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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2017**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2017**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 07, 5777 – June 30/July 01, 2017** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

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

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

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

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

We pray for Her Excellency Giberet Aliyah Peña (the daughter of His Excellency Adon Eliezer ben Abraham) , who will be admitted for open heart surgery on the 22nd of June at Cook Children's Hospital in Ft .Worth, Tx.  **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Aliyah Peña and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen! Pray also for traveling mercies for the family as they leave Amarillo, Tx. on Tuesday June, the 20th

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יַיִן וְשֵׁכָר** |  | **Saturday Afternoon** |
| **“Yayin VeShekar”** | Reader 1 – Vayiqra 10:8-11 | Reader 1 – Vayiqra 11:1-4 |
| **“Wine and strong drink”** | Reader 2 – Vayiqra 10:12-14 | Reader 2 – Vayiqra 11:5-8 |
| **“Vino y Licor”** | Reader 3 – Vayiqra 10:15-17 | Reader 3 – vayiqra 11:9-12 |
| Vayiqra (Lev.) 10:8 - 11:8 | Reader 4 – Vayiqra 10:18-20 |  |
| Ashlamatah: Ezek 44:21-29 + 45:15 | Reader 5 – Vayiqra 11:1-3 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 11:4-6 | Reader 1 – Vayiqra 11:1-4 |
| Psalms 78:1-21 | Reader 7 – Vayiqra 11:6-8 | Reader 2 – Vayiqra 11:5-8 |
|  | Maftir – Vayiqra 11:6-8 | Reader 3 – vayiqra 11:9-12 |
| N.C.: 1 Pet 2:1-3; Lk 10:7-12;  Acts 28:1-6 | Ezek 44:21-29 + 45:15 |  |

**Contents of the Torah Seder**

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

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

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

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

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

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

Vol. 11 – “The Divine Service,” pp. 216-274

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 10:8 – 11:8**

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 10:8 – 11:8**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 11**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Psalms 78:1-21**

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

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

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

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

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

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

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

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

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

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

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

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

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

**20** **flesh** Heb. שְׁאֵר, flesh.

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

**Meditation from the Psalms**

**Psalms ‎‎78:1-21**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Midrash confirms this understanding:

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

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

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

1 They would not rebel against the kingdoms;

2 they would not hasten the end of exile;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In our chapter of Psalms we read:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 45**

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

**10** **ephah** of the dry measure.

**bath** of the liquid measure.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 10:8 – 11:8**

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

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

**1 Pet 2:1-3, Lk 10:7-12**, **Acts 28:1-6**

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

LORD - יהוה, Strong’s number 03068.

Spake - דבר, Strong’s number 01696.

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

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

Generation - דור, Strong’s number 01755.

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

Drink - שתה, Strong’s number 08354.

Wine - יין, Strong’s number 03196.

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

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

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

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

Statute - חקה, Strong’s number 02708.

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

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

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

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

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

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

**Hebrew:**

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

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 10:8 - 11:8** | **Psalms**  **78:1-21** | **Ashlamatah**  **Eze 44:21-29 + 45:15** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 2:1-3** | **Tosefta of**  **Luke**  **Lk 10:7-12** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Acts 28:1-6** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀνάπτω | lit, kindled |  | Ps78:21 |  |  |  | Acts 28:2 |
| ἄνθρωπος | man, men |  |  | Eze 44:25 |  |  | Acts 28:4 |
| γενεά | generation | Lev. 10:9 | Ps. 78:4 Ps. 78:6 Ps. 78:8 |  |  |  |  |
| γίνομαι | become, shall be |  | Ps 78:8 | Eze 44:22 Eze 44:25 |  |  | Acts 28:6 |
| εἰσέρχομαι | enter |  |  | Eze 44:25 |  | Lk. 10:8 Lk. 10:10 |  |
| ἔπω | said | Lev. 10:8 Lev. 10:11 Lev. 10:12 Lev. 10:19 Lev. 11:1 Lev. 11:2 | Ps. 78:19 |  |  | Lk. 10:10 |  |
| ἐσθίω | eat, ate | Lev. 10:12 Lev. 10:13 Lev. 10:14 Lev. 10:17 Lev. 10:18 Lev. 10:19 Lev. 11:2 Lev. 11:3 Lev. 11:4 Lev. 11:8 |  | Ezek. 44:29 |  | Lk. 10:7 Lk. 10:8 |  |
| ἐφίστημι | attend, fallling |  |  | Eze 44:24 |  |  | Acts 28:2 |
| ἡμέρα | day |  | Ps. 78:9 | Ezek. 44:26 Ezek. 44:27 |  | Lk. 10:12 |  |
| υἱός | sea |  | Ps 78:13 |  |  |  | Acts 28:4 |
| θεός | God |  | Ps 78:7 Ps 78:8  Ps 78:10  Ps 78:18 | Eze 45:15 |  | Lk. 10:9 Lk. 10:11 | Acts 28:6 |
| κύριος | LORD | Lev. 10:8 Lev. 10:11 Lev. 10:12 Lev. 10:13 Lev. 10:15 Lev. 10:17 Lev. 10:19 Lev. 11:1 | Ps. 78:4 Ps. 78:21 | Eze 44:27 | 1 Pet. 2:3 |  |  |
| λέγω | saing, says | Lev. 10:8 Lev. 10:16 Lev. 11:1 Lev. 11:2 | Ps. 78:19 |  |  | Lk. 10:9 Lk. 10:12 | Acts 28:4 Acts 28:6 |
| πίνω  /  πίω | drink, drunk | Lev. 10:9 |  | Ezek. 44:21 |  | Lk. 10:7 |  |
| πλήν | except, nevertheless | Lev 11:4 |  |  |  | Lk. 10:11 |  |
| πῦρ | fire |  | Ps 78:14 Ps 78:21 |  |  |  | Acts 28:5 |
| υἱός | son | Lev. 10:9 Lev. 10:11 Lev. 10:12 Lev. 10:13 Lev. 10:14 Lev. 10:15 Lev. 10:16 Lev. 11:2 | Ps. 78:4 Ps. 78:5 Ps. 78:6 Ps. 78:9 | Ezek. 44:25 |  |  |  |
| χείρ | hands | Lev 10:11 |  |  |  |  | Acts 28:3 Acts 28:4 |

**PIRQE ABOT**

**Pereq Vav**

**Mishnah 6:9**

**Hakham Yitschaq (ben Moshe) Magriso**

**Rabbi Yose ben Kisrna said: I was once traveling on the road, when a person met me. He greeted me and I returned the greeting of peace. He said to me, "Master. from where do you hail?" "From a great city of sages and scribes," I replied. "Rabbi," he said, "would you like to come and live in our area? I will give you a million dinars of gold and silver." I replied, "Even if you gave me all the silver and gold in the world, I would not live other than in a place of Torah. When a person dies, neither silver nor gold accompany him, but only Torah and good deeds. " It is thus written, "When you walk, the Torah] will guide you; when you lie down, it will watch over you; and when you wake up, it will converse with you" (Proverbs 6:22). "When you walk" - in this world- [the Torah] will guide you." "When you lie down" - in the grave - "it will watch over you." "And when you wake up"- in the World to come - "it will converse with you." It is furthermore written in the book of Psalms by King David, "Better for me is Torah from Your lips than thousands in silver and gold" (Psalms 119:72). It is also written, " Mine is the silver, and Mine is the gold, says God of Hosts" (Haggai 2:8).**

According to some authorities, this did not actually happen, but is merely given as an example and parable. The sages often couched their teachings in the form of parallels and examples.

When a person is in this world, he is very much like a stranger traveling along a world. His destination is the next world, which is the ultimate goal of all men.

When a person is traveling on the road, there are three key elements: his starting point, the road he follows, and his destination. The same is true of a person's pilgrimage through this world. His starting point is the place on high from which his soul came down to his body when he was in his mother's womb. The road he follows is this entire world. His destination is the next world, to which all men must go.

This is expressed in a beautiful statement

The world is a raging sea, an immense deep, great and wide;

Time is a rickety bridge built over it,

With its beginning tied with ropes of non being

From before one's existence;

And its end a vision of eternal bliss,

To bask in the light of the King's face;

The width of the bridge is a man’s arm,

And it also has no guardrails;

And you, son of man,

You have no choice but to live,

You must constantly cross [this bridge],

From the day you became a human being.

This saying teaches that the world is like a deep, wide sea, raging with storms and tempests. Time is like a bridge built above this sea. The bridge is extremely rickety and in disrepair. [The bridge begins with the person's state of nonbeing before he is born.) The other end of the bridge is bound to the great bliss, where the individual is greatly enlightened in the light of God, the King's countenance.

The bridge is merely a cubit wide, and it is without guardrails. But as long as a human being lives, from the day he is conceived until the day he dies, he has no choice but to walk across this narrow bridge.

Since the person is walking this bridge all his life, he must walk very carefully. Since the bridge is rickety, he must tread very lightly. If he falls from the bridge, or if it collapses, he will fall into a chasm so deep that there will be no possibility of escape.

The person must also realize that there is no place for him to sit and rest on this bridge. As long as he is on the bridge, he must constantly make progress toward his goal.

We can say that this is one reason why the Israelite people are called Hebrews, IVRI’IM in Hebrew. [This word comes from the root AVAR, meaning "to cross over") since they originated [in Mesopotamia) on the far side of the [Euphrates) river (ME-EVER HaNAHAR). However, the name IVRI, "Hebrew"), also has the connotation that the Israelites are people who are" crossing over" and "passing through." They are the voyagers crossing over the above mentioned bridge. They can only find true rest and happiness when they cross over and reach their goal.

This is the meaning of Rabbi Yose ben Kisrna's allegory:

I was traveling along the road, which is our present life. I was working toward my destination by studying the Torah, keeping the commandments and doing good deeds. Through this, I knew that I would be able to reach my "home" in the next world, which is the bond of eternal life.

I met a person who greeted me with peace (SHALOM), and I responded with a greeting of peace. This "man" was a thought from the Evil Inclination (Yetzer HaRa), saying that he wanted to be at peace with me, and that there should be unity between the two of us. We should both work toward the same goal and not be separated.

I replied with greeting of peace. I agreed that I also wanted to live in peace and unity with him. But first. I wanted to see what kind of unity he wanted to have with me. He asked me, "From where to you hail? What is your business and occupation in this world? I replied, "I am from a great city full of learned people and writers. My occupation is studying the teachings of the sages and the written Torah."

He said to me, "Would you like to come to my area? I will give you a chance to make millions." He wanted me to give up my present occupation of studying Torah, and take up a worldly occupation. He suggested that I stop working for the soul. and work for the body, since it is necessary in this life. He indicated that if I did this I would become extremely wealthy.

I replied, "Even if you give me all the silver and gold in the world, I will only reside in a place of Torah." The world resembles a very dilapidated and rickety bridge, and if one falls, it is into an abyss from which there is no return. Am I then to make my home on this bridge? It is on the verge of falling down, and from one minute to the next, I do not know if the bridge will remain standing. If I do not watch my step and carefully make my way across, I will never reach my home.

I know that when I get home I will be able to rest and be safe. Here on the bridge, I only seek those things which will help me get home, such as Torah and good deeds. Silver and gold are of no help to me on my journey.

When a person departs this world, he does not take along silver and gold, nor wealth and property. All his wealth is left behind. All that he can take with him is the Torah he has studied and the good deeds he has done.

It is thus written, "When you travel [the Torah] will guide you" (Proverbs 6:22). As you travel along the road which is this life, the Torah serves as your guide, to show you the proper path. It helps you avoid the wrong road, so that you will ultimately arrive at your destination.

"When you lie down, it will watch over you." When you are in the grave, the Torah will safeguard you and prevent you from being punished in purgatory.

"And when you wake up, it will speak up for you." When you are awakened and brought back to life in the Resurrection (Techiyath HaMethim), you will be brought to trial for everything you did in your lifetime. At that time, the Torah will be your spokesman.

Rabbi YOSE'S position is also reflected in the words of King David, who wrote in the Psalms, "Better to me is Torah from Your lips than thousands in silver and gold" (Psalms 119:72). He considered his knowledge of the Torah far superior to all the silver and gold that people desire and covet. If God wants to give a person silver and gold, He obviously does not do so as a reward for their abandoning the Torah. God thus said, "Mine is the silver, and Mine is the gold" (Haggai 2:8). All the silver and gold in the world belongs to God, and He gives it to those whom He favors. Still, a person should study the Torah for the sake of Heaven, and wealth and fame will come automatically.

**NAZAREAN TALMUD**

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

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

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 10:7-12)**  **Mishnah א** | **Hakham Tsefet’s School of Peshat**  **(1 Tsefet (Pe.) 2:1-5)**  **Mishnah א** |
| **And remain in the same house, eating and drinking whatever** (kosher food) **they provide,[[51]](#footnote-51) for the worker** is **worthy of his pay. Do not move from house to house.[[52]](#footnote-52) And into whatever city you enter and they welcome you, eat whatever** (kosher food) **is set before you, and heal the sick in it, and say to them, “The kingdom/governance (sovereignty) of G-d** through the Hakhamim and Bate Din as opposed to human kings **has come near to you.” But into whatever city you enter and they do not welcome you, go out into its streets** and **say, “Even the dust of your city that clings to our feet we wipe off against you![[53]](#footnote-53) Nevertheless, know this: that the kingdom/governance (sovereignty) of G-d** through the Hakhamim and Bate Din as opposed to human kings **has come near!” I tell you that it will be more bearable on that day for Sodom than for that city** that does not receive the Mesorah**!** | ¶ **Therefore, lay aside all depravity and all deceit and feigned personalities and all ill will and envy and every corrupt speech** (*lashon hara*). **As just born children** (from above) **you should crave the milk of honesty that you may increase in deliverance.** As it is written, **“Oh, taste and see that the LORD *is* good; Blessed** is**the man** who**trusts in Him!”** (Ps. 34.8)  ¶ **You are drawn to a living Stone, rejected by men but chosen by G-d as precious;** And **as living stones** (לֻחֹת – luchot) **you are built into a Mishkan[[54]](#footnote-54)** (a spiritual house), **a holy** (separated) **priesthood,[[55]](#footnote-55)** of Hokhmah **to offer up sacrifices[[56]](#footnote-56) of the breathed[[57]](#footnote-57)** Torah **received from God through Yeshua HaMashiach.”** |
| **Hakham Shaul’s School of Remes**  **(2 Luqas [Acts]. 28:1-6)**  **Pereq א** | |
| **And** after we **were brought safely through, then we found out that the island was called Malta.[[58]](#footnote-58) And the local inhabitants[[59]](#footnote-59) showed extraordinary kindness[[60]](#footnote-60) to us, for they lit a fire** and **welcomed us all, because of the rain that had begun and because of the cold. And** when **Hakham Shaul had gathered a large number of sticks and was placing** them **on the fire, a viper[[61]](#footnote-61) came out because of the heat** and **fastened itself on his hand. And when the local people saw the creature hanging from his hand, they began saying to one another, “Doubtless this man is a murderer whom,** although he **was rescued from the sea, justice has not permitted (him) to live!” He, in turn, shook off the creature into the fire** and **suffered no harm. But they were expecting** that **he was going to swell up or suddenly to fall down dead. So** after **they had waited for a long** time **and saw nothing unusual happened to him, they changed their minds** and **began saying** that **he was a god.** | |

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

1 Tsefet 2:1-5 makes a verbal connection to Ephesians 4:20

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

**Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,[[62]](#footnote-62) assuming you have paid attention to our teachings[[63]](#footnote-63) about him.**[[64]](#footnote-64) **Just as this instruction is the truth in** (the Torah[[65]](#footnote-65) concerning) **Yeshua.[[66]](#footnote-66) For you ought to put off[[67]](#footnote-67) the old man,[[68]](#footnote-68)** (your previous way of living) **which is destroyed by deceitful passions, and be renewed[[69]](#footnote-69) in the spirit of your mind.[[70]](#footnote-70) And you should put on the Nefesh Yehudi** (new man)**,[[71]](#footnote-71) having been created after God’s likeness in righteousness/generosity and true holiness.**

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

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

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

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

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

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

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

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

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

Failure to follow this method will result in…

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

What is the correction of these things

1. **Your teachings on Messiah have taught you better than this,**
2. **assuming you have paid attention to our teachings about him.**
3. **Just as this instruction is the truth in** (the Torah[[72]](#footnote-72) concerning) **Yeshua.**
4. **For you ought to put off the old man,** (your previous way of living) **which is destroyed by deceitful passions,**
5. **be renewed in the spirit of your mind.**
6. **And you should put on the Nefesh Yehudi** (new man)**,**
7. **having been created after God’s likeness in righteousness/generosity and true holiness.**

**Peroration**

How is this problem solved?

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

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

This pericope teaches us how the Nazarean becomes a house of brilliance. Each facet in this building is coded in Hakham Shaul’s Igeret to the Ephesians. This Igeret as we have seen is coded to the counting of the Omer. This pericope is relatively associated with Ephesians 3:1-6

**Ephesians 3:1-6 For the sake[[73]](#footnote-73) of the Gentiles[[74]](#footnote-74) I Hakham Shaul, am the prisoner[[75]](#footnote-75)** (for the cause) **of Yeshua HaMashiach, I know you have heard[[76]](#footnote-76) of the administration[[77]](#footnote-77) of God’s loving-kindness[[78]](#footnote-78) which is given me for you: how the secret[[79]](#footnote-79)** (So’od mystery of Messiah) **was handed down to me by its** (systematic) **unveiling,[[80]](#footnote-80) as I have written briefly. Correspondingly, by reading this you can know[[81]](#footnote-81) my insight into the secret** (So’od mystery) **of Messiah,[[82]](#footnote-82) which was not made known to the sons of men[[83]](#footnote-83) in other generations[[84]](#footnote-84) as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret** (So’od mystery) **is that the Gentiles are to become[[85]](#footnote-85) fellow heirs, members of the same body,** (i.e. of Messiah) **and partakers of the promise in Yeshua HaMashiach through** their acceptance of **the Mesorah.**

In this section of Ephesians Hakham Shaul shows the possession of the Jewish Nazareans. They possess the deepest mystery of Messiah. They are now the vehicle/agents through which the mystery is “handed down” (Mesorah) to the Gentiles who are becoming a part of the body of Messiah through conversion. The “message” being posited by Hakham Tsefet and Hakham Shaul is that the Gentile must prepare himself to receive the Torah at Har Sinai just as the Jewish people did. Before the Gentiles can be recipients of the Torah Sh’bikhtav (written Torah) they must receive the Torah Sh’b'al peh (the Oral Torah).

At Har Sinai the Written Torah was introduced to the telluric world. However, part of the Torah remained “hidden” (a mystery). The Oral Tradition of the Torah remained locked inside of the vessels that had received it from the beginning (B’resheet).[[86]](#footnote-86) While there are many names for the vessels, the most fitting title is “Logos” (Aramaic – Memra, Heb. Dabar). According to Hakham Tsefet the “true messengers” (angels) are greater in strength (spiritually militant power) and power (virtuous power) than the pseudo-teachers and prophets. Philo connects these messengers with “real beings”[[87]](#footnote-87) (men) endowed with a “pure mind,” which he calls “Logos.” Within their minds exists “the intelligible world which consists of ideas.”[[88]](#footnote-88) These hidden and mysterious “ideas” remained locked within the Bate Midrash or in the minds of the Hakhamim and their talmidim. The primordial Torah remains locked away safely in the Logos or the Sages who are the personifications of the mysteries and secrets of the Torah. They are the true evangelists of Torah. Kabbalistically speaking these “vessels” are said to have shattered.[[89]](#footnote-89) From the perspective of Remes, these vessels did not break per se. The so-called “shattered” fragments of these vessels are the Torah teachings of the Hakhamim. They have gathered from the collection of the Triennial Sederim “fragments” of the Mysterious, concealed Torah, which they hand down to their talmidim. “Hearing” (Shema) the teachings of these Hakhamim the talmid reassembles the fragments into one whole Torah. The whole or reassembled Torah is the combined union of the Oral and Written Torah functioning in unity. The Hakham cannot disseminate the whole Torah to his talmidim in one lesson. This is beyond the mental capacity of the Talmid. However, the Hakham can transmit fragments from the pure Torah of his mind to the talmid so that the talmid can assemble the fragments in his mind. The “**invisible, spermatic, technical, and divine Word,”**[[90]](#footnote-90)is assembled mentally and the light, brilliance of Iyar or Ziv permeate the thoughts of the talmid. Allegorically speaking Logos/Memra/Dabar is Messiah. In the realm of Remes and the mechanics of the allegorical world, the terms Logos, Memra and Dabar refer to the Hakhamim.

Hakham Shaul relies on definitive titles and theme to relate his message. The first Remes hint comes in the phrase “**local inhabitants**.” The phrase hints at the name “**βάρβαρος**” - Barbaros. Its primary meaning related to language and was presumably onomatopoeic. The **βάρβαρος** - Barbaros was one who did not speak Greek and whose words therefore sounded (to a Greek) like a meaningless ba-ba-ba.[[91]](#footnote-91) This can connect with the Peshat materials in two ways. Firstly, the “babbling” most likely an inference to the pseudo-prophets and their indiscernible teachings. Secondly, it may refer to the voice of Balaam’s donkey that would have sounded like an indiscernible language had it not been for the miracle of G-d on the Donkey.

The thematic portion of our Remes in the Nazarean Codicil is that of the superstitions of the “local inhabitants.” The discerning abilities of the “Barbaros” failed on both accounts. They first judged Hakham Shaul as murderer and then they believe that he is a god. This reflects the pseudo-prophets of our Peshat narrative.

**βάρβαρος** – Barbaros, ba-ba-ba:

The babbling of the pseudo-prophets in the Peshat narrative brings Hakham Shaul’s Remes hint to the forefront. This vain babbling sound is the noise made by the teachers who would free their constituents from the “bondage of the Torah.” Hakham Tsefet’s words are powerful and true, **for** by **what anyone is overcome** it **makes him a slave to** it. Furthermore, **For it were better for them not to have had intimate knowledge of the way of justice/generosity, than ‎having had intimate knowledge** of it, **to turn back from the holy commandments handed down to them** by authorized ‎Hakhamim. In other places Hakham Shaul has reinforced these words by saying that no one having set his hand to the plow and looking back is fit for the kingdom/governance of G-d through the Bate Din and Hakhamim. In a previous pericope of Hakham Tsefet, we were told of Lot and his family. His wife looked back, and became a pillar of salt. Her heart yearned to return. She became a pillar of salt because she had sinned with salt.[[92]](#footnote-92)

The onomatopoeic[[93]](#footnote-93) speech of the “Barbaros” sounds like the babbling of Balaam’s donkey. Hakham Shaul is showing us that the Hakhamim are the messengers of G-d that interpret the signs (Heb. otiot) making clear sense of the events of the world and the Festivals of HaShem.

Allegorically speaking, Logos is Messiah. The Remes hint also alludes to the Hakham. This is because Logos is the pure mind of G-d, i.e. Torah. Logos refers to the Hakhamim in the sense that Logos, Memra and Dabar all refer to Hokhmah.[[94]](#footnote-94) Philo teaches us how to use the term “Logos” allegorically. Not only does Philo use the term “Logos” as an expression of the Divine mind, he equates it with the Hebrew word “Makom,” “place.” While there is much to discuss on this topic we draw the inference that a Logos, “makom” (the place) refers to the place where the Torah is disseminated i.e. Bate Midrash. If there is a lesson to be learned from these thoughts it is that we must make ourselves a vessel Logos (place) where the secret fragments of the Torah can be assembled.

**Amen v’amen!**

**Some Questions to Ponder:**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. From all the Tanakh: Torah Seder (Lev. 10:8 – 11:8), Psalms (78:1-21), Prophets (Ezek. 44:21-29 + 45:15) readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?
3. From the Nazarean Codicil readings for this week, which particular verse or passage taught you about the role of Mosheh Rabbenu and as described in the Tanakh readings for this week?
4. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

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

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

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

**Next Shabbat:**

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

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



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called [Amora](http://www.jewishencyclopedia.com/articles/1421-amora). The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia) [↑](#footnote-ref-1)
2. See Ibn Ezra v. 9 [↑](#footnote-ref-2)
3. Tehillim (Psalms) 78:67-68. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Tehillim (Psalms) 75:11 [↑](#footnote-ref-4)
5. One of the words of our verbal tally: Son / Children - בן, Strong’s number 01121. [↑](#footnote-ref-5)
6. It is worth noting that we are reading about this event very close to Shevat 1 which corresponds to Elul 1 in our bimodal readings. Elul 1 is the new year for the tithe of cattle. We also not that the new year for cattle tithing lines up with the new year for trees, according to Bet Shammai. [↑](#footnote-ref-6)
7. Egypt [↑](#footnote-ref-7)
8. The difficulty is the explanation given in the verse: Lest peradventure the people repent when they see war. Surely Israel, who had beheld the wars with the Amalekites soon after their departure, without wanting to go back to Egypt, would not be unduly alarmed at a war with the Philistines? Hence the explanation which follows. [↑](#footnote-ref-8)
9. Sanhedrin 92b. [↑](#footnote-ref-9)
10. Genesis 15:13-16. 5) For they should have commenced to count from the birth of Isaac, thirty years afterwards. [↑](#footnote-ref-10)
11. Possibly (as ‘E.J.) the proof lies in the continuation of this quotation: They kept not the covenant of G-d (Psalms 78:10) --i.e. they did not wait the full period. [↑](#footnote-ref-11)
12. By a play on words, naham (E.V. ‘led ‘) is connected with naham (to comfort), and the verse translated: And G-d was not comforted, because of the manner in which the Philistines had acted. [↑](#footnote-ref-12)
13. Yalkut Shimoni 227 - The Yalkut Shimoni (Hebrew: ילקוט שמעוני) or simply Yalkut is an aggadic compilation on the books of the Hebrew Bible. From such older haggadot as were accessible to him, the author collected various interpretations and explanations of Biblical passages, and arranged these according to the sequence of those portions of the Bible to which they referred. [↑](#footnote-ref-13)
14. Mechilta (Hebrew: middah‎‎) is a rule of scriptural exegesis in Judaism, attributed to or written by any of several authors. [↑](#footnote-ref-14)
15. Abraham Abele Gombiner (c. 1635 – 5 October 1682), known as the Magen Avraham, born in Gąbin (Gombin), Poland, was a rabbi, Talmudist and a leading religious authority in the Jewish community of Kalish, Poland during the seventeenth century. His full name is Avraham Avli ben Chaim HaLevi from the town of Gombin. [↑](#footnote-ref-15)
16. Zayit Raanan is a commentary on the popular Midrashic collection Yalkut Shimoni. [↑](#footnote-ref-16)
17. Shir HaShirim (Song of Songs) 2:7 [↑](#footnote-ref-17)
18. Shir HaShirim (Song of Songs) 3:5 [↑](#footnote-ref-18)
19. Moshe’s father [↑](#footnote-ref-19)
20. The Judges [↑](#footnote-ref-20)
21. Died CE 135. [↑](#footnote-ref-21)
22. The Septuagint translation of Genesis 46:20 adds the two sons of Manasseh and the three sons of Ephraim. Their names are: Machir and Gilead his son; and the sons of Ephraim are Shuthelah, Talath; and Edem was the son of Shuthelah. Hence there are five more mentioned in this Greek translation. Doubtless this is the basis of the statement of Stephen concerning the 75 souls mentioned in Acts 7:14. [↑](#footnote-ref-22)
23. *The Book of Tehillim*, Me’am Lo’ez, Psalms III - Chapters 62—89, by Rabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-23)
24. Tehillim (Psalms) 78:7 [↑](#footnote-ref-24)
25. Ibid. 23 [↑](#footnote-ref-25)
26. Yehezechel (Ezekiel) 37:11 [↑](#footnote-ref-26)
27. Mechilta to Shemot (Exodus) 14:31 [↑](#footnote-ref-27)
28. They counted the four hundred years foretold by G-d to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac’s birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Yisrael. [↑](#footnote-ref-28)
29. I Chronicles 7:20f. [↑](#footnote-ref-29)
30. I Chronicles 7:22f. [↑](#footnote-ref-30)
31. Bereshit (Genesis) 15:13 [↑](#footnote-ref-31)
32. Bereshit (Genesis) 21:5 [↑](#footnote-ref-32)
33. Sanhedrin 92b [↑](#footnote-ref-33)
34. Ezekiel's vision of the Valley of the Dry Bones is read as the Ashlamata on Shabbat Chol HaMoed Pesach, the intermediate Shabbat of the festival of Passover. [↑](#footnote-ref-34)
35. They counted the four hundred years foretold by G-d to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from [Isaac’s](file:///C:\Users\iyar5\Downloads\isaac.html) birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Yisrael. [↑](#footnote-ref-35)
36. I Chronicles 7:20f. [↑](#footnote-ref-36)
37. I Chronicles 7:22f. [↑](#footnote-ref-37)
38. One of the words of our verbal tally: Son / Children - בן, Strong’s number 01121. [↑](#footnote-ref-38)
39. Shir HaShirim (Song of Songs) 2:7 [↑](#footnote-ref-39)
40. Tehillim (Psalms) 78:9 [↑](#footnote-ref-40)
41. Tehillim (Psalms) 78:9-11 [↑](#footnote-ref-41)
42. Bamidbar (Numbers) 1:33 indicates that the tribe had grown to 40,500 at the time of the exodus. [↑](#footnote-ref-42)
43. Sanhedrin 92b [↑](#footnote-ref-43)
44. Avodah Zarah 3a [↑](#footnote-ref-44)
45. Rabbi Pinchas Winston [↑](#footnote-ref-45)
46. See Louis Ginzberg, The Legends of the Jews (Philadelphia: The Jewish Publication Society of America, 1968), v.l, p. 2, n. 10, and Heinemann, Aggadot, p. 131 ff. [↑](#footnote-ref-46)
47. See Ephraim Urbach, The Sages: Their Concepts and Beliefs, trans. Israel Abrahams (Jerusalem: Magnes Press, 1975), v.l, p. 602. [↑](#footnote-ref-47)
48. There are many references to such a messianic figure scattered

    throughout Rabbinic Literature, especially in the apocalyptic midrashim. [↑](#footnote-ref-48)
49. Self, Struggle & Change, by Norman J. Cohen [↑](#footnote-ref-49)
50. Generation - דור, Strong’s number 01755. [↑](#footnote-ref-50)
51. This is not an abrogation of the laws of Kashrut. The context is within the Jewish culture. [↑](#footnote-ref-51)
52. Do not move from house to house, is explained in Remes to mean not to go from house of study to another house of study. [↑](#footnote-ref-52)
53. No allowing the “dust of the earth” to cling to the feet from any town or city shows their rejection of the Mesorah. [↑](#footnote-ref-53)
54. Here the “Mishkan” is not a “tent” per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind. [↑](#footnote-ref-54)
55. We could also interpret this to read “a wise Priesthood.” [↑](#footnote-ref-55)
56. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-56)
57. Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching. [↑](#footnote-ref-57)
58. Malta meaning honey [↑](#footnote-ref-58)
59. The local inhabitants are described as **οἱ** **βάρβαροι**. In Acts the word is used only here and at v. 4; cf. Rom. 1:14; 1 Cor. 14:11; Col. 3:11. Its primary meaning related to language and was presumably onomatopoeic. The **βάρβαρος** was one who did not speak Greek and whose words therefore sounded (to a Greek) like a meaningless ba-ba-ba. Barrett, C. K. (2004). *A Critical and Exegetical Commentary on the Acts of the Apostles; The Acts of the Apostles*. 2 v.: T&T Clark International; p. 1220 [↑](#footnote-ref-59)
60. The extraordinary kindness is out of place to raise interest. The unusual kindness is due to the onomatopoeic name **βάρβαρος** that could also imply barbarians. [↑](#footnote-ref-60)
61. Here the “viper” is allegorical. Hakham Shaul intends the allegorical meaning to address cunning, malignant, wicked men. Cf. TDNT :815 [↑](#footnote-ref-61)
62. Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim.

    Barth translates v20… “But you have not become students of Messiah this way.” Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498 [↑](#footnote-ref-62)
63. We see that activity of the Parnas 1 (1st Pastor) in these passages. The “teaching” is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a “teacher” as we will see. However, we note that the Esnoga has many “teachers” and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action. [↑](#footnote-ref-63)
64. Some translations translate the clause εἴγε, “in as much as.” This indicates that the readers have heard of Yeshua. However, the “having heard” is not simply an acquaintance. This shows that the Ephesian congregation had learned about Messiah and this is Hakham Shaul’s gentle reminder that they have learned the “mysteries of Messiah by Hakham Shaul’s mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 594-5 [↑](#footnote-ref-64)
65. Cf. John 17:17 [↑](#footnote-ref-65)
66. **Truth in** (concerning) **Yeshua,** refers to understanding the Mesorah. The phrase “in Messiah (Eph. 4:21 ἐν τῷ Ἰησοῦ ) means in union with Messiah, or in union with his teachings. Therefore, the Ephesian converts are called to be in union with Messiah by observance of his teachings on Mesorah. The deeper So’od meaning here is that those who are “in Messiah/Yeshua” are under his control, i.e. sphere. Our use of “sphere” is in a matter of speaking the equivalent to the Hebrew “mazel” (constellation). The can be better understood when we realize that the phrase “sphere” refers to the angels who are the engine of the universe. We now see that all the angels as “spheres” are under the “sphere” of Messiah. This is deep the mystical meaning of Messiah, which needs further elucidation. [↑](#footnote-ref-66)
67. “Putting off “or “casting off” is a once and for all, definite concluding action. The three imperatives, “put off, renew and put on are dependent on the verb “taught/teaching” which we have translated “**you have paid attention to our teachings.**” Therefore, the “putting off,” “renewal” and “putting on” are all contingent on paying attention – putting to practice the teachings the Ephesians received concerning Messiah. Dibelius see these “teaching’s,” as “hearing” and “learning” possessing a “mystical sense.” Barth, while quoting Dibelius does not accept his thesis. We find that the “teaching,” hearing” and “learning” forwarded to the Ephesians is very “mystical” as a Remes/So’od in accordance with Rabbinic hermeneutics. Barth’s comments are also noteworthy concerning the “academic” nature of the “teachings” Hakham Shaul gave to the Ephesians. He suggests that the teachings are both philosophical and “ethical.” This perfectly matches the idea of a Mesorah that was handed down to him from Hakham Tsefet and Gamaliel. This is noted in Barth’s comment on the fact that the “instruction” parallels the teacher, student relationship in Rabbinic schools of the day. However, note that this is not the “parallel.” This a picture of the exact Hakham Talmid relationship modeled. Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 505, 529-533 [↑](#footnote-ref-67)
68. The “old man” is a man whose mind is filled with darkness and death. The “new man” is filled with the light of Messiah and peace/life. We can also see the discretionary way Hakham Shaul speaks of the Gentile life that they lived before conversion. There are a great number of ideas concerning the idea of the “old” and “new man.” The simplest answer to the “old man” in Ephesians is the notion of “putting off” the former Gentile lifestyle and mindset. This is accomplished by being “renewed in the spirit of the mind.” This language is metaphorical or poetic and non-literal. As noted above the “putting off” is a part of the teachings the Ephesians received by Hakham Shaul in the academic setting he brought when he was with them. [↑](#footnote-ref-68)
69. This action is a mental process of continual renewal. For the former gentile, this is a continual progressive process. [↑](#footnote-ref-69)
70. The *ruach/pneuma* refers to the five levels of the *neshama*/soul. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetser har* (evil inclination), it is a vital part of human existence. Hakham Shaul’s “putting off” is a reference to controlling human impulses and desires. The destruction of “deceitful passions” carries sexual connotations and adulterous imagery. This is also non-literal. In other words, Hakham Shaul is using infidelity to show that man (Jew/Gentile) is forfeiting spiritual life for physical impulses. Another way of saying this is that man (Jew/Gentile) is forfeiting his relationship with G-d by yielding to his physical impulses. The *ruach/pneuma* is a higher aspect of the soul, which begins or initiates the elevation of spiritual, ethical conduct. The phrase spirit of the mind shows that the *ruach* (2nd level of the soul) is connected to the “mind.” Therefore, the ethical conduct is invigorated by renewal through study and apprehending the aspects and teachings of the Torah. This renewal is the path upward from the animal soul. The passive sense of this phrase shows that the process is continual and ongoing. [↑](#footnote-ref-70)
71. The metaphor of “putting off” and “putting on” contains the Jewish imagery of conversion. [↑](#footnote-ref-71)
72. Cf. John 17:17 [↑](#footnote-ref-72)
73. For this sake, is rooted in the idea of G-d’s loving-kindness and “grace.” Therefore, we can see the direct link to idea of compounded Chesed in the ministerial offices of Darshan/Masoret. Hakham Shaul is a prisoner on behalf of the Gentiles for Messiah’s cause. [↑](#footnote-ref-73)
74. Hoehner points out that this phrase means those Gentiles who come to faithful obedience by becoming converted Jews and not Gentiles by and large. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 425 [↑](#footnote-ref-74)
75. Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament .* Grand Rapids: Zondervan. p. 82 [↑](#footnote-ref-75)
76. The Greek **ἀκούω** – *akouo* most certainly derived from the Hebraic **Shama** – to hear, obey or understand. [↑](#footnote-ref-76)
77. This compound Greek word **οἰκονομία** – *oikonomia* is derived from *oikos* (οἰκος), “a house” and *nomos* (νομος), “law” (Torah). Therefore, it is Hakham Shaul’s duty to dispense the Oral Torah to the Gentiles. [↑](#footnote-ref-77)
78. Herein the words of John 3:16 are brought to mind. “For G-d so loved the Gentiles (world) that he sent his only begotten son.” Here the interpretation is multifaceted. The “only begotten son of G-d” (Sh’mot Exo. 4:22) can refer to the B’ne Yisrael or to Messiah. [↑](#footnote-ref-78)
79. The “secret” – “Mystery” refers to the So’od understanding of Messiah. However, this “secret” – “Mystery” is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the “Kingdom/Governance” of G-d would play out in history. μυστήριον *–mustērion,* from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So’od. So’od is not “revealed” by words. The “revelation” is in what is not said. **Abot 1:7** Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries.* New York: Schochen Books. [↑](#footnote-ref-79)
80. While the “revelation” being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So’od. The So’od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So’od of Messiah by systematically being taught the Torah from that perspective. This “revelation” also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by “revelation,” that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that “revelation” is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the “general mode of communication” rather than “the specific fact” of one revelatory moment in Paul’s life is meant. Barth further notes that this “revelation” refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul’s “revelation” is the gradual unveiling of Messiah through the Oral Torah. [↑](#footnote-ref-80)
81. “Know” have an intimate knowledge of my awareness of the “Secret of Messiah.” Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale we note that the Gentiles must receive, by “handing down” the Torah from their Jewish teachers/Hakhamim. [↑](#footnote-ref-81)
82. Messiah is the personification of the “Mystery/Secret” of G-d. [↑](#footnote-ref-82)
83. The phrase “sons of men” can be related to the idea that the “Son of Man” Heb. “Ben Adam,” refers to the prophets. However, the Prophets did prophecy of Messiah. In understanding the true nature of Prophecy, we understand that this cannot be a reference to the Holy Prophets. Therefore, the “sons of men” here must be a reference to men who estranged from laboring in the Torah and Oral Torah as we will see. However, the subtlety of their mentions shows that we have the Darshan – Magid (Prophet) present. [↑](#footnote-ref-83)
84. Other generations did not have the privilege of seeing Messiah personally. [↑](#footnote-ref-84)
85. The implication here is that Gentiles **should** convert to Judaism and **become** fellow-heirs. This is the eventual goal. While there may be many who have not “converted” they should seek that end. Without conversion, they are not joint/fellow-heirs. [↑](#footnote-ref-85)
86. We intimate here that each person is given his or her portion of the Torah from before the foundation of the world. Eph. 1:3-4 [↑](#footnote-ref-86)
87. Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p. 244 [↑](#footnote-ref-87)
88. Ibid. [↑](#footnote-ref-88)
89. Our thesis here is built upon Sh’mot (Exo) 32:19 It came about, as soon as Moshe came near the camp, that he saw the calf and *the* dancing; and Moshe’s anger burned, and he threw the tablets from his hands and **shattered** them at the foot of the mountain. Thus the shattering of the Torah (luchot – tablets) brings the Hakham into the occupation of restoring, or rebuilding the fragments of the Torah. This is a continuous dialogue between the Sages and their talmidim. [↑](#footnote-ref-89)
90. Philo. (1993). *The Works of Philo Complete and Unabridged* (New Updated ed.). (C. Yonge, Trans.) Hendrickson Publishers Inc. p. 286 [↑](#footnote-ref-90)
91. Barrett, C. K. (2004). *A Critical and Exegetical Commentary on the Acts of the Apostles; The Acts of the Apostles*. 2 v.: T&T Clark International; p. 1220 [↑](#footnote-ref-91)
92. Gen. Rabbah 50:4 [↑](#footnote-ref-92)
93. The naming of a thing or action by a vocal imitation of the sound associated with it (as *buzz, hiss*). The use of words whose sound suggests the sense. [↑](#footnote-ref-93)
94. Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p. 253 [↑](#footnote-ref-94)