|  |  |  |
| --- | --- | --- |
| **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** | **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** |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Heshvan 29, 5785 / November 29-30, 2024** | **Third Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

His Excellency Adon Bill Haynes and beloved wife HE Giberet Diane Haynes

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

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

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

**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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**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.

**We pray for his Honor Adon Tzuriel ben Avraham**. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Tzuriel ben Avraham, 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!

***We pray for her Excellency Giberet Miriam bat Sarah***, Mi Sheberach… He Who blessed our holy and pure Matriarchs, Sarah, Rivkah, Rachel and Leah, may he bless and heal Giberet Miriam bat Sarah and may He send her a complete recovery to her 248 organs and her 365 sinews. Please heal her, please heal her, please heal her and strengthen her and return her to her original strength. May He send her a complete recovery of her body and her soul from the heavens among the other sick of Yisrael, and we will say Amen ve amen!

**Shabbat “Q’doshim Tih’yu” – “You will be holy/separate” &**

**Shabbat Mevarchim – Proclamation of the New Moon of Kislev**

**Rosh Chodesh Kislev – December 1-2, 2024**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **קְדֹשִׁים תִּהְיוּ** |  | **Saturday Afternoon** |
| **‘****Q’doshim Tih’yu”** | Reader 1 – Vayikra 19:1-3 | Reader 1 – Vayikra 19:23-25 |
| **“****You will be holy/separate”** | Reader 2 – Vayikra 19:4-6 | Reader 2 – Vayikra 19:26-28 |
| **“Seréis santos/apartados”** | Reader 3 – Vayikra 19:7-10 | Reader 3 – Vayikra 19:29-32 |
| Vayikra (Leviticus) 19:1-22 | Reader 4 – Vayikra 19:11-13 |  |
| Ashlamata: Yeshayahu (Isaiah) 4:3 – 5:5, 16 | Reader 5 – Vayikra 19:14-16 | **Monday & Thursday****Mornings** |
| Special: Shmuel alef (1 Samuel) 20:18-42 | Reader 6 – Vayikra 19:17-19 | Reader 1 – Vayikra 19:23-25 |
| Tehillim (Psalms) 83:1-19 | Reader 7 – Vayikra 19:20-22 | Reader 2 – Vayikra 19:26-28 |
| N.C.: 1 Pet 4:7-11; Lk 13:10-17,2 Tim 2:11-17 |  Maftir – Vayikra 19:20-22 | Reader 3 – Vayikra 19:29-32 |

**Contents of the Torah Seder**

* Holiness and the Imitation of God – Leviticus 19:1-2
* Fundamental Moral Laws – Leviticus 19:3-4
* Ritual Laws – Leviticus 19:5-8
* Consideration for the Poor – Leviticus 19:9-10
* Duties Towards Our Fellowman – Leviticus 19:11-16
* Prohibition Of Hatred And Vengeance, Love of Neighbour – Leviticus 19:17-18
* Miscellaneous Precepts – Leviticus 19:19-22

**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>]:

**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.

**Reading Assignment**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez** By: Rabbi Yitzchok Magriso, Translated by: Rabbi Aryeh KaplanPublished by: Moznaim Publishing Corp. (New York, 1989)**Leviticus II - Vol. 12– “Holiness” pp. 1-51** | **Ramban: Leviticus Commentary on the Torah**Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc. (New York, 1974) **pp. 281-305** |

**Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 19:1-22**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the entire congregation of the children of Israel, and say to them, You shall be holy, for I, the Lord, your God, am holy. | 2. Speak with the whole congregation of the sons of Israel, and say to them: You, will be holy, for I the LORD your God am Holy. |
| 3. Every man shall fear his mother and his father, and you shall observe My Sabbaths. I am the Lord, your God. | 3. Let every man revere his mother and his father, and keep the days of My Sabbaths: I am the LORD your God. |
| 4. You shall not turn to the worthless idols, nor shall you make molten deities for yourselves. I am the Lord, your God. | 4. Go not astray after the worship of idols, nor make gods for yourselves that are molten: I am the LORD your God. |
| 5. When you slaughter a peace offering to the Lord, you shall slaughter it for your acceptance. | 5. And when you sacrifice the consecrated victims before the LORD, you will make the sacrifice acceptable. |
| 6. It may be eaten on the day you slaughter it and, on the morrow, but anything left over until the third day, shall be burned in fire. | 6. On the day that it is sacrificed you may eat of it, and on the day following; but what remains on the third day will be burned with fire. |
| 7. And if it would be eaten on the third day, it is abominable; it shall not be accepted. | 7. But if it be indeed eaten on the third day, it is profaned, and will not be accepted. |
| 8. And whoever eats it shall bear his sin, because he has profaned what is holy to the Lord, and that person shall be cut off from his people. | 8. And he who eats it will receive (the penalty of) his sin; for he has profaned the holy of the LORD, and that man will be destroyed from among his people. |
| 9. When you reap the harvest of your land, you shall not fully reap the corner of your field, nor shall you gather the gleanings of your harvest. | 9. And in the time that you reap the harvest of your land you will not finish one corner that is in the circuit of your field, and the (full) ingathering of your harvest you will not collect.JERUSALEM: And when you reap the harvest of your land, you will not altogether finish gathering what is in your fields, and the (full) collection of your harvest you will not gather in; neither shake your vines of all their clusters, nor collect the fallen grapes of your vines. |
| 10. And you shall not glean your vineyard, nor shall you collect the [fallen] individual grapes of your vineyard; you shall leave them for the poor and the stranger. I am the Lord, your God. | 10. Neither may you shake out your vines; (the whole of) their bunches, and the remnant of your vines you will not gather: you will leave them for the poor and for the strangers at the time of their collection: I am the LORD your God. |
| 11. You shall not steal. You shall not deny falsely. You shall not lie, one man to his fellow. | 11. Sons of Israel, My people, you will not steal, nor prevaricate, nor do fraudulently one man with his neighbor. |
| 12. You shall not swear falsely by My Name, thereby profaning the Name of your God. I am the Lord. | 12. Sons of Israel, My people, let no one of you swear by My Name in vain, to profane the Name of your God: I am the LORD. |
| 13. You shall not oppress your fellow. You shall not rob. The hired worker's wage shall not remain with you overnight until morning. | 13. You will not be oppressive (hard) upon your neighbor, nor take away by force, nor let the hire of the hireling be remaining all night at your side until the morning. |
| 14. You shall not curse a deaf person. You shall not place a stumbling block before a blind person, and you shall fear your God. I am the Lord. | 14. You will not curse one who hears not, nor set a stumbling-block before the blind, but will fear your God: I am the LORD. |
| 15. You shall commit no injustice in judgment; you shall not favor a poor person or respect a great man; you shall judge your fellow with righteousness. | 15. You will not act falsely in the order of judgment neither accept the face of the poor, nor honor the face of the great but in truthfulness will you judge your neighbor. |
| 16. You shall not go around as a gossipmonger amidst your people. You shall not stand by [the shedding of] your fellow's blood. I am the Lord. | 16. You will not go after the slanderous tongue, which is cruel as a sword that kills with its two edges in uttering false accusations to afflict your people. You will not hinder the acquittal of your neighbor in witnessing against him in the judgment: I am the LORD.JERUSALEM: My people of the house of Israel, follow not the slanderous tongue against your neighbor, nor be silent about your neighbor's blood, what time in the judgment you know the truth: so speak, says the LORD. |
| 17. You shall not hate your brother in your heart. You shall surely rebuke your fellow, but you shall not bear a sin on his account. | 17. Speak not bland words with your lips, having hatred to your brother in your hearts; but reproving you will reprove your neighbor; and though it make you ashamed, you will not contract sin in account of him. |
| 18. You shall neither take revenge from nor bear a grudge against the members of your people; you shall love your neighbor as yourself. I am the Lord. | 18. Be not revengeful, nor cherish animosity against the children of your people; but you will love your neighbor himself, as that though there be (cause of) hatred with you, you may not do (evil) to him: I am the LORD. |
| 19. You shall observe My statutes: You shall not crossbreed your livestock with different species. You shall not sow your field with a mixture of seeds, and a garment which has a mixture of Shatnez shall not come upon you. | 19. You will keep My statutes. Your cattle will not be made to mate with various kinds, neither sow your field with mixed seeds, nor put upon yourself a garment of divers materials, (as) wool and linen. |
| 20. If a man lies carnally with a woman, and she is a handmaid designated for a man, and she had not been [fully] redeemed nor had her document of emancipation been granted her, there shall be an investigation; they shall not be put to death, because she had not been [completely] freed. | 20. And if a man lie carnally with a woman, and she be an (Israelite) handmaid (about to be) made free, and betrothed to a free man, but her redemption not altogether completed by (the payment of) the money, or the written instrument of liberation not having been given to her, let inquisition be made for judgment: she is liable to be chastised, but he is not. But it will not be considered a matter of putting to death, because she was not altogether free. (Deut. xxii. 22-24.)JERUSALEM: They have rebelled, they are guilty. |
| 21. He shall bring his guilt offering to the Lord, to the entrance of the Tent of Meeting, a guilt offering ram. | 21. And the man who lay with her must bring his trespass offering to the door of the tabernacle of ordinance, a ram for a trespass offering. |
| 22. And the kohen shall effect atonement for him with the guilt offering ram, before the Lord, for the sin that he had committed; and he shall be forgiven for the sin that he had committed. | 22. And the priest will make atonement with the ram of his trespass offering before the LORD, for his sin that he has sinned; and the sin that he has sinned will be forgiven. |

**Rashi’s Commentary for: Vayikra (Leviticus) 19:1-22**

**2** **Speak to the entire congregation of the children of Israel** [This] teaches us that this passage was stated in the assembly [of the entire congregation of Israel] because most of the fundamental teachings of the Torah are dependent on it [i.e., they are encapsulated in this passage].-[*Torath Kohanim* 19:1; *Vayikra Rabbah*24:5]

**You shall be holy** Separate yourselves from sexual immorality and from sin, for wherever one finds a barrier against sexual immorality, one finds holiness, [for example:], "[They (the *kohanim*) shall not take in marriage] a woman who is a prostitute or one who was profaned...I, the Lord, Who sanctifies you [am holy]" (Lev. 21:78); and, “he shall not profane his offspring...I am the Lord, Who sanctifies him” (Lev. 21:15); and, “They shall be holy...[They shall not take in marriage] a woman who is a prostitute or one who was profaned” (Lev. 21:67). -[*Vayikra Rabbah* 24:46; and see also *Sefer HaZikaron*]

**3 Every man shall fear his mother and father** Every one of you shall fear his father and his mother. This is its simple meaning. Its Midrashic explanation, however, [is as follows]. Since the verse literally means, “Every *man* shall fear...,”] we know only [that this law applies to] a man; how do we know [that it applies to] a woman [as well]? When Scripture says, תִּירָאוּ [you shall fear, using the plural form], two are included [in the verse, namely, men and women]. But if this is so, why does the verse say, “Every man...?” Because a man has the ability to fulfill this [commandment without restriction, since he is independent and thus obliged to fear his parents], whereas a woman is [sometimes] under the authority of others [namely her husband.-[*Kid.* 30b; *Torath Kohanim* 19:3]

**[Every man] shall fear his mother and his father** Here, Scripture mentions the mother before the father, because He is privy to the fact that a child fears his father more than his mother [and therefore, by mentioning the mother first, Scripture emphasizes the duty of fearing her also. However,] in the case of honoring [one’s parents], Scripture mentions the father before the mother, because He is privy to the fact that a child honors his mother more than his father, since she wins his favor by [speaking kind and loving] words. [Therefore, by mentioning the father first in the context of honor, Scripture emphasizes the duty of honoring him also].-[*Kid.* 31a]

**and you shall observe My Sabbaths** Scripture juxtaposes [the commandment of] observing the Sabbath with [that] of fearing one’s father [and mother], in order to state [the following principle]: “Although I have admonished you regarding the fear of your father, nevertheless, if he tells you to desecrate the Sabbath, do not listen to him.” And this is also the case with all the [other] commandments.-[*B.M.* 32a] [This is indicated by:]

**I am the Lord, your God** [where “your” is in the plural form, meaning to say,] both you and your father are obligated to honor Me! Therefore, do not listen to him to negate My commands.- [*B.M.* 32a] Now, what constitutes "fear"? One must not sit in his place, speak in his stead [when it is his father’s turn to speak] or contradict him. And what constitutes "honor"? One must give [the father and mother] food and drink, clothe them and put on their shoes, and accompany them when they enter or leave.-[*Torath Kohanim* 19:3; Kid. 31b]

**4 You shall not turn to the worthless idols** to serve them. [The term] הָאֶלִילִם stems from אַל, *naught*, meaning that [these idols] are considered as naught.

**molten deities** At first, they are just worthless idols. But if you turn after them, eventually, you will make them into deities.-[*Torath Kohanim* 19:8]

**nor shall you make [molten deities] for yourselves** [This verse is to be understood as two separate admonitions, the first:] “Nor shall you make” [meaning] for other people; [the second:] “for yourselves” [meaning] nor shall others make them for you. Now, if you say that [this verse is one admonition, namely,] that you shall not make [molten deities] for yourselves, but others may make [them] for you, [this cannot be so, since] it has already been stated, “You shall not have [any other deities]” (Exod. 20:3) neither your own nor those of others.-[Torath Kohanim 19:9]

**5 When you slaughter...** –This passage is stated only to teach us that the offerings must be slaughtered with the intent that they be eaten within this time, for if [you think that this passage comes to] fix a time limit for eating them, [this cannot be so, for] it has already been stated, “And if his sacrifice is a vow or a voluntary donation [it may be eaten]....” (Lev. 7:16). -[*Torath Kohanim* 19:10]

**you shall slaughter it for your acceptance** The very outset of your slaughtering [the offering] must be with the intent that [it is for the purpose of causing] contentment [to God, as it were,] for your acceptance [by Him]. For if you think an invalidating thought regarding it, [says God,] the sacrifice will not gain your acceptance before Me.

**for your acceptance** Heb., *apaisement* in French, appeasement. [Note that the spelling in *Mikraoth Gedoloth* matches the Italian *appaciamento*, more closely than the French. In Old French, it is spelled *apayement* according to Greenberg, or *apaiemant* according to Gukovitzki, and this form appears in many editions of *Rashi*.] This is according to its simple meaning. Our Rabbis, however, learned from here, that if someone was involved in another activity (מִתְעסֵּק) and accidentally slaughtered [e.g., if he threw a knife, and in its path it slaughtered an animal] designated for a holy sacrifice, it is invalid, because [in the context of sacrifices] one must intend to slaughter.-[Chul. 13a]

**6 It may be eaten on the day you slaughter it** When you slaughter it, you must slaughter it with the intent that you will eat it within this time limit, which I have already fixed for you [regarding that particular sacrifice].”

**7 And if it would be eaten...** If this [verse] does not refer to [an intention to eat the sacrifice] outside its time limit, since this has already been stated, “And if, [on the third day,] any of the flesh of his sacrifice would be eaten,” (Lev. 7:18) [explained there by *Rashi* to refer to someone who, while slaughtering the sacrifice, intends, to eat it outside its time limit], it must be utilized to refer to [someone who, while slaughtering the sacrifice, intends to eat it] outside its permitted location.-[*Torath Kohanim* 19:10] Now, one might think that if someone eats from it, he is liable to the punishment of excision [just like a sacrifice slaughtered with the intention to eat it outside its time limit]. Scripture, therefore, states, “And the person who eats from it, shall bear his sin” (Lev. 7: 18)—"from *it*," but not from anything like it. This excludes [from the punishment of excision, a sacrifice] slaughtered with the intention [of eating it] outside its [permitted] location.-[*Zev.* 29a]

**it is abominable** Heb. פִּגּוּל, abominable , like, “and broth of abominable things (פִּגּוּלִים) is in their vessels” (Isa. 65:4).

**8** **And whoever eats it, shall bear his** sin Scripture is referring to a sacrifice actually left over (נוֹתָר) [past its time limit]. But one is not punished by excision in the case of a sacrifice slaughtered [with the intention of eating it] outside its permitted location, for Scripture has already excluded this case [from the punishment of excision (see Rashi on verse 7 above)]. Rather, this verse is referring to actual נוֹתָר. [And how do we know this?] In Tractate Kereithoth (5a) we learn this through a gezeirah shavah [a Rabbinical tradition that links the word קֹדֶשׁ common to our verse and to Exod. 29:34, the latter dealing with actual נוֹתָר].

**9 You shall not fully reap the corner of your field** [meaning] that one should leave the corner at the edge of his field [unharvested].-[*Torath Kohanim* 19:15]

**gleanings of your harvest** Heb. לֶקֶט. [This refers to individual] stalks that fall down at the time of harvest. [And how many stalks constitute לֶקֶט ?] One or two; three, however, do not constitute לֶקֶט [and the owner may gather them for himself].-[Peah 6:5]

**10** **And you shall not glean** Heb. לֹא תְעוֹלֵל, you shall not take the small clusters (עוֹלֵלוֹת) therein, and these are identifiable. “Which clusters עוֹלֵלוֹת ? Any one which has neither a כָּתֵף [a shoulder] or a נָטֵף [drippings].” [Peah 7:4. See Rashi Deut. 24:21 for explanation.]

**the [fallen] individual grapes** Heb. וּפֶרֶט. Individual grapes which fall off at the time of the vintage.

**I am the Lord, your God** A Judge Who exacts punishment; and [for this sin] I will exact from you nothing less than [your] souls, as it is said, “Do not rob a poor man...for the Lord will plead their cause, and rob those who rob them, of life” (Prov. 22:22,23). - [*Torath Kohanim* 19:22]

**11** **You shall not steal** Heb. לֹא תִּגְנֹבוּ. This is an admonition against someone stealing money, while “You shall not steal (לֹא תִגְנֹב) ” in the Ten Commandments is an admonition against stealing people [i.e., kidnapping]. [This is] a matter derived from its context [namely, “You shall not murder,” " You shall not commit adultery," each of which is] a capital crime, [which is the case of kidnapping but not of stealing money].-[see Rashi on Exod. 20:13; Sanh. 86a]

**You shall not deny falsely** Since Scripture says, “and he denies it” (Lev. 5:22), he must pay the principal and [an additional] fifth [of its value], we know the punishment [involved]. But where do we find the admonition [against denying a rightful claim]? Therefore, Scripture says, “You shall not deny falsely.”

**You shall not lie** Since Scripture says “and he...swears falsely” (Lev. 5:22), he must pay back the principal and [an additional] fifth [of its value], we know the punishment [involved]. [But] where do we find the admonition [against swearing falsely]? Therefore, Scripture says, “You shall not lie.” **You shall not steal. You shall not deny falsely. You shall not lie,... You shall not swear [falsely] If you steal, you will eventually come to deny falsely, and consequently, you will come to lie and then swear falsely.-[***Torath Kohanim* 19:26]

**12** **You shall not swear falsely by My Name** Why is this stated? Since Scripture says, “You shall not take the Name of the Lord (יהוה), your God in vain” (Exod. 20:7), one might think that a person is liable only regarding the special Name [of God יהוה]. How do we know that included [also in this prohibition] are the כִּנּוּיִין [i.e., all the ancillary Names that represent various attributes of God, thus adopting the status of a “Name of God”]? Because Scripture says here, "You shall not swear falsely by My Name"—[meaning,] any Name that I have.-[Torath Kohanim 19:27]

**13** **You shall not oppress** Heb. לֹא־תַעֲשֹׁק. This refers to one who withholds a hired worker’s wages.-[Torath Kohanim 19:29]

**shall not remain... overnight** Heb. לֹא־תָלִין. This [verb] is feminine in gender, referring to פְּעֻלַּת, the wages. [Although the word תָלִין, could be understood as, “You shall not keep overnight,” i.e., a command in the second person masculine, since it always appears as an intransitive verb, Rashi prefers to interpret it as the third person feminine, referring to פְּעֻלַּת.]

**until morning** The verse is speaking about a worker hired for a day, whose departure [from his work] is at sunset. Therefore, the time for him to collect his wages is the entire night [and the employer has till dawn to pay him]. But elsewhere, Scripture says, “[You shall give him his wage on his day and not let the sun set over it,” (Deut. 24:15) [which seems to contradict our verse. However, that verse] is speaking about a worker hired for the night, the completion of whose work is at the break of dawn. Therefore, the time for him to collect his wages is the entire day because the Torah gave the employer time, namely, an עוֹנָה [a twelve-hour period] to seek money [to pay his workers].-[B.M. 110b]

**14** **You shall not curse a deaf person** [From this verse] I know only that [one may not curse] a deaf person. But from where do I know that this [prohibition] includes [cursing] any person [even if he is not deaf]? Therefore, Scripture says, “You shall not curse...among your people.” But if this is so [that this law is not exclusive to deaf people], why does it say here, “a deaf person?” (Exod. 22: 27). [The answer is that] just as a deaf person is special insofar as he is alive, likewise, [one is prohibited from cursing] anyone who is alive. This excludes [cursing] a dead person, for he is not alive.-[*Torath Kohanim* 19:35]

**You shall not place a stumbling block before a blind person** Before a person who is “blind” regarding a matter, you shall not give advice that is improper for him. [For instance,] do not say to someone," Sell your field and buy a donkey [with the proceeds], "while [in truth,] you plan to cheat him since you yourself will take it from him [by lending him money and taking the donkey as collateral. He will not be able to take the field because a previous creditor has a lien on it.] - [*Torath Kohanim* 19:34]

**and you shall fear your God** [Why is this mentioned here?] Because this matter [of misadvising someone] is not discernible by people, whether this person had good or evil intentions, and he can avoid [being recriminated by his victim afterwards] by saying, “I meant well!” Therefore, concerning this, it says, “and you shall fear your God,” Who knows your thoughts! Likewise, concerning anything known to the one who does it, but to which no one else is privy, Scripture says, “and you shall fear your God.”-[*Torath Kohanim* 19:34]

**15 You shall not commit no injustice in judgment** This verse teaches us that a judge who corrupts the law is called unjust, hated and disgusting, fit to be destroyed, and an abomination. For an unjust person is called an abomination, as the verse says, “ For whoever does these things, whoever perpetrates such injustice, is an abomination to the Lord...” (Deut. 25:16); and an abomination, is called a חֵרֶם, [something doomed to destruction], and a disgusting thing, as the verse says (Deut. 7:26), "Nor should you bring an abomination into your house, lest you be destroyed (חֵרֶם) like it, but you shall utterly detest it (שַׁקֵּץ תְּשַׁקְּצֶנּוּ) " [and an abomination is called hated, as it is said, “for every abomination to the Lord which He hates”] (Deut. 12:31).

**You shall not favor a poor person** [This means] that you shall not say, "This man is poor, and the rich man is obligated to provide him with sustenance; therefore, I will acquit him in judgment, and he will thus be sustained respectably."-[*Torath Kohanim* 19:37]

**or show respect to the great** [This means] that you shall not say, “This man is rich, the son of prominent people; how can I embarrass him and behold his shame? That would surely be a punishable act!” Therefore, Scripture says here, “or respect a great man.”-[*Torath Kohanim* 19:38]

**Judge your fellow with righteousness** [This is to be understood] according to its apparent meaning. Another explanation is: Judge your fellow favorably [i.e., give him the benefit of the doubt].

**16** **You shall not go around as a gossipmonger** Heb. לֹא־תֵלֵךְ רָכִיל. I say that, since all those who instigate quarrels and speak evil talk go (הוֹלְכִים) into their friends’ houses in order to spy out (לְרַגֵּל) what evil they can see there, or what evil they can hear, to tell in the market-place, they are called הוֹלְכֵי רָכִיל, [which is the same as] הוֹלְכֵי רְגִילָה, - “those who go about spying”; espiement in Old French, spying. A proof for my words is that we do not find [anywhere in Scripture] where the term רְכִילוּת is used without expressing it in terms of הֲלִיכָה, “going”; [for instance here,] לֹא־תֵלֵךְ רָכִיל, “You shall not go around as a gossipmonger,” and, “going tale bearing (הוֹלְכֵי רָכִיל) (Jer. 6:28); [like] copper and iron.” With any other expression for evil talk, however, Scripture does not mention the term הֲלִיכָה, “going”; [for instance,], “He who slanders his fellow in secret” (Ps. 101:5), and, “you deceitful tongue” (Ps. 120:3), and, “the tongue that speaks great things” (Ps. 12:4). Therefore, I say that the expression רָכִיל is an expression of “going around and spying מְרַגֵּל,” whereby [the letter] כ [of the word רָכִיל] is interchanged with [the letter] ג ‚ [so that the word רָכִיל is equivalent to רָגִיל]. For all letters which stem from the same source are interchangeable with one another [i.e., letters by the same speech organs, namely, the lips, tongue, teeth, palate, or throat]. [For example], [the letter] ב [is interchangeable] with פor ו [as they are all labials; the letter] ג ‚ [is interchangeable] with כ as is [the letter] ק [since they are all palatals; the letter] נ [is interchangeable] with ל[because they are both linguals, and [the letters] ר and ז [are interchangeable] with צ [as they are all dentals]. Similarly, [the following verses illustrate how רָגַלis employed in connection with slander, just as is רָכִיל in our verse:], “And he slandered (וַיְרַגֵּל) your servant” (II Sam. 19:28), [lit.,] he spied deceitfully to say evil about me, and [likewise], “He did not slander (רָגַל) with his tongue” (Ps. 15: 3). And likewise, [the term] רוֹכֵל means a merchant who goes around spying out (מְרַגֵּל) merchandise; [similarly,] one who sells perfumes with which women beautify themselves, since he constantly goes around in the towns, he is called a רוֹכֵל, equivalent to the term רוֹגֵל —one who spies. And the Targum renders [the phrase in our verse, לֹא־תֵלֵךְ רָכִיל, as]: לָא תֵיכוּל קוּרְצִין, [lit., “You shall not eat the food of winking,” a figurative expression for slandering], as, דִּי יְהוּדָיֵא וַאֲכַלוּ קַרְצֵיהוֹן [lit., “and they ate their food of winking concerning the Jews” (Dan. 3: 8), i.e., they informed against the Jews], and, אֲכַל בֵּהּ קֻרְצָא בֵּי מַלְכָּא [lit., “he ate the food of winking, concerning him, to the king’s palace” (Ber. 58a), i.e., he informed against him to the king. And why is the expression “eating the food of winking” used to signify slander?] It appears to me that it was the practice of these [informers and slanderers] to eat some sort of small snack at the house of those who listened to their words, for this [eating] acted as a [gesture of] final reinforcement, that the slanderer’s words were indeed well-founded and that he maintained them as the truth. This snack, then, is referred to as אֲכִילַת קוּרְצִין, [where the term קוּרְצִין is] denoted by [Scripture’s description of a faithless man], “He winks (קוֹרֵץ) with his eyes” (Prov. 6:13), for so is the way of all those who go around speaking evil talk, to wink with their eyes, thereby alluding to their slanderous words by innuendo, so that any other people listening will not understand.

**You shall not stand by [the shedding of] your fellow’s blood** [I.e., do not stand by,] watching your fellow’s death, when you are able to save him; for example, if he is drowning in the river or if a wild beast or robbers come upon him.-[*Torath Kohanim* 19:41; *Sanh.* 73a]

**I am the Lord** faithful to pay reward [to those who heed the above warnings], and faithful to exact punishment [upon those who transgress them].

**17** **but You shall not bear a sin on his account** I.e., [in the course of your rebuking your fellow,] do not embarrass him in public.-[*Torath Kohanim* 19:43; *Arachin* 16b]

 **18** **You shall neither take revenge** [For example:] He says to him, “Lend me your sickle,” and he [the latter] replies, “No!” The next day, he [the latter] says to him, “Lend me your ax.” [If] he says to him, “I will not lend it to you, just as you did not lend to me!” this constitutes revenge. And what constitutes “bearing a grudge?” [For example:] he says to him, “Lend me your ax,” and he [the latter] replies, “No!” Then the next day, he [the latter] says to him, “Lend me your sickle.” [Now, if] he says to him, “Here it is for you; I am not like you, who did not lend me!” this constitutes “bearing a grudge,” for he keeps the hatred in his heart, even though he does not take revenge.-[*Torath Kohanim* 19:44; *Yoma* 23a]

**You shall love your neighbor as yourself** Rabbi Akiva says: “This is a fundamental [all-inclusive] principle of the Torah.”-[*Torath Kohanim* 19:45]

**19** **You shall observe My statutes** They are the following: “You shall not crossbreed your livestock with different species, etc.” [The term] חֻקִּים, “statutes,” refers to the decrees of the Divine King, which have no rationale.

**and a garment which has a mixture** Why is this stated? Since Scripture says, “ You shall not wear a mixture of wool and linen together” (Deut. 22:11), I might think that one may not wear [even] shearings of wool [beaten together with] stalks of linen. Therefore, Scripture says, “a garment” [thus excluding pieces of wool and linen combined together, which do not form a “garment”]. And how do we know that included [in this prohibition is also] felt [although it is not a garment, but only a belt]? Because Scripture employs the term שַׁעַטְנֵז, [an acronym of the terms] שׁוּעַ, combed, טָווּי, spun, and נוּז, woven. And נוּז, twisted. [i.e., even if the material in question is] “combed,” "spun" and “twined together” [although it does not form a garment]. And I say that [the term] נוּזdenotes a material [made from fibers which have been] stretched and twined together in order to join it together; mestier in Old French, and similar to [the term employed by the Talmud], “...fit for use because of the hard [dry] seeds נַאֲזֵי that they have” (Moed Katan 12a), a term which we explain as meaning “hardened” [just as the fibers of the נוּז cloth become hardened when they are intertwined together]; flestre in Old French, wilted. And with regards to the actual term שַׁעַטְנֵז, Menahem [Ben Saruk] explains it to mean: “A combination of wool and linen.”

**20** **designated for a man** נֶחֱרֶפֶת, designated and specified for a [particular] man. And [regarding this term נֶחֱרֶפֶת,] I do not know of [a term] resembling it anywhere in Scripture, but the Scripture is speaking of a Canaanite handmaid, partly a handmaid and partly a free woman [i.e., she belonged to two partners and one freed his part of her], who is betrothed to a Hebrew slave, who is permitted to [marry] a handmaid.-[Torath Kohanim 19:52; Kereithoth 11a]

**and she had not been [fully] redeemed** Heb. וְהָפְדֵּה לֹא נִפְדְּתָה, she is redeemed, but not redeemed. And when the unqualified term פִּדְיוֹן, “redemption” is employed, it means [redeeming with money.-[Torath Kohanim 19:53]

**nor had her document of emancipation been granted her** [the unqualified term חפשׁ, “freeing,” refers to doing so] with a document [of release].-[Torath Kohanim 19:53]

**there shall be an investigation** Heb. בִּקֹרֶת תִּהְיֶה [which will result in] the woman being given lashes but not the man (*Torath Kohanim* 19:54) The court is obligated to investigate the matter in order not to sentence him [her] to death, since “she had not been [completely] freed” [and therefore,] her marriage is not completely binding. Our Rabbis, however, learned from [this verse], that whoever is sentenced to lashes [as this woman, those lashes] shall be accompanied by a “recitation” [בִּקֹרֶת בִּקְרִיאָה, derived from the בִּקֹרֶת, so that the phrase תִּהְיֶה בִּקֹרֶת is expounded to mean “she is to be given lashes with a קֹּרֶת, a recitation.” And what is the recitation referred to here? It is] that the judges who mete out the lashes, shall recite to the one receiving them (Deut. 28:58-59),"If you will not observe to fulfill [all the words of this Torah]...the Lord will bring upon you...uniquely [horrible] plagues!"-[*Kereithoth* 11a]

**because she had not been [completely] freed** And therefore, the man is not liable to the death penalty because of [his intimacy with] her, since her marriage is not binding. It follows then, that if she had been freed, her marriage would be binding, and he would be liable to the death penalty.-[*Torath Kohanim* 19:55; *Gittin* 43b]

**22** **And he shall be forgiven for the sin that he had committed** [The apparently superfluous phrase, “for the sin that he had committed,” is written] to include the intentional sinner like the unintentional sinner [insofar as atonement is effected by bringing a guilt-offering].-[*Torath Kohanim* 19:57; *Kereithoth* 9a]

**Ketubim: Tehillim (Psalms) 83:1-19**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A psalm, a song of Asaph. | 1. A song and psalm composed by Asaph. |
| 2. O God, have no silence, do not be silent and do not be still, O God. | 2. God, do not become silent; do not be uncaring, and do not be quiet, O God. |
| 3. For behold, Your enemies stir, and those who hate You raise their heads. | 3. For, behold, Your enemies are stirred up, and Your foes have lifted their head. |
| 4. Against Your people they plot cunningly, and they take counsel against Your protected ones. | 4. Against Your people they have contrived a secret plan, and they take counsel together against things hidden in Your treasuries. |
| 5. They said, "Come, let us destroy them from [being] a nation, and the name of Israel will no longer be remembered." | 5. They say, "Come, let us conceal them from being a people, and the name of Israel will not be mentioned again." |
| 6. For they have taken counsel with one accord; against You they form a pact. | 6. For they take counsel together against You with all their heart, and make a covenant on Your account. |
| 7. The tents of Edom and the Ishmaelites, Moab and the Hagrites. | 7. The tents of the Edomites and Arabs, the Moabites and Hungarites. |
| 8. Gebal, Ammon, and Amalek, Philistia with the inhabitants of Tyre. | 8. The Gublites and Ammonites and Amalekites, the Philistines with the inhabitants of Tyre. |
| 9. Also Assyria joined them; they were the arm of the children of Lot forever. | 9. Also Sennacherib, king of Assyria, allied himself with them; they became a support for the sons of Lot forever. |
| 10. Do to them as [to] Midian; as [to] Sisera, as [to] Jabin in the brook Kishon. | 10. Do to them as You did to Midian, to Sisera, and as You did to Jabin at the stream of Kishon. |
| 11. They were destroyed in En-Dor; they were [as] dung on the ground. | 11. They were destroyed at the spring of Dor; they were as dung that is trampled on the earth. |
| 12. Make them, their nobles, as Oreb and as Zeeb, and as Zebah and as Zalmuna all their princes, | 12. Make them and their chiefs like Oreb and like Zeeb; and all their kings like Zeba and Zalmunna. |
| 13. Who said, "Let us inherit for ourselves the dwellings of God." | 13. Who had said, "We will inherit for ourselves all the fields of the god Elohim." |
| 14. My God, make them like thistles, like stubble before the wind. | 14. O my God, make them like a wheel that keeps on rolling and does not stop, down a slope; and like straw before a storm. |
| 15. As a fire that burns in a forest and as a flame that burns mountains. | 15. Like fire that burns in the forest, and like the flame that ignites the plants of the mountains. |
| 16. So will You pursue them with Your tempest, and with Your whirlwind You will terrify them. | 16. Thus will you pursue them with your storm wind, and you will frighten them with your gale. |
| 17. Fill their faces with shame, and they will seek Your countenance, O Lord. | 17. Fill their faces with shame, and they will seek Your name, O LORD. |
| 18. Let them be ashamed and terrified forever; let them be disgraced and perish. | 18. They will be ashamed and terrified for ages upon ages; and they will be disgraced and will perish. |
| 19. Let them know that You-Your name alone is the Lord, Most High over all the earth. | 19. And they will know that You, Your name the LORD, are alone supreme over all the inhabitants of the earth. |

**Rashi’s Commentary for: Tehillim (Psalms) 83:1-19**

**2** **have no silence** Do not give silence to our wrongs, with which our enemies harm us.

**6** **against You they form a pact** This pact is only against You, to cause Your name to be forgotten, for You are called the God of Israel, and since Israel will not be remembered, even Your great name is not remembered. I found this.

**9** **Also Assyria** Even Assyria, which until that day was careful of other foolish counsels and would not join evildoers, as it says (Gen. 10:11): “From that land Asshur went forth,” that he left the counsel of the generation of dispersion [which built the tower], joined them here and assisted them for evil. (In other commentaries I found this:)

**Also Assyria joined them, etc.** Also this one, who initially loved good deeds for he separated from Nimrod’s counsel, as it is said: “From that land Asshur went forth” he too reverted to wickedness. Therefore, he participated in destroying Your temple. Genesis Rabbah 37:4.

**they were the arm** All these gave strength and aid to Moab and Ammon, our neighbors, to come upon us.

**10** **Do to them as [to] Midian** through Gideon.

**as [to] Sisera** through Barak.

**11** **They were destroyed in En-Dor** I do not know which of the wars took place in En-Dor, that of Gideon or that of Barak.

**dung** Heb. דמן, scattered dung, as translated by Jonathan.

**13** **Who said** These nations mentioned above: Edom, Ishmael, and all their allies.

**“Let us inherit for ourselves the dwellings of God”** The dwelling of the house of God.

**14** **My God, make them like thistles, like stubble** which are driven away by the wind. Now what is גלגל ? It is the tips of the thorns of the field, which are called chardons in French, thistles. When winter arrives, they are plucked out and disintegrate, and little by little they fly [away]. The part that is plucked out of them resembles the wheels of a wagon, and the wind carries them.

**16** **and with Your whirlwind** Tourbillon in French, whirlwind.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎83:1-19**

By: Hakham Dr. Hillel ben David

This chapter of psalms,[[1]](#footnote-1) written by Assaf,[[2]](#footnote-2) is related to the period of Yehoshafat’s reign recorded in Divrei HaYamim (II Chronicles), chapter 20.[[3]](#footnote-3) Malbimpoints out that this psalm has a special relationship to Assaf because one of Assaf’s descendants played a key role in Yehoshafat’s victory:

***Divrei HaYamim (II Chronicles) 20:14*** *And Yachaziel, the son of Zecharya, the son of Benaya, the son of Ye’iel, the son of Matanyah the Levite, from the family of Assaf, was possessed by the spirit of HaShem in the midst of the congregation*. *15 And he said, Hearken you, all Judah, and you inhabitants of Jerusalem, and you king Jehoshaphat, Thus says HaShem unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but G-d’s.16 Tomorrow go down against them: behold, they come up by the cliff of Ziz; and you will find them at the end of the brook, before the wilderness of Jeruel.17 You will not need to fight in this battle: set yourselves, stand still, and see the salvation of HaShem with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for HaShem will be with you.*

Yachaziel, from the family of Assaf*,* told the populace that G-d would wage war for them and that there was no cause for fear. **This prophecy inspired the people to recite songs of praise**.

Psalms chapter 82, was based on King Yehoshafat’s[[4]](#footnote-4) accomplishments which Scripture recounts in Divrei HaYamim (II Chronicles), chapter 19. In Psalms chapter 83, Yehoshafat re-established courts of justice:

***Divrei HaYamim (II Chronicles) 19:4-8*** *Yehoshafat lived in Jerusalem and went out among the people from Beer-sheva to Har Ephraim and brought them back to HaShem, the God of their fathers. He appointed judges in the land in all the fortified cities of Yehuda, city by city. He instructed the judges,* ***“Consider what you are doing, for you do not judge for man but for the LORD who is with you when you render judgment. Now then let the fear of the LORD be upon you; be very careful what you do, for the LORD our God will have no part in unrighteousness or partiality or the taking of a bribe.”*** *In Jerusalem also Yehoshafat appointed some of the Levi’im[[5]](#footnote-5) and Kohanim,[[6]](#footnote-6) and some of the heads of the fathers’ households of Israel, for the judgment of the LORD and to judge disputes…*

*Do not be afraid of any man: You might say – I am scared of that man. Perhaps his son will murder me, or he will set my haystack alight, or cut down my orchard? So the Torah teaches: Do not be afraid of any man, for the law is to God. This is what Yehoshafat said: Consider what you are doing, for you do not judge for man but for the LORD.[[7]](#footnote-7)*

In other words, here is a king who understands that his mission is to spread G-d’s law. He embarks on a huge undertaking to make the forces of justice and G-d’s law present and accessible to the nation, establishing courts in every locale. He trains and coaches his judges, fully aware of the issues like intimidation, impartiality and bribery, warning them that they are answerable to G-d Himself. Reading through this chapter, one is impressed of Yehoshafat’s ‘G-d awareness’, as he instructs his judiciary, attempting to impart to them that they are imparting G-d’s law, and that G-d is present amongst His judges.[[8]](#footnote-8)

Yehoshafat reflects King Solomon in many aspects, such as the extensive building, regional power and wealth. But possibly this aspect of “mishpat”[[9]](#footnote-9) draws the greatest parallel with the man who requested “a listening heart to judge Your people”.[[10]](#footnote-10) Whereas Solomon’s opening story is a difficult courtroom battle, Yehoshafat establishes an entire network of courts, spreading G-d’s law beyond the confines of Jerusalem, We might see Yehoshafat as superior even to Solomon in his positive and responsive interactions with the Prophet and the fact that, despite his association with Achav, he is insusceptible to idolatry. **In the landscape of Kings, Yehoshafat stands as one of the greatest and most impressive kings of Yehuda**.

After Yehoshafat completed his renovation of the judicial system, the land of Judea was attacked by the armies of Ammon, Moab, Aram, and Seir.[[11]](#footnote-11) Malbim[[12]](#footnote-12)proves, from psalms chapter 83, that these nations were bent on annihilating Israel. They hired mercenaries from every prominent nation in the area, so that Israel would be completely overwhelmed by their vast legions.

Assaf here reveals the deeper intentions of these marauding nations. Their ultimate desire was not merely to destroy Israel, but to obliterate the name of G-d from the face of the earth. Therefore, Yehoshafat employed the power of song as his chief weapon against his foes. Through song he declared that G-d does indeed reign supreme over the universe. [[13]](#footnote-13)

With this background, lets delve into a bit of history to see an amazing part that Yehoshafat played when compared to three other kings of Israel.

The Midrash[[14]](#footnote-14) teaches us that there were four kings who, when faced with the prospect of battle, each requested something else of HaShem: David, Assa, Yehoshafat, and Chizkiyahu.[[15]](#footnote-15)

**David HaMelech** when faced with war said: “I will pursue my enemies and overtake them, and will not return until they are destroyed”.[[16]](#footnote-16) HaShem accepted David’s prayer as we read: “and David smote them from twilight until the evening of the next day”.[[17]](#footnote-17)

**King Assa[[18]](#footnote-18)** stood up and implored HaShem: I do not possess the strength to kill them, rather I will pursue them and You will kill them. Once again, HaShem accepted the king’s prayer, and: “Assa and the people with him pursued them to Gerar, and the Ethiopians fell, for lack of vitality, for they were crushed before HaShem and before His camp”.[[19]](#footnote-19)

When it was time for **Yehoshafat[[20]](#footnote-20)** to wage war against the people of Ammon, he said: I do not possess the strength to pursue or to kill, I will simply sing songs of praise to You, and You will wage the war. HaShem accepted this prayer as well: “as soon as they began their exuberant song and praise, HaShem set up ambushers against the Children of Ammon, Moab, and Mount Seir who were attacking Yehuda, and they were struck down”.[[21]](#footnote-21)

Finally, the Midrash concludes with **King Chizkiyahu** who said: I do not possess the strength to pursue or to kill or to sing songs of praise, I am going to go to sleep while You wage war. HaShem accepted this prayer as well, as the pasuk states: “and it was that very night, an angel of HaShem went out and struck down one hundred and eighty-five thousand people of the Assyrian camp.”[[22]](#footnote-22) Shortly thereafter their king Sancheriv was forced to leave Eretz Israel eventually being killed.[[23]](#footnote-23)

It would *appear* that Chizkiyahu displayed the highest level of bitachon, trust, he was so confident that HaShem would fight his war that he took himself off to sleep.

Chazal[[24]](#footnote-24) teach us that because Chizkiyahu was such a great Tzaddik who influenced the entire population of Yehuda such that they all became talmidei Hakhamim,[[25]](#footnote-25) HaShem wished to make him Mashiach, however because he did not sing songs of praise to HaShem following his miraculous victory over Sancheriv[[26]](#footnote-26) he was not worthy of this.[[27]](#footnote-27) How do we reconcile this seeming contradiction: On the one hand Chizkiyahu was on a level that he had no need to sing praise, on the other hand, his not doing so is viewed as a great shortcoming?

I believe that there is no contradiction. In order to win the battle there was no need for Chizkiyahu to pray to HaShem or to sing His praises, HaShem would wage the war and Chizkiyahu need not get involved at all. Following the great miracle, however, Chizkiyahu should have thanked HaShem by praising Him for all He had done for himself and the Jewish people. It was his not demonstrating this gratitude that cost him the opportunity to become Mashiach.[[28]](#footnote-28)

Do we have a right to do as Chizkiyahu and simply sit back and express bitachon, trust, that HaShem will handle everything without so much as uttering a prayer? Certainly not! One is only permitted to act in such a fashion when prophets or the Hakhamim of Israel tell us that a miracle will definitely occur. When Am Israel[[29]](#footnote-29) arrived at Yam Suf[[30]](#footnote-30) they were certain that everything was going to turn out for the best. Moshe Rabbenu who was sent by HaShem to take the Jewish people out of Egypt had instructed them to proceed onwards towards the sea. HaShem had informed them that they were going to be safe, all they needed to do was to place their trust in Him. Similarly, Yeshayahu HaNavi informed Chizkiyahu that although Sancheriv wished to capture Yerushalayim, he had nothing to fear. In the absence of such a prophecy, however, a person may not follow in the footsteps of Chizkiyahu and assume that HaShem will provide a miracle for him. Who says that HaShem wishes to provide a miracle for him?

Why do each of these kings wage war in a different manner? Why is there no consistency?

Chazal teach that the different techniques for waging war was due to *yeridat hadorot*,[[31]](#footnote-31) an erosion in people’s level from one generation to the next. Let’s examine this descent of the generations in more detail, as provided by the Midrash.[[32]](#footnote-32)

During **David HaMelech’s** tenure as King, the Bne Israel reached an **unparalleled level of righteousness**, trusting HaShem unequivocally, realizing that only His power, not theirs, could achieve victory in war. David, therefore, felt comfortable asking HaShem to allow him to fight his enemies via conventional methods of warfare. He was acutely aware that when he triumphed, the people would be clear in the belief that it was really HaShem Who had waged war for them.

**Assa’s** generation was **not on the exalted spiritual level** that David enjoyed. Assa knew that his contemporaries’ trust in HaShem was not very serious, and, therefore, he feared that if the enemy were to be defeated in a conventional war, the people would mistakenly believe that it was their own doing, not that of HaShem. Thus, Assa asked HaShem to perform a miracle in which his enemies would be defeated even before he could pursue them. In this manner, the people would be cognizant that it was HaShem Who had catalyzed the success, not the people.

**Yehoshaphat** lived in a generation **farther removed** from HaShem than his predecessor had. Thus, he felt that even if they were to pursue the enemy, the people would feel that they had played a role in triumphing over their enemies. Therefore, he asked HaShem to defeat them entirely on His own, while he merely would sing a song of praise. The less his people were to be involved, the smaller the chance that they would believe in their own strength.

**Chizkiyahu’s** generation had **deteriorated** beyond that of Yehoshaphat, to the point that Chizkiyahu felt that even a song might be presented in the wrong light. The people might think that the song had some mystical incantation, and it was because of their song that they had defeated the enemy. Therefore, Chizkiyahu asked HaShem to do it all, thereby not allowing the people to err and believe that they had produced the defeat. They had to see clearly that it was all HaShem and that they had not been more than spectators.

The midrash’s language and context demonstrates that this is an illustration of *yeridat hadorot*, an erosion in people’s level from one generation to the next. David’s approach was the healthiest of the four. He merited taking an active role in fighting for/with HaShem, as Avigayil[[33]](#footnote-33) said: “For my master does fight the wars of HaShem”.[[34]](#footnote-34) The least commendable of the four is Chizkiyahu, who did not even have the strength to properly sing to HaShem. In fact, HaShem was willing to make that battle the apocalyptic war[[35]](#footnote-35) and Chizkiyahu would have been Mashiach had he sung songs of praise.[[36]](#footnote-36)

Our psalm indicates that Yehoshaphat is primarily battling Ammon and Moab:

**Tehillim (Psalms) 83:9** Assyria also is joined with them; they have been an arm to the children of Lot. Selah

The psalm mentions other nations that took part in the war: “The tents of Edom and the Yishmaelites; Moab, and the Hagrites; Geval, and Amon, and Amalek;[[37]](#footnote-37) Philistia[[38]](#footnote-38) with the inhabitants of Tzor; Assyria[[39]](#footnote-39) also is joined with them…”.[[40]](#footnote-40) But at the end of the list it is stated explicitly that all these nations “have been an arm to the children of Lot. Selah”. In other words, the primary participants in the war were the descendants of Lot: Moab and Amon. The children of Lot, *through incest*, were Moab and Amon.

The results of the sexual intercourse, between Lot’s daughters and their father, were two boys: Amon and Moab. From these two would descend the peoples who would be known as the Ammonites and the Moabites. From these two people would descend two women who would become a part of the messianic line.[[41]](#footnote-41) From the Moabites we would find *Ruth*, and from the Ammonites we would find[[42]](#footnote-42) *Naamah*. The Tanach teaches about these two good doves:

**Ruth** would beget Obed by Boaz. Obed would beget Jesse, and Jesse would beget King David. Ruth was the great grandmother of King David who was a significant part of the messianic line.

***Ruth 4:21-22*** *And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.*

**Naamah[[43]](#footnote-43)** the Ammonitess was the wife of Solomon and the mother of Rehoboam. Rehoboam was also a part of the messianic line.

***I Melachim (Kings) 14:21*** *And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which HaShem did choose out of all the tribes of Israel, to put his name there. And his mother’s name was Naamah an Ammonitess.*

Thus these two doves[[44]](#footnote-44) who were ‘found’ in Sodom[[45]](#footnote-45) would become great in Israel and would become so great that they would become a part of the Tanach and of the line that would produce the Mashiach! This was the result of that ‘sin for the sake of Heaven’ that took place after the destruction of Sodom and Gomorrah.

***Midrash Rabbah - Genesis XLI:4*** *HAD FLOCKS, AND HERDS, AND TENTS. R. Tobiah b. R. Isaac said: He had two tents, viz. Ruth the Moabitess and Naamah the Ammonitess. Similarly it is written, Arise, take thy wife, and thy two daughters that are found (Gen. XIX, 15): R. Tobiah said: That means two ‘finds’, viz. Ruth and Naamah. R. Isaac commented: I have found David My servant (Ps. LXXXIX, 21): where did I find him? In Sodom.*

The Talmud goes on to suggest that the Moabites were not to be distressed because of these two good doves:

***Baba Kama 38b*** *When R. Samuel b. Judah lost a daughter the Rabbis said to ‘Ulla: ‘Let us go in and console him.’ But he answered them: ‘What have I to do with the consolation of the Babylonians, which is [almost tantamount to] blasphemy? For they say “What could have been done,” which implies that were it possible to do anything they would have done it.’ He therefore went alone to the mourner and said to him: [Scripture says,] And the Lord spake unto me, Distress not the Moabites, neither contend with them in battle. Now [we may well ask], could it have entered the mind of Moses to wage war without [divine] sanction? [We must suppose] therefore that Moses of himself reasoned a fortiori as follows: If in the case of the Midianites who came only to assist the Moabites the Torah commanded ‘Vex the Midianites and smite them,’ in the case of the Moabites [themselves] should not the same injunction apply even more strongly? But the Holy One, blessed be He, said to him: The idea you have in your mind is not the idea I have in My mind. Two good doves have I to bring forth from them; Ruth the Moabitess and Naamah the Ammonitess [virtuous proselytes]. Now cannot we base on this an a fortiori argument as follows: If for the sake of two virtuous descendants the Holy One, blessed be He, showed pity to two great nations so that they were not destroyed, may we not be assured that if your honor’s daughter had indeed been righteous and worthy to have goodly issue, she would have continued to live?*

The Midrash[[46]](#footnote-46) relates that Naomi knew that a certain ‘good dove’ was due to emerge from Moab in the merit of Lot’s daughter, whose intentions were entirely for Heaven’s sake, and that consequently, the Royal House of David would be descended from her. Moreover, we learn that even as Lot’s daughter lay with her father, the eventual outcome of her deed was revealed to her. “R. Tanchuma said in the name of R. Shmuel: It is written: *That we may preserve seed* from *our father*.[[47]](#footnote-47) It does not say, ‘preserve a child’ but, *preserve seed.* This is a reference to the seed that will come from elsewhere and that is the Messiah.”[[48]](#footnote-48)

When Naomi asked Ruth, a woman renowned for her modesty, to go into a man’s bedroom and uncover his feet and then lie next to the man, she demonstrated an extremely provocative analyses of history and of Torah conduct (Lot’s eldest daughter did the same with her father). This extremely immodest behavior was designed to cause Boaz to analyze the circumstances to determine that there was a “dove” (the gilgul of Lot’s eldest daughter – destined to build a dynasty of kings) at his feet. When he recognized this “dove”, he immediately began analyzing what it would take to become a part of this “dove”.

When Boaz realized that Ruth was “the good dove”, he immediately began planning on how he could participate in the fantastic mitzvah that HaShem had placed before him. Therefore, at first light he hastened to accomplish all he could. Therefore it says that HaShem hastened, too, to bring Ploni Almoni to Boaz, in order that Boaz might acquire “the good dove”. HaShem looked favorably upon the actions of both Boaz and Ruth, and therefore He brought conception that first night.

By Yehoshafat’s time, both good doves had been revealed and born fruit towards the Messianic line. Therefore, he was able to distress both Moab, Amon, and all of their allies. Yet, Yehoshafat did nothing except sing songs of praise[[49]](#footnote-49) because his spiritual level had fallen. Thus did HaShem distress his enemies as detailed in our psalm.

Assaf, in our chapter of psalms, is giving us a bit of a history lesson as he comments on the Torah seder. He focuses on holiness and what it takes to be separate. It is all about “mishpat”, law and its application. As our Torah portion describes the mishpatim that are required to be holy, so also does our psalm portray Yehoshafat as a righteous king who put a great deal of effort into enforcing mishpatim through the establishment of righteous judges and tribunals. Yehoshafat also presents holiness as a recognition of the effects of sin while continuing to acknowledge that the battle belongs to HaShem.

This theme of holiness is also the subject of our Ashlamata. The path for achieving holiness is summed up in the final pasuk of our Ashlamata:

***Yeshayahu (Isaiah) 5:16*** *But HaShem of hosts is exalted through justice, and God the Holy One is* ***sanctified*** *through righteousness.*

In order to take advantage of the energies of redemption, we must separate ourselves from the world’s goals and focus on HaShem’s goals for us. The key to this separation, this holiness, are the mishpatim, the laws. We must be like Yehoshafat and focus on justice.

Thus chapter 83 of Psalms is a commentary on the Torah, and provides insights into the Ashlamata.

**Ashlamata: Yeshayahu (Isaiah) 4:3 – 5:5, 16**

| **Rashi** | **Targum** |
| --- | --- |
| 3:13. ¶ **The Lord stands to plead, and He stands to judge the peoples.** | 3:13. ¶ **The LORD is about to judge and to be revealed to take just retribution from the peoples.**  |
| 14. **The Lord will enter into judgment with the elders of His people and their officers. And you have ravaged the vineyard; the spoils of the poor are in your houses.** | 14. **The LORD will bring into judgment the elders and commanders of His people: "You have robbed my people, the spoil of the poor is in your houses.** |
| 15. What do you mean that you crush My people and the faces of the poor you grind? says the Lord God of Hosts. **{S}** | 15. What do you mean by impoverishing My people and your making the needy turn this way and that in their legal suit? says the LORD God of hosts. **{S}** |
| 16. And the Lord said: Because the daughters of Zion are so haughty; and they walk with neck stretched forth, and winking eyes; walking and raising themselves they walk; and with their feet they spout "venom." | 16. And the LORD said: Because the daughters of Zion are haughty, they walk with uplifted neck and walk ogling with their eyes and with ringed locks of' hair and inciting with their feet; |
| 17. And the Lord shall smite with zaraath the crown of the heads of the daughters of Zion, and the Lord shall pour out their "vessels." **{S}** | 17. so the LORD will enslave the nobles of the daughters of Zion and the LORD will take away their glory. **{S}** |
| 18. On that day, the Lord shall remove the glory of the shoes and the embroidered headdresses and the hairnets. | 18. In that time the LORD will take away the finery of the sandals, and the headbands, and the hairnets; |
| 19. The necklaces and the bracelets and the veils, | 19. the pendants, and the bracelets, and the veils; |
| 20. The tiaras and the foot chains and the hair ribbons and the clasps and the earrings. | 20. the headdresses, and the anklets and the combs and the earrings and the necklaces; |
| 21. The finger-rings and the nose-rings. | 21. the rings and the nose rings; |
| 22. The tunics and the bedspreads and the tablecloths and the purses. | 22. the tunics and the mantles and the shawls and the breast ornaments; |
| 23. The mirrors and the turbans and the clasps. | 23. and the mirrors and the linen garments and the turbans and the cloaks. |
| 24. And it shall come to pass, that, in the place of perfume, will be decay, and in the place of a girdle, laceration, and in the place of the deed, a wound that causes baldness, and in the place of the organ of levity, a sack-cloth girdle, for this is instead of beauty. | 24. And it shall come to pass that the place where they used perfumes will melt away; and the place where they bound girdles will be scars of a blow; and instead of ringed locks of hair, a sheared head; and instead of their going with pride, they will wear sack cloths; this retribution shall be exacted from them, for they have gone astray in their beauty. |
| 25. Your men shall fall by the sword and your heroism in war. | 25. The choice of your mighty men will be killed by the sword and those who win your victory in the war. |
| 26. And her gates shall lament and mourn, and she shall be emptied out; she shall sit on the ground. | 26. And the gates of her cities shall be wasted and come to an end, and her land will be evacuated and desolate. |
| 4:1. Now seven women shall take hold of one man on that day, saying, "Our bread we will eat, and our clothing we will wear. Only let your name be called on us; take away our reproach." **{S}** | 4:1. And seven women will take hold of one man in that *time,* saying, "We will eat of our own and wear of our own, only let your name be called upon us; take away our shame." **{S}** |
| 2. On that day, **the sprout (Hebrew Tzemach – a name of Messiah) of the Lord shall be for beauty and for honor, and the fruit of the land for greatness and for glory for the survivors of Israel.** | 2. In that time **the Messiah of the LORD will be for joy and for glory, and those who perform the law for pride and for praise to the survivors of Israel.**  |
| 3. And it shall come to pass that every survivor shall be in Zion, **and everyone who is left, in Jerusalem; "holy" shall be said of him, everyone inscribed for life in Jerusalem.** | 3. And it will come to pass that he who is left will return to Zion **and he who has performed the law will be established in Jerusalem; he will be called holy, everyone who has been recorded for eternal life will see the consolations of Jerusalem,** |
| 4. When the Lord shall have washed away the filth of the daughters of Zion and the blood of Jerusalem He shall rinse from its midst, with a spirit of judgment and with a spirit of purging. | 4. when the LORD will have taken away the filth of the daughters of Zion and banished those who shed innocent blood who are in Jerusalem from its midst, by a command of judgment and by a command of extirpation. |
| 5. And the Lord shall create over every dwelling of Mount Zion and over all those summoned therein, a cloud by day and smoke, and splendor of a flaming fire at night, for, in addition to every honor, there will be a shelter. | 5. And then the LORD will create over the whole sanctuary of the Mount of Zion and over the place of the house of the Shekhinah a cloud of glory - it will be covering it by day, and the dense cloud will be as a flaming fire by night; for it will have glory greater than was promised He would bring upon it. the Shekhinah will be sheltering it as a canopy. |
| 6. And a tabernacle shall be for shade by day from the heat, and for a shelter and for a covert from stream and from rain. **{P}** | 6. And over Jerusalem there will be the covering of My cloud to cover it by day from heat and for a refuge and for shelter from storm and from rain. **{P}** |
|  |  |
| 5:1. ¶ I will now sing for my beloved the song of my beloved about his vineyard; my beloved had a vineyard in a fertile corner.  | 5:1 ¶ The prophet said. I will sing now for Israel - which is like a vineyard. the seed of Abraham. My friend – My friend's song for His vineyard: My people. My beloved Israel, I gave them a heritage on a high hill in fertile land.  |
| 2. And he fenced it in, and he cleared it of stones, and he planted it with the choicest vines, and he built a tower in its midst, and also a vat he hewed therein; and he hoped to produce grapes, but it produced wild berries. | 2. And I sanctified them and I glorified them and I established them as the plant of a choice vine; and I built My sanctuary in their midst, and I even gave My altar to atone for their sins; I thought that they would do good deeds. but they made their deeds evil. |
| 3. And now, dwellers of Jerusalem and men of Judah, judge now between me and between my vineyard. | 3. Prophet. say to them. Behold. the house of Israel have rebelled against the law. and they are not willing to repent. And now, O inhabitants of Jerusalem and men of Judah, judge now my case against My people.  |
| 4. What more could I have done for my vineyard that I did not do in it? Why did I hope to produce grapes and it produced wild berries? | 4. What more good did I promise to do for My people that I have not done for them? When I thought they would do good deeds, why did they make their deeds evil |
| 5. And now, I will inform you what I am going to do to my vineyard. I will remove its hedge, and it shall be eaten up; breach its walls, and it shall be trampled. | 5. And now I will tell you what I am about to do to My people. I will take up my Shekhinah from them, and they will be for plundering; I will break down the place of their sanctuaries, and they will be for trampling. |
| 6. And I will make it a desolation; it shall neither be pruned nor hoed, and the shamir and desolation will come up [over it]; and I will command the clouds not to rain upon it. | 6. And I will make them [to be] banished; they will not be helped and they will not be supported, and they will be cast out and forsaken; and I will command the prophets that they prophesy no prophecy concerning them. |
| 7. For the vineyard of the Lord of Hosts is the House of Israel, and the people of Judah are the plant of His joy; **and He hoped for justice, and, behold, there was injustice; for righteousness, and behold, an outcry.** **{P}** | 7. For the people of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant; **I thought that they would perform judgment, but behold, oppressors; that they would act innocently. but behold, they multiply sins. {P}** |
| 8. Woe to those who join a house to a house; a field to a field they draw near; until there is no place, and you will be settled alone in the midst of the land. | 8. Woe to those who join house to house, adding the field of oppression to their fields, saying: Until we possess every place-and thinking they will dwell alone in the midst of the land. |
| 9. In my ears [spoke] the Lord of Hosts, "Truly, great houses shall become desolate, yea, large ones and good ones, without inhabitants. | 9. The prophet said, This was decreed before the LORD of hosts when I was hearing with my ears: "Surely many houses will be desolate, large and beautiful houses, without inhabitant. |
| 10. For ten acres of vineyard will produce one bath, and the seed of a homer shall produce an ephah. **{S}** | 10. **For because of the sin that they did not give the tithes,** a place of ten lots of vineyard will yield one bath, and a place of a cor of seed will yield three seahs." **{S}** |
| 11. Woe to those who rise early in the morning; they pursue strong wine. They sit until late in the evening; wine inflames them. | 11. Woe to those who arise early in the morning to drink, running after old wine, tarrying to depart, spending the evening on their couches, the wine of oppression inflaming them! |
| 12. And there are harp and lute, tambourine and flute, and wine at their drinking feasts; **and the work of the Lord they do not regard, and the deed of His hands they have not seen.** | 12. And their feasts are by means of lyre and harp, lute and flute and wine; **but they do not regard the law of the LORD, or see to the work of His might.** |
| 13. **Therefore, My people shall go into exile because of lack of knowledge, and its esteemed ones shall die of hunger, and its multitude shall be parched from thirst.** | 13. **Therefore My people go into exile because they did not know the law and their honored men die of hunger and their multitudes of scarcity, of drought.** |
| 14. Therefore, the nether-world has expanded itself and opened its mouth without measure, and her splendor and her populace and multitudes, shall descend and those who rejoice therein. | 14. Therefore Sheol (the grave) has enlarged its appetite and opened its mouth beyond measure, and their honored men and their multitudes go down, their throng and he who is strong among them. |
| 15. And man shall be humbled, and man shall be brought low, and the eyes of the haughty shall be brought low. | 15. And man is humbled and men's strength is faint and the eyes of the haughty are humbled. |
| 16. **And the Lord of Hosts will be exalted in judgment, and the Holy God shall be hallowed with equity.** | 16. **But the LORD is strong in judgment and God, the Holy One, is holy in virtue.**  |
| 17. And lambs shall graze at their wont, and sojourners shall eat the ruins of the fat ones. **{S}** | 17. Then will the righteous/generous be nurtured and increase as was said concerning them, and the righteous/generous will possess the possessions of the wicked. **{S}** |
| 18. Woe to those who draw the iniquity with ropes of nothingness, and like cart ropes is the sin. | 18. Woe to those who begin to sin a little, drawing sins with the cords of vanity, continuing and increasing until sins are strong as cart ropes, |
| 19. Those who say, "Let Him hurry; let Him hasten His deed, so that we may see; and let the counsel of the Holy One of Israel approach and come." **{P}** | 19. who say: “When will He make haste, will He reveal his wonders that we may see? And let the counsel of the Holy One of Israel draw near, and let it come, that we may know it!" **{P}** |

**Rashi’s Commentary to: Yeshayahu (Isaiah) 4:3 – 5:5, 16**

**3** **And it shall come to pass, that every survivor** among them will settle in Zion.

**and whoever is left** anywhere, shall dwell in Jerusalem.

**“holy” shall be said of him:** All of them will be righteous. Now lest you say that the righteous who died prior to this day have lost their honor, the Scripture states: “anyone inscribed for life,” in the Hereafter, will be in Jerusalem. In this manner, Jonathan translates it.

**4** **When the Lord shall have washed away** Heb. אִם [usually “if.”] When the Lord shall have washed away. There are instances of אִם being used in this manner in the usage of כִּי ; and so (Job 8:18): “But when (אִם) men destroy him from his place,” is [equivalent to] כִּי יְבַלְּעֶנּוּ. Also (Gen. 24:9): “Until when (אִם)they will have finished drinking.”

**filth** Defilement, as its Aramaic translation; i.e. to say, when He will remove their iniquity through chastening and purging from the world.

**He shall rinse** Heb. יָדִיחַ, an expression of ‘washing’ in the language of the Mishnah, and in Scripture (Ezek. 40:38): “There they will rinse (יָדִיחוּ) the burnt offering.”

**with a spirit of judgment** through chastening. ‘spirit’ [is equivalent] to talant in O.F. When He so desires to judge them.

**and with a spirit of purging** to purge them from the world, בָּעֵר is like לְבָעֵר, to purge, descombrement in O.F., an expression of doing, going.

**5** וְעַל מִקְרָאֶהָ and over those summoned therein.

**a cloud by day and smoke** to protect them from the nations.

**for, in addition to every honor** stated to them, shall be a shelter, for I will cause My Shechinah to cover them. Seven chupoth [shelters or canopies] are [mentioned here]: cloud, smoke, splendor, fire, flame, shelter, Shechinah.

**6** **And a tabernacle shall be for shade...from heat** to protect from the burning of the future sun, as it is said in regard to the wicked (Malachi 3:19): “And the coming sun shall set them ablaze,” for the Holy One, blessed be He, will take the sun out of its case, and cause it to burn them.

**and for a shelter** Heb. וּלְמַחְסֶה. [This is] an expression of covering.

**and for a covert** in which to hide.

**from stream** of fire gushing forth from the river of fire on the wicked in Gehinnom, as it is said (Jeremiah 23:19): “On the heads of the wicked it shall rest.” [This is found] in Tractate Chagigah 13b.

**and from rain** the rain that falls on the wicked, as in the manner stated in Psalms 11:6: “He rains on the wicked burning coals.”

**Chapter Five**

**1** **I will now sing for my beloved** The prophet says: “I will now sing for my beloved and in his place and as his messenger. [The word לִידִידִי would usually mean, ‘to my beloved.’] Similar to (Exodus 14:4): “The Lord will wage war for you (לָכֶם), for you [not ‘to you’].”

**the song of my beloved about his vineyard** This is the song of my beloved that he sang for his vineyard, about his vineyard, as (Genesis 26:7): “And the people of the place asked about his wife (לְאִשְׁתּוֹ), about his wife [not ‘to his wife’].”

**a vineyard in a fertile corner** in a corner that produces fat fruit, like good oil.

**fertile** Heb. בן־שמן [lit. the son of oil, i.e.,] a corner fit for oil, for olives to produce oil, [like] (I Samuel 20:31) בֶּן־מָוֶת, [lit. a son of death,] fit to die. This is a parable, and at the end of the section, he will explain it.

**2** **And he fenced it in** Heb. וַיְעַזְּקֵהוּ. He fenced it and walled it around, surrounded like a sort of ring, translated into Aramaic as עִיזְקָא.

**and he cleared it of stones** Heb. וַיְסַקְלֵהוּ. He cleared it of the stones that are detrimental to the vines, comp. (infra 62:10) “Clear of stones (סַקְּלוֹ מֵאֶבֶן).”

**and he planted it with the choicest vines** They are the best of all branches for planting.

**and he built a tower in its midst** A press in which to press the grapes.

**and also a vat he hewed therein** Heb. יֶקֶב, the pit that is before the press, to receive the wine. Likewise, every יֶקֶב in Scripture is an expression denoting a pit. Likewise (Zechariah 14:4), עַד יִקְבֵי הַמֶלֶךְ, which Jonathan renders, “Until the King’s pits.” This is the depth of the ocean. Therefore, the expression of hewing applies, just like (Deut. 6: 11): “and hewn pits.”

**and he hoped to produce grapes** And my beloved hoped that this vineyard would produce grapes for him.

**and it produced wild berries** Heb. בְּאֻשִׁים. Similar to grapes, and they are called lanbrojjses in O.F.

**5** **I will remove its hedge** I will remove the fence that covers and protects it. מְשׂוּכָה is a fence of thorns; גָדֵר is a fence of stones.

**and it shall be** [i.e.,] the vineyard.

**eaten up** For cattle and wild beasts will graze there.

**16** **And the Lord of Hosts shall be exalted through judgment** When He executes judgment upon them, His Name shall be exalted in the world.

**through judgment** Jostise [justice] in O.F.

**and the holy God** shall be hallowed among the righteous remaining of you.

**Shabbat Mevarchim Special Ashlamata**

**Rashi & Targum Pseudo Jonathan for: Shmuel alef (I Samuel) 20:18-42**

|  |  |
| --- | --- |
| **Rashi** | **Targum pseudo jonathan** |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. **And Jonathan said to him: “Tomorrow is the (New) Moon, and you will be sought out, for your dining place will be empty**. |
| 19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone. | 19. **And at the third (day) of the Moon you will be sought out very much**, and you will go to the place where you hid yourself on the weekday, **and you will dwell near "Stone Coming."** |
| 20. And I shall shoot three arrows to the side, as though I shot at a mark. | 20. And I am to shoot three arrows with the bow so as to hit for myself at the target. |
| 21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives. | 21. And behold I will send the young man: `Go, get the arrows.' If indeed I say to the young man: `Behold the arrow is on this side of you; take it and bring (it),' then there is peace for you and nothing evil as the Lord lives. |
| 22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away. | 22. And if thus I say to the young man: `Behold the arrow is beyond you,' go, for the Lord has rescued you. |
| 23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever." | 23. And the word that we have spoken - I and you - behold the Memra of the Lord is a witness between me and you forever." |
| 24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat. | 24. And David hid in the field, and it was the (New) Moon. And the king sat down at the food to eat. |
| 25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant. | 25. And the king sat down upon his seat as at other times, upon the seat that was prepared for him near the wall. And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David was empty. |
| 26. And Saul did not say anything on that day, for he thought, "It is an incident; he is not clean, for he is not clean." | 26. And Saul did not speak anything on that day, for he said: “Perhaps an accident has happened to him, and he is not clean; or perhaps he went on the road, and we did not invite him.” |
| 27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?" | 27. **And on the day after that, which is the intercalation of the second month, the place of David was empty**, and Saul said to Jonathan his son: “Why has the son of Jesse not come both yesterday and today for food?” |
| 28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem. | 28. And Jonathan answered Saul: “David earnestly requested from me to go unto Bethlehem. |
| 29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers. ' He, therefore, did not come to the king's table." | 29. And he said: ‘Send me away now, for they have begun an offering of holy things for all our family in the city, and my brother commanded me. And now if I have found favour in your eyes, let me get away now and see my brothers.' Therefore he did not come to the table of the king.” |
| 30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness? | 30. And the anger of Saul was strong against Jonathan, and he said to him: “You son of an obstinate woman whose rebellion was harsh, do I not know that you love the son of Jesse to your disgrace and to the disgrace of the shame of your mother? |
| 31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death." | 31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is a man deserving killing.” |
| 32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?" | 32. And Jonathan answered Saul his father and said to him: “Why will he be killed? What did he do?” |
| 33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his father, to put David to death. | 33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined from his father to kill David. |
| 34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon, for he was grieved concerning David, for his father had put him to shame. | 34. And Jonathan arose from the table in strong anger, **and he did not eat food on the day of the intercalation of the second month**, for he grieved over David, for his father shamed him. |
| 35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him. | 35. And in the morning Jonathan went forth to the field at the time that David said to him, and a small boy was with him. |
| 36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him. | 36. And he said to his young man: “Run, get the arrows that I am shooting.” The young man ran, and he shot the arrow beyond him. |
| 37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?" | 37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: “Is not the arrow beyond you?” |
| 38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master. | 38. And Jonathan called after the young man: “Hurry, in haste; do not delay.” And Jonathan's young man was gathering the arrows, and he came unto his master. |
| 39. And the lad knew nothing; only Jonathan and David knew the matter. | 39. And the young man did not know anything. Only Jonathan and David knew the matter. |
| 40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city." | 40. And Jonathan gave his armor to the young man that was his, and he said to him: "Go, bring it to the city." |
| 41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded. | 41. And the young man went, **and David arose from the side of “Stone Coming” that is opposite the south,** and he fell upon his face upon the ground, and he bowed down three times, and they kissed each man his fellow, and they wept each man his fellow until David exceeded. |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |

**Rashi’s Commentary for: Shmuel alef (I Samuel) 20:18-42**

**18** **Tomorrow is the new moon:** and it is the custom of all those who eat at the king’s table to come on the festive day to the table.

**and you will be remembered:** My father will remember you, and ask where you are.

**for your seat will be vacant:** for your seat in which you sit, will be vacant, and so did Jonathan render: and you will be sought, for your seat will be vacant.

**and you will be remembered:** [ונפקדת is] an expression of remembering.

**will be vacant:** [יפקד is] an expression of lacking.

**19** **And for three days you shall hide very well:** And you shall triple the days, and then you shall descend very much, i.e., when the third day arrives, you shall descend into a secret place, and hide very well, for then they will seek you. And you shall come to this secret place, wherein you are hiding today, which is a workday. And so did Jonathan render: on the weekday, for he hid on that day, as it is stated: (infra v. 24) “And David hid in the field;” immediately, “and it was the new moon” on the morrow.

**the travelers’ stone:** (Heb. ‘even-ha azel,’ lit., the going stone, i.e.) a stone which was a sign (a landmark) for travelers.

**Ha-azel:** those who go on the road. And so did Jonathan render: even atha, the stone which was a sign.

**20** **to the side, I shall shoot:** This is not a ‘mappiq-heh’ (aspirate ‘heh’). צדה is to be interpreted like לצד, to a side, for every word which requires a ‘lamed’ as a prefix, the Scripture gives a ‘he’ as a suffix. (Jeb. 13b) At the side of that stone, I shall shoot arrows to a mark, so that the youth will not understand, and this sign shall be for you to divine whether you must flee.

**21** **And behold, I shall send, etc.:** And it is customary for one who seeks an arrow which has been shot, to go to the place where he sees the arrow flying, but he cannot ascertain exactly. Sometimes he searches for it, and the arrow is beyond him, and sometimes he goes beyond the arrow and searches for it, and you shall have this sign.

**If I say to the youth… take it and come:** you yourself emerge from your hiding place, and take it, and come to me, for you have not to fear, for it is well with you. The Holy One Blessed be He, desires that you be here, and even if I have heard evil from Father.

**22** **But, if I say thus… Go! For the Lord has sent you away:** The Holy One Blessed be He tells you to flee and escape.

**23 And concerning the matter which we have spoken:** the covenant which we made together.

**behold, the Lord is between me and you:** as Witness concerning that matter.

**25** **the seat by the wall:** at the head of the couch beside the wall.

**and Jonathan arose:** He got up from his place, since it is not proper for a son to recline beside his father. Since their custom was to eat reclining on couches and David would recline between Jonathan and Saul, now that David did not come, Jonathan did not recline until Abner sat down beside Saul, and afterwards, Jonathan sat beside Abner. And if you say that he did not sit at all, the Scripture states: (infra v. 34) “And Jonathan arose from the table,” implying that he had been sitting.

**26** **It is an incident:** He has experienced a seminal emission.

**he is not clean:** and he has not yet immersed himself, for had he immersed himself for the uncleanness of his emission, he would not have to wait until sunset in order to eat ordinary food.

**for he is not clean:** This clause gives the reason for the matter; i.e., since he is not clean, he, therefore, did not come, lest he contaminate the feast.

**27** **on the morrow of the new moon:** on the morrow of the renewal of the moon.

**the second:** on the second day of the month.

**29** **and he, my brother, commanded me:** The eldest of the house, commanded me that I be there. And he is my brother Eliab.

**let me slip away:** ‘Escamoter’ in French. I shall go away for one day and come back.

**30** **a straying woman, deserving of punishment:** (בן נעות המרדות) An expression of straying and wandering, נע ונד, a gadding woman. Just as you say זעוה from זע, and the ‘tav’ is for the construct state, for it is connected to the word המרדות.

**deserving of punishment:** (Heb. המרדות), who deserves to be chastised and disciplined. Another explanation is as follows: When the men of Benjamin grabbed the girls of Shiloh, who came out to dance in the vineyards (Jud. 21:21), Saul was bashful, and did not want to grab [a girl], until she came herself, behaving insolently, and pursued him.

**straying woman:** because of the vineyards. And that is a winepress, like (the Talmudical passage): Purge the winepress (which was used for forbidden wine) (Ab. Zarah 74b); His winepresses will drip with wine (Targum Onkelos, Gen. 40:12)….(The last three words of Rashi are incomprehensible, and are probably erroneous. The correct version is unknown to us.)

**34 he was grieved (lit.) to David:** concerning David.

**for his father had put him to shame:** concerning David.

**35 at David’s appointed time:** at the time which David had set for him.

**36** **to cause it to go beyond him.:** The arrow went beyond the boy.

**41** **from a place toward the south:** (lit., from by the south. Jonathan renders:) from the side of the travelers’ (or sign) stone which was toward the south.

**until David exceeded:** He cried more.

**42** **Go in peace!:** And the oath which we have sworn, may the Lord be witness thereon forever.

**Commentary on the Ashlamata of Yeshayahu (Isaiah) 4:3-5:5, 16**

By: H.Ex. Adon Shlomoh Ben Abraham

This parsha reading is a graphic illustration of the downfall that was described in the previous chapter. Radak says there will be a great many widows, so many that women will far outnumber the men and then they'll offer themselves in marriage without any promise of support. Radak goes on to suggest that this may have taken place during the reign of King Ahaz of Judah. When there were 120,000 men slaughtered in one day which would leave a staggering number of widows. And you can reference this in the 2Chr. 28:6. It goes on to say that seven(7) is not an exact number, but is commonly used in scripture to denote a large number since the earth cycles are in seven.[[50]](#footnote-50) The phrase *“on that day,”* v.2, this is the first time, Isaiah uses this formula when it has not announced bad news, the Prophet proclaims the future splendor of “the shoot” planted by Hashem. After the collapse of the Jewish state, this term (Hebrew *Tzemach*) branch was used as a code word for the scion of the Davidic line, this phrase encapsulates the hope for an eventual restoration (Jer 23:5; 33:15–16; Eze 29:21). The only other occurrence of the term *Tzemach* (branch) in Isaiah, refers to the restored community living on its own land (Isa 61:11). Early interpretations of this, both Jewish and Christian, found a messianic allusion here, even the Targums renders *Tzemach* (branch) with (“messiah”).

The previous verse before our reading starts, speaks of *on that day Hashem’s Sprout will come forth for splendor and honor.* Radak identifies that day as the day that the Messiah, son of David will arrive, and the passage goes on to tell us that the remnant (those that survive) will be in Zion and every remaining one in Jerusalem will be holy. Commentators tell us that anyone who survives the terrible wars which will take place at the advent of Messiah and the Messianic Era will be regarded as a holy person. Rashi says, this is because only the holy and the righteous will survive and be inscribed for life.[[51]](#footnote-51) Between the judgement of the previous chapter and the end result of that coming judgment, which seems to be broken up into different time periods, we find the *Tzemach*, the righteous branch sandwiched right in the middle.

It’s interesting as a side note that Mount Zion would refer to the City of David, as the seat of political power. Mount Moriah is the Temple Mount, and it would be the seat of spiritual power. And the other mount is the Mount of Olives. We're told in Zachariah that this is where Hashem will return and plant his feet on the earth. But the text speaks of this remnant *(he) that will be left in Zion and remains in Jerusalem.* It refers to them as *everyone who is inscribed/or recorded for life in Jerusalem.* Rashi, says here that this isn't only referring to the ones that are alive in that time, but it also is referring to those who have passed away and will be restored to life in Jerusalem. Then the next phrase, the beginning of verse 4, tells us *when the Lord shall have washed away the filth of the daughters of Zion and cleaned the blood stains of Jerusalem from its mist*.[[52]](#footnote-52) It seems there are two groups or maybe more based on what Rashi has said previously, who are inscribed for life. Those *in Zion* and *those actually in Jerusalem* or *will be in Jerusalem*, *those who are remaining*, it seems there are some there and as Rashi said, it also refers to those who will be brought back to life. Which seems to be after the war of Gog and Magog takes place. Why would we see the redundancy of *those in Zion and Jerusalem?* All the previous places mentioned are in Jerusalem. Could the text be hinting at something?

*The filth of the daughters of Zion and the blood from the midst of Jerusalem*, these are metaphors for spiritual degradation caused by the sins of the people. Some writers and commentators have suggested that the blood of Jerusalem refers to the specific sin of shedding innocent blood. When you go back and look at what Isaiah has said up to this point. Those that remain as of verse 3 seem to be equivalent to those who escaped in verse 2. Historically, Abarbanel said that what is described in chapter 3, happened in the days of Ahaz. I think we can also understand that the women of chapter three are not the physical literal females living in that day. Surely everything Isaiah prophesied was not to the females and all the men where innocent bystanders, but this is a metaphor for all of Isreal at the time of Isaiah and those living through out every time that are not following the obedient righteousness of God. I do think we should understand 3:16-18 as speaking of, the ‘why’, and the ‘when’.

[**editor’s note**: Israel is often allegorically spoken of as a female. Compare Ezekiel 16:6-8 **6** And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live; yea, I said unto thee: In thy blood, live; **7** I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excellent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare. **8** Now when I passed by thee, and looked upon thee, and, behold, thy time was the time of love, I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest Mine.]

***Because*** *the daughters of Zion are haughty and walk with outstretched necks, glancing wantonly with their eyes, mincing along as they go, tinkling with their feet, therefore the Lord will strike with a scab the heads of the daughters of Zion, and the Lord will lay bare their secret parts. [[53]](#footnote-53)* ***In that day*** *the Lord will take away the finery of the anklets, the headbands, and the crescents; the pendants, the bracelets, and the scarves;* *the headdresses, the armlets, the sashes, the perfume boxes, and the amulets;* *the signet rings and nose rings; the festal robes, the mantles, the cloaks, and the handbags;* *the mirrors, the linen garments, the turbans, and the veils. Instead of perfume there will be rottenness; and instead of a belt, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a skirt of sackcloth; and branding instead of beauty.*

The bride of Hashem was arrayed in all her beauty and because of her sin and adulterous behavior, she was stripped of everything that made her the envy of all the Nations. When the Queen of Sheba came to see Solomon, she said she had heard all the wonderful stories told, but they seemed so outlandish and farfetched that she had to travel and come see for herself the splendor of Jerusalem and the wisdom of the King. At the end of her visit, she said, *Because the Lord loved Israel forever, he has made you king, that you may execute justice and righteousness.[[54]](#footnote-54)*

When we think about who these survivors are in Jerusalem. We can say there are no casual survivors, that all of those who survived did so providentially. In The Essential Torah Temimah, page 299. It says there are three books that are open on Rosh Hashanah, One for the confirmed evil doers, one for the confirmed tzaddikim (righteous ones) and one for the average man. R. Nachman b. Yitzchak said. Whence is this derived from? *And if not, erase me, I pray you, from your book which you have written.* - *Erase me.* - This is the book of the confirmed evil doers. *From your book*, - this is the book of the confirmed tzaddikim; *which you have written*. [[55]](#footnote-55)-this would be the average man. Rosh Hashanah 16B.

We have learned that it is not enough for our sin to be repented of and pardoned. Justice will prevail and every wrong must be corrected and every scale that is off balance must be corrected and balanced. How exactly God does this is hard to understand but from person to person, and from generation-to-generation God is cleaning us up and balancing the scales and preparing us to once again be able to enter his presence when, as it says in our 4th verse; *When* or *once the Lord has washed away the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a spirit of judgment and by a spirit of burnin*g. [[56]](#footnote-56) God will send the spirit of burning, metaphorically a fiery blast which will destroy all unrighteousness.[[57]](#footnote-57) What we find interesting, when we get to verse 5, Hashem will create over every sanctuary of Mount Zion and over those who assemble in it, the cloud by day and the smoke and a glowing, flaming fire by night. This will be the canopy over all the honored. The commentators disagree as to whether the Prophet is speaking of events in the future, The near future or events that are further out at the messianic time. Radak thinks he's speaking of the messianic times, when the Jewish people will return from exile to the land of Israel. Abarbanel maintains these verses describe the divine protection that would be granted to Jerusalem’s inhabitants, when Sennacherib’s armies will attempt to overrun Judah and from our position today, we can see that both rabbis were correct in their interpretation. In every day and every time God creates a protective canopy over his faithful and obedient children.

 *Overall, the glory there will be a canopy*, the canopy that will be over the House of Israel. This alludes to seven forms of covering that will protect the people. One is a cloud, 2. smoke, 3. light, 4. fire, 5. flame, 6. Canopy חֻפָּה ***ḥuppāh*** and 7. booth סֻכָּה ***sukkāh*** . And God will make a canopy for each person according to His honor.[[58]](#footnote-58) I think if we look back through history over the last 3000 years. We can all agree that God has been a canopy and a covering and a sanctuary or Sukkah to us, from generation to generation.

Our teaching metaphor now shifts to a vineyard. This is known as the song of the vineyard. The song does not seem to have any rhyme or poetry. But in Isaiahs usual manner the use of allegory / metaphor is used to drive home his point. The people were guilty of two types of sin; One perversion of justice which was perpetrated by their leaders, and the sin of immorality perpetrated by the women (the people) and allegorically the prophet calls the sin of immorality, filth, and the sin of perversion of justice, blood. *God will wipe away the filth of the daughters of Zion and rinse the blood from Jerusalem*. With the spirit of justice, Hashem will eliminate these two great faults. In other words, with a will to perform justice by the leaders, to do justice with the spirit of purging. And with the will of the people to eradicate all haughtiness and immorality from their thoughts, deeds and life’s.

Then Jerusalem will fall under the special divine protection which is symbolized by shadows of clouds and fire. That women spoken of earlier, the one addressed as my beloved, is a metaphor for the vineyard. In 5:7, we are told that *the Vineyard is the house of Israel and the men of Judah*. The word ‘fertile corner’ or ‘hill’, translated by Rashi as a corner, other commentators translate that three-letter word in Hebrew to horn, the highest point of an animal. The land of Israel is considered the highest point on earth. Isaiah envisions Jerusalem as preeminent among the nations, the religious capital of the world to which mankind will come attracted by the high ethical ideals embodied in the Jewish law. The God of Israel will be accepted as the arbiter of international disputes, with the result that war will finally become obsolete. Our present passage also features the future Jerusalem[[59]](#footnote-59)

Although Isaiah was a prophet, Abarbanel maintains that this chapter 5, is a song of the vineyard that was by divine inspiration but was not actually a prophetic word from God. Israel being described as a vineyard is common in scripture. Psalms 80:7ff., Jer. 2:21, Eze.15, Hosea 10:1, King Solomon is said to be the one who first spoke of Israel as God's personal Vineyard. Shir Hashirim 8:11. God on behalf of his beloved, worked around and cleared the stones before he planted it with choice shoots. The owner planted it with superior grape vines that produced choice grapes and then the owner built towers inside of it and even a wine VAT. The owner had hoped to produce fine grapes, but it only produced inferior grapes. So, my beloved, said, “oh inhabitants of Jerusalem and people of Judah. Judge between me and my vineyard”. This was said, before identifying the owner of the vineyard in verse 7.[[60]](#footnote-60) What did the vineyard symbolizes? The Prophet calls for the people to pass judgment between the Beloved and the Vineyard. The question is then asked what more can be done for my vineyard than that I've already done? And in the conversation, the rabbis say that the owner then challenged the vineyard for not yielding the fine grapes that it was, capable of producing.

The owner of the vineyard was confident that he could not have done more than he had done. So now I'll tell you what I'm going to do to my vineyard, said Hashem.v.5. The owner feels betrayed, he does not wait for the verdict from the people. But informs them of the harsh retribution that he's getting ready to mete out to them. *I will remove its hedge, it will be consumed, I will breach its fence, and it will be trampled*. What a harsh rebuke and promise of judgement Hashem has given his people. Hosea says something similar in 8:11, *Because Ephraim has multiplied altars for sinning, they have become to him altars for sinning. [[61]](#footnote-61)* Again, we see Hashem dealing with his people in a measure for measure way and by looking at the penalty we can see what the sin was.

Verse 16 tells us. Hashem, Master of Legions will become exalted through judgment and the holy God will be sanctified through justice. Abarbanel tells us that after Gods retribution is meted out to the people of Judah, then the nations round about and the surviving Israelites will humble themselves before God. Now, although God's nation will be humbled, He will become elevated in the eyes of the people. Because when God punishes the wicked, he becomes elevated and feared, as Rashi says. And when God's righteousness is displayed in judgment, he becomes sanctified among his people. The prophet begins his song with, *“Let me sing for my beloved, my love song concerning his vineyard: My beloved had a vineyard on a very fertile hill.”*

**Verbal Tallies**

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

**Vayikra (Leviticus) 19:1-22**

**Tehillim (Psalms) 83**

**Yeshayahu (Isaiah) 4:3 – 5:5, 16**

**1 Pet 4:7-11, Lk 13:10-17,**

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

LORD - יהוה, Strong’s number 03068.

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

Children / Fruitful – בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

God - אלהים, Strong’s number 0430.

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

LORD - יהוה, Strong’s number 03068.

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

Children / Fruitful – בן, Strong’s number 01121.

Holy – קדוש, Strong’s number 06918.

**Vayikra (Leviticus) 19:1** And the **LORD <03068>** spake unto Moses, **saying <0559> (8800)**, **2** Speak unto all the congregation of the **children <01121>** of **Israel <03478>**, and **say <0559> (8804)** unto them, Ye shall be **holy <06918>**: for I the **LORD <03068>** your **God <0430>** am **holy <06918>**.

**Tehillim (Psalms) 83**:**1** « A Song or Psalm of Asaph. » Keep not thou silence, O **God <0430>**: hold not thy peace, and be not still, O God.

**Tehillim (Psalms) 83**:**4** They have **said <0559> (8804)**, Come, and let us cut them off from being a nation; that the name of **Israel <03478>** may be no more in remembrance.

**Tehillim (Psalms) 83**:**8** Assur also is joined with them: they have holpen the **children <01121>** of Lot. Selah.

**Tehillim (Psalms) 83**:16 Fill their faces with shame; that they may seek thy name, O **LORD <03068>**.

**Yeshayahu (Isaiah) 4:3** And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be **called <0559> (8735) holy <06918>**, even every one that is written among the living in Jerusalem:

**Yeshayahu (Isaiah) 4:5** And the **LORD <03068>** will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense.

**Yeshayahu (Isaiah) 5:1** Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very **fruitful <01121>** hill:

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Lev. 19:1-22**  | **Psalms****83:1-19** | **Ashlamata****Is 4:3 – 5:5, 16** |
| --- | --- | --- | --- | --- |
| lh,ao | Tabernacle | Lev. 19:21 | Ps. 83:6 |  |
| vyai | one, man | Lev. 19:3Lev. 19:11Lev. 19:20 |  | Isa. 5:3 |
| lae | God |  | Ps. 83:1 | Isa. 5:16 |
| ~yhil{a/ | God | Lev. 19:2Lev. 19:3Lev. 19:4Lev. 19:10Lev. 19:12Lev. 19:14 | Ps. 83:1Ps. 83:12Ps. 83:13 |  |
| rm;a' | saying | Lev. 19:1Lev. 19:2 | Ps. 83:4Ps. 83:12 | Isa. 4:3 |
|  #r,a, | land, earth | Lev. 19:9 | Ps. 83:18 |  |
| vae | fire | Lev. 19:6 | Ps. 83:14 | Isa. 4:5 |
| !Be | children, sons | Lev. 19:2Lev. 19:18 | Ps. 83:8 | Isa. 5:1 |
| r[;B' | burns |  | Ps. 83:14 | Isa. 4:4Isa. 5:5 |
| ~D' | life, blood | Lev. 19:16 |  | Isa. 4:4 |
|  rh; | mountains |  | Ps. 83:14 | Isa. 4:5 |
| [dy | know, known |  | Ps. 83:18 | Isa. 5:5 |
| hw"hoy> | LORD | Lev. 19:1Lev. 19:2Lev. 19:3Lev. 19:4Lev. 19:5Lev. 19:8Lev. 19:10Lev. 19:12Lev. 19:14Lev. 19:16Lev. 19:18Lev. 19:21Lev. 19:22 | Ps. 83:16Ps. 83:18 | Isa. 4:5Isa. 5:16 |
| $l;y"  | go, walk | Lev. 19:16 | Ps. 83:4 |  |
| bv;y" | inhabitants |  | Ps. 83:7 | Isa. 5:3 |
| laer'f.yI | Israel | Lev. 19:2 | Ps. 83:4 |  |
| rt;y" | remains | Lev. 19:6 |  | Isa. 4:3 |
| ~r,K, | vineyard | Lev. 19:10 |  | Isa. 5:1Isa. 5:3Isa. 5:4Isa. 5:5 |
| jP'v.mi | judgment | Lev. 19:15 |  | Isa. 4:4Isa. 5:16 |
|  hb'h'l, | flame |  | Ps. 83:14 | Isa. 4:5 |
| jP'v.mi | judgment | Lev. 19:15 |  | Isa. 4:4Isa. 5:16 |
| af'n" | bear, | Lev. 19:8Lev. 19:15Lev. 19:17 | Ps. 83:2 |  |
| ~[; | people | Lev. 19:8Lev. 19:16Lev. 19:18 | Ps. 83:3 |  |
| hf'[' | made, make, do, done, did | Lev. 19:4Lev. 19:15 | Ps. 83:9 | Isa. 5:2Isa. 5:4Isa. 5:5 |
| ~ynIP' | face, before | Lev. 19:14Lev. 19:15Lev. 19:22 | Ps. 83:13Ps. 83:16 |  |
|  vAdq' | holy | Lev. 19:2 |  | Isa. 4:3Isa. 5:16 |
| x;Wr | wind,spirit |  | Ps. 83:13 | Isa. 4:4 |
| ryvi  | song |  | Ps. 83:1 | Isa. 5:1 |
| ~ve  | name | Lev. 19:12 | Ps. 83:4Ps. 83:16Ps. 83:18 |  |
| anEf' | hate | Lev. 19:17 | Ps. 83:2 |  |
| jp;v' | judge  | Lev. 19:15 | Isa. 5:3 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Lev. 19:1-22** | **Psalms****83:1-19** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****1 Pet 4:7-11** | **Tosefta of****Luke****Lk 13:10-17** |
| --- | --- | --- | --- | --- | --- |
| **αἰών** | eon |  | Psa 83:17  | 1 Pet. 4:11 |  |
| **ἀλλήλων** | one another |  |  | 1 Pet. 4:9 |  |
| **ἁμαρτία** | sin  | Lev 19:8 Lev 19:17Lev 19:22  |  | 1 Pet. 4:8 |  |
| **γυνή** | wife, woman | Lev 19:20  |  |  | Lk. 13:11Lk. 13:12 |
| **δόξα** | glory |  |  | 1 Pet. 4:11 |  |
| **δοξάζω** | glorified |  |  | 1 Pet. 4:11 | Lk. 13:13 |
| **ἕκαστος** | each | Lev 19:3 Lev 19:11 |  | 1 Pet. 4:10 | Lk. 13:15 |
| **ἔπω** | said |  | Psa 83:4Psa 83:12  |  | Lk. 13:12Lk. 13:15 |
| **ἡμέρα** | day | Lev 19:6Lev 19:7  |  |  | Lk. 13:14Lk. 13:16 |
| **θεός** | God | Lev. 19:2Lev. 19:3Lev. 19:4Lev. 19:10Lev. 19:12Lev. 19:14 | Ps. 83:1Ps. 83:12Ps. 83:13 | 1 Pet. 4:101 Pet. 4:11 | Lk. 13:13 |
| **θυγάτηρ** | daughter |  |  |  | Lk. 13:16 |
| **κύριος** | LORD | Lev. 19:1Lev. 19:2Lev. 19:3Lev. 19:4Lev. 19:5Lev. 19:8Lev. 19:10Lev. 19:12Lev. 19:14Lev. 19:16Lev. 19:18Lev. 19:21Lev. 19:22 | Ps. 83:16Ps. 83:18 |  | Lk. 13:15 |
| **λαλέω** | spoke, speak | Lev 19:1Lev 19:2 |  | 1 Pet. 4:11 |  |
| **λαμβάνω** | take, taken, took | Lev 19:8 Lev 19:15 Lev 19:17  |  | 1 Pet. 4:10 |  |
| **λέγω** | saying | Lev 19:1 |  |  | Lk. 13:14Lk. 13:17 |
| **πνεῦμα** | spirit |  |  |  | Lk. 13:11 |
| **σάββατον** | Sabbaths | Lev 19:3  |  |  | Lk. 13:10Lk. 13:14Lk. 13:15Lk. 13:16 |
| **συναγωγή** | synagogue, congregation | Lev 19:2  |  |  | Lk. 13:10 |
| **χείρ** | hands | Lev 19:18  |  |  | Lk. 13:13 |

**Nazarean Talmud**

**Sidra of Vayikra (Leviticus) 19:1-22**

**“Q’doshim Tih’yu” “You will be holy/separate”**

By: Hakham Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School** **of Tosefta - Luqas (Lk)**Mishnah**א:א** | **School of Hakham Tsefet****Peshat****1 Tsefet (1 Pet.)**Mishnah **א:א** |
| **¶ Now he was teaching in one of the Synagogues on the Sabbath. And there was a woman who had a shadé that had disabled her** for **eighteen years. And she was bent over and could not walk completely upright. And** when he **saw her, Yeshua summoned** her **and said to her, “Woman, you are freed from your disability!” And he placed** his **hands on her, and immediately she stood upright and glorified God. But the President/Head[[62]](#footnote-62) of the Synagogue, was indignant because Yeshua had healed on the Sabbath,** and (the **President/Head** of the Synagogue) **responded saying to the congregation, “There are six days on which it is necessary to work. Therefore, come** and **be healed on one of them, and not on the Sabbath!” But the Master responded saying to him, “Hypocrites (painted ones)! Do you not untie your ox or donkey from the feeding trough on the Sabbath and lead** it **away to water? And this woman, who is a daughter of Abraham, whom the adversary bound eighteen long years—is it not necessary that she be released from this bond on the Sabbath?” And** when **he said these** things**, all those who opposed him were humiliated, and the whole congregation was rejoicing at all the splendid things that were being done by him.** | **But, the goal[[63]](#footnote-63) for all things is at hand, therefore exercise self-control** (being in your right mind) **and be sober-headed[[64]](#footnote-64) in prayer.[[65]](#footnote-65) Before everything else, be enthusiastic in love among yourselves because it is written, “*Hatred stirs up strife: but love atones for all transgressions*”** (sins)**.** (*Pro 10:12*).[[66]](#footnote-66) **Be hospitable to one another without grumbling or complaint, for each of you has received the responsibility to be good administrators of God’s loving-kindness. Whoever, proclaims the Mesorah must realize that he is operating by the power of God, which He supplies so that everything may be to His glory and dominion through the work of Yeshua HaMashiach in the present and coming world amen.**  |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Lev 19:1-22** | **Psa 83:1-19** | **Is 4:3-5:5, 16** | **1 Pet 4:7-19** | **Lk 13:10-21** |

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

**The Goal is at Hand**

**But, the goal of all things is at hand, therefore exercise self-control** (being in your right mind) **and be sober-headed in prayer.**

Hakham Tsefet intentionally uses another drinking phrase. “Use self-control and be sober in prayer.” Those who are intoxicated lack self-control. Eli chided Hannah for supposed drunken prayer. However, Hannah was far from being drunk. Her prayer was so “sober” and controlled that she appeared to be drunk. Consequently, the lesson is intoxication has no place in prayer or ministry. This lesson comes after having learned that the Kohanim were never to serve G-d while intoxicated. We see that we must never pray while under alcoholic influence. This is not an opposition to alcohol abstinence. This is an appeal to logic and common sense.

Hakham Tsefet’s point is very clear. As noted above, Hakham Tsefet was not opposed to having a drink of wine. **The case in point is being intoxicated while in Divine service**. Furthermore, we draw once more on thoughts of the P’rushim (Pharisees) of the First Century. The P’rushim saw themselves as the renewal of the Priesthood of the Firstborn. Hakham Tsefet certainly fit in the category of one of those P’rushim.

**The Goal is at hand…**

We have intentionally translated this phrase as it stands. Hakham Tsefet uses the same word this week as he did last week. **The “*telos*” (goal) of the Torah is Messiah**.[[67]](#footnote-67) In other words, **in Messiah we have the living embodiment of the Torah**. It appears evident that Hakham Tsefet is driving home a point. The picture of the Cohen mentioned in Vayikra is Messiah who will restore the family altar.

The use of “at hand” for ἐγγίζω – *eggizō* is important for specific reasons. Most scholars see ἐγγίζω – *eggizō* as a temporal reference. Ἐγγίζω – *eggizō* is not a temporal reference. Ἐγγίζω – *eggizō* is a spatial reference. The term “at hand” indicates proximity. The best illustration for the spatial reference is close intimate contact between a husband and a wife. This word is synonymous with the Hebrew word Da’at. Therefore, Hakham Tsefet is noting that the sovereignty of G-d is already functioning. He draws attention to this fact because he knows that the Jewish people will soon be driven into the Diaspora. In their dispersion, the governance of G-d through the Hakhamim will be the only thing that will preserve the Jewish people.

**Love Atones for all Transgressions**

***The mouth of the Tsaddiq is a fountain of life, but the mouth of the Rasha plots wickedness*** (Isaiah 11:1). From this cited passage, Hakham Shaul will show the plot of the Tz’dukim (Sadducees) to be wicked. Here Hakham Tsefet lays the groundwork for Hakham Shaul. The citation of this verse is very controversial when approached from Christian hamartiology. In their view, sin is atoned for, only by the “Blood of Christ.” Unfortunately, we have no such understanding of the Torah. Moreover, they are not appreciative of the Torah’s redeeming qualities.

**Tehillim** (Ps.) **19:7 The Torah[[68]](#footnote-68) of the Lord *is* perfect, restoring[[69]](#footnote-69) the soul: the testimony of the Lord *is* sure, making wise the simple.**

This and similar passages are ignored by so-called scholars as if they did not exist, while others are so ignorant that these passages escape their notice. This Psalm is a case in point. Lack of appreciation and understanding drives those ignorant of the Torah’s beauty. As we have labored to show throughout our commentaries, the Torah is more than a concept or a set of legal rulings. Torah is a core concept because it is a “structured Nomos” (Law, principle instruction, teaching and guide). The Torah **is** the structured cosmos. Each word of the Torah makes that “thing” possible. Without the Torah’s mention of a “thing” (word), nothing could exist. Because the Torah is the structured cosmos when we labor to study, teach and follow its teachings we restore the world to its pristine state. While there are deep kabalistic thoughts tied up in this concept, we see from the vantage point of Peshat that faithful obedience has many naturally redeeming benefits and after effects.

Hence, the question at hand is whose love is Hakham Tsefet speaking of? Is he speaking of our love for G-d? On the other hand, is he speaking of G-d’s love for us?

The Sages of antiquity noted two Biblical terms for our relationship with G-d. The word Elohim always meant G-d’s attribute of “Din,” strict justice. And, the Tetragrammaton always refers to G-d’s love and compassion towards His people. While the Am HaAretz may not have understood these terms in this exact manner, they would have naturally accepted these tenets when they heard the weekly Torah Seder. Scripture itself naturally makes these distinctions. Therefore, the mention of “din” or “chesed” would have sensibly been associated with G-d’s justice and the L-rd’s merciful loving-kindness. Therefore, Hakham Tsefet’s citation of Mishle (Pro.) 10:21 would have been clearly understood as a reference to G-d’s Middat Rahamim, the L-rd’s loving-kindness. This hermeneutic, established by the Sages before the time of Yeshua, refutes the notion that G-d was a G-d of strict justice and that chesed came only after the death and resurrection of the Master. While there are activities that we take upon ourselves to draw the Shekinah down from her heavenly abode, our actions of Din and Chesed are G-d’s drawing us close to Him.

**Normal Mysticism – The Resting Place of the Shekinah**

Hakham Tsefet’s refrain, **“This shows that the Shekinah rests on you,”** takes to task the idea of a “Practical Sanctity” (normal mysticism).”[[70]](#footnote-70) Today an overwhelming number of people are infatuated with “kabbalah.” Yet, all true kabalists will point out that there can be no kabbalistic understanding without observing the mitzvoth. Herein we see that the apprehension of Peshat/Literal “Practical Sanctity” is as mentally daunting as deep So’odic thoughts. Take for example Keri’at Shema (recital of the Shema). When we stop to realize that G-d has given us, a simple concept to meditate on and recite, we see that even its practical application is as deep as any kabalistic thought. The Sages, of blessed memory have given us simple practices and meditations like the Shema that are as daunting as the mysteries of the Zohar. Have we stopped, on a Peshat level, to think of what our simple prayers accomplish? The Sages of blessed memory knew what they were doing when they constructed these prayers. Through their exercise, we can draw ourselves into the Shekinah. The Hakhamim have argued that even when a single soul sits to study the Torah the Shekinah leaves its heavenly abode to stand at his side.[[71]](#footnote-71) The real world that we live in is as mystifying as the kabalistic worlds delineated by the Sages. Keri’at Shema as a Peshat obligation embraces deep responsibilities. Acceptance of the “yoke of the Kingdom”[[72]](#footnote-72) is a mandate to accept the guidance of the Hakhamim. However, Keri’at Shema is also the acceptance of the mitzvah to study the Torah. The deepest kabalistic mantras have a single goal in mind. Kabalists recite these refrains for the sake of drawing close to G-d. Do not let us forget the aim of the Shema and Torah study. Are we not literally seeking to bring ourselves closer to G-d? Are these not forms of “korban”?[[73]](#footnote-73) In this respect, the word Shekinah and Korban, bear a single idea of being close to G-d. When we stand in the Esnoga (Synagogue) and pray are we not attempting to draw close to G-d? There are liturgical acts, which are immediate worship, one being self-commitment to Torah study. In the acceptance of G-d’s mitzvoth, we give rise to the (normal) mystical experience of connecting with G-d. Do we really understand the full potential of these literal Peshat practices?

How did Yeshua determine that the Keri’at Shema was the quintessential mitzvah?[[74]](#footnote-74) Almost all Torah Scholars will agree that the first mitzvah is “I am the L-rd your G-d.”[[75]](#footnote-75) Yeshua and the Torah Scholars of antiquity knew that accepting the yoke of the Kingdom was re-enforcement of G-d’s sovereignty and the exclusion of idolatry. Acceptance of G-d’s sovereignty must precede acceptance of the mitzvoth. This is because the acceptance of G-d’s sovereignty establishes a natural Peshat connection to the mitzvoth. Therefore, Keri’at Shema is a liturgical act that logically accepts G-d’s sovereignty as expressed in the mitzvoth. Furthermore, accepting the mitzvoth is a logical mental process of accepting their coherent unity. We cannot accept a single mitzvah believing that we have committed ourselves to all that the Torah expects. The Shema demonstrates for us that each mitzvah is dependent upon another mitzvah uniting all mitzvoth. We see the beauty of the Shema, noting that it is comprised of more than one Torah passage. The interrelated union of the passages recited in the Shema, shows the permanency of the Torah’s coherent logic. D’varim (Deu) 6: 4-9 announce the unity of G-d. D’varim 11:13-21 logically connect to D’varim 6:4 through the word “Shema” hear or “listen to My mitzvoth.” The word “debarim” (הַדְבָרִים) “words” forms a verbal tally to D’varim 6.4. And, are to be literally worn on the head and arm. B’midbar 15:37-41 also makes a verbal connection through the word “mitzvoth.” We are not suggesting that these are the only connections. We simply wish to point out their continuity. All three-passages recited in the Keri’at Shema assume G-d’s sovereignty. Upon accepting G-d’s sovereignty, we accept His commandments. The first affirmative mitzvah, cited above is the declaration of G-d’s kingship. Therefore, Keri’at Shema is interrelated with the primary declaration of the mitzvoth. We can apply this same logic (hermeneutic) to all the mitzvoth. The declaration of the principal mitzvah, “I am the L-rd your G-d” is the establishment of G-d’s sovereignty, i.e. Kingship.

When we speak of the “logical coherence” of the mitzvoth, we are not speaking of secular logic. By coherent logic, we are referring to the logical hermeneutical process of determining the meaning and purpose of the mitzvoth through PRDS hermeneutics. Therefore, if we think “logic” means “A” plus “B” equals “C” we have missed the point. Furthermore, we have distanced ourselves from Rabbinic logic. Logic in the Biblical mode of thinking is clearly understood to be the application of PRDS hermeneutics.

While we need to be careful in defining normal mysticism and So’odic mysticism, we can deduce that there are literal practices, which produce a normal mystical connection with G-d. When Hakham Tsefet referred to the “Shekinah resting on you”, he was not suggesting that this would not be possible in literal terms. However, noting the systematic education purported by Hakham Tsefet we can see the path from normal mysticism to So’odic intuition. A close look at the passage of Yesha’yahu shows that there is a connection between the two experiences. Hakham Tsefet makes use of ChaBaD – Hokhmah, Binah and Da’at, and the ruach (spirit) of counsel and might, i.e. Chesed (council) and might (Geburah). Therefore, we note that the path to So’odic intuition is rooted in practical, “normal mysticism.” Without normal, practical mystical experiences there can be no such thing as So’odic mysticism.

**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: “Un’ta’atem Kol-Ets” – “And plant all [kinds] of trees”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּנְטַעְתֶּם כָּל-עֵץ** |  | **Saturday Afternoon** |
| **‘****Un’ta’atem Kol-Ets”** | Reader 1 – Vayikra 19:23-32 | Reader 1 – Vayikra 21:1-3 |
| **“****And plant all [kinds] of trees”** | Reader 2 – Vayikra 19:33-37 | Reader 2 – Vayikra 21:4-6 |
| **“y plantéis toda (clase) de árboles”** | Reader 3 – Vayikra 20:1-7 | Reader 3 – Vayikra 21:7-9 |
| Vayikra (Leviticus) 19:23 – 20:27 | Reader 4 – Vayikra 20:8-10 |  |
| Ashlamata: Yeshayahu (Isaiah) 65:22 – 66:2, 4-5, 10-11 | Reader 5 – Vayikra 20:11-14 | **Monday & Thursday****Mornings** |
|  | Reader 6 – Vayikra 20:15-22 | Reader 1 – Vayikra 21:1-3 |
| Tehillim (Psalms) 84:1-13 | Reader 7 – Vayikra 20:23-27 | Reader 2 – Vayikra 21:4-6 |
| N.C.: 1 Pet 4:12-19; Lk 13:20-21; |  Maftir – Vayikra 20:25-27 | Reader 3 – Vayikra 21:7-9 |

**Reading assignment for next week**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez** By: Rabbi Yitzchok Magriso, Translated by: Rabbi Aryeh KaplanPublished by: Moznaim Publishing Corp. (New York, 1989)**Leviticus II - Vol. 12 – “Holiness” pp. 51-88** | **Ramban: Leviticus Commentary on the Torah**Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc. (New York, 1974) **pp. 305-325** |

****

Hakham Dr. Yosef ben Haggai

Hakham Dr. Hillel ben David

Hakham Dr. Eliyahu ben Abraham

1. Tehillim is broken up into five books just like the Chumash contains five books. The Gemara (Bava Batra 14b) tells us that ten people authored the text of Tehillim and David compiled and completed the entire book. The ten composers were: Adam, Malkitzedek, Avraham, Moshe, Heiman, Yeduson, Assaf, and the three sons of Korach. [↑](#footnote-ref-1)
2. According to the Radak, Assaf *was* the righteous king Yehoshafat, the king of Yehudah and direct descendant of David HaMelech. During his reign, he “gathered” (hence, “assaf,” which means “gather”) judges throughout the land, and impressed upon them their supreme responsibility to G-d to judge righteously. [↑](#footnote-ref-2)
3. Radak; Malbim [↑](#footnote-ref-3)
4. Yehoshafat means “HaShem has judged”. His name has sometimes been connected with the Valley of Yehoshafat (The Valley of Yehoshafat is the Jordan Valley), where, according to Joel 3:2, the God of Israel will gather all nations for judgment. [↑](#footnote-ref-4)
5. Levites [↑](#footnote-ref-5)
6. Priests [↑](#footnote-ref-6)
7. *Sifrei*, and see Sanhedrin, Tosefta 1:4 [↑](#footnote-ref-7)
8. See Tehillim ch.82:1 and the Ramban on *Shemot* 24:8, who deals with the overlap between the Judges and God in this context. [↑](#footnote-ref-8)
9. Hebrew law. [↑](#footnote-ref-9)
10. Melachim I (Kings) 3:9. [↑](#footnote-ref-10)
11. Edom [↑](#footnote-ref-11)
12. Divrei HaYamim (II Chronicles) 20:23 [↑](#footnote-ref-12)
13. Tehillim (Psalms) 75:11, 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-13)
14. Midrash Rabbah - Lamentations 4:15 [↑](#footnote-ref-14)
15. Hezekiah [↑](#footnote-ref-15)
16. Tehillim (Psalms) 18:38 [↑](#footnote-ref-16)
17. Shmuel I (Samuel) 30:17 [↑](#footnote-ref-17)
18. Yehoshafat’s father. [↑](#footnote-ref-18)
19. Divrei HaYamim II (Chronicles) 14:12 [↑](#footnote-ref-19)
20. The prophet told Yehoshafat that he would not have to defend himself, because the enemy armies would destroy each other: For the children of Amon and Moab rose against the inhabitants of Mount Seir [Edom] to utterly slay and destroy them and when they had annihilated the inhabitants of Seir they all helped to destroy one another (II Chronicles 20:23). [↑](#footnote-ref-20)
21. Divrei HaYamim II (Chronicles) 20:22 [↑](#footnote-ref-21)
22. Melachim II (Kings) 19:35 [↑](#footnote-ref-22)
23. Yalkut Shimoni Shmuel II remez 2, 163 [↑](#footnote-ref-23)
24. Chazal or Ḥazal (Hebrew: חז”ל‎) is an acronym for the Hebrew “**Ḥ**akhameinu **Z**ikhronam **L**iv’rakha”, “Our Sages, may their memory be blessed”), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, essentially from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE. [↑](#footnote-ref-24)
25. Torah scholars – Rabbis. [↑](#footnote-ref-25)
26. Sennacherib king of the Assyrian Empire. [↑](#footnote-ref-26)
27. Sanhedrin 94a [↑](#footnote-ref-27)
28. Shir HaShirim Rabbah 4:19 [↑](#footnote-ref-28)
29. The people of Israel [↑](#footnote-ref-29)
30. The Sea of Reeds, also known as the Red Sea. [↑](#footnote-ref-30)
31. Lit. the descent of the generations (due to the effects of sin). [↑](#footnote-ref-31)
32. Shir HaShirim Rabbah 4 [↑](#footnote-ref-32)
33. Avigayil was David’s wife. [↑](#footnote-ref-33)
34. Shmuel alef (I Samuel) 25:28. [↑](#footnote-ref-34)
35. Of Gog u’Magog. [↑](#footnote-ref-35)
36. Ibid. 32 [↑](#footnote-ref-36)
37. In Divrei HaYamim (II Chronicles) 20:1, we read that Ammon and Moab were Israel’s principal attackers. These two nations were joined, by a detachment of the Ammonites. Rashi (II Chronicles 20:1) explains that this extra contingent consisted of Amalekites who disguised themselves as Ammonites so that the Jews would not be able to identify their attackers in their prayers. They changed their clothing and their language in order to blend homogenously into the main Ammonite force. [↑](#footnote-ref-37)
38. Shem M’Shmuel (Parshat B’Shalach) points out that Philistia is situated between Egypt and Canaan; it adopted the worst characteristics of both nations. The Egyptians were lewd and lecherous, the Canaanites were corrupted by idolatry, and Philistia was contaminated by both sins. [↑](#footnote-ref-38)
39. Assyria’s association with this wicked alliance of nations represents an abrupt departure from its historic role as an adversary of evil. In earlier times, Nimrod united all the nations in a universal alliance which defied the authority of God. Of all the peoples, Assyria alone refused to join, as Scripture states, (Genesis 10:11) Out of that land [i.e., Shinor, the land of Nimrod] Assyria went forth and built Nineveh (Rashi).

In Jonah 3:2, we read that the Assyrian capital, Nineveh, was “a great city of G-d”, which means a ‘city founded for the sake of serving G-d’. This explains why G-d was so concerned about the spiritual level of this city. When the inhabitants sinned, He manifested this concern by sending Jonah to chastise them, so that they would repent. However, when the nations amassed to destroy Israel in Jehoshaphat’s time, even Assyria could not withstand the worldwide spirit of contempt for G-d and His chosen people. Even this formerly righteous nation joined Israel’s enemies.

Rav Yosef Kimchi (quoted by his son Radak) emphasizes another reason why Assyria’s participation was surprising. Not long before, in the days of King Chizkiyahu, the entire host of Assyria, 185,000 strong, had been annihilated by the angel of God as they were besieging Jerusalem [II Kings 19:35]. This tremendous defeat should have taught Assyria an indelible lesson. [↑](#footnote-ref-39)
40. Tehillim (Psalms) 83:7-9 [↑](#footnote-ref-40)
41. Our Sages say that the acts of the daughters of Lot were intended to extract two good sparks, or portions. One is Ruth the Moabite and the other is Naamah the Ammonite. Clearly these two sparks are related to the rectification of the two daughters of Lot who gave birth to the two peoples of Moab and Amon. They erroneously thought that the entire world had been destroyed, as in the time of the Flood, and that they had to retain the existence of the human race. Their good intention, which is the good spark within them, returned as the two converts, Ruth the Moabite and Naamah the Ammonite. Mashiach, whose role is to bring the earth to its final rectification, also descends from them. [↑](#footnote-ref-41)
42. “Arise; take your wife and your two daughters that are found” {Bereshit 19:15). Toviah ben Rabbi Yitzchak said: Two “finds” [would spring from them], Ruth the Moabitess and Naamah the Ammonitess. Rabbi Yitzchak commented: “I have found David My servant” (Tehillim 89:21). Where did I find him? In Sodom. (Bereshit Rabbah 41:5). [↑](#footnote-ref-42)
43. Naamah means “Pleasant One”. It is also interesting to note that one of the major players in the megilat of Ruth is Naomi, whose name also means “the pleasant”. [↑](#footnote-ref-43)
44. Baba Kama 38b [↑](#footnote-ref-44)
45. The incest with Lot took place in the region of Sodom after the destruction of Sodom and the five cities. [↑](#footnote-ref-45)
46. Ruth Rabbah 2:15 [↑](#footnote-ref-46)
47. Beresheet (Genesis) 19:32 [↑](#footnote-ref-47)
48. Midrash Genesis Rabbah 51:8 [↑](#footnote-ref-48)
49. The Gemara, in Sanhedrin 39b, teaches that when Yehoshafat went to war with the enemy after receiving prophecy that he would win, the Jews did not say the complete praise of “Hodu la’Shem Ki Tov,” but rather they omitted the words “Ki Tov” because the enemy was being decimated and thus it was not proper to sing Shira. [↑](#footnote-ref-49)
50. The Milstein edition of The Prophets. Isaiah, Pg.35 [↑](#footnote-ref-50)
51. Ibid. [↑](#footnote-ref-51)
52. lxx, more inclusively and politically correctly, tōn huiōn kai tōn thugaterōn (“the filth of the sons and daughters”) [↑](#footnote-ref-52)
53. [*English Standard Version*](https://ref.ly/logosres/esv?ref=BibleESV.Is3.16&off=22&ctx=6%C2%A0+%E2%80%A2The+Lord+said%3a+%0a~++n%EF%BB%BFBecause+o%EF%BB%BFthe+da) (Wheaton, IL: Crossway Bibles, 2016), Is 3:16–24. [↑](#footnote-ref-53)
54. [*English Standard Version*](https://ref.ly/logosres/esv?ref=BibleESV.1Ki10.9&off=99&ctx=throne+of+Israel!+g%EF%BB%BF~Because+the+Lord+lov) (Wheaton, IL: Crossway Bibles, 2016), 1 Ki 10:1ff,-9. [↑](#footnote-ref-54)
55. Moses and Hashems conversation in Exo.32:32-33. [↑](#footnote-ref-55)
56. [*New Revised Standard Version*](https://ref.ly/logosres/nrsv?ref=BibleNRSV.Is4.4&off=127&ctx=alem+from+its+midst+~by+a+spirit+of+judgm) (Nashville: Thomas Nelson Publishers, 1989), Is 4:4. [↑](#footnote-ref-56)
57. “cleanse,” though this meaning seems to be possible only in the sense of completely burning away impurity; see [*Dictionary of Classical Hebrew*](https://app.logos.com/references/biblio.bt%3DDictionary%2520of%2520Classical%2520Hebrew%7Ced%3DD.%2520J.%2520A.%2520Clines%7Clbid%3D0001601799%7Cpl%3DSheffield%7Cpr%3DSheffield%2520Academic%2520Press%7Cyr%3D1993). Edited by D. J. A. Clines. Sheffield: Sheffield Academic Press, 1993– 2:242–3. [↑](#footnote-ref-57)
58. The Talmud in Bava Basra and Rashi 75A. [↑](#footnote-ref-58)
59. Joseph Blenkinsopp, [*Isaiah 1–39: A New Translation with Introduction and Commentary*](https://ref.ly/res/LLS%3AANCHOR23AIS/2015-05-26T15%3A42%3A32Z/442207?len=381), vol. 19, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 203. [↑](#footnote-ref-59)
60. The Milstein edition of The Prophets. Isaiah, Pg.37-39 [↑](#footnote-ref-60)
61. [*English Standard Version*](https://ref.ly/logosres/esv?ref=BibleESV.Ho8.11&off=0&ctx=se+of+the+tribute.+%0a~+11%C2%A0+Because+Ephraim) (Wheaton, IL: Crossway Bibles, 2016), Ho 8:11. [↑](#footnote-ref-61)
62. Heb. **“Rosh HaKenesset”** (President/Head of the Synagogue) – a verbal tally with our Torah Seder. [↑](#footnote-ref-62)
63. **τέλος** – *telos,* goal of the Torah, Romans 10:4. An execution of a resolve, achievement. TDNT 8:49 “result,” “reward,” “obligation,” “finally,” “forever,” (eternal) “completely, “perfectly,” אַחֲרִית הַיָּמִים. The “goal” of the **instruction imparted to the community.** [↑](#footnote-ref-63)
64. σωφρονήσατε οὖν καὶ νήψατε – Have self-control. Νήψατε – to drink no wine, to be sober. Therefore, we translate the passage, “have self-control being sober **headed**.” Here we find a verbal tally with the word **“Rosh”** (head) beginning our Torah Seder. [↑](#footnote-ref-64)
65. This phrase is also be translated, “be sober-minded for the sake of prayer, or your prayers.” This would imply that no one should “pray” while intoxicated. [↑](#footnote-ref-65)
66. Proverbs 10:12 We have translated this passage from the Hebrew understanding that “Kaper” means “atones for all sins.” See also Yechezel 45:15 [↑](#footnote-ref-66)
67. Cf. Romans 10:4 [↑](#footnote-ref-67)
68. Torah: Oral Torah [↑](#footnote-ref-68)
69. **“Converting:”** or, **“restoring.”** [↑](#footnote-ref-69)
70. We have coined this phrase for lack of a better term to describe what we call “normal mysticism.” By “normal mysticism,” we refer to Peshat/Literal everyday observances designed by the Hakhamim to employ the Shekinah. [↑](#footnote-ref-70)
71. Mekilta II p. 287 [↑](#footnote-ref-71)
72. **Governance,** sovereignty **of God** through the Hakhamim and Bate Din as opposed to human kings and presidents [↑](#footnote-ref-72)
73. קרבן – *Korban*, which is derived from קרב – *qarab* means to bring near of draw near. [↑](#footnote-ref-73)
74. Cf. Mk 12:28ff.. [↑](#footnote-ref-74)
75. Cf. Shemot (Ex.) 20:1 [↑](#footnote-ref-75)