|  |  |  |
| --- | --- | --- |
| Esnoga Bet Emunah **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  <http://www.betemunah.org/>  **E-Mail:** [gkilli@aol.com](mailto:gkilli@aol.com) | Menorah 5 | Esnoga Bet El **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  <http://torahfocus.com/>  E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net) |

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

|  |  |
| --- | --- |
| Three and 1/2 year Lectionary Readings | Second Year of the Triennial Reading Cycle |
| Iyar 1, 5780 – April 24,25 2020 | Fifth Year of the Shmita Cycle |

Candle Lighting and Habdalah Times see: <http://www.chabad.org/calendar/candlelighting.htm>

## Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid  Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Jacob ben David

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

amen ve amen!

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

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

##### Counting the Omer

**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] |  |

*Before each day’s counting we say:*

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is \_\_\_ days of the Omer which are \_\_\_\_\_ weeks and \_\_\_\_\_ days.**

*After each day’s counting we say:*

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**



### Friday Evening April 24, 2020

**Evening: Counting of the Omer Day 16**

**Today is sixteen days of the Omer which are two weeks and two days.**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 16 | Darshan/Chazan | Iyar 1 | 3:7-13 | Compassion united with Reverential Awe |

**Ephesians 3:7-13 Of this Mesorah I was made a servant[[1]](#footnote-1) in accordance with the gift of God's loving-kindness,[[2]](#footnote-2) which was given me[[3]](#footnote-3) by the operation[[4]](#footnote-4) of his virtuous power.[[5]](#footnote-5) Though I am less than the least of all the Tsadiqim,[[6]](#footnote-6) this loving-kindness was** (first) **given to me, to hand down[[7]](#footnote-7)** (proclaim) **to the Gentiles the unsearchable[[8]](#footnote-8) riches of Messiah. And to enlighten[[9]](#footnote-9) all of them in the administration of the secret** (So’od – mystery) **hidden** (in the minds of the Hakhamim) **in the past** (for ages) **by God who created all things, so that through the Congregation[[10]](#footnote-10) the wonderfully complex wisdom of God might now be made known by[[11]](#footnote-11) the Rulers[[12]](#footnote-12) and Authorities[[13]](#footnote-13)** (of the Esnoga – Synagogue) **in the heavenlies.** All of **this was according to the eternal[[14]](#footnote-14) purpose** (which runs throughout history) **that He has accomplished in Yeshua our Master is HaMashiach,[[15]](#footnote-15) by being in union with him, we[[16]](#footnote-16) have delight[[17]](#footnote-17) and access[[18]](#footnote-18)** (to the Father) **with confidence by his** (Messiah’s) **faithfulness** toGod**.[[19]](#footnote-19) Therefore, I require[[20]](#footnote-20) of you** (Gentiles) **not to lose be discouraged in what I am suffering for you, which is your glory**.[[21]](#footnote-21)



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

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

### Shabbat Rosh Chodesh Iyar

**Sabbath of the New Moon for the Month of Iyar**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  |  |
| **“Yifqod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – Sh’mot 8:16-21 |
| **“Let Appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – Sh’mot 8:22-28 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – Sh’mot 9:1-7 |
| B’Midbar 27:15 - 28:26 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah: Is 66:1-24 | Reader 5 – B’Midbar 28:10-14 |  |
| Psalms 104:1-35 | Reader 6 – B’Midbar 28:15-18 | Reader 1 – Sh’mot 8:16-21 |
| Proverbs 7:1-27 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – Sh’mot 8:22-28 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – Sh’mot 9:1-7 |
| N.C.: Col. 2:16-23 | Is 66:1-24 |  |

### Contents of the Torah Seder

* Joshua Appointed Successor of Moses – Numbers 27:12-23
* Daily Offerings – Numbers 28:1-8
* Additional Offerings for the Sabbath – Numbers 28:9-10
* **New Moon Offerings – Numbers 28:11-15**

### Reading Assignment:

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 14: Numbers – II – Final Wonderings**

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Numbers – II – Final Wonderings,” pp. 265-285.

## Rashi & Targum Pseudo Jonathan

**for: B’midbar (Numbers) 27:15 - 28:25**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 15 Moshe spoke to Adonai, saying: | 15 And Mosheh spoke before the LORD, saying |
| 16 "Let Adonai, G-d of the spirits, appoint a man over the community, | 16 May the Word of the LORD, who rules over the souls of men, and by whom has been given the inspiration of the spirit of all flesh, **appoint a faithful man over the congregation,**  JERUSALEM. The Word of the LORD the God who rules over the spirit of all flesh, **appoint a praiseworthy man over the people of the congregation**, |
| 17 who will go forth before them, and who will come back before them, and who would lead them out and bring them in, so that the community of Adonai will not be like sheep that have no shepherd." | 17 who may go out before them to set battle in array, and may come in before them from the battle who may bring them out from the bands of their enemies, and bring them into the land of Israel; **that the congregation of the LORD may not be without the wise, nor go astray among the nations as sheep who go astray, having no shepherd.** |
| 18 Adonai said to Moshe: "Take to yourself Yehoshua son of Nun, a man in whom there is spirit, and lay your hand on him. | 18 And the LORD said to Mosheh, Take to yourself Jehoshua bar Nun, **a man upon whom abides the Spirit of prophecy from before the LORD,** and lay your hand upon him, |
| 19 Stand him before Eleazar the kohen and before the entire community, and command him before their eyes. | 19 and make him stand before Elazar the priest and the whole congregation, and instruct him in their presence. |
| 20 Bestow some of your radiance on him, so that the entire community of Bne Yisrael will hear. | 20 And you will confer a ray of your brightness upon him, that all the congregation of the sons of Israel may be obedient to him. |
| 21 He will stand before Eleazar the kohen, and ask, of him, through the judgment of the Urim before Adonai. By his word they will come out and go in ---he, all Bne Yisrael with him, and the entire community." | 21 And he will minister before Elazar the priest; and when any matter is hidden from him, he will inquire for him before the LORD by the Urim. According to the word of Elazar the priest they will go forth to battle, and come in to do judgment he and all the sons of Israel with him, even all the congregation. |
| 22 Moshe did as Adonai commanded him. He took Yehoshua and presented him to Eleazar the kohen and to the entire community. | 22 And Mosheh did as the LORD commanded him, and took Jehoshua and caused him to stand before Elazar the priest and all the congregation; |
| 23 He laid his hands on him and commanded him, just as Adonai had commanded through Moshe. | 23 and he laid his hands upon him and instructed him, as the LORD commanded Mosheh. |
|  |  |
| 1 Adonai spoke to Moshe saying: | 1 And the LORD spoke with Mosheh, saying: |
| 2 "Command B’ne Yisrael and say to them, 'My offering, My food of My fires, a pleasing aroma to Me, you will be vigilant to offer to Me at its prescribed time'." | 2 Instruct the children of Israel, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And it will be accepted before Me as a pleasant smell. Sons of Israel, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time.  JERUSALEM. Instruct the children of Israel, and say to them, My oblation, the bread of the order of My table. That which you offer upon the altar. Is there not a fire that will consume it? To be received from you before Me for a pleasant smell. Sons of Israel, My people, be admonished to offer it before Me in its season. |
| 3 Say to them: "This is the fire-offering that you will offer to Adonai; yearling lambs without blemish, two each day, as a constant (daily) burnt-offering. | 3 And say to them: This is the order of the oblations you will offer before the LORD; two lambs of the year, unblemished, daily, a perpetual burnt offering. |
| 4 **Offer one lamb in the morning and offer the second lamb in the afternoon.** | 4 **The one lamb you will perform in the morning to make atonement for the sins of the night; and the second lamb you will perform between the suns to atone for the sins of the day;** |
| 5 And one tenth of an ephah of fine flour as a meal-offering, mixed with beaten oil measuring one fourth of a hin. | 5 and the tenth of three seahs of wheaten flour as a mincha mingled with beaten olive oil, the fourth of a hin. |
| 6 [This is] a constant (daily) burnt-offering as offered on Mount Sinai, for a pleasing aroma, a fire-offering to Adonai. | 6 It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favour as an oblation before the LORD. |
| 7 Its libation [will be] one fourth of a hin for the one lamb, in the Holy [Sanctuary], you will pour an intoxicating libation to Adonai. | 7 And its libation will be the fourth of a hin for one lamb; from the vessels of the house of the sanctuary will it be outpoured, a libation of old wine.  JERUSALEM. From the vessels of the house of holiness, it will be poured out a libation of choice wine unto the Name of the LORD. But if old wine may not be found, bring wine of forty days to pour out before the LORD. |
| 8 Offer the second lamb in the afternoon, with the same meal-offering of the morning together with its libation you will offer it, a fire-offering of a pleasing aroma to Adonai. | 8 And the second lamb you will perform between the suns, according to the presentation of the morning, and according to its oblation will you make the offering, that it may be accepted with favour before the LORD |
|  |  |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
|  |  |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. **This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.** | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. **This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;** |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice shalt thou perform with its libation. |
|  |  |
| 16 In the first month--- on the fourteenth day of the month [bring a] Pesach [offering] to Adonai. | 16 And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before the LORD. |
| 17 The fifteenth day of that month is a festival, matzot will be eaten for seven days. | 17 On the fifteenth day of this month is a festival; seven days will unleavened be eaten. |
| 18 The first day will be a sacred holiday, when you must not do any work of consequence. | 18 On the first day of the festival a holy convocation; no servile work will you do; |
| 19 You will bring a burnt fire-offering to Adonai [consisting of] two young bulls, one ram, and seven yearling sheep. They will [all] be without blemish. | 19 but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have. |
| 20 Their meal-offering shall be fine flour mixed with [olive] oil, three tenths [of an ephah] for each bull, two tenths [of an ephah] for the ram, | 20 And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram, |
| 21 and one tenth [of an eiphah] for each of the seven sheep. | 21 and for a single lamb a tenth, so for the seven; |
| 22 [You should also bring] one he-goat as a sin-offering, to make atonement for you, | 22 and one kid of the goats, to make an atonement for you: |
| 23 in addition to the morning burnt-offering which is offered as a constant (daily) burnt-offering, you will make these. | 23 beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings. |
| 24 Like these, you will make daily for seven days, food as a fire-offering of a pleasing aroma to Adonai, (it will be offered) in addition to the constant (daily) burnt-offering and its libation. | 24 According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favour before the LORD; it will be made beside the perpetual burnt offering, with its libation. |
| 25 The seventh day will be a sacred holiday to you, when you will not do any work of consequence. | 25 And on the seventh day you will have a holy convocation; no servile work will you do. |
|  |  |

### 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 & Ibn Ezra Commentary for: B’Midbar (Numbers) 27:15 – 28:25

**Rashi: 15 Moses spoke to the Lord…** This [verse comes] to let us know the virtues of the righteous, for when they are about to depart from the world, they disregard their own needs and occupy themselves with the needs of the community.-[Sifrei Pinchas 23]

**saying** He said to Him, “Answer me whether You are appointing a leader for them or not.” - [Sifrei Pinchas 23]

**Rashi: 16 Let the Lord... appoint** When Moses heard that the Omnipresent told him to give Zelophehad’s inheritance to his daughters, he said, “It is time to ask for my own needs—that my son should inherit my high position.” The Holy One, blessed is He, said to him, That is not My intention, for Joshua deserves to be rewarded for his service, for he “would not depart from the tent” (Exod. 33:11). This is what Solomon meant when he said, “He who guards the fig tree eats its fruit” (Prov. 27:18). -[Mid. Tanchuma Pinchas 11]

**God of the spirits** Why is this said? He said to Him, "Master of the universe, the character of each person is revealed to you, and no two are alike. Appoint over them a leader **who will tolerate each person according to his individual character**."- [Mid. Tanchuma Pinchas 10]

**Ibn Ezra: 16 The God of the spirits –** He knows the spirits and He knows which spirit is fit (to lead a congregation).

**Ibn Ezra: 16 [Set]** – The word YIF’QOD (set) is related to the word PAKID (official), thus YIFQOD means: “Let Him appoint a leader.

**Rashi: 17 who will go forth before them** Not like the kings of the [gentile] nations, who sit at home and send their armies to war, but as I did, for I fought against Sihon and Og, as it says, “Do not fear him” (21:34), and as Joshua did, as it says, “Joshua went to him and said to him, Are you for us [or for our enemies]?” (Josh. 5:13). Similarly, concerning David it says, “For he went forth and came in before them” (I Sam. 18:16)—he went out [to battle] at their head and came in before them.-[Sifrei Pinchas 23]

**who will lead them out** through his merits. -[Sifrei Pinchas 23]

**and bring them in** through his merits. -[Sifrei Pinchas 23] Another interpretation: “Who will bring them in” [means] that You should not do to him as You did to me, for I may not bring them into the Land.-[Num. Rabbah 21:15]

**Rashi: 18 Take for yourself** Encourage him verbally, [and say,] “Fortunate are you that you have merited to lead the children of the Omnipresent!” -[Sifrei Pinchas 23 on verse 22]

**for yourself** Someone verified by you, someone you know.-[Sifrei Pinchas 23]

**a man of spirit** As you requested; **someone able to deal with the character of each one**.-[Sifrei Pinchas 23]

**and you shall lay your hand upon him** Provide him with an announcer so that he can expound [halachic discourses] during your lifetime, so they should not say about him that he dared not raise his head in the days of Moses.-[Sifrei Pinchas 23]

**Ibn Ezra: 18 In whom is spirit** – Now all living persons have spirit in them (why then does Scripture say *“a man in whom is spirit”?*). Its meaning can only be similar to that of “be you strong therefore, and show yourself a man” (1 Kings 2:3). Solomon was a man. What point was there in telling him to “show yourself a man”? Thus, “show yourself a man” means “show yourself to be a man of uncommon valor.”

**Rashi: 19 and you shall command him** Concerning Israel; be aware that they are troublesome and obstinate. [You accept office] on condition that you take upon yourself [all this]. -[See Sifrei Beha’alothecha 42]

**Rashi: 20** **You shall bestow some of your majesty upon him** This refers to the radiance of the skin of his face (see Exod. 34:29).

**some of your majesty** But not all of your majesty. Thus, we learn that the face of Moses was [radiant] like the sun, whereas the face of Joshua was like the moon.-[Sifrei Pinchas 23, b.b. 75a]

**so that all the congregation of the children of Israel will take heed** [meaning] that they will behave toward him with reverence and awe, just as they behaved toward you.

**Rashi: 21 He shall stand before Eleazar the priest** Here is [the response to] the request that you made [that your children should inherit you]; this honor shall not depart from your father’s house, for even Joshua will have need for Eleazar.-[Mid. Tanchuma Pinchas 11]

**and seek [counsel from] him** when he finds it necessary to go to war. -[Sanh. 16a]

**By his word** Eleazar’s [word].

**and the entire congregation** The Sanhedrin.-[Yoma 73b, Sanh. 16a] 22

**and he took Joshua** He took him [by encouraging him] with words, and informed him of the reward in store for the leaders of Israel in the World to Come.-[Sifrei Pinchas 23]

**Rashi: 23 He laid his hands** generously; over and above what he had been commanded. For the Holy One, blessed is He, said to him, “and you shall lay your hand upon him” (verse 18), but he did it with both his hands. He fashioned him like a full and overflowing vessel, filling him with wisdom in abundance.-[Sifrei Pinchas 23, Sanh. 105b]

**in accordance with what the Lord had spoken to Moses** [That is,] also with respect to the majesty; He bestowed some of his majesty [radiance] upon him.

**Rashi: 2 Command the children of Israel** What is stated above? “Let the Lord…appoint” (27:16). The Holy One, blessed is He, said to him, “Before you command me regarding My children, command My children regarding Me.” This is analogous to a princess who was about to depart from the world and was instructing her husband about her children, [and he replied, “Before you instruct me about them, instruct them about me,”] as it is stated in Sifrei Pinchas 24.

**My offering** This refers to the blood.-[Sifrei Pinchas 25]

**My food** This refers to the sacrificial parts, as it says, “the priest shall burn them [the fat-portions] on the altar; it is the food of the fire-offerings” (Lev. 3:16). -[Sifrei Pinchas 25]

**My fire-offerings** which are put on the fires of My altar.

**you shall take care** The Kohanim, Levites, and Israelites shall stand over them [to watch them]; hence they instituted the ma’amodoth [representatives of the people who were present at the sacrificial services].-[Sifrei Pinchas 26, Taanith 26a]

**at its appointed time** Each day is the appointed time prescribed for the continual offerings.-[see Sifrei Pinchas 26]

**Rashi: 3 And you shall say to them** This is an admonition to the [rabbinical] court.-[Sifrei Pinchas 27]

**two...each day** Heb. שְׁנַיִם לְיוֹם . [To be understood] according to its simple meaning [that two sacrifices were to be offered up every day]. Primarily, however, it comes to teach that they should be slaughtered opposite the sun [also known as יוֹם ]; the continual sacrifice of the morning to the west, and the one of the afternoon to the east of the rings [set in the floor of the Temple courtyard].-[Yoma 62b]

**Rashi: 4 the one lamb** Even though this is already stated in the portion of Ve’attah Tetzaveh ; “This is what you shall offer [upon the altar...The one lamb you shall offer up in the morning]” (Exod. 29:38, 39), that was an instruction for the days of the investitures [of the kohanim], whereas here He commanded it for all generations.

**Rashi: 5 fine flour for a meal-offering** The meal-offering of the libations [which accompanied the sacrifice].

**Rashi: 6 offered up at Mount Sinai** Like those offered up during the days of the investitures (Exod. 29:38-43). Another interpretation: “offered up at Mount Sinai”: the continual burnt offering is compared to the continual offering of Mount Sinai, the one offered before the giving of the Torah, about which it is written, “he put it [the blood] into the basins” (Exod. 24:6). This teaches us that it [the continual burnt offering] requires a vessel [for its blood].- [Torath Kohanim, Tzav 18:8]

**Rashi: 7 Its libation** of wine.

**on the holy** They shall be poured on the altar.

**a libation of strong wine** Intoxicating wine, [this comes] to exclude wine straight from the winepress [which has not fermented].-[B.B. 97a]

**Rashi: 8 a spirit of satisfaction** It is gratifying for Me that I spoke, and My will was carried out.-[Zev. 46b, Sifrei Pinchas 38]

**Rashi: 10 The burnt offering of each Sabbath on its Sabbath** But not the burnt offering of this Sabbath on another Sabbath. For if they did not offer one up on this Sabbath, I might think that two should be offered up on the following Sabbath. Scripture therefore says, “on its Sabbath” to instruct us that if its day passes, its offering is canceled.-[Sifrei Pinchas 40]

**in addition to the continual burnt offering** This refers to the additional [musaf] offerings, besides those two lambs of the continual burnt offering. And it teaches us that they [the additional sacrifices] may be offered only between the two continual offerings. Similarly, in the case of all the additional offerings it says, “In addition to the continual burnt offering” for this teaching.-[Sifrei Pinchas 40]

**Ibn Ezra: 11 And in your New Moons –** Rabbi Moses Ha-Kohen the Spanioard, who rests in paradise, says that U’Ve’Roshe Chod’shekhem (literally: “and in the first of your months”) refers to the New Moon of Nisan, for Scripture clearly states: “it will be the first month of the year to you” (Exodus 12:2). [Hence, “the first of your months” refers to the first month of the year, i.e. the New Moon of the month of Nisan.] Scripture then goes on to say, “This is the burnt offering of every New Moon” (v.14), that is, they will offer this burnt offering (the same burnt offering that was offered on the New Moon of the month of Nisan) on every New Moon. The Torah therefore adds, “throughout the months of the year” (i.e. a similar burnt offering as for the New Moon of Nisan will be offered on the New Moons throughout the year). Rabbi Moses’ interpretation is correct. He is right even though the final yod in U’Ve’Roshe Chod’shekhem (an in your New Moons) argues against this interpretation (i.e. Roshe is a plural. Hence Roshe Chod’shekhem seems to mean “the many first days of the month.” If the reference was to the New Moon of Nisan, then Scripture should have read U’Ve’Rosh Chod’shekhem – “and on the first day of your months.”) However, the fact that we find “Hineh Chodesh Machar” (Behold, tomorrow is the New Moon) - 1 Sam. 20:5 - and not “Hineh Rosh Chodesh Machar,” shows that what he says is correct. The Book of Samuel refers to the New Moon as Chodesh. This implies that an ordinary New Moon is called Chodesh, and the New Moon of Nisan Rosh Chodesh. Otherwise Samuel would have referred to the New Moon by the phrase Rosh Chodesh.

**Rashi: 12 Three tenths** As is the case with the libations brought with a bull, for thus they are fixed in the portion dealing with libations [see 15:9].

**Rashi: 14 This is the burnt offering of each new month in its month** However, once the day passes, its offering is canceled, and there is no way to make it up.-[Sifrei Pinchas 43]

**Rashi: 15 And one young male goat...** All the additional-offering goats were brought to atone for defiling the Sanctuary and it holy sacrifices, as is outlined in the Tractate of Shevuoth (9a). The young male goat [brought] on the first day of the month differs insofar as with regard to it Scripture says, “to the Lord.” This teaches you that it atones for a case where there is no awareness [of the person’s uncleanness] either before [entering the Temple or eating sacrificial food] or after [the sin has been committed]. The only One aware of the sin is the Holy One, blessed is He. We derive [the law of] the other young male goats from this one. In the Aggadah, it is expounded thus: The Holy One, blessed is He, said, “Bring atonement for Me because I diminished [the size of] the moon.” -[Shev. 9a]

**it shall be offered up in addition to the continual burnt offering** This entire offering [not just the young male goat]. and its libation [The phrase] “and its libation” does not refer to the young male goat because sin-offerings have no libations.

**Ibn Ezra: 16 On the fourteenth day of the month –** Scripture does not mention “at dusk” (as it does in Exodus 12:6). This verse is also a support for those who transmit tradition (according to the Rabbis the Paschal Lamb could be offered after midday, at the moment the sun moves to the West), even though their words need no support.

**Rashi: 18 You shall refrain from all manner of mundane work** Even essential work, such as the prevention of loss, which is permitted on the intermediate days of the festival, is forbidden on the festival itself.- [Torath Kohanim Emor 187, see Rashi on Lev. 23:8]

**Rashi: 19 bulls** Corresponding to Abraham, about whom it says, “And to the cattle did Abraham run,” [to feed the three angels who visited him] (Gen. 18:7).

**ram** Symbolizing the ram [sacrificed instead] of Isaac (see Gen. 22:13).

**lambs** Corresponding to Jacob, of whom it says, “Jacob separated the lambs” (Gen. 30:40). I saw this in the commentary of R. Moshe Hadarshan [the preacher]. -[Mid. Aggadah, Midrash Tadshey ch. 10]

**Ibn Ezra: 22 And one he-goat for a sin-offering** – Use’ir Chatat Echad (“and he-goat for a sin-offering”) is the same as Use’ir izim Echad LeChatat (this is the phrase normally used for a he-goat offering – cf. vv.15 and 30 in our chapter). Our verse is abridged – i.e. “Se’ir” is short for “Se’ir Izim.”

Observe, Scripture does not mention the Sabbath burnt-offering which is to be brought during the seven days of Passover. It similarly omits from the Passover offerings the burnt-offering which accompanied the waved sheaf on the second day of Passover (cf. Lev. 23:9-14).

We need tradition (as to when the Sabbath offering is to be brought on a Sabbath during the week of Passover). For the verse (v.10) tells us that the burnt offering of every Sabbath will follow the daily burnt offering. The question arises, when is the Sabbath offering to be offered on a Sabbath which falls during the week of Passover? Is it to be before or after the additional Passover offerings? According to tradition, the Sabbath offering came before the Passover offerings.

**Rashi: 24 Like these, you shall offer up daily** They should not be decreased progressively, as is the case of the bulls of the [Sukkoth] festival.-[Sifrei Pinchas 48]

### Miscellaneous Interpretations

**Seforno**

**28:11 -  וּבְרָאשֵׁי, חָדְשֵׁיכֶם – (And in your New Moons) –** It was an ancient custom among the Israelites to treat the day of the new moon as a semi festival. We know this already from 1 Samuel 20:19, where Yonathan describes the day as one in which no work is performed in the field , a day not described as “Yom ‎HaMa'aseh" – "a working day." This is why this day has retained a special significance for the Jewish people, i.e. the Torah describes it as **רָאשֵׁי, חָדְשֵׁיכֶם – “The beginning of your months.”** You will not find the regular festivals, MOEDIM described as “your festivals.” We do not find the Sabbath described as “your Sabbath” or the festival of Shabbuot as “your day of the firstling fruits” [the author will go to some length to explain that in the ending of **כֶם** in the word **שָׁבֻעֹתֵיכֶם (your feast of weeks)** in verse 26 does not refer to that festival.]

The reason for this ancient custom of treating the day of the new moon almost like a festival is that historically, success of the Jewish people in matters terrestrial has always been linked to the lunar cycle. The moon is a phenomenon which has no light of its own, a phenomenon which depends on receiving and reflecting light from an external source.

Although prior to the sin of the golden calf the Jewish people’s fate was totally independent of any foreign domination, described as Cherut Al HaLuchot, a kind of absolute independence, freedom engraved on the Tablets (the first set no doubt), (compare Exodus 32:16) as well as Eruvin 54 and Tanchuma, Ki Tisa 16), once they had sinned they (divested themselves of this privilege, and) no longer made use of this “Royal Crown” at all times as did the other nations, so that they did no longer appear to enjoy this advantage over the other nations of the world.

Ever since the spiritual disaster, the Jewish people could enjoy their spiritual privilege of independence from the restrictions imposed by the fact that one is part of the “laws of nature” only on rare occasions in their history, whereas most of the time they were dependent on “light,” i.e. good fortune, from external sources not under their control. To that estent, their history reflects the situation of the moon with its periods of ascent and decline month after month. When the moon is not directly exposed to the light of the sun it becomes invisible. This expression EIN MAZAL L’YISRAEL (Shabbat 126) means that the Jewish people do not generate light of their own, do not work at being masters of their own fate, but rely entirely on G-d to guide their fates. They receive this Divinely emanated light when their deeds are pleasing to G-d.

This is why in the parlance of our prophets G-d Himself is referred to as “OR YISRAEL” Israel’s source of light, (compare Isaiah 10:16, as well as Psalm 27:1 where David refes to G-d as **אוֹרִי וְיִשְׁעִי “my light and my salvation”**).

Whenever the Jewish people are in a state of sin, their sin acts as a barrier between them and their G-d so that they are deprived of their source of light. When Isaiah describes their state of being when sinful, he speaks of their G-d’s hiding His face from them, as Israel walking in the darkness harassed by the Gentile nations (Isaiah 59:2).

Whenever the Jewish people’s fortunes are at low ebb this represents a desecration of G-d’s name, i.e. His reputation, as the Gentiles refer to us sneeringly as AM ADONAI ELEH – “are these the ones who describe themselves as G-d’s special nation?” We can understand what our Sages have said in Gittin 58 that whenever the Jewish people are in trouble, G-d is automatically forced to share their troubles. Having linked His Honour to the honour and glory of the Jewish people, He suffers with us (allegorically speaking). Whenever we suffer, whenever we are in a state of being oppressed, G-d is described as saying that “the pirate has attacked Me and you simultaneously.”

Seeing that the sin offering presented on New Moon’s day is an atonement for the Jewish people wher the cause of preventing the light of the moon to shine, or the reason it shines so weekly when it does shine, the Sages in our prayers on that day referred to that sin offering as “to obtain atonement for themselves. They were to be a memorial for them all, and a salvation for their soul from the hand of the enemy.” This is the reason that this is the only sin offering described as **חַטָּאת, לַיהוָה – Hatat LaAdonai –** “a sin offering on behalf of G-d.” Presentation of the offering is also in respect of the damage the sinful behavior of the Jewish people has inflicted on G-d’s image among the Gentile nations.

When we read about the dialogue described between the moon and G-d in Chulin 60, where G-d is eventually described as saying to the Jewish people: “bring a sin offering on My behalf,” (in expiation for My diminishing the light of the moon) what the Sage (Rabbi Shimon ben Pezzi) wanted to explain by putting such strange sounding words in G-d’s mouth is that ultimately the reason why the moon was diminished was because seeing it has a kinship with the Jewish people and these did not always live up to their lofty destiny, the moon (as a celestial representative of G-d Himself) therefore has to suffer alongside with them for their shortcomings. Seeing that this may not sound quite fair, G-d allegorically ordered a sin offering to be brought by the Jewish people on the New Moon’s day in order to appease the moon.

## Ketubim: Psalm 104:1-35

| **Rashi** | **Targum** |
| --- | --- |
| 1. My soul, bless the Lord. My God, You are very great, You are attired with majesty and beauty. | 1. Bless, O my soul, the name of the LORD. O LORD my God, You are greatly exalted; You have put on praise and splendor. |
| 2. [You] enwrap Yourself with light like a garment; [You] extend the heavens like a curtain. | 2. Who wraps Himself in light like a sheet, who stretches out the heavens like a curtain. |
| 3. Who roofs His upper chambers with water; Who makes clouds His chariot, which goes on the wings of the wind. | 3. Who covers His chambers with water like a building with beams; who placed His chariot, as it were, upon swift clouds; who goes on the wings of an eagle. |
| 4. He makes winds His messengers, burning fire His ministers. | 4. Who made his messengers as swift as wind; his servants, as strong as burning fire. |
| 5. He founded the earth on its foundations that it not falter to eternity. | 5. Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages. |
| 6. You covered the deep as [with] a garment; the waters stand on the mountains. | 6. You have covered over the abyss as with a garment; and the waters split on the mountains, and endure. |
| 7. From Your rebuke they fled; from the sound of Your thunder they hastened away. | 7. At Your rebuke, they will flee, flowing down; at the sound of Your shout, they will be frightened, pouring themselves out. |
| 8. They ascended mountains, they descended into valleys to this place, which You had founded for them. | 8. They will go up from the abyss to the mountains, and descend to the valleys, to this place that You founded for them. |
| 9. You set a boundary that they should not cross, that they should not return to cover the earth. | 9. You have placed a boundary for the waves of the sea that they will not cross, lest they return to cover the earth. |
| 10. He sends the springs into the streams; they go between the mountains. | 10. Who releases springs into rivers; they flow between the mountains. |
| 11. They water every beast of the field; the wild donkeys quench their thirst. | 11. They water all the wild animals; the asses will break their thirst. |
| 12. Beside them the fowl of the heavens dwell; from between the branches they let out their voices. | 12. The birds of heaven will settle on them; they will give out a sound of singing from among the branches. |
| 13. He waters the mountains from His upper chambers; from the fruit of Your works the earth is sated. | 13. Who waters the mountains from his upper treasury; the earth will be satisfied with the fruit of your deeds. |
| 14. He causes grass to sprout for the animals and vegetation for the work of man, to bring forth bread from the earth. | 14. Who makes grass grow for beasts, and herbs for the cultivation of the son of man, that bread may come forth from the earth; |
| 15. And wine, which cheers man's heart, to make the face shine from oil, and bread, which sustains man's heart. | 15. And wine that gladdens the heart of the son of man, to make the face shine by oil; and bread will support the heart of the son of man. |
| 16. The Lord's trees are sated, the cedars of Lebanon, which He planted. | 16. The trees that the LORD created are satisfied, the cedars of Lebanon that He planted: |
| 17. Where birds nest; as for the stork-the high junipers are its home. | 17. Where the birds make nests; the stork's dwelling is in the cypresses. |
| 18. The lofty mountains for the ibexes; the rocks a shelter for the hyraxes. | 18. The high mountains are for the wild goats; the rocks are security for the conies. |
| 19. **He made the moon for the appointed seasons**; the sun knows its setting. | 19. **He made the moon to calculate times by**; the sun knows the time of his setting. |
| 20. You make darkness and it is night, in which every beast of the forest moves about. | 20. You will make darkness and it will be night; in it all the beasts of the forest creep about. |
| 21. The young lions roar for prey and to beg their food from God. | 21. The offspring of lions roar to find food, and to seek their sustenance from God. |
| 22. When the sun rises, they gather in and couch in their dens. | 22. The sun will shine, they gather together; and they lay down in their dwelling place. |
| 23. Man goes out to his work, to his labor until evening. | 23. A son of man will go forth to his work and to his cultivation, until the sunset of evening. |
| 24. How great are Your works, O Lord! **You have made them all with wisdom**; the earth is full of Your possessions! | 24. How many are Your works, O LORD! **You have made all of them in wisdom**; the earth is full of your possessions. |
| 25. This sea-great and wide; there are creeping things and innumerable beasts, both small and large. | 25. This sea is great and broad in extent; creeping things are there without number, both tiny creatures and large. |
| 26. There the ships go; You formed this leviathan with which to sport. | 26. There the ships go about, and this Leviathan You created for the sport of the righteous at the supper of His dwelling place. |
| 27. They all look to You with hope, to give their food in its time. | 27. All of them rely on You to give their food in its time. |
| 28. You give them that they may gather; You open Your hand that they may be sated with goodness. | 28. You will give it to them, and they gather it; You will open your hand, and they are satisfied with goodness. |
| 29. You hide Your countenance and they are frightened; You gather in their spirit and they perish and return to their dust. | 29. You will remove Your presence, they are dazed; You will gather their spirit and they expire, and return to their dust. |
| 30. **You will send forth Your spirit and they will be created, and You will renew the surface of the ground.** | 30. **You will send out your holy spirit and they are created; and You will make new the surface of the earth.** |
| 31. The glory of the Lord will be forever; the Lord will rejoice with His works. | 31. May the glory of the LORD be eternal; the LORD will rejoice in His works. |
| 32. He Who looks at the earth and it quakes; He touches the mountains and they emit smoke. | 32. Who looks at the earth, and it shakes; He draws near to the mountains, and they emit smoke. |
| 33. I shall sing to the Lord while I am alive; I shall sing praises to my God as long as I exist. | 33. I will sing praise in the presence of the LORD during my life; I will make music to my God while I exist. |
| 34. May my speech be pleasing to Him; I shall rejoice with the Lord. | 34. May my talk be pleasing in his presence; I will rejoice in the word of the LORD. |
| 35. Sinners will be destroyed from the earth and the wicked will be no more; my soul, bless the Lord. Hallelujah. | 35. The sinners will be destroyed from the earth, and wicked exist no longer. Bless, O my soul, the name of the LORD. Hallelujah! |
|  |  |

### Rashi on Psalm 104:1-35

1 Bless... OO MY SOUL.

**2 He wears light like a garment** [i.e.], HE WEARS THE LIGHT of the sky as A GARMENT.

**4 He makes winds His messengers:**lit. He makes His messengers winds. He makes the wind His messengers.

**6 You covered the deep as [with] a garment:**This is similar to what is said elsewhere (Job 38:9): “When I made the cloud its raiment, etc.”

**the deep:**That is the sea.

**the waters stand on the mountains:**The waters of the ocean are higher than the whole world. They stand on the mountains, and so Scripture states (Amos 5:8, 9:6): “He who calls the water of the sea and pours it upon the face of the earth.” Pouring denotes only [pouring] from above downward.

**7 They fled at Your blast** [i.e.], when You said, “Let the water...be gathered” (Gen. 1:9), and it was

**At that *sound* [that] they rushed away**, and they gathered together

**8 At the place, which You established for them.**

**9 You set for them״ bounds** [i.e.], the sand, which surrounds their shore.

**12 Beside them the fowl of the heavens dwell** Beside the springs.

**from between the branches** Heb. עפאים , the branches of the trees, and so (Dan. 4:11): “its branches were (עפיה) beautiful.”

**15 And wine which cheers man’s heart,** that too He brings forth from the earth, and oil to cause the face to radiate.

**and bread** which sustains man’s heart.

**16 The Lord’s trees** in the Garden of Eden.

**17 birds nest** Israel will dwell there. יְקַנֵנוּ is an expression of a bird’s nest (קן צפור) .

**18 The lofty mountains** He created for the ibexes.

**shelter** Every expression of מַחְסֶה is an expression of a shadow and a hiding place, where a person covers himself from flood and rain.

**19 He made the moon for the appointed seasons** To count with it the times and the festivals.

**the sun knows its setting** But the moon does not know its setting, because sometimes it comes through a long way and sometimes it comes through a short way.

**20 You make darkness and it is night** Every day You darken and block out the sun and it becomes night, when all the beasts of the forest move about.

**22 When the sun rises they gather in** into the secret places and hide there from the sons of men; then every man goes forth to his work.

**24 Your possessions** Heb. קנינך, the acquisition that you have acquired, like (Gen. 14:19): “Owner (קנה) of heaven and earth.” All is acquired by You.

**25 and wide** Heb. ורחב ידים. Wide of place, large in French, broad.

**26 with which to sport** three hours during the day. So did our Sages say in tractate Avodah Zarah (3b), and so it is written explicitly in the Book of Job (40:29): “Will you play with him like a bird?”

**29 You gather in their spirit** Heb. תסף, an expression of destruction, as (above 73:19): “They were completely consumed (ספו).”

**30 You will send forth Your spirit** with the resurrection of the dead.

**32 He touches the mountains and they emit smoke** as is depicted of Sinai (Exod. 19:18): “And Mount Sinai was all in smoke.”

**33 as long as I exist** Heb. בעדי, like (Deut. 31:27): “When I am still (בעודני) alive.”

**35 Sinners will be destroyed** Heb. חטאים, sinners [rather than sins, but see Tal. Ber. 10a].

**Bamidbar (Numbers) 27:15 – 28:26**

**Tehillim (Psalms) 104**

**Yeshayahu (Isaiah) 66:1-24**

**Mishle (Proverbs) 7:1-27**

**Colossians 2:16-23**

This psalm is a continuation of the preceding one and echoes its refrain, Bless HaShem, O my soul! Here, David recounts the wonders of the six days of Creation and describes the splendor of the primeval light, the heaven and earth, the grass, the fish of the sea, the beasts of the field, and, finally, the crowning glory of Creation - man himself.[[22]](#footnote-22)

The Midrash[[23]](#footnote-23) says: In the Torah, Moses related many events without elaboration. They remained obscure until David came and explained them, as he did here by expanding upon the theme of Creation and illuminating its mysteries.

Radak observes that every artist is motivated to produce works of art because he seeks personal acclaim and glory. However, when G-d fashioned the world, His sole concern was man’s welfare. Mere flesh and blood cannot grasp the profound motives of G-d, much less appreciate them. Only the soul can comprehend the altruism and selfless love of its Creator. Thus, the Psalmist calls upon his own spirit, Bless HaShem, O my soul! For none but the soul could compose this blessing.

This psalm is the שיר של יום, Song of the Day, for Rosh Chodesh, the first day of the new month. The Tur[[24]](#footnote-24) explains that the Psalmist alludes to the new month in verse 19, He made the moon for festivals.[[25]](#footnote-25) The Zohar[[26]](#footnote-26) says that the souls of the righteous people in Paradise recite this psalm every Rosh Chodesh.[[27]](#footnote-27)

For continuity I am going to redo the opening remarks from the first part of our psalm.

This psalm is a continuation of the preceding one and echoes its refrain, Bless HaShem, O my soul! Here, David recounts the wonders of the six days of Creation and describes the splendor of the primeval light, the heaven and earth, the grass, the fish of the sea, the beasts of the field, and, finally, the crowning glory of Creation - man himself.[[28]](#footnote-28)

The Midrash[[29]](#footnote-29) says: In the Torah, Moses related many events without elaboration. They remained obscure until David came and explained them, as he did here by expanding upon the theme of Creation and illuminating its mysteries.

Radak observes that every artist is motivated to produce works of art because he seeks personal acclaim and glory. However, when G-d fashioned the world, His sole concern was man’s welfare. Mere flesh and blood cannot grasp the profound motives of G-d, much less appreciate them. Only the soul can comprehend the altruism and selfless love of its Creator. Thus, the Psalmist calls upon his own spirit, Bless HaShem, O my soul! For none but the soul could compose this blessing.

This psalm is the שיר של יום, Song of the Day, for Rosh Chodesh, the first day of the new month. The Tur[[30]](#footnote-30) explains that the Psalmist alludes to the new month in verse 19, He made the moon for festivals.[[31]](#footnote-31) The Zohar[[32]](#footnote-32) says that the souls of the righteous people in Paradise recite this psalm every Rosh Chodesh.[[33]](#footnote-33)

The first Rosh Chodesh was Adam’s birthday. That first Rosh Chodesh was also Rosh Hashanah.[[34]](#footnote-34) Man’s relationship with Rosh Chodesh, therefore, has special meaning as Adam’s birthday and the birthday of the world. That first Rosh Chodesh was also the day when Adam and Chava sinned and crashed the world. That fateful Rosh Chodesh was also the day that Adam repented and was forgiven.

We know that Rosh Hashanah is a day of atonement for the sin of Adam, for it is the day which Adam sinned and was forgiven. Just as Rosh Hashanah is the first day of the solar cycle, so too Rosh Chodesh is the first day of the lunar cycle. On Rosh HaShana we do not bring the sacrifice of Rosh Chodesh. The Gemara, in Eruvin, explains that one Korban is sufficient for Rosh HaShana and for Rosh Chodesh. Rav Tzadok explains that both korbanot come to atone for the same sin, the sin of Adam HaRishon.[[35]](#footnote-35)

Rosh Chodesh has a special Maftir and a special Ashlamata (Haftarah) festival readings which are read, in addition to the normal Torah portion and Ashlamata, on Shabbat. These readings interrupt both the Annual and the Triennial / Septennial Torah cycles.

Rosh Chodesh literally means, “beginning renewal” and idiomatically means the “beginning of the month” or “new moon”.

The calculations for Rosh Chodesh were the fulfillment of prophecy and they represented great wisdom:

***Debarim (Deuteronomy) 4:5-6*** *See, I have taught you decrees and laws as HaShem my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.”*

“You shall guard and you shall do...” Rabbi Shmuel bar Nachman said in the name of Rebbi Yonatan, from where do we know that it is a mitzva for each man to calculate the seasons and the months? It is written, “You shall guard and you shall do, for it is evidence, in the eyes of the nations, of the wisdom and understanding that has been given to you.”

What is the wisdom and understanding that Israel possesses “in the eyes of the nations”? We must say that it refers to the calculation of the seasons and months. Concerning one who knows how to calculate and does not do so, the verse says:

***Yeshayahu (Isaiah) 5:12*** *They did not contemplate HaShem’s deeds, and they have not paid attention to the work of His hands.*

The difference between Israel and the nations of the world is that we use a lunar calendar and they use a solar calendar. “The sun and the moon can be said to represent these two opposing viewpoints. The sun is constant and unchanging. Its fixed path symbolizes the nation’s belief that the world has always existed and that nothing new is ever introduced by a higher guiding Hand. The moon, on the other hand, is constantly changing. This symbolizes the faith of Israel, who see the whole of nature as something new and innovative, that is under constant supervision and that therefore has the potential for change.” It was later given to the women since they had not ever abandoned this faith in HaShem’s guidance by making the Golden Calf. “Rosh Chodesh is the day that emphasizes our separation from the nations. Jews believe in the world’s creation from nothing and in all the consequences of that belief. Our lives are therefore always being renewed in HaShem’s service and are constantly filled with vitality”.

The Torah seems to place Rosh Chodesh on a par with the other festivals. In Numbers chapter 28, the Musaf (additional) services for Rosh Chodesh are listed along with the other festivals. The order, in Numbers 28 and 29, is:

Morning (Shacharit)

Afternoon (Mincha)

Shabbat

Rosh Chodesh

Pesach

Hag ha-Matza the first day

Hag ha-Matza the seventh day

Hag ha-Bikkurim - Shavuot

Yom Teruah

Yom HaKippurim

Succoth

The Rosh Chodesh sacrifices are identical in number and in kind with those of Pesach and Shavuot. In post Temple times, a Musaf service was established for Rosh Chodesh along with the other festivals. Rosh Chodesh was marked by many festive elements. There was a celebratory meal, and family gatherings were a natural for such occasions.[[36]](#footnote-36)

After the Beit Din had sanctified the new moon and uttered a blessing to HaShem, special additional (Musaf) offerings were presented to HaShem.

The traditional service includes a candle lit to burn for twenty-four hours. Some use a floating light because it resembles the moon floating in the sky. As on the Sabbath or festivals, two challot (special egg bread) are served; they are round or crescent shaped, preferably, thus invoking the shape of the moon. A new fruit will be sought for the menu for the sake of making a Shehecheyanu. The egg soup, traditionally served at the seder, is often included as a symbol of life immersed in liquid. A quiche of circular shape, or a nut loaf, are popular choices for the menu. During the meal, zemirot such as verses from the Hallel or special Rosh Chodesh songs are sung.

Over the course of later history, by association, the day was considered especially appropriate for housewarmings, dedications, wearing new clothes, and saying Shehecheyanu over new fruit. It was also called the day of good beginnings (Remember that all things go after the beginning as it is the most potent moment – we shall look at this concept a bit later.).

The joyous spirit of the day, in biblical times, is suggested by two references:

***Bamidbar (Numbers) 10:10*** *Also at your times of rejoicing--your appointed feasts and New Moon festivals--you are to sound the trumpets over your burnt offerings and fellowship offerings, and they will be a memorial for you before your God. I am HaShem your God.”*

***Hosea 2:11*** *I will stop all her celebrations: her yearly festivals, her New Moons, her Sabbath days--all her appointed feasts.*

HaShem does not specifically call Rosh Chodesh a rest day, but it is alluded to in:

***Amos 8:4-7*** *Hear this, you who trample the needy and do away with the poor of the land Saying, “When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?”--skimping the measure, boosting the price and cheating with dishonest scales, Buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat. HaShem has sworn by the Pride of Jacob: “I will never forget anything they have done.*

Rosh Chodesh was celebrated only eleven times a year. In Tishri, Yom Teruah coincides with Rosh Chodesh; to this day, the new moon of Tishri is not proclaimed in advance, in the synagogue; Yom Teruah rather than Rosh Chodesh is dominant liturgically.

The Torah does not list Rosh Chodesh with HaShem’s festivals in Leviticus chapter 23, never the less it is a festival as we shall see. Let’s note that Rosh Chodesh is specifically called a day of rejoicing in this passage from the Torah and is put on a par with Shabbat and the other festivals:

***Bamidbar (Numbers) 10:1-10*** *HaShem said to Moses: “Make two trumpets of hammered silver, and use them for calling the community together and for having the camps set out. When both are sounded, the whole community is to assemble before you at the entrance to the Tent of Meeting. If only one is sounded, the leaders--the heads of the clans of Israel--are to assemble before you. When a trumpet blast is sounded, the tribes camping on the east are to set out. At the sounding of a second blast, the camps on the south are to set out. The blast will be the signal for setting out. To gather the assembly, blow the trumpets, but not with the same signal. “The sons of Aaron, the priests, are to blow the trumpets. This is to be a lasting ordinance for you and the generations to come. When you go into battle in your own land against an enemy who is oppressing you, sound a blast on the trumpets. Then you will be remembered by HaShem your God and rescued from your enemies. Also at your times of rejoicing--your appointed feasts and New Moon festivals--you are to sound the trumpets over your burnt offerings and fellowship offerings, and they will be a memorial for you before your God. I am HaShem your God.”*

In the Nazarean Codicil, Rosh Chodesh is put on a par with Shabbat and the other festivals:

***Colossians 2:16-17*** *Let no (PAGAN) man therefore judge you but the body of Messiah (i.e. the Jewish people) concerning (kosher) meat, or (kosher) drink, or in respect to (the celebration of) a (Biblical) holyday, or of the new moon, or of the Sabbath days: 17 For these (observance of the laws of kashrut and of Biblical festivals) are a shadow (prophecy) of things yet to come.*

There are several other things which connect the festivals with Rosh Chodesh:

1. We rest on festivals; women rest on Rosh Chodesh.[[37]](#footnote-37) Some have a Minhag to reduce work on Rosh Chodesh.
2. We have a Musaf for festivals; we have a Musaf for Rosh Chodesh.
3. We have special additions (yaale v’yavo) to the Amidah for festivals; we have special additions (yaale v’yavo) to the Amidah for Rosh Chodesh.
4. We have special sacrifices on the festivals; we have special sacrifices on Rosh Chodesh[[38]](#footnote-38) (Two oxen, a ram, seven lambs and their respective libations of wine, flour, and oil[[39]](#footnote-39)).
5. We have special Torah and Ashlamata (from Parshat Pinchas) for festivals; we have a special Torah and Ashlamata for Rosh Chodesh (from Parshat Pinchas). These special readings interrupt the triennial Torah cycle.
6. We have additional aliyot[[40]](#footnote-40) on festivals; we have an additional aliya on Rosh Chodesh.
7. We say Hallel on Festivals; we say half Hallel on Rosh Chodesh[[41]](#footnote-41).
8. Fasting (mourning) is forbidden on the festivals; fasting (mourning) is forbidden on Rosh Chodesh[[42]](#footnote-42).
9. We eat special meals in honor of the festivals; we eat a special meal or food in honor of Rosh Chodesh[[43]](#footnote-43).
10. We wear special clothes for festivals; we wear special clothes for Rosh Chodesh.
11. Festivals are called Moedim; Rosh Chodesh is called Moed[[44]](#footnote-44).
12. We light candles for festivals; some Sephardim light a candle on Rosh Chodesh.
13. Sustenance for festivals is not fixed on Rosh HaShana; sustenance for Rosh Chodesh is not fixed on Rosh HaShana[[45]](#footnote-45).

As to the Minhag to recite Half Hallel on Rosh Chodesh, Rabbi J. B. Soloveitchik in his YahrzeitShiur on 4 Tevet, 5717, explained the statement in Arachin 10b, Rosh Chodesh, which is called *Moed,[[46]](#footnote-46)* should require the recitation of Hallel. There is no prohibition to work on this day” as follows: A festival such as Passover possesses sanctity because of:

*a) Musaf* the additional-sacrifice offered in the Temple;

b) Prohibition of work;

c) Obligation to make the pilgrimage to Jerusalem;

d) Special *mitzvot* such as *matza.*

All festivals have one or more of these qualities. **Rosh Chodesh, however, is distinguished only by *Musaf* and is thus a festival in the Temple *only****,* where Hallel was recited as *din* (law) not *Minhag.* The *Minhag* to recite Hallel on Rosh Chodesh consists in extending the *sanctity* from the Temple to Jewish communities outside its precincts.

The day **before** Rosh Chodesh is also known as *Yom HaKippurim Katan*. This means that the day before Rosh Chodesh is a minor Yom HaKippurim. The devout will fast on the last day of the month and reflect upon his actions on the first day of the month.

The Talmud[[47]](#footnote-47) quotes an amazing comment of Rabbi Simeon ben Lakish that the he‑goat offered on Rosh Chodesh is called “a sin offering unto the Lord” because it is an atonement for HaShem Himself for having made the moon smaller than the sun. Arising out of this is the idea, expressed in the Rosh Chodesh liturgy, that Rosh Chodesh affords pardon for Israel’s sins. Additionally, during the Musaf prayer service of Rosh Chodesh, we call Rosh Chodesh a “time of atonement”. Thus, in atonement, we see another connection between the festivals and Rosh Chodesh.

The Shabbat before Rosh Chodesh is known as Shabbat Mevarchim, which means “the Sabbath of blessing”. We have an additional Ashlamata[[48]](#footnote-48) to prepare us for this special day. After the Torah reading in the Shabbat service, the prayer leader holds the Torah scroll, recites a blessing hoping for a good month, then announces the day of the upcoming week when the new month will begin and the name of the new month.

Shabbat Mevarchim is not observed during the month of Elul to announce the beginning of the month of Tishri, the month in which Rosh HaShana[[49]](#footnote-49) occurs.

Thus, we announce Rosh Chodesh ahead of time, but we do not announce for festivals. This would seem to give special significance to Rosh Chodesh.

Finally, when the Sanhedrin sanctified the new moon it set the calendar date for the festivals of that month. The date of the festivals, therefore, depended on the new moon for their proper celebration. Rosh HaShana, which falls on Rosh Chodesh, is a festival which no one knows the day or hour it begins because it’s beginning depends on the sanctification of the new moon. We have a Midrash that makes this point: The angels ask HaShem, “When is Rosh HaShana?” “I do not know,” HaShem responds. “Let us all go down to the bet din and see what they have decreed.”

**The First Mitzva**

The first mitzva given to the congregation of Israel is:

***Shemot (Exodus) 12:1-2*** *HaShem said to Moses and Aaron in Egypt, “This month is to be for you the first month, the first month of your year.”*

This is the very first commandment given to the nation as a whole, an indication that the concept of Rosh Chodesh, or the New Moon, is very meaningful. Moreover, a thousand years later in Eretz Israel, during the period of Syrian-Greek persecution that culminated in the miracle of Chanukah, Rosh Chodeshwas one of only three commandments whose observance the oppressors prohibited. The other two forbidden commandments were the Sabbath and circumcision; that Rosh Chodeshwas on a plane with those central observances is sufficient indication of its great significance.

This can be understood on two levels. Only the court can proclaim Rosh Chodesh based on the testimony of witnesses who observed the re-appearance of the moon, and upon this proclamation, **the Jewish calendar is based**. Unless the new months can be proclaimed, there is no calendar, and without a calendar, there can be no festivals. Thus, if the Syrian-Greeks had succeeded in eradicating the observance of Rosh Chodesh, they would have succeeded in eliminating large numbers of other mitzvot, as well.

Thus, we see that the first command, given to the congregation of Israel, was to:

**1.** Set up a calendar, based on the moon,

**2.** With Nisan as the first month.

Notice that this first command is given to Moses and Aaron as representing the highest authority in the nation. From this, it is derived that the authority for sanctifying the new moon and for establishing the order of the months lies with the highest authority in the nation, namely the Sanhedrin, as the Talmud relates:

***Rosh HaShana 22a*** *MISHNA. IF A FATHER AND A SON HAVE SEEN THE NEW MOON, THEY SHOULD BOTH GO [TO JERUSALEM], NOT THAT THEY CAN ACT AS JOINT WITNESSES[[50]](#footnote-50) BUT SO THAT IF ONE OF THEM IS DISQUALIFIED[[51]](#footnote-51) THE OTHER MAY JOIN WITH SOME OTHER WITNESS. R. SIMEON, HOWEVER, SAYS THAT A FATHER AND SON AND ALL RELATIVES ARE ELIGIBLE TO TESTIFY TO THE APPEARANCE OF THE NEW MOON. R. JOSE SAID: IT HAPPENED ONCE WITH TOBIAH THE PHYSICIAN THAT HE SAW THE NEW MOON IN JERUSALEM ALONG WITH HIS SON AND HIS EMANCIPATED SLAVE, AND THE PRIESTS ACCEPTED HIS EVIDENCE AND THAT OF HIS SON AND DISQUALIFIED HIS SLAVE, BUT WHEN THEY APPEARED BEFORE THE BETH DIN THEY ACCEPTED HIS EVIDENCE AND THAT OF HIS SLAVE AND DISQUALIFIED HIS SON.*

*GEMARA. R. Levi said: What is the reason of R. Simeon? — Because it is written, and the Lord spoke unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months,[[52]](#footnote-52) which implies, ‘this testimony shall be valid [when given] by you’.[[53]](#footnote-53) And the Rabbis? — [It implies], this evidence shall be entrusted to you.[[54]](#footnote-54)*

This authority is reiterated in:

***Rosh HaShana 25a*** *Our Rabbis taught: Once the heavens were covered with clouds and the likeness of the moon was seen on the twenty-ninth of the month. The public were minded to declare New Moon, and the Beth din wanted to sanctify it, but Rabban Gamaliel said to them: I have it on the authority of the house of my father’s father that the renewal of the moon takes place after not less than twenty-nine days and a half and two-thirds of an hour and seventy-three halakin.[[55]](#footnote-55) On that day the mother of Ben Zaza died, and Rabban Gamaliel made a great funeral oration over her, not because she had merited it, but so that the public should know that the Beth din had not sanctified the month.[[56]](#footnote-56)*

‘HaShem said to Moses and to Aaron: “... this month shall be for you the beginning of months ...” And at the moment when Moses our teacher received this command, the Holy One, blessed be He, transmitted to him the precise rules for intercalating the New Moon. Thus, He made known to Moses the method for establishing the times and the seasons.’[[57]](#footnote-57)

Moses and Aaron were told by HaShem, in the oral law,[[58]](#footnote-58) that normally there should be two witnesses who actually see the new moon, in order to sanctify it on the thirtieth day. If no witnesses come on the thirtieth day, it is automatically sanctified on the thirty-first day.

***Sanhedrin 10b*** *THE INTERCALATION[[59]](#footnote-59) OF THE MONTH BY THREE. [The Tanna of the Mishna] mentions neither the ‘calculation’[[60]](#footnote-60) nor the ‘sanctification’[[61]](#footnote-61) , but the INTERCALATION of the month. [Why then the need of three for this?] Suppose it is not sanctified [on the thirtieth day] it will then be automatically intercalated! — Abaye therefore said: Read then, THE SANCTIFICATION OF THE MONTH. It is also taught to the same effect: The sanctification of the month and the intercalation of the year is to be determined by three. So R. Meir holds. But, asked Raba, does not the Mishna say, the INTERCALATION? — Hence, said Raba, the Mishnah means that the sanctification made on INTERCALATION, that is on the intercalary day,[[62]](#footnote-62) is determined by three; but on the day after it there is to be no sanctification. And this represents the opinion of R. Eliezer b. Zadok, as it has been taught: R. Eliezer b. Zadok says: If the new moon has not been visible in time, there is no need for the Sanctification next day, as it has already been sanctified in Heaven.[[63]](#footnote-63)*

Many assume that the witnesses were necessary because the Sanhedrin lacked the ability to calculate the time of the new moon. This is not born out by the facts. Consider: Why would the witnesses look on the thirtieth day, except they knew that that was the first time it might be visible. Also, we should note that the last Sanhedrin calculated the new moons so accurately that they were able to sanctify every new moon for nearly two thousand years!

Welcoming the Shechinah[[64]](#footnote-64)

Since Kiddush Lavanah is considered to be an act of greeting the Shechinah, its blessing is distinguished from other blessings in the requirement that it be recited while standing, at a time of joy, while dressed in fine clothing, and in public, as if one were going out to greet a King.

The blessing for the new moon is generally recited on Motzei Shabbat, before the tenth day of the month, or on the first day that the new moon is visible, in fulfillment of the principle that the diligent fulfill mitzvot at the first possible opportunity. During the winter, it is not advisable to wait for Motzei Shabbat for fear of clouds.

In the month of Sivan, Kiddush Lavanah is recited on Motzei Shabbat so as to combine the blessing with the joy of the festival.

Even if one recites the blessing during the week, rather than on Motzei Shabbat, it is appropriate that he wear fine clothing in honor of this mitzva and that he purifies his spirit and his heart before the act of welcoming the Shechinah.

During the month of Av, because of the spirit of mourning that prevails, Kiddush Lavanah is not said before the ninth of the month. The custom is to recite it after the end of the fast on the ninth of Av, but to eat something first. Similarly, because of our preoccupation with the anguish of our sins before they are forgiven, during Tishri, Kiddush Lavanah is not recited before Yom HaKippurim. Rather, we wait until the end of the fast and recite Kiddush Lavanah when we leave the synagogue and prior to eating. Among Sephardic communities, the custom is to recite Kiddush Lavanah before Yom HaKippurim so that one may have an additional source of merit prior to his judgment.

In accord with the view of the Vilna Gaon, it is customary in many Jerusalem synagogues not to wait for after Tisha B’Ab or after Yom HaKippurim before reciting Kiddush Lavanah but to abide by the principle that the diligent fulfill mitzvot at the earliest opportunity.

Those who are especially careful in fulfilling the mitzvot make every effort to recite Kiddush Lavanah with a minyan, in fulfillment of the verse:

***Mishle (Proverbs) 14:28*** *The King’s glory is in the multitudes.*

When reciting Kiddush Lavanah, one should not stand under a roof; nor should it be said while one is looking through a window or an open door. Rather one should go outside, as one would do were he greeting a king. However, if one finds it difficult to leave his home, the blessing may be recited inside, provided that the door or window through which he can see the moon is open and that there is nothing intervening between his eyes and the moon. If the glass of the window is clean and he can see through it clearly, one may recite the blessing without opening the window if he cannot open it because of the cold, etc.

Kiddush Lavanah is not recited before three full days and nights have passed from the time of the Molad, the appearance of the new moon. Some authorities say, until seven full days and nights have passed. It may be recited until one half of the moon has passed; i.e., until the point that is halfway between the Molad of that month and the Molad of the coming month, since up to then the moon is in the process of renewal and achieving fullness. After half of the month has passed, the moon begins to diminish and Kiddush Lavanah may not be said.

Although Kiddush Lavanah is not recited on Shabbat, i.e. Friday night, or on festival nights, if it will be impossible to recite it on the next night, e.g. if Shabbat or the festival is the last night of the month on which one can recite it, it may be said.

Women do not recite Kiddush Lavanah.

When reciting the blessing, one should first look up at the moon so as to see it at the time of the blessing, but should not look at it while reciting the entire service, for we pray not to the moon but to the He Who created it. When reciting the blessing, one should stand in a manner befitting the service.

Among some communities, it is customary to sing and dance after Kiddush Lavanah.

Rosh Chodesh is a monthly festival, as is of course witnessed in the cycle of the moon. Renewal can be seen as starting over after a series of failings. Renewal can also be seen as a beginning at a new stage after the completion of a prior stage. In the psalm of Rosh Chodesh, Tehillim 104, we find a description of the functioning of the world. Every piece of creation has been set in its place. The water, land, and trees have all been set firmly. Animal life has been set into motion. Man, again functions in his created role. This can be viewed as a renewal of creation as it was meant to be when the first Shabbat settled upon the earth. Hence it is renewal: we find that it refers not merely to the original creation, but to a future creation when sins will be wiped off the earth, and evil doers will be no more. This “back to the future” experience is the goal of Rosh Chodesh. This is a renewed world, a messianic view of the already existing world.

“Originally, the New Moon was not fixed by astronomical calculations, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon. On the 30th of each month, the members of the High Court assembled in a courtyard in Jerusalem, named Beit Ya’azek, where they waited to receive the testimony of two reliable witnesses; they then sanctified the New Moon. If the moon’s crescent was not seen on the 30th day, the New Moon was automatically celebrated on the 31st day.”[[65]](#footnote-65)

Entertaining the witnesses and taking their testimony, as well as the actual sanctification of the New Moon, all had to take place during daylight hours as this is a Mishpat.

In addition to the witnesses, the Molad for the new moon is also calculated by the Beit Din (Court) that has had their ordination conferred on them in a direct line from Moses. The Beit Din is the only body that is authorized by halacha to sanctify the new moon. Rabbi Samson Rafael Hirsch elaborates for us:

*“But that it is not at all the planetary occurrence in the sky that fixes the beginning of the month, so that all that would be necessary would be for the law-officers to take note of such occurrence, is clearly evident from laws that refer to the case where on the 30th, while yet daytime, the new moon is visible and has been seen by the judges, the court, and by all Israel; or of the case where the thorough examination of the witnesses who come and testify that they have seen it, has been satisfactorily completed by day, but in either of these cases, if night has fallen before the judges have pronounced “it is consecrated”, then the 30th ins not the first of the month, in spite of the fact that the new moon has actually been seen by everybody, or alternatively has been vouched for, and completely confirmed and established, the new moon only starts on the 31st. This is striking evidence that it is not the actual condition up above, but the consecrating declaration of the representatives of Israel that is the decisive factor on which the beginning of the month depends. This, the fact that the nation itself fixes the date of the beginning of the months is what the command refers to...”*

*“... It is not to be the conjunction of the moon with the sun; not the moon receiving the rays of illumination afresh, that is to induce the beginning of our months, it is not that, to which our celebration of the New Moon is to be dedicated. But each time the moon finds the sun again, each time it receives its rays of light afresh, HaShem wants His people to find Him again and to be illuminated with fresh rays of His light, wherever and however, in running their course, they have had to pass through periods of darkness and obscurity. The moon finding itself again in conjunction with the sun is only a model for our finding ourselves again with HaShem, the rejuvenation of the moon a picture of and an incentive to, our own rejuvenation. Moed is literally conjunction.”[[66]](#footnote-66)*

***Tehillim (Psalms) 104:19****Who* ***appointedst[[67]](#footnote-67)*** *the moon for seasons; the sun knowest his going down.*

# Pesiqta deRab Kahana – Pisqa Six – (Numbers 28:1ff.)

[The Lord spoke to Moses and said, Give this command to the Israelites:] See that you present My offerings, the food [for the food-offering of soothing odor, to Me **at the appointed time.** Tell them: This is the food-offering which you will present to the Lord: the regular daily whole-offering of two yearling rams without blemish. One you will sacrifice in the morning and the second between dusk and dark] (Num. 28:1-4)…

**VI:I -**  If I were hungry, I would not tell you, for the world and all that is in it are Mine. [Will I eat the flesh of your bulls or drink the blood of he- goats? Offer to God the sacrifice of thanksgiving and pay your vows to the Most High. If you call upon me in time of trouble, I will come to your rescue and you will honor Me] (Ps. 50:12-15):

Said R. Simon, “There are thirteen traits of a merciful character that are stated in writing concerning the Holy One, blessed be He. That is in line with this verse of Scripture: The Lord passed by before him and proclaimed, The Lord, the Lord, God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity, transgression, and sin, who will be no means clear (Ex. 34:6-7). Now is there a merciful person who would hand over his food to a cruel person [who would have to slaughter a beast so as to feed him]? One has to conclude: If I were hungry, I would not tell you.”

2. Said R. Judah bar Simon, “Said the Holy One, blessed be He, There are ten beasts that are clean that I have handed over to you [as valid for eating], three that are subject to your dominion, and seven that are not subject to your dominion. Which are the ones that are subject to your dominion? The ox, sheep, and he-goat (Deut. 14:4). Which are the ones not subject to your dominion? The hart, gazelle, roebuck, wild goat, ibex, antelope, and mountain sheep (Deut. 14:5).

Now [in connection with the sacrificial cult] have I imposed on you the trouble of going hunting in hills and mountains to bring before me an offering of one of those that are not in your dominion? Have I not said to you only to bring what is in your dominion and what is nourished at your stall? Thus: If I were hungry, I would not tell you.

3. Said R. Isaac, It is written, (The Lord spoke to Moses and said, Give this command to the Israelites:] See that you present My offerings, the food for the food-offering of soothing odor, to me at the appointed time. [Tell them: This is the food-offering which you shall present to the Lord: the regular daily whole-offering of two yearling rams without blemish. One you shall sacrfice in the morning and the second between dusk and dark) (Num. 28:1-4).

Now is there any consideration of eating and drinking before Me? Should you wish to take the position that indeed there is a consideration of eating and drinking before Me, derive evidence to the contrary from My angels, derive evidence to the contrary from My ministers: ... who makes the winds Your messengers, and flames of fire Your servants (Ps. 104:4).

Whence then do they draw sustenance? From the splendor of the Presence of God. For it is written, In the light of the presence of the King they live (Prov. 16:15).

R. Haggai in the name of R. Isaac: “You have made heaven, the heaven of heavens ... the host ... and You keep them alive” (Neh. 9:6), meaning, you provide them with livelihood.

4. Said R. Simeon b. Laqish, It is written, This was the regular whole-offering made at Mount Sinai, a soothing odor, a food-offering to the Lord (Num. 28:6). [God says,] Now is there any consideration of eating and drinking before Me? Should you wish to take the position that indeed there is a consideration of eating and drinking before Me, derive evidence to the contrary from Moses, concerning whom it is written, And he was there with the Lord for forty days and forty nights. Bread he did not eat, and water he did not drink (Ex. 34:28).

Did he see me eating or drinking? Now that fact yields an argument a fortiori: now if Moses, who went forth as My agent, did not eat bread or drink water for forty days, is there going to be any consideration of eating and drinking before Me? Thus: If I were hungry, I would not tell you.

5. Said R. Hiyya bar Ba. “Things that I have created do not need [to derive sustenance] from things that I have created, am I going to require sustenance from things that I have created? Have you ever in your life heard someone say, ‘Give plenty of wine to this vine, for it produces a great deal of wine? Have you ever in your life heard someone say, ‘Give plenty of oil to this olive tree, for it produces a great deal of oil? Things that I have created do not need [to derive sustenance] from things that I have created, am I going to require sustenance from things that I have created? Thus: If I were hungry, I would not tell you.

6. Said R. Yannai, Under ordinary circumstances if someone passes though the flood of a river, is it possible for him to drink a mere two or three logs of water? [Surely not. He will have to drink much more to be satisfied.] “[God speaks:] ‘But as for Me, I have written that a mere single log of your wine will I drink, and from that I will derive full pleasure and satisfaction.”

R. Hiyya taught on Tannaite authority, The wine for the proper drink-offering will be a quarter of a hin for each ram; you are to pour out this strong drink in the holy place as an offering to the Lord (Num. 28:7). This statement bears the sense of drinking to full pleasure, satisfaction, and even inebriation.

7. Yose bar Menassia in the name of R. Simeon b. Laqish, When the libation was poured out, the stoppers [of the altar’s drains] had to be stopped up so that the wine overflowing the altar would make it appear that God could not swallow the wine fast enough]. Said R. Yose bar Bun, ‘The rule contained in the statement made by R. Simeon b. Laqish is essential to the proper conduct of the rite [and if the drains are not stopped up, the libation offering is invalid and must be repeated].

8. (God speaks:] “I assigned to you the provision of a single beast, and you could not carry out the order. [How then are you going to find the resources actually to feed me? It is beyond your capacity to do so.] And what is that? It is the Behemoth on a thousand hills (Ps. 50:10).

R. Yohanan. R. Simeon b. Laqish, and rabbis: R. Yohanan said, “It is a single beast, which crouches on a thousand hills, and the thousand hills produce fodder, which it eats. What verse of Scripture so indicates? Now behold Behemoth which I made ... Surely the mountains bring him forth food (Job 40:15).”

R. Simeon b. Laqish said, “It is a single beast, which crouches on a thousand hills, and the thousand hills produce all sorts of food for the meals of the righteous/generous in the coming age. What verse of Scripture so indicates? Flocks shall range over Sharon and the Vale of Achor be a pasture for cattle; they will belong to My people who seek Me (Is. 65:10).”

Rabbis said, “It is a single beast, which crouches on a thousand hills, and the thousand hills produce cattle, which it eats. And what text of Scripture makes that point? And all beasts of the field play there (Job 40:20).” But can cattle eat other cattle? Said R. Tanhuma, “Great are the works of our God (Ps. 111:2), how curious are the works of the Holy One, blessed be He.”

And whence does it drink? It was taught on Tannaite authority: R. Joshua b. Levi said, “Whatever the Jordan river collects in six months it swallows up in a single gulp. What verse of Scripture indicates it? If the river is in spate, he is not scared, he sprawls at his ease as the Jordan flows to his mouth (Job 40:23).”

Rabbis say, “Whatever the Jordan river collects in twelve months it swallows up in a single gulp. What verse of Scripture indicates it? He sprawls at his ease as the Jordan flows to his mouth (Job 40:23). And that suffices merely to wet his whistle. R. Huna in the name of R. Yose: “It is not even enough to wet his whistle.” Then whence does it drink? R. Simeon b. Yohai taught on Tannaite authority, “And a river flowed out of Eden (Gen. 2:10), and its name is Yubal, and from there it drinks, as it is said, That spreads out its roots by Yubal (Jer. 17:8).”

It was taught on Tannaite authority in the name of R. Meir, “But ask now the Behemoth (Job 12:7) — this is the Behemoth of the thousand hills (Ps. 50:10), **and the fowl of the heaven will tell you** (Job 12:7), that is the ziz-bird (Ps. 50:10), or speak to the earth that it tell you (Job 12:8) — this refers to the Garden of Eden. Or let the fish of the sea tell you (Job 12:8) — this refers to Leviathan. Who does not know among all these that the hand of the Lord has done this (Job 12:9).

9. “I gave you a single king, and you could not provide for him. [How then are you going to find the resources actually to feed me? It is beyond your capacity to do so.] And who was that? It was Solomon, son of David.” The bread required by Solomon in a single day was thirty hors of fine flower and sixty kors of meal (1 Kgs. 5:2).

Said R. Samuel bar R. Isaac, ‘These were kinds of snacks. But as to his regular meal, no person could provide it: Ten fat oxen (1 Kgs 5:3), fattened with fodder, and twenty oxen out of the pasture and a hundred sheep (1 Kgs 5:3), also out of the pasture; and harts, gazelles, roebucks, and fatted fowl (1 Kgs. 5:3).”

What are these fatted fowl? R. Berekhiah in the name of R. Judah said, “They were fowl raised in a vivarium.” And rabbis say, “It is a very large bird, of high quality, much praised, which would go up and be served on the table of Solomon every day.” Said R. Judah bar Zebida, “Solomon had a thousand wives, and every one of them made a meal of the same dimensions as this meal. Each thought that he might dine with her. “Thus: If I were hungry, I would not tell you.”

10. “One mere captive I handed over to you, and you could barely sustain him too. [How then are you going to find the resources actually to feed me? It is beyond your capacity to do so.]” And who was that? It was Nehemiah, the governor: Now that which was prepared for one day was one ox and six choice sheep, also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this I demanded not the usual fare provided for the governor, because the service was heavy upon this people (Neh. 5:18).

What is the usual fare provided for the governor? Huna bar Yekko said, “It means gourmet food carefully cooked in vessels standing upon tripods.” Thus: If I were hungry, I would not tell you.

11. It has been taught on Tannaite authority: The incense Is brought only after the meal (M. Ber. 6:6). Now is it not the case that the sole enjoyment that the guests derive from the incense is the scent? Thus said the Holy One blessed be He, “My children, among all the offerings that you offer before Me, I derive pleasure from you only because of the scent: the food for the food-offering of soothing odor, to me **at the appointed time.**

**VI:II -** 1. A righteous/generous man eats his fill, [but the wicked/lawless go hungry] (Prov. 13:25): This refers to Eliezer, our father Abraham’s servant, as it is said, Please let me have a little water to drink from your pitcher (Gen. 24:17) — one sip. ... but the wicked/lawless go hungry: This refers to the wicked/lawless Esau, who said to our father, Jacob, Let me swallow some of that red pottage, for I am famished (Gen. 28:30).

2. (And Esau said to Jacob, Let me swallow some of thai red pottage, for I am famished (Gen. 25:30):] Said R. Isaac bar Zeira, “That wicked/lawless man opened up his mouth like a camel. He said to him, ‘I’ll open up my mouth, and you just toss in the food.’ That is in line with what we have learned in the Mishnah: People may not stuff a camel or force food on it, but may toss food Into its mouth [M. Shab. 24:3].”

3. Another interpretation of the verse, A righteous/generous man eats his fill: This refers to Ruth the Moabite, in regard to whom it is written, She ate, was satisfied, and left food over (Ruth 2:14). Said R. Isaac, “You have two possibilities: either a blessing comes to rest through a righteous/generous man, or a blessing comes to rest through the womb of a righteous/generous woman. On the basis of the verse of Scripture, She ate, was satisfied, and left food over, one must conclude that a blessing comes to rest through the womb of a righteous/generous woman.” ...but the wicked go hungry: This refers to the nations of the world.

4. Said R. Meir, “Dosetai of Kokhba asked me, saying to me, “What is the meaning of the statement, ‘...but the wicked go hungry?’ “I said to him, ‘There was a gentile in our town, who made a banquet for all the elders of the town, and invited me along with them. He set before us everything that the Holy One, blessed be He, had created on the six days of creation, and his table lacked only soft-shelled nuts alone. What did he do? He took the tray from before us, which was worth six talents of silver, and broke it. I said to him, ‘On what account did you do this? [Why are you so angry?]’ He said to me, ‘My lord, you say that we own this world, and you own the world to come. If we don’t do the eating now, when are we going to eat [of every good thing that has ever been created]?’ I recited in his regard, ...but the wicked go hungry.”

5. Another interpretation of the verse, A righteous/generous man eats his fill, (but the wicked/lawless go hungry] (Prov. 13:25): This refers to Hezekiah, King of Judah. They say concerning Hezekiah, King of Judah, that [a mere] two bunches of vegetables and a litra of meat did they set before him every day. And the Israelites ridiculed him, saying, “Is this a king? And they rejoiced over Rena and Remaliah’s son (Is. 8:6). But Rezin, son of Remaliah, is really worthy of dominion.”

That is in line with this verse of Scripture: Because this people has refused the waters of Shiloah that run slowly and rejoice with Rezin and Remaliah’s son (Is. 8:6). What is the sense of slowly? Bar Qappara said, “We have made the circuit of the whole of Scripture and have not found a place that bears the name spelled by the letters translated slowly. But this refers to Hezekiah, King of Judah, who would purify the Israelites through a purification-bath containing the correct volume of water, forty seahs, the number signified by the letters that spell the word for slowly.” Said the Holy One, blessed be He, “You praise eating? Behold the Lord brings up the waters of the River, mighty and many, even the king of Assyria and all his glory, and he shall come up over all his channels and go over all his bands and devour you as would a glutton (Is. 8:7).”

6. but the wicked go hungry: this refers to Mesha. Mesha, king of Moab, was a noked (2 Kgs. 3:4). What is the sense of noked? It is a shepherd. He handed over to the king of Israel a hundred thousand fatted lambs and a hundred thousand wool-bearing rams (2 Kgs. 3:4). What is the meaning of wool-bearing rams? R. Abba bar Kahana said, “Unshorn.”

7. Another interpretation of the verse, A righteous/generous man eats his fill, [but the wicked/lawless go hungry] (Prov. 13:25): This refers to the kings of Israel and the kings of the House of David. but the wicked/lawless go hungry are the kings of the East: R. Yudan and R. Hunah: R. Yudan said, “A hundred sheep would be served to each one every day.” R. Hunah said, “A thousand sheep were served to each one every day.”

8. Another interpretation of the verse, A righteous/generous man eats his fill (Prov. 13:25): this refers to the Holy One, blessed be He. Thus said the Holy One blessed be He, “My children, among all the offerings that you offer before me, I derive pleasure from you only because of the scent: the food for the food-offering of soothing odor, to Me **at the appointed time.**”

**VI:III -** 1. You have commanded your precepts to be kept diligently (Ps. 119:4): Where did he give this commandment? In the book of Numbers. “In Numbers you did again ordain ... Where did God again ordain? In the Book of Numbers.”] What did he command? To be kept diligently (Ps. 119:4): The Lord spoke to Moses and said, Give this command to the Israelites: See that you present my offerings, the food for the food-offering of soothing odor, to me at the appointed time. That is the same passage that has already occurred [at Ex. 29:38-42] and now recurs, so why has it been stated a second time?

R. Yudan, R. Nehemiah, and rabbis: R. Yudan said, “Since the Israelites thought, ‘In the past there was the practice of making journeys, and there was the practice of offering daily whole-offerings. Now that the journeying is over, the daily whole-offerings also are over.’ Said the Holy One, blessed be He, to Moses, ‘Go, say to Israel that they should continue the practice of offering daily whole-offerings.”

R. Nehemiah said, “Since the Israelites were treating the daily whole offering lightly, said the Holy One, blessed be He, to Moses, ‘Go, tell Israel not to treat the daily whole-offerings lightly.” Rabbis said, “[The reason for the repetition is that] one statement serves for instruction, the other for actual practice.”

2. R. Aha in the name of R. Hanina: “It was so that the Israelites should not say, ‘In the past we offered sacrifices and so were engaged [in studying about] them, but now that we do not offer them any more, we also need not study about them any longer.’ Said the Holy One, blessed be He, to them, ‘Since you engage in studying about them, it is as if you have actually carried them out.”

3. R. Huna made two statements. R. Huna said, “All of the exiles will be gathered together only on account of the study of Mishnah-teachings. What verse of Scripture makes that point? Even when they recount [Mishnah-teachings] among the gentiles, then I will gather them together (Hos. 8:10).”

R. Huna made a second statement. R. Huna said, “From the rising of the sun even to the setting of the sun My name is great among the nations, and in every place offerings are presented to My name, even pure-offerings (Malachi 1:11). Now is it the case that a pure-offering is made in Babylonia? Said the Holy One, blessed be He, ‘Since you engage in the study of the matter, it is as if you offered it up.”

4. Samuel said, ‘And if they are ashamed of all that they have done, show them the form of the house and the fashion of it, the goings out and the comings in that pertain to it, and all its forms, and write it in their sight, that they may keep the whole form of it (Ez. 43:11). Now is there such a thing as the form of the house at this time? But said the Holy One, blessed be He, if you are engaged in the study of the matter, it is as if you were building it.”

5. Said R. Yose, “On what account do they begin instruction of children with the Torah of the Priests [the book of Leviticus]? Rather let them begin instruction them with the book of Genesis. But the Holy One, blessed be He, said, ‘Just as the offerings [described in the book of Leviticus] are pure, so children are pure. Let the pure come and engage in the study of matters that are pure.”

6. R. Abba bar Kahana and R. Hanin, both of them in the name of R. Azariah of Kefar Hitayya: “[The matter may be compared to the case of] a king who had two cooks. The first of the two made a meal for him, and he ate it and liked it. The second made a meal for him, and he ate it and liked it. Now we should not know which of the two he liked more, except that, since he ordered the second, telling him to make a meal like the one he had prepared, we know that it was the second meal that he liked more. So too Noah made an offering and it pleased God: And the Lord smelled the .sweet savor (Gen. 8:21). And Israel made an offering to him, and it pleased the Holy One, blessed be He. But we do not know which of the two he preferred. On the basis of His orders to Israel, saying to them, See that you present my offerings, the food for the food-offering of soothing odor, to Me at the appointed time, we know that he preferred the offering of Israel [to that of Noah, hence the offering of Israel is preferable to the offering of the nations of the world].”

7. R. Abin made two statements. R. Abin said, “The matter may be compared to the case of a king who was reclining at his banquet, and they brought him the first dish, which he ate and found pleasing. They brought him the second, which he ate and found pleasing. He began to wipe the dish. I will offer you burnt-offerings which are to be wiped off (Ps. 66:15), like offerings that are to be wiped off I will offer you, like someone who wipes the plate clean.”

R. Abin made a second statement: “The matter may be compared to a king who was making a journey and came to the first stockade and ate and drank there. Then he came to the second stockade and ate and drank there and spent the night there. So it is here. Why does the Scripture repeat concerning the burnt-offering: This is the Torah of the burnt offering (Lev. 3:5), It is the burnt-offering (Lev. 6:2)? It is to teach that the whole of the burnt-offering is burned up on the fires [yielding no parts to the priests].”

**VI:IV -** 1. the regular daily whole-offering of two yearling rams without blemish: [Explaining the selection of the lambs,] the House of Shammai and the House of Hillel [offered opinions as follows:] The House of Shammai say, “Lambs are chosen because the letters that spell the word for lamb can also be read to mean that ‘they cover up the sins of Israel,’ as you read in Scripture: He will turn again and have compassion upon us, he will put our iniquities/lawlessness out of sight (Micah 7:19).” And the House of Hillel say, “Lambs are selected because the letters of the word lamb can yield the sound for the word, clean, for they clean up the sins of Israel. That is in line with this verse of Scripture: If your sins are like scarlet, they will be washed clean like wool (Is. 1:18).” Ben Azzai says, “...the regular daily whole-offering of two yearling rams without blemish are specified because they wash away the sins of Israel and turn them into an infant a year old.”

2. [...the regular daily whole-offering of] two [yearling rams without blemish. One you shall sacrifice in the morning and the second between dusk and dark]: Two a day on account of [the sins of] the day. Two a day to serve as intercessor for that day: They will be mine, says the Lord of hosts, on the day that I do this, even My own treasure, and I will spare them, as a man spares his son who serves him (Malachi 3:17). Two a day meaning that they should be slaughtered in correspondence to that day in particular. Two a day meaning that one should know in advance which has been designated to be slaughtered in the morning and which at dusk.

3. ...a daily whole-offering: Said R. Yudan in the name of R. Simon, “No one ever spent the night in Jerusalem while still bearing sin. How so? The daily whole-offering of the morning would effect atonement for the sins that had been committed overnight, and the daily whole-offering of dusk would effect atonement for the transgressions that had been committed by day. In consequence, no one ever spent the night in Jerusalem while still bearing sin. And what verse of Scripture makes that point? Righteousness/generosity will spend the night in it (Is. 1:21).”

4. R. Judah bar Simon in the name of R. Yohanan: “There were three statements that Moses heard from the mouth of the Almighty, on account of which he was astounded and recoiled. When he said to him, And they will make Me a sanctuary [and I shall dwell among them] (Ex. 25:8), said Moses before the Holy One, blessed be He, ‘Lord of the age, lo, the heavens and the heavens above the heavens cannot hold You, and yet You Yourself have said, And they will make Me a sanctuary (and I will dwell among them].’ Said to him the Holy One, blessed be He, ‘Moses, it is not the way you are thinking. But there will be twenty boards’ breadth at the north, twenty at the south, eight at the west, and I will descend and shrink My Presence among you below.’ That is in line with this verse of Scripture: And I will meet you there (Ex. 25:20).

When He said to him, My food which is presented to Me for offerings made by fire (you will observe to offer to Me] (Num. 28:2), said Moses before the Holy One, blessed be He, ‘Lord of the age, if I collect all of the wild beasts in the world, will they produce one offering [that would be adequate as a meal for you]? If I collect all the wood in the world, will it prove sufficient for one offering,’ as it is said, Lebanon is not enough for altar fire, nor the beasts thereof sufficient for burnt-offerings (Is. 40:16). Said to him the Holy One, blessed be He, “Moses, it is not the way you are thinking. But: You will say to them, This is the offering made by fire (the lambs of the first year without blemish, two day by day] (Num. 28:3), and not two at a time but one in the morning and one at dusk, as it is said, One lamb you will prepare in the morning, and the other you will prepare at dusk (Num. 28:4).’

And when He said to him, When you give the contribution to the Lord to make expiation for your lives (Ex. 30:15), said Moses before the Holy One, blessed be He, ‘Lord of the age, who can give redemption-money for his soul? One brother cannot redeem another (Ps. 49:8), for too costly is the redemption of men’s souls (Ps. 49:9). Said the Holy One, blessed be He, to Moses, ‘It is not the way you are thinking. But: This they will give — something like this [namely, the half-shekel coin] they shall give”

## Special Ketubim Rosh Chodesh – Proverbs 7:1-27

1 ¶ My son, keep my words, and lay up my commandments with you.

2 Keep my commandments and live, and my teaching as the apple of your eye.

3 Bind them upon your fingers, write them upon the table of thy heart.

4 Say unto wisdom: ‘You are my sister’, and call understanding your kinswoman;

5 That they may keep you from the strange woman, from the alien woman that makes smooth her words.

6 ¶ For at the window of my house I looked forth through my lattice;

7 And I beheld among the thoughtless ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner, and he went the way to her house;

9 In the twilight, in the evening of the day, in the blackness of night and the darkness.

10 And, behold, there met him a woman with the attire of a harlot, and wily of heart.

11 She is riotous and rebellious, her feet abide not in her house;

12 Now she is in the streets, now in the broad places, and lies in wait at every corner.

13 So she caught him, and kissed him, and with an impudent face she said unto him:

14 ‘Sacrifices of peace-offerings were due from me; this day have I paid my vows.

15 Therefore came I forth to meet you, to seek your face, and I have found you.

16 I have decked my couch with coverlets, with striped cloths of the yarn of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 **For my husband is not at home, he is gone a long journey;**

20 **He has taken the bag of money with him; he will come home at the appointed day (new moon).’**

21 With her much fair speech she causes him to yield, with the blandishment of her lips she entices him away.

22 He goes after her straightway, as an ox that goes to the slaughter, or as one in fetters to the correction of the fool;

23 Till an arrow strike through his liver; as a bird hastens to the snare—and knows not that it is at the cost of his life.

24 ¶ Now therefore, O you children, hearken unto me, and attend to the words of my mouth.

25 Let not your heart decline to her ways, go not astray in her paths.

26 For she has cast down many wounded; yes, a mighty host are all her slain.

27 Her house is the way to the nether-world, going down to the chambers of death.

**Rashi’s Commentary for: Proverbs 7:1-27**

**2** **like the apple of your eyes** The pupil of the eye, which is like darkness, like the darkness of night.

**4** **“You are my sister”** (Draw her near to you.)

**a kinsman** Heb. מֹדָע, a kinsman, as in (Ruth 3:2): “Boaz our kinsman (מֹדַעְתָּנוּ),” our close relative; i.e., draw her near to you always.

**7** **I discerned** Heb. אָבִינָה, I discerned and I saw.

**8** **next to her corner** The corner of the harlot and of the pagan house of worship.

**10** **And behold a woman** As its apparent meaning. Another explanation: One of the enticers.

**the nakedness of a harlot** Heb. שִׁית, as in (II Sam. 10:4): “their buttocks (שְׁתוֹתֵיהֶם) ,” i.e., the nakedness of a harlot.

**with her heart besieged** Heb. וּנְצֻרַת לֵב. As a besieged city is surrounded by bulwarks, so is this one’s heart surrounded by lewdness and foolishness.

**11** **and rebellious** Heb. וְסֹרָרֶת, turning away from the road.

**14** **I had to bring peace offerings** I prepared a great feast, for today I sacrificed my vows and my peace offering.

**15** **and I have found you** In order that I find you.

**16** **covers** Heb. מַרְבַדִּים Garments of freedom and beauty; a similar term is found at the end of the book (31:22): “She made covers for herself.”

**I have bedecked my couch** Heb. רָבַדְתִּי, I have adorned.

**with superior braided work of Egypt** Heb. חֲטֻבוֹת, אֵטוּן מִצְרָיִם, praiseworthy, high quality linen garments coming from Egypt, where linen is common, as it is written in the Book of Isaiah (19:9): “And those who work at flax ... will be ashamed.”

**braided work** Heb. אֵטוּן.

**17** **I fanned** Heb. נַפְתִּי. I fanned the scent as one fans with a scarf in a perfumery to bring the scent from above down below. Dunash (Teshuvoth Dunash p. 22) defines it as an expression of smoking, which he states has no comparison.

**19** **For the man is not at home** **You have seen that the Holy One, blessed be He, has removed His Shechinah and has given all good to the pagans.**

**20** **the bag of money** **He has slain the righteous/generous among them.**

**on the appointed day** **Heb. לְיוֹם הַכֵּסֶא. At the fixed appointed time, and similarly (Ps. 81:4), “At the appointed time for the day of our festival.”**

**21** **She swayed him** the one devoid of sense, to her.

**with all her talk** with which she is accustomed to familiarize men.

**she entices him** from the way

**22** **and as a viper** Heb. וּכְעֶכֶס. This is the venom of a snake.

**to the chastisement of a fool** Like a snake that runs quickly as an agent of the Holy One, blessed be He, to chastise the fool who is condemned by the Omnipresent, blessed be He, so does this one run after her until he stumbles on her, and her arrow splits his liver.

**23** **as a bird hastens** to run to a snare, and it does not know that the snare was spread out there for the life of the bird.

## Ashlamatah: Yeshayahu (Isaiah) 66:1-23

|  |  |
| --- | --- |
| **Rashi** | **JPS TANAKH** |
| 1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest? | 1. Thus said the LORD: The heaven is My throne And the earth is My footstool: Where could you build a house for Me, What place could serve as My abode? |
| 2. And all these My hand made, and all these have become," says the Lord. "But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding. | 2. All this was made by My hand, And thus it all came into being -- declares the LORD. Yet to such a one I look: To the poor and broken-hearted, Who is concerned about My word. |
| 3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations. | 3. As for those who slaughter oxen and slay humans, Who sacrifice sheep and immolate dogs, Who present as oblation the blood of swine, Who offer incense and worship false gods -- Just as they have chosen their ways And take pleasure in their abominations, |
| 4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was evil in My eyes, and what I did not wish they chose. | 4. So will I choose to mock them, To bring on them the very thing they dread. For I called and none responded, I spoke and none paid heed. They did what I deem evil And chose what I do not want. |
| 5. Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified," but we will see your joy, and they shall be ashamed. | 5. Hear the word of the LORD, You who are concerned about His word! Your kinsmen who hate you, Who spurn you because of Me, are saying, "Let the LORD manifest His Presence, So that we may look upon your joy." But theirs shall be the shame. |
| 6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies. | 6. Hark, tumult from the city, Thunder from the Temple! It is the thunder of the LORD As He deals retribution to His foes. |
| 7. When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child. | 7. Before she labored, she was delivered; Before her pangs came, she bore a son. |
| 8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children? | 8. Who ever heard the like? Who ever witnessed such events? Can a land pass through travail In a single day? Or is a nation born All at once? Yet Zion travailed And at once bore her children! |
| 9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. | 9. Shall I who bring on labor not bring about birth? -- says the LORD. Shall I who cause birth shut the womb? -- said your God. |
| 10. Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her. | 10. Rejoice with Jerusalem and be glad for her, All you who love her! Join in her jubilation, All you who mourned over her -- |
| 11. In order that you suck and become sated from the breast of her consolations in order that you drink deeply and delight from her approaching glory. | 11. That you may suck from her breast Consolation to the full, That you may draw from her bosom Glory to your delight. |
| 12. For so says the Lord, "Behold, I will extend peace to you like a river, and like a flooding stream the wealth of the nations, and you shall suck thereof; on the side you shall be borne, and on knees you shall be dandled. | 12. For thus said the LORD: I will extend to her Prosperity like a stream, The wealth of nations Like a wadi in flood; And you shall drink of it. You shall be carried on shoulders And dandled upon knees. |
| 13. Like a man whose mother consoles him, so will I console you, and in Jerusalem, you shall be consoled. | 13. As a mother comforts her son So I will comfort you; You shall find comfort in Jerusalem. |
| 14. And you shall see, and your heart shall rejoice, and your bones shall bloom like grass, and the hand of the Lord shall be known to His servants, and He shall be wroth with His enemies. | 14. You shall see and your heart shall rejoice, Your limbs shall flourish like grass. The power of the LORD shall be revealed In behalf of His servants; But He shall rage against His foes. |
| 15. For behold, the Lord shall come with fire, and like a tempest, His chariots, to render His anger with fury, and His rebuke with flames of fire. | 15. See, the LORD is coming with fire -- His chariots are like a whirlwind -- To vent His anger in fury, His rebuke in flaming fire. |
| 16. **For with fire, will the Lord contend, and with His sword with all flesh, and those slain by the Lord shall be many.** | 16. **For with fire will the LORD contend, With His sword, against all flesh; And many shall be the slain of the LORD.** |
| 17. "Those who prepare themselves and purify themselves to the gardens, [one] after another in the middle, those who eat the flesh of the swine and the detestable thing and the rodent, shall perish together," says the Lord. | 17. Those who sanctify and purify themselves to enter the groves, imitating one in the center, eating the flesh of the swine, the reptile, and the mouse, shall one and all come to an end -- declares the LORD. |
| 18. And I-their deeds and their thoughts have come to gather all the nations and the tongues, and they shall come and they shall see My glory. | 18. For I know their deeds and purposes. The time has come to gather all the nations and tongues; they shall come and behold My glory. |
| 19. And I will place a sign upon them, and I will send from them refugees to the nations, Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, the distant islands, who did not hear of My fame and did not see My glory, and they shall recount My glory among the nations. | 19. I will set a sign among them, and send from them survivors to the nations: to Tarshish, Pul, and Lud -- that draw the bow -- to Tubal, Javan, and the distant coasts, that have never heard My fame nor beheld My glory. They shall declare My glory among these nations. |
| 20. And they shall bring all your brethren from all the nations as a tribute to the Lord, with horses and with chariots, and with covered wagons and with mules and with joyous songs upon My holy mount, Jerusalem," says the Lord, "as the children of Israel bring the offering in a pure vessel to the house of the Lord. | 20. And out of all the nations, said the LORD, they shall bring all your brothers on horses, in chariots and drays, on mules and dromedaries, to Jerusalem My holy mountain as an offering to the LORD -- just as the Israelites bring an offering in a pure vessel to the House of the LORD. |
| 21. And from them too will I take for priests and for Levites," says the Lord. | 21. And from them likewise I will take some to be levitical priests, said the LORD. |
| 22. "For, as the new heavens and the new earth that I am making, stand before Me," says the Lord, "so shall your seed and your name stand. | 22. For as the new heaven and the new earth Which I will make Shall endure by My will -- declares the LORD -- So shall your seed and your name endure. |
| 23. **And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.** | 23. **And new moon after new moon, And Sabbath after Sabbath, All flesh shall come to worship Me -- said the LORD.** |
| 24. **"And they shall go out and see the corpses of the people who rebelled against Me, for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorring for all flesh."** | 24. **They shall go out and gaze On the corpses of the men who rebelled against Me: Their worms shall not die, Nor their fire be quenched; They shall be a horror To all flesh. And new moon after new moon, And Sabbath after Sabbath, All flesh shall come to worship Me -- said the LORD.** |
|  |  |

### Rashi’s Commentary for: Yeshayahu (Isaiah) 66:1-24

**1** **The heavens are My throne** I do not need your Temple.

**which is the house** that is fitting for My Shechinah.

**2** **And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מַזְכִּיר, he who burns incense. Comp. (Lev. 5:12) “its memorial part (אַזְכָּרָתָהּ).” Also (ibid. 24: 7), “and it shall be for the bread as a memorial (לְאַזְכָּרָה).”

**3** **brings a gift of violence** Heb. מְבָרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרָכָה applies to a gift that is for a reception. Comp. (Gen. 33:11) “Please take my gift (בִּרְכָתִי).” Also (supra 36:16), “Make peace (בְרָכָה) with me and come out to me.”

**they, too, chose their ways** They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32:25) “Both a young man and a virgin (גַּם בָּחוּר גַּם בְּתוּלָה) ”; (I Kings 3:26) “neither mine nor yours (גַּם לִי גַּם לָךְ) ”; (Ecc. 9:1) “neither love nor hate (גַּם אַהֲבָה גַּם שִׂנְאָה) ”; (Num. 18:3) “and neither they nor you shall die (גַּם הֵם גַּם אַתֶּם).” Here, too, both they chose and I will choose. **4** **their mockeries** Heb. בְּתַעֲלוּלֵיהֶם, to mock them, an expression like (ibid. 22:29) “For you mocked (הִתְעַלַּלְתְּ) me.”

**and their fears** What they fear.

**since I called** Hearken and return to Me.

**and no one answered** saying, “I heard.”

**5** **who quake at His word** The righteous who hasten with quaking to draw near to His words.

**Your brethren...said** The transgressors of Israel mentioned above. Another explanation:

**Your brethren...who cast you out, said** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**who hate you, who cast you out** Who say (supra 65:5), “Keep to yourself, do not come near me.” [Because of the confusion, we quote other readings. Some manuscripts, as well as K’li Paz, read:]

**Your brethren...said** The transgressors of Israel mentioned above.

**who hate you, who cast you out** who say (supra 65: 5), “Keep to yourself, do not come near me.” Another explanation:

**Your brethren...said** The children of Esau.

**who cast you out** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7** **When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

**she has been delivered of a male child** Heb. וְהִמְלִיטָה. Any emerging of an embedded thing is called הַמְלָטָה. And הַמְלָטָה is esmoucer, or eschamocier in O.F., to allow to escape.

**8** **Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9** **Will I bring to the birth stool and not cause to give birth** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

**11** **from the breast** Heb. מִשּֽׁד, an expression of breasts (שָׁדַיִם).

**you drink deeply** Heb. תָּמֽצּוּ, sucer in French, to suck.

**from her approaching glory** Heb. מִזִּיז. From the great glory that is moving and coming nearer to her. זִיז means esmoviment in O.F., movement.

**12** **and like a flooding stream** I extend to her the wealth of the nations.

**on the side** On the sides of your nurses, [in Aramaic,] גִּסְסִין.

**you shall be dandled** You shall be dandled as they dandle an infant. Esbanier in O.F.

**14** **and the hand of the Lord shall be known** When He wreaks His vengeance and His awesome acts, His servants shall know the strength of the might of His hand.

**15** **shall come with fire** With the fury of fire He shall come upon the wicked.

**to render** Heb. לְהָשִׁיב, [lit. to return] to His adversaries with fury His anger.

**16** **For with fire** of Gehinnom will the Lord contend with His adversaries, and since He is the plaintiff and the judge, the expression of contending is appropriate for Him, for He, too, presents His claim to find their iniquity and their transgression. Comp. (Ezekiel 38:22) “And I will contend with him (וְנִשְׁפַּטְתִּי) ”; (Jer. 2:35) “Behold, I contend with you.” It is an expression of debate. Derajjsner in O.F. [And its simple meaning is: For with the fire of the Lord and with His sword, all flesh shall be judged. Similarly, there are many inverted verses in Scriptures.]

**17** **Those who prepare themselves** Heb. הַמִּתְקַדְּשִׁים. Those who prepare themselves, “Let you and me go on such-and-such a day to worship such-and-such an idol.”

**to the gardens** where they plant vegetables, and there they would erect idols.

**[one] after one** As Jonathan renders: a company after a company. They prepare themselves and purify themselves to worship, one company after its fellow has completed its worship.

**in the middle** In the middle of the garden. Such was their custom to erect it.

**18** **And I - their deeds and their thoughts have come etc.** And I What am I to do? Their deeds and their thoughts have come to Me. And that forces Me to gather all the heathens (nations [Mss. and K’li Paz]), and to let them know that their deeds are vanity and the thoughts they are thinking, “For the sake of my name, the Lord shall be glorified,” let them understand that it is false. And where is the gathering? It is the gathering that Zechariah prophesied (14:2): “And I will gather all the nations to Jerusalem.”

**and they shall see My glory** When I wage war with them with the plague of the following description (ibid. 14:12): “Their flesh shall disintegrate...and their eyes...and their tongue.”

**19** **And I will place a sign upon them etc.** Refugees will survive the war, and I will allow them to remain in order to go to report to the distant islands My glory that they saw in the war, and also upon those refugees I will place one of the signs with which their colleagues were punished, in order to let the distant ones know that with this plague, those who gathered about Jerusalem were smitten.

**20** **and with covered wagons** Heb. וּבַצַּבִּים. These are wagons equipped with partitions and a tent. Comp. (Num. 7:3) “Six covered wagons (עֶגְלוֹתצָב).”

**and with joyous songs** Heb. וּבַכִּרְכָּרוֹת. With a song of players and dancers. Comp. (II Sam. 6:14) “And David danced (מְכַרְכֵּר),” treper in O.F. [Menahem (p. 109) explains it as an expression meaning a lamb. Comp. (supra 16:1) “Send lambs (כַּר) of the ruler of the land.”]

**as...bring** an offering in a pure vessel for acceptance, so will they bring your brethren as an acceptable offering.

**21** **And from them too** From the peoples bringing them and from those brought, I will take priests and Levites, for they are now assimilated among the heathens (nations [Mss. and K’li Paz]) under coercion, and before Me the priests and the Levites among them are revealed, and I will select them from among them, and they shall minister before Me, said the Lord. Now where did He say it? (Deut. 29:28) “The hidden things are for the Lord our God.” In this manner it is explained in the Aggadah of Psalms (87:6).

**24** **their worm** The worm that consumes their flesh. **and their fire** in Gehinnom.

**and abhorring** Heb. דֵרָאוֹן, an expression of contempt. Jonathan, however, renders it as two words: enough (דֵּי) seeing (רְאִיָה), until the righteous/generous say about them, We have seen enough.

### PIRQE ABOT

**(Chapters of the Fathers)**

**Pereq Dalet**

**Mishnah 4:28-29**

**By: Hakham Yitschaq ben Moshe Magriso**

**28. Rabbi Eleazar HaKafar said: Jealousy, desire and honor remove a person from the world.**

**29. He used to say: Those born are to die, the dead are to come to life, and the living are to be judged. [It is for us] to know and to make known and [for it] to be known that He is GOD. He is the Former, He is the Creator. He is the One who understands, He is the witness, He is the Judge, He is the Plaintiff. He is the one who will ultimately judge. Blessed be He, before whom there is no unfairness, no forgetting, no recognition of faces, and no taking of bribes, since all is His. And know that all follows the calculation. Let your urge not promise you that in the grave there is a place where you can escape.**

**For against your will you were formed, against your will you were born, against your will you live, against your will you die, and against your will you are destined to appear in judgment and reckoning before the King of Kings, the Blessed Holy One.**

The master teaches us that a person should think of the admonitions and judgments that he will face, and should therefore steer clear of three bad traits, jealousy, desire and honor. All the sins in the world stem from them.

If you are jealous of your neighbor, you will steal and cheat to get that which belongs to him. You might cheat him in business, lie to him, and violate all the other prohibitions that apply to business matters. All this is the result of jealousy.

A sage used to say about jealousy, "I have not seen anything that damages the soul more than jealousy. When a person is jealous, his bad intentions persist, and his soul is under constant strain. His willpower is diminished and his heart erodes.”

Desire is also very detrimental. When a person desires to pursue the vices of this world, he comes to eat forbidden foods (ma’akkhalot asuroth), he inappropriately associates with members of the opposite sex who are forbidden to him, and he becomes enmired in all the vices of the world.

Pursuit of honor is also dangerous. When a person pursues honor, he mistreats his fellow man, embarrasses him publicly, and gains honor through dishonoring others. There are many sins that a person can commit when he becomes blinded by the pursuit of honor and status.

So that you will stay away from these bad traits, the master tells you to think in advance about what will ultimately befall you. Know that the reason that you came to this world is not to enjoy worldly vices, but to study Torah and to gain merit through observing the commandments and doing good deeds in order to be worthy of the World to Come.

Regarding this, the master says, **"Those who are born are to die."** Everyone who is born is destined to die. Everyone knows this; it is something that we constantly witness with our own eyes. But the master is also saying that the reason that a person is born into this world is to die. Even if he lives with pain and suffering, he fulfils his purpose in life if he attains merit to live in the World to Come. One does not come into this world to live and enjoy worldly vices.

If a person suffers in this world, and considers himself dead even though he lives in affluence, then he is sure to live in the next world. The master therefore said, "The dead are destined to live." He is saying that if a person considers himself dead in this world, then he shall be destined to live in the World to Come.

Both together, however, are not possible. It is not possible for fire and water to exist together at the same time. Similarly, it is impossible for one to attain the good of the next world and at the same time enjoy the vices of this world. The two are antithetical to each other. They are like two adversaries squaring off at one another.

This does not mean that you must detach yourself from the world completely by fasting and going without food for a week. These practices are unnecessary and they can cause damage insofar as they will weaken you so that you are not able to carry out the obligations of Judaism. The point is that you should not devote yourself to pursuing the pleasures of this world. You must adopt a middle-of-the-road course.

The master's statement, "those born are to die," can also be interpreted in a slightly different manner. Since an average person lives some seventy years, one may be tempted to enjoy life in his youth, and then attempt to repent and mend his ways in his old age. The master therefore said that from the moment a person is born, he is destined (me'uthad) to die. Hour after hour, death faces him, and he has no assurance that he will live from one moment to the next. Thus, a person should repent as soon as possible, since the very next moment he may die. Besides that, **״the dead are destined to come to life, and the living are destined to be judged."** After a person dies, he is resurrected in order to be judged for his deeds and punished for his sins.

**To know, to make known, and to be known  ...**This means that everyone must know that there is no infant born who can hide himself from death or from Judgment Day. You must realize that God is the judge of all. You must know that it is God who created you and gave you form. It is He who understands the deeds of each and every person. God is destined to be the Judge, while at the same time He is the Witness (ed) who gives testimony (eduth) regarding what a person has done. God is also the Plaintiff (baal din) seeing to it that .the person stands trial.

There is no crookedness in His exercise of justice. Rather, everything is done with justice. Do not think that God will have forgotten some sins that you have committed. There is no forgetting for Him. Furthermore, there are no personal exceptions (masso panim) to His justice. Moreover, there is no taking of bribery (shochad) since all the world is His.

You must also realize that everything follows a calculation and all is added up in the final analysis. If you have commited some small sins, they will add up to a large sum. Therefore, do not neglect small sins, since a little here and a little there end up as a large amount.

Do not let your Evil Urge fool you by telling you that **"the grave is a place for you to escape."**  Do not let your imagination convince you that after you die, you are placed in the grave and nothing else will matter. Nothing is left up to your own choice (bechirah). Rather, it is all against your will.

**"Against your will you were formed."** At night when a child is conceived in its mother's womb, the angel who is the overseer (memuneh) over pregnant women goes to the place where all souls are assembled. He tells a soul (neshamah) that it has been destined to enter the newly conceived child, saying, "My daughter, go and enter the womb of this woman." Upon hearing this the soul replies, "How can I leave this holy place and enter a place of dirt and perfidy?" The angel then comes and takes the soul by force, placing it in the womb of the woman destined to be its mother. Regarding this, the master said, **"Against your will you were formed."** Your very conception was against your will.

Moreover, **"Against your will you were born."** **When a child is in its mother's womb, it has a lamp over its head, and can see from one end of the world to the other.** All through his life, a person will not experience better days than these. Furthermore, during this time, a person is taught the entire Torah. When the time comes for him to leave the womb, he does not want to go, and he has to be taken by force. It is for this reason that a child cries when he is born. He was forced into the world against his will. The master thus taught, **"Against your will you were born."**

Furthermore, **"Against your will you live."** There are people who have so much suffering that their fondest wish is to die. When such a person goes to sleep, his soul ascends to heaven, just like everyone else's. But when it comes time for this person to wake up, the soul does not want to return to the body and suffer from the torments that it suffers. God then says to the soul, "You must once again return to your body. Your soul has been given to Me as a trust (pikadon). I do not want to be remiss in returning that which has been trusted to Me when you went to sleep."

It is written, "In Your hand I trust my soul . . .”  (Psalms 31:6). The Psalmist is saying, "Into Your hand, Lord of the Universe, I am giving my soul as a trust (pikadon). Return this trust just as it was given to You." We similarly speak of God's faithfulness when we say "True and Faithful" (Emeth VeEmunah), in the evening (Arvith) service. Thus, we see that God is entrusted (ne'eman) with the trust that we give Him every night, and He is sure to keep it safely and return it to us again. Therefore, if a soul is reluctant to return, God forces it back to the body. It is because of this that the master said, **"Against your will you live."**

He further taught, **"Against your will you die."** When the time comes for a man to leave the world, the Angel of Death (Malakh HaMaveth) comes to take his soul, and plead as he might, the angel does not delay.

Finally, he said, **"Against your will you must stand in judgment and reckoning."** Even after a person dies, he has no rest in the grave. Against his will he must stand in judgment and reckoning for all the deeds that he did in this world.

Since a person must think of all these things, how can he have envy, desire or honor? How can he be envious of what his neighbor has? How can he waste his life seeking the vices of this world? How can he seek honor and status? He will have to give an accounting in the World to Come, and everything in this world is meaningless (hevel havalim). **When one leaves the world he has nothing other than the Torah he has learned and the good deeds he has done.**

## Nazarean Codicil

**Colossians 2:16-23**

**16. Therefore let no one** [who is a Gentile] **but the body of Messiah** (the Jewish people) **pass judgment on you in questions of food and drink, or with regard to a festival or a New Moon or a Sabbath.**

**17. For these are a shadow** (prophecies) **of things yet to come.**

**18. Let no one disqualify you, insisting on asceticism and worship of messengers** (i.e. the sun and the moon), **going on in detail about visions, puffed up without reason by his sensuous mind,**

**19. and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.**

**20. If with Messiah you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to** [pagan] **regulations--**

**21. "Do not handle, Do not taste, Do not touch"**

**22.** (referring to things that all perish as they are used)**--according to human precepts and teachings?**

**23. These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.**

## Some Questions to Ponder:

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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



*Before each day’s counting we say:*

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is \_\_\_ days of the Omer which are \_\_\_\_\_ weeks and \_\_\_\_\_ days.**

*After each day’s counting we say:*

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**



## Saturday Evening April 25, 2020

## Evening Counting of the Omer Day 17

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 17 | Darshan | Iyar 2 | 3:14-19 | Tiferet (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |

**Ephesians 3:14-19 For this reason, I bow my knees**[[[68]](#footnote-68)**]**](http://betemunah.org/sederim/nisan2677.html#_ftn110)**before the Father,[[69]](#footnote-69)**(of our Master Yeshua HaMashiach)[[70]](#footnote-70)**15 from whom every family[[71]](#footnote-71) in the heavens and on earth receives its name**(exists)**,[[72]](#footnote-72) that He would grant you, according to the wealth of His glory,[[73]](#footnote-73) to be strengthened[[74]](#footnote-74) with virtuous power[[75]](#footnote-75)**[http://betemunah.org/sederim/nisan2677.html - \_ftn117](http://betemunah.org/sederim/nisan2677.html#_ftn117)**by His Ruach[[76]](#footnote-76)**[http://betemunah.org/sederim/nisan2677.html - \_ftn118](http://betemunah.org/sederim/nisan2677.html#_ftn118)(breathing the Oral Torah/Mesorah) **in the inner man[[77]](#footnote-77)**[http://betemunah.org/sederim/nisan2677.html - \_ftn119](http://betemunah.org/sederim/nisan2677.html#_ftn119)(soul – Neshamah)**,** **so that Messiah may take up residence in your hearts through** (your)**faithful obedience;**andthat you**, being firmly rooted[[78]](#footnote-78)**[http://betemunah.org/sederim/nisan2677.html - \_ftn120](http://betemunah.org/sederim/nisan2677.html#_ftn120)**in loving compassion, may have the strength[[79]](#footnote-79) to comprehend,[[80]](#footnote-80) with all the Tsadiqim what is the breadth and length and height and depth,[[81]](#footnote-81)and to know the loving  compassion of Messiah, which exceeds knowledge**(Da’at)**, that you may attain fullness of maturity**(perfection)**in God.[[82]](#footnote-82)**



###### Sunday Evening April 26, 2020

## Evening Counting of the Omer Day 18

**Then read the following:**

**Today is eighteen days of the Omer which are two weeks and four days.**

**Evening Counting of the Omer Day 18**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 18 | Darshan/Parnas 1 | Iyar 3 | 3:20-21 | Compassion united with Confidence |

**Ephesians 3:20-21 Now to Him** (G-d) **Who by his virtuous power can do inexhaustibly more than we can ask[[83]](#footnote-83) or think, according to the virtuous power working[[84]](#footnote-84) within us,to Him** (G-d) **be glory[[85]](#footnote-85) in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.**



### Monday Evening April 27, 2020

### Evening: Counting of the Omer Day 19

**Today is nineteen days of the Omer which are two weeks and five days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 19 | Darshan/Parnas 2 | Iyar 4 | 4:1-3 | Compassion united with Sincerity |

**I therefore, the prisoner in the Master** (Yeshua HaMashiach)**, admonish[[86]](#footnote-86) you that you walk[[87]](#footnote-87)** in a manner **worthy of the vocation[[88]](#footnote-88) to which you are called, with all humility[[89]](#footnote-89) and gentleness, with patience, forbearing one another in loving-compassion,[[90]](#footnote-90) striving to keep unity knowing[[91]](#footnote-91) the bond of shalom** (unity – peace).



### Tuesday Evening April 28, 2020

### Evening: Counting of the Omer Day 20

**Today is twenty days of the Omer which are two weeks and six days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

**Yom HaZikharon – Day of Remembrance**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 20 | Darshan/Parnas 3 | Iyar 5 | 4:4-6 | Compassion united with Truth/Honesty |

**here is one[[92]](#footnote-92) body[[93]](#footnote-93) and one soul** (spirit),[[94]](#footnote-94) **even as you are called[[95]](#footnote-95) in one hope[[96]](#footnote-96) of your calling, one Master,[[97]](#footnote-97) one assurance,[[98]](#footnote-98) one** (initial)[[99]](#footnote-99) **immersion, one G-d[[100]](#footnote-100) and Father of all, who is above all and through[[101]](#footnote-101) all and in you all.**



### Wednesday Evening April 29, 2020

### Counting of the Omer Day 21

**Today is twenty-one days of the Omer which are three weeks.**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 21 | Darshan/Moreh | Iyar 6 | 4:7-10 | Compassion united with Humility |

**But to every one of us is given loving-kindness** (chesed) **according to the measure of the gift of Messiah.[[102]](#footnote-102)Therefore, He** (God) **says, "When he ascended[[103]](#footnote-103) up on high,[[104]](#footnote-104) he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakan there**." (Ps. 68:18).

1

2 This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle.

3 Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so- called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation.



## Thursday Evening April 30, 2020

## Evening: Counting of the Omer Day 22

**Today is twenty-two days of the Omer which are three weeks and one day.**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 22 | Parnas 1/Masoret | Iyar 7 | 4:11-14 | Confidence united with Loving-kindness |

**And truly** he (Messiah) **gave some to be[[105]](#footnote-105) Masoretim[[106]](#footnote-106)** (catechists/evangelists), **and some to be Chazanim** (Cantors – Apostles of the congregation**), and some to be prophets** (Darshan/Magid),[[107]](#footnote-107) **and some to be pastors** (Parnasim), **and some to be** [school] **teachers/translators**)[[108]](#footnote-108) - (Moreh/Meturgeman)**, for the perfecting** (making stand)[[109]](#footnote-109) **of the saints/Tsadiqim[[110]](#footnote-110), for the work of the ministry, for the building up of the congregation of Messiah. And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da’at) **of the son of G-d,[[111]](#footnote-111) to a royal man/woman of complete maturity,[[112]](#footnote-112) to the measure of the stature of the fullness[[113]](#footnote-113) of Messiah** (of becoming in complete unity with Messiah)**; so that we no longer may be infants, tossed to and fro and carried about by every wind[[114]](#footnote-114) (fashion) of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.**



## Next Shabbat:

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַשְׁכֵּם בַּבֹּקֶר** |  |  |
| **“Hashkem BaBoqer”** | Reader 1 – Sh’mot 8:16-21 | Reader 1 – Sh’mot 10:1-3 |
| **“**(You) **rise early in** (the) **morning”** | Reader 2 – Sh’mot 8:22-28 | Reader 2 – Sh’mot 10:4-6 |
| **“Levántate muy de mañana”** | Reader 3 – Sh’mot 9:1-7 | Reader 3 – Sh’mot 10:7-9 |
| Sh’mot (Exodus) 8:16 – 9:35 | Reader 4 – Sh’mot 9:8-12 |  |
| Ashlamatah: I Samuel 12:7-16 | Reader 5 – Sh’mot 9:13-21 |  |
|  | Reader 6 – Sh’mot 9:22-28 | Reader 1 – Sh’mot 10:1-3 |
| Psalm 47:1-10 + 48:1-15 | Reader 7 – Sh’mot 9:29-35 | Reader 2 – Sh’mot 10:4-6 |
|  | Maftir – Sh’mot 9:33-35 | Reader 3 – Sh’mot 10:7-9 |
| N.C.: Mk 6:13; Lk 4:16-20 + 9:1-6 | I Samuel 12:7-16 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Aviner ben Abraham

[chozenppl@gmail.com](mailto:chozenppl@gmail.com)

[www.chozenppl.com](http://www.chozenppl.com)

1. **Διάκονος** *– diakonos* is used primarily used with regard to the Kingdom/Governance of G-d. **Διάκονος** *– diakonos* is always used of the activities of the King’s servant/agent. Contrasted with **δοῦλοσ** – *doulos,* which is the relationship between servant and “master.” However, it is noteworthy to see that Hakham Shaul is speaking of his subservience to the Mesorah. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 449 The similarity of content between v.7 and v2 shows tat we are dealing with the same officer, i.e. the Darshan, Magid – Prophet. See also Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 207 [↑](#footnote-ref-1)
2. This does not mean that G-d is strictly “loving-kindness.” G-d can demonstrate His judgment when there is blatant disregard for His mitzvoth. [↑](#footnote-ref-2)
3. Note the nature of Hakham Shaul, or we might say note the persona of Shaul as a Hakham. His early days as a Paqid show someone who is impetuous and prone to legalism. The present view of Hakham Shaul’s character is one of Chesed. [↑](#footnote-ref-3)
4. Greek **ἐνέργεια** – *energeia* working – operation of G-d’s power. This refers to the systematic structure of the Esnoga (Synagogue). **ἐνέργεια** – *energeia* is effective power, or power that causes and effect. [↑](#footnote-ref-4)
5. **Δύναμις** *– dunamis,* the “power” and “ability” when mentioned in accordance with lifestyle must always be virtuous power. **Δύναμις** *– dunamis,* can have the connotation of virtuous power. **Δύναμις** *– dunamis,* is also the potential of the effect. Or, we might say that **Δύναμις** *– dunamis,* is the potential result of the **ἐνέργεια** – *energeia.* The Mesorah is couched in dynamic and static power. Hakham Shaul shows that he was a vessel with potential power. His approach was the opposite of G-d’s trying to “legally” demand virtue. Virtue functions through the dynamic power of effect, or we might say that virtue is the effect of dynamic power. Hakham Shaul allows himself to be the model for the Gentiles who receive the administration of the secret (So’od) of Messiah’s Mesorah. [↑](#footnote-ref-5)
6. Hakham Shaul does not say that he is the least of the Sheliachim (Apostles). He says that he is the least of ALL Tsadiqim – the “saints.” [↑](#footnote-ref-6)
7. The word **εὐαγγελίζω** – *euaggelizo* is related to the “Mesorah.” Therefore, Hakham Shaul is been commissioned to “hand down” the Mesorah (the Oral (Traditions –Torah of the Jewish people) to the Gentiles. As such, we see the Darshan/Maggid handing the “story” down. Hoehner forwards that truth that the “good news” is not something invented by the “messenger.” “Rather the [messenger] reveals and instructs what has been faithfully handed down.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 453 [↑](#footnote-ref-7)
8. **ἀνεξιχνίαστος** – *anexichniastos* incomprehensible aspects of Messiah are the “lights of Messiah” which are the seven stars in the right hand, among the seven congregations (Rev 1:20). [↑](#footnote-ref-8)
9. “opened to see the truth,” or to minimize that idea we might say “I ask that you may come to understand.” Opened to the place of being able to understand the Mysteries on the level of ChaBaD. [↑](#footnote-ref-9)
10. (Heb. קָהָל Aram. כָּנִישְׁתָּא,) therefore we have translates **ἐκκλησία** as “Congregation,” the assembly of G-d’s people, which includes the native-born Jew and Gentile converts. It is in the congregational setting that the Mystery of G-d’s plan from antiquity will be made manifest. Furthermore, we can see that the “handing down” of the mystery/secret must come through community government. No individual can attain this mystery/secret by him or herself. [↑](#footnote-ref-10)
11. Here we have a case of Dative of Agent/Instrumental. Therefore, the “Mystery” is made known **BY** (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,). Moulton, J. H., & Turner, N. (1963). *A Grammar of the New Testament* (Vol. III Syntax). Peabody, MA: T&T. p. 240 [↑](#footnote-ref-11)
12. Hokhmah the Principle agent of the Bet Din [↑](#footnote-ref-12)
13. Binah the Second Agent of the Bet Din, Therefore we see a pars pro toto, referring to the Bet Din Hakham (Hokhmah), Binah and Da’at (ChaBaD). [↑](#footnote-ref-13)
14. **αἰών** – *aion* Philo on his discussion of the coming birth of Yitzchak notes the following… “ not a difference of time, such as is measured by lunar or solar periods, but that which is truly marvelous, and strange, and new, being an age which is very different from those which are visible to the eyes and perceptible to the outward senses.” Therefore, we note that the idea of **αἰών** – *aion* can have the connotation of an new era/age which was unlike the previous age. Consequently, the “eternal age (**αἰών** – *aion*) runs throughout history unseen and unperceived by many. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 364 [↑](#footnote-ref-14)
15. The purpose accomplished in Yeshua our Master the Messiah, is accomplished in his giving up his life. Here we mean that his love was a sacrifice. This does not exclude his death, but it focuses on his Life rather than his death. We are not trying to detract from his death burial and resurrection, but we need to focus on his life as an Orthodox Jewish Rabbi of the first century. [↑](#footnote-ref-15)
16. We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart… [↑](#footnote-ref-16)
17. From the Psalmist we see by cross-linguistic translation that **παρρησία** – *parrhesia* means, “delight.” Psa 37:4 ﻿Delight (**παρρησία** – *parrhesia*) yourself also in the Lord; And ﻿He will give you the desires of your heart.

    **παρρησία** – *parrhesia* can also mean “boldness.” Philo uses this word to speak of moral excellence. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 95

    See access below – This can also be a reference to the Amidah, “standing Prayer,” which could not be said by Gentiles. Their joining the Jewish people allows them to be a part of a “Congregation” (of ten men) where they can now boldly say the Amidah. [↑](#footnote-ref-17)
18. Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah. [↑](#footnote-ref-18)
19. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 219 [↑](#footnote-ref-19)
20. “To demand” and “to request.” [↑](#footnote-ref-20)
21. **Δόξα** – *doxa* is a direct reference to the office of the **Darshan.** We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. [↑](#footnote-ref-21)
22. Ibn Ezra [↑](#footnote-ref-22)
23. Shemot Rabbah 15:22 [↑](#footnote-ref-23)
24. Orach Chaim 423 [↑](#footnote-ref-24)
25. see footnote there [↑](#footnote-ref-25)
26. Midrash HaNe’elam, Parshat Vaera [↑](#footnote-ref-26)
27. see Taamei HaMinhagim [↑](#footnote-ref-27)
28. Ibn Ezra [↑](#footnote-ref-28)
29. Shemot Rabbah 15:22 [↑](#footnote-ref-29)
30. Orach Chaim 423 [↑](#footnote-ref-30)
31. see footnote there [↑](#footnote-ref-31)
32. Midrash HaNe’elam, Parshat Vaera [↑](#footnote-ref-32)
33. See Taamei HaMinhagim; these opening remarks are excerpted, and edited, from: *The Artscroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-33)
34. Sanhedrin 38b [↑](#footnote-ref-34)
35. Pri Tzadik Bereshit, Rosh Chodesh Kislev [↑](#footnote-ref-35)
36. See I Shmuel (Samuel) 20:18-29 [↑](#footnote-ref-36)
37. Shulchan Aruch (Orach Chayim 417). [↑](#footnote-ref-37)
38. Chullin 60b [↑](#footnote-ref-38)
39. Bamidbar (Numbers) 28:11-15 [↑](#footnote-ref-39)
40. Aliya (literally: go up) in this sense is one called to read the Torah. [↑](#footnote-ref-40)
41. There are two basic reasons for reciting Hallel. First, we recite Hallel on festival days in order to praise HaShem as we celebrate His festival (see RAMBAN, Shoresh 1, who understands that reciting Hallel is part of the mitzva of Simchat Yom Tov). Second, we recite Hallel in order to commemorate a miraculous salvation from danger. [↑](#footnote-ref-41)
42. Shulchan Aruch 418:1 [↑](#footnote-ref-42)
43. Shulchan Aruch, Orach Chayim 419:1-2, Mishna Berurah, Orach Chayim 418:2, Ben Ish Chai, Vayikra 10, 1 Samuel 20:24 [↑](#footnote-ref-43)
44. Bamidbar 10:10, Pesachim 77a and Shavuot 10a, Taanit 29a, Leviticus 23:4 and *Rashi ad loc.* [↑](#footnote-ref-44)
45. The Tur in Hilchot Rosh Chodesh [↑](#footnote-ref-45)
46. An Appointed time. [↑](#footnote-ref-46)
47. Chullin 60b [↑](#footnote-ref-47)
48. 1 Shmuel (Samuel) 20:18-42 [↑](#footnote-ref-48)
49. The Jewish New Year. [↑](#footnote-ref-49)
50. Near relatives being disqualified from offering evidence together. [↑](#footnote-ref-50)
51. I.e., found by the Beth din to be unreliable. [↑](#footnote-ref-51)
52. Shemot (Exodus) 12:1-2. [↑](#footnote-ref-52)
53. Even if you are near relatives. [↑](#footnote-ref-53)
54. The communal leaders, to sanctify the month on the strength of it. Nothing, however, is implied about relatives. [↑](#footnote-ref-54)
55. Lit., ‘parts’ (sc. of one hour), 73/1080 X 60 m == 4 m 3 1/3 sec. The new moon, therefore, could not be seen on the twenty-ninth day. [↑](#footnote-ref-55)
56. As a funeral oration would not be delivered on New Moon, which was regarded as a holy day. [↑](#footnote-ref-56)
57. *Midrash Sod Halbbur*. On the Mystery of the New Moon. [↑](#footnote-ref-57)
58. Rosh HaShana 1 and 2. [↑](#footnote-ref-58)
59. The commencement of the month was dated from the time when the earliest visible appearance of the new moon was reported to the Sanhedrin. If this happened on the 30th day of the current month, that month was considered to have ended on the preceding 29th day, and was called deficient. But if no announcement was made on the 30th day, that day was reckoned to the current month, which was then called full, and the ensuing day was considered the first of the next month. [↑](#footnote-ref-59)
60. The ‘calculation’ as to which and how many months were to be intercalated. It was an established rule that no year should consist of less than four nor more than eight full months. [↑](#footnote-ref-60)
61. The proclamation by formal ‘sanctification’ of the new moon on the thirtieth day. [↑](#footnote-ref-61)
62. The thirtieth day. [↑](#footnote-ref-62)
63. I.e., it is patent to all that the next day is the new moon, as no month exceeds 30 days. [↑](#footnote-ref-63)
64. This section is an excerpt from “The Book of Our Heritage”, by Eliyahu Kitov. [↑](#footnote-ref-64)
65. From the Jewish Encyclopedia [↑](#footnote-ref-65)
66. Rabbi Samson Rafael Hirsch [↑](#footnote-ref-66)
67. Done / Appointed - עשה, Strong’s number 06213. [↑](#footnote-ref-67)
68. This term denotes the submission to G-d as the only authority, which we are to Pray to. The posture is an expression of homage, humility and petition. This is also a reference to the Amidah. We note this because the Hebrew word Amidah means, “standing Prayer.” In order for one to “bend the knee”, one needs to be “standing.” [↑](#footnote-ref-68)
69. The use of **πατήρ** – *pater* shows the relationship between the Supreme Authority and the worshiper. This relationship is seen as a Father/Son relationship. Therefore, the son can have a relationship with the Father, which he sees as correctional and directorial with true compassion. It is also used of the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others. This suits the present context of the Bet Din and corresponding officers. We would expect to find word or titles of compassion in this particular reading associated with the Darshan. [↑](#footnote-ref-69)
70. This phrase is most likely a Scribal insertion and invention. Understanding that Hebrew as a rhythmic Cantorial meter causes us to see that relationship between the words **πατήρ** – *pater*& **πατριά** – *patria* of the next verse. [↑](#footnote-ref-70)
71. “Every family” – means every species, genre, tribe and clan. Every distinction is known by G-d the Father, because He is their progenitor. The use of **πατριά** – *patria* here only shows that G-d is the source and creator of all beings. He looks over them as a **πατήρ** – *pater*“Father.” This phrase is abstract and hard for some Scholars to grasp. Nonetheless, God is called the Father of the stars, the heavenly luminaries, because he is their creator, upholder, ruler. He is Father of all rational and intelligent beings, whether angels or men, because He is their creator, preserver, guardian and protector. G-d is Father of spiritual beings and of all men. The verb **ὀνομάζω** – *onomazo*is named that is, involves the name, of **πατριά** – *patria.* But Bullinger, Bucer, Estius, Rückert, Matthies, and Holzhausen take the verb in the sense of “exists.” [↑](#footnote-ref-71)
72. G-d calls every star, constellation and angel by name. This is a representation of His supreme authority and exalted position as Creator. Cf. Psa 147:4; Isa 40:26 [↑](#footnote-ref-72)
73. **Δόξα** – *doxa* is a direct reference to the office of the **Darshan.** We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. The mention of  **κραταιόω** – *krataioo,* **δόξα** – *doxa,* and **δύναμις** – *dunamis* show the dynamic flow of Divine Power through Messiah’s tree of Lights. This shows us that and **δύναμις** – *dunamis* that the First Parnas (Pastor) is dependent on the Darshan/**δόξα** – *doxa*. [↑](#footnote-ref-73)
74. The use of **κραταιόω** – *krataioo* show an association with Da’at (**κραταιός** – *krataios*) the third member of the heavenly Bet Din. [↑](#footnote-ref-74)
75. See “virtuous power” above in footnote for #16 Darshan/Chazan Iyar 1. But **δύναμις** – *dunamis* denotes or implies that **δύναμις** – *dunamis* comes from an external source, and enters into the inner man. The “coming from the external source” is the “Breathing out the words” of the Oral Torah/Mesorah by ones Mentor/Hakham. Our paraphrase of Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 244 [↑](#footnote-ref-75)
76. Because the “strengthening” empowers the virtuous abilities of the petitioner we see that “Spirit” is the breathing of the Oral Torah, which produces (strengthens) holiness. [↑](#footnote-ref-76)
77. The infusion of moral excellence (**δύναμις** – *dunamis*) into the “inner man” – soul/Neshamah is the result of the Spirit/Breath being Orally breathed by ones mentor. The Darshan is the agent of the Spirit in the present pericope. His Prophetic Magid strengthens moral integrity. [↑](#footnote-ref-77)
78. **ῥιζόω** – *rhizoo* perfectly describes the condition of the Gentiles coming to faithful obedience in Messiah. [↑](#footnote-ref-78)
79. **ἐξισχύω** – *exischuo* from **ἰσχύω** – *ischuo* which stems from the Officer, Chazan. Again this phraseology show the path of G-d energy as it flow through the Congregation.  The Officer, Chazan fits the nomenclature of **ἰσχύω** – *ischuo* containing and exhibiting strength, might ability and force. cf. G2479 Thielman says that **ἐξισχύω** – *exischuo* has the connotation of growing in power/ability to the point of prevailing. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. pp. 233-34 [↑](#footnote-ref-79)
80. Hakham Shaul is aware that the So’od/Mystery of Messiah requires a great deal of learning. He shows the path of “comprehension” is through “growing in power/ability to the point of prevailing” mentally, to the place of comprehending the So’od explanations of Messiah. [↑](#footnote-ref-80)
81. Hakham Shaul is aware that the So’od/Mystery of Messiah requires a great deal of learning. He shows the path of “comprehension” is through “growing in power/ability to the point of prevailing” mentally, to the place of comprehending the So’od explanations of Messiah. [↑](#footnote-ref-81)
82. The dimensional geometry causes Scholars to fumble over themselves not being able to do simple math. The dimensions form a simple cube with 12 lines. The center of the cube is the 13th dimension so to speak. Thirteen (13) is the numerical value of Unity and “Love” in Hebrew. Hakham Shaul’s mystery is showing us that Messiah came to bring unity between G-d and man through the Mesorah. Furthermore, he is showing us that the Gentiles can become one with the Jewish people through conversion. [↑](#footnote-ref-82)
83. The virtuous power goes beyond imagination and cravings. [↑](#footnote-ref-83)
84. Again, we have the compound of potential power realized within us. [↑](#footnote-ref-84)
85. The reference to the Officer “Darshan” is mentioned here again in the Greek word **δόξα** – *doxa*. [↑](#footnote-ref-85)
86. **παρακαλέω** – *parakaleo* is paralleled in the Hebrew word “**נִחַם**” which means comfort/strengthen. This gives us a possible connection to the Seven weeks of Nahamu. Hoehner suggests, based on Carl J. Bjerkelund’s work that this is an “Apostolic admonition.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 499-500. It is worthy to note that regardless whether this is an “Apostolic admonition” or not Hakham Shaul is directing his “authority” towards the Ephesian community and Congregation. Therefore, the “admonition” carries “Apostolic” (a Hakham’s) weight. We should here note the change of vocabulary. Hakham Shaul (Paul) begins to call the “Body of Messiah” into corporate unity. The language of Darshan in concert with Sincerity shows “legal” application. Here we do not need to be hung up on “legalism.” This is not the point. Our intention here is to see application of the Halakhic system of the Esnoga (Synagogue). Thielman notes the shift from theology to ethics, “from what God has graciously accomplished for His people to how they should live as a result.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. This shift is especially important when we realize that we are about to approach Har Sinai. [↑](#footnote-ref-86)
87. **περιπατέω** – *peripateo* calling for a change in conduct. Therefore, **περιπατέω** – *peripateo* calls to mind contrast. In the past you were Gentiles which walked (had the conduct of a Gentile) according to the order of the cosmos, worldly system. Now that you have accepted Judaism you are expected to change your conduct and walk as the Jewish people do. [↑](#footnote-ref-87)
88. The deep sense of **κλῆσις** – *klesis* comes from **καλέω** – *kaleo* to be named or “called” a parallel of Hebrew **קָרָא.** That which, G-d names “calls” is suited for its purpose or duty. The “calling” is that of having been a Gentile estranged from G-d and His covenants of Promise to being conjoined with the Jewish people through conversion. This is the “challenge” that Hakham Shaul is placing before his audience. cf. Nisan 26 above. [↑](#footnote-ref-88)
89. Humility is the attribute of deeming others more important. Here we also see protocols of showing other respect and honor. [↑](#footnote-ref-89)
90. Here Hakham Shaul is forwarding the true heart of the Jewish people. The Gentiles coming to G-d embraced Judaism because it was a civil, organized and structured. In other words, the Roman populace saw Judaism as being a positive model to emulate. However, they needed to leave behind any dissenting paganism, which they may have retained. While the Gentile is called to Torah Observance he is not called to “legalism.” Hakham Shaul is addressing this issue here at this present juncture by conjoining the Compassion of the Darshan with the 2nd Pastoral officer (Parnas 2) and his attribute of sincerity. [↑](#footnote-ref-90)
91. **Πνεῦμα** – *pneuma* **-** a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of **the power of knowing, desiring, deciding, and acting**. The English language uses the idea of “spirit” in very much the same way. We may hear someone say, “that’s the spirit.” This does not refer to **any** “spirit.” It refers to a mindset, knowing you “can” etc. 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. (electronic ed.) (G4151). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-91)
92. An abrupt change in language occurs at this juncture in our reading. This tells us that we are addressing a new officer, i.e. Parnas #3 (the 3rd Pastor. The 3rd Pastor is feminine, associated with the Messianic attribute of Yesod. Furthermore, we now see seven uses of the Greek words for “one.” These seven “ones” can be related to the allegorical mention of the seven officers of the Esnoga (Synagogue). These seven “ones” call for unity in the Congregation of Messiah. The order is reversed and changed horizontally. This would mean that Hakham Shaul is taking an Apostolic (Hakham’s) view of the congregation looking down on it from above, or from the heavenlies (heavens). **ἐπουράνιος** compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of three are the judgments which are “binding on earth” because they have been made in the spiritual world. The view of the letter is from the heavens or “heavenlies.” [↑](#footnote-ref-92)
93. **σῶμα** – *soma* is the natural body of any human being. However, here we have an allegorical use of **σῶμα** – *soma* relating it to the “body of Messiah.” [↑](#footnote-ref-93)
94. Entries for **πνεῦμα** – *pneuma* in any lexicon are so plentiful that it is often hard to determine the true meaning of the word. There are 123 pages discussing **πνεῦμα** – *pneuma* in the *Theological dictionary of the New Testament*. (cf. 6:332) Here we differ from the traditional view that the “Spirit” refers to the “Holy Spirit.” The context is easily noticed when we are stripped of the traditional theological garb. The body’s counterpart of animation is the “spirit” breath of G-d. The use of **πνεῦμα** – *pneuma* is frequently a synonym for the מָהנְשָׁ soul of man. Therefore, we translate **πνεῦμα** – *pneuma* in the truest sense of the word as “spirit” with no reference to the “Holy Spirit” as a “member of the G-dhead.” We must further assert that Judaism never has and never will have an idea of a “trinity.” [↑](#footnote-ref-94)
95. **Καλέω** – *kaleo* the verb “called” and the noun **κλῆσις** – *klesis* in the present pericope must be understood from the Hebrew **קָרָא**, which have the idea of being summoned. However, the truest sense of the word **καλέω** – *kaleo* / **קָרָא** is the idea of being made aware of G-d’s presence. The word **קָרָא** also carries the connotation of being summoned. Here two possible meanings conjoin in one concept. To be “called” is to be made aware of G-d’s presence and then to be summoned into His presence. This “call” can only be experienced when one accepts the yoke of the Kingdom/Governance of G-d through the Bate Din and the Hakhamim as opposed to human Kings/Presidents. Those who reject the Kingdom/Governance of G-d can never be invited into His presence or into His community. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Vayikra). Artscroll Series, Mesorah Publications ltd. p. 10 [↑](#footnote-ref-95)
96. **ἐλπίς** – *elpis* is NOT “hope” in the western sense of the word. **ἐλπίς** – *elpis* (hope) finds its parallel in two Hebrew words. The first being **בָּטַח** which means “trust” with a sense of security, confidence and safety. The second Hebrew word is most likely the word Hakham Shaul would have used. **תִּקְוָה** meaning eager expectation. **תִּקְוָה** is also associated with the “miqveh” making a play on words in Hebrew when we read in the next verse of being **βάπτισμα** – *baptisma,* which means, “immersed.” [↑](#footnote-ref-96)
97. We consistently translate **κύριος** – *kurios* contextually. In those contexts where the writer refers to Yeshua as **κύριος** – *kurios,* he is not referring to deity. **κύριος** – *kurios* is a honorary title of respect. For those who must argue the point we suggest a thorough study of the word **κύριος** – *kurios* where it will be noted that **κύριος** – *kurios* is used of men, angels slave owners etc. Contextually we reverence Yeshua HaMashiach as our “Master” just as Yeshua’s talmidim did. [↑](#footnote-ref-97)
98. **Πίστις** – *pistis*, is used nearly 490 times in the Nazarean Codicil. In those 490 times **πίστις** – *pistis*, refers to two major thoughts surrounding the word. The first is “fidelity” i.e. faithfulness or as we generally translate **πίστις –** *pistis***,** “faithful obedience.” The other major use of **πίστις** – *pistis*, is that of assurance. Because we are constrained by the hermeneutic of context, we must translate **πίστις** – *pistis*, as “assurance.” However, assurance only comes on the heels of “faithful obedience.” [↑](#footnote-ref-98)
99. By “initial”, we mean that when the Gentile converts to Judaism he is “immersed” as a token of his new life. However, when the Gentile has become Jewish all the laws of ritual purity become applicable whereupon he is subject to many immersions. Thielman interprets this **βάπτισμα** – *baptisma,* as an indication of the process of conversion. “It is perhaps best to think of One Baptism as a shorthand expression for the whole conversion, summarized by reference to the visible ritual.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 259 Here we find a reference to conversion to Judaism, not conversion to “Christianity!” [↑](#footnote-ref-99)
100. It is easy enough to recognize the Shema in this single short phrase. This actually debunks the Trinitarian thesis in two words. [↑](#footnote-ref-100)
101. The four-fold phrase Father, in, through and above reiterates G-d’s omnipresence. However, we see in this passage the understanding that G-d’s agenda is being worked in all of creation. [↑](#footnote-ref-101)
102. cf. Rom 8:32 [↑](#footnote-ref-102)
103. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-103)
104. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so- called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-104)
105. What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office. [↑](#footnote-ref-105)
106. Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term ***masoret***, a word based on the biblical Hebrew root *˓SR*, meaning to bind or imprison. This root yields the biblical Hebrew term ***masoret*,** found at Ezek. 20:37, which refers to the “bond of the covenant” into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462 [↑](#footnote-ref-106)
107. The standard medieval Hebrew term for this genre is ***derashah***; the most common term for the one who delivers the sermon is ***darshan***; the verb “to preach” is ***li-derosh***. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320 [↑](#footnote-ref-107)
108. cf. 1 Corinthians 12:10 [↑](#footnote-ref-108)
109. **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles. [↑](#footnote-ref-109)
110. cf. Abot 1:1 [↑](#footnote-ref-110)
111. Heb. ben Elohim – the judge, i.e. Messiah [↑](#footnote-ref-111)
112. **τέλειος** – *teleios,* **GOAL** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-112)
113. **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah. [↑](#footnote-ref-113)
114. While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word ***רּוח*, πνεῦμα –** *pneuma* does not perfectly match ***רּוח*.** Therefore, Hakham Shaul uses **ἄνεμος** – *anemos.* This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave. [↑](#footnote-ref-114)