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

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| **Three- and 1/2-year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 21, 5784 – July 26/27, 2024** | **Second Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

**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**](about:blank) **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!**

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

**A Prayer for Israel**

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

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

**Shabbat: “Nefésh Ki-Techetá” – “When a soul sins”**

**(1st Sabbath of Penitence)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **נֶפֶשׁ כִּי-תֶחֱטָא** |  | **Saturday Afternoon** |
| **“****Nefesh Ki-Techeta”** | Reader 1 – Vayiqra 4:1-4 | Reader 1 – Vayiqra 5:1-3 |
| **“****When a soul sins”** | Reader 2 – Vayiqra 4:5-7 | Reader 2 – Vayiqra 5:4-6 |
| **“Si alguien peca”** | Reader 3 – Vayiqra 4:8-12 | Reader 3 – Vayiqra 5:7-10 |
| Vayiqra (Leviticus) 4:1-35‎ | Reader 4 – Vayiqra 4:13-21 |  |
| Ashlamatah:  Yehezchel (Ezekiel) 18:4-13, 32  Yirmiyahu (Jeremiah) 1:1-2:3 | Reader 5 – Vayiqra 4:22-26 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 4:27-31 | Reader 1 – Vayiqra 5:1-3 |
| Tehillim (Psalms) 73:16-28 | Reader 7 – Vayiqra 4:32-35 | Reader 2 – Vayiqra 5:4-6 |
|  | Maftir – Vayiqra 4:32-35 | Reader 3 – Vayiqra 5:7-10 |
| N.C.: 1 Pet 1:3-9; Lk 9:57-58 | Ezek 18:4-13, 32 |  |

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Mangriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I- Vol. 11 – “The Divine Service” pp. 82 - 100** | **Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 45 - 50** |

**Contents of the Torah Seder**

* The Sin Offering – Leviticus 4:1-2
* Of the High Priest – Leviticus 4:3-12
* Of the Community – Leviticus 4:13-21
* Of a Ruler – Leviticus 4:22-26
* Of a Commoner – Leviticus 4:27-35

**Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 4:1-35**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, saying: **If a person sins unintentionally [by committing one] of all the commandments of the Lord, which may not be committed, and he commits [part] of one of them** | 2. Speak with the sons of Israel, saying: **When a man has sinned inadvertently against any of the commandments of the LORD (in doing) what ought not to be done, and he has done it against any one of them:** |
| 3. If the anointed kohen sins, bringing guilt to the people, then he shall bring for his sin which he has committed, an unblemished young bull as a sin offering to the Lord. | 3. if the high priest who is consecrated with oil has sinned, -as when he has offered a sin offering for the people not according to the rite, he will bring for his sin a young bullock unblemished before the LORD for a sin offering. |
| 4. And he shall bring the bull to the entrance of the Tent of Meeting before the Lord, and he shall lean his hand [forcefully] upon the bull's head and slaughter the bull before the Lord. | 4. He will bring in the bullock to the gate of the tabernacle of ordinance, to the presence of the LORD, and lay his right hand upon the head of the bullock, and the slayer will kill the bullock before the LORD. |
| 5. And the anointed kohen shall take from the bull's blood and bring it into the Tent of Meeting. | 5. And the high priest who is anointed with oil will take of the blood of the bullock, and carry it into the tabernacle of ordinance; |
| 6. And the kohen shall dip his finger into the blood and sprinkle some of the blood seven times before the Lord, before the dividing curtain of the Sanctuary. | 6. and the priest will dip his fingers in the blood, and sprinkle the blood seven times in the presence of the LORD before the veil of the sanctuary.  JERUSALEM: And the priest will dip his fingers, and sprinkle some of the blood seven times. |
| 7. And the kohen shall place some of the blood on the horns of the incense altar which is in the Tent of Meeting, before the Lord, and he shall pour all the blood of the bull onto the base of the altar [used] for burnt offerings, which is at the entrance of the Tent of Meeting. | 7. And the priest will put some of the blood upon the horns of the altar of sweet incense that is before the LORD in the tabernacle of ordinance, and all the rest of the blood of the bullock he will pour out at the foundation of the altar of burnt sacrifice which is at the gate of the tabernacle of ordinance. |
| 8. And all the fat of the sin offering bull he shall separate from it: the fat covering the innards, and all the fat that is on the innards, | 8. And all the fat of the bullock of the sin offering he will separate from him, the covering of fat which covers the inwards, even all the fat which is upon the inwards. |
| 9. and the two kidneys [along] with the fat that is on them, which is on the flanks; and the diaphragm with the liver, along with the kidneys, he shall remove it, | 9. And the two kidneys, and the fat which is upon them, upon the folding, and the caul that is upon the liver, with the kidneys, he will remove. |
| 10. just as was separated from the bull [sacrificed as] a peace offering, the kohen shall then cause them to [go up in] smoke on the altar [used] for burnt offerings. | 10. As it was separated from the bullock of the consecrated sacrifice, so will (these things) be separated from the lambs and from the goats, and the priest will burn them upon the altar of burnt offering. |
| 11. [He shall then take] the bull's skin and all of its flesh, along with its head and along with its legs, its innards and its waste matter. | 11. And all the skin of the bullock, and his flesh with his head and with his legs, and his inward parts and his dung, |
| 12. He shall take out the entire bull to a clean place outside the camp, [namely,] to the ash depository, and he shall burn it in fire on wood. Thus, it shall be burnt in the ash depository. | 12. the whole of the bullock he will carry forth into a clean place without the camp, to a place where the cinders are poured out, and will burn him with wood in the fire, at the place where cinders are poured out will be burned. |
| 13. And if the entire community of Israel errs because a matter was hidden from the eyes of the congregation, and they commit one of all of all the commandments of the Lord, which may not be committed, incurring guilt; | 13. And if the whole congregation of Israel have erred, and the thing has been hidden from the sight of the congregation in doing inadvertently against one of the commandments of the LORD what was not right to be done, and (thus) have sinned; |
| 14. When the sin which they had committed becomes known, the congregation shall bring a young bull as a sin offering. They shall bring it before the Tent of Meeting. | 14. and the sin which they have sinned be made known to them; the congregation will offer a young bullock as a sin offering, and will bring him before the tabernacle of ordinance. |
| 15. The elders of the community shall lean their hands [forcefully] upon the bull's head, before the Lord, and one shall slaughter the bull before the Lord. | 15. And twelve of the elders of the congregation, the counselors (amarkelin) appointed over the twelve tribes, will lay their hands firmly upon the head of the bullock, and the slayer will kill the bullock before the LORD. |
| 16. The anointed kohen shall bring some of the bull's blood into the Tent of Meeting, | 16. And the high priest will carry some of the blood of the bullock into the tabernacle of ordinance. |
| 17. and the kohen shall dip his finger from the blood, and sprinkle [it] seven times before the Lord, before the dividing curtain. | 17. And the priest will dip his finger into the blood, and sprinkle some thereof seven times in the presence of the LORD before the veil; |
| 18. And he shall then place some of the blood on the horns of the altar that is before the Lord in the Tent of Meeting. And then he shall pour all the blood onto the base of the altar [used] for burnt offerings, which is at the entrance to the Tent of Meeting. | 18. and he will put some of the blood upon the horns of the altar that is before the LORD within the tabernacle of ordinance, and all the (residue of the) blood he will pour out at the foundation of the altar of burnt offering which is at the door of the tabernacle of ordinance. |
| 19. And he shall separate all its fat from it and cause it to [go up in] smoke on the altar. | 19. And all the fat he will separate from him, and burn at the altar. |
| 20. He shall do to the bull just as he did to the bull of the sin offering thus, he shall do to it. Thus, the kohen shall make atonement for them [the community], and they will be forgiven. | 20. And he will do with the bullock as he did with the bullock for the sin of the high priest, so will he do with him. And the priest will atone for them, and it will be forgiven them. |
| 21. And he shall take the bull outside the camp and burn it, just as he burned the first bull. It is a sin offering for the congregation. | 21. And the bullock will be carried forth without the camp and be burned, as the former bullock of the high priest was burned, that through it the sin of Israel may be forgiven. It is a sin offering for the congregation. |
| 22. If a leader [of Israel] sins and unintentionally commits one of all the commandments of the Lord, which may not be committed, incurring guilt; | 22. At what time the ruler of his people will have sinned, and done against any of the commandments of the LORD his God that which ought not to have been done, and he has sinned through ignorance; |
| 23. if his sin that he has committed is made known to him, then he shall bring his offering: an unblemished male goat. | 23. if his sin that he has sinned be made known to him, he will bring for his oblation a kid of the goats, a male, unblemished; |
| 24. And he shall lean his hand [forcefully] upon the goat's head and slaughter it in the place where he slaughters burnt offerings, before the Lord. It is a sin offering. | 24. and he will lay his right hand firmly upon the head of the goat, and the slayer will kill him at the place of the sacrifice of the burnt offering before the LORD. It is a sin offering. |
| 25. And the kohen shall take some of the blood of the sin offering with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour its blood onto the base of the altar [used] for burnt offerings. | 25. And the priest will take of the blood of the sin offering upon his finger, and put it on the horns of the altar of burnt sacrifice, and will pour out the blood at the foundation of the altar of burnt sacrifice. |
| 26. And he shall cause all its fat to [go up in] smoke on the altar, just like the fat of the peace offering. Thus, the kohen shall make atonement for his sin, and he will be forgiven. | 26. And all the fat he will burn at the altar, as was the fat of the sanctified oblations; and the priest will atone for him on account of his sin, and it will be forgiven him. |
| 27. If one person of the people of the land commits a sin unintentionally, by his committing one of the commandments of the Lord which may not be committed, incurring guilt; | 27. And if a man of the people of the land sin through ignorance in doing (against) one of the commandments of the LORD what was not right to do, and he has sinned; |
| 28. if his sin that he committed is made known to him, he shall bring his sacrifice: an unblemished female goat, for his sin that he committed. | 28. if his sin that he has sinned be made known to him, he will bring for his oblation an unblemished female of the goats for the sin that he has sinned; |
| 29. And he shall lean his hand [forcefully] on the head of the sin offering, and he shall slaughter the sin offering in the place of the burnt offering. | 29. and he will lay his right hand on the head of the sin offering and kill the sin offering at the place of burnt sacrifice; |
| 30. And the kohen shall take some of its blood with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour all of its [remaining] blood at the base of the altar. | 30. and the priest will take of the blood with his fingers and put it on the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. |
| 31. And he shall remove all of its fat, just as the fat was removed from the peace offering. The kohen shall then cause it to [go up in] smoke on the altar, as a pleasing fragrance to the Lord. Thus, the kohen shall make atonement for him, and he will be forgiven. | 31. And he will remove all her fat, as the fat of the consecrated sacrifices was taken off, and the priest will burn it at the altar, to be received with acceptance before the LORD; and the priest will atone for him, and he will be forgiven. |
| 32. If he brings a sheep for his sin offering, he shall bring an unblemished female. | 32. But if he brings a lamb as his offering for sin, he will bring a female, unblemished; |
| 33. He shall lean his hand [forcefully] upon the head of the sin offering and slaughter it as a sin offering in the place where he slaughters the burnt offering. | 33. and lay his right hand on the head of the sin offering, and kill it as an oblation for sin, at the place of burnt sacrifice. |
| 34. And the kohen shall take some of the blood of the sin offering with his finger and place [it] on the  horns of the altar [used] for burnt offerings. And then he shall pour all of its blood onto the base of the altar. | 34. And the priest will take of the blood of the sin offering, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar. |
| 35. And he shall remove all its fat, just as the sheep's fat is removed from the peace offering. The kohen shall then cause them to [go up in] smoke on the altar, upon the fires for the Lord. Thus, the kohen shall make atonement for him, for his sin which he committed, and he will be forgiven. | 35. And all the fat he will remove, as the fat of the lamb of the sanctified victims was removed, and the priest will burn it at the altar with the oblations of the LORD, and the priest will make atonement for him on account of the sin that he has sinned, and it will be forgiven him. |

**Welcome to the World of Pshat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. [http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R](about:blank)]:

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

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

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

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

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

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

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

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

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

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

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

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

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

12. Deduction from the context.

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

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

**Rashi’s Commentary for: Vayikra (Leviticus) 4:1-35**

**2 of all the commandments of the Lord** Our Rabbis explained: A sin- offering is brought only for such a transgression whose prohibition is expressed [in the Torah] as a negative commandment, and whose willful violation incurs the penalty of excision (premature death by the hands of Heaven). The unintentional violation of such prohibitions incurs a sin-offering [upon the individual].-[*Torath Kohanim* 4:196; *Shab.* 69a)]

**of one of them** [The text should have read, “one of them.” Since it says, “of one of them,” it means to include the case of someone who has transgressed even] part of one of these prohibitions. For example, [if one writes a single letter on the Sabbath, he is not liable for transgressing a prohibition by law of Torah. If he writes two letters, he is liable. Therefore,] if one writes the letters שׁם from שִׁמְעוּן, [which he had intended to write, or] נח from נָחוֹר, [which he had intended to write, or] is from דן from דּנִָיּאֵל, [which he had intended to write, although he did not complete the names he intended to write, since the two-letter names are words in their own right, he is liable for writing on the Sabbath, even though he transgressed only part of the prohibition]. — [Torath Kohanim 4:197]

**3** **If the anointed *kohen* commits a sin, bringing guilt to the people**: Heb. אם הכהן המשיח יחטא לאשמת העם Its midrashic interpretation: He is not obliged [to bring a sin-offering] unless there is a hidden thing together with an unintentional act, as it is said, "to bring guilt on the people" "and something is hidden from the congregation and they do." And its plain meaning according to the aggadah: When the holy priest sins, it is the fault of the people, for they are dependent on him to atone for them and pray for them--- and [now] he has become impaired.

**bull**: Heb. פַּר One might think that this means an old one. Scripture, therefore, adds, בֶּן [young animal]. But if it shall be young, one might think that it be a very young one. Scripture, therefore, says: פַּר [a term which independently means a mature animal, thus teaching us that it shall not be a very young bull]. So how [do we reconcile both mature and yet young?] It refers to a bull in its third year. — [Torath Kohanim 4:208]

**5** **to the Tent of Meeting** I.e., to the *Mishkan,* and in the Temple, to the *Heichal*, [which housed the menorah, the table, and the incense altar, the equivalent of the Holy, in the *Mishkan* in the desert].

**6 before the dividing curtain of the Sanctuary** Heb. פָּרֹכֶת הַקֹּדֶשׁ [i.e., the blood was to be sprinkled towards the dividing curtain,] opposite the place of its holiness, namely, directed [to the site] between the poles [which were attached to the Holy Ark]. But the blood [although sprinkled in that direction,] was not to touch the dividing curtain. However, if it did touch, it touched [and it did not matter].-[Yoma 57a].

**7** **all the blood** I.e., the remaining blood.-[see *Zev.* 25a]

**8 And all the fat of the […] bull** It should have said, “its fat.” What does the [seemingly superfluous] word “bull” teach us? It comes to include [another bull, namely,] the bull of Yom Kippur (Lev. 16:3) in the [laws regarding the] kidneys, the fats and the diaphragm.

**the sin-offering** [Similarly, this seemingly superfluous word] comes to include [another sin-offering, namely,] goats [brought as a sin-offering to atone for unintentional] idolatry (Num. 15:24) in the [laws regarding the] kidneys, the fats and the diaphragm.

**he shall separate…from it** i.e., [he shall remove the fat] while it is still attached [to the animal]; he shall not cut [the animal] into [its prescribed] pieces before the removal of its fat.-[Torat Kohanim 4:230].

**10** **just as was separated** Like those parts specified in the case of the ox [offered as a] peace-offering. But what is specified in the case of the peace- offerings that is not specified here? [Nothing at all! So why mention the peace- offering altogether?] In order to compare it to the peace-offering, [as follows]: Just as the peace-offering had to be designated for the specific purpose of a peace-offering, so too, this sacrifice had to be designated for its specific purpose, and just as peace-offerings [bring] peace to the world, so too, this sacrifice [brings] peace to the world.-[*Torath Kohanim* 4:231] And in *Shechitath Kodashim* (*Zev.*), it is taught that this [seemingly superfluous phrase, “just as was separated…,”] is necessary here, in order to learn from it the rule, that we do not derive a law from another matter which is itself only derived [and not explicitly stated in Scripture], when it comes to holy sacrifices. [This is found] in chapter [five of *Zev.*,] *Eizehu Mekoman*.-[*Zev.* 49b] 9-11.

**with the liver, along with the diaphragm** [in verse 9, and in verse 11:]

**along with its head and along with its legs** All these [mentions of the word kg here, literally “upon,”] are expressions of adding, like (מִלְבַד) “apart from.” [Thus, in addition to the explanations given earlier (see Rashi verse 3:4), when verse 9 says, “And he shall remove the diaphragm with [part of] the liver, along with the kidneys,” the meaning is “he shall remove the diaphragm, besides (removing part of) the liver and the kidneys.”]

**12** **to a clean place** Since there was a place outside the city designated for uncleanness, [namely,] to cast plague-stricken stones [which had thereby become unclean] (Lev. 14:40), and for a cemetery, Scripture needed to qualify this instance of “outside the camp”—which [in the case of Jerusalem] was equivalent to outside the city—that the place had to be [ritually] clean.

**outside the camp** Outside the three camps [of the encampment of Israel, when they were set up in the desert, namely: The camp of the *Shechinah*, the Levite camp, and the general Israelite camp.]. Regarding the Holy Temple in Jerusalem, however, it means outside the city, as is explained by our Rabbis in Tractate *Yoma* (68a), and in *San*. (42b).

**to the ash depository** Heb. אֶל שֶׁפֶ הַדֶּשֶׁן, to the place where they poured out (שׁוֹפְכִין) the ashes which were removed from the altar, as it is said, “and he shall take out the ashes…outside the camp” (Lev. 6:4).

**Thus, it shall be burnt in the ash depository** [But the verse has just told us this!] Surely, it does not need to restate it! However, [this repetition comes] to teach [us] that [the bull shall be burnt in the ash depository,] even if there are no ashes there [at the time].-[*Torath Kohanim* 4:239]

**13 the…community of Israel** This refers to the [Great] Sanhedrin [the Supreme Court of Israel, seated at the Holy Temple]. -[*Torath Kohanim* 4:241]

**because a matter was hidden** [This means that the Sanhedrin] issued an erroneous decision regarding any matter in the Torah that incurs the penalty of excision, by declaring that matter permissible. -[*Hor.* 7b]

**the congregation, and they and they commit** meaning that the community acted upon their instruction. -[Hor. 3a].

**17** **before the dividing curtain** But above, Scripture says (verse 6),“before the dividing curtain of the Sanctuary.” [Why before was there mention of holiness, whereas now, the verse omits it?] This may be compared to a king against whom a province revolted. If only a minority rebels, his cabinet remains intact. If the entire country rebels, however, his cabinet does not remains intact. Here, too. When the anointed *kohen* sinned (referred to in the verses leading up to verse 6), the name of holiness was still attached to the Sanctuary. When they all sin, (as verse 13 states, “If the entire community of Israel errs”), God forbid, the holiness retracts. -[*Zev.* 41b].

**18 the base of the altar [used] for burnt-offerings, which is at the entrance to the Tent of Meeting** This is the western base, which is [situated] opposite the entrance. -[*Torath Kohanim* 4:229].

**19 And he shall separate all its fat** Although Scripture here does not explicitly mention the diaphragm and the two kidneys, they are derived from (verse 20 below), “He shall do to the bull just as he did [to the bull (sacrificed) as a sin- offering].” Now why are these details not specified here? The School of Rabbi Ishmael taught: This can be compared to a king who was furious with his beloved friend, but shortened [the account of] his offense, because of the affection [he had for him]. -[Zev. 41a].

**20 He shall do to the bull** i.e., with *this* bull,

**just as he did to the bull [sacrificed] as a sin-offering** i.e., just as is delineated in the case of the bull of the anointed *kohen*. [Thus,] included [in the procedures of sacrificing this bull, is the burning of] the diaphragm and the two kidneys, which are specified there and are not specified here (*Zev.* 41a). [Now, since Scripture relies on the anointed *kohen*’s sin-offering to teach us the service of sacrificing this bull, why does it specify the procedure involving the sprinkling of the blood, which amounts to a repetition?] The repetition of [details of] the service procedures [involving the sprinkling of blood] comes to teach us that if [even] one application of blood is missing [in the service, the offering is] invalid. -[*Torath Kohanim* 4:252] [But surely we would know this, without Scripture having to tell us. Why should we think that one missing application of blood would still result in a valid offering?] Since we find regarding the applications [of blood] upon the outer altar, that if the *kohen* made [only] one application, he nevertheless effected atonement, thus, Scripture needs to tell us here, that [in the case of this bull, where the blood was sprinkled inside the Sanctuary,] that [the omission of even] one application [of blood] affects [the validity of the offering].

**22** **If the leader [of Israel] sins** Heb. אִשֶׁר נָשִׂיא יֶחֱטָא, [Why does Scripture not use the word אִם like in the cases of verses 3 and 13 above? The answer is that אִשֶׁר an expression reminiscent of [the dictum starting with the word] אַשְׁרֵי, “fortunate is…,” namely: “Fortunate is the generation whose leader [does not hold himself too high, but rather,] gives attention to bringing an atonement offering for his unintentional sins-and how much more will he experience remorse for the sins he has committed

willfully!” -[*Torath Kohanim* 4:257].

**23 if…is made known** Heb. אוֹ הוֹדַע [This could be literally understood as, “Or …is made known to him.” However, here, the verse] has the meaning: “If [his sin…] is made known to him.” There are many instances of [the word] It used as expressions of אִם, “if,” and [there are many instances of] אִם used instead of אוֹ. Similar [to this verse, then,] is (Exod. 21:36): אוֹ נוֹדַע כִּי שׁוֹר נַגָּח הוּא [which means: “If it was known that the ox was used to goring.”

**[If his sin…] is made known to him** When he committed the sin, he thought that it was permissible, but afterwards, it became known to him that it was forbidden.

**24 in the place where he slaughters burnt-offerings** namely, in the northern area of the Holy Temple courtyard, as is expressly mentioned in the case of the burnt-offering. -[*Torath Kohanim* 4:270]

**It is a sin-offering** [If he slaughters it] for this purpose [i.e., for a sin-offering], it is valid, but if it is [slaughtered] not for this purpose, it is invalid. -[Torat Kohanim 271].

**25** **its blood** [I.e., its] remaining blood.

**26** **just like the fat of the peace-offering** i.e., just like the parts [of the animal burnt on the altar] specified for the goat mentioned under the category of peace-offerings.

**31 just as the fat was removed from the peace-offering** i.e., like the parts [burnt on the altar] of the goat mentioned under the category of peace-offerings.

**33 and he shall slaughter it as a sin-offering** i.e., its slaughtering shall be performed for the specific purpose of a sin-offering. -[Torath Kohanim 4:290].

**35 just as the sheep’s fat is removed** whose prescribed parts [offered up on the altar] are increased by the [addition of its] tail. And likewise, in the case of a female sheep brought as a sin-offering, it too requires the tail [to be added together] with the prescribed parts [offered up on the altar]. -[*Torath Kohanim* 4: 291]

**upon the fires for the Lord** Upon the fires [prepared by man] for the Lord, *foayles* in old French, pyres.

**Ketubim: Tehillim (Psalms) 73:16-28**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 16. And when I ponder to know this, it is iniquity in my eyes. | 16. And I thought to know this, but it is a weariness in my sight. |
| 17. Until I came to the sanctuaries of God, and I understood their end. | 17. Until the time of redemption, when I come to the sanctuaries of God, I will understand their fate. |
| 18. Only in slippery places do You set them; You cast them down to ruin. | 18. Truly You have placed them in dark places, You have thrown them into the wasteland. |
| 19. How they became desolate instantly! They were completely consumed by terrors. | 19. How they have become a desolation in a moment! They are finished, destroyed because of chaos. |
| 20. As a dream without awakening; O Lord, in the city You will despise their form. | 20. Like a dream of a man who awakes: the LORD in the great day of judgment, when they awake from their graves; in anger You will despise their likeness. |
| 21. For my heart was in ferment, and my mind was on edge. | 21. For my heart will feel pain, and my kidneys burn like fire. |
| 22. But I was brutish and I did not know; I was [as] a beast with You. | 22. And I am a fool, and I do not know; I was reckoned as a beast with You. |
| 23. Yet I was constantly with You; You grasped my right hand. | 23. But I am continually with You; You have grasped my right hand. |
| 24. With Your counsel You led me, and after[wards], You took me [for] glory. | 24. You will guide me by Your counsel; and after the glory that You commanded to come upon me is complete, You will take me. |
| 25. For whom do I have in heaven, and I desired no one with You on earth. | 25. Who, like You, is mine in heaven, but You? And besides You I desire no friend on earth. |
| 26. My flesh and my heart yearn; God is the rock of my heart and my portion forever. | 26. My body and my heart are destroyed; God is the Mighty One who tries my heart and my portion forever. |
| 27. For behold, those who have distanced themselves from You will perish; You have cut off anyone who strays from You. | 27. For behold, the wicked who are far from You will perish; You have destroyed all who stray from the fear of You. |
| 28. **But as for me-God's nearness is my good; I have placed my refuge in the Lord God, to tell all Your mission.** | 28. **But to be near to the LORD is good to me; I have placed my confidence in the LORD God, to tell to all the righteous/generous the commandments of Your charge.** |

**Rashi’s Commentary for: Tehillim (Psalms) 73:16-28**

**16 And when I ponder** in my heart.

**to know this** what the manner of the Holy One, blessed be He, is.

**So it is iniquity in my eyes**. This manner appeared to me as iniquity and not justice.

**17** **Until** I came to the sanctuaries of God, which are in Jerusalem, and saw what happened to Sennacherib. Then I understood the end of the wicked, that it is to destruction. Then I said, “All the good that comes to them is only slippery places; for the Holy One, blessed be He, makes their way slippery, that it should be easy and smooth, so that they should not put their heart to return to Him, and they should perish.”

**18 Only in slippery places do You set them** All the goodness that comes to them, for ultimately, You cast them down to ruin.

**19** **by terrors** By demons.

**20 As a dream without awakening** As a sleep without end (without awakening), which is an eternal sleep, so did they have (Isa. 37:36): “And an angel of the Lord went forth and slew...of the camp of Assyria.”

**O Lord, in the city You will despise their form** In Jerusalem, with which they dealt evilly, there the form of their image was despised, and they were all burnt.

**21 For my heart was in ferment** Before I saw this downfall with the holy spirit, my heart was in ferment because the way of the wicked prospered, and my mind was on edge (אשתונן), an expression of a sharpened sword (שנון). When it is reflexive, the “tav” is placed in the middle of the radical, as is the case of every word whose radical commences with “shin.”

**22** **But I** was brutish, and I did not know what this manner was, and I was as a beast with You.

**23 Yet I** Although I saw all this constantly, I was with You, and I did not move from fear of You.

**You grasped my right hand** to strengthen me in Your fear when my feet are about to turn from Your way, as it is stated above (verse 2): “my feet had almost turned away.”

**24** **You led me** Heb. תנחני, [like] נחיתני, You led me.

**and after[wards], You took me [for] glory** If the cantillation sign were on כָּבוֹד, its interpretation would be: After You bestowed upon Sennacherib all the glory You had allotted to him, You will take me to You. You have performed wondrous miracles for Israel and have destroyed Sennacherib. Now that the cantillation sign is on ואחר, this is its interpretation: (and afterwards,) You took me to glory; You drew me to You for glory and beauty.

**25** **For whom do I have in heaven** [Was there] any angel that I chose for me as a god? I chose only You.

**26 My flesh...yearn** My flesh and my heart yearn for You. yearn Heb. כלה, an expression of desire, as (119:81): “My soul yearned (כלתה) for Your salvation.”

**27** **who strays from You** Who separates himself from You.

**28** **Your mission** Your message; the holy spirit that comes into my heart to say it.

**Meditation from the Psalms**

**Psalms ‎‎73:16-28**

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

I am going to repeat my opening from last week where we looked at the first part of Psalms chapter 73.

The third book of Tehillim[[1]](#footnote-1) begins with this psalm. Whereas the first two books of Psalms are dedicated primarily to specific, per­sonal events in the lives of individuals, the last two books concern general, universal themes which demonstrate G-d’s goodness. The introductory verse of this psalm is a resounding declaration of faith which eloquently sets the tone for the ensuing compositions: *Truly G-d is [naught but] good to Israel*!

The psalmist surveyed Jewish history, past, present, and future, and beheld only misery and travail for the Jews, while evil men flourished. Countless other observers have had their faith weakened by the same gnawing question: Why does the way of the wicked prosper.[[2]](#footnote-2)

The superscription of our chapter of psalms ascribes authorship to Assaf.[[3]](#footnote-3) Assaf addresses those plagued by indecision and doubt. ‘Do not be troubled by seeming inconsistencies’, he counsels, ‘for everything G-d does to Israel is good. He causes you to suffer now, so that the fruits of your good deeds may be preserved for the future world of reward’.[[4]](#footnote-4) Remember this and no complaints will ever escape your lips; instead, your heart will overflow with endless hymns of gratitude.[[5]](#footnote-5)

Last week we looked at why the wicked prosper. This week, I am interested in exploring a narrative which describes what we can know about the future that HaShem has planned for His world and for His people, and for the wicked. The premise for this perspective is based on a pasuk from Kohelet:

***Kohelet (Ecclesiastes) 1:9*** *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

Based on the above pasuk, we can infer that the state of man in the day that he was created, is the state that HaShem had planned for man, for all time. Thus, we can understand that whatever we were in Gan Eden, the Garden of Eden, is what we will be in the Olam HaBa, the world to come.

I have heard wise men who describe the Olam HaBa and Gehenna. They say that in the Olam HaBa you *get* to sit and study Torah all day and you never *have to* stop to eat or sleep. They say that in Gehenna, that you *have to* sit and study Torah all day and that you never *get* to stop to eat or sleep. It is all a matter of perspective. If you have learned to love HaShem and to sit in His presence, then the Olam HaBa will be a paradise. If, on the other hand, you have spurned HaShem and His presence, then this same environment will become Gehenna, a place of great torment.

In keeping with the idea that the Olam HaBa is a garden, our Sages have indicated that there is an orchard in Gan Eden. This orchard is called by its Hebrew name: PaRDeS. PaRDeS, an orchard, is also an acronym for Peshat, Remez, Drash, and Sod. These are the four levels of Torah study. Peshat is the simple meaning. Remez is the level of hints and types. Drash is the level of parables, and the Sod is the secret level. In describing Gan Eden as a PaRDeS, our Sages have taught us that the Olam HaBa is a place of Torah study. It is a place where we will bask in the presence of HaShem.

We can begin to understand this concept of PaRDeS by reviewing what Adam was commanded Gan Eden:

***Bereshit (Genesis) 2:15*** *And HaShem G-d took the man, and put him into the garden of Eden to dress it and to keep it.*

The word *dress* comes from the same Hebrew root as *Avodah*, which we translate as service or worship. The word *keep* comes from a Hebrew root which means *to guard*. It is the same root which is applied to Shabbat.

***Debarim (Deuteronomy) 5:12*** *Keep the sabbath day to sanctify it, as HaShem thy G-d hath commanded thee.*

Thus, as we guarded Shabbat, we will also guard the garden.

**The Judgment**

After we die, there will be a judgment. In this court, there will be all the components we find in an earthly court. In fact, the earthly court is modeled after the heavenly court.[[6]](#footnote-6) In the heavenly court, you will be the defendant. As a defendant, you will stand at the end of your life with all of your sins and all of your mitzvot, your good deeds. Your sins will be weighed against your mitzvot to see if, in the end, you accomplished the mission that HaShem gave you. Additionally, HaShem will also take into account corrections, the troubles you experience in this world, that you have already experienced because of your transgressions. These corrections typically take the form of misfortunes and infirmities.

The defense attorney will be a malak, an angel, who looks and acts like you did when you defended others in this world. In effect, you will also be the defense attorney.

The prosecuting attorney will be a malak who looks and acts like you did when you prosecuted others in this world. In effect, you will also be the prosecuting attorney.

The judge will be a malak who looks and acts like you did when you judged others in this world. In effect, you will also be the judge.

In the heavenly court, you will be confronted with who you really are. There will be no doubt in your mind that the proceeding was entirely fair and just, because they will be conducted exactly as you would have conducted them. The only difference is that their effects will be on you instead of on someone else.

If you stand in the judgment of the heavenly court, you are already in an unfavorable position. In other words, if you could avoid being arrested and charged with a crime, then your chances of escaping an unfavorable judgment are much better than if you have already been arrested and taken to court.

Obviously if you have committed a sin, there is an expectation that you will be arrested and taken to the court for judgment. The question is: How does one avoid arrest and trial if he has in fact committed a transgression?

HaShem has a provision in his court system for a transgressor to avoid being arrested and standing in the judgment. That provision is called teshuva, repentance. Teshuva is the ability that HaShem has given a person to change who he really is. If one performs teshuva properly, then one has actually changed who he is. Thus, when the malak with the arrest warrant is sent to arrest you; he will be unable to find you because you no longer exist. The one who committed the sin has been transformed into one who would never have committed that sin. This is the power of Teshuva.

Bear in mind that Teshuva is a two-way street, as is everything in HaShem’s world. If one can repent for a misdeed, then one can also repent for a mitzva, a good deed. For example, if after performing some meritorious act like giving food to a hungry man, you find out that the food was exchanged for strong drink, and you regret giving the food, then you will also wipe out that mitzva by transforming yourself into one who would never have given the food. Thus, this mitzva would be removed from your slate in the judgment. One must be very careful to repent only for misdeeds, never for mitzvot, good deeds.

One should keep this courtroom scene in his mind as he goes about his life in this world. When he is called upon to defend others, he should put his heart and soul into the defense in exactly the same way as he would if he were the one accused of the crime. This means that we should do everything we can to expose the mitigating factors that lead others into sin. We do not want to defend sin, but rather we want to defend good people who occasionally sin. We must constantly be on the lookout for the good that comes from others.

We should also be careful how we judge others. No matter how bad the circumstances may appear, we need to construct, in our minds, a scenario that accounts for all the actions, in a favorable way. This is contrary to human nature. Usually, we seek to convict others rather than acquit them. If we keep in mind that we will one day be in the heavenly court, then we can begin to realize how important it is to judge others as favorably as we possibly can. Thus, when we stand in the heavenly court, we will be judged fairly.

Finally, we should keep the courtroom scene firmly in the forefront of our minds when we prosecute others in this world. Whenever we find ourselves accusing others of a sin, we should bear in mind that the enthusiasm with which we accuse others, will be used against us in the heavenly court. We should accuse only when there is no other way to correct an injustice. Our accusations should be factual and should seek to also mention any mitigating factors. Our accusation should lack enthusiasm, as we truly should not want others to be prosecuted for their sins. In short, we should accuse others in the same way that we would want ourselves to be accused.

**Judging the living and the dead.**

On Rosh HaShana, we read in the machzor, the prayer book for the festival, that HaShem will judge the living and the dead, on Rosh HaShana. HaShem will judge the living and the dead every year on Rosh HaShana.

***1 Tsefet (Peter) 4:5*** *Who shall give account to him that is ready to judge the quick and the dead.*

***Zohar Chadash, fol. 19, 1*** *"In the first day of the new year the holy blessed G-d sits that he may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened."*

***Revelation 20:12*** *And I saw the dead, small and great, stand before G-d; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

It is easy to understand how the living will be judged. Their deeds of the previous year will stand before them in the judgment. The judgment of the dead is a little more difficult to understand. How can the dead be judged every year? What is the point of rehashing the same things that were hashed out last year?

The judgment of the living and the dead follows the same pattern.

The living are judged not only for the deeds that they have performed in the last year, but they are also judged for the good deeds that others performed because of their actions. For example, a parent who teaches his children to love HaShem and to keep His commands, will receive reward every time that child performs the deeds that his parents taught him. In the same way, a man will receive reward for the deeds of his talmidim, his students, when they do the deeds that their teacher taught them. Those who wrote books that influenced others to perform mitzvot will also be judged every year on Rosh HaShana.

The wicked are judged in exactly the same way. The wickedness that they put into the world will be judged every year on Rosh HaShana. If they taught their children to perform deeds of wickedness, then they will receive a part of the punishment for the sins that were committed by those children, during the year. If those children taught their children the deeds they learned from their father, then those sins will also have a punishment that will be earned on Rosh HaShana.

If the living are judged every year on Rosh HaShana in this way, then we can begin to understand how the dead can be judged every year. Whatever good or evil they put into the world by their words or deeds, will be judged on Rosh HaShana. So, even though they themselves are no longer doing deeds in this world, their descendants, talmidim, friends, acquaintances, and every one they have touched, have been doing the deeds that we put into the world. These are the deeds that bring judgment to the dead, every year.

We must, therefore, be very careful about what we put into the world. Our mistakes and transgression can be amplified and reverberate down through time, and the corresponding punishments can be incurred year by year.

Correspondingly, we must do everything in our power to put righteousness into the world. Because these deeds will also reverberate through time and accumulate merit for us in the Olam HaBa.

We are here to accomplish deeds.

As we contemplate what deeds to put into the world; we are constantly confronted with deeds that involve both that which is commanded and that which is forbidden.

For example: We are commanded to put tzitzit, fringes, on all of our four cornered garments. Additionally, we are forbidden from mixing wool and linen in the same garment. Now suppose that we have an opportunity to put wool tzitzit on a linen garment. This involves doing the mitzva and also committing the transgression of mixing linen and wool. The question is: Do we transgress in order to do the mitzva?

Our Sages have answered with a resounding **YES**! Our Sages have taught that we were put into this world to accomplish the deeds that HaShem prepared for us:

***Ephesian 2:10*** *For we are his workmanship, created in Mashiach Yeshua unto good works, which G-d hath before ordained that we should walk in them.*

We are here to “do”. Therefore, our Sages have taught us that, with certain exceptions, we are to perform the mitzva of tzitzit even though it involves the sin of mixing linen and wool. We are here to accomplish a mission. There are occasions when there is collateral damage. This is to be expected and should not deter us from accomplishing our mission. It is our mission to accomplish the deeds that HaShem has prepared for us.

Now, let’s look at the future for Jews, the Ger Toshav (G-d fearers), and the Ger Tzadik (The righteous Gentile who has converted to Judaism). We will see which folks enjoy the Messianic Age and what folks enjoy the Olam HaBa, the World to come.

It is interesting to note that the Torah never talks about the reward of the righteous. Why is reward never even mentioned in the Torah? The answer is both intriguing and disconcerting at the same time. If the Torah had commanded us to serve HaShem for the sake of reward, it would be a mitzva to do so. We would literally be *earning* our reward. HaShem did not want us to have this focus. He wanted us to serve Him because of our love for Him and for no other reason. This would-be true love.

In the Shema, we echo this theme twice a day:

***Debarim (Deuteronomy) 6:4-5*** *Hear, O Israel: HaShem our G-d, HaShem is one. Love HaShem your G-d with all your heart and with all your soul and with all your strength.*

In the Tanach, the so-called Old Testament, we see reward only in the vaguest terms:

***Tehillim (Psalms) 19:9-11*** *The fear of HaShem is pure, enduring forever. The ordinances of HaShem are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is your servant warned; in keeping them there is great reward.*

In this same vague way, the Nazarean Codicil also views reward. We never see it as something we can work for:

***Matityahu (Matthew) 5:46 – 6:6*** *If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect. "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. "So, when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, So that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.*

So, reward is not the focus of the Torah and it should not be our focus. Because the Torah never tells us *what* our reward will be, we must look elsewhere if we are to understand what the future will hold for us.

Let’s start by defining some terms. What exactly is the Messianic Age?

The Messianic Age is the millennium during while Mashiach[[7]](#footnote-7) will resurrect the dead and rule. Some Jewish sources call this the Olam HaBa, the World to Come. For the sake of this paper, we will call it the Messianic Age. The Talmud explains the difference between this world and the Messianic age:

***Berachot 34b*** *R. Hiyya b. Abba also said in the name of R. Johanan: All the prophets prophesied only for the days of the Mashiach, but as for the world to come, ‘Eye hath not seen, oh G-d, beside Thee’. These Rabbis differ from Samuel; for Samuel said: There is no difference between this world and the days of the Mashiach except [that in the latter there will be no] bondage of foreign powers, as it says: For the poor shall never cease out of the land.[[8]](#footnote-8)*

The world after the Mashiach comes is often referred to in Jewish literature as Olam HaBa. This term can cause some confusion, because it is also used to refer to a spiritual afterlife. In English, we commonly use the term "Messianic age" to refer specifically to the time of the Mashiach. The Talmud sheds some light on this period:

***Pesachim 68a*** *R. Samuel b. Nahmani said in R. Jonathan's name: The righteous are destined to resurrect the dead, for it is said, there shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age;[[9]](#footnote-9) and it is written, and lay my staff upon the face of the child.[[10]](#footnote-10)*

*‘Ulla opposed [two verses]. It is written, He will swallow up death for ever;[[11]](#footnote-11) but it is written, For the youngest shall die a hundred years old?[[12]](#footnote-12) There is no difficulty: there the reference is to Israel; here, to heathens. But what business have the heathens there? — Because it is written, and strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers.[[13]](#footnote-13)*

*R. Hisda opposed [two verses]. It is written, Then the moon shall be confounded, and the sun ashamed;[[14]](#footnote-14) whereas it is written, Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days?[[15]](#footnote-15) There is no difficulty: the former refers to the world to come;[[16]](#footnote-16) the latter to the days of the Mashiach.[[17]](#footnote-17) But according to Samuel, who maintained, this world differs from the Messianic age only in respect of the servitude to governments,[[18]](#footnote-18) what can be said? — Both refer to the world to come, yet there is no difficulty: one refers to the camp of the righteous; the other, to the camp of the Shechinah.*

What is the Olam HaBa?

The Olam HaBa is the world without time which comes at the end of the Messianic age. Some Jewish sources call this Gan Eden, the Garden of Eden ("the World of Souls").[[19]](#footnote-19)

Olam HaBa will be characterized by the peaceful co-existence of all people:

***Yeshayahu (Isaiah) 2:2-4 And*** *it shall come to pass in the last days, [that] the mountain of HaShem’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of HaShem, to the house of the G-d of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of HaShem from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

***Shabbath 63a*** *R. ELIEZER SAID: THEY ARE ORNAMENTS FOR HIM. It was taught: Said they [the Sages] to R. Eliezer: Since they are ornaments for him, why should they cease in the days of the Mashiach? Because they will not be required, he answered, as it is said, nation shall not lift up sword against nation. Yet let them exist merely as ornaments? — Said Abaye. It may be compared to a candle at noon.[[20]](#footnote-20)*

*Now this disagrees with Samuel.[[21]](#footnote-21) For Samuel said, this world differs from the Messianic era only in respect to servitude of the exiled, for it is said, For the poor shall never cease out of the land.[[22]](#footnote-22) This supports R. Hiyya b. Abba,[[23]](#footnote-23) who said, All the prophets prophesied only for the Messianic age, but as for the world to come, the eye hath not seen, O Lord, beside thee [what he hath prepared for him that waiteth for him].[[24]](#footnote-24) Some there are who state: Said they [the Sages] to R. Eliezer:*

*Since they are Ornaments for him, why should they cease in the days of the Mashiach? In the days of the Mashiach too they shall not cease, he answered. This is Samuel's view, and it disagrees with R. Hiyya b. Abba's.*

Hatred, intolerance and war will cease to exist. Some authorities suggest that the laws of nature will change, so that predatory beasts will no longer seek prey and agriculture will bring forth supernatural abundance:

***Yeshayahu (Isaiah) 11:6-11:9*** *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of HaShem, as the waters cover the sea.*

Others, however, say that these statements are merely an allegory for peace and prosperity.

All of the Jewish people will return from their exile among the nations to their home in Israel:

***Yeshayahu (Isaiah) 11:11-12*** *And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

***Yirmiyahu (Jeremiah) 23:7-8*** *Therefore, behold, the days come, saith HaShem, that they shall no more say, HaShem liveth, which brought up the children of Israel out of the land of Egypt; But, HaShem liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*

The Talmud also talks about this time:

***Berachot 12b*** *mishnah. The exodus from egypt is to be mentioned [in the shema’] at night-time. Said r. Eleazar b. Azariah: behold i am about seventy years old, and i have never been worthy to [find a reason] why the exodus from egypt should be mentioned at nighttime until ben zoma expounded it: for it says: that thou mayest remember the day when thou camest forth out of the land of egypt all the days of thy life.[[25]](#footnote-25) [had the text said,] ‘the days of thy life’ it would have meant [only] the days; but ‘all the days of thy life’ includes the nights as well. The sages, however, say: ‘the days of thy life refers to this world; all the days of thy life’ is to add the days of the mashiach.*

*GEMARA. It has been taught: Ben Zoma said to the Sages: Will the Exodus from Egypt be mentioned in the days of the Mashiach? Was it not long ago said: Therefore, behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them?[[26]](#footnote-26) They replied: This does not mean that the mention of the exodus from Egypt shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the first place and the exodus from Egypt shall become secondary. Similarly, you read: Thy name shall not be called any more Jacob, but Israel shall be thy name.[[27]](#footnote-27)*

***Yirmiyahu (Jeremiah) 30:3*** *For, lo, the days come, saith HaShem, that I will bring again the captivity of my people Israel and Judah, saith HaShem: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.*

***Hosea 3:4-5*** *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and [without] teraphim: Afterward shall the children of Israel return, and seek HaShem their G-d, and David their king; and shall fear HaShem and his goodness in the latter days.*

The law of the Jubilee will be reinstated in the Olam HaBa. In the Olam HaBa, the whole world will recognize HaShem as the only true G-d, and the Jewish religion as the only true religion:

***Yeshayahu (Isaiah) 2:2-3*** *And it shall come to pass in the last days, [that] the mountain of HaShem’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of HaShem, to the house of the G-d of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of HaShem from Jerusalem.*

There will be no murder, robbery, competition or jealousy. There will be no sin:

***Zephaniah 3:13*** *The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make [them] afraid.*

Sacrifices will continue to be brought in the Temple, but these will be limited to thanksgiving offerings, because there will be no further need for expiatory offerings.

The Torah contains several references to "the End of Days", which is the time of the Mashiach. The Mashiach is the one who will be anointed as king in the End of Days.

Eating and Drinking in the World to Come[[28]](#footnote-28)

Our Sages have taught[[29]](#footnote-29): "In the World to Come (Messianic Age) there will be neither eating nor drinking; rather, the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence."

In the Messianic Age (Olam HaTechiyah, "the World of Resurrection") there will be physical bodies complete with all their organs, as now.

Nevertheless, even though there will then be neither eating nor drinking, the physical body with all its organs will not have been created in vain, G-d forbid; rather, the body will be nourished by the radiance of the Divine Presence.

In this it will resemble Moshe Rabbenu during his forty days on Mount Sinai: his physical body remained intact, except that it was nourished by the spirituality of the Divine light.

How do we lose our share in the Olam HaBa?

"In his Mishneh Torah, Maimonides concludes that both the one who denies the concept of resurrection of the dead or the one who denies the coming of the Mashiach are among those who have forfeited their share in Olam Haba -- the Hereafter[[30]](#footnote-30)."

What the Torah tells us about cooking can also help us to understand the Messianic age and the Olam HaBa. First let’s see what the Torah teaches us about cooking on the Sabbath:

***Shemot (Exodus) 35:3*** *Ye shall kindle no fire throughout your habitations upon the sabbath day.*

So, the Torah indicates that cooking is NOT allowed on Shabbat. The Mishna gives us the thirty-nine labors forbidden on Shabbat:

***Shabbat 7:2.*** *The primary labours are forty less one, [viz.:] sowing, ploughing, reaping, binding sheaves, threshing, winnowing, selecting, grinding, sifting, kneading,* ***baking****, shearing wool, bleaching, hackling, dyeing, spinning, stretching the threads, the making of two meshes, weaving two threads, dividing two threads, tying [knotting] and untying, sewing two stitches, tearing in order to sew two stitches, capturing a deer, slaughtering, or flaying, or salting it, curing its hide, scraping it [of its hair], cutting it up, writing two letters, erasing in order to write two letters [over the erasure], building, pulling down, extinguishing, kindling, striking with a hammer, [and] carrying out from one domain to another: these are the forty primary labours less one.*

So, the Mishna makes it quite clear that cooking (baking) is forbidden on Shabbat. Now let’s see what the Torah says about cooking on the festivals:

***Shemot (Exodus) 12:16*** *And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you.*

The Shulchan Aruch uses this pasuk to indicate that cooking is permitted on the festivals. So, we can cook on the festivals IF we started the fire before the festival started. Now, how does this apply to the Messianic Age and the Olam HaBa?

The Messianic Age is like the festivals. It is a time of rest, but we are allowed to cook. The Sages have understood this to mean that any character improvements or mitzvot we have started before the Messianic Age began (we started the fire before the festival began), we will be allowed to continue to completion (cook). But, if we did not start the improvement or Mitzva before the Messianic Age (we did not light the fire before the festival began), we will not be allowed to start them after the Messianic Age begins. In the Messianic Age, we will have resurrected bodies, physicality. With this physicality, we will be able to “do” in the world to a limited extent.

The Olam HaBa is like Shabbat. It is a time of rest, but we are not allowed to cook. The Sages have understood this to mean that we may no longer perform mitzvot or character improvements (there is no cooking). In fact, the Sages all agree that there is no physicality in the Olam HaBa, only reality. Without physicality, there is no “doing”. Our reality has been built. One way to understand this is to compare us to HaShem. Does HaShem have hands or arms?

***Debarim (Deuteronomy) 11:1-3*** *Therefore thou shalt love HaShem thy G-d, and keep his charge, and his statutes, and his judgments, and his commandments, always. And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of HaShem your G-d, his greatness, his mighty hand, and his stretched-out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;*

According to the above pasuk, HaShem does indeed have hands and arms. So, what is the difference between His hands and arms, and our hands and arms? Surely you would agree that His are much more powerful. So, what is the difference between His and ours?

His are **REAL**, ours are only **physical**. His are unlimited, ours are limited. In the Olam HaBa, we will have real arms and real hands. In the Olam HaBa we will experience reality. The Sages say that everything we have as a part of our body is given to help us understand what reality is like. Physicality, which is unreal, teaches us about the real.

**Ashlamatah: Yehezchel (Ezekiel) 18:4-13, 32**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And the word of the Lord came to me, saying: | 1. ¶ The word of prophecy from beforethe LORD was with me, saying: |
| 2. "What do you mean that you use this parable over the land of Israel, saying, 'The fathers have eaten sour grapes and the children's teeth are set on edge'? | 2. What is it with you that you quote this proverb concerning the land of Israel, saying, “The fathers have sinned and the children have been punished?” |
| 3. As truly as I live, says the Lord God, you shall no longer use this parable in Israel. | 3. As I live, says the LORD God, you will never again have this proverb quoted in Israel. |
| 4. Behold, all souls are Mine. Like the soul of the father, like the soul of the son they are Mine; **the soul that sins, it shall die.** | 4. Behold, all souls are Mine. Before Me, as the soul of the father so is the soul of his son: **the person who sins, he alone will die.** |
| 5. **So a man who is righteous and practices justice and righteousness,** | 5. **If a man is righteous/generous and does what is lawfully right and meritorious,** |
| 6. **And does not eat [offerings of meals] on the mountains, and does not lift up his eyes to the idols of the house of Israel; neither defiles his fellow man's wife nor approaches a woman in her period of separation,** | 6. **on the mountains he has not worshipped idols, and has not lifted up his eyes to the idol worship of the House of Israel; and he has not defiled his neighbor's wife, and has not approached a menstruous woman;** |
| 7. **And wrongs no man; what has been pledged for a debt he returns; [he] has committed no robbery, gives his bread to the hungry, and clothes the naked with garments,** | 7. **who did not oppress anyone; who has returned the pledge on a debt; and has not committed robbery; and who has given of his bread to the hungry, and clothed the naked with his own garment;** |
| 8. **Does not lend on interest, nor does he take any increase on a loan, keeps his hand back from wrong, executes true judgment between man and man,** | 8. **who has not given money on interest, nor taken usury; who has withheld his hand from falsehood; who has practiced true justice between man and man;** |
| 9. **Has walked in My statutes, and has kept My ordinances to deal truly-he is a righteous man; he shall surely live, says the Lord God. \*** | 9. **who has walked in My statutes and has observed My laws by acting truth-fully: he is righteous/generous; he will surely live, says the LORD God. \*** |
| 10. If he begets a profligate son, a shedder of blood, and he commits upon his brother any of these [crimes]. | 10. Now, he may have begotten a son who is wicked, who sheds blood, and does to his brother anyone of these things; |
| 11. And he does not do all these [good deeds], but has even eaten [offerings of a meal] to the mountains and defiled his fellow man's wife; | 11. even though he himself has done none of these things. Rather, the son worships idols on the mountains, and defiles his neighbor's wife; |
| 12. Wronged the poor and the needy, committed robberies, did not return pledges, lifted up his eyes to the idols, committed abomination; | 12. he has oppressed the poor and the needy; he has committed robbery; he has not returned the pledge; and he has lifted up his eyes to idolatry; he has committed an abomination. |
| 13. Gave out on interest, accepted increase on loans -shall he then live? He shall not live! He has done all these abominations; he shall surely die; his blood falls back on himself! | 13. He has given money on interest and has taken usury; will he survive? He will not survive. He has committed all these abominations; he will surely die; he alone is to blame for his violent death. |
| 14. And behold, if he begets a son, who sees all the sins of his father which he has done, and sees and does not do likewise; | 14. And behold, he has begotten a son who saw all the sins which his father had committed; who saw, but did not imitate them. |
| 15. He did not eat on the mountains and did not lift up his eyes to the idols of the house of Israel, did not defile his fellow man's wife, | 15. He has not worshipped idols on the mountains, and has not lifted up his eyes to the idolatrous worship of the House of Israel; who has not defiled his neighbor's wife; |
| 16. Wronged no man; did not retain any pledge, and committed no robbery; his bread he gave to the hungry and the naked he covered with clothes; | 16. who has not oppressed anyone; who has not taken a pledge; who has not committed robbery; who has given of his bread to the hungry; and who has covered the naked with his own clothes; |
| 17. From the poor he kept his hand back, interest and increase he did not take; My ordinances he kept, in My laws did he walk-he shall not die for the sins of his father, he shall surely live. | 17. who has not withheld his hand from the poor; who has taken no interest or usury; he has obeyed My law; he has walked in My statutes; he will not die for the sins of his father; he will surely live. |
| 18. [But] his father, because he illegally suppressed, committed robbery against his brother and did what is not good among his people, behold, he shall die for his iniquity. | 18. His father, because he practiced oppression, robbed one of his brothers; and who did not do what was proper in the midst of his people, behold, he has died for his sin. |
| 19. Yet you say, "Why does the son not bear with the sin of the father?" But the son has practiced justice and righteousness, he has kept all My laws and he carries them out; he shall surely live. | 19. And you say, 'Why is not the son punished for the sins of the father?' But the son has done what is truly just/generous and meritorious, he has kept all My statutes and performed them: he will surely live. |
| 20. The soul that sins, it shall die; a son shall not bear the iniquity of the father, and a father shall not bear the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. **{S}** | 20. The person who sins, he will die. The son will not be punished for the sins of the father, and the father will not be punished for the sins of the son; the merit of the righteous/generous will be fulfilled in him and the sin of the wicked will be upon him." **{S}** |
| 21. And if the wicked man repents of all his sins that he has committed and keeps all My laws and executes justice and righteousness, he shall surely live, he shall not die. | 21. But the wicked, if he repents of all the sins which he had committed, and keeps all My statutes and does what is truly just and righteous/generous, he will surely live, he will not die. |
| 22. All his transgressions that he has committed shall not be remembered regarding him: through his righteousness that he has done he shall live. | 22. None of the sins which he had committed will be remembered against him. For the righteousness/ generosity which he has done he will survive. |
| 23. Do I desire the death of the wicked? says the Lord God. Is it not rather in his repenting of his ways that he may live? **{S}** | 23. Do I desire at all the death of the wicked says the LORD God. Is it not rather that when he turns from his way, he will survive? **{S}** |
| 24. And when the righteous repents of his righteousness and does wrong and does like all the abominations that the wicked man did, shall he live? All his righteous deeds that he has done shall not be remembered; in his treachery that he has perpetrated and in his sin that he has sinned, in them shall he die. | 24. And when the righteous/generous turns away from his righteousness/generosity and deals falsely, committing all the abominable things which the wicked practices, will he survive? All the righteousness/ generosity which he had done will not be remembered; for the falsehood which he has practiced and for the sins which he committed; he will die. |
| 25. Yet you say, 'The way of the Lord is not right!' Hear now, O house of Israel: Is it My way that is not right? Is it not rather your ways that are not right? | 25. Yet you have said, 'The good ways of the LORD have not been declared to us. Now, listen, O House of Israel. Have not My good ways been declared to you? Is it not your ways, surely yours, which are not right? |
| 26. When a righteous man repents of his righteousness and does wrong and dies on that account; for the wrong that he has done he should die. **{S}** | 26. When the righteous/generous man turns away from his righteousness/generosity and deals falsely and dies because of them, he will die for the falsehood which he has committed. **{S}** |
| 27. And when a wicked man repents of his wickedness that he has done, and does justice and righteousness, he will keep his soul alive. | 27. And when the wicked man turns away from the sins which he has committed and does that which is truly just and righteous/generous, he will save his life. |
| 28. He will see and repent of all his transgressions that he has committed-he shall surely live; he shall not die. | 28. He has seen and repented for all the sins which he had committed, he will surely live, he will not die." |
| 29. And yet the house of Israel says, 'The way of the Lord is not right!' Is it My ways that are not right, O house of Israel? Is it not rather your ways that are not right? | 29. Yet the House of Israel have said, the good ways of the LORD have not been declared to us. Have not My good ways been declared to you, O House of Israel? Is it not rather that your ways, yours, are not right? |
| 30. Therefore, every man according to his ways I will judge you, O house of Israel, says the Lord God: repent and cause others to repent of all your transgressions, and it will not be a stumbling block of iniquity for you. | 30. Therefore, from each according to his ways will I exact punishment from you, O House of Israel, says the LORD God. Return to My worship, and remove idol worship from you, that it should not be a sinful stumbling block for you. |
| 31. **Cast away from yourselves all your transgressions whereby you have transgressed, and make yourselves a new heart and a new spirit, and why should you die, O house of Israel!** | 31. **Put far from you all your sins by which you have sinned and make for yourselves a faithful heart and a faithful spirit. Why should you die, O House of Israel?** |
| 32. **For I do not desire the death of him who dies, says the Lord God: so turn away and live!** **{P}** | 32. **For I have no desire in the death of anyone who deserves to die, says the LORD God. Return to My worship, and you will survive."** **{P}** |

**\* Note to verses 4-9** – Please observe that the sacrificial laws and Mitzvoth of the Torah (after the sin of the golden calf) are **NOT** considered by the prophet as being matters of life or death! Further, this confirms the text of last week’s Ashlamatah (Micah 6:8): “**He has told you, O man, what is good, and what the Lord demands of you; but to do justice/charity, to love loving-kindness, and to walk discreetly with your God”** (Rashi). And **“It has been told to you, o man, what is good. and what does the LORD seek from you, except to carry out true justice and to love acts of kindness. You will be modest by walking in the fear of your God”** (Targum Pseudo-Yonatan).Again, notice that **no animal sacrifices are mentioned or required implicitly or explicitly in this passage**.

**Rashi’s Commentary to: Yehezchel (Ezekiel) 18:4-13, 32**

**1** **And the word of the Lord came to me, saying::**

**What do you mean that you use this parable**: Asanplanz in Old French, comparison, parable.

**The fathers have eaten sour grapes:** Heb. בוֹסֶר, fruit before it has ripened. Verjus inFrench, verjuice.

**and the children’s teeth are set on edge:** Heb. תִּקְהֶינָה, agazeront in Old French, will be set on edge. So is the way of the Holy One, blessed be He: the fathers sin and the children are punished, for the kings of Israel sinned for many years before they were exiled, and we too need not be concerned that we shall be punished for our iniquities..

**3** **shall no longer use this parable** Heb. Heb. מְשֹּׁל, like לִמְשֹּׁל [the infinitive].

**4** **Behold, all souls are Mine** So why should the son who did not sin against Me suffer? Is he not Mine?

**6** **And does not eat on the mountains** “On the mountains, he did not worship pagan deities” [Targum Jonathan] by eating “sacrifices of the dead.”

**to the idols** Referring to other idolatry, e.g., Baal in Samaria and the calves in Bethel and Dan.

**7 wrongs:**Heb. יוֹנֶה, an expression of wronging (אוֹנָאָה); i.e., he wronged no man.

**what has been pledged for a debt he returns** If he took his friend’s garment as a pledge for a loan, he would return it to him at sunset.

**10 and he commits upon his brother any of these** Heb. jt. Jonathan renders: and he does to his brother anyone of these.

**11** **And he does not do all these** All these good deeds that his father did.

**12** **committed abomination** Homosexual relations.

**14 and sees and does not do likewise** He sees with his heart that it is not good to do so, et il apercut in French, he realized.

**17** **From the poor he kept his hand back** from harming him.

**24 All his righteous deeds, etc., shall not be remembered** Our Sages qualified this as referring to one who regrets them.

**29** **is not right** Heb. יִתָּכֵן, like יִתָּקֵן, afetes in Old French; just, correct, right.

**30 repent and cause others to repent** Heb. שּׁוּבוּ וְהָשִּׁיבוּ, you repent, and you cause others to repent (tourner, retourner in French), turn [others], return.

**Special Ashlamatah: Yirmiyahu (Jeremiah) 1:1 – 2:3‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ The words of Jeremiah son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin. | 1. ¶ The words of the prophecy of Jeremiah the son of Hilqiah, one of the leaders of the course of the priests, of the temple officers who were in Jerusalem: the man who received his inheritance in Anathoth in the land of the tribe of Benjamin, |
| 2. To whom the word of the Lord came in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. | 2. with whom was the word of prophecy from before the LORD in the days of Josiah the son of Amon, the king of the tribe of the house of Judah, in the thirteenth year of his reign. |
| 3. And he was in the days of Jehoiakim son of Josiah, king of Judah, **until the end of eleven years of Zedekiah son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.** | 3. And it continued in the days of Jehoiakim, the son of Josiah, the king of the tribe of the house of Judah, until the eleventh year of his brother Zedekiah, the son of Josiah, the king of the tribe of the house of Judah, was completed; **until Nebu­chadnezzar the king of Babylon came and besieged Jerusalem for three years and took the people who were in it into exile, in the fifth month**. |
| 4. And the word of the Lord came to me, saying: | 4. And the word of prophecy from before the LORD was with me, saying: |
| 5. When I had not yet formed you in the womb, I knew you (Heb. **Y’da’trikha**), and when you had not yet emerged from the womb, I had appointed you (Heb. **Hiq’dash’tikha**); a prophet to the nations I made you. | 5. "Before I created you from the womb I established you, and before you came into the world I appointed you; I designated you as a prophet who should make the nations drink a cup of cursing,” |
| 6. And I said, "Alas, O Lord God! **Behold, I know not to speak for I am a youth**. **{S}** | 6. But I said: “Receive my petition, O LORD God. **See, I do not know how to prophesy. because I am a youth;** and from my beginning I have been prophesying trouble and exile about this people.” **{S}** |
| 7. And the Lord said to me; Say not, "I am a youth," for wherever I send you, you shall go, and whatever I command you, you shall speak. | 7. And the LORD said to me: “Do not say, ‘I am a youth’; for you will go to every place I send you, and all that I command you, you will prophesy. |
| 8. Fear them not, for I am with you to save you, says the Lord. | 8. Do not be afraid from before them, for My Memra will be at your assistance to deliver you, says the LORD.” |
| 9. And the Lord stretched out His hand and reached my mouth, and the Lord said to me; Behold, I have placed My words in your mouth. | 9. And the LORD sent the words of his prophecy. and set them in order in my mouth; and the LORD said to me; “Behold. I have put the words of My prophecy in your mouth. |
| 10. Behold, I have appointed you over the nations and over the kingdoms, to uproot and to crush, and to destroy and to demolish, to build and to plant. **{P}** | 10. See that I have appointed you today over the nations and over the kingdoms - to uproot and to tear down, and to destroy and to break up; and over the house of Israel - to build and to establish.” **{P}** |
| 11. ¶ And the word of the Lord came to me, saying: What do you see, Jeremiah? And I said, "I see a rod of an almond tree." | 11. ¶ And the word of prophecy from before the LORD was with me, saying: “What do you see, Jeremiah?” And I said: “I see a king hastening to do evil.” |
| 12. And the Lord said to me; You have seen well, for I hasten My word to accomplish it. **{S}** | 12. Then the LORD said to me: “You have seen well; for I am hastening concerning My Word, to do it.” **{S}** |
| 13. And the word of the Lord came to me a second time, saying: What do you see? And I said, "I see a bubbling pot, whose foam is toward the north." | 13. And the word of prophecy from before the LORD was with me a second time, saying: “What do you see?” And 1 said: “I see a king who seethes like a cauldron. and the arrangement of his troops who are advancing and coming from the direc­tion of the north.” |
| 14. And the Lord said to me; **From the north the misfortune will break forth upon all the inhabitants of the land.** | 14. And the LORD said to me: **“From the north evil will begin to come upon all the inhabitants of the land.** |
| 15. For, behold I am summoning all the families of the kingdoms of the north, says the Lord, and they will come and place, each one his throne at the entrance of the gates of Jerusalem and against all its walls around and against all the cities of Judah. | 15. For behold, I am summoning all the descendants of the kingdom of the north, says the LORD; and they will come and each set up his throne in front of the gates of Jerusalem, and against all her walls round about, and against all the cities of the house of Judah. |
| 16. And I will utter My judgments against them concerning all their evil, that they left Me and offered up burnt-offerings to other gods and they prostrated themselves to the work of their hands. | 16. And I will utter the punishment army judgment on them concerning all their wickedness; for they have forsaken my worship and have offered up incense to the idols of the nations and have become enslaved to the works of their hands. |
| 17. And you shall gird your loins and arise and speak to them all that I command you; be not dismayed by them, lest I break you before them. | 17. But you, strengthen your loins and stand up and prophesy to them all that I command you: do not hold back from reproving them, lest I should break you before them. |
| 18. And I, behold I have made you today into a fortified city and into an iron pillar, and into copper walls against the entire land, against the kings of Judah, against its princes, against its priests, and against the people of the land. | 18. And behold, I have made you today as strong as a fortified city, and like a pillar of iron, and like a bronze wall, so that you may give a cup of cursing to drink to all the inhabitants of the land. to the kings of the house of Judah, to her princes, to her priests, and to the people of the land. |
| 19. And they shall fight against you but they shall not prevail against you, for I am with you says the Lord, to save you. **{P}** | 19. And they will dispute and fight before you so as to destroy the words of your prophecy; but they will not prevail over you, because My Memra will be at your assistance to deliver you, says the LORD." **{P}** |
|  |  |
| 1. ¶ And the word of the Lord came to me, saying: | 1. ¶ And a word of prophecy from before the LORD was with me, saying: |
| 2. Go and call out in the ears of Jerusalem, saying: so said the Lord: I remember to you the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. | 2. “Go, and prophesy before the people who are in Jerusalem, saying: Thus says the LORD. I remember in your favor the good things of the days of old, the love of your fathers who believed in My Memra and followed My two messengers. Moses and Aaron, in the wilderness for forty years without provisions in a land not sown. |
| 3. Israel is holy to the Lord, the first of His grain; all who eat him shall be guilty, evil shall befall them, says the Lord. **{P}** | 3. The house of Israel are holy before the LORD - in respect of those who plunder them - like fruits of heave-offering of harvest of which whoever eats is guilty of death; and like firstlings of harvest, the sheaf of the heave-offering, of which everyone who eats, before the priests the sons of Aaron offer it as a sacrifice upon the altar is guilty. **{P}** |

**Comentary on the Ashlamata of Yehezchel (Ezekiel) 18:4-13 & 32**

By: H.Ex. Adon Shlomoh Ben Abraham

One of the things we see in a general overview of three great prophets, Isaiah, Jeremiah and Ezekiel Is that the first part of each book speaks of judgment on Israel, Judah and Jerusalem. And the second part of each book speaks of the judgment on the nations and then the last part of each book speaks of the future restoration that is coming to all mankind. Our passage before us today I find to be difficult because there seems to be a discussion going on that we are not Privy to. God repudiates the thinking of the people and their continued use of the proverb in not understand his way of justice. God says, why do you keep repeating the proverb concerning the land of Israel? The parents have eaten sour grapes and the children's teeth are set on edge. As I live, says the Lord God, this proverb shall no more be used by you in Israel. Know that all lives are mine. The life and soul of the parent, as well as the life or soul of the child is mine. It is only the person who sins that soul shall die.

In the 10 commandments. God indicated. He would punish the children for the sins of the fathers to the 3rd or 4th generation. Of those who hated him. Exo. 20:5 That's also repeated in Exodus 34:6, and in Deuteronomy 5:9. And even Ezekiel had traced God's coming judgment back to the people's past actions. Although we do not fully understand Gods outworkings of his Justice, we do understand the effects of sin and how serious and long lasting it’s generational effects can be. Although we may not fully understand sin’s long lasting effects, every day we see the damage it does in our world and there does seem to be a connection between one generation and another.

This proverb must have been well known and often used by the people, because God quotes it in Jeremiah also. It's interesting in Jeremiah the quote is found in the context of the renewed or new covenant that Hashem will make with the whole house of Israel. This begs the question whether this signals a shift in emphasis from a corporate responsibility to an individual responsibility in relation to the land of Israel. There seems to be an echo in our passage also that goes all the way back to the book of Job, the question of every generation. Why does it seem that the wicked prosper, the righteous often suffer?

In my personal life. I have seen a wicked Grandfather and his wicked son. Then the grandson comes along and follows in his father’s steps. Then the great grandson comes along and cannot seem to break the cycle of sin he is born into. I have also seen the righteous great grandfather and the righteous Grandfather and down to the righteous Father and to the righteous great grandson which seems to be able too more easily than some choose to serve God and not rebel. So, it's quite perplexing how this works. At the end of our passage God makes a statement in verse 23. I do not take pleasure in the death of the wicked. Declares the LORD. I am pleased when they turn from their wicked ways and live. As our passage starts off in verse 4, know that all life’s /souls are mine. The life /soul of the parent, the life/soul of the child. There's only the soul who sends that shall die.

It seems to me that in the prior conversation the people were complaining to God and the prophet that God was unjustly punishing them, For the sins of their fathers. This kind of thinking would cause the present generation to ignore their own personal responsibility with the situation they find themselves in. But God challenges this notion as he states in verse 4. The soul that sins is the one who will die. We humans have a short-sighted view of the ways of God’s justice and how it works. Many times, we look at history and we read in the Bible where the ancestors sinned, and it went on for several generations before they were punished. As the people complained of their present situation, I'm sure the question was, does it make sense that our ancestors sinned and spent all their days in peace without receiving punishment, and now we, their children, are to be punished? We who are not such great sinners as they were, are being punished for their sins. They concluded God was being unfair.

Rashi says the people were making this argument in using this proverb. Is this the way of the Holy One? The father’s sin and the children get punished? The kings of Israel sinned for many years before they were finally exiled. The children then drew the conclusion that we too do not need to fear that we should be punished for our sins. This seems to be the way of children to justify their stubborn sinfulness. Are the people mocking what they did not understand or refusing to accept responsibility for their sin? Or did they just not understand the entire concept of divine retribution and pointing to the fact that very often as we look around us when bad things happen to us, we want to point the finger at someone else instead of looking at ourselves and our own personal responsibility. But one thing that is brought down in this passage is that God requires personal responsibility from each of us for our own sin. This basic principle of personal responsibility is the foundation of God's justice, as we read in verses 5 through 9, and that righteous conduct does benefit the righteous person. Surely, they knew Deut. 24:16 -Parents shall not be put to death for their children, nor shall children be put to death for their parents; only for their own crimes may persons be put to death.

In our parsha we have several case studies given by God to illustrate this point. If a man were to live righteously and keep God's laws, he will live. V.5-9. If that same man had a rebellious and sinful Son who ignored the laws of Hashem that son will die. Verse 10 -13. But then on the other hand, the sinful son had a son who turns from his father's evil sinful ways he will live. He does not have to die for the sins of his fathers. God then goes on to state that he does not delight in punishing the wicked but prefers all men to repent and turn from their evil ways.

The conclusion of this chapter shows that the congregation’s denial of their own personal responsibility and accountability is Hashems concern in this parsha. Regardless of the repercussions of generational connections, and there are many, each generation stands before God judged on its own merits. No one can use an earlier generation’s behaviors as an excuse for their own sin, and therefore none should conclude that their destiny is fixed, and all hope of change and redemption is lost.

We see that each person’s destiny and character is defined by one’s life choice’s, habits and behaviors. Instead, a person who does righteous deeds is righteous in Ezekiel’s understanding, and these persons shall live. A Person who does wicked deeds are considered as wicked, and they, not their parents or their children, shall die. The Nazarene Codicil makes the same claim that God judges human beings by what they do, not what they profess (e.g., Matt 25:31–46; Rom 2:6–10), with the presumption that by grace people can actually be righteous, and others, by rejecting God’s divine grace, can be rebels. As Rashi states in his commentary on verse 30 – Repent and cause others to repent. In Hebrew: Shuvu V’HaShivu you repent and cause others to repent, turn, return.

**Rashi’s Commentary for:** **Yirmyahu (Jeremiah) 1:1 – 2:3**

**1** **The words of Jeremiah son of Hilkiah:**Let the son of the corrupt woman, whose deeds are proper Jeremiah was descended from Rahab the harlot and let him reprove the son of the righteous woman whose deeds are corrupt these are Israel who corrupted their deeds who are descended from legitimate seed.

**2** **To whom the word of the Lord came:**Upon whom the Shechinah commenced to rest at that time.

**3** **And he was in the days of Jehoiakim:**And he was a prophet all the remaining days of Josiah, the days of his son Jehoiakim, and the days of his son Zedekiah, until the end of the eleventh year that is the year until the exile of Jerusalem in the fifth month.

**5** **When I had not yet formed you in the womb, etc.:**Since the days of the first man. The Holy One, blessed be He, showed Adam each generation and its prophets.

**I… formed you:**Heb. אצרך, an expression of צורה, a form.

**I knew you:**connois toi in O.F. Comp. (Exodus 6:3), “I was not known (נודעתּי) to them.”

**I appointed you:**I appointed you for this.

**a prophet to the nations:**To Israel, who behave like the nations. In this manner it is expounded in Sifrei on the verse: “A prophet from your midst, etc.” (Deut. 18:15), will set up for you and not for those who deny the Torah. How then do I fulfill “A prophet to the nations I made you” ? To the children of Israel who deport themselves with the customs of the nations. It can further be interpreted: “A prophet for the nations,” like “About the nations,” to give them to drink the cup of poison, to prophesy retribution upon them, as it is said: “Take this cup of the wine of wrath from My hand, you shall give all the nations to drink of it” (infra 25:15). Another explanation of “When you had not yet emerged from the womb I appointed you” is: Concerning you I said to Moses: “I will set up a prophet… like you” (Deut. 18:18). This one reproved them, and this one reproved them. This one prophesied for forty years and this one prophesied for forty years.

**6** **Alas:**This is an expression of wailing (konpljjnt in 0.F.).

**for I am a youth:**I am not worthy to reprove them. Moses reproved them shortly before his death, when he was already esteemed in their eyes through the many miracles that he had performed for them. He had taken them out of Egypt, split the Reed Sea for them, brought down the manna, caused the quails to fly, given them the Torah, brought up the well. I come to reprove them at the beginning of my mission.

**7** **wherever I send you:**to the heathens.

**and whatever I command you:**to Israel, you shall speak.

**9** **And the Lord stretched forth His hand:**Every sending mentioned concerning a hand is an expression of stretching forth. Another explanation is like the Targum: And the Lord sent the words of His prophecy.

**10** **I have appointed you:**I have appointed you over the heathens.

**to uproot and to crush:**(depayser in French, to uproot) and over Israel to build and to plant if they heed. So did Jonathan paraphrase it.

**11** **a rod of an almond tree:**(amendleer in O.F.) Jonathan, however, renders: A King who hastens to do evil.

**12** **You have seen well:**This almond tree hastens to blossom before all other trees. I, too, hasten to perform My word. And the Midrash Aggadah (Ecc. Rabbah 12:8) explains: An almond tree takes twenty-one days from its blossoming until it is completely ripe, as the number of days between the seventeenth of Tammuz, when the city was broken into, until the ninth of Av, when the Temple was burnt.

**13** **a bubbling pot:**[lit. blown up,] seething (boillant in French).

**whose foam:**[lit. and its face,] its seething (et ses ondes in O.F.) [and its waves].

**14** **From the north the misfortune will break forth:**Babylon is on the north of Eretz Israel.

**16** **And I will utter My judgments against them:**I will debate with them, with Judah and Jerusalem.

**17** **And you shall gird your loins:**This is an expression of quickening like a man of valor.

**18** **against the Kings of Judah:**lit. to the Kings of Judah.

**19** **And they shall fight against you:**They shall quarrel and fight against you to refute the words of your prophecy.

**2:2** **I remember to you:**Were you to return to Me, I would desire to have mercy on you for I remember the loving kindness of your youth and the love of the nuptials of your wedding canopy, when I brought you into the wedding canopy, and this (כלולתיך) is an expression of bringing in. Your nuptials (Noces in O.F.). Now what was the loving kindness of your youth? Your following My messengers, Moses and Aaron, from an inhabited land to the desert without provisions for the way since you believed in Me.

**3** **Israel is holy:**like terumah.

**the first of His grain:**Like the first of the harvest before the Omer, which it is forbidden to eat, and whoever eats it is liable, so will all those who eat him be guilty. So did Jonathan render it.

**Abarbanel On Pirqe Abot**

**Mishna 1:7**

**Nitai of Arbel said: Distance yourself from an evil neighbor and do not associate with the wicked and do not abandon the belief in retribution.**

Along the same lines that Yehoshua ben Perahyah clarified the exposi­tion of his teacher Yosi ben Yoezer, so does Nitai of Arbel come to explain the teachings of Yosi ben Yohanan of the earlier *Mishnah*in which he advocates, "Let your house be wide open and let the poor be members of your household." According to Abarbanel, Nitai came to qualify Yosi ben Yohanan's dictum and to say that it is untenable that a mail 'should entertain all persons in his home, saints and scoundrels. One must be selective and discriminating in choosing companions and **associates.**

Abarbanel becomes exacting in the meaning and significance of the dictum, "Do not abandon the belief in retribution." What does the word PURA’ANUT refer to? There are two possible interpretations. Firstly, Abarbanel suggests that the word PURA’ANUT refers to the evil and the wicked from whom Nitai warns us to distance ourselves. One cannot say, "I have no fears; I have very strong convictions; even if I associate with transgressors, I will not be infected with their disease and I will not become a sinner." It is in this light that the *Mishnah*(Nega'im 12:6) admonishes, "Woe is to the wicked and woe is to his neighbor." Thus, "Do not abandon your belief in retribution" means to tell us that in due time you too will be infected. Secondly, Abarbanel cites Rambam's opinion that the word PURA’ANUT relates to the punishment the wicked will receive. Nitai was cautioning us not to abandon our belief in retribu­tion because eventually everyone is repaid for his good and evil deeds. Punishment may not come as quickly and decisively as one would expect; but come it will.

**Miscellaneous Interpretations**

**Rabbenu Yonah:** The sage of this *Mishnah*cautions us in three matters: Remove yourself from a bad neighbor, do not associate with the wicked and do not abandon your belief in retribution. The first is to advise us that when a person goes to buy a home his criterion should not be only beauty and spaciousness. He should also inquire concerning the social environment of the area and if there is anyone with a bad reputation in the neighborhood, he should avoid settling there.

Concerning the second matter not to associate with the wicked, Rabbenu Yonah is persuaded that there is something to the concept of guilt by association. One cannot be accused of having committed a crime simply on the basis of being a friend of the criminal, but one *can*be accused and indicted for the moral support one gives to the transgressor by virtue of one's friendship with him.

Rabbenu Yonah interprets the "belief in retribution" in the following manner; A person may be tempted to contemplate association with a wrongdoer because he is successful in his enterprises and will be able to give advice on how to succeed. However, the moment the sinner fails to succeed, he will distance himself from him. This line of reasoning is dubious because one never knows when retribution **will**come into play and the sudden downfall of the wicked will occur. The righteous entrepreneur will find himself unexpectedly swept away by the catastrophe which **will**befall the wicked.

**Rashi**claims that "Do not abandon your belief in retribution" is an individual and separate statement. If a man is wealthy, he must not rely on his wealth because calamity can strike at any time. To constantly live in this psychological bind is beneficial because it helps one to appreciate the omnipotence of God. It is also true that if one is a victim of unpleasant circumstances he should not abandon his hope for better times.

**Rabbi Mattityahu ba-Yitzhari**shows a great deal of compassion when he explains his thoughts on, "Do not abandon your belief in retribution." Although Nitai admonishes us on the importance of distancing ourselves from a bad neighbor and not associating with the wicked, he strongly urges us that when a crisis does hit a wicked person, we must come to his assistance and help him extricate himself from his difficulties. There is always the possibility that by observing the correct conduct of the righteous, the wrongdoer will mend his ways and return to

the fold.

**Rabbi Yosef lbn Shoshan:**Often people become frustrated and disheartened when they see the unrighteous succeed and are prompted to cry out that there is no justice in the world and that God has forsaken mankind. This attitude must be eliminated because we must not abandon our belief in retribution. God in His own good time will do what is necessary to correct all injustices.

**Midrash Sbemuel is**disturbed by the phraseology in our *Mishnah.*Logically, one would assume that a wicked person is worse than a bad neighbor. One is incorrigible; the other only moderately bad. Yet, Nitai applies the word distance yourself - far, far away - from the bad neighbor, and advises merely not to associate with the wicked.

Sociologically speaking, there is no great need to warn someone to distance himself from a person who is reputed to be nefarious and disorderly. It sufficed Nitai to call for a simple dissociation from the wicked; their evil and malevolence themselves will bring about the desired effect. On the other band, in the case of a moderately erring person who may be putting up a smoke screen around his true characteristic - for that type of a person we must be fully alert and remove. ourselves from his vicinity altogether. A person who hides behind a facade can be dreadfully dangerous.

Commenting on, "Do not abandon your belief in retribution, Midrash Shemuel is innovative in his proposal that PURA’ANUT is a synonym for sins. According to him, the thrust of Nitai's maxim is the following: After you have taken my advice to stay away from bad neighbors and wicked people, do not say to yourself that the causes for sinfulness are gone and that you are no longer vulnerable to sin. Be prudent and always beware of the evil inclination which can surreptiti­ously and unexpectedly trap you into waywardness. Do not trust yourself and do not abandon your belief in the power of transgression.

But who is totally immune to the evil inclination? What human being can defy the overpowering nature of sin. According to Midrash Shemuel, the sage of our Mishnah spells it out: There is no question that the evil inclination will eventually grasp you in its talons. What is important is that *you*should not take the initiative in selecting this bad neighbor and associating with this devilish companion. Moreover, if in the end you do succumb to the evil inclination, do not assume that the world has come to an end; with proper repentance Almighty God will forgive you.

Midrash Shemuet continues with another interpretation of this Mishnah, We sometimes have a neighbor who is observant and righteous in his religious commitment, but is nevertheless a detriment to the well-being of the community. At the slightest provocation he initiates arguments, he is not ashamed of exhibit­ing his jealousy and unwarranted hatred of others, and he cannot tolerate the success of others. Nitai recommends that you distance yourself from such a person. But the opposite side of the coin is also true.Community wise, your neighbor may be charitable, amiable and sympathetic, but his religious behavior is wanting. From him, too, you must distance yourself. A man should not say that he will associate himself only with the good aspects of his neighbor; he will definitely be influenced by the bad ones too.

**Nazarean Talmud**

**Sidra of Vayikra (Lev.)**

**“Lev. 4:1-35” “נֶפֶשׁ כִּי-תֶחֱטָא”**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

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| **Hakham Tsefet’s School of Peshat**  **1 Tsefet (Pet.) 1:3-9** |
| **¶ Blessed be the God and Father of our Master Yeshua HaMashiach, who according to His** (God’s) **great chesed** (loving-kindness) **has renewed a living hope to us through the resurrection of Yeshua HaMashiach from the dead to an incorruptible inheritance,[[31]](#footnote-31) undefiled, and unfading, reserved for you in the heavens. Who, by the virtuous power of G-d, having been kept through faithfulness, to redemption ready to be revealed in these last days.[[32]](#footnote-32) In which, you** should **greatly rejoice,** for **still for a little while, if need be, grieving in the most excellent manifold testings of** your **faithful obedience.[[33]](#footnote-33) So that the testing of your trustworthiness** is much more precious than that of gold that perishes but is purified by fire, similarly that you might be found worthy of praise, honor, **and glory at the unveiling** (revelation) **of Yeshua HaMashiach, even though** you **have not seen** him**, you love** him**, whom you do not see** at present**, but being faithfully obedient to him, you rejoice with unspeakable joy and having been glorified, obtaining the goal of your faithful obedience to the redemption of your souls.**   |  | | --- | | **Hakham Shaul’s School of Tosefta**  **Luqas (Lk) 9:57 – 58** | | **¶ And as they were traveling on the road, someone said to him, “I will follow you wherever you go!” And Yeshua said to him, “Foxes have dens and birds of the air have nests, but the Son of Man has no** permanent **place to lay his head.”** | |

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

**Now I remember**

**3 ¶ Blessed be the G-d and Father of our Master Yeshua haMashiach, who according to His great mercy (The Father’s) has regenerated us again to a living hope through the resurrection of Yeshua haMashiach from the dead.**

Hakham Tsefet continues the cryptic introduction, which parallels the weekly Torah Seder. “Blessed be the G-d and Father of our Master Yeshua HaMashiach.

In this phrase, he speaks of the inheritance (the lot of connection to a place of preeminence in Judaism) received by the convert to Nazarean Judaism.

**Rebirth to hope – Hebrew Tikvah**

Hakham Tsefet now recounts the resurrection story, which was forbidden before. The resurrection of Yeshua has renewed an anticipation of the general resurrection. While Hakaham Tsefet and the other talmidim (specifically Yaakov and Yochanan) did not understand the resurrection of Yeshua concerning the general resurrection before, they now have a renewed hope of the general resurrection in the resurrection of Yeshua. As we look at the penitential Sabbaths, we learn there is always hope in repentance and honest, devoted servitude.

What before seemed so impossible has now come to light. The resurrection (after “3” days) and ascension of Yeshua potentially on Lag bOmer (33rd Day) [[34]](#footnote-34) have clarified all the misconceptions. The Talmidim can now see what Yeshua said in the recent sections of Mordechai’s Mesorah. The “rebirth” is not some semi-mystical elevation of status as ascribed to by some theologians. The Greek ἀναγεννάω (*anagennaō*) is the renewal of expectation ἐλπίς (*elpis*). What Hakham Tsefet is referring to here is the resurrection and ascension of Yeshua. The death and burial sent the talmidim into the depths of despair. The resurrection brought about a renewal of living hope. ζάω (*zaō*) is written present active tense. This means that the belief in the resurrection died with the death of Yeshua. However, it has been “born anew” with Yeshua’s resurrection and ascension.

**To an inheritance incorruptible and undefiled, and unfading, reserved in the Heavens for you:**

What seemed lost in the account of Yeshua’s death has now returned to the glory of its former state. The resurrection of the dead can now be seen as a long-awaited promise. It is an incorruptible inheritance that has never been defiled. It is an unfading hope reserved for us who hold our faith in HaShem and his messiah.

**By the power of G-d, having been kept through faithfulness to a salvation ready to be revealed in the end…**

The Greek word δύναμις (*dunamis*) covers a great amount of verbal territory. In short, dunamis refers to the “supernatural, miracle-working power” (ability) of G-d. My use of “supernatural” is based on the idea that G-d possesses a power or ability that is above (supra) the elements of nature (natura). Here I am reminded of the Biblical story where G-d takes Abraham “outside” and tells him to look at the stars. Looking at things from a strictly natural perspective, we will find insurmountable problems and limitations. However, when we look at things from the same perspective as Abraham, we can overcome our problems. Here we see the difficulty of Yeshua’s talmidim faced. If they were limited to the world of nature, they found limitations. When Yeshua was raised from the dead, by G-d’s mighty hand, their mind was opened to supernatural possibilities.

**הַשְּׁמוּרִים בְּעֹז אֱלֹהִים Hashumrim b’oz Elohim**

We could not help but notice Delitzsch’s Hebrew translation here. It is very apropos. However, it seems this might be a great play on words by the simple talmid of Yeshua, Hakham Tsefet. This phrase can be translated “the guarding in strength Elohim” or “the guarding Boaz the Judge.” Or, maybe “Boaz, the guarding Judge.” This would be very apropos during the time or near the time of Shabuoth.

The Greek text is consistent with the Hebrew translation. φρουρέω (*phroureō*) suggests that guardianship comes from being faithful to the Torah and Mitzvot. This form is a Greek play on words consistent with the Hebrew concept of “shomer.” The Greek furthers the concept of guarding by using a compound verb. φρουρέω (*phroureō*) is the compound of πρό (pro- before) and ὁράω (horaō – to see with the eyes or mind). The guardianship of the soul is through faithfully observing (shomer and emunah) the mitzvot of HaShem. Therefore, this guards and secures the σωτηριαν ετοιμην αποκαλυφθηναι - salvation ready to be revealed. Theological Dictionary of the New Testament (TDNT) suggests that ἀποκαλύπτω (*apokaluptō*) is a “revelation (revealing) that it is moving towards. Therefore, we look forward to the revelation and unveiling of the salvation guarded by faithful obedience to the mitzvot. The salvation waits to be revealed εν καιρω εσχατω “in the end time.” The promised salvation is for an appointed time in the future. The “salvation” referred to here is NOT the being “born again,” so often referred to by contemporary theologians who have lost touch with what Hakaham Tsefet was trying to say.

The great rejoicing is the rejoicing over the resurrection and ascension of Yeshua. This “hope” is a source of joy. However, temptations and tests are ever present to determine what men are made of. Likewise, tests and temptations determine areas of weakness that need strengthening. Hakham Tsefet and all the talmidim have suffered several trials and tests. They are perfectly aware of the results of “manifold temptations.” Trials can frequently be misunderstood, and the value of a test is never appreciated when we suffer the ill effects of its nature. Yaakov (James) echoes this same theme in his letter to those in the Diaspora. The “trying of your faithfulness produces patience.” However, he begins by saying, “Count it all joy when you experience varied trials, knowing this. Hakham Yaakov says all this testing and trying stuff makes us mature. Hakham Tsefet suggests that it is more precious than gold, which parishes. The product of the trial is maturity, which means becoming a Hakham, a person of wisdom or a student of wisdom.

**Obtaining the goal of your faithfulness, the salvation of your souls:**

Having obtained the “end” (goal) of your faith (faithfulness). We love (HATE) the way the translators butcher the text for the sake of their agendas. The Greek word τέλος (telos) has several connotations. This word is usually taken out of context to suggest that the Torah has ended, among other things. Generally speaking, τέλος (telos) means achievement, goal, or completion (as in attaining maturity, i.e., achieving a goal).

Interestingly, *telos* can be comparable to the Hebrew word “Shalom,” which means completion and perfection in achieving a “goal.” However, *telos* also means “power” or “office.” Herein, we can see that the goal of faithfulness is becoming a Hakham. The word *telos* has other connotations. However, we must remember that the word’s connotations, as used in the Nazarene Codicil, must always be measured against Semitic use.

The salvation of your souls is the *telos* – a goal being sought after. The final goal is the attainment of “salvation.” Like the word *telos*, σωτηρία (*sōtēria* – salvation) suffers from significant abuse. The σωτηρία (sōtēria) of the soul is the achievement of maturity. This idea is very complex. However, the valid reward of the Olam Haba is not the ability to float on some ethereal cloud. The valid reward (salvation of the soul) is the soul’s achievement of spirituality. In other words, the reward σωτηρία (*sōtēria* - salvation) is what we make of our “souls.” We should also note the context here. Hakham Tsefet looks forward to salvation in the future. Therefore, his idea of salvation in this pericope is the future resurrection. He further suggests that faithfulness is a prerequisite for those who will have their part in the resurrection and the Olam HaBa. Yet, in a sense, Halham Tsefet does not deal with the Olam HaBa. He takes us to the door and lets the mystery remain hidden.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “Nefésh Ki-Techetá” – “If a soul sins”**

**(2nd Sabbath of Penitence)**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **נֶפֶשׁ כִּי-תֶחֱטָא** |  | **Saturday Afternoon** |
| **“Veh Nefesh Ki-Techeta”** | Reader 1 – Vayiqra 5:1-3 | Reader 1 – B’Midbar 27:15-17 |
| **“If a soul sins”** | Reader 2 – Vayiqra 5:4-6 | Reader 2 – B’Midbar 27:18-20 |
| **“Si alguien peca”** | Reader 3 – Vayiqra 5:7-10 | Reader 3 – B’Midbar 27:21-23 |
| Vayiqra (Lev.) Lev. 5:1-26‎ | Reader 4 – Vayiqra 5:11-13 |  |
| Ashlamatah: Zech 5:3-11 + 6:14  Special: Jeremiah 2:4-28+4:1-2 | Reader 5 – Vayiqra 5:14:16 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 5:17-22 | Reader 1 – B’Midbar 27:15-17 |
| Psalms 74:1-23 | Reader 7 – Vayiqra 5:23-26 | Reader 2 – B’Midbar 27:18-20 |
|  | Maftir – Vayiqra 5:23-26 | Reader 3 – B’Midbar 27:21-23 |
| N.C.: 1 Pet 1:10-12; Lk 9:59-62 | Spec - Zeck 5:3-11+6:14 |  |

**Reading Assignment for next Shabbat**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Mangriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I-Vol. 11– “The Divine Service” pp. 100 -117** | **-Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 50 - 58** |

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Hakham Dr. Yosef ben Haggai

Hakham Dr. Hillel ben David

Hakham Dr. Eliyahu ben Abraham

  Edited by His Honor Paqid Adon Ezra ben Abraham.

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1. Corresponding, in the Torah, to the book of Vayikra (Leviticus). [↑](#footnote-ref-1)
2. Yirmiyahu (Jeremiah) 12:1 [↑](#footnote-ref-2)
3. This is the second psalm attributed to Assaf, one of the ten composers who contributed to the Book of Tehillim (Bava Basra 14b). In addition to this work, Assaf wrote eleven more psalms (73-83) making him the most prolific psalmist after David himself. Assaf was the leading Levite musician of his times [I Chronicles 16:5,7; 25:1,2,6] and his name is often equated with that of David, [Nehemiah 12:46]. Assaf was more than a composer, he was also endowed with the spirit of prophecy [I Chronicles 25:2]. Many centuries later we find that when King Chizkiyahu rededicated the Temple he commanded the Levites to praise HaShem with the words of David and Assaf the Seer [II Chronicles 29:30, see Tanna d’Bei Eliyahu Chap. 30]. The Sages differ as to the precise identity of Assaf. Rabbi Yochanan says that Assaf is one of the three sons of Korach who jointly composed many of the psalms. However, since he was a devoted Torah scholar, he merited the privilege of composing songs himself as well as in collaboration with his brothers. Based on a series of verses (I Chronicles 6:22-28 citing the lineages of Assaf and Aviassaf) Rav maintains that Assaf could not have been one of Korach’s sons (Shir HaShirim Rabbah 4:4). [↑](#footnote-ref-3)
4. Radak; Rashi [↑](#footnote-ref-4)
5. 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-5)
6. This section is based on Pirke Avot 4:11 [↑](#footnote-ref-6)
7. Mashiach (Messiah) [↑](#footnote-ref-7)
8. Debarim (Deuteronomy) 15:11. ‘Never’ i.e., not even in the Messianic era. [↑](#footnote-ref-8)
9. Zechariah 8:4. [↑](#footnote-ref-9)
10. Melachim Bet (II Kings) 4:29. The staff was employed to revive the child (ibid. seq.), and the same purpose is assumed for it in the first verse. [↑](#footnote-ref-10)
11. Yeshayahu (Isaiah) 25:8. [↑](#footnote-ref-11)
12. Ibid. 65:20. [↑](#footnote-ref-12)
13. Ibid. 61:5. [↑](#footnote-ref-13)
14. Ibid. 24:23. [↑](#footnote-ref-14)
15. Ibid. 30:26. [↑](#footnote-ref-15)
16. Then the sun and the moon shall be ashamed — i.e., fade into insignificance because of the light radiating from the righteous (Rashi in Sanhedrin 91b). [↑](#footnote-ref-16)
17. V. Sanhedrin, Sonc. ed., p. 601, n. 3. [↑](#footnote-ref-17)
18. I.e., delivery from oppression. [↑](#footnote-ref-18)
19. "Gan Eden ('the World of Souls') and Olam HaTechiyah ('the World of Resurrection') are both known as Olam HaBa ('the World to Come') - and this has resulted in many errors." [↑](#footnote-ref-19)
20. Being unnecessary then, it is not beautiful either. Thus, when war will be abolished, the instruments of war will not be adornments. Now, however, that they may be needed, they are also ornamental. [↑](#footnote-ref-20)
21. Sc. the view that they will cease to be in the days of the Messiah. [↑](#footnote-ref-21)
22. Debarim (Deuteronomy) 15:11. This implies that poverty will continue in the Messianic era. Hence the prophets’ tidings of a new state of affairs cannot refer to the Messianic era, which will be the same as the present, save in this matter. [↑](#footnote-ref-22)
23. Sc. the Baraita which states that weapons of war will cease to exist in the Messianic age. [↑](#footnote-ref-23)
24. Yeshayahu (Isaiah) 64:3. — The conception of the future world is rather vague in the Talmud. In general, it is the opposite of *this world*. In Ber, I, 5, ‘this world’ is opposed to the days of the Messiah, and this in turn is differentiated here from the future world. The following quotation from G. Moore, ‘Judaism’ (Vol. 2, p. 389) is apposite: ‘Any attempt to systematize the Jewish notions of the hereafter imposes upon them an order and consistency which does not exist in them’. [↑](#footnote-ref-24)
25. Debarim (Deuteronomy) 16:3. [↑](#footnote-ref-25)
26. Yirmeyahu (Jeremiah) 23:7. 8. [↑](#footnote-ref-26)
27. Bereshit (Genesis) 35:10. [↑](#footnote-ref-27)
28. Likutei Torah, Shabbat Shuvah, p. 65d [↑](#footnote-ref-28)
29. Berachot 17a. [↑](#footnote-ref-29)
30. Mishneh Torah Hilchot Teshuva 3:6 [↑](#footnote-ref-30)
31. Note here the connection to the previous pericope where Yeshua talked of the Hakhamim that receive their reward, “will not lose their reward. [↑](#footnote-ref-31)
32. Lit. End times [↑](#footnote-ref-32)
33. Paraphrased to remember the testing’s of Abraham Avinu [↑](#footnote-ref-33)
34. See HHRP Hill Ben David’s thesis on [Lag BOmer](about:blank) being the date of the ascension. [↑](#footnote-ref-34)