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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**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** |
| **Iyar 17, 5774 – May 16/17, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. May 16 2014 – Candles at 8:27 PM  Sat. May 17 2014 – Habdalah 9:28 PM | **Austin & Conroe, TX, U.S.**  Fri. May 16 2014 – Candles at 8:00 PM  Sat. May 17 2014 – Habdalah 8:58 PM | **Brisbane, Australia**  Fri. May 16 2014 – Candles at 4:49 PM  Sat. May 17 2014 – Habdalah 5:43 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. May 16 2014 – Candles at 8:20 PM  Sat. May 17 2014 – Habdalah 9:21 PM | **Everett, WA. U.S.**  Fri. May 16 2014 – Candles at 8:23 PM  Sat. May 17 2014 – Habdalah 9:39 PM | **Manila & Cebu, Philippines**  Fri. May 16 2014 – Candles at 5:59 PM  Sat. May 17 2014 – Habdalah 6:51 PM |
| **Miami, FL, U.S.**  Fri. May 16 2014 – Candles at 7:42 PM  Sat. May 17 2014 – Habdalah 8:37 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. May 16 2014 – Candles at 7:38 PM  Sat. May 17 2014 – Habdalah 8:41 PM | **Olympia, WA, U.S.**  Fri. May 16 2014 – Candles at 8:23 PM  Sat. May 17 2014 – Habdalah 9:37 PM |
| **San Antonio, TX, U.S.**  Fri. May 16 2014 – Candles at 8:01 PM  Sat. May 17 2014 – Habdalah 8:59 PM | **Sheboygan & Manitowoc, WI, US**  Fri. May 16 2014 – Candles at 7:52 PM  Sat. May 17 2014 – Habdalah 9:02 PM | **Singapore, Singapore**  Fri. May 16 2014 – Candles at 6:48 PM  Sat. May 17 2014 – Habdalah 7:39 PM |
| **St. Louis, MO, U.S.**  Fri. May 16 2014 – Candles at 7:48 PM  Sat. May 17 2014 – Habdalah 8:52 PM | **Tacoma, WA, U.S.**  Fri. May 16 2014 – Candles at 8:22 PM  Sat. May 17 2014 – Habdalah 9:36 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela 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 Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

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 Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Elisha ben Abraham

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

His Excellency Adon Michael Harston

Her Excellency Giberet Whitney Mathison

Her Excellency Giberet Rivqa bat Sarah

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

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

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



**Friday Evening May 16, 2014**

**Evening: Counting of the Omer Day 32**

**Then read the following:**

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| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 32 | Parnas 2/Parnas 1 | Iyar 17 | 5:3-5 | Sincerity united with Confidence |

**Ephesians 5:3-5 For let not fornication[[1]](#footnote-1) and any uncleanness[[2]](#footnote-2) or any kind of greed be once named among you, as** these things are not **proper for Tsadiqim,[[3]](#footnote-3) neither what is shameful,[[4]](#footnote-4) foolish talking,[[5]](#footnote-5) course jesting, which are not becoming, but rather giving of** prayerful **thanks.[[6]](#footnote-6) For you** already **know this, that no fornicator, or unclean person, or greedy one** (who is an idolater**), has any inheritance in the Kingdom/Governance of Messiah and of God** (through the Hakhamim and Bate Din as opposed to human kings)**.[[7]](#footnote-7)**

**Shabbat “VeKhi Tim’Keru” – Sabbath: “And if you sell”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְכִי-תִמְכְּרוּ** |  |  |
| **“VeKhi Tim’Keru”** | Reader 1 – Vayiqra 25:14-17 | Reader 1 – Vayiqra 26:3-5 |
| **“And if you sell”** | Reader 2 – Vayiqra 25:18-24 | Reader 2 – Vayiqra 25:6-8 |
| **“Y cuando vendiereis”** | Reader 3 – Vayiqra 25:25-28 | Reader 3 – Vayiqra 25:9-13 |
| Vayiqra (Lev.) Lev 25:14 – 26:2 | Reader 4 – Vayiqra 25:29-34 |  |
| Ashlamatah: Is. 24:2-8, 13-15 | Reader 5 – Vayiqra 25:35-38 | **Monday &**  **Thursday Mornings** |
|  | Reader 6 – Vayiqra 25:39-46 | Reader 1 – Vayiqra 26:3-5 |
| Psalm 89:1-15 | Reader 7 – Vayiqra 25:47 - 26:2 | Reader 2 – Vayiqra 25:6-8 |
| Abot: 3:16 | Maftir: Vayiqra 25:55 - 26:2 | Reader 3 – Vayiqra 25:9-13 |
| N.C.: II Pet 3:8-10; Lk 17:20-21;  Acts 28:17-32 | - Isaiah 24:2-8, 13-15 |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, 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!**

**Contents of the Torah Seder**

1. The Jubilee – Leviticus 25:14-17
2. Exhortation – Leviticus 25:18-23
3. Redemption of Land – Leviticus 25:24-28
4. Redemption of Houses – Leviticus 25:29-34
5. Practical Love of Neighbour – Leviticus 25:35-38
6. No Permanent Servitude for Any Israelite – Leviticus 25:39-46
7. Israelites who are Slaves of Aliens – Leviticus 25:47-55
8. Idolatry Forbidden, and the Sabbath to be Observed – Leviticus 26:1-2

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 25:14 – 26:2**

| **Rashi** | **Targum** |
| --- | --- |
| 14. **And when you make a sale** to your fellow Jew or make a purchase from the hand of your fellow Jew, you shall not wrong one another. | 14. **And when you sell** sales to your neighbors, or you buy disposable (or moveable) goods from the hand of your neighbors, it is not allowable for a man to defraud his neighbor. |
| 15. According to the number of years after the Jubilee, you shall purchase from your fellow Jew; according to the number of years of crops, he shall sell to you. | 15. Sons of Israel, My people, if you sell a field or a vineyard, according to the sum of the number of years after the Jubilee you will buy of your neighbor; according to the number of years for gathering the produce they will sell it to you; |
| 16. The more [the remaining] years, you shall increase its purchase [price], and the fewer the [remaining] years, you shall decrease its purchase [price], because he is selling you a number of crops. | 16. according to the greatness of the amount of the years will the price be enlarged; and according to the smallness of the amount of the years the price will be diminished, because he sells to you the amount of the fruitage to be ingathered. |
| 17. And you shall not wrong, one man his fellow Jew, and you shall fear your God, for I am the Lord, your God. | 17. And you will not overreach one man his neighbor by hard words, but fear your God: I am the LORD your God. |
| 18. **You shall perform My statutes, keep My ordinances and perform them then you will live on the land securely.** | 18. **And you will perform My statutes, and observe the order of My judgments and do them, that you may dwell upon the land securely.** |
| 19. And the land will then yield its fruit and you will eat to satiety, **and live upon it securely.** | 19. And the land will yield her produce, and you will eat and be satisfied, **and dwell upon the land in security.** |
| 20. And if you should say, "What will we eat in the seventh year? We will not sow, and we will not gather in our produce!" | 20. But if you say, What will we eat in the seventh year; behold, we sow not, nor ingather even the after crop of our provision? |
| 21. [Know then, that] I will command My blessing for you in the sixth year, and it will yield produce for three years. | 21. I will command My blessing upon you from My treasures of goodness, which are in the heaven of My Presence, in the sixth year, and it will create produce that will suffice for three years. |
| 22. And you will sow in the eighth year, while [still] eating from the old crops until the ninth year; until the arrival of its crop, you will eat the old [crop]. | 22. But you will sow in the eighth year, and eat of the old produce of the sixth year until the ninth year; until the time of the incoming of the new produce, will you eat of the old. |
| 23. The land shall not be sold permanently, for the land belongs to Me, for you are strangers and [temporary] residents with Me. | 23. And the land of Israel will not be sold absolutely, for the land is Mine; for you are sojourners and guests with Me. |
| 24. Therefore, throughout the land of your possession, **you shall give redemption for the land.** | 24. And in all the land of your possession **you will let the ground have redemption.** |
| 25. If your brother becomes destitute and sells some of his inherited property, his redeemer who is related to him shall come forth and redeem his brother's sale. | 25. And if your brother has become poor and has sold his possession, his redeemer who is near of kin to him may come and redeem the sale of his brother. |
| 26. And if a man does not have a redeemer, but he gains enough means to afford its redemption, | 26. But if a man have no one who is qualified to redeem that which he has sold, and it befall to his own hand to find the price of its redemption, |
| 27. he shall calculate the years for which the land has been sold, and return the remainder to the man to whom he sold it, and [then] he may return to his inheritance. | 27. then let him count the sum of the years of its sale, and give the amount to the man who bought it, and return to his possession. |
| 28. But if he cannot afford enough to repay him, his sale shall remain in the possession of the one who has purchased it, until the Jubilee year. And then, in the Jubilee year, it shall go out and revert to his inheritance. | 28. But if his hand meet not with the price that he should give him, then the property sold will (remain) in the hand of him who bought it until the year of Jubilee, and will then go out without money, and he will return to his possession. |
| 29. And when a man sells a residential house in a walled city, its redemption may take place until the completion of the year of its sale. Its [period of] redemption shall be a full year. | 29. And if a man sell a dwelling-house, in a town surrounded by a wall, it may have redemption until the completing of the year from its sale: from time to time will be its redemption. |
| 30. But if it is not redeemed by the end of a complete year, then that house which is in the city that has a wall, shall remain permanently [the property] of the one who purchased it throughout his generations. It will not leave [his possession] in the Jubilee. | 30. But if it be not redeemed at the completing of the full year, the house that is in a walled town will be confirmed absolutely to him who bought it, unto his generations: it will not go out at the Jubilee. |
| 31. But houses in open cities, which do not have a wall surrounding them, are to be considered as the field of the land. It may have redemption and shall leave [the purchaser's possession] in the Jubilee. | 31. But houses in villages which have no walls round about them, are to be accounted as tents which are spread upon the fields of the earth; they may be redeemed, and they will go out at the Jubilee. |
| 32. And, [regarding] the cities of the Levites, the houses of their inherited cities shall forever have a [right of] redemption for the Levites. | 32. But the cities of the Levites, the houses of the cities of their possession may be always redeemable by the Levites. |
| 33. And if one purchases from the Levites, whether a house or an inherited city, will leave [the possession of the purchaser] in the Jubilee, because the houses of the cities of the Levites, are their inherited property amidst the children of Israel. | 33. And when one has purchased of the Levites the house that was sold in the cities of their possession, it will go out at the Jubilee; for the houses of the Levites are their inheritance among the children of Israel. |
| 34. And a field in the open areas of their cities cannot be sold, because it is their eternal inheritance. | 34. But a field in the suburbs of their cities will not be sold for it is an everlasting possession for them.  JERUSALEM: But a field in the suburbs of their cities will not be sold, because a possession … |
| 35. **If your brother becomes destitute and his hand falters beside you, you shall support him [whether] a convert or a resident, so that he can live with you.** | 35. **And if your brother has become poor, and his hand wavers with you, then you will strengthen and do him good, as a guest and a sojourner he will be nourished with you.** |
| 36. **You shall not take from him interest or increase, and you shall fear your God, and let your brother live with you.** | 36. **My people of the house of Israel you will not take usuries or remunerations (in his case) but you will fear your God, and let your brother have nourishment with you.** |
| 37. **You shall not give him your money with interest, nor shall you give your food with increase.** | 37. **My people of the house of Israel, you will not lend him for usury, nor give him your provisions for increase.**  **JERUSALEM: Your money you will not lend him for usuries, nor give your food for increase.** |
| 38. I am the Lord, your God, Who took you out of the land of Egypt, to give you the land of Canaan, to be a God to you. | 38. I am the LORD your God, who redeemed and brought you out redeemed from the land of Mizraim, to give unto you the land of Kenaan, and to be unto you Elohim. |
| 39. And if your brother becomes destitute with you, and is sold to you, do not work him with slave labor. | 39. If your brother with you will have become poor, and have sold himself unto you, you will not make him serve according to the laws of the service of bondmen |
| 40. As an employee or a [hired] resident, he shall be with you; until the Jubilee year he shall work with you. | 40. but as a hired man and as a sojourner will he serve with you, until the year of Jubilee will he serve you. |
| 41. Then, he shall leave you he, and his children with him, and he shall return to his family and resume the status of his fathers. | 41. Then will he go out from you at liberty, he and his children with him, and return to his family, and to the heritage of his fathers will he return. |
| 42. For they are My servants, whom I brought out of the land of Egypt they shall not be sold as a slave is sold. | 42. For they are My servants whom I brought forth redeemed from the land of Mizraim; they will not be sold according to the laws of the sale of bondmen. |
| 43. You shall not work him with rigor, and you shall fear your God. | 43. Neither may you make him serve with rigor, but you will fear the LORD your God. |
| 44. Your male slave or female slave whom you may have from the nations that are around you, from them you may acquire a male slave or a female slave. | 44. But your bondmen and your handmaids which you may have, of the handmaids of the Gentiles, of them you may purchase bondmen and handmaids. |
| 45. And also from the children of the residents that live among you, from them you may acquire [slaves] and from their family that is with you whom they begot in your land, and they shall become your inheritance. | 45. Moreover, of the children of the uncircumcised strangers who sojourn among you, of them you may buy, and of their families that are with you, which they have begotten in your land; but not from the Kenaanaee; and they will be yours for possession. |
| 46. You shall hold onto them as an inheritance for your children after you, as acquired property, and may thus have them serve you forever. But as for your brethren, the children of Israel, a man shall not work his brother with rigor. | 46. And you may leave them to your children after you, to inherit as a perpetual possession; them you will make to serve: but of your brethren of the sons of Israel no man (may enslave) his fellow; them will you not make to serve with rigor. |
| 47. If a resident non Jew gains wealth with you, and your brother becomes destitute with him and is sold to a resident non Jew among you or to an idol of the family of a non Jew. | 47. And if the hand of the uncircumcised sojourner with you wax strong, and your brother with him become poor, and sell himself to the uncircumcised stranger who is with you, or to the stock of a strange religion, to serve him or to worship with him who is of the generation of strangers; |
| 48. After he is sold, he shall have redemption; one of his brothers shall redeem him. | 48. when it is known to you that he has been sold, forthwith redemption will, be his; one of his brethren will redeem him; |
| 49. Or his uncle or his cousin shall redeem him, or the closest [other] relative from his family shall redeem him; or, if he becomes able to afford it, he can be redeemed [on his own]. | 49. either the brother of his father or the son of his father's brother may redeem him; or a kinsman of the flesh of his family may redeem him; or by his own hand being made strong, **or by the hand of the congregation, he may be redeemed.** |
| 50. He shall calculate with his purchaser [the number of years] from the year of his being sold to him until the Jubilee year; then, the purchase price shall be [divided] by the number of years; as the days of a hired worker, he shall be with him. | 50. And he will account with the uncircumcised person who had bought him, from the year that he was sold until the year of Jubilee, and the price of his repurchase will be according to the number of the years; according to the days of an hireling will it be with him. |
| 51. If there are still many years, according to them, he shall return his redemption [money] out of the money for which he was purchased. | 51. If yet there be many years, according to their number he will give for his redemption of the money that he was bought for. |
| 52. But if only a few years remain until the Jubilee year, he shall make the [same] calculation; according to his years [that remain until Jubilee], he shall return the redemption [money].\_ | 52. But if few years remain till the year of Jubilee, he will compute with him, and according to the amount of the years give for his redemption. |
| 53. He shall be with him as an employee hired year by year; he shall not enslave him with rigor in your sight. | 53. As a hireling by the year will he be with him, and his master will not make him to serve with rigor while you see it. |
| 54. And if he is not redeemed through [any of] these [ways], he shall go out in the Jubilee year he and his children with him. | 54. But if he be not redeemed within those years, he will go out free at the year of Jubilee, he and his children with him. |
| 55. For the children of Israel are servants to Me; they are My servants, whom I took out of the land of Egypt. I am the Lord, your God. | 55. For the sons of Israel are Mine, to obey My laws; servants are they whom I brought out redeemed from the land of Mizraim. I am the LORD your God. |
|  |  |
| 1. You shall not make idols for yourselves, nor shall you set up a statue or a monument for yourselves. And in your land you shall not place a pavement stone on which to prostrate yourselves, for I am the Lord, your God. | 1. You will not make to yourselves idols or images, nor erect for yourselves statues to worship, neither a figured stone will you place in your land to bow yourselves toward it. Nevertheless a pavement sculptured with imagery you may set on the spot of your sanctuary, but not to worship it: I am the LORD your God.  JERUSALEM: Nor a stone for an idol. |
| 2. **You shall keep My Sabbaths and fear My Sanctuary. I am the Lord.** | 2. **The days of My Sabbaths you will keep, and walk to the house of My sanctuary in My fear; I am the LORD.** |
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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) 25:14 – 26:2**

**14** **And when you make a sale to your fellow-Jew or make a purchase from your fellow-Jew** Its simple meaning is obvious. The verse can also be expounded [to teach us the following lesson]: How do we know that when you wish to sell, you should sell to your fellow-Jew? For Scripture says, “ וְכִי תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ,” i.e., “And when you make a sale—sell to your fellow- Jew!” And how do we know that if you come to buy, you should buy from your fellow-Jew? For Scripture continues here: “ אוֹ קָנֹה מִיַּד עֲמִתֶיךָ,” i.e., “or when you buy—buy from your fellow- Jew!”-[*Torath Kohanim* 25:29] **you shall not wrong** This means wronging through money (see verse 17 below and Lev. 19:33). -[*Torath Kohanim* 25:31]

**15** **According to the number of years after the Jubilee, you shall purchase** The following is its simple meaning, to explain the verse according to its context: [The text] comes to warn against wronging [by overcharging, thereby linking verses 14–16 together (*Mizrachi*)], [namely, that] when you sell or purchase land, you should be aware of how many years remain until the [next] Jubilee, and according to [that number of] years and the crops that it is fit to yield, the seller should sell and the buyer should buy. For indeed, he will eventually return it to him in the Jubilee year. Thus, if there are [only] a few years [left until the next Jubilee year], and this one sells it for a high price, the purchaser has been wronged. And if there are many years [left until the next Jubilee year], and he will eat many crops from it [until Jubilee—if the purchaser had purchased the land for a low price], the seller has been wronged. Therefore, it must be purchased according to the time [left until the next Jubilee]. And this is [the meaning of] what it says, בְּמִסְפַּר שְׁנֵי תְבוּאֹת יִמְכָּר־לָךְ, “according to the number of years of crops, he shall sell to you.” "According to the number of years of crop yields that it will remain in the hands of the purchaser, you shall sell it to him." Now, [the word שְׁנֵי can mean “years of” or can mean “two.” Thus,] our Rabbis have expounded from here (see end of this *Rashi* for clarification), that one who sells his field is not permitted to redeem it in less than two years, that it must remain in the purchaser’s possession for exactly two years to the day, even if there are three crops during those two years, for example, if he sold it to him with crop standing in it [and then the ensuing years brought two more yields of produce. In that case, the seller cannot redeem after one year, claiming that two years’ crops have been issued,] for the word שְׁנֵי [which could mean two, i.e., two yields] does not leave its simple meaning [that it means years,] referring to [the number of years that elapse and] specifically, years that elapse with a yield of crop, but not years of blight. [Now, if the word שְׁנֵי means “years” and not two, then how do our Rabbis expound it to mean "two years"?] Because [the term שְׁנֵי is plural, and] the minimum quantity implied by שָׁנִים is two.-[*Arachin* 29b; *Mizrachi*]

**16** **you shall increase its purchase** You should sell it at a high price.

**you shall decrease its purchase** You should sell it for less money [than in the case in which many years are left until the Jubilee].-[*Mizrachi*].

**17** **And you shall not wrong, one man his fellow-Jew** Here, [as opposed to the same expression in verse 14 above (see Rashi there),] Scripture is warning against wronging verbally, namely, that one must not provoke his fellow [Jew], nor may one offer advice to him that is unsound for him but according to the mode of life or the benefit of the advisor. And if you say, "Who can tell whether I had evil intentions [when I talked to my fellow in an insulting manner? Perhaps I did so in order to make him feel remorseful and repent his ways]." (see *Be’er Basadeh*). Therefore, it says, "and you shall fear your God."—The One Who knows all thoughts—He knows. Concerning anything held in the heart and known only to the one who bears this thought in his mind, it says “and you shall fear your God!”-[*B.M.* 58b]

**18** **Then you will live on the land securely** because it is through the transgression of [the laws of] Shemittah that the Israelites are exiled [from their land], as the verse says, “Then, the land will appease its Sabbaths. [All the days of desolation while you are in the land of your enemies -] the land will rest and appease its Sabbaths” (Lev. 26:34). And the seventy years of the Babylonian exile [when the land remained forcibly at rest], corresponded to the seventy years of Shemittah not observed by Israel, [and thus came to rectify and “appease” them]. [see Rashi *Lev*. 26:25 where the calculation is explained; *Shab*. 33a; and see II Chron. 36:21]

**19** **And the land will then yield [its fruit...and you will...] live upon it securely** i.e., you will have no worry about a year of drought.

**and you will eat to satiety** There will be a blessing in it even inside your innards.

**20** **and will not gather in** to the house [for storage (*Sefer Hazikkaron*)].

**our produce** for example, wine and fruit of the trees and aftergrowth that grew spontaneously [and that, therefore, was not sown by you].-[*Pes.* 51b]

**21** **for three years** for part of the sixth year from Nissan [when the crop is reaped] until Rosh Hashanah, for the [entire] seventh [Shemittah] year, and for the eighth [year, namely,] for they will sow [a new crop] in Marcheshvan of the eighth year and reap [this new crop] in Nissan [while still eating of the sixth year’s crop].

**22** **until the ninth year** Until the Festival of Succoth in the ninth year, the time the crop of the eighth year is brought into the house, for throughout the summer season, it was kept in granaries in the field. In Tishrei—that is the time the crop is gathered into the house. Now, there were occasions when it would need to yield for four years, namely: in the sixth year preceding the seventh Shemittah, when they would refrain from doing work on the land for two consecutive years, the seventh year and the Jubilee year. Our verse, however, refers to all the other Shemittah years [i.e., the first through sixth cycles of Shemittah].-[see *Ned.* 61a]

**23** **The land shall not be sold [permanently]** [Although this is already understood from the earlier verses in our passage (10 and 13), it is stated here] to impose a negative commandment regarding the reversion of fields to their [original] owners in Jubilee, that the purchaser must not seize [the land] forcibly [in an effort to keep it as a “permanent” sale].

**permanently** - לִצְמִתֻת, irreversibly. [Thus, the לֹא תִמָּכֵר לִצְמִתֻת, has the meaning of] a permanent, irreversible sale.

**for the land belongs to Me** [Says God:] Do not be selfish about the land [hesitating to return it to its rightful owner at Jubilee], because the land does not belong to you. -[*Torath Kohanim* 25:39]

**24** **throughout the land of your possession** [The seemingly superfluous word here, “throughout,”] comes to include [the right of relatives to redeem] houses [of walled cities (*Sifthei Chachamim*, *Rashi* on *Kid*. 21a)] and a Hebrew slave. This matter is explained in the first chapter of Tractate *Kid.* (21a). And according to its simple meaning, [this] is connected to the passage that follows, that one who sells his property is permitted to redeem it after two years—either he or his relative, and that the purchaser cannot impede [this redemption].

**25** **If your brother becomes destitute and sells** [This] teaches [us] that a person may not sell his field except when under the pressure of poverty. -[*Torath Kohanim* 25:41]

**some of his inherited property** But not all of it. [Scripture] teaches [us] proper conduct, namely, that he should leave one field for himself.-[*Torath Kohanim* 25:41]

**and redeem his brother’s sale** and the purchaser cannot impede [the redemption].

**26** **And if a man does not have a redeemer** But is there a man in Israel who has no [relative] to redeem [his sale]? However, [Scripture means] a redeemer who is [financially] able to redeem his sale.-[*Kid*. 21a]

**27** **he shall calculate the years of his sale** [The original owner asks the purchaser:] “How many years were left until the [next] Jubilee?” [He answers:] “Such-and-such [a number of years].” [The owner continues:] “And how much did I sell it to you for?” [He answers:] “For such-and-such [an amount of money].” [Continues the original owner:] “You would have eventually had to return the field to me at Jubilee.” Hence, [rather than buying actual land,] in effect, you bought [from me] a number of produce yields, according to the total for every year [remaining until Jubilee]. Now, you have eaten from it for three or four years [or whatever the amount may be]. Therefore, subtract their value from the total [i.e., from the original sale price], and take the remainder [until Jubilee]." And this is the meaning of “and return the remainder” of the purchase price over the crops he had eaten, and he shall give it to the purchaser.

**the man to whom he had sold [it]** [i. e., “the man to whom he—] this seller who is coming to redeem it—[had sold it.” If the first purchaser had sold it to another person for a higher price, the original owner makes the above calculation only with the first purchaser to whom he sold the field and not with the subsequent purchaser].-[*Arachin* 30a; *Mizrachi*]

**28** **enough to repay him** From here, [we learn] that he cannot redeem part [of a field but either all or nothing].-[*Torath Kohanim* 25:48, *Arachin* 30a, *Kid.* 20b; *Sifthei Chachamim*]

**until the Jubilee year** [i.e., until, but not including the Jubilee year (*Torath Kohanim* 25:50; *Mizrachi*), and hence the purchaser] must not at all enter the Jubilee year [while in possession of the field,] because the Jubilee year releases [the field from his possession] at its very onset.-[*Arachin* 28b and *Rashi* there]

**29** **a residential house in a walled city** A house (בֵּית) within a city (עִיר) surrounded by a wall (חוֹמָה) since the days of Joshua the son of Nun.-[*Sifthei Chachamim* ; *Torath Kohanim* 25:53, *Arachin* 32a, b]

**its redemption may take place [until the completion of the year of its sale]** Since regarding a field, Scripture states that one may redeem it whenever one wishes after two years have elapsed [since the date of sale] and onwards [until Jubilee] and that within the first two years [following the sale] one may not redeem it, [Scripture found] it necessary to specify that in this case, the opposite applies, namely, that if one wishes to redeem it within the first year [following the sale], one may redeem it, while after that, one may not redeem it.

**its [period of] redemption shall be** [I.e., the redemption] of the house, [not the redemption of the sale or the redemption of the seller.] -[*Mizrachi*, *Sefer Hazikkaron*]

**a full year** Heb. יָמִים, [lit., “days,”]. The days of a full year, are called יָָמִים. Likewise, “Let the maiden stay with us a year (יָמִים) ” (Gen. 24:55).

**30** **then that house...shall remain permanently** It shall leave the jurisdiction of the seller, and remain under the jurisdiction of the purchaser.

**that has a wall** Heb. אֲשֶׁר לֹא חֹמָה, [meaning “which has *no* wall”]. [However, Oral Tradition teaches us that] we read לוֹ, [meaning “to him” or “to it,” [hence, “a city that has a wall”]. Our Rabbis of blessed memory said: [The written version of this phrase namely, בָָּעִיר אֲשֶׁר לֹא חֹמָה teaches us that] even if [the city] does not (לֹא) have a wall now, since it had one before [from the days of Joshua, the laws of our passage still apply to it].-[*Arachin* 32a] [Since the word] עִיר is grammatically feminine, Scripture should have written [בָָּעִיר אֲשֶׁר] לָהּ [חֹמָה], [לָהּ being the feminine form of “to it”]. However, since לֹא had to be written inside [i.e., in the written text of the Torah, our Rabbis] set this word to be read according to the Oral Tradition as לוֹ, because they match [in pronunciation, unlike לָהּ].

**It shall not leave [his possession] in the Jubilee** [What does this phrase teach us? It has already stated that the house becomes the permanent property of the purchaser.] Said Rabbi Safra: [Even] if the Jubilee year occurs within the first year [of the sale,] it shall not leave [his possession without redemption].-[*Arachin* 31b]

**31** **But houses in open cities** Heb. הַחֲצֵרִים, [to be understood] as it is rendered by the *Targum* [*Onkelos*, namely]: פַצִיחַיָא, meaning open towns, without a wall. There are many [instances of this term] in the Book of Joshua, [for example in the verse] (13:28),"the cities and their open towns (וְחַצְרֵיהֶם) "; [likewise in the verse], “in their open cities (בְּחַצְרֵיהֶם) and in their walled cities” (Gen. 25:16).

**[But houses in open cities...] are to be considered as the field of the land** They are like fields, which may be redeemed until the Jubilee and leave [the possession of the purchaser, reverting] to the [original] owners in the Jubilee if they had not been redeemed [until then].

**It may have redemption** immediately, if one wishes [to redeem it]. And by virtue of this element, they have a greater advantage [to the original owner] than do fields, since fields may not be redeemed until two years have elapsed [since the sale (see *Rashi* on verse 15 above)].-[*Arachin* 33a]

**and shall leave [the purchaser’s possession] inthe Jubilee** without payment [for regarding fields, which are required to remain with the purchaser for two years (see Rashi on verse 15 above), if the Jubilee occurs after only one year has elapsed from the sale, then the field reverts to the owner for the Jubilee year, but the purchaser takes it back for one more year afterwards (*Arachin* 29b). In the case of houses in open cities, however, even if the Jubilee occurs after only one year, the house reverts to the original owner, without any payment.] -[*Sifthei Chachamim*].

**32** **And [regarding] the cities of the Levites** [namely,] the forty-eight cities that were given to the Levites (see Num. 35:7).

**shall forever have a [right of] redemption** [If a Levite] sells a field of one of their fields that were given to them in the two-thousand cubits surrounding the cities (see Num. 35:45), he may redeem it immediately, even before two years have elapsed [since the sale]. And if he sells a house in a walled city, he may always redeem it, and the house is not transferred permanently [to the purchaser] at the end of the [first] year [after the sale, as opposed to the case of a non-Levite owner].-[*Arachin* 33b]

**33** **And if one purchases from the Levites** And if someone buys (יִגְאַל) a house or a city from them, it will leave in Jubilee, i.e., the sale of that house or city [will leave the possession of that purchaser], and will revert to the Levite who sold it. And it will not be transferred permanently [to the purchaser] like other houses in a walled city owned by an Israelite. Thus, this expression of גְּאֻלָּה [usually meaning “redemption”], here means “purchase.” Another explanation: [keeping the usual meaning of גְּאֻלָּה, namely, “redemption”]: Since it is said, “the Levites will forever have a [right of] redemption,” one might assume that Scripture is speaking only of a non-Levite who purchased a house in the Levitic cities [and that the Levite owner may always redeem this house], but if a Levite purchased from another Levite, it would be transferred permanently, Therefore, Scripture says here, "And if one redeems (יִגְאַל) from the Levites"—i.e., even when a Levite redeems from a Levite, [still the owner,] “will forever have a [right of] redemption.”-[*Torath Kohanim* 25:66]

**shall leave [the possession of the purchaser] in the Jubilee** [According to *Rashi* ’s first explanation of וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם, the verse continues to state that the house purchased by a non-Levite “will leave (the possession of the purchaser) in the Jubilee,” as above. However, according to the alternative explanation, where this first phrase וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם independently teaches us about a Levite purchaser, the second phrase here, namely, “will leave (the possession of the purchaser) in the Jubilee ”] this is a separate commandment, namely, that if the Levite owner] did not redeem the house, it leaves [the possession of the purchaser] in Jubilee and does not transfer permanently [to the purchaser] at the end of a year, like the house of an Israelite.

**because the houses of the cities of the Levites are their inherited property** They did not have an inheritance of fields and vineyards, but cities to live in and their open areas (see Num. 35:18). Therefore, these [cities and their open areas,] are to be considered for them [as their inheritance] in place of fields. Consequently, they have the same redemption [rights] as do fields [of non-Levites and also, this property reverts to them in Jubilee (*Sifthei Chachamim*). All this,] so that their inheritance never be removed from them.

**34** **And a field in the open areas of their cities cannot be sold** by the [Temple] treasurer. I.e., if a Levite consecrated his field and did not redeem it, and the treasurer sold it, in the Jubilee, the field does not leave [the possession of the purchaser] and ["revert"] to the *kohanim*, as it is said concerning [a field originally owned by] an Israelite, “and if he sold the field to another man—it may no longer be redeemed.” (Lev. 27:20). But a Levite may always redeem [his field]. - [*Torath Kohanim* 25:70]

**35** **you shall support him** Do not allow him to fall down and collapse altogether, in which case it would be difficult to pick him up again [from his dire poverty]. Rather, “support him” while his hand is still faltering [for then it is easier to help him out of his trouble]. To what can this be compared? To a load on a donkey—while it is still on the donkey, one person can grasp it and hold it in place. Once it falls to the ground, however, [even] five people cannot pick it up. -[*Torath Kohanim* 25:71] **a**

**convert or a resident** Even if he is a convert (גֵּר) or a “resident (תוֹשָׁב).” And what is a "resident"? Any [non-Jew] who has accepted upon himself not to worship idols, but eats carrion. - [*Torath Kohanim* 25:72; and compare *Rashi* verse 47] [These people are called “residents,” as they are permitted to reside permanently in the land of Israel (*Rambam A.Z.* 10: 6).]

**36** **interest or increase** The Rabbis regard these as one, [but the Torah uses two terms so that one who takes interest transgresses thereby two negative commandments.-[*B.M.* 60b]

**and you shall fear your God** A person’s desire is naturally attracted to [taking] interest, and it is difficult to stay away from it, for he [rationalizes and] grants himself [false] permission because of his money which was lying idle while in his [the debtor’s] hands. [Therefore, Scripture] found it necessary to state here “and you shall fear your God.” Or if someone ascribes his money to a non-Jew in order to lend it to a Jew with interest. This is a matter held [secretly] in a man’s heart and thought. Therefore, Scripture deems it necessary to state, “and you shall fear your God” [Who is privy to all inner thoughts].-[*B.M.* 61b]

**38** **Who took [you] out [of the land of Egypt]** and I distinguished between a firstborn [Egyptian] and a non-firstborn [in the plague of the firstborn, which preceded Israel’s Exodus (see Exod. 12: 29-42)]I am also capable of discerning and exacting punishment from someone who lends money to his fellow Jew with interest and says, “It belongs to a non-Jew!” -[*B.M.* 61b] Another explanation: [In effect, God is saying, “I am the Lord, your God] Who took you out from the land of Egypt” on the condition that you keep My commandments—even if they are difficult for you. - [see Rashi on verse 36 above; see *Torath Kohanim* 25:77]

**to give you the land of Canaan** As a reward for accepting My commandments.

**[To give you the land of Canaan,] to be a God to you** for I am a God to anyone who lives in the land of Israel, but anyone who leaves it [without halachic permission] is like one who worships idols.-[*Torath Kohanim* 25:77; *Keth.* 110b]

**39** **slave labor** Degrading work, through which he is made to look like a slave (עֶבֶד), e.g., he must not carry his clothes after him to the bathhouse, or put on his shoes for him.-[*Torath Kohanim* 25: 80]

**40** **As an employee or a [hired] resident** [Give him dignified jobs, e.g.,] work in agriculture and craftsmanship; treat him like other employees.

**until the Jubilee year** i.e., if the Jubilee year occurs before the six years [of his servitude have elapsed (see Exod. 21:2)], the Jubilee [immediately] takes him out [of servitude].

**41** **he, and his children with him** Says Rabbi Simeon: If *he* was sold, who sold his children [that Scripture states that his children go free with him]? However, from here, [we learn] that his master is obligated to provide food for his children [and, in this sense, they are released with their father].-[*Kid.* 22a]

**the status of his fathers** To his fathers’ [former] honor, and he must not be degraded for it [i.e., for having been a servant]. — [*Mak.* 13a and *Rashi* there] [Thus,] אֲחֻזַּת—[means here:] “The status of.” - [*Mak.* 13a and *Rashi* there]

**42** **For they are My servants** My contract came first. -[*Torath Kohanim* 25:85]

**They shall not be sold in the way a slave is sold** namely, by public announcement, saying: “Here is a slave for sale!” Neither may they stand him up on an auctioning block [for public sale].-[*Torath Kohanim* 25: 85]

**43** **You shall not enslave him through rigor** Unnecessary jobs, for the purpose of tormenting him. E.g., do not say to him: “Warm up this drink for me,” when you do not need it; or “Hoe under this vine until I come back” [and you may never come back there (*Sifthei Chachamim* on verse 53)]. Perhaps you will say, “No one really knows whether it is necessary or not, and I say that it is necessary!” This matter is held [secretly] in a man’s heart [for no one knows his true intentions]. Therefore, Scripture states, “and you shall fear [your God” for He is privy to all inner thoughts].- [*Torath Kohanim* 25:86]

**44** **Your male slave or female slave that you have** If you say, "If so [that I may give my Jewish servant only skilled labor to do,] by whom shall I be served? Over my [Jewish] servants I do not have real power [as I must treat them like hired employees (see verse 40 above)]. Of the seven nations I am not allowed to possess [a slave], for You have warned me, ‘you shall not allow any soul to live’ (Deut. 20:16), So who will serve me [as a slave]?" [To this, God answers:] From the nations — They will be slaves for you;

**that are around you** But not from those [seven Canaanite nations] that are within the borders of your land, for indeed, regarding them, I said, “ you shall not allow any soul to live” (Deut. 20:16);

**45** **And also from the children of the residents** who came from surrounding lands to marry women in your land, who subsequently bore children to them. [In these cases,] the [lineage of the] child follows the father and thus, does not fall under [the commandment of], “ you shall not allow any soul to live” (Deut. 20:16). But, you are permitted to acquire him as a slave.-[*Kid.* 67b]

**from them you may acquire** [This might mean that we may acquire slaves by buying from their slaves. However, the true meaning is:] You may acquire *them* [i.e., the residents’ children, as slaves].- [*Sifthei Chachamim* ; *Torath Kohanim* 25:87]

**46** **You shall hold onto them as an inheritance for your children** You shall hold onto them as an inheritance for your children after you." But it would be incorrect to explain לִבְנֵיכֶם] [וְהִתְנַחַלְתֶּם אֹתָם as “Bequeath them to your children” [interpreting וְהִתְנַחַלְתֶּם as a causative,] for if so, then Scripture would have had to write וְהִנְחַלְתֶּם אֹתָם לִבְנֵיכֶם [Instead, Scripture writes:] וְהִתְנַחַלְתֶּם - [with the verb in the reflexive conjugation,] just like [the word] וְהִתְחַַזַּקְתֶּם [and similarly, just as וְהִתְחַַזַּקְתֶּם (in Num. 13:20) is an intransitive verb, so too, here, our verb וְהִתְנַחַלְתֶּם must be considered not to be causative but rather, reflexive (see preceding *Rashi*) and means “You should keep them as an inheritance”].-[*Sefer Hazikkaron*]

**[But as for... children of Israel,] a man [shall not work] his brother [with rigor]** [But has this prohibition regarding a Jewish servant not already been stated in verse 43 above?-[*Mizrachi*] It is repeated here,] to include [in the prohibition] a leader over his people and a king over his attendants, i.e., that these [rulers] must not work with rigor.—see *Be’er Basadeh*]

**47** **a resident non-Jew** Heb. גֵּר וְתוֹשָׁב. A stranger (גֵּר) who is a resident (תּוֹשָׁב)," [stranger here meaning non-Jew,] just as the *Targum* [*Onkelos*] renders: עֲרַל תּוֹתָב, *an uncircumcised resident*. And the end [of the verse] proves [that it is one person, when it continues:] וְנִמְכַּר לְגֵר תּוֹשָׁב [without a “vav”].

**If a resident non-Jew gains wealth with you** What caused him to become wealthy? His connection with *you*. [He gained wealth through the blessing of the Jewish people].-[*Torath Kohanim* 25:93]

**and your brother becomes destitute with him** What caused his destitution? His connection with *him*, because he learned from his deeds.-[*Torath Kohanim* 25:93]

**the family of a non-Jew** [Without the word לְעֵקֶר,] this [expression] means [the Jew is sold to] an idolater; but when Scripture says לְעֵקֶר [literally “to uproot,” making it לְעֵקֶר מִשְׁפַּחַת גֵּר ], it refers to [a Jew] who is sold to the idol itself [לְעֵקֶר meaning “that which is to be uprooted”] - i.e., he becomes an attendant to it. He does not worship it as a deity, but to chop wood and draw water.-[*Torath Kohanim* 25:94]

**48** **he shall have redemption** immediately. Do not allow him to become assimilated [*Sifthei Chachamim* ; *Torath Kohanim* 25:95] until the Jubilee year. For the purchaser’s sole purpose here was to acquire this man so that he would serve him until the Jubilee, for [the servant] goes free in the Jubilee, as is stated below, “[And if he has not been redeemed...] he shall go out in the Jubilee year” (verse 54). [Obviously], Scripture is speaking of a non-Jew who is under the jurisdiction of Israel [and therefore obeys the law to free his slave in the Jubilee year]. Nevertheless, you shall not cheat him, because [this may cause] a desecration of God’s Name, but, when [the servant] is to be redeemed, he must be meticulous in his calculation, according to what is due for each year, and the non-Jew should then deduct this amount from his price. If there were twenty years since he was sold, until the Jubilee, and he had purchased him for twenty *manehs*—it turns out that the non- Jew had purchased each year’s work for a *maneh*. Now, if this [Jewish servant] had already spent five years with him, and he comes to be redeemed, he [the non-Jew] must deduct five *manehs*, and the servant must give him fifteen *manehs*. This, then, is the meaning of: “then, the purchase price shall be divided by the number of years” [in order to determine the annual hiring rate, as above].- [*Torath Kohanim* 25:103; *B.K.* 113b]

**50** **as the days of a hired worker, he shall be with him** He shall calculate the amount [of money] resulting for each year, “as if he had been employed by him for a *maneh* annually,” and he [the non-Jew] should then deduct it for him, [as explained in the preceding *Rashi*].

**51** **If there are still many years** until the Jubilee. **according to them** Everything as I have explained.

**53** **he shall not enslave him with rigor in your sight** That is to say, while you see this [i.e., a Jew must not see a non-Jew forcing this type of labor upon his Jewish servant without doing anything, but this is not a warning to the non-Jew (*Gur Aryeh*)].-[*Torath Kohanim* 25:101]

**54** **And if he is not redeemed through [any of] these [ways]** This [Jewish servant of a non-Jew] may be redeemed [only] through “these ways” [described in the verses here], but he may not be redeemed [i.e., released] through six [years].-[see Exod. 21:2; *Kid.* 15b]

**he, and his children with him** - [But are his children also sold, that Scripture finds it necessary to state here that his children go free together with him? However, we learn from here that just like a Jewish master, so too], the non-Jewish [master] is obligated to provide food for the [servant’s] children, just as an Israelite is obligated [and in this sense, they are released, along with their father].-[*Kid.* 22a; see *Rashi* verse 41 above]

**55** **For the children of Israel are servants to Me** “My contract came before.” [And thus, when the Jubilee arrives, the servant must be released and revert to being God’s servant rather than man’s.]-[*Torath Kohanim* 25:85; see *Rashi* verse 42 above]

**I am the Lord, your God** Whoever subjugates them below [on this earth,] is as if he subjugates [them] above [in heaven, for as long as a Jew is enslaved to another human being, he is not free to do the holy service of God Above (*Be’er Basadeh*)].-[*Torath Kohanim* 25:104]

**Chapter 26**

**1** **You shall not make idols for yourselves** [This] is addressed to the one who has been sold [as a servant] to a non-Jew, that he should not say, "Since my master has illicit relations, I will also be like him! Since my master worships idols, I will also be like him! Since my master desecrates the Sabbath, I will also be like him!" This is why these verses are stated here. -[*Torath Kohanim* 25:106]. Also, the passages [in this whole section (namely, from the beginning of Chapter 25 until the end of *Behar*),] are written in a meaningful order, [as follows]: At first, Scripture admonishes us to observe [the laws of] Shemittah [and Jubilee (25:124)]; then, if one covets money and becomes suspect of [unlawfully doing business with produce of] Shemittah (*Nachalath Ya’akov*), he will eventually [become destitute and] have to sell his personal belongingstherefore, Scripture juxtaposes to it, “And when you make a sale [to your fellow-Jew]” (25:14) (What is written therein? “or make a purchase from the hand...,” something that is transferred from hand to hand). If he still does not repent, he will eventually have to sell his ineritance (25:25). If he even then does not repent, he will eventually have to sell his home, and if even then, he does not repent, he will eventually have to borrow money with interest (verses 25:35-38). Now, the later the scenario in this passage, the more severe it is [i.e., first he sells his belongings, then his property, then his home and then even borrowing with interest which is more severe than selling one’s property; (*Nachalath Ya’akov*) thus, the passage continues accordingly, for] if he still does not repent, he will eventually have to sell himself [to his fellow Jew as a servant] (verses 25:39-46); and [finally,] if he has still not repented, not enough that he had to be sold to his fellow Jew - but he will [be forced to sell himself] even to a non-Jew!-[25:47-55; *Kidd.* 20a]

**a pavement stone** - אֶבֶן מַשְׂכִּית, an expression denoting a covering, as in “And I shall cover (וְשַׂכֹּתִי) [you with] My hand.” (Exod. 33:22). [And the meaning of “covering” is relevant here,] as people use a stone floor to make a covering over the ground.

**on which to prostrate yourselves** even to Heaven, for the expression הִשְׁתַּחֲוָאָה, *prostration*, denotes stretching one’s hands and feet out [on the ground], and the Torah prohibits one to do this outside the Holy Temple [where prostration on a stone floor is permitted].-[*Meg.* 22b and see *Rashi* there]

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

**Ketubim: Tehillim (Psalms) 89:1-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Ethan the Ezrahite. | 1. A good lesson uttered by Abraham, who came from the east. |
| 2. **The kindnesses of the Lord I shall sing forever; to generation after generation I shall make known Your faithfulness, with my mouth.** | 2. **I will praise the kindness of the LORD forever; from generation to generation I will make known Your truth (Torah) with my mouth.** |
| 3. For I said, "Forever will it be built with kindness; as the heavens, with which You will establish Your faithfulness." | 3. For I said, "The world will be built by kindness; You will establish Your truth (Torah) in the heavens." |
| 4. I formed a covenant with My chosen one; I swore to David My servant. | 4. I made a covenant with Abraham My chosen; I confirmed it with My servant David. |
| 5. Until eternity, I shall establish your seed, and I shall build your throne for all generations forever. | 5. I will establish your sons forever; and for every generation I will build your royal throne forever. |
| 6. And the heavens acknowledge Your wonder, O Lord, also Your faithfulness in the congregation of holy ones. | 6. And the heavens will confess Your wonders, O LORD; also Your truth (Torah) in the assembly of the holy ones. |
| 7. For who in the heavens is equal to the Lord? [Who] resembles the Lord among the sons of the mighty? | 7. For who in the clouds can be set beside the LORD? Who resembles the LORD in the multitudes of angels? |
| 8. God is revered in the great council of the holy ones and feared by all around Him. | 8. God is mighty in the mysteries of the holy ones; sitting on the throne of glory, great and fearsome over all the angels who stand around him. |
| 9. O Lord, God of Hosts, who is like You, O Yah, Who are mighty? And Your faithfulness surrounds You. | 9. O LORD God above the hosts of the height, who is like You in strength, O LORD? And Your truth (Torah) is around you. |
| 10. You rule over the pride of the sea; when it raises its waves, You humble them. | 10. You rule over the pride of the sea; when its waves increase and become high, You will subdue them. |
| 11. You crushed Rahab like one slain; with the arm of Your might You scattered Your enemies. | 11. You have crushed Rahab, that is, wicked Pharaoh, like one slain by the sword; with the might of Your strong arm you have scattered Your enemies. |
| 12. The heaven is Yours, even the earth is Yours; the inhabited earth and the fullness thereof-You founded them. | 12. Yours is the heaven, yea, Yours is the earth; You have founded the world and all its contents. |
| 13. North and south-You created them; Tabor and Hermon sing praises in Your name. | 13. The deserts in the north and those who dwell in the south, You created them; Tabor in the west and Hermon in the east sing praise in Your name. |
| 14. You have an arm with might; Your hand is mighty, Your right hand is high. | 14. Yours is the arm with strength; Your hand will be strong to redeem Your people; Your right hand will be raised to perfect Your sanctuary. |
| 15. Righteousness and judgment are the basis of Your throne; kindness and truth come before Your countenance. | 15. Righteousness/Generosity and justice are the dwelling place of Your glorious throne; favor and truth (Torah) go before Your face. |
|  |  |

**Rashi’s Commentary for: Psalms 89:1-15**

**1** **of Ethan the Ezrahite** He, too, was one of the five musician brothers. [See above 88:1.] But our Sages (B.B. 15a) explained it as referring to our father Abraham, based on (Isa. 41:2): “Who aroused from the East (ממזרח).”

**2** **I shall make known Your faithfulness, with my mouth** What I know of You: that You keep Your promise and fulfill Your words.

**3** **For I said, “Forever will it be built with kindness”** For I said, “Forever the throne of David will be built with kindness,” as it is said (II Sam. 7:13): “and I shall establish the throne of his kingdom, etc.” Another explanation: I thought that the world would be built with Your kindness and that You would establish Your faithfulness in the heavens, to be established and made permanent. Now what is the faithfulness? That promise You promised David through Nathan the prophet, saying, “I formed a covenant with My chosen one to establish his seed until eternity.”

**6** **And the heavens acknowledge Your wonder** If You had kept Your promise.

**and Your faithfulness in the congregation of the holy ones** The realization of Your words they will acknowledge in the congregation of the holy ones.

**7** **is equal to the Lord** Can be evaluated like Him.

**8** **in the great council of the holy ones** In the great council of the angels.

**10** **when it raises its waves** When its waves are raised. **You humble them** Heb. תשבחם, You humble them, and similarly, (Prov. 29:11): “but afterwards a wise man will quiet it (ושבחנה) ”; and similarly (above 65:8): “Who humbles (משביח) the roaring of the seas.”

**11** **Rahab** Egypt.

**Meditation from the Psalms**

**Psalms ‎‎89:1-15**

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

I am dedicating this study to my beloved teacher on the occasion of his birthday: Lag B’Omer 5774. May HaShem give His Eminence many more insights and bring him much prosperity in this world and the next for His many kindnesses to me and my family, Amen v’Amen!

The superscription for this psalm indicates that it was written by Eitan the Ezrachite.[[8]](#footnote-8) *Rashi* says that Eitan was one of five brothers who were famous musicians in the Temple, as stated in:

***1 Chronicles 2:6***, *And the sons of Zerach: Zimri and Eitan and Heiman and Kalkol and Dara.*

Thus *Ezrachite* means 'of the family of Zerach'**.** *Radak* adds that Eitan the Ezrachitewas one of the wisest men who ever lived; his wisdom was surpassed only by that of Solomon.[[9]](#footnote-9)

The Targum,based on the Talmud,[[10]](#footnote-10) identifies Eitan as the Patriarch Abraham, for he was *eitan*[lit. strong]in his faith.[[11]](#footnote-11) Since Abraham traveled from Chaldea in the *mitzrach***,** *east,* in order to spread belief in HaShem, he was called*the Ezrachite* [lit. the easterner].

This composition unfolds the lengthy tale of bitter exile,[[12]](#footnote-12) not so much for the nation as a whole, but for its outstanding heroes. The very first Hebrew, Abraham, was a fugitive from those who sought to obliterate HaShem's Name. Powerful kings and hostile nations rose up to defy HaShemand to torment Abraham, HaShem's representative on earth.

Later, a king arose to lead the holy nation dedicated to HaShem. David, the model king, was also persecuted by those who wished to obliterate HaShem's Name.

This psalm records the pact that HaShemstruck with David. The Almighty promised that if David and his offspring would remain true to Him, He would be true to them. But if the seed of David would betray the covenant, exile and suffering would be their lot.

This first part of our psalm speaks about the heavens:

***Tehillim (Psalms) 89:3****For I have said: 'For ever is mercy built; in the very heavens Thou dost establish Thy faithfulness.*

***Tehillim (Psalms) 89:6****So shall the heavens praise Thy wonders, HaShem, Thy faithfulness also in the assembly of the holy ones.*

These two pesukim (verses) link the heavens and faithfulness. I would like to explore the implications of these two pesukim.

The faithfulness of the heavens is exemplified in the very first mitzva given to the Jewish people because it concerned time and it’s calculation, and by implication it concerned all of our appointments with HaShem:

***Shemot (Exodus) 12:1-4*** *And HaShem spake unto Moses and Aaron in the land of Egypt, saying, This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb.*

Such is the importance of time and the astronomical bodies that they merit to be included in the first mitzva[[13]](#footnote-13) given to the Bne Israel![[14]](#footnote-14) This use of the celestial bodies for determining our time and festivals is spelled out in the creation of the objects of the fourth day.

***Beresheet (Genesis) 1:14-19*** *And G-d said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, And let them be lights in the expanse of the sky to give light on the earth.” And it was so. G-d made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars. G-d set them in the expanse of the sky to give light on the earth, To govern the day and the night, and to separate light from darkness. And G-d saw that it was good. And there was evening, and there was morning--the fourth day.*

All the stars and spheres possess a soul, knowledge and intellect. They are alive and stand in recognition of the One who spoke and brought the world into being. According to their size and level, they all praise and glorify their Creator, just like the angels. And just as they are aware of the Holy One, blessed-be-He, they are also conscious of themselves and of the angels above them. The level of consciousness of the stars and spheres is less than that of the angels but greater than of humans. This suggests that their faithfulness is real and not the faithfulness of an inanimate object.

So, how faithful are the planetary bodies? Consider that Chama (the sun) has been rising in the east everyday for the entire history of mankind. And dis-regarding miraculous stoppages, Chama has been consistently providing it’s light and warmth for mankind.

Consider Levanah (the moon). Levanah has been faithfully counting out the days of our months for the history of mankind. Every 29.5 days levanah goes through a process of waxing for fifteen days, then waning for fifteen days.

Similarly, all of the stars have formed Mazzalot[[15]](#footnote-15) (constellations) that have been faithfully counting out our years for five thousand seven hundred and seventy-four years. One can look at the sky, on any clear night, and know immediately what month we are counting, and what day of the month, all from a simple perusal of the heavens. That is the very definition of faithfulness: Knowing what to do and consistently doing it day in and day out. Remaining true to that knowledge despite all the circumstances that come it’s way.

There is also a hidden aspect to this faithfulness. The stars are also called Mazzalot, from a root which means to *flow down*.[[16]](#footnote-16) This flowing down of the Divine will is what gives rise to the praise that we heap on the Creator at major life events when we shout Mazal Tov![[17]](#footnote-17) With this expression, we acknowledge that all beneficence flows from HaShem through His servants, the planetary bodies. It is this flow that has caused many a selfish person to seek the beneficent flow while purposely failing to serve the Creator who brings us this flow.

These constellations are comprised of the sun, moon and the five visible planets, as well as the stars that form on the ecliptic.[[18]](#footnote-18) They don’t determine anything on their own but rather serve as the pipelines through which HaShem’s will flows down and is implemented in the world.

The two main ways upon which HaShem decides what will be sent down to each person on this earth are ‘mishpat’[[19]](#footnote-19) and ‘mazel’.[[20]](#footnote-20) Mishpat comes about as a heavenly reaction and response to our actions. That is what we expect from HaShem. Mazel, on the other hand, refers to that which flows down regardless of one’s actions. As it is said, “It rains on the just and the unjust alike”.

Jews are able to beseech the One who arranges the Mazzalot in their paths, and HaShem has regard for their prayers and changes the Mazzalot to reflect whatever beneficence that our changed behavior deserves. In other words, Jews are not ‘under’ the stars, rather they have direct access to the One who is above the stars.

It is important to differentiate between a *source of power* and a *wielder of power*. To the intelligent mind the idea of idolatry is not in terms of the source of power but more in terms of the wielder of power.

The clerk in a store can serve as a good example of the difference between the two. The clerk is a wielder of power. However, in terms of the source of power, he is low in the hierarchy. His power is ultimately derived from the owner of the store. Although the owner is the source of power, he is not a wielder of power for the average customer who fronts the clerk during a purchase.

Idolatry generally concerns itself with the *wielder of power* rather than the *Source of power*.

It doesn’t make any difference to the customer how far removed the clerk of the store is from the source of power (the owner of the store). As long as the clerk is the one who decides how much to charge a customer, it is the clerk whom the customer is concerned with pleasing. The clerk then is the *wielder of power*, while the store owner is the *source of power*. Where the clerk’s power is derived from makes no difference to the customer. As far as he is concerned, he only has to deal with the clerk.

If the clerk wants to charge full price, then the customer pays full price. If the customer slips the clerk a bribe, he may only get charged pennies on the dollar.

In the same way, idolatry generally concerns itself with the *wielder of power* rather than the Source of power. In the eyes of idolaters, the idol was seen neither as the source of their existence nor as the source of their well-being. They understood that ultimately there was a god who was the source of their existence, but they thought that he had delegated power in much the same way as the owner delegate’s power to the clerk. In this situation, man imagines a god delegating authority so that it might be able to concentrate on, so to speak, higher policies. Thus, when man creates his own image of HaShem, he inevitably creates a god in the image of man.

All idolatry stems form a persons desire to avoid committing his entire life to HaShem in acknowledgement that everything Tov (beneficent) flows from Him. They are willing to bribe the planetary body, or it’s angel, in order to receive beneficence without having a lifelong commitment to the One who controls the flow. That is why nearly all idols are created in the form of men.

What is avodah zarah (idolatry)?

The dictionary[[21]](#footnote-21) defines idolatry as the worship of a physical object as a god. Obviously this is *not* a Torah perspective, yet it serves the vast majority of mankind as a working definition.

So, what is avodah zarah according to the Torah?

According to the Torah, idolatry can best be defined as the deification of any created thing, be it an object, concept, philosophy, or individual. The object of deification, therefore, becomes the focal point of one’s life. By focusing on the falsely deified thing, one thus loses focus of the True source of all – HaShem.

An interesting aspect of avodah zarah, that is discussed in Masechet Sanhedrin*,* is the fact that avodah zarah is forbidden not only to Jews but to all people of the world, as it is one of the seven Noachide laws. This impacts on Jews, as well, since they are commanded to destroy the idol worship in the land of Israel and, theoretically, throughout the world. Even if is not within the power of the Jewish people to accomplish this, nevertheless Jews are not allow to support those who want to worship idols or assist them in doing so.

Similarly, participating in pagan holidays and festivals is forbidden. This suggests that if one is not using the calendar defined by the heavens (astronomical bodies), then one is already on the road to avodah zarah.

Kabbalistically, the second commandment,[[22]](#footnote-22) prohibiting idolatry, is the root of all the negative commandments; just as the first commandment is the root of all of the positive commandments. This is understood from the fact that HaShem listed them first before any other positive or negative commandments.

Rabbi Tatz[[23]](#footnote-23) explains idolatry as follows: *“If idolatry is merely the worship of imaginary, dreamed-up ideas or human delusions then why does the Torah go to such pains to forbid it? The Torah could have simply said: “Don’t believe in falsehood” or “Don’t be a fool”. Obviously the Torah is warning us about the existence of a very real danger.*

On the one hand, Torah deals with idolatry as though it is real. Why does the Torah even countenance false gods if they do not exist?

Further, the Tanach[[24]](#footnote-24) deals with false gods by using the very names which we attribute to HaShem! As HaShem uses the name Elohim when He is exercising the attribute of strict justice, so also are false gods called “Elohim”. In fact every other name that is used to refer to HaShem is also used to refer to false gods, except the name *HaShem*. The only name never associated with idolatry is the yod-hay-vav-hay name of HaShem.

On the other hand, the Tanach deals with Idolatry as though it was foolishness and amounts to nothing.

***Yeshayahu (Isaiah) 44:13-19*** *The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. 14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. 15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: 17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. 18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. 19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?*

So is idolatry real or is it not real?

The answer is … both!

An idol has no independent power so in this case it is worthless. On the other hand, the idol represents a real channel of power that is manifest in the physical world. It is not The Source, but it is a tool or channel of The Source.

We can get an idea of how strong the inclination for idolatry was before they conquered it. The Talmud tells us that the Men of the Great Assembly[[25]](#footnote-25) were encouraged by their success in conquering one of the two major passions of mankind, so they decided to turn their sights on the other major passion: the inclination for promiscuity. When the sages succeeded in capturing the passion for promiscuity, however, they came to the realization that if they destroyed this passion people would no longer procreate, so they released it.

The juxtaposition of the inclination for avodah zarah and the inclination for sex, by the Talmud, shows that these were equal inclinations. We are all aware of how difficult it is to control the inclination for licentiousness. Chazal teach us that people once had an equal passion to serve idols. This gives us all a clear idea about the passion for idols that plagued man throughout history until the time of the Men of the Great Assembly.

Why did prophecy end?

The reason prophecy ended is because the Men of the Great Assembly appealed to HaShem to remove the desire for idolatry and with it went the desire for HaShem (AKA the gift of prophecy).[[26]](#footnote-26)

The Gemara[[27]](#footnote-27) informs us that in the future, HaShem will slaughter the Yetzer HaRa[[28]](#footnote-28) in the presence of the righteous and the wicked. To the wicked, the Yetzer HaRawill appear as a strand of hair and the wicked will weep at not having been able to overcome a force as weak as that symbolized by a mere strand of hair.

R’ Yaakov Emden explains the reason for the depiction of the Yetzer HaRaas a strand of hair with a Gemara in Yoma. The Gemara[[29]](#footnote-29) relates that the Men of the Great Assembly[[30]](#footnote-30) prayed that the YetzerHaRa of avodah zarah be given over to them; HaShem answered their prayer. A fiery lion emerged from the Holy of Holies and as the Men of the Great Assembly seized the lion, a single strand of hair slipped from its mane; it is this remnant of the Yetzer HaRa that is shown to the wicked in the future.

Sefer Devarim is replete with warnings against idolatry, as the following example shows:

***Devarim (Deuteronomy) 4:16*** *Lest you act corruptly and make for yourselves a carved image.*

Truthfully, our utter disinterest in idol worship is not a credit to our advanced, developed intelligence or our purer faith in HaShem. The Men of the Great Assembly determined that the inclination to serve avodah zarah was too strong for mankind to withstand. The Talmud[[31]](#footnote-31) relates how the Men of the Great Assembly captured the Yetzer HaRa for idolatry and destroyed it.

***Sanhedrin 64a*** *Come and hear: And they cried with a loud voice unto the Lord their God.[[32]](#footnote-32) Now what did they say? — Rab Judah, or as others maintain R. Jonathan said: [They cried this:] ‘Woe, woe, it is that [sc. idolatry] which destroyed the Sanctuary, burnt the Temple, slew the righteous, and exiled Israel from their land; and still it sports amongst us! Hast Thou not set it before us that we might be rewarded [for withstanding its allurements]? But we desire neither temptation nor reward!’[[33]](#footnote-33) — That too was after they were seduced by it. [Continuing Rab Judah’s statement:] They fasted for three days, entreating for mercy; thereafter their sentence fell from Heaven, the word emet [truth] written upon it. (R. Hanina said: This proves that the seal of the Holy One, blessed be He, is emet.) The shape of a fiery lion’s whelp issued from the Holy of Holies, and the Prophet said to Israel, That is the Tempter of Idolatry. Whilst they held it fast, a hair [of its body] fell out, and his roar of pain was heard for four hundred parasangs. [In perplexity] they cried: ‘What shall we do? Maybe Heaven will pity him !’ The prophet answered: Cast him into a lead cauldron, and cover it with lead to absorb his voice, as it is written, And he said, This is wickedness; and he cast it into the midst of the ephah: and he cast the weight of lead upon the mouth thereof.[[34]](#footnote-34) Then they said, ‘Since the time is propitious, let us pray that the Tempter of Sin [may likewise be delivered into our hands].’ So they prayed and it was delivered into their hands. They imprisoned it for three days; after that they sought a new laid egg for an invalid in the whole of Palestine and could not find one.[[35]](#footnote-35) Then they said, ‘What shall we do? Shall we pray that his power be but partially destroyed?[[36]](#footnote-36) Heaven will not grant it.’ So they blinded it with rouge. This was so far effective that one does not lust for his forbidden relations.*

The demise of idolatry (drive towards a false god) in the world correlates to the end of prophecy (the drive to HaShem). This is no coincidence. An ability to relate to HaShem on an elevated level prods man to search for closeness to HaShem, but there is no guarantee that his effort will bear fruit. A slight distortion can corrupt his service, resulting in an avodah (service) that is ‘zarah’, foreign to the precise requirements of the Beit HaMikdash.

The men of the Great Assembly decided to cast out the Yetzer HaRa from all of Israel.  Then they found, after a time, that “there was not an egg to be found” in the entire land.  What this means is that without the urge to selfish gratification, no reproduction occurred.  Other versions, of this incident, say that no business was done, either. Life cannot go on without the Yetzer HaRa; our task is to live with it and subdue it, to act according to the dictates of the Torah even when our selfishness would have us act otherwise.

When the drive, or urge, for idolatry was removed from the world, what was left in the human psyche?

Chazal teach us that what was left, when this inclination was removed, was … NOTHING! In the spot where this inclination lived, we now had an urge to do *nothing*. This has profound ramifications that affect everyone today.

Before the men of the Great Assembly excised the drive to idolatry, men valued their time and tried to make use of every moment. Only an animal would waste or kill time. A human would never waste time.

After idolatry was excised from the world, men now had a very strong urge to do *nothing*. We can now find great pleasure in games that take us nowhere and accomplish nothing. We can engage in a rambling conversation on meaningless topics, for hours, and it feels *so good*. This is what we have instead of a drive to idolatry.

Lest we get too impressed with ourselves, the Talmud reminds us that idolatry was an incredibly seductive force in the time of the first Temple. One of the most prolific idolaters was King Menashe. According to the Talmud,[[37]](#footnote-37) the sage Rav Ashi questioned Menashe: “If you are so wise, why did you worship idols?” King Menashe replied to the great Rabbi: “Had you been there you would have raised the skirt of your garment and run after me!”

***Sanhedrin 102b*** *In the college of R. Ashi the lecture [one day] terminated at ‘Three Kings.’[[38]](#footnote-38) ‘To-morrow, said he, ‘we will commence with our colleagues.’[[39]](#footnote-39) [That night] Manasseh came and appeared to him in a dream. ‘Thou hast called us thy colleagues and the colleagues of thy father; now, from what part [of the bread] is [the piece for reciting] the ha-mozi[[40]](#footnote-40) to be taken?’ ‘I do not know,’ he answered. ‘Thou hast not learned this,’ he jibed, ‘yet thou callest us thy colleagues!’[[41]](#footnote-41) ‘Teach it me,’ he begged, ‘and to-morrow I will teach it in thy name at the session.’ He answered, ‘From the part that is baked into a crust.’[[42]](#footnote-42) He then questioned him, ‘Since thou art so wise, why didst thou worship idols?’ He replied, ‘Wert thou there, thou wouldst have caught up the skirt of thy garment and sped after me.’ The next day he observed to the students: We will commence with our teachers [so referring to the Three Kings]. Ahab denotes that he was an ah [a brother][[43]](#footnote-43) to Heaven, and an ab [a father] to idolatry. An ah to Heaven, as it is written, a brother [ah] is born for trouble,’[[44]](#footnote-44) and ab [father] to idolatry, as it is written, As a father loveth his children.[[45]](#footnote-45)*

Thus we see that the urge for idolatry was akin to the urge for sex. In fact, that is why the Gemara links the drive to idolatry with the drive for sex in Yoma 69b, as we saw earlier in this study.That is how strong this urge was. In the same way that licentious sex causes many to sin, so also did idolatry cause many to fall.

***Sanhedrin 63b*** *Rav Yehudah said in the name of Rav: Yisrael knew that idolatry was meaningless, they only served it in order to permit themselves sexual licentiousness in public.*

With the removal of idolatry, and the positive side of prophecy, we no longer have a super strong desire to worship idols. The excision of this desire left an empty spot with a corresponding desire to go no where and do nothing. And when we do nothing…. It feels soooo good! We can have a meaningless conversation for hours, that goes nowhere and accomplishes nothing, and be eager to do it again the next night. We can make sports or games the focus of our life. We can spend every spare moment seeking the trivial and unimportant, and feel so good doing it. Such is the power of nothingness which remains of the excised idolatry!

This drive to do nothing is all that remains of the powerful force called idolatry.

The flip side of idolatry is prophecy. When prophecy was removed from the world by the men of the Great Assembly,[[46]](#footnote-46) all that remains are vestiges found in children, mad men, and dogs. The common denominator of these three is that they do not have coherent speech. Here we see vestiges only.

Now, one might well ask: What about the prophecies of Yochanan the Immerser? Since he came four-hundred years after prophecy was removed from the world, how is it that he had prophecy? Yochanan’s prophecy was specifically related to the Mashiach as an extension of the prophecy given to Elijah. Since Yochanan was a gilgul of Elijah, he still had the prophecy that was given to him as Elijah. We will see that same prophecy return to the world with Elijah before the great and terrible day of HaShem. Consider also that is the task of Mashiach to “restore all things”. One of the things to be restored is prophecy!

The Mazzalot elements split the spiritual unified energy into various channels or pipelines that energize nature, giving the impression of separateness and division. There are always twelve channels (or thirteen entities). That is why there are twelve constellations in the Mazzalot. These twelve are mirrored in the twelve tribes, the twelve sons of Yaaqov (the thirteen entities are the tribes plus Yaaqov). It is this connection that these thirteen are what binds them into one. As we know, thirteen always means *one*.

Consider the head. Inside we see ourselves in a singular unified way. Outside, others always perceive us in a differentiated way. They see a father, a son, a husband, a doctor, etc. This outside differentiated view is reflected in the hair on the head. The hair would be the constellation and the head would be the sphere that contains the constellations.

Idolatry, is relating not to the Source of the unified energy, but to the pipelines. The idol worshipper focuses on the Mazzalot or natural elements. His idols are tangible representations of the energies, he prays to them thinking that they have independent power, and he ignores HaShem, the true Source of that energy and power.

When one worships The Source, he is concerned about what his obligations are. But one who serves the intermediaries is concerned about what they can do for him. The intermediaries represent human needs and he doesn’t have to look any further. It is interesting to note that idols are often human forms since idolatry is really worship of the self, and a removal of the responsibility to serve a Higher Power.

So idolatry is serious business, the elements of this worship are not made-up or foolish, they stand to transmit energy from the Source. That is why they share names with HaShem Himself. The emptiness in idolatry is the belief that the intermediaries are a source of power in themselves.

Tomorrow is Lag B’Omer.[[47]](#footnote-47) Lag B’Omer is an oasis of joy in the midst of the sad sephirah period which is almost unnoticed by most contemporary Jews. Yet it contains historic lessons of such great severity that this generation must not only unravel the mystery of Lag B’Omer but will discover that its own fate is wrapped in the crevices of its secrets. Lag B’Omer, according to our Sages, deals with the deepest secrets of the future Messianic Age. These are the inner secrets of the Torah which are revealed on Lag B’Omer, to the diligent talmid. Because it contains these secrets, we cannot discuss it openly or directly, but rather we must hint towards these answers and the talmid must “fall in” on his own.

During the Middle Ages, Lag B’Omer became a special holiday for Hakhamim and Rabbinical students and was called the *Scholar's festival*. This name is surely related to the fact that only the most diligent talmid can understand the secrets of the Torah as revealed in the Zohar, the esoteric part of the oral law. Another reason for this name comes from the fact that the Torah scholar students of Rabbi Akiva stopped dying on this day and could continue their study of the Torah. Obviously, the reason the plague ended was because the cause of the plague ended. Beginning on Lag B’Omer, the students began to respect each other as befitted students of Rabbi Akiva. On Lag B’Omer the students of Rabbi Akiva had a fresh start. Before that day, the world was empty of Torah. But on Lag B’Omer, Rabbi Akiva established a new kind of student. These new students built a new world, a Jewish world and a good world.

Finally, consider that the Scholar’s Festival is an opportunity to study the celestial heavens in order to understand and appreciate their faithfulness.

**Ashlamatah: Yeshayahu (Is.) 24:2-8, 13-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Behold the Lord empties the land and lays it waste, and He shall turn over its face and scatter its inhabitants. | 1. ¶ Behold, the LORD is giving the earth for plunder and handing it over to the adversary, and shame will cover the face of its princes because they transgressed the Law, and He will scatter those who inhabit it. |
| 2. **And it shall be, as with the people, so with the priest, as with the slave, so with his master, as with the maidservant, so with her mistress, as with the buyer, so with the seller, as with the lender, so with the borrower, as with the creditor, so with the one who owes him.** | 2. **And the layman will be as the priest; the servant as his master; and maid as her mistress; the buyer as the seller; the borrower as the lender, the debtor as one who credits him.** |
| 3. The land shall be emptied and it shall be pillaged, for the Lord has spoken this thing. | 3. The earth will be utterly plundered and utterly trampled, for the LORD has spoken this word. |
| 4. The land has mourned, it has withered, the land has been humbled and withered, the highest of the people of the land have been humbled. | 4. The earth mourns, is desolate, the world is devastated, desolate; the strength of the people of the earth comes to an end. |
| 5. **And the land has deceived because of its inhabitants, for they transgressed instructions, infracted statutes, broke the everlasting covenant.** | 5. **And the earth has sinned under its inhabitants; for they have transgressed the Law, annulled the feasts, changed the covenant which was from eternity.** |
| 6. Therefore, an oath has consumed the land, and the inhabitants thereof were wasted; therefore, the inhabitants of the land were dried up, and few people remained. | 6. Therefore from oaths of deceit the earth is desolate and those who inhabit it are devastated, therefore the inhabitants of the earth come to an end, and few men are left. |
| 7. Wine mourns, the vine is humbled, all joyful hearted sigh. | 7. All who drink wine mourn, for the vines wither, all the merry-hearted sigh. |
| 8. The joy of the drums has stopped, the stirring of merrymakers has ceased, the joy of the harp has stopped. | 8. The mirth of timbrels is still, the tumult of the strong has ceased, the mirth of the lyre stops. |
| 9. In song they shall not drink wine; strong drink shall become bitter to those who drink it. | 9. They will no more drink wine to music; old wine will be bitter to those who drink it. |
| 10. The wasted city is broken; every house is closed from entering. | 10. Their city is broken down, devastated, all the houses are shut up so that none can enter. |
| 11. A cry for wine is in the streets; all joy is darkened; the joy of the land is exiled. | 11. They cry out for wine in the streets; all the joy has finished; gladness has gone into exile from the earth. |
| 12. In the city there remains ruin; through desolation the gate is battered. | 12. Desolation is left in the city, and tumult in the collapse of gates. |
| 13. For so shall it be in the midst of the land among the peoples, like the cutting of the olive tree, like the gleanings when the vintage is over. | 13. For thus will the righteous/generous be left alone in the midst of the world among the kingdoms, as the stripping of the olive tree, as gleanings after vintage. |
| 14. They shall raise their voice, they shall sing; of the pride of Lord they shall shout for joy more than [by the] sea. | 14. They will lift up their voice, they will sing in the name of the LORD; they will shout as they broke forth over the prodigies that were done for them at the sea. |
| 15. Therefore, for the lights honor the Lord; in the islands of the sea, the Name of the Lord God of Israel. **{S}** | 15. Therefore when the light comes to the righteous/ generous they will give glory before the LORD; in the coastlands of the sea they will praise and bless the name of the LORD, the God of Israel. **{S}** |
| 16. From the end of the earth we heard songs, "The righteous shall be upraised." And I said, "I have my secret; woe is to me! the treacherous have dealt treacherously; yea, the treacherous have dealt very treacherously." | 16. From the sanctuary, whence joy is about to go forth to all the inhabitants of the earth, we hear a song for the righteous/generous. The prophet said, "The mystery of the reward for the righteous/generous is visible to me, the mystery of the retribution for the wicked is revealed to me! Woe to the robbers, who are robbed, and to the plunder of the plunderers, which now is plundered." |
| 17. Fright and a pit and a trap [shall come] upon you, inhabitant of the land. | 17. Fear, pit and snare are upon you, O inhabitant of the earth! |
| 18. And it shall come to pass, that he who flees from the sound of the fright shall fall into the pit, and he who ascends from within the pit shall be snared in the trap, for windows from above have been opened and the foundations of the earth have trembled. | 18. And it will come to pass that he who will flee before fear will fall into the midst of the pit; and he who will come up from the midst of the pit will be caught in the net. For prodigies are done in the heavens, and the foundations of the earth tremble. |
| 19. The earth has broken; the earth has crumbled; the earth totters. | 19. The earth indeed will tremble, the earth indeed will shake, the earth indeed will rock. |
| 20. The earth sways like a drunken man, and it sways like a lodge, and its transgression shall weigh down upon it, and it shall fall and not continue to rise. **{S}** | 20. The earth will indeed stagger like a drunken man, and it will come and go like a booth; its sins will be strong upon it, and it will fall and will not rise again. **{S}** |
| 21. And it shall come to pass on that day, **that the Lord shall visit punishment upon the host of heaven on high** and upon the kings of the earth on the earth. | 21. **And it will come to pass in that time that the LORD will visit the forces of the stronghold, those who dwell in strength**, and the kings of the sons of men who reside on the earth. |
| 22. And they shall be gathered a gathering [as] prisoners into a dungeon, and they shall be shut up in the prison, and [sins] of many days shall be visited [upon them]. | 22. And they will gather them together in a prison and shut them in the jail, and after many days they will be remembered. |
| 23. And the moon shall be ashamed and the sun shall be abashed, for the Lord of Hosts has reigned in Mount Zion and in Jerusalem, and before His elders will be glory. **{P}** | 23. Then those who serve the moon will be ashamed and those who worship the sun will be humiliated; for the kingdom of the LORD of hosts will be revealed on the Mount of Zion and in Jerusalem and before the elders of His people in glory. **{P}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Is.) 24:2-8, 13-15**

**1** **Behold the Lord empties the land and lays it waste** This prophecy represents retribution for Israel. Since he prophesied for them this consolation, and they are destined to see great distress before it, he, therefore, said to them, “Not to you do I say that you will inherit it, for, behold, the Holy One, blessed be He, empties you out and lays you waste, but those of you who survive until the day of redemption, they shall raise their voice and sing;” this is the end of the passage (v. 14), and for them have I prophesied the favorable prophecy.

**empties** (בּוֹקֵק) empties.

**and lays it waste** (וּבוֹלְקָה) and lays is waste.

**and He shall turn over its face** And He shall confuse its esteemed men. עִוָּה is an expression related to (supra 21:3): “I have become confused (נַעֲוֵיתִי) from hearing.”

**2** **(Addendum) And it shall be, as with the people, so with the priest** Not like other travelers, that the master is led by his slave, and the mistress is led by her maidservant; the master is esteemed and the slave is held in low esteem, the mistress is esteemed and the maidservant is held in low esteem, but when the captor leads the captives, all are equal before him. [Addendum to Rashi]

**as with the buyer, so with the seller** When the people lives in its land securely, the buyer is happy and the seller is unhappy, since he will not return to the land he sold, but when the captor leads them, the buyer will not rejoice and the seller will not mourn, and so, as with the lender, so with the borrower, both are equal, for the borrower has nothing to pay, and the lender, had he not lent to this one, the captor would have taken it. Likewise, as with the creditor, so with the one who owes him. The word לֹֹוֶה applies to money and נֹשֶה applies to other commodities, such as wine, oil, grain, and honey, as it is written (Deut. 24:10): “When you lend your brother anything as a loan.” [Addendum to Rashi]

**3** **shall be emptied** (וְהִבּוֹק תִּבּוֹק) shall be emptied.

**and it shall be pillaged** (וְהִבּוֹז תִּבּוֹז) an expression of pillage and spoils.

**4** **it has withered** (נָבְלָה) Comp. (Jeremiah 8:13) “And the leaf has withered (נָבֵל).” An expression of withering and languishing.

**has been humbled** (אֻמְלְלָה), an expression of humility. Comp. (Neh. 3:34) “humble Jews (אֻמְלָלִים).”

**The land** (תֵּבֵל) This is the land of Israel, which is spiced (מְתֻבֶּלֶת)with many commandments.

**the highest of the people of the land** the pride of the people of the land.

**5** **And the land has deceived** This is a sort of deceit; it produces grass but does not produce growing grain; it shows growing grain, but there are no wheat kernels in its stalks (lit., in its straws).

**because of its inhabitants** (תַּחַתיוֹשְׁבֶיהָ) lit., under its inhabitants; because of its inhabitants.

**the everlasting covenant** That is the Torah that they received with a covenant.

**6** **Therefore, an oath** For the sin of vain oaths. ([Manuscripts read:] Because of the sin of false oaths.)

**were dried up** (חָרוּ) an expression of dryness and thirst through the heat of dryness. Comp. (Jer. 6:29) “The bellows are dried (נִחַר).”

**8** **The joy of the drums** that you said (supra 22:13), “And behold, joy and happiness.”

**10** **The wasted city is broken** When it is broken, it will be called the wasted city.

**from entering** for anyone to enter.

**11** **is darkened** (עָרְבָה), is darkened.

**the joy of the land** That is Jerusalem.

**12** **Through desolation, the gate is battered** Through the desolation of loneliness, that the houses are desolate, without an occupant, the gates shall become battered by demons and destructive creatures.

**13** **For so** shall Israel remain in the midst of the peoples, one in a city and two in a family.

**like the cutting of the olive tree** that leaves over berries at the tip of the uppermost bough.

**14** **They shall raise their voice** For those few survivors shall come the good that I prophesied above.

**they shall shout for joy more than [by the] sea** (Lit., they shall shout for joy from the sea.) More than they shouted for joy by the sea during the redemption from Egypt.

**15** **Therefore, for the lights** (בָּאֻרִים). Jonathan paraphrases: When lights come to the righteous, concerning the two good tidings, both that of the redemption from Babylon and that of Edom. ([Most manuscripts read:] Jonathan paraphrases: When lights come to the righteous, concerning the two lights, etc.) And Menachem stated (Machbereth, p. 32) that אֻרִים is an expression of holes and crevices where they were fleeing, and so (Gen. 11:28): “ אוּר, the valley of the Chaldees,” and so (supra 11:8): “And on the hole (מְאוּרַת) of an adder,” the hole of its dwelling.

**16** **From the end of the earth** Jonathan paraphrases: From the Temple, which is at the edge of the land of Israel in the east, as we learned: (Maaser Sheni 5:2) [According to Lev. 19:23 25, the produce of the vineyards produced during the first three years of its growth may neither be eaten nor may any benefit be derived therefrom. The produce of the fourth year must be taken to Jerusalem and eaten there. If this is inconvenient, the owner may redeem the produce and take the redemption money to Jerusalem, where he must buy food to eat with the sanctity of כֶּרֶם רְבָעִי, the fourth year vineyard. The Rabbis decreed, however, that within a day’s journey from Jerusalem, all produce must be brought to Jerusalem, and the owner has no option to redeem it. The following Mishnah delineates the boundaries of this area.] Lod from the west, and the Jordan from the east. It is found that from Jerusalem to the Jordan is a day’s journey. But I say according to the simple meaning, that we heard from behind the heavenly Curtain that they are destined to raise their voices in song from the edge of the earth. Now what are the songs? “The righteous shall be upraised.” There shall be a position and an upraising for the righteous.

**And I said, I have my secret; I have my secret; woe is to me!** Woe is to me that these two secrets have been revealed to me, the secret of retribution and the secret of salvation, for the salvation will be far off until enemies come, plunderers after plunderers, and marauders after marauders (San. 94a). Five instances of treachery are stated here, corresponding to Babylon, Media, Persia, Greece, and Edom, who will enslave Israel before their redemption, and after these plunderings.

**17** **Fright and a pit and a trap [shall come] upon you** upon the peoples dwelling in the land.

**a pit** a hole in which to fall, as he goes on to state.

**18** **he who flees from the sound of the fright shall fall into the pit. etc.** Whoever escapes the sword of the Messiah the son of Joseph shall fall into the sword of the Messiah the son of David, and whoever escapes from there shall be snared in the trap of the wars of Gog.

**19** **The earth has broken** (רֹעָה הִתְרֹעֲעָה) an expression of breaking. Comp. (Ps. 2:9): “You shall break them (תְּרֹעֵם) with an iron rod.”

**has crumbled** (פּוֹר הִתְפּוֹרְרָה), an expression of crumbs.

**20** **like a lodge** a booth of the watchmen at the top of a tree.

**21** **the host of heaven** He shall cast down the heavenly princes of the nations first.

**22** **And they shall be gathered** a gathering that is to their detriment, i.e., to bring a prisoner into a dungeon prepared for him, those sentenced to Gehinnom to be brought into Gehinnom.

**and they shall be shut up in the prison** They are the seven compartments of Gehinnom.

**and [sins] of many days shall be visited [upon them]** Sins of many days shall be visited upon them. This is what the Kalir (R. Eleazar son of R. Kalir in his final liturgical poem for Parshath Zachor) established: “From many days to be counted, to reckon their reckonings.”

**23** **And the moon shall be ashamed, etc.** Jonathan paraphrases: And the worshippers of the moon shall be ashamed, and the worshippers of the sun shall be humbled.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:16**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**Rabbi Yishmael said: Tread lightly with a leader, and be calm with youth. Receive every person with cheerfulness.**

This master teaches the public the important lesson that a person should know how to conduct himself with people according to their standing.

When you find yourself with an important person, such as the head of an academy (Rosh Yeshivah) you should not try to be presumptuous and reduce his honor. Rather, you should minimize your status in his presence, and be subservient to him. It is the rule that the small serve the great.

At other times you will find yourself with people who are still in their youth; (Tash’choreth). Youth is referred to as *tash'choreth* since it is a time when one's hair is still black (shachor). As such times, you should remain calm and aloof, not lowering yourself to their level. Otherwise, you will be disrespected, and the young will not pay any attention to you.

Nevertheless, you should still "greet every person with cheerfulness." Although there are times that you should not place yourself on an equal level with another, laughing and jesting with him, you should also not go to the opposite extreme, treating others with arrogance and scorn. Rather, you should greet everyone with cheer. You should get along well with people, and treat everyone with respect.

We find that although David was king of Israel, he spoke to the people with respect and addressed them as his brethren, as if they were his equals. Thus, when he addressed, the people, King David would say, "Hear me, my brethren and my people" (1 Chronicles 28:2).

Other commentaries interpret this Mishnah to mean, "Be alert in the beginning, and tranquil in old age."

At the time of your beginning (rosh), when you are young, you must be alert to serve your Creator and keep His commandments. And when you are in tash'choreth, when you are old and your face begins to darken (shachar) you must try to be settled and tranquil.

Others say that the saying should be interpreted, "Be alert with the Head (Rosh)." The word Head (Rosh) here denotes God, who is the Head of the World, and its Beginning. You must be very ready to serve Him and keep His commandments.

The word "with the Head," in this Mishnah is le-Rosh in Hebrew. This can be seen as an abbreviation of la'asoth retzon Avi-ka she-ba-shamayim - "to do the will of your Father who is in heaven." This means that you should be alert and eager to please your heavenly Father.

The master then continues, "and be pleasing to the sages." The word tash'choreth is seen as denoting the Torah sages and other great people whose faces are darkened (shachor) because of their great involvement in Torah study.

When you have contact with such people, try to grant them pleasure (nachath ru'ach).

**Correlations**

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

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

**Vayikra (Leviticus) 25:14 – 26:2**

**Yeshayahu (Isaiah) 24:2-8, 13-15**

**Tehillim (Psalms) 89:1-15**

**2 Pet 3:8-10, Lk 17-20-21, Acts 28:17-32**

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

Sell / Seller - מכר, Strong’s number 04376.

Buyest / Buyer - קנה, Strong’s number 07069.

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

Hand - יד, Strong’s number 03027.

**Vayikra (Leviticus) 25:14** And if thou sell <04376> (8799) ought unto thy neighbour, or buyest <07069> (8800) ought of thy neighbour’s hand <03027>, ye shall not oppress one another:

**Yeshayahu (Isaiah) 24:2** And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer <07069> (8802), so with the seller <04376> (8802); as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

**Tehillim (Psalms) 89:13** Thou hast a mighty arm: strong is thy hand <03027>, and high is thy right hand.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 25:14 – 26:2** | **Psalms**  **Psa 89:1-15** | **Ashlamatah**  **Is 24:2-8, 13-15** |
| --- | --- | --- | --- | --- |
| **lk;a'** | eat, ate | Lev. 25:19 Lev. 25:20 Lev. 25:22 |  | Isa. 24:6 |
| **hwhy** | GOD | Lev. 25:17 Lev. 25:36 Lev. 25:38 Lev. 25:43 Lev. 25:55 Lev. 26:1 | Ps. 89:8 | Isa. 24:15 |
| **~ai** | if | Lev. 25:28 Lev. 25:30 Lev. 25:51 Lev. 25:52 Lev. 25:54 |  | Isa. 24:13 |
| **rm;a'** | say | Lev. 25:20 | Ps. 89:2 |  |
| **#r,a,** | land, earth, ground | Lev. 25:18 Lev. 25:19 Lev. 25:23 Lev. 25:24 Lev. 25:31 Lev. 25:38 Lev. 25:42 Lev. 25:45 Lev. 25:55 Lev. 26:1 | Ps. 89:11 | Isa. 24:3 Isa. 24:4 Isa. 24:5 Isa. 24:6 Isa. 24:13 |
| **!Be** | sons | Lev. 25:33 Lev. 25:41 Lev. 25:45 Lev. 25:46 Lev. 25:49 Lev. 25:54 Lev. 25:55 | Ps. 89:6 |  |
| **tyrIB.** | covenant |  | Ps. 89:3 | Isa. 24:5 |
| **rAD** | generation | Lev. 25:30 | Ps. 89:1 Ps. 89:4 |  |
| **dy"** | hand | Lev. 25:14 Lev. 25:26 Lev. 25:28 Lev. 25:35 Lev. 25:47 | Ps. 89:13 |  |
| **hwhy** | LORD | Lev. 25:17 Lev. 25:38 Lev. 25:55 Lev. 26:1 Lev. 26:2 | Ps. 89:1 Ps. 89:5 Ps. 89:6 Ps. 89:8 Ps. 89:15 | Isa. 24:3 Isa. 24:14 Isa. 24:15 |
| **~y"** | sea |  | Ps. 89:9 | Isa. 24:14 Isa. 24:15 |
| **bv;y"** | live | Lev. 25:18 Lev. 25:19 |  | Isa. 24:5 Isa. 24:6 |
| **laer'f.yI** | Israel | Lev. 25:33 Lev. 25:46 Lev. 25:55 |  | Isa. 24:15 |
| **lKo** | every, all, whole | Lev. 25:24 | Ps. 89:7 | Isa. 24:7 |
| **rk;m'** | make, selling | Lev. 25:14 Lev. 25:15 Lev. 25:16 Lev. 25:23 Lev. 25:25 Lev. 25:27 Lev. 25:29 Lev. 25:34 Lev. 25:39 Lev. 25:42 Lev. 25:47 Lev. 25:48 Lev. 25:50 |  | Isa. 24:2 |
| **jP'v.mi** | judgments | Lev. 25:18 | Ps. 89:14 |  |
| **af'n"** | rise |  | Ps. 89:9 | Isa. 24:14 |
| **bybis'** | surrounding | Lev. 25:31 Lev. 25:44 | Ps. 89:7 Ps. 89:8 |  |
| **db,[,** | slave, servant | Lev. 25:39 Lev. 25:42 Lev. 25:44 Lev. 25:55 | Ps. 89:3 | Isa. 24:2 |
| **d[;** | until | Lev. 25:22 Lev. 25:28 Lev. 25:29 Lev. 25:30 Lev. 25:40 Lev. 25:52 | Ps. 89:4 |  |
| **~l'A[** | permanent, forever | Lev. 25:32 Lev. 25:34 Lev. 25:46 | Ps. 89:1 Ps. 89:2 Ps. 89:4 | Isa. 24:5 |
| **l[;** | above |  | Ps. 89:7 | Isa. 24:6 Isa. 24:15 |
| **hP,** | proportion | Lev. 25:16 Lev. 25:51 Lev. 25:52 | Ps. 89:1 |  |
| **hn"q'** | buy, get, purchaser | Lev. 25:14 Lev. 25:15 Lev. 25:28 Lev. 25:30 Lev. 25:44 Lev. 25:45 Lev. 25:50 |  | Isa. 24:2 |
| **!n"r'** | shout |  | Ps. 89:12 | Isa. 24:14 |
| **ra;v'** | remain, left | Lev. 25:52 |  | Isa. 24:6 |
| **~ve** | name |  | Ps. 89:12 | Isa. 24:15 |
| **lbeBe** | world |  | Ps. 89:11 | Isa. 24:4 |
| **%w<T'** | among | Lev. 25:33 |  | Isa. 24:13 |
| **arey"** | fear | Lev. 25:17 Lev. 25:36 Lev. 25:43 Lev. 26:2 | Ps. 89:7 |  |
| **~[;** | people |  | Ps. 89:15 | Isa. 24:2 Isa. 24:4 Isa. 24:13 |
| **br'** | many, much, great | Lev. 25:51 | Ps. 89:7 |  |

**Greek**

| **Greek** | **English** | **Torah Seder**  **Lev 25:14 – 26:2** | **Psalms**  **Psa 89:1-15** | **Ashlamatah**  **Is 24:2-8, 13-15** | **Peshat**  **Mk/Jude/Pet**  **2 Pet 3:8-10** | **Remes**  **1 Luke**  **Lk 17-20-21** | **Remes 2**  **Acts/Romans**  **Acts 28:17-32** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Lev 25:25  Lev 25:35  Lev 25:36  Lev 25:39  Lev 25:46  Lev 25:47  Lev 25:48  Lev 25:49 |  |  |  |  | Acts 28:17 Acts 28:21 |
| **αἰώνιος** | eternal, everlasting | Lev 25:34 |  | Isa 24:5 |  |  |  |
| **ἄνθρωπος** | man, men | Lev 25:17  Lev 25:27 |  | Isa 24:6 |  |  |  |
| **ἀπαγγέλλω** | report |  | Psa 89:1 |  |  |  | Acts 28:21 |
| **ἀπέρχομαι** | go forth | Lev 25:41 |  |  |  |  | Acts 28:29 |
| **ἀποστέλλω** | send, sent | Lev 25:21 |  |  |  |  | Acts 28:28 |
| **βασιλεία** | kingdom |  |  |  |  | Lk. 17:20 Lk. 17:21 | Acts 28:23 Acts 28:31 |
| **βούλομαι** | willing |  |  |  | 2 Pet. 3:9 |  | Acts 28:18 |
| **γῆ** | earth, ground, land | Lev. 25:18 Lev. 25:19 Lev. 25:23 Lev. 25:24 Lev. 25:31 Lev. 25:38 Lev. 25:42 Lev. 25:45 Lev. 25:55 Lev. 26:1 | Ps. 89:11 | Isa. 24:3 Isa. 24:4 Isa. 24:5 Isa. 24:6 Isa. 24:13 | 2 Pet. 3:10 |  |  |
| **ἔθνος** | nations | Lev 25:44 |  |  |  |  | Acts 28:19 Acts 28:28 |
| **εἷς** | one | Lev 25:48 |  |  | 2 Pet. 3:8 |  | Acts 28:25 |
| **ἔρχομαι** | coming, come | Lev 25:22  Lev 25:25 |  |  |  | Lk. 17:20 | Acts 28:23 |
| **ἔτος** | years | Lev 25:3  Lev 25:4  Lev 25:8  Lev 25:10  Lev 25:11 Lev 25:13  Lev 25:15  Lev 25:16  Lev 25:20  Lev 25:21  Lev 25:22 Lev 25:27  Lev 25:28  Lev 25:40  Lev 25:50  Lev 25:51  Lev 25:52  Lev 25:54 |  |  | 2 Pet. 3:8 |  |  |
| **ἔχω** | having | Lev 25:30 |  |  |  |  | Acts 28:19 Acts 28:29 |
| **ἡμέρα** | day | Lev 25:9 Lev 25:29  Lev 25:50 |  |  | 2 Pet. 3:8 2 Pet. 3:10 |  | Acts 28:17 Acts 28:23 |
| **θεός** | GOD | Lev. 25:17 Lev. 25:36 Lev. 25:38 Lev. 25:43 Lev. 25:55 Lev. 26:1 | Ps. 89:8 |  |  | Lk. 17:20 Lk. 17:21 | Acts 28:23 Acts 28:28 Acts 28:31 |
| **κύριος** | LORD | Lev. 25:17 Lev. 25:38 Lev. 25:55 Lev. 26:1 Lev. 26:2 | Ps. 89:1 Ps. 89:5 Ps. 89:6 Ps. 89:8 Ps. 89:15 | Isa. 24:3 Isa. 24:14 Isa. 24:15 | 2 Pet. 3:8 2 Pet. 3:9 2 Pet. 3:10 |  | Acts 28:31 |
| **λαλέω** | speak, say |  |  | Isa 24:3 |  |  | Acts 28:21 Acts 28:25 |
| **λαός** | people |  | Ps. 89:15 | Isa. 24:2 Isa. 24:4 Isa. 24:13 |  |  | Acts 28:17 Acts 28:26 Acts 28:27 |
| **λέγω** | says, saying | Lev 25:1 Lev 25:20 |  |  |  | Lk. 17:20 Lk. 17:21 | Acts 28:17 Acts 28:21 Acts 28:24 Acts 28:25 Acts 28:26 Acts 28:29 |
| **νόμος** | law |  |  | Isa 24:5 |  |  | Acts 28:23 |
| **ὅλος** | whole, entire | Lev 25:30 |  |  |  |  | Acts 28:30 |
| **οὐρανός** | heavens |  | Psa 89:2  Psa 89:5  Psa 89:11 |  | 2 Pet. 3:10 |  |  |
| **πᾶς** | all, every, whole | Lev. 25:24 | Ps. 89:7 | Isa. 24:7 | 2 Pet. 3:9 |  | Acts 28:30 Acts 28:31 |
| **πατήρ** | father | Lev 25:49 |  |  |  |  | Acts 28:25 |
| **πείθω** | complying | Lev 25:18 Lev 25:19 |  |  |  |  | Acts 28:23 Acts 28:24 |
| **ποιέω** | made | Lev 25:18  Lev 25:21 Lev 26:1 |  |  |  |  | Acts 28:17 |
| **πολύς /**  **πολλός** | many, much | Lev 15:25 Lev 25:16  Lev 25:51 |  |  |  |  | Acts 28:23 Acts 28:29 |
| **πορεύομαι** | go |  | Psa 89:15 |  |  |  | Acts 28:26 |
| **τρεῖς / τρία** | three | Lev 25:21 |  |  |  |  | Acts 28:17 |
| **υἱός** | sons | Lev. 25:33 Lev. 25:41 Lev. 25:45 Lev. 25:46 Lev. 25:49 Lev. 25:54 Lev. 25:55 | Ps. 89:6 |  |  |  |  |
| **χείρ** | hand | Lev. 25:14 Lev. 25:26 Lev. 25:28 Lev. 25:35 Lev. 25:47 | Ps. 89:13 |  |  |  | Acts 28:17 |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 25:14 – 26:2**

**“VeKhi Tim’Keru” “And if you sell”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| **Now** when he **was asked by the P’rushim** (Pharisees) **when the kingdom/governance, sovereignty of God** through the Hakhamim and Bate Din **would come, he answered them and said, “**the **Kingdom/governance, sovereignty of God** through the Hakhamim and Bate Din **does not come with visible signs, nor will they say, ‘Behold, here** it is**!’ or ‘There!’ For behold, the Kingdom/governance of God is** already **in your midst.”** | **But beloved, do not let this one** truth **be hidden from you, that with the LORD one day is like a thousand years, and a thousand years like one day.[[48]](#footnote-48) The LORD is not slow concerning His promise, as some count slowness. However,** He **is patient toward you, not wishing for any to perish but for all to come to repentance. Nevertheless, the day of the LORD will come like a thief, in which the heavenly bodies[[49]](#footnote-49) will perish[[50]](#footnote-50) with a roar[[51]](#footnote-51)** (mighty rushing wind)the elements **will be dissolved[[52]](#footnote-52) with intense heat, and the works done on earth[[53]](#footnote-53) will be burned up and everything will be exposed.** |

|  |
| --- |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)**  **Mishnah א:א** |
| **And now it happened that after three days, he called together those who were the most prominent of the Jews. And** when **they had assembled, he said to them, “Men** and **brethren,** although **I had done nothing against** our **people or the Mesorah of our fathers, from Yerushalayim I was delivered** as **a prisoner into the hands of the Romans, who,** when they **had examined me, were wanting to release** me**, because there was no basis for an accusation** worthy **of death with me. But** because **the Sadducees objected, I was forced to appeal to Caesar (not as** if I **had any** charge **to bring against my** own **people). Therefore for this reason I have requested to see you and to speak with** you**, for because of the hope of Israel I am wearing this chain!”[[54]](#footnote-54) And they said to him, “We have received no letters about you from Judea, nor has any of the brothers come** and **reported or spoken anything evil about you. But we would like to hear from you what you think, for concerning this sect it is known to us that it is spoken against everywhere.”** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev 25:14 – 26:2 | Ps 89:1-15 | Is 24:2-8, 13-15 | 2 Tsefet 3:8-10 | 1 Luqas 17-20-21 | 2 Luqas 28:17-21 |

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

**Hakham Tsefet: Chronology or Honour?**

The Torah Seder begins with a temporal statement. Hakham Tsefet’s genius also begins with a temporal statement. The mention of the Yobel excites Hakham Tsefet bringing him to the citation of Tehillim (Psalm) 90:4.

**Psa 90:4 For a thousand years in Your sight Are like yesterday when it passes by, Or** *as***a watch in the night.**

It is our usual practice to translate citations from the Tanakh directly. In the present case, Hakham Tsefet’s citation is a paraphrase of sorts. Hermeneutically he shows that the G-d views time differently than we do. Our telluric perspective is not the perspective of the cosmos or G-d.

Neyrey shows that Hakham Tsefet’s responsa is in defense of the Master and how we are to view his παρουσία – *parousia* (return or arrival).[[55]](#footnote-55) G-d’s patience is an expression of His chesed, loving-kindness for His creatures. This is the continued theme of G-d’s providence. Hakham Tsefet reassures us that regardless of the apparent delay in G-d’s justice, it will come right on schedule.

We find two aspects of Hakham Tsefet’s temporal statement worth addressing.

Firstly, we must address the idea of one thousand years. While the expression “a thousand years” in Peshat means a literal “thousand years,” the temporal statement is not a definitive one thousand years. In other words, Hakham Tsefet, like the Psalmist is NOT referring to a literal one thousand years. Hakham Tsefet has laid down a Mishnaic principle of hermeneutic. Having borrowed or lifted a piece of text from the Tanakh, Hakham Tsefet uses it to posit his thesis that a “thousand years” is an indeterminate period. We have discussed this in some detail in other places. Suffice it to say, that the number, “one thousand” for contemporary readers does not mean what it meant to the readers of the first century. Hakham Tsefet uses the numerical value to say something like a “million years.” However, the idea of one million dollars today does not have the same connotations it had just a few decades ago. Therefore, even though Hakham Tsefet uses the number “one thousand” we view it as an indeterminate temporal statement. This brings us to understanding that Hakham Tsefet could have said a “million years” instead of “one thousand years. The statement although “Peshat” refers to an indeterminate period of time.

**The Day of One Thousand Years**

The second approach to Hakham Tsefet’s use of the phrase, “**one day is like a thousand years, and a thousand years like one day”** is by way of analogy. We can unravel the analogous statement by asking the question, what day is like a thousand years and how is a thousand years like one day? Therefore, there is “one day” that is a picture of “one thousand years,” and a “one thousand” year period that represents “one day.” The obvious analogy is the contrast between Shabbat and the Y’mot HaMashiach. Coming on the heels of Vayikra 23, we understand that Shabbat is the prototypical festival. Likewise, all the festival are rehearsals of future events in the Y’mot HaMashiach (Days of Messiah – i.e. “one thousand years.”) This being the case the Y’mot HaMashiach are like Shabbat and Shabbat is a rehearsal for the Y’mot HaMashiach.

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

**What are we to learn from the narrative of a Jewish Hakham, bound in chains and dragged to Rome?**

The opening question is its own invitation to launch into the allegory. Therefore, having sufficient time to learn the difference from Peshat and Allegory we will dispense with the introductory comments and go directly to the allegory of our present Narrative.

The narrative begins with “Prominent Jewish men” i.e. Royal Anashim. These men “assemble” with Hakham Shaul. However, the language being allegory posits a deeper meaning from our narrative. The Royal Anashim have come to join in the single enterprise of finalizing the Talmudizing the Gentiles.[[56]](#footnote-56) But it is necessary to know when this “assembling” takes place. “After Three Days,” the Jewish Royal Anashim join Hakham Shaul to make an inquisition concerning the “Sect” of the Nazareans. The allegorical phrase “three days” refers to the beginning of the Y’mot HaMashiach. Here we find the seminal spark of Hakham Tsefet built upon by Hakham Shaul. After three days, Messiah would raise from the grave. However, the “three days” are not “days.” Hakham Tsefet told us that we should be counting by “thousands.” After three thousand years (two days and entering the third) Messiah (the Jewish people) will rise again never to die again.[[57]](#footnote-57)

The Jewish Hakhamim have been bound by Rome and unable to tell the tale of the true Messiah. They have been bound in the chains of Roman propaganda. The Romans “Priests” (the Tz’dukim) have fostered lies concerning the “Sect of the Nazareans,” the “Hope of Yisrael.” Bound by Roman chains, the Hakhamim and Royal Anashim have been unable to be true Maggidim to the world at large. This is because the world at large is under the bondage of Rome as well.[[58]](#footnote-58) The Peshat narrative tells us that the “elements” will dissolve with great “heat.” The Greek word used for “dissolve” is **λύω** – *luo.* On a simpler note, this word means to “loose.” It is contrasted to Hakham Shaul’s “chains” **ἅλυσις** – *halysis.* As noted in the footnote above **ἅλυσις** – *halysis,* chain, carries the connotation of not (α) being loose **λύω** – *luo.* Some lexicons are non-definitive and fail to make this connection. In other words, Hakham Shaul and the Jewish Hakhamim are not “loose” **λύω** – *luo.* However, after two days their “chains” (**ἅλυσις** – *halysis*) will be dissolved (**λύω** – *luo*). Their teachings will foster the “New Heavens and New Earth.[[59]](#footnote-59) The wise will understand.

**Yesha’Yahu (Isaiah) 63:1 Who is this who comes from Edom** (Rome), **from the city of Bozrah, with his clothing stained red** (with blood)? **Who is this in Royal Robes, marching in his great strength? "It is I, the LORD, announcing your salvation! It is I, the LORD, who has the power to save!"**

The Nazarean Codicil is exact in its predictions. The allegorical mind can build and understand exactly what is being said when they learn to read between the lines. Pilatus cohort took a Jewish Messiah (King of the Jews) dressed in Roman robes, crowned as a pagan deity, worshiped falsely as a god, then they stripped him of his Roman garb and crucified like a common criminal.[[60]](#footnote-60) Not only did Pilatus refuse to acknowledge Yeshua as the Messiah, his cohort of nearly 600 men incessantly mocked Yeshua by placing a robe of purple and crown made of thorns on him. Then to show their disdain for the Jewish Messianic concept they spat and struck him repeatedly with a reed as it is written, “I gave my back to the smitters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. (Isa 50:6).” The refusal of Rome to accept and acknowledge Yeshua as the Messiah is not relegated to a few Roman soldiers from Pilatus’ militia. Rome has refused to accept Yeshua as the Messiah, establishing a pseudo-messiah. Replacement theology has relegated Messiah to a mockery of his true character and mission. The difficulty being, Christianity (Rome) has yet to accept a Jewish Messiah! The “Jesus” some believed in was a blond-haired hippie type effeminate rebel, who was in rebellion against the “establishment,” which at that time they thought was the Jewish religion. Much to their surprise Yeshua turned out to be a pro – Torah Rabbi of the first century promoting Rabbinic halakhah. Only after embracing the Jewish interpretation of Messiah could can one say “I accepted Yeshua as the Messiah!”

**There is no such thing as a Gentile Messiah!**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. ‎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!”**



**Saturday Evening May 17, 2014**

**Evening: Counting of the Omer Day 33**

**Then read the following**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 33 | Parnas 2 | Iyar 18 | 5:6-7 | (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor] |

**Ephesians 5:6-7 Let no man deceive you[[61]](#footnote-61) with vain words,[[62]](#footnote-62) for because of these things the wrath of God comes upon the children** (sons) **of disobedience.[[63]](#footnote-63) Therefore, do not be partakers with them.[[64]](#footnote-64)**



**Sunday Evening May 18, 2014**

**Evening: Counting of the Omer Day 34**

**Then read the following**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 34 | Parnas 2/Parnas 3 | Iyar 19 | 5:8-10 | Sincerity united with Truth |

**Ephesians 5:8-10 For in the past you were darkness,[[65]](#footnote-65) but now you are light[[66]](#footnote-66) in the Lord; walk[[67]](#footnote-67) as children of light (for the fruit of the Nefesh Yehudi is in all goodness and righteousness/generosity and truth), allowing[[68]](#footnote-68)** only **what is pleasing to the Lord.[[69]](#footnote-69)**



**Monday Evening May 19, 2014**

**Evening: Counting of the Omer Day 35**

**Then read the following**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 35 | Parnas 2/Moreh | Iyar 20 | 5:11-14 | Sincerity united with Humility |

**Ephesians 5:11-14 Do not associate[[70]](#footnote-70) with the fruitless works[[71]](#footnote-71) of darkness, but rather reprimand[[72]](#footnote-72) them. For it is a shame[[73]](#footnote-73) even to mention of those things, which they do in secret.[[74]](#footnote-74) But all things that are reproved are made manifest by the light,[[75]](#footnote-75) for light makes all things visible.Therefore he says,[[76]](#footnote-76) “Wake up, sleeper![[77]](#footnote-77) And arise from the dead,[[78]](#footnote-78) and Messiah will shine[[79]](#footnote-79) on you.”[[80]](#footnote-80)**



**Tuesday Evening May 20, 2014**

**Evening: Counting of the Omer Day 36**

**Then read the following**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 36 | Parnas 3/Masoret | Iyar 21 | 5:15-16 | Truth united with Chesed |

**Ephesians 5:15-16 See then how your conduct** (walk)[[81]](#footnote-81) **is** (to be) **in Chochmah** (wisdom),**[[82]](#footnote-82) not as those without wisdom** (fools)**,[[83]](#footnote-83) but as wise,[[84]](#footnote-84) redeeming[[85]](#footnote-85) the time,[[86]](#footnote-86) because the days are evil.[[87]](#footnote-87)**



**Wednesday Evening May 21, 2014**

**Evening: Counting of the Omer Day 37**

**Then read the following**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 37 | Parnas 3/Chazan | Iyar 22 | 5:17-20 | Truth united with Reverential Awe |

**Ephesians 5:17-20 Therefore, do not be like those without wisdom,[[88]](#footnote-88) but hold to understanding[[89]](#footnote-89) what the will[[90]](#footnote-90) of the Lord is. And do not be drunk with wine,[[91]](#footnote-91) in which is dissipation,[[92]](#footnote-92) but be filled with the Mesorah,[[93]](#footnote-93) speaking to one another[[94]](#footnote-94) in psalms and hymns and spiritual songs, singing and making melody in your heart to the LORD; always giving thanks** (hodu) **for all things[[95]](#footnote-95) to God the Father in the authority of our master Yeshua HaMashiach,**



**Thursday Evening May 22, 2014**

**Evening: Counting of the Omer Day 38**

**Then read the following**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 38 | Parnas 3/Darshan | Iyar 23 | 5:21-23 | Truth united with Compassion |

**Ephesians 5:21-23 Submitting yourselves[[96]](#footnote-96) to one another[[97]](#footnote-97) in the reverential awe of Messiah.[[98]](#footnote-98) Wives,[[99]](#footnote-99)** submit**[[100]](#footnote-100) yourselves to your own husbands,[[101]](#footnote-101) as to the priest of the home.[[102]](#footnote-102) For the man** (husband) **is** G-d’s **principle chief** (agent**) before the woman** (wife)**,[[103]](#footnote-103) even as Messiah is** G-d’s **principle chief of the Esnoga** (congregation/Synagogue)**; and he** (Messiah and the Husband) **is the guardian[[104]](#footnote-104)** (shomer) **of the body.**

**Next Shabbat:**

**Shabbat “Im B’Chuqotai” – Sabbath: “If in My Statutes”**

**& Shabbat Mevar’chim HaChodesh Sivan – Proclamation of the New Moon of Sivan**

**Evening Thursday 29th of May – Evening Friday 30th of May, 2014**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִם-בְּחֻקֹּתַי** |  |  |
| **“Im B’Chuqotai”** | Reader 1 – Vayiqra 26:3-5 | Reader 1 – B’Midbar 1:1-3 |
| **“If in My Statutes”** | Reader 2 – Vayiqra 26:6-10 | Reader 2 – B’Midbar 1:4-6 |
| **“Si en Mis decretos”** | Reader 3 – Vayiqra 26:11-46 | Reader 3 – B’Midbar 1:7-9 |
| Vayiqra (Lev.) Lev 26:3 – 27:24  Num. 28:9-15 | Reader 4 – Vayiqra 27:1-8 |  |
| Ashlamatah: Is. 1:19-20, 24-27 + 2:2-5 | Reader 5 – Vayiqra 27:9-15 | **Monday &**  **Thursday Mornings** |
| Special: I Samuel 20:18,42 | Reader 6 – Vayiqra 27:16-21 | Reader 1 – B’Midbar 1:1-3 |
| Psalm 89:16-53 | Reader 7 – Vayiqra 27:22-34 | Reader 2 – B’Midbar 1:4-6 |
| Abot: 3:17 | Maftir: B’midbar 28:9-15 | Reader 3 – B’Midbar 1:7-9 |
| N.C.: II Pet 3:11-18; Lk 18:1-14;  Acts 28:23-32 | - Is. 1:19-20, 24-27 + 2:2-5  - I Samuel 20:18,42 |  |

**Coming Festival:**

**Shabuoth – Pentecost**

Tuesday Evening 3rd of June – Thursday Evening 5th of June, 2014

For further information see:

<http://www.betemunah.org/shavuot.html> & <http://www.betemunah.org/freedom.html>



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**The Ten (3 + 7) Men of a Jewish Nazarean Congregation**

|  |  |  |  |
| --- | --- | --- | --- |
| **Bench of Three Hakhamim (Local Bet Din)** | | | **|**  **|**  **|**  **|**  **|**  **|**  **HEAVENLIES**  **Or**  **HEAVENLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Keter**  (Crown) – Colourless  Ministry: Invisible  Divine Will in the Messiah |  |
| **Binah**  (Understanding) - Gray  Virtue: Simchah (Joy)  Ministry: 2nd of the bench of three  APOSTLE |  | **Chochmah**  (Wisdom) - Black  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham 1st of the bench of three  APOSTLE |
|  | **Da'at**  (Knowledge) - White  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of three  APOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** | | | |
| **Gevurah**  (Strength/Might) – Scarlet Red  Virtue: Yir’ah (Fear of G-d)  Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed**  (Greatness/Mercy) – Royal Blue  Virtue: Ahavah (love)  Ministry: Masoret [Catechist/Evangelist] | **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **EARTHLY**  **Or**  **EARTHLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Tiferet**  (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |  |
| **Hod**  (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor] |  | **Netzach**  (Victory) – Emerald Green  Virtue: Bitahon (Confidence)  Ministry: Parnas [Pastor] |
|  | **Yesod**  (Foundation) - Violet  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor]  (Female – hidden) |  |
|  | **Shekhinah / Malkhut**  (Presence) – Purple  Virtue: Humility  Ministry: Meturgeman/Moreh/  Zaqen [Teacher/Elder] |  |

1. Because our textual base is Remes, we realize that Hakham Shaul is not speaking in “literal” terms. This means that the insinuation is maintaining spiritual fidelity, “faithful obedience” to G-d. [↑](#footnote-ref-1)
2. While the Greek word **ἀκαθαρσία** – *akatharsia,* “uncleanness” does have the connotations of sexual impropriety, as noted above the fidelity is spiritual rather than physical. [↑](#footnote-ref-2)
3. Cf. Eph. 1:1 above. The conduct of the “**Tsadiqim**” should be a model of faithful obedience. The idea of the sexual impropriety is that of turning from G-d to self-serving conduct and behavior. [↑](#footnote-ref-3)
4. **Αἰσχρότης** – *aischrotes* ccorresponding to **בָּשְׁנָה** – *bā∙šenā* disgraceful behavior or speech. [↑](#footnote-ref-4)
5. Lashon HaRa – the evil tongue. The noise of vulgarity chokes the Spirit/Divine Presence. Because these two Parnasim are connected to the Darshan (Prophecy) they relate to holy speech. [↑](#footnote-ref-5)
6. Let it be here noted that this phrase, **εὐχαριστία** – *eucharistia* has nothing to do with the Catholic/Christian notion of eucharist. The true meaning is found in the Talmud and Oral Torah as can be noted here… “It is forbidden man to enjoy anything of this world without benediction,” **b. Ber., 35a**. “At good news one says: Blessed be He who is good and who does good. But at bad news one says: Blessed be the judge of truth … Man has a duty to pronounce a blessing on the bad as he pronounces a blessing on the good,” **b. Ber.,** 54a. Thanks are forever: “In the future all sacrifices will cease, but the offering of thanks will not cease to all eternity. Similarly all confessions will cease, but the confession of thanks will not cease to all eternity,” *Pesikta* (*de Rab. Kahana*), collection of homilies 9 (79a). When one senses G-d, whether in Torah study, nature or by any other means, he should say the appropriate blessing. Through this blessing we have made a connection with the Divine. [↑](#footnote-ref-6)
7. The mention of the “Governance relates to the ten men of the congregation and our theme for Hakham Shaul’s Letter to the Ephesians. The “Governance of Messiah is an expression of the Governance of G-d,” through the Hakhamim and Bate Din as opposed to human kings.

   The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted. [↑](#footnote-ref-7)
8. Rav Shlomo Atiyah reconciles the various opinions regarding this psalm's authorship. In Abraham's time, he was despised by the G-dless monarchs who feared his powerful lessons of faith in the One G-d. Abraham's nephew Lot was also a disseminator of the Patriarch's religious teachings. An alliance of four kings attacked Sodom and took Lot into captivity (Genesis 14:12). Abraham pursued the kings, defeated them and liberated Lot. At that time, he composed this hymn on the theme of captivity in the hands of the enemies of HaShem. Many centuries later, David was captive in a trap set by the treacherous people of the city of Ke'ilah. HaShem delivered him from this trap and, in this psalm, David recorded the feelings of a liberated captive (see 1 Samuel 23:4-13). When David composed this psalm, he based his words on the feelings expressed by the Patriarch Abraham in his earlier work. [Perhaps David commissioned the famous musician Eitan the Ezrachite to execute a composition based on Abraham's theme.] [↑](#footnote-ref-8)
9. **7** Kings 5:11 [↑](#footnote-ref-9)
10. Bava Batra 14b [↑](#footnote-ref-10)
11. Aggadah Bereshit55 [↑](#footnote-ref-11)
12. *Radak* explains that this psalm bemoans the length of the exile. The main feature of the exile is the nullification of the Jewish sovereignty vested in the monarchy of the House of David. Therefore, the Psalmist here speaks in terms of David and his seed. [↑](#footnote-ref-12)
13. Mitzva = commandment (good deed) [↑](#footnote-ref-13)
14. Bne Israel = Children of Israel [↑](#footnote-ref-14)
15. The verbal tallies between the Torah and the Psalm are: Hand - יד, Strong’s number 03027. Mazzalot are, in effect, the hand of HaShem. [↑](#footnote-ref-15)
16. The word *mazal* is related to *nozel*, flowing water. *Mazal tov* is not a superficial wish, but a powerful prayer: “Beneficence will flow. The *tov*, the pure goodness of your Jewish soul, should flow down and be revealed through your active service of HaShem.” [↑](#footnote-ref-16)
17. *Mazal* is badly translated as *luck*, but it is anything but luck. Mazal shares the same root as the word *Nozel* which means “flow”. Spiritual energy flows from the inner world to our world through the medium of the Mazzalot (AKA the zodiac). There is no luck or randomness; everything is directed by HaShem Who is ‘hiding’ behind it all. (When we wish someone a mazal-tov we are definitely not telling them that their success was a fluke. Rather, we are invoking a flow of energy and blessing to them. That their success may be a source of more blessing in their lives.) [↑](#footnote-ref-17)
18. See Rashi on Shabbat 156A [↑](#footnote-ref-18)
19. Judgment [↑](#footnote-ref-19)
20. Flow [↑](#footnote-ref-20)
21. Merriam-Webster [↑](#footnote-ref-21)
22. Shemot (Exodus) 20:1-6 [↑](#footnote-ref-22)
23. “*Letters to a Buddhist Jew*” (pg 49-62) [↑](#footnote-ref-23)
24. An acronym for: Torah, Neviim, and Ketuvim – The Law, The Prophets, and The Writings. [↑](#footnote-ref-24)
25. Anshei Keneset HaGedolah [↑](#footnote-ref-25)
26. Yoma 69b [↑](#footnote-ref-26)
27. In Succah 52a [↑](#footnote-ref-27)
28. Yetzer HaRa = the evil inclination [↑](#footnote-ref-28)
29. In Yoma 69b [↑](#footnote-ref-29)
30. כְּנֶסֶת הַגְּדוֹלָה‎ אַנְשֵׁי  [↑](#footnote-ref-30)
31. Yoma 69b [↑](#footnote-ref-31)
32. Nehemiah 9:4. This was on the fast-day held by the newly established community in Palestine. [↑](#footnote-ref-32)
33. This also proves that it had a strong hold upon them. (5) A parasang is 8000 cubits. [↑](#footnote-ref-33)
34. Zechariah 5: 8. [↑](#footnote-ref-34)
35. Through the imprisonment of the Tempter sexual lust was dormant throughout creation. [↑](#footnote-ref-35)
36. Lit.. ‘half and half’. That it may arouse only legitimate sexual desire. [↑](#footnote-ref-36)
37. Sanhedrin 102b [↑](#footnote-ref-37)
38. I.e., the lecture on a particular day ended when ‘Three Kings’ of supra XI,1, was reached. [↑](#footnote-ref-38)
39. This was a playful reference to the three kings, who were scholars. [↑](#footnote-ref-39)
40. The blessing for bread, on account of its ending ‘who bringest forth (ha-mozi) bread from the earth.’ [↑](#footnote-ref-40)
41. He was jeering at R. Ashi as not worthy of being called his colleague. [↑](#footnote-ref-41)
42. I.e., a piece of the outer surface must be taken for the purpose, not the inner dough. [↑](#footnote-ref-42)
43. In an evil sense, as the Talmud proceeds to quote. [↑](#footnote-ref-43)
44. Prov. XVII, 17. [↑](#footnote-ref-44)
45. Ps. CIII, 13; so translated here (Rashi). Cf. ibid. XVIII, 2: I will love thee, O Lord, my strength. [↑](#footnote-ref-45)
46. A group of 120 sages, some of the greatest Torah scholars ever, convened during the era of the second Beit HaMikdash. [↑](#footnote-ref-46)
47. The 33rd day of the omer count. [↑](#footnote-ref-47)
48. Psa 90:4 For a thousand years in Your sight Are like yesterday when it passes by, Or *as* a watch in the night. [↑](#footnote-ref-48)
49. Strong’s G4747 **1c** the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-49)
50. TDNT 2:681 “to pass away” in the sense of “to come to an end,” “to perish.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans [↑](#footnote-ref-50)
51. **ῥοιζηδόν -** *rhoizēdón*; refers to the noise of something that is moving through the air at great speed such as a rushing of air. The coming of the Lord is compared to the coming of a *thief*, which is unexpected or sudden. This suddenness generates noise that would unbearable to hear. This would seem to relate to the sound of creation when the Ruach Elohim agitated the waters in great violence. The Greek word *hroizēdon*, which is considered to be onomatopoeic, that is, a word that sounds like the thing it names. In this case, *hroizēdon* is used of hissing, crackling, and rushing sounds, sounds that are made by a snake, a fire, or an arrow. [↑](#footnote-ref-51)
52. This Greek word (**λύω** – *luo*) makes an unusual verbal connection to Hakham Shaul’s being in chains. [↑](#footnote-ref-52)
53. These **ἔργον** – *ergon* “works” are the works of the “flesh” per se. They are the activities done as acts of self-indulgence etc. [↑](#footnote-ref-53)
54. **ἅλυσις** – *halysis,* chain, carrying the connotation of not (α) being loose **λύω** – *luo* Some lexicons are non-definitive and fail to make this connection. [↑](#footnote-ref-54)
55. Neyrey, Jerome H. *2 Peter, Jude: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993. p. 236 [↑](#footnote-ref-55)
56. Cf. Mat 28:18 [↑](#footnote-ref-56)
57. Jones, Vendyl. *Will the Real Jesus Please Stand*. Arlington, TX: Institute of Judaic-Christian Research, 1983. 1-6 [↑](#footnote-ref-57)
58. Unfortunately, the domination of Rome over unsuspecting “Christians” is so great that they do not know Roman chains bind them. [↑](#footnote-ref-58)
59. ﻿**Zohar 1:4b** IN THE BEGINNING. R. Simeon opened his discourse with the text: And I put my words in thy mouth (Is. LI, 16). He said: “How greatly is it incumbent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each fresh discovery made by them in the Torah a new heaven is created. Our teachers have told us that at the moment when a man expounds something new in the Torah, his utterance ascends before the Holy One, blessed be He, and He takes it up and kisses it and crowns it with seventy crowns of graven and inscribed letters. When a new idea is formulated in the field of the esoteric wisdom, it ascends and rests on the head of the “Tsaddiq, the life of the universe”, and then it flies off and traverses seventy thousand worlds until it ascends to the “Ancient of Days.” And inasmuch as all the words of the “Ancient of Days” are words of wisdom comprising sublime and hidden mysteries, that hidden word of wisdom that was discovered here when it ascends is joined to the words of the “Ancient of Days,” and becomes an integral part of them, and enters into the eighteen mystical worlds, concerning which we read “No eye hath seen beside thee, O God” (Ibid. LXIV, 3). From thence they issue and fly to and fro, until finally arriving, perfected and completed, before the “Ancient of Days.” At that moment the “Ancient of Days” savours that word of wisdom, and finds satisfaction therein above all else. He takes that word and crowns it with three hundred and seventy thousand crowns, and it flies up and down until it is made into a sky. And so each word of wisdom is made into a sky which presents itself fully formed before the “Ancient of Days,” who calls them “new heavens,” that is, heavens created out of the mystic ideas of the sublime wisdom. [↑](#footnote-ref-59)
60. **Mar 15:16 And the soldiers** taking **him** (Yeshua) **away, led** him **out to the courtyard of** the palace, that is, the governor's Praetorium **and called together the whole cohort. And they put a purple** (robe) **on him, and after weaving a crown of thorns, they placed it on his** head**. And they began saluting him** saying**, "Hail, king of the Jews!" And they repeatedly struck him on the head with a reed, and** they **were spitting on him, and they knelt** down **and did homage to him** mockingly. **And after they had mocked him, they stripped him of the purple robe and put his own clothes on him, and they led him out to crucify him. And they instructed a passerby, one Shimon, a Galut Jew from Cyrene, Lybia who was coming from that country,** (the father of Aleksandros and Rufos)**, to carry his cross.** [↑](#footnote-ref-60)
61. We see the office and ministry of the 2nd Parnas as restrictive. The restriction is against the philosophical vanity of Replacement Theology (philosophy). This is accomplished by true scholarship. Therefore, we see Hakham Shaul’s allusion to **Lag B’ Omer** the holiday of the Torah Scholar. This officer is often willing to be self-sacrificing as noted above. He sacrifices for the sake of unity and edification. In this venue, he becomes a key builder in the congregation. He will not “sacrifice” for vanities sake. He concedes only for the “cause.” However, this persona is the real watchdog of the congregation. He draws his strength from the Chazzan and compassion from the 1st Parnas/Pastor. This Pastor is highly creative with the ability to build and strengthen the congregation, by motivating it with (Prophetic) vision he receives from the Darshan. Were it not for his apprehension of the prophetic vision of the Maggid/Darshan the congregation could be like a dog chasing its tail. It is evident that Hakham Shaul is perfectly aware of the characteristics of this Officer. This can be seen in his warning against the Yetser HaRa/Lashon HaRa. [↑](#footnote-ref-61)
62. While there is some debate as to whom “any man” is, we understand this to be the dividing sect of Gentile Philosophers or philosophies. These “philosophies” were designed to replace the truth of the Torah. These “vain philosophies” were the replacement to the Oral Torah. Therefore, blaspheme against the Oral Torah/Mesorah is initiated in the form of a replacement “Oral” presentation of vain philosophy. We note that the “vain philosophy” is considered “empty words.” This is because of the Hebrew idea of “Tob” (good) and “Ra” (bad). “Tob” true meaning is that which is beneficial and “Ra” meaning that which is “empty” or “vain.” The Torah Oral/Written is a means of accessing the consciousness of G-d. When these “vain philosophies” are propagated they nullify that connection and awareness. [↑](#footnote-ref-62)
63. As noted above the ministry of the 2nd Parnas leans towards the left column. Therefore, we should expect a stern character leaning towards justice and judgment. This is easily seen in the comment “**wrath of God comes upon the children of disobedience.**” This officer is a part of the balancing of the congregation. This officer teaches the congregation not to succumb to the trappings of human philosophy. True strength and reassurance comes from within the G-dly community. Therefore, we see that this officer, as an echo of Hokhmah is an integral part of the assembly. While this officer should be the echo of Binah, he is captivated with the essence of Hokhmah. [↑](#footnote-ref-63)
64. Only abstinence from the morass of confusion can one be free. One needs an established halakhic norm to truly be free. The trappings of vanity are bondage and detraction from genuine freedom. The 2nd Parnas is the true gate to freedom. [↑](#footnote-ref-64)
65. Darkness here is not evil in the strict sense of the word. “Darkness” is defined by one’s relationship with G-d. Those who have no relationship with G-d through the Torah are “darkness.” [↑](#footnote-ref-65)
66. Light is association with G-d and the conversion. Reception of the Nefesh Yehudi (Jewish soul) transforms the new man into light. Ps. 97:11 ***Light is sown like seed for the righteous/generous, and gladness for the upright in heart***. This light is the Ohr HaGanuz (Primordial Light) which resides within each individual connected with G-d and recipient of the Nefesh Yehudi (Jewish Soul). Light is also an indication of the Shekinah’s presence. The Torah is the repository for the Ohr HaGanuz, the Primordial Light. Therefore, those who receive the Torah oral and written receive the Primordial Light. The goal of receiving the Torah is to become the light i.e. the Torah. When the B’ne Yisrael traveled through the wilderness, the “Light” manifest as either a pillar of fire or a cloud. Darkness also represents the relationship to the intermediary powers that govern the universe as G-d’s agents. Those angels, which represent the true structure of the universe represent light. They are often called mazelot (constellations) or stars. Those “fallen stars” are those stars, which did not keep their specifically designated place and position. **Yehudah 1:6** **Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.** 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Cf. 1Thes 5:4-11; Rom 13:11-14 [↑](#footnote-ref-66)
67. See “walk” above. Mishle (Proverbs) associates the mitzvot that we “walk” out with the lamp and teachings (Torah) with the light. [↑](#footnote-ref-67)
68. **δοκιμάζω –** *dokimazo* (approving/discern/allow) has the connotation of permitting and prohibiting in the Rabbinical sense. That which is prohibited by the determination of halakhic norms is not pleasing to G-d. And that which is permitted is considered “pleasing” to G-d. [↑](#footnote-ref-68)
69. The objective desire of the child of light is to live a life of exemplary Torah observance. This is what is “pleasing” to G-d. [↑](#footnote-ref-69)
70. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-70)
71. “Fruitless works” of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of “unfruitful” matches the Hebrew word **רַע** – *ra,* which is usually translated evil. However, as noted above **רַע** – *ra,* means empty. Therefore, the “unfruitful” works of the “darkness” are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these “works” are of “shameful” nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12These are a hidden danger in your Festivals while they feast with you they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** [↑](#footnote-ref-71)
72. While some translations suggest “exposure,” the true meaning of this word is rebuke or reprimand. The concept of “exposure” comes from the idea of being children of light. Light is a natural exposure of darkness or “works of darkness.” Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is; whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul’s way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way. [↑](#footnote-ref-72)
73. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-73)
74. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-74)
75. Light here is an allegorical reference to what is made public [↑](#footnote-ref-75)
76. We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning. [↑](#footnote-ref-76)
77. While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk…” [↑](#footnote-ref-77)
78. Hoehner suggests that **ἀνάστα** rooted in **ἀνίστημι** – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar,* 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 687 [↑](#footnote-ref-78)
79. Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection. [↑](#footnote-ref-79)
80. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-80)
81. This is not an inference on how one “should” walk. This is a direct “command” on how one is to walk. Walking in “wisdom” means guarding every step. [↑](#footnote-ref-81)
82. **ἀκριβῶς** – *akribos* here refers to Chochmah refers to the highest office of the Bet Din. This character is often mirrored in the middah G’dolah/Chesed. Just as there is a Bet Din manifesting the three highest qualities of Messiah the middot of the three officers reflect the qualities of Messiah modeled in the Bet Din. The “wisdom” of the Seven Officers is secure in their position and rank. They are not so ego-centered as to need to point all attention on themselves. The challenge of the Hakham (Shaul) is to “walk in wisdom.” This implies an intimate connection with the Torah (Law), Mitzvoth (Commandments) and the Mesorah (Oral Torah of Messiah). [↑](#footnote-ref-82)
83. The analogy of “light’ is now changed into a comparative allegory of wisdom versus the “those without wisdom.” “Fools” here is the opposite of wisdom… This statement is mirrored in Abot 5:7/10 (In some versions the reference is 5:10) “Seven qualities characterize the boor…” **5:7** There are seven traits to an unformed clod, and seven to a sage.

    A sage does not speak before someone greater than he in wisdom.

    And he does not interrupt his fellow.

    And he is not at a loss for an answer.

    He asks a relevant question and answers properly.

    And he addresses each matter in its proper sequence, first, then second.

    And concerning something he has not heard, he says, “I have not heard the answer.”

    And he concedes the truth [when the other party demonstrates it].

    And the opposite of these traits apply to a clod. [↑](#footnote-ref-83)
84. As noted the Seven Officers do not model the negativity of the ego-centric person. They model wisdom, as it is manifest through the Bet Din. The conduct of those who subject themselves to the Torah, the Bet Din and the seven officers is the “way of the wise.” [↑](#footnote-ref-84)
85. The idea of “redemption” is that of buying up “time.” However, as is the case throughout, Hakham Shaul is telling the Gentile converts to make tikun (healing, repair and restoration). Therefore, we must understand that Hakham Shaul is referring to the abstract idea of tikun for the sin of Adam. [↑](#footnote-ref-85)
86. The redemption (tikun) of “time,” refers here to observance of Shabbat and festivals. These Festivals (including Shabbat) form the blueprint for order and structure governing societal and cultural means redeeming time. The allegory of “buying time” is that of, 1 The Galut HaGadol and 2 an Indebted servant. The indebted servant is “redeemed” (bought back) from his debtors and taught proper economics. This is “buying time/days.” Furthermore, the plural “days” is also allegorical of the “ages.” This nomenclature will change in the sixth chapter to the singular. Cf. 6:13 See… Schweid, E. (2000). *The Jewish Experience of Time, Philosophical Dimensions of the Jewish Holy Days.* (A. Hadary, Trans.) Northvale: Jason Aaronson Inc. [↑](#footnote-ref-86)
87. The days are “evil” **רַע** – *ra*, empty or fruitless. The allegory of “evil days” refers to being subjected to foreign powers. At the time of Ephesians, the power of the Romans guaranteed Pax Romana interpreted as the “Peace of Rome” or “Roman Peace.” This was generally the environ that “Rome” wanted to project. However, Pax Romana came at a heavy price. Furthermore, when the “citizens” of the Roman Empire did not behave according to Roman dogma they were quickly squashed. Redemption of time, the tikun can only be accomplished by keeping the Feasts and Shabbat. This further demands an observance of the Oral Torah in that the Torah does not explicitly teach us how to keep those feasts. [↑](#footnote-ref-87)
88. See footnote above, foolish – without wisdom. We must note that the Chazan has entered the “picture” so to speak. The mention of “chochmah” should call to mind the Psalmists acclaim that “fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk. [↑](#footnote-ref-88)
89. **Συνίημι –** *suniemi* referring to the quality of **בּינה** – Binah. However, we see from this text that the inference is Binah pouring into Da’at. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into Da’at) what has been heard. We also have the undertone of the Hebrew word **שׁמע** – *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 697 (footnote 6) [↑](#footnote-ref-89)
90. **רצון** – *ratson,* meaning will desire. This is a possible reference to the ability to attach one’s self to the Divine Mind. [↑](#footnote-ref-90)
91. “Redeeming the time” as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drank in excess. However, the convert must not succumb to excess. [↑](#footnote-ref-91)
92. Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become “full” of the Mesorah, Orally Breathed Torah. Because the quality of **συνίημι –** *suniemi* relates to **שׁמע** – *shema* (hear/observe) we can see that the reference of πνεύματι from πνεῦμα – *pneuma* (breath, spirit and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.** [↑](#footnote-ref-92)
93. Here we see the perfect example of Rabbi Yishmael’s 4th hermeneutic rule **Kelal u-Peraṭ:** The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the “fools” but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs. the wise. The contrast is not between wine and “spirit.” The contrast is between the results of the two activities. [↑](#footnote-ref-93)
94. Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others. [↑](#footnote-ref-94)
95. The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur. [↑](#footnote-ref-95)
96. Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3rd Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as “household conduct.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 365 [↑](#footnote-ref-96)
97. The use the dative here shows that there is not any control over one another. Therefore, the dative use of **ἀλλήλων** – *allelon* here is indicative of cooperation and the subjects are “free agents.” [↑](#footnote-ref-97)
98. Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan’s influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3rd Parnas joined with the Chazan. [↑](#footnote-ref-98)
99. Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships. [↑](#footnote-ref-99)
100. The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife’s part forces the husband to do his part as the guardian/Priest of the home. [↑](#footnote-ref-100)
101. Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for Legal encounters. [↑](#footnote-ref-101)
102. Here we have translated **κύριος** – *kurios* contextually. The “master” of the home should be understood as the “Priest of the home.” [↑](#footnote-ref-102)
103. Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a “head” that “head” is subjective to the willing submissive. [↑](#footnote-ref-103)
104. The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home. [↑](#footnote-ref-104)