
16. Zayit Raanan is a commentary on the popular Midrashic collection Yalkut Shimoni. [↑](#footnote-ref-16)
17. Shir HaShirim (Song of Songs) 2:7 [↑](#footnote-ref-17)
18. Shir HaShirim (Song of Songs) 3:5 [↑](#footnote-ref-18)
19. Moshe’s father [↑](#footnote-ref-19)
20. The Judges [↑](#footnote-ref-20)
21. Died CE 135. [↑](#footnote-ref-21)
22. The Septuagint translation of Genesis 46:20 adds the two sons of Manasseh and the three sons of Ephraim. Their names are: Machir and Gilead his son; and the sons of Ephraim are Shuthelah, Talath; and Edem was the son of Shuthelah. Hence there are five more mentioned in this Greek translation. Doubtless this is the basis of the statement of Stephen concerning the 75 souls mentioned in Acts 7:14. [↑](#footnote-ref-22)
23. *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-23)
24. Tehillim (Psalms) 78:7 [↑](#footnote-ref-24)
25. Ibid. 23 [↑](#footnote-ref-25)
26. Yehezechel (Ezekiel) 37:11 [↑](#footnote-ref-26)
27. Mechilta to Shemot (Exodus) 14:31 [↑](#footnote-ref-27)
28. They counted the four hundred years foretold by G-d to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac’s birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Yisrael. [↑](#footnote-ref-28)
29. I Chronicles 7:20f. [↑](#footnote-ref-29)
30. I Chronicles 7:22f. [↑](#footnote-ref-30)
31. Bereshit (Genesis) 15:13 [↑](#footnote-ref-31)
32. Bereshit (Genesis) 21:5 [↑](#footnote-ref-32)
33. Sanhedrin 92b [↑](#footnote-ref-33)
34. Ezekiel's vision of the Valley of the Dry Bones is read as the Ashlamata on Shabbat Chol HaMoed Pesach, the intermediate Shabbat of the festival of Passover. [↑](#footnote-ref-34)
35. They counted the four hundred years foretold by G-d to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from [Isaac’s](file:///C:\Users\iyar5\Downloads\isaac.html) birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Yisrael. [↑](#footnote-ref-35)
36. I Chronicles 7:20f. [↑](#footnote-ref-36)
37. I Chronicles 7:22f. [↑](#footnote-ref-37)
38. One of the words of our verbal tally: Son / Children - בן, Strong’s number 01121. [↑](#footnote-ref-38)
39. Shir HaShirim (Song of Songs) 2:7 [↑](#footnote-ref-39)
40. Tehillim (Psalms) 78:9 [↑](#footnote-ref-40)
41. Tehillim (Psalms) 78:9-11 [↑](#footnote-ref-41)
42. Bamidbar (Numbers) 1:33 indicates that the tribe had grown to 40,500 at the time of the exodus. [↑](#footnote-ref-42)
43. Sanhedrin 92b [↑](#footnote-ref-43)
44. Avodah Zarah 3a [↑](#footnote-ref-44)
45. Rabbi Pinchas Winston [↑](#footnote-ref-45)
46. See Louis Ginzberg, The Legends of the Jews (Philadelphia: The Jewish Publication Society of America, 1968), v.l, p. 2, n. 10, and Heinemann, Aggadot, p. 131 ff. [↑](#footnote-ref-46)
47. See Ephraim Urbach, The Sages: Their Concepts and Beliefs, trans. Israel Abrahams (Jerusalem: Magnes Press, 1975), v.l, p. 602. [↑](#footnote-ref-47)
48. There are many references to such a messianic figure scattered

    throughout Rabbinic Literature, especially in the apocalyptic midrashim. [↑](#footnote-ref-48)
49. Self, Struggle & Change, by Norman J. Cohen [↑](#footnote-ref-49)
50. Generation - דור, Strong’s number 01755. [↑](#footnote-ref-50)
51. Adele Berlin, Marc Zvi Brettler, and Michael Fishbane, eds., [*The Jewish Study Bible*](https://ref.ly/logosres/jsb?ref=BibleBHS.Eze44.15-31&off=6&ctx=ughout+Kings.+15%E2%80%9331%3a~+This+passage+serves) (New York: Oxford University Press, 2004), 1129. [↑](#footnote-ref-51)
52. Rashi, R. Shlomo Yitzchaki 1040-1105. [↑](#footnote-ref-52)
53. Kimchi, David 1160-1235 [↑](#footnote-ref-53)
54. Soncino, Books of the Bible, page 307. [↑](#footnote-ref-54)
55. Soncino, Books of the Bible, page 308. [↑](#footnote-ref-55)
56. Ibid, page 308 v24 [↑](#footnote-ref-56)
57. Ibid [↑](#footnote-ref-57)
58. Moed Katon 15B. [↑](#footnote-ref-58)
59. per Lev. 21:1,11 [↑](#footnote-ref-59)
60. This is believed to be an additional regulation that will be practiced in the ideal temple of the future. Kimchi and Malbim both agree with this. [↑](#footnote-ref-60)
61. Rashi again quoting from Moed Katon 15B and 16A [↑](#footnote-ref-61)
62. [*English Standard Version*](https://ref.ly/logosres/esv?ref=BibleESV.Is54.11&off=0&ctx=compassion+on+you.+%0a~+11%C2%A0+v%E2%80%9CO+afflicted+o) (Wheaton, IL: Crossway Bibles, 2016), Is 54:11. [↑](#footnote-ref-62)
63. H5307 translated “fall” **( נָפַל)** is the same in Gen.15:12 connected to the deep sleep that fell on Abraham. [↑](#footnote-ref-63)
64. Me’am lo’ez Page 349. [↑](#footnote-ref-64)
65. Rashi commentary Isa.54:15 [↑](#footnote-ref-65)
66. Shalom M. Paul, [*Isaiah 40–66: Translation and Commentary*](https://ref.ly/logosres/eecrtcomm23is?ref=BibleBHS.Is54.13&off=0&ctx=)+with+well-being.%E2%80%9D%0a~%5b13%5d+In+sync+with+th), Eerdmans Critical Commentary (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2012), 429. [↑](#footnote-ref-66)
67. Shalom M. Paul, [*Isaiah 40–66: Translation and Commentary*](https://ref.ly/logosres/eecrtcomm23is?ref=BibleBHS.Is54.13&off=1357&ctx=he+comments+there).+~Compare+this+observa), Eerdmans Critical Commentary (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2012), 430. [↑](#footnote-ref-67)
68. Soncino books of the Bible, pg.269 [↑](#footnote-ref-68)
69. Rashi [↑](#footnote-ref-69)
70. Soncino Books of the Bible pg.270 [↑](#footnote-ref-70)
71. As learn from Hakam Dr. Eliyahu and reinforced by H.E. Hakam Dr. Hillel ben David. [↑](#footnote-ref-71)
72. This is not an abrogation of the laws of Kashrut. The context is within the Jewish culture. [↑](#footnote-ref-72)
73. Do not move from house to house, is explained in Remes to mean not to go from house of study to another house of study. [↑](#footnote-ref-73)
74. No allowing the “dust of the earth” to cling to the feet from any town or city shows their rejection of the Mesorah. [↑](#footnote-ref-74)
75. My intentional use of the word “depravity” should be understood as a religious term meaning, Wickedness as an evil habit of the mind, while ponēría (G4189) is the active outcome of the same. Ponēría is malevolence, not only doing evil, but being evil. (I) Evil in a moral sense meaning wickedness of heart, life, and character (Acts 8:22; 1 Cor. 14:20 [cf. Matt. 18:3; James 1:21; 1 Pet. 2:16; Sept.: Ex. 32:12; Is. 29:20]).(II) In an act. sense, especially where joined with ponēría (4189), malevolence, malice, (1 Cor. 5:8), as if ponēría, the endeavor to do evil to others, emanates from being inherently evil (kakía). See Eph. 4:31; Col. 3:8; Titus 3:3; 1 Pet. 2:1; Sept.: Prov. 1:16; Nah. 3:19. (III) Evil, i.e., trouble, affliction (Matt. 6:34; Sept.: Eccl. 7:4). [↑](#footnote-ref-75)
76. Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim.

    Barth translates v20… “But you have not become students of Messiah this way.” Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498 [↑](#footnote-ref-76)
77. We see that activity of the Parnas 1 (1st Pastor) in these passages. The “teaching” is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a “teacher” as we will see. However, we note that the Esnoga has many “teachers” and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action. [↑](#footnote-ref-77)
78. Some translations translate the clause εἴγε, “in as much as.” This indicates that the readers have heard of Yeshua. However, the “having heard” is not simply an acquaintance. This shows that the Ephesian congregation had learned about Messiah and this is Hakham Shaul’s gentle reminder that they have learned the “mysteries of Messiah by Hakham Shaul’s mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 594-5 [↑](#footnote-ref-78)
79. Cf. John 17:17 [↑](#footnote-ref-79)
80. **Truth in** (concerning) **Yeshua,** refers to understanding the Mesorah. The phrase “in Messiah (Eph. 4:21 ἐν τῷ Ἰησοῦ ) means in union with Messiah, or in union with his teachings. Therefore, the Ephesian converts are called to be in union with Messiah by observance of his teachings on Mesorah. The deeper So’od meaning here is that those who are “in Messiah/Yeshua” are under his control, i.e. sphere. Our use of “sphere” is in a matter of speaking the equivalent to the Hebrew “mazel” (constellation). The can be better understood when we realize that the phrase “sphere” refers to the angels who are the engine of the universe. We now see that all the angels as “spheres” are under the “sphere” of Messiah. This is deep the mystical meaning of Messiah, which needs further elucidation. [↑](#footnote-ref-80)
81. “Putting off “or “casting off” is a once and for all, definite concluding action. The three imperatives, “put off, renew and put on are dependent on the verb “taught/teaching” which we have translated “**you have paid attention to our teachings.**” Therefore, the “putting off,” “renewal” and “putting on” are all contingent on paying attention – putting to practice the teachings the Ephesians received concerning Messiah. Dibelius see these “teaching’s,” as “hearing” and “learning” possessing a “mystical sense.” Barth, while quoting Dibelius does not accept his thesis. We find that the “teaching,” hearing” and “learning” forwarded to the Ephesians is very “mystical” as a Remes/So’od in accordance with Rabbinic hermeneutics. Barth’s comments are also noteworthy concerning the “academic” nature of the “teachings” Hakham Shaul gave to the Ephesians. He suggests that the teachings are both philosophical and “ethical.” This perfectly matches the idea of a Mesorah that was handed down to him from Hakham Tsefet and Gamaliel. This is noted in Barth’s comment on the fact that the “instruction” parallels the teacher, student relationship in Rabbinic schools of the day. However, note that this is not the “parallel.” This a picture of the exact Hakham Talmid relationship modeled. Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 505, 529-533 [↑](#footnote-ref-81)
82. This action is a mental process of continual renewal. For the former gentile, this is a continual progressive process. [↑](#footnote-ref-82)
83. The *ruach/pneuma* refers to the five levels of the *neshama*/soul. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetser har* (evil inclination), it is a vital part of human existence. Hakham Shaul’s “putting off” is a reference to controlling human impulses and desires. The destruction of “deceitful passions” carries sexual connotations and adulterous imagery. This is also non-literal. In other words, Hakham Shaul is using infidelity to show that man (Jew/Gentile) is forfeiting spiritual life for physical impulses. Another way of saying this is that man (Jew/Gentile) is forfeiting his relationship with G-d by yielding to his physical impulses. The *ruach/pneuma* is a higher aspect of the soul, which begins or initiates the elevation of spiritual, ethical conduct. The phrase spirit of the mind shows that the *ruach* (2nd level of the soul) is connected to the “mind.” Therefore, the ethical conduct is invigorated by renewal through study and apprehending the aspects and teachings of the Torah. This renewal is the path upward from the animal soul. The passive sense of this phrase shows that the process is continual and ongoing. [↑](#footnote-ref-83)
84. The metaphor of “putting off” and “putting on” contains the Jewish imagery of conversion. [↑](#footnote-ref-84)
85. Cf. John 17:17 [↑](#footnote-ref-85)