|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  [**https://www.betemunah.org/**](https://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**  [**https://torahfocus.com/**](https://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** |
| **Kislev 19, 5781 – December 04/05, 2020** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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!

We pray for the husband of Giberet Sarai bat Sarah, Mr. Phillipe bat Noach who is battling the COVID virus. **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 Philippe bat Noach … 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!

**Shabbat: “Zeh Qorban Aharon” – “This (is the) offering (of) Aaron”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֶה קָרְבַּן אַהֲרֹן** |  | **Saturday Afternoon** |
| **“****Zeh Qorban Aharon”** | Reader 1 – Vayiqra 6:12-16 | Reader 1 – Vayiqra 8:1-3 |
| **“****This (is the) offering (of) Aaron”** | Reader 2 – Vayiqra 6:17-23 | Reader 2 – Vayiqra 8:4-6 |
| **“Esta (es la) ofrenda (de) Aarón”** | Reader 3 – Vayiqra 7:1-10 | Reader 3 – Vayiqra 8:7-9 |
| Vayiqra (Lev.) 6:12 – 7:38 | Reader 4 – Vayiqra 7:11-21 |  |
| Ashlamatah: Mal. 3:4-12 + 18 | Reader 5 – Vayiqra 7:22-27 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 7:28-31 | Reader 1 – Vayiqra 8:1-3 |
| Psalms 76:1-13 | Reader 7 – Vayiqra 7:32-38 | Reader 2 – Vayiqra 8:4-6 |
|  | Maftir – Vayiqra 7:35-38 | Reader 3 – Vayiqra 8:7-9 |
| N.C.: 1 Pet 1:17-21; Lk 10:2;  I Tim 3:1-7 | Mal. 3:4-12 + 18 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The High Priest’s Daily Meal Offering – Lev. 6:12-16
* Holiness of the Sin Offering – Lev. 12:17-23
* The Guilt Offering – Lev. 7:1-10
* Peace Offering & Thank Offering – Lev. 7:11-21
* Prohibition of Fat & Blood – Lev. 7:22-27
* Priest’s Sharing of the Peace Offerings – Lev. 7:28-34
* Concluding Section on Offerings – Lev. 7:35-38

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 6:12 – 7:38**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 12. And the Lord spoke to Moses, saying, | 12. And the Lord spoke with Mosheh, saying: |
| 13. This is the offering of Aaron and his sons, which they shall offer to the Lord, on the day when [one of them] is anointed: One tenth of an ephah of fine flour for a perpetual meal offering, half of it in the morning and half of it in the evening. | 13. This is the oblation of Aharon and of his sons, which they are to offer before the Lord on the day that they anoint him, that he may possess the inheritance of the high priesthood. A tenth of three seahs of fine flour for a mincha, one half in the morning and a half at eventide. |
| 14. It shall be made with oil on a shallow pan, after bringing it scalded and repeatedly baked; you shall offer a meal offering of broken pieces, [with] a pleasing fragrance to the Lord. | 14. You will make it upon a pan, mixed with olive oil will you offer it; in divided pieces will you offer the mincha, to be received with acceptance before the Lord, |
| 15. And the kohen who is anointed instead of him from among his sons, shall prepare it; [this is] an eternal statute; it shall be completely burnt to the Lord. | 15. And the high priest who is anointed with oil, (and also when (any one) of his sons who are constituted priests (is consecrated) in his place) will perform this: it is an everlasting statute before the Lord: the whole will be set in order and burned. |
| 16. Every meal offering of a kohen shall be completely burnt; it shall not be eaten. | 16. For every mincha of the priest will be wholly set in order and consumed: it will not be eaten. |
| 17. And the Lord spoke to Moses, saying, | 17. And the Lord spoke with Mosheh, saying: |
| 18. Speak to Aaron and to his sons, saying, this is the law of the sin offering: The sin offering shall be slaughtered before the Lord in the place where the burnt offering is slaughtered. It is a holy of holies. | 18. Speak with Aharon and with his sons, saying: This is the law of the sin offering which is to be killed in the place where the burnt offering is killed; it shall be slain as a sin offering before the Lord; it is most sacred. |
| 19. The kohen who offers it up as a sin offering shall eat it; it shall be eaten in a holy place, in the courtyard of the Tent of Meeting. | 19. The priest who makes atonement with blood may eat of it in the holy place; it will be eaten in the court of the tabernacle of ordinance; |
| 20. Anything that touches its flesh shall become holy, and if any of its blood is sprinkled on a garment, [the area of the garment] upon which it has been sprinkled, you shall wash in a holy place. | 20. whosoever touches the flesh of it must be sanctified. And if anyone let some of its blood fall upon a garment, (the garment so) stained shall be washed in the holy place. |
| 21. An earthenware vessel in which it is cooked shall be broken, but if it is cooked in a copper vessel, it shall be purged and rinsed with water. | 21. And every earthen vessel in which (the flesh of it) is boiled shall be broken, lest that which is common be boiled in it; or if it be boiled in a vessel of brass, it shall be scoured with potter's earth and washed in waters. |
| 22. Every male among the kohanim may eat it. It is a holy of holies. | 22. Every man of the priests may eat thereof; it is most sacred. |
| 23. But any sin offering some of whose blood was brought into the Tent of Meeting to make atonement in the Holy, shall not be eaten; it shall be burned in fire. | 23. But no sin offering whose blood is carried into the tabernacle of ordinance to make atonement in the sanctuary may be eaten; it must be burned with fire. |
|  |  |
| 1. And this is the law of the guilt offering. It is a holy of holies. | 1. And this is the law of the Trespass Offering; it is most holy. |
| 2. They shall slaughter the guilt offering in the place where they slaughter the burnt offering; and its blood shall be dashed upon the altar, around. | 2. In the place where they kill the burnt sacrifice, they will kill the trespass offering, and the blood thereof will he sprinkle upon the altar round about. |
| 3. And all of its fat he shall offer from it: the tail and the fat covering the innards, | 3. And he will offer all the fat thereof, and the tail, and the fat which covers the inwards; |
| 4. and the two kidneys [along] with the fat that is upon them, which is on the flanks, and the diaphragm with the liver; along with the kidneys he shall remove it. | 4. and the two kidneys, and the fat, which is upon them, and upon the inwards. And the caul that is upon the liver upon the kidneys will he take away; |
| 5. And the kohen shall cause them to [go up in] smoke on the altar as a fire offering to the Lord. It is a guilt offering. | 5. and the priest will burn them at the altar, an oblation before the Lord: it is a trespass offering. |
| 6. Any male among the kohanim may eat it; it shall be eaten in a holy place. It is a holy of holies. | 6. Every man of the priests may eat of it, in the holy place will it be eaten it is most sacred. |
| 7. Like the sin offering, so is the guilt offering, they have one law; the kohen who effects atonement through it to him it shall belong. | 7. As the rite of the sin offering, so is the rite of the trespass; there is one law for them: the priest who makes atonement with its blood will have it. |
| 8. And the kohen who offers up a person's burnt offering, the skin of the burnt offering which he has offered up, belongs to the kohen; it shall be his. | 8. And when the priest offers another man's burnt sacrifice, the skin of the burnt sacrifice which he offers will be the priest's. |
| 9. And any meal offering baked in an oven, and anyone made in a deep pan or in a shallow pan, belongs to the kohen who offers it up; it shall be his. | 9. And every mincha which is baked in the oven, and every one that is made in a pot, or in a frying pan, or upon a dish, the priest who offers it will have it for his own. |
| 10. And any meal offering mixed with oil or dry, shall belong to all the sons of Aaron, one like the other. | 10. And every mincha mixed with oil, or which is dry, will be for any of the sons of Aharon, a man as his brother. |
| 11. And this is the law of the peace offering, which he shall bring to the Lord. | 11. And this is the law of the Sanctified Victims which they may offer before the Lord. |
| 12. If he is bringing it as a thanksgiving offering, he shall offer, along with the thanksgiving offering unleavened loaves mixed with oil, unleavened wafers anointed with oil, and scalded flour mixed with oil. | 12. If he offer it for a thanksgiving let him offer with the oblation of thanks unleavened cakes mingled with olive oil, and unleavened wafers anointed with olive oil, and flour fried with a mixture of olive oil. |
| 13. Along with loaves of leavened bread, he shall bring his offering along with his thanksgiving peace offering. | 13. Upon the cakes he will offer his oblation of leavened bread with the hallowed sacrifice of thanksgiving. |
| 14. And he shall bring from it one out of each offering, as a separation for the Lord; the kohen who dashes the blood of the peace offering it shall be his. | 14. And of it he will present one as a separation before the Lord; the priest who sprinkles the blood of the hallowed sacrifice will have it. |
| 15. And the flesh of his thanksgiving peace offering shall be eaten on the day it is offered up; he shall not leave any of it over until morning. | 15. And the flesh of his hallowed sacrifice of thanksgiving will be eaten on the day when it is offered; none of it may be laid up (or covered up) until the morning. |
| 16. But if his sacrifice is a vow or a voluntary donation, on the day he offers up his sacrifice it may be eaten, and on the next day, whatever is left over from it, may be eaten. | 16. But if his hallowed sacrifice be a vow or a free-will gift, the sacrifice may be (partly) eaten on the day when it is offered, and the remainder may be eaten on the day following at evening. |
| 17. However, whatever is left over from the flesh of the sacrifice on the third day, shall be burnt in fire. | 17. And what remains of the flesh of the hallowed sacrifice on the third day will be burned in fire. |
| 18. And if any of the flesh of his peace offering is to be eaten on the third day, it shall not be accepted; it shall not count for the one who offers it; [rather,] it shall be rejected, and the person who eats of it shall bear his sin. | 18. If, eating, he will eat of the flesh of his hallowed sacrifice on the third day, it will not be accepted of him who offered it, nor reckoned to him for righteousness/ generosity; it will be a profane thing, and the man who eats of it will bear his sin. |
| 19. And the flesh that touches anything unclean shall not be eaten. It shall be burned in fire. But regarding the flesh, anyone who is clean may eat [the] flesh. | 19. And if the flesh of things hallowed touch any uncleanness, it must not be eaten, but be burned in fire; but (as to) flesh that is consecrated, everyone who is clean by sanctification may eat the hallowed flesh. |
| 20. A person who eats the flesh of a peace offering of the Lord, while his uncleanness is upon him, that soul shall be cut off from its people. | 20. But the man who eateth of the flesh of the hallowed sacrifice that is offered before the Lord with his uncleanness upon him, that man shall be destroyed from among his people. |
| 21. And a person who touches anything unclean, whether uncleanness from a human or an unclean animal [carcass] or any unclean [carcass of an] abominable creature, and then eats of the flesh of a peace offering to the Lord, that soul shall be cut off from its people. | 21. The man also who touches any unclean thing, whether the uncleanness of man, or of unclean beasts, or any unclean reptile, and eats of the flesh of the hallowed sacrifices offered before the Lord, that man shall be cut off from his people. |
| 22. And the Lord spoke to Moses, saying: | 22. And the Lord spoke with Mosheh, saying: |
| 23. Speak to the Children of Israel, saying: You shall not eat any fat of an ox, sheep, or goat. | 23. Speak with the sons of Israel, saying: You may not eat any fat of oxen, or sheep, or goats; |
| 24. The fat of carrion and the fat of an animal with a fatal disease or injury, may be used for any work, but you shall not eat it. | 24. but the fat of an animal which corrupteth in the hour of sacrifice, or which dieth a dead thing by death, or the fat of a beast that is torn, may be used in any work; |
| 25. For anyone who eats fat of animals from which sacrifices are brought as fire offerings to the Lord, the soul who eats [it] shall be cut off from its people. | 25. For he who eats (the fat) of an animal that is fit to be offered as an oblation before the Lord, that man who eats the fat will be cut off from his people. |
| 26. And you shall not eat any blood in any of your dwelling places, whether from birds or from animals. | 26. In none of your dwellings will you eat the blood whether of bird or of beast. |
| 27. Any person who eats any blood, that soul shall be cut off from its people. | 27. Every man who eats the blood of any living thing, that man will be cut off from his people. |
| 28. And the Lord spoke to Moses, saying: | 28. And the Lord spoke with Mosheh, saying: |
| 29. Speak to the Children of Israel, saying: Anyone who brings his peace offering to the Lord, shall bring his sacrifice to the Lord from his peace offering. | 29. Speak with the sons of Aharon, saying: Whosoever presents his hallowed sacrifice before the Lord, will himself bring the oblation of his hallowed sacrifice unto the presence of the Lord. |
| 30. His own hands shall bring the fire offerings of the Lord. The fat, on the breast, he shall bring it, the breast, to wave it as a waving before the Lord. | 30. His hands will bring the oblations of the Lord which he would set apart as his hallowed sacrifice, the fat, the fatness that is upon the breast, and the breast cut out with two ribs here and two ribs there at the top, will he bring to be uplifted, an elevation before the Lord. |
| 31. And the kohen shall cause the fat to [go up in] smoke on the altar, and the breast shall belong to Aaron and his sons. | 31. And the priest will burn the fat upon the altar, and the breast will be for Aharon and for his sons. |
| 32. And you shall give the right thigh as an elevation offering to the kohen, from your peace offering. | 32. And the right shoulder of your hallowed sacrifice from the side unto the extremity (zeroa, arm) you will give as a separation unto the priest. |
| 33. [Anyone] of the sons of Aaron who offers up the blood of the peace offering and the fat he shall have the right thigh as a portion. | 33. He of the sons of Aharon who offers the blood and the fat of the hallowed sacrifice will have the right shoulder as his portion. |
| 34. For I have taken the breast of the waving and the thigh of the elevation from the children of Israel, from their peace offerings, and I have given them to Aaron the kohen and to his sons as an eternal statute, from the children of Israel. | 34. For the uplifted breast and the shoulder of separation have I taken of your hallowed sacrifice and given them to Aharon the priest and to his sons by an everlasting statute, from the children of Israel. |
| 35. This is [the grant for] Aaron's anointment and his sons' anointment, from the fire offerings of the Lord, on the day that He brought them near, to be kohanim for the Lord. | 35. This pertains to the consecration of Aharon and to the consecration of his sons over all the Levites their brethren, that they may eat of the Lord's oblations in the day that they present them to minister before the Lord; |
| 36. Which the Lord commanded to give them on the day that He anointed them, from the children of Israel. [This is] an eternal statute for their generations. | 36. which the Lord commanded to be given them in the day of their consecration from among the sons of Israel, by an everlasting statute to your generations. |
| 37. This is the law for the burnt offering, for the meal offering, and for the sin offering, and for the guilt offering, and for the investitures, and for the peace offering, | 37. This is the law of the burnt offering which is brought to atone for the thoughts of the heart; of the mincha, of the sin offering, of the trespass offering, and of the peace offering, or the hallowed sacrifices |
| 38. which the Lord commanded Moses on Mount Sinai, on the day He commanded the children of Israel to offer up their sacrifices to the Lord in the Sinai Desert. | 38. which the Lord commanded Mosheh in Mount Sinai, in the day that he commanded the sons of Israel to offer their oblations before the Lord in the tabernacle that he made unto him in the wilderness of Sinai. |

**Reading Assignment:**

**The Torah Anthology, Volume 11, The Divine Service, pp. 133-178**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for Vayiqra (Lev.) 6:12 – 7:38**

**13 This is the offering of Aaron and his sons** Ordinary kohanim must also offer [a meal-offering, consisting of] a tenth of an ephah [of flour], on the day they are inaugurated into service. The Kohen Gadol, however, must bring [this meal-offering] every day, as it is said, “a perpetual meal-offering…” (verse 15), “And the kohen who is anointed instead of him from among his sons …an eternal statute.”- [Torath Kohanim 6:39, 44]

**14 scalded** Boiling water is poured over it [i.e., over the dough], until it is thoroughly scalded.-[Torath Kohanim 6: 46]

**repeatedly baked** Heb. תֻּפִינֵי , baked many times over, namely, after the scalding (חֲלִיטָה) , he bakes it in an oven and afterwards fries it in a shallow pan.-[Men. 50b]

**a meal-offering of broken pieces** [This] teaches [us] that it requires breaking up. [Old Rashi edition continues: But not really breaking of the offering into separate pieces and crumbs, since it is not scooped, but he folds it in two, and folds it again in four, [first] vertically and [then] horizontally. However, he does not separate it [into pieces]. In this form, he burns it as a fire-offering. This is explained in Torath Kohanim.-[see Torath Kohanim 6:48, Men. 75b]

**15 who is anointed instead of him from among his sons** [This is to be understood as if transposed: The kohen] who is anointed from among his sons instead of him.

**It shall be completely burnt** [When there is a קְמִיצָה procedure, what is scooped out is burned on the altar, and the remainder is eaten by the kohanim. However, in this offering,] there is no קְמִיצָה procedure to enable any remainder to be eaten; but, it is burnt in its entirety. Similarly, any voluntary meal-offering brought by a kohen, must be completely burned.

**17 completely** Heb. כָּלִיל All of it must be equally offered to God on High.

**19 who offers it as a sin offering** Heb. הַמְחַטֵּא אתהּ , who performs the components of its service, i.e., the one through whom it becomes a sin-offering. [Thus, the word הַמְחַטֵּא means, “the one who makes it into a sin-offering (חַטָּאת) .”]

**The kohen who offers it as a sin offering shall eat it** [Any kohen] fit for the service; this comes to exclude a kohen who is unclean at the time of the dashing of the blood, who does not take a share in the flesh. -[Torath Kohanim 6:58] But, it is impossible to say that [this verse] prohibits other kohanim from eating it, except the kohen who dashes its blood, for it says further (verse 22),“Any male among the kohanim may eat it.”

**20 Anything that touches its flesh** Any item of food that touches it and absorbs from it.-[Torath Kohanim 6:60]

**shall become holy** to be like it, insofar as: If [that sin-offering] is invalid, it [whatever touched the sin-offering], becomes invalid, and if [that sin-offering] is valid, it [whatever touched the sin-offering] must be eaten under the same stringency as the sin-offering [namely, only during the day of offering and the following night.-[Torath Kohanim 6:60]

**and if some of its blood is sprinkled on a garment** Heb. וַאֲשֶׁר יִזֶּה , [usually, and what will be sprinkled …, which would mean that the blood must be sprinkled on the garment. Therefore, Rashi remarks that אֲשֶׁר in this case is like אִם , and the verse is to be rendered:] And if some of its blood is sprinkled on a garment, [the area of the garment] which it has been sprinkled, shall be washed within the courtyard [of the Holy Temple].-[Torath Kohanim 6:63]

**upon which it has been sprinkled** [The verb יִזֶּה is in the passive form, having the meaning: To be sprinkled and thus here, the phrase, אֲשֶׁר יִזֶּה עָלֶיהָ means, “upon which it has been sprinkled”]. This is similar to the verse, “neither will the gratification of their desire be extended (יִטֶּה) to the earth” (Job 15:29), [where the verb יִטֶּה is also in the passive form, with the meaning:] “to be extended.”

**21 [An earthenware vessel in which it is cooked,] shall be broken** Because the absorption that had been absorbed in the vessel becomes נוֹתָר [literally, “left over.” I.e., the food remains within the vessel’s wall (see next Rashi), and subsequently, when the time limit for eating the sacrifice has expired, the absorption in the vessel wall is “left over.” Since נוֹתָר , “left over,” must be destroyed by burning, the food in the wall of this earthenware vessel must be destroyed by breaking the vessel]. The same law [of breaking the earthenware vessel in which meat of a sacrifice has been cooked,] applies also to all holy sacrifices [i.e., not just the sin-offering].

**it is to be purged** Heb. וּמֽרַק , an expression stemming from the same root as “and with the ointments of the women (וּבְתַמְרוּקֵי הַנָשִׁים) ”(Esther 2:12), [substances used for cleansing and perfuming women.] Escuremant in Old French [like the English, “scouring”].

**purged and rinsed** to expel its absorption. [This is in the case of a metal vessel.] But an earthenware vessel, Scripture teaches you here [by requiring that it be broken,] that it never rids itself of its defect. -[Pes. 30b]

**22 Every male among the kohanim** may eat it From here, we learn that, “[The kohen] who offers it up as a sin-offering [shall eat it],” stated above (verse 19) does not come to exclude all other kohanim, but to exclude one who is unfit to offer it up as a sin-offering.

**23 But any sin-offering [some of whose blood was brought into the Tent of Meeting … shall not be eaten]** [This verse teaches us] that if one brings any of the blood of a sin-offering to be sacrificed on the outside altar, inside [the Holy], it [the sacrifice] becomes invalid.-[Zev. 81b]

**any** [This seemingly superfluous word comes] to include all other holy sacrifices [in this law].

**Chapter 7**

**1 It is a holy of holies** It shall be sacrificed, but an animal substituted for it may not be sacrificed, [rather it remains in pasture until it becomes defective and then is redeemed].-[Torath Kohanim 7:79]

**2 They shall slaughter** Heb. יִשְׁחֲטוּ . [By using the plural verb, יִשְׁחֲטוּ , Scripture here has seemingly] come to describe many slaughterers [i.e., it has included the case of a communal guilt-offering, which has “many slaughterers,” i.e., is slaughtered for many]. However, since we do not find a case of a communal guilt-offering [mentioned in Scriptures, the verse is understood somewhat differently: it uses the plural pronoun,] as it links the guilt-offering with the burnt-offering [where we do have a case of a communal sacrifice], in order to include also the communal burnt-offering in the requirement that it too be slaughtered in the northern sector [of the Holy Temple courtyard, just as is required of an individual’s burnt-offering].-[Torath Kohanim 7:82] [Rashi, as amended by Maharshal in Yerioth Shelomo, quoted by Leket Bahir. For alternative interpretations, see Chavel, Yosef Hallel. Many scholars consider this comment an addendum to Rashi because it does not appear in any early editions or manuscripts.]

**3 All of its fat...** Until here, the sacrificial parts of a guilt-offering had not yet been delineated. This is why Scripture needs to delineate them here (verses 34). However, [the sacrificial parts of] the sin-offering have already been delineated in the parashah of וַיִּקְרָא (see Lev. 4:89), [and that is why its sacrificial parts were not delineated in the section describing the law of the sin-offering (see verses 6:18-23 above)].

**the tail** [In the case of the peace-offering, the Torah treated sheep and goat offerings as two separate entities, by specifying the sacrificial procedures for each one separately (see Lev. 3:7-15). Why, then, is no distinction made between sheep and goats in the case of guilt-offerings?] Since [for] a guilt-offering only a ram (אַיִל) or a lamb (כֶּבֶשׂ) may be brought, and rams and lambs are included in [the category of those animals whose] tail [is one of the sacrificial parts, [no distinction is made between sheep and goats].

**5 It is a guilt-offering** Heb. אָשָׁם הוּא , [meaning that it is a guilt-offering] until its name is removed from it [by sending it out to pasture]. This teaches us concerning a guilt- offering whose owner has died, or whose owner has [lost the original animal, and subsequently] received atonement [through another animal], although it [the original guilt-offering animal] stands ready that its value [in money used to buy another animal which] is to be offered up as an קַיִץ מִזְבֵּחַ עוֹלַת (i.e., “a burnt-offering which was provision for the altar"; see Rashi, Lev. 1:2), nevertheless, if the [original guilt-offerings] were slaughtered, [if this had been done] before they are sent out to pasture. [Actually, the law is that the animals in these cases, the animal is sent out to pasture so that it become blemished and consequently unfit for sacrifice. Then it is sold, and its proceeds used for burnt-offerings for “provision for the altar." Here, however, Rashi tells us that the status of “guilt-offering” is removed from the animal as soon as it is sent out to pasture, even before it becomes blemished. This expression, אָשָׁם הוּא , “It is a guilt-offering,”] does not come to teach us that a guilt-offering becomes invalid if it was sacrificed for another purpose [other than for a guilt-offering], as they expounded on [the word] הִיא in the case of the sin-offering (see Rashi Lev. 4:24, 5:9). [That is] because in the case of a guilt-offering, Scripture states “It is a guilt-offering” only after the sacrificial parts have been burnt. [And if we say that the verse is teaching us that the guilt-offering must be sacrificed for that specific purpose, not for any other, then this law must include also the procedure of burning the sacrificial parts, that they too must be burned for the purpose of a guilt-offering]. However, [we learned in Tractate Zev. (5b) that in the case of a guilt-offering,] if its sacrificial parts were not offered up [at all], it is valid.

**6 It is a holy of holies** [But has this not already been stated in verse 1?] This is expounded on in Torath Kohanim (7:84).

**7 They have one law** in regard to this matter:

**the kohen who effects atonement through it** i.e., [any kohen] who is fit to effect atonement, takes a share in it. This excludes one who immersed himself on that day [for his uncleanness, who may not perform the sacrificial service or eat holy things until sunset], one lacking atonement [if he did not yet bring his sacrifice on the day after his immersion, such as a זָב or a מְצֽרָע ], and one whose close relative died on that day, [who is also disqualified from performing the sacrificial service]. - [Torath Kohanim 7:86]

**8 the skin of the burnt-offering which he has offered, belongs to the kohen; it shall be his** This excludes one who immersed himself on that day, one lacking atonement, and one whose close relative died on that day.-[Torath Kohanim 7:89]

**9 belongs to the kohen who offers it up** One might think that it belongs to him alone. Scripture, therefore, states (in the next verse), “[And any meal-offering...] shall belong to all the sons of Aaron.” One might think, then, that it [indeed] belongs to all of them. Scripture, therefore, states (in the preceding verse), “belongs to the kohen who offers it up.” So how [can this be reconciled]? [It belongs] to the family of the day when they offer it up. [The kohanim were divided into twenty-four divisions called “watches,” each watch being on duty for the temple service for one week. Each day of the week, a different family of kohanim from that week’s watch was on duty. When a kohen offered up an Israelite’s meal-offering, it was shared equally among all of his family, who were on duty that day].-[Torath Kohanim 7:92]

**10 mixed with oil** This is a voluntarily donated meal-offering. - [see Lev. 2:1]

**or dry** This is a sinner’s meal-offering (Lev. 5:11) and the meal-offering of jealousies [sacrificed during the investigation ritual of the סוֹטָה , woman suspected of adultery] (Num. 5:15), which do not contain oil [and thus the term “dry”].

**12 If he is bringing it as a thanksgiving-offering** i.e., if [he is bringing the offering] to give thanks [to God] for a miracle that had happened to him, for instance, those who made a sea-voyage [and returned safely] or journeyed in the desert, or those who had been imprisoned [and were subsequently released], or a sick person who recovered. All these are required to give thanks [to God], for regarding them, it is written, “They shall give thanks to the Lord for His kindness and for his wonders to the children of men. And they shall slaughter sacrifices of thanksgiving” (Ps. 107:21-22). If on account of one of these one vowed [to bring] these peace-offerings, then they are שַׁלְמֵי תּוֹדָה “thanksgiving peace- offerings,” which require the [accompanying offering of] bread, mentioned in this passage, and they may be eaten only on the day [that they were offered] and the night [that follows], as is specified here.

**he shall offer, along with the thanksgiving-offering** four kinds of bread: חַלּוֹת , loaves, רְקִיקִין , wafers, רְבוּכָה , scalded loaves, [which are] three types of unleavened bread ( מַצָּה ,) and it is written, “with leavened loaves.” Each kind consists of ten loaves. Thus it is explained in [Tractate] Men. (77b). And the total volume [of all of the accompanying bread] amounted to five Jerusalem se’ah [where one Jerusalem se’ah equals two-fifths of an ephah], which is equivalent to six se’ah by desert standard [where one se’ah by desert standard, smaller than the Jerusalem measure, equals one-third of an ephah, because all of the loaves comprised a volume of] twenty tenths [of an ephah] (Men. 76b-77a). [Now, each leavened loaf comprised a volume of one-tenth of an ephah. Thus, since there were ten of these loaves, as above, the total leavened volume came to one ephah. The unleavened volume, i.e., the total volume of all the other three kinds of unleavened loaves, also equaled one ephah. Hence, the total volume of the accompanying bread was twenty tenths of an ephah, i.e., two ephoth.]

**scalded flour** means: Bread [made from dough that is] thoroughly scalded by boiling water.

**13 he shall...bring his offering...along with his thanksgiving peace- offering** [Scripture, in addition to verse 12, repeats the link between the accompanying bread and the sacrifice itself.] [This] tells [us]: This bread does not acquire intrinsic holiness that it should become invalid if taken out [of the Holy precincts], or if it comes into contact with a טְבוּל יוֹם [a person who has immersed for his uncleanness, but for whom the sun has not yet set to effect his cleanness], and that it cannot be redeemed to become non-consecrated—until the sacrifice [i.e., until the thanksgiving peace-offering it accompanies] is slaughtered.-[Men. 78b]

**14 one out of each offering** One loaf out of each kind. He shall take these as a תְּרוּמָה , a separation for the kohen officiating at his sacrifice. The rest [of the sacrifice] is eaten by the owner with the exception of the breast and the thigh, as the waving of the breast and the thigh of peace-offerings is delineated below (see verse 34), and a thanksgiving-offering is called a peace-offering [and consequently, we apply the laws of a peace-offering to it].-[Zev. 4a]

**15 And the flesh of his thanksgiving peace-offering** [The verse could have said, “And its flesh.” Consequently,] there are many inclusions here, namely: to include the sin-offering, the guilt-offering, the ram of the nazirite, the חֲגִיגָה , festival-offering of the fourteenth day [of Nissan, i.e., the eve of Passover]—that they all may be eaten only on the day [they were offered up] and the [following] night.-[Torath Kohanim 7: 112]

**shall be eaten on the day it is offered up** and like the time limit for eating its flesh, so is the time limit for its bread. -[Torath Kohanim 7: 112]

**he shall not leave any of it over until morning** He may, however, eat it during the entire night. If so, why did [our Sages] say that [it may be eaten only] until midnight? In order to distance people from a transgression [to ensure that people stay far away from the limit decreed by the Torah and do not eat if after dawn].-[Ber. 2a]

**16 But if [his sacrifice] is a vow or a voluntary donation** that he did not bring it to give thanks for a miracle, it does not require bread, and it may be eaten for two days [namely, the day of offering and the following day], as is delineated in this section.

**and on the next day, whatever is left over from it** on the first day, may be eaten. [The Hebrew is וְהַנּוֹתָר , lit. and whatever is left over.] This vav [which prefixes the word וְהַנּוֹתָר ] is superfluous [and the word is to be understood as though it said, הַנּוֹתָר ]. There are many similar examples [of extra vavs] in Scripture, e.g., “And these are the sons of Zibe’on: Aiah (וְאַיֶָּה) and Anah” (Gen. 36:24); “permitting the Sanctuary (וְקֽדֶשׁ) and the host to be trampled” (Dan. 8:13).

**18 And...is to be eaten** Scripture is referring to someone who, at the time of slaughtering [the sacrifice], intends to eat it on the third day [in which case the sacrifice becomes invalid]. Now, one might think, however, that [the Torah means that the sacrifice does not become invalid because of intention, but] if one eats of it on the third day, that it would become invalid retroactively [as the verse literally means]. Scripture, therefore, says, הַמַּקְרִיב אוֹתוֹ לֹא יֵחָשֵׁב , meaning that it is invalidated only at the time of sacrificing it [i.e., slaughtering], and not on the third day. [Torath Kohanim 7:118] Hence, its explanation [of the verse] is as follows: At the time of sacrificing [slaughtering] the offering, this [intention] shall not enter one’s thoughts, and if one had this intention [at the time of slaughtering], it shall be rejected (פִּגּוּל) .

**and the person who eats of it** Even within the [normally permitted] time limit, “shall bear his sin."

**19 And the flesh** of holy peace- offerings, ” that touches anything unclean shall not be eaten." [This verse is not referring to piggul.]

**But regarding the flesh** Heb. וְהַבָָּשָׂר . [The word וְהַבָָּשָׂר , the second time it occurs in this verse, seems superfluous. However,] it comes to include a limb, part of which went outside [its prescribed boundaries, to inform us] that the inner part is permitted [to be eaten].-[Torath Kohanim 7:128]

**anyone who is clean may eat [the] flesh** What is Scripture coming to teach here? Since Scripture says, “and the blood of your sacrifices shall be poured...and you shall eat the meat” (Deut. 12:27), one might think that only the owner may eat of the peace-offering, therefore, Scripture says here, “anyone who is clean may eat [the] flesh.”-[Torath Kohanim 7:30, 129]

**anyone who is clean may eat [the] flesh** This means: All that I have forbidden you regarding a sin- offering and a guilt-offering, namely, that if they go outside the hangings [of the courtyard of the Tabernacle, or the boundaries of the Temple courtyard], they become prohibited as the verse says, “They shall eat it in the courtyard” (Lev. 6:9), concerning this flesh [of peace-offerings, which are קֳדָשִׁים קַלִּים , sacrifices with a lesser degree of holiness], I say to you, “Anyone who is clean may eat [the] flesh” even [outside the Temple courtyard,] throughout the entire city [of Jerusalem].)

**20 while his uncleanness is upon him** Scripture is referring to uncleanness of the body. [I.e., an unclean person who eats from the holy peace-offering, in which case, he incurs excision]. [Torath Kohanim 7:131] However, one who is clean, who eats the unclean flesh [of a peace-offering], is not punished with excision; nevertheless, he is punished for transgressing the Scriptural admonition [in the previous verse], “And the flesh that touches anything unclean, [shall not be eaten]. ” The admonition regarding an unclean person who eats clean flesh, however, is not written explicitly in the Torah, but our Sages derived this through a גְּזֵרָה שָׁוָה [an instance of similar wording. They had a tradition in certain Scriptural passages, that two common key words or expressions serve to link the laws of these seemingly unconnected passages. Here, the word טֻמְאָתוֹ appears in our verse and in Num. 19:13, and since the prohibition in Numbers has an admonition attached to it, so too, here, our prohibition is considered to have an admonition attached to it]. [Mak. 14b] Now, there are three mentions of the punishment of excision regarding persons who eat holy sacrificial meat, while their body is unclean [first, in Lev. 22:3, “Any man from among any of your offspring, who comes near the holy (sacrifices)...that soul shall be cut off,” where “comes near” means to eat (see Rashi there), and the second and third mentions are these verses (20 and 21).] Our Rabbis expounded on them in [Tractate] Shevuoth (7a), as follows: One of them is [needed to state] the general law; one of them is [needed to state] a particular case [namely, the peace-offering, in order to preclude the eating of certain clean foods that are not sacrificed on the altar, which do not have the punishment of excision]; and one of them is needed to teach us that the וְיוֹרֵד קָרְבָָּן עוֹלֶה [an ascending and descending sacrifice, namely an offering which has different options, an animal, birds, or flour, according to the ability of the one who brings it] that [when the verse says, “he incurs guilt” (Lev. 5:2), and may bring a קָרְבָּן עוֹלֶה וְיוֹרֵד Scripture is exclusively referring to the case [of a person in an unclean state, who] defiles the Sanctuary [i.e., enters it while in the unclean state], or [if he eats from] its holy sacrifices.

**24 may be used for any work** [Scripture already permits the use of carrion (see Deut. 14:21); surely, the fats are included in the rest of the animal. So what is this verse teaching us?] It comes to teach us that the fat does not impart the uncleanness which is imparted by carrion [in general].- [Torath Kohanim 7:139]

**however, you shall not eat it** [We already know that eating fat is prohibited (see Lev. 3:17), and we also know that eating carrion and trefah is prohibited (see Deut. 14:21 and Exod. 22:30). So what is this verse teaching us? The answer is that] the Torah says: "The prohibition of carrion or trefah is superimposed upon the prohibition of fats insofar as if someone eats it, he is liable also for transgressing the prohibition of [eating] carrion [or eating trefah], and you do not say that one prohibition cannot be superimposed on another prohibition. -[Zev. 70a]

**26 [And you shall not eat any blood...] whether from birds or from animals** Excluded [from this prohibition is] the blood of fish and locusts.-[Torath Kohanim 7:143]

**in any of your dwelling places** Since this prohibition [of eating blood] is an obligation relevant to a person, rather than being dependent on land, it applies to all dwelling places [of the Jews, whether in Israel or outside of it]. [But one might think it obvious that since it is a personal obligation, it would apply anywhere, as is indeed the rule. So why should it be stated here?] In Tractate Kiddushin, chapter one (37b), it is explained why this is necessary to be stated.

**30 His own hands shall bring** That the owner’s hand should be above, with the fats and the breast placed in it, and the kohen’s hand should be beneath [it. With the portions arranged in this manner,] they wave them.-[Men. 61b]

**the fire- offerings of the Lord** And what are the “fire-offerings” [referred to here]? They are “the fat...on the breast.”

**he shall bring it** When he brings it from the slaughtering area, he places the fat on the breast, but when he gives it into the hand of the kohen who is to perform the waving, the breast is situated above and the fat below. This is what is mentioned elsewhere (10:15),"They shall bring the thigh of the elevated-offering and the breast as a wave-offering upon the fats of the fire-offerings, to wave." After the waving, he gives it to the kohen who will burn it. The breast is now situated below [and the fats above]. This is what is stated (9:20), “And they placed the fats upon the breasts, and he caused to [go up in] smoke the fats on the altar.” We learn that three kohanim are required for it. Thus it is explained in Tractate Menachoth (62a).

**The fat, on the breast, he shall bring it** Why is the breast brought? To wave it he brings it, but not that it should be part of the “fire-offerings.” Since it is stated: “the fire-offerings of the Lord. The fat, on the breast,” one might think that the breast is also included in the fire-offerings; therefore, the verse continues, “The breast to wave...”

**31 And the kohen will cause the fat to [go up in] smoke-** and afterwards, the breast “shall belong to Aaron.” [Hence,] we learn that the meat [of the sacrifice] shall not be eaten while the sacrificial parts are [still] off the altar [i.e., before they have been burnt].-[Torath Kohanim 7: 151]

**32 the right thigh** refers to [the part of the animal’s hind leg extending] from the אַרְכּוּבָה [knee-joint, the bone and the flesh of which are usually] sold together with the head, up till the middle joint [of the upper leg] which is called סֽבֶךְ שֶׁל רֶגֶל . [The animal’s leg has three sections to it; thus, the שׁוֹק is the middle of those three sections.] [Chul. 134b]

**33 who offers up the blood...**-i.e., who is fit [to perform] the dashing of its blood and to burn its fats. Thus excluded from receiving a share in the meat [of the breast and thigh], is a kohen who is unclean at the time of the dashing of the blood or at the time of the burning of the fats.-[Torath Kohanim 7:153]

**34 waving...elevation** [The term תְּנוּפָה , waving, denotes a forward and backward motion, while the term תְּרוּמָה , elevation, denotes an upward and downward motion. Since both terms are used here, we learn that] the kohen would move them forward and backward, upward and downward.-[Torath Kohanim 7:150]

**37 and for the investitures** The day of the initiation into the kehunah.

**Ketubim: Tehillim (Psalms) 76:1-13**

|  |  |
| --- | --- |
| **RASHI** | **TARGUM** |
| 1. For the conductor on neginoth, a psalm of Asaph, a song. | 1. For praise, *as a psalm*; a psalm *composed* by Asaph, a song. |
| 2. God is known in Judah; in Israel, His name is great. | 2. God has become known *among those of the house of* Judah; His name is great *among those of the house of* Israel. |
| 3. His Tabernacle was in Salem, and His dwelling place in Zion. | 3. And His *sanctuary* has come to be in *Jerusalem*, and the dwelling *of the house of His holy presence* is in Zion. |
| 4. There He broke the arrows of the bow, shield and sword and war forever. | 4. *When the house of Israel did His will, He made His presence abide among them*; there He broke the arrows and bows *of the Gentiles who were making war*; *He made* forever the shields and battle-lines *of no account*. |
| 5. You are destructive; mightier than the mountains of prey. | 5. Bright [and awful are You, *O God*, acclaimed *from Your sanctuary*; *the kings who dwell in the* mountain *fortresses*, *the place where their* spoil *is gathered, will tremble in Your presence*. |
| 6. The stout-hearted became mad; they slumbered in their sleep, and none of the men of the army found their hands. | 6. The mighty in heart have stripped *from them the weapons of war*; they have slumbered *in* their sleep; and all the men of might have not been *able to grasp their weapons in* their hands. |
| 7. From Your rebuke, O God of Jacob, chariot, and horse were stunned. | 7. At Your rebuke, O God of Jacob, the chariots have fallen asleep, *and the cavalry have been disabled*. |
| 8. You-awesome are You, and who can stand before You once You are angry? | 8. You are awesome, You are *God*; and who will stand before You from the time Your anger *becomes strong*? |
| 9. From heaven, You let judgment be heard; the earth feared and became calm. | 9. From heaven You proclaimed judgment *on the land of the Gentiles*; the land *of Israel* was afraid *and* became silent. |
| 10. When God rises for judgment, to save all the humble of the earth forever. | 10. *The righteous/generous say*, "*Let* God arise for judgment *with the wicked/lawless*, to redeem *from their hands* all the meek of the earth forever." |
| 11. For man's anger will thank You; it will prevent the residue of wrath. | 11. *When You are angry at Your people*, *You show mercy to them*, *and they* will give thanks *to Your name*; but the remainder of fury *that is left to You, out of the wrath that You showed*, You will gird on *to destroy the Gentiles*. ANOTHER TARGUM: *For when Your anger grows strong against Your people, they will repent and* give thanks *to Your name, and You turn from anger*; *but against the* remnant *of the Gentiles* You will gird on *the instruments of anger*. |
| 12. Vow and pay to the Lord your God; all those around Him will bring a gift to Him Who is to be feared. | 12. Make vows and fulfill *them* in the presence of the LORD your God, all *you who dwell* around His *sanctuary*; let them bring offerings to His awesome *temple*. |
| 13. He will cut down the spirit of princes; He will be feared by the kings of the earth. | 13. He will diminish the *arrogant* spirits of the leaders; *He is* dreadful to *all* the kings of the earth. |

**Rashi’s Commentary on Tehillim (Psalms) 76:1-13**

**4 There He broke the arrows of the bow** of Sennacherib and his hosts.

**the arrows of the bow** Heb. רשפי . רִשְׁפֵי is not an expression of sparks of fire, because sparks of fire are not appropriate to a bow. Moreover, this word has no “dagesh,” yet רִשְׁפֵּי does have a “dagesh.” Rather, רִשְׁפֵי is an expression of (Deut. 32:24): “fought by demons (רשף) ,” which is translated as עוֹף , flying creatures, as (Job 5:7): “but flying creatures fly (רשף) upward.” Similarly (below 78:48): “and their cattle to the flying creatures (לרשפים) . to the birds. Similarly, בְּנֵי רֶשֶׁף are flying creatures, demons, who fly upward. This one too is an expression of arrows, which fly, as the matter that is stated (below 91:5): “from an arrow that flies by day.” There He broke the arrows (רִשְׁפֵי) of the bow, the arrows that the bow lets fly, and this entire psalm speaks of the downfall of Sennacherib, for we find no enemy falling in Jerusalem but he.

**5 You are destructive; mightier** Heb. נאור , an expression of (Lam. 2:7): “He destroyed His Sanctuary”; (below 89:40), “You abolished the covenant of Your servant.” You destroy Your enemies and those who rise up against You and sweep them from the world. Because of His deeds, He is called נאור , destructive, like חנוּן , gracious; רחום , merciful; קנוא jealous, because He grants, because He pities, because He acts with zeal.

**mightier than the mountains of prey** Stronger than the predatory giants, who are as tall as mountains, but against You, their might is not known.

**6 became mad** Heb. אשתוללו , like השתוללוּ . As (II Chron. 20:35): “And afterwards, Jehoshaphat the king of Judah joined (אתחבר) Ahaziah the king of Israel,” like התחבר . [The word] אשתוללוּ is derived from (Job 12:17): “He leads counselors away with madness (שולל) .” It is an expression of error and tranquility, as madmen err, and the “tav” falls into the middle of the word in the reflexive, as in every word beginning with “shin.”

**slumbered in their sleep** They Heb. נמו . They fell into a deep sleep, an expression of תנוּמה slumber.

**and none...found** their hands and their strength when You came to punish them.

**7 chariot and horse were stunned** Heb. ורכב וסוס . The “vav” of ורכב is superfluous, as (Gen. 36:24): “These are the sons of Ziv’on: Ayyah (ואיה) and Anah.” The “vav” of ואיה is superfluous.

**8 once You are angry** From the time You became angry.

**9 From heaven, You let judgment be heard** When Isaiah prophesied concerning the retribution of Sennacherib and it was fulfilled in him, then Eretz Israel, which feared him and his hosts, became calm.

**10 When God rises for judgment** to execute judgment upon His enemies, to save Hezekiah and his company.

**11 For man’s anger will thank you** The anger of the wicked results in the creatures thanking the Holy One, blessed be He. When they show their anger and the Holy One, blessed be He, punishes them, everyone praises Him when they see that their anger is of no avail. As we find (Dan. 3:28) concerning Nebuchadnezzar, when he cast Hananiah, Mishael, and Azariah into the fiery furnace, what is said there? “Blessed be the God of Shadrach, etc.” And thereby...

**it will prevent the residue of wrath** Heb. תחגר . It will prevent and stop; the remaining wicked men are prevented and restrained from showing their pride and their wrath. תחגר is an expression of restraint in the language of the Mishnah (Chul. 18a): “The nick in a knife must be deep enough to catch (תחגר) the nail to disqualify it from slaughtering].” I heard in the name of Rabbi Eleazar the Gaon, the son of Rabbi Isaac, who brought this verse as testimony to that Mishnah (sic). It is also possible to interpret this according to its usual meaning of an expression of girding, and can be explained as follows: It is fitting for You to gird Yourself with wrath and to enwrap Yourself with zeal, for strength and ability are Yours; the expression of “residue” is that since man’s wrath is of no account, the girding of all wrath is reserved for You.

**12 Vow and pay** your vows.

**all those around Him** who hear of this salvation, and so they did, as it is stated (Isa. 19:18): “there will be five cities in the land of Egypt speaking the language of Canaan and swearing to the Lord of Hosts.”

**will bring a gift to Him Who is to be feared** Why? Because at the time of His desire...

**13 He will cut down the spirit** the spirit of haughtiness of the princes and lessen their arrogance. יבצֽר means “He will lessen,” as (Gen. 11:6): “will it not be withheld (יבצר) from them?”

**Meditation from the Psalms**

**Psalms 76:1-13**

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

The superscription of this psalm ascribes authorship to Assaf.[[1]](#footnote-1) With this psalm, Assaf sought to compensate for Chizkiyahu’s failure by composing an especially ecstatic song of praise, embellished by a vast variety of neginot - נגינת, instrumental music.[[2]](#footnote-2)

The preceding psalm spoke of the final days of Jewish exile; this psalm, continuing that theme, describes the war of Gog and Magog[[3]](#footnote-3) - גּוֹג וּמָגוֹג,[[4]](#footnote-4) which will be waged at the end of the exile.[[5]](#footnote-5) This final battle has a historical precedent in the siege of Jerusalem by Sennacherib, who amassed an army composed of all the nations he had conquered.

At an earlier date, the armies of Assyria had led the Ten Tribes of Israel into exile. Only the small Kingdom of Judah remained; it was led by King Chizkiyahu,[[6]](#footnote-6) who ruled over the two tribes of Judah and Benjamin. This illustrious monarch’s very name testifies to the source of his authority, for Chizkiyahu literally means *My strength is HaShem*.[[7]](#footnote-7)

HaShemdid not fail those who trusted in Him, for Assyria was annihilated and HaShem’s fame spread far and wide: HaShem is recognized in Judah, in Israel His Name is great.[[8]](#footnote-8) Similarly, HaShem’s majesty is now concealed in the shrouds of exile. The future triumph over Gog and Magog will signal the return of Divine prestige.[[9]](#footnote-9) HaShem’s glory will gradually spread, until it is recognized throughout the world.

All the nations will be broken,[[10]](#footnote-10) but Divine protection will envelop Jerusalem like a tabernacle, as the psalm says, When His Tabernacle was in Salem [Jerusalem] and His dwelling in Zion.[[11]](#footnote-11)

Rav Hai Gaon transmitted a Rabbinical tradition that the war of Gog and Magog is destined to take place in the month of Tishri[[12]](#footnote-12) [in conjunction with Succoth, the Feast of Tabernacles].[[13]](#footnote-13) Therefore, the Gaon of Vilna[[14]](#footnote-14) designates this psalm as the Song of the Day, for the first day of Succoth.[[15]](#footnote-15)

Let’s explore the war of Gog and Magog.

Brief Overview: In Yehezchel (Ezekiel) chapters 32, and 38-39, the prophet describes a leader named Gog, from the land of Magog, who will lead a large array of armies in a cataclysmic war against the Jewish people in Eretz Israel. There will ultimately be great devastation, particularly among the legions of Gog. HaShem will bring about a severe retribution against Gog and the nations that follow him and those who remain will come to recognize HaShem, and His total providence, as a result. They will no longer oppress the Jewish people, and will recognize HaShem's unique plan for His chosen people. In Zechariah chapter 14, the prophecy concerning Gog and Magog is concluded with the full restoration and Redemption of the Jewish people (and presumably the coming of Mashiach) and the nations of the world worshiping HaShem in the Beit HaMikdash, on the holiday of Succoth, alongside the Jewish people. According to the Malbim,[[16]](#footnote-16) the war of Gog and Magog is divided into three principle wars. The chapters in Yehezchel (32, 38-39) describe the first two wars, while in Zechariah chapter 14 the final war, of the three, is depicted.[[17]](#footnote-17)

The War of Gog and Magog is described in prophecy as being an unusually short war.  
The final battle of Gog u’Magog does not have to be a lengthy process. On the contrary, we have a tradition in the name of the Gaon, Rav Eliyahu of Vilna, that the war of Gog and Magog will last only 12 minutes.[[18]](#footnote-18)

The Septuagint teaches us the following relationship: **Agag[[19]](#footnote-19) = Gog**

In the Septuagint, the name Gog appears in two other places where it is not mentioned in the Hebrew text. In Numbers 24:7, Gog appears instead of Agag, and in Amos 7:1, the reading is “Gog,” instead of *gizei* (“the mowings”). These variants indicate the antiquity of the connection between the war of Gog and the advent of the Messiah. Thus, according to the Septuagint, Gog is *Agag*, a generic term used for kings of Amalek. Any war against the Children of Israel, meant to annihilate them, has to involve Amalek.

***Bamidbar (Numbers) 24.7*** *Water will flow from their buckets; their seed will have abundant water. “Their king will be greater than Agag; their kingdom will be exalted.*

***LXX version******Bamidbar (Numbers) 24.7****: There shall come a* ***man out of his seed****, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall be increased.(!)* The word **Gog** uses not only the same consonants but has the same meaning as **Agag**; namely *roof, or that which covers*.

We also see that Agag was taken alive by King Saul, the Benjamite,[[20]](#footnote-20) after destroying the Amalekites.[[21]](#footnote-21) His life was spared by Saul and the Israelites took the best of the sheep, cattle, fat calves and lambs from the Amalekites. It is tradition that the children of Esav[[22]](#footnote-22) are only defeated by the children of Rachel (Rachel had two sons: Yosef and Benyamin. She also had two sons by Bilha: Dan and Zebulon).[[23]](#footnote-23) Haman, in Megillat Esther, is called an Agagite[[24]](#footnote-24) and was understood to be a descendant of king Agag.[[25]](#footnote-25)

The war of Gog and Magog is in essence a war against HaShem.

The subject of the Haftarah[[26]](#footnote-26) of Shabbat Chol HaMoed Succoth is the war of Gog[[27]](#footnote-27) and Magog that will precede the final redemption. Its connection to the holiday of Succoth is that according to tradition the war will take place during the month of Tishri, the month when the holiday of Succoth falls. In addition, this war is identical to the one described in the fourteenth chapter of Zachariah, the Haftarah read on the first day of Succoth, which concludes by saying that the Gentile survivors of this war will be required to go to Jerusalem every year on the holiday of Succoth to pay homage to HaShem.

Chazal have taught us that the battle with Gog and Magog will take place during Succoth, on the eve of the Messianic era. The mitzvot of Succoth are the survival mechanism for this great war. The Succah and the waving of the lulav and etrog are essential to our survival during this war. Complete trust is the critical requirement against a foe who trusts only in his own might. The Haftarah on Shabbat CholHaMoed is taken from Ezekiel 38, which contains a prophecy of the terrible war of Gog and Magog. This will be the last war ever to be fought, but it will engulf the whole world. Then will come a new era of peace, when HaShem will be recognized by all the nations of the world. The prophecy is very similar to that of Zechariah 14, read on the first day of Succoth.

Every Shabbat Chol HaMoed Succoth we read the Haftarah[[28]](#footnote-28) about the final confrontation at the end of days between Gog / Magog and the Children of Israel. How does Succoth connect with Gog and Magog and the end of days? Every year, when the Jew leaves his home for a week to eat, sleep and live in a Succah; a flimsy structure with a roof made of bits of wood, reed, bamboo, etc., he actualizes the idea that his ultimate care and protection come only from HaShem. The Admor[[29]](#footnote-29) of Zejichov[[30]](#footnote-30) wrote in his book, a commentary about Exodus 4:13: The Hakham asks, how come the word “na” (which is translated in English as ‘please’) is written in the verse. And the Admor writes: ***Know this: Gog and Magog war will start at Hoshana Rabba.[[31]](#footnote-31)***

How do we identify Amalek today? Wherever you find someone with a fanatical, implacable, and illogical enmity to the Jewish People, you have found Amalek. His very existence is founded on his antipathy and hatred for the offspring of Yaakov.

Rabbi Akiva was of the opinion that the judgment of Gog would endure for 12 months.[[32]](#footnote-32) This judgment will bring great calamities upon Israel that will cause all previous calamities to fade into insignificance.[[33]](#footnote-33) Eliezer b. Hyrcanus connects it with the pangs of the Messiah and the great day of judgment.[[34]](#footnote-34) The war of Gog and Magog will be the final war, after which there will be no servitude, and it will presage the advent of the Messiah.[[35]](#footnote-35) In the Palestinian Targums the Messiah plays an active role in this war. Gog and Magog and their armies will go up to Jerusalem and fall into the hands of the Messianic king, but the ingathering of the exiles – contrary to what is said in Ezekiel – will come only after the victory.[[36]](#footnote-36) A kind of compromise is found in the Targum, namely, that the house of Israel will conquer Gog and his company through the assistance of Messiah the son of Ephraim.[[37]](#footnote-37) In the Nazarean Codicil’s vision of Revelation 20, the war of Gog and Magog takes place at the end of the millennium after the first resurrection.

**Amalek and the Descendants of Rachel[[38]](#footnote-38)**

Why is it specifically the children of Rachel who are victorious over Amalek?

There is a third difficulty in understanding the war with Amalek. The victory over Amalek is of vital significance. The eyes of all the other nations are turned towards Amalek; if they are victorious, it will be a sign to all the other nations that Israel is indeed a realistic target for war. Why is the war against Amalek a regular, physical war rather than a miraculous one? Why does HaShem not rain down stones from the heavens as occurs under the leadership of Yehoshua decades later, in the war against the five Emori kings?[[39]](#footnote-39)

The answer to all of these questions lies in the nature and character of Amalek. Amalek does not believe in HaShem’s providence over what happens in the world. As Chazal point out, Amalek stands out in his ideology of “coincidence”.[[40]](#footnote-40) Amalek sees miracles happening around the nation of Israel, but he explains all of them as natural phenomena. He sees the splitting of the sea, but insists that it is a coincidental instance of tides rising and falling. He believes that their victory over Egypt was coincidental, and cannot see any reason why that “good luck” should repeat itself. Hence, he is not afraid, and goes out to war against Israel.

The children of Rachel represent precisely the opposite ideology: there is no “coincidence” in the world. Her eldest son, Yosef, lives his life with a constant sense of standing before HaShem, feeling HaShem’s presence and His providence over the whole world. There is no other figure to be found anywhere in Tanach who mentions HaShem as many times as Yosef does (19 times). The following examples of Yosef’s speech demonstrate this ideology:

A) “And HaShem sent me before you to preserve you a remnant in the earth...”.[[41]](#footnote-41)

B) Yosef tells Pharaoh, “It is not me - HaShem shall give Pharaoh a favorable answer.”[[42]](#footnote-42)

Yosef not only attempts, but succeeds in bringing about awareness of HaShem’s presence amongst the nations. Pharaoh declares, “Is there another man like this, one in whom the spirit of HaShem rests?”[[43]](#footnote-43) Furthermore, the more a person believes in HaShem’s providence, the more that providence acts on him. Indeed, Yosef is rewarded for his unwavering faith in HaShem: “And HaShem was with Yosef and he became successful;[[44]](#footnote-44) And HaShem blessed the house of the Egyptian because of Yosef”.[[45]](#footnote-45)

Clearly, then, Yosef (and therefore his descendant, Yehoshua) is the most suitable candidate to wage war against Amalek. Amalek aims to wipe out HaShem’s name, he wishes to negate HaShem’s rule of the world. Yosef, more than anyone else, represents HaShem’s rulership, and therefore it is he who is worthy of fighting against Amalek. He fights not only in defense of Am Israel, but also as a “war on behalf of HaShem”. This idea can be learned from the midrash:[[46]](#footnote-46) He who fears HaShem is the best candidate for the war against someone who does not fear Him.

“Why (was the command to wage war given) to Yehoshua? He (Moshe) said to him (Yehoshua) - your forefather (Yosef) said, ‘I fear HaShem’. Let the son of he who said, ‘I fear HaShem’ come and punish the one about whom it was said, ‘and he feared not HaShem’.”

The descendants of Binyamin, Rachel’s second son, are involved in the fight as well. King Shaul and Mordechai both wage war against Amalek. Let’s examine Mordechai’s fight against Amalek.

Mordechai, too, is aware that he is fighting against someone who does not believe in HaShem’s existence and providence. The midrash teaches, “‘And Mordechai told Hatakh[[47]](#footnote-47) all that had happened to him’ (“karahu”).[[48]](#footnote-48) He (Mordechai) said to Hatakh, ‘Go and say to her, the descendant of “karahu” has come upon you’ (referring to the Torah’s description of Amalek - “asher karekha ba-derekh”)”.[[49]](#footnote-49)

According to the midrash, Mordechai calls Haman “karahu”, a name which denotes coincidence. Even on the literal level of the story itself, we see how Haman plans each step based on luck and lots. Even the planned date of the murder of the Jews is chosen by means of a lot, “they cast the lot before Haman”.[[50]](#footnote-50) Mordechai stands ready to oppose this ideology. He knows that there is no such thing as chance, the world has a ruler and a governor, the capital has owners!

The Rambam[[51]](#footnote-51) warns against seeing events as being coincidental: “If they do not cry out and do not shout, but rather say ‘this thing happened to us through the natural course of events; this trouble came about by chance,’ this is the way of cruelty.” Mordechai lives according to the Rambam’s perspective; no sooner does he find out about the impending disaster for Am Yisrael than he turns to the Ruler of the world: “And he cried out a great and bitter cry”.[[52]](#footnote-52) Mordechai also knows that Am Yisrael is not led by chance. Even if they are not saved through Esther, “relief and deliverance shall arise for the Jews from elsewhere”.[[53]](#footnote-53)

The question still remains as to why the war with Amalek is a natural, non-miraculous one. In general, when open miracles take place, even simple people believe that the hand of HaShem was somehow involved. The Egyptian magicians themselves admitted, “it is the finger of HaShem”.[[54]](#footnote-54) Amalek, on the other hand, is not impressed by even the most obvious miracles, and sees them as occurring in the natural course of events. In doing so Amalek diminishes HaShem’s name, “As it were, so long as descendants of Amalek exist in the world, neither HaShem’s name nor His throne are complete”.[[55]](#footnote-55) The war against Amalek repairs this diminishing of HaShem’s name: “‘To you, O HaShem, is the Kingship’ - this refers to the war against Amalek”.[[56]](#footnote-56) “In other words, by waging war for HaShem against Amalek, His throne is exalted.”[[57]](#footnote-57)

The war against Amalek takes place specifically in a natural way, in order that all should know that even those phenomena which appear altogether natural are brought about by HaShem’s hand. The first natural victory brings proof, so that there can be no doubt: “And it was that when Moshe raised his hand Israel prevailed, and when he lowered his hand Amalek prevailed.”[[58]](#footnote-58) Chazal expand on this: “‘And it was that when Moshe raised his hand Israel prevailed’, surely it cannot be the case that Moshe’s hands brought about victory or destruction in the war! Rather, this comes to teach us that so long as the eyes of Israel are directed upwards and they submit themselves to their Father in heaven, they will be successful, if not, they will fall”.[[59]](#footnote-59)

Megillat Esther, too, recounts an altogether natural story. The name of HaShem is not mentioned even once in the Megillah. Mordechai commands that the days of Purim be commemorated, and it is through this that the nation comes to the realization that even those things that appear natural are in fact directed by HaShem. Indeed, in the Megillah itself the victory over Amalek leads to the reinstatement of HaShem’s name:

“In place of the thorn-bush a cypress will rise, and in place of the nettle, a myrtle...”[[60]](#footnote-60) “In place of the thorn-bush”, in place of Haman “a cypress will rise”, this refers to Mordechai. “In place of the nettle”, in place of Vashti “a myrtle”, this is Esther the righteous one, who is called Hadassah. “And it shall be for HaShem for a name”, this refers to the reading of the Megillah’.[[61]](#footnote-61)

There is yet another connection between the fighters of Amalek; Yehoshua (tribe of Ephraim ben Yosef) and Mordechai. Those cities that were surrounded by a wall in the days of Yehoshua read Megillat Esther on the 15th of Adar, according to the opinion of the Tanna quoted in the first Mishna of Megillah. R. Yehoshua bar Karcha, on the other hand,[[62]](#footnote-62) holds that the determining date is not “the days of Yehoshua ben Nun,” but rather “the days of Achashverosh”. At first glance the Tanna of the Mishna seems difficult to understand: What is the connection between Yehoshua and Megillat Esther?

Indeed, this question was posed by the Yerushalmi and several Rishonim, and a number of possible explanations were provided. According to what we have explained above, the problem is easily solved. Yehoshua and Mordechai both fought against Amalek. In both cases HaShem’s providence was masked by seemingly natural occurrences. However, in the case of Yehoshua there was also visible proof: “And it was that when Moshe raised his hand, Israel prevailed, and when he lowered his hand, Amalek prevailed”.[[63]](#footnote-63) Yehoshua is the one who taught a lesson to all generations: that even a seemingly “natural” victory is dependent on HaShem’s will and His involvement. The “natural” victory of Mordechai and Esther takes on a new perspective in light of Yehoshua’s war. The latter comes to interpret the former: just as Yehoshua’s war was an example of HaShem’s wonders, so was the story of the Megillah. Mordechai hints at this himself when he makes the reading of the Megillah dependent on “the days of Yehoshua ben Nun”.

This idea may also be contained in the words of the Ritva:[[64]](#footnote-64) “Chazal asked: Why did the Men of the Great Assembly choose to refer this matter back to Yehoshua ben-Nun? The Rishonim explained that it was because Yehoshua was the first to fight against Amalek, and Haman was a descendant of Amalek.”

**The Malbim on Yehezchel 38**: Chazal say that Gog will come to Yerushalayim three times. Prophet Yehezchel says he'll come twice to Yerushalayim and Prophet Zechariah says he will come a third time. We do not know who Gog is and who is Magog, we only know that Gog is the president of Meshech and Tuval and are descendants of Yefet and are not circumcised.

Amalek excels in his ideology of chance and coincidence, and therefore he has no fear of waging war against Am Yisrael since he sees their victories as pure luck. Yosef is the antithesis of Amalek; he feels the presence of HaShem everywhere. His descendants and those of his brother (Binyamin), too, continue this line and fight against Amalek (both Yehoshua and Mordechai continued this fight). Their wars are natural wars, demonstrating that not only were all the miracles of Egypt from HaShem, but even those events and phenomena which appear altogether natural are brought about by HaShem.

There is a rule when it comes to prophecy, and that is, whereas ALL good prophecies MUST come true, negative prophecies DO NOT have to come true. They can be avoided through national teshuva and world rectification. Let us return NOW!

In any case, whomever Gog and Magog will be, whatever war they will wage at whatever time in history, and, for however long it will last (some say not more than three hours!), it's main purpose will be to test the faith of the righteous/generous of that time. For those alive at the time, it may seem like an issue of PHYSICAL survival only. However, according to tradition, all of that will only be to test our ability to SPIRITUALLY survive, to remain steadfast in our belief in spite of the terrible storm brewing on the horizon.

***Micah 7:15*** *As in the days of thy coming forth out of the land of Egypt will I show unto him marvelous things.*

***Vayikra (Leviticus) 6:6*** *Fire shall be kept burning upon the altar continually; it shall not go out.*

Fire is a metaphor for passion. Let us nurture the fire towards our service of HaShem and let Him deal with Gog u’Magog.

Asaph’s commentary on our chapter of Psalms has a verbal tally with the Torah portion of *Before / Sight - פנים, Strong’s number 06440.* This tally is found in:

***Tehillim (Psalms) 76:8*** *Thou, even Thou, art terrible; and who may stand in Thy sight when once Thou art angry?*

The connection with Gog U’Magog is quite plain. As a commentary on our Torah portion, this chapter of Psalms comes to distinguish between those who do not acknowledge HaShem and His sovereignty, by not bringing the required offerings, with those who do bring the required offerings and will stand victorious in that battle.

**Ashlamatah:** **Malachi 3:4-12, 18**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Behold I send My angel, and he will clear a way before Me. And suddenly, the Lord Whom you seek will come to His Temple. And behold! The angel of the covenant, whom you desire, is coming, says the Lord of Hosts. | 1. “Behold, I am about to send My messenger and he will prepare the way before Me, and suddenly the Lord whom you seek will enter his temple, and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of Hosts. |
| 2. Now who can abide the day of his coming, and who will stand when he appears, for it is like fire that refines and like fullers' soap. | 2. But who may endure the day of his coming and who will stand when he is revealed? For his anger dissolves like fire and (is) like soap which is used for cleansing. |
| 3. And he shall sit refining and purifying silver, and he shall purify the children of Levi. And he shall purge them as gold and as silver, and they shall be offering up an offering to the Lord with righteousness/generosity. | 3. And he will be revealed to test and purify as a man who tests and purifies silver; and he will purify the sons of Levi and will refine them like gold and silver, and they will be presenting an offering in righteousness/ generosity before the LORD. |
| 4. And then the **offerings** of Judah and Jerusalem shall be pleasant to the **Lord,** as in the days of old and former years. | 4. And the **offering** of the people of Judah and the inhabitants of Jerusalem will be accepted before the **LORD** as in the days of old and as in former years. |
| 5. And I will **approach** you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts. | 5. And I will reveal Myself against you **to exercise judgment,** and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgment of the stranger, and have not feared from before Me, says the LORD of Hosts. |
| 6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end. | 6. For I the LORD have not changed My covenant which is from of old; but you O house of Israel, you think that (if) a man dies in this world his judgment has ceased. |
| 7. From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "With what have we to return?" | 7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service and I will return by My Memra to do good for you, says the LORD of Hosts. And if you say, ‘How will we return?’ - |
| 8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"-With tithes and with the terumah-levy. | 8. Will a man provoke before a judge? But you are provoking before Me. And if you say, ‘How have we provoked before You?’ – in tithes and offerings.” |
| 9. You are cursed with a curse, but you rob Me, the whole nation! | 9. You are cursed with a curse, and you are provoking before Me the whole nation of you, |
| 10. Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it. | 10. Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary, and make trial now before Mein this, says the LORD of Hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say, ‘Enough!’ |
| 11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts. | 11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of Hosts. |
| 12. And then all the Gentiles will praise you, for you will be a desirable land, says the Lord of Hosts. **{P}** | 12. And all Gentiles will praise you, for you will be dwelling in the land of the house of My Shekhinah and will be fulfilling My will in it, says the LORD of Hosts. |
|  |  |
| 18. And you shall return and discern between the righteous and the wicked, between him who serves God and him who has not served Him. | 18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him. |

**Rashi’s Commentary to:**  **Malachi 3:4-12, 18**

**1 Behold I send My angel** to put the wicked away.

**and he will clear a way** of the wicked.

**the Lord Whom you seek** The God of justice.

**and the angel of the covenant** who avenges the revenge of the covenant.

**2 Now who can abide** This is synonymous with;  וּמִי יָכִיל.

**and who will stand** Will be able to stand.

**and like fullers’ soap** Like soap used by the fullers, which removes the entire stain. So will he remove all the wickedness.

**and like soap** It is an herb which removes stains, erbe savonijere in Old French, probably soapwort. The word בֹּרִית  signifies a thing that cleans and purifies, as in (Ps. 73:1), “to the pure of heart.”

**3 And he shall sit refining** He will free himself from all his affairs to be like a refiner, who refines and purifies silver.

**6 For I, the Lord, have not changed** Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love good and to hate evil. and you, the sons of Jacob Although you die in your evil, and I have not requited the wicked in their lifetime

**you have not reached the end** You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it:  לֹא שָׁנִיתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

**8 Will a man rob** Our Sages explained this as an expression of robbery, and it is an Aramaism. **With tithes and with the terumah levy** The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.

**9 You are cursed with a curse** because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

**10 so that there may be nourishment in My House** There shall be food accessible for My servants.

**11 And I will rebuke the devourer for your sake** The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

**12 a desirable land** A land that I desire.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 6:12 – 7:38**

**Tehillim (Psalms) 76**

**Malachi 3:4-12 + 18**

**1 Pet 1:17-21, Lk 10:2**

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

LORD - יהוה, Strong’s number 03068.

Before / Sight - פנים, Strong’s number 06440.

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

Offering - מנחה, Strong’s number 04503.

Sons - בן, Strong’s number 01121.

Day - יום, Strong’s number 03117.

Offer / Come near - קרב, Strong’s number 07126.

LORD - יהוה, Strong’s number 03068.

**Vayikra (Leviticus) 6:12** And the **LORD <03068>** spake <01696> (8762) unto Moses <04872>, saying <0559> (8800), 13 This is the offering <07133> of Aaron <0175> and of his **sons <01121>**, which they shall **offer <07126> (8686)** unto the **LORD <03068>** in the **day <03117>** when he is anointed <04886> (8736); the tenth part <06224> of an ephah <0374> of fine flour <05560> for a meat **offering <04503>** perpetual <08548>, half <04276> of it in the morning <01242>, and half <04276> thereof at night <06153>.

18 Speak <01696> (8761) unto Aaron <0175> and to his sons <01121>, saying <0559> (8800), This is the law <08451> of the sin offering <02403>: In the place <04725> where the burnt offering <05930> is killed <07819> (8735) shall the sin offering <02403> be killed <07819> (8735) **before <06440>** the LORD <03068>: it is most <06944> holy <06944>.

**Tehillim (Psalms) 76:7** Thou, even thou, art to be feared <03372> (8737): and who may stand <05975> (8799) in thy **sight <06440>** when <0227> once thou art angry <0639>?

**Tehillim (Psalms) 76:11** Vow <05087> (8798), and pay <07999> (8761) unto the **LORD <03068>** your God <0430>: let all that be round about <05439> him bring <02986> (8686) presents <07862> unto him that ought to be feared <04172>.

**Malachi 3:4** Then shall the **offering <04503>** of Judah <03063> and Jerusalem <03389> be pleasant <06149> (8804) unto the **LORD <03068>**, as in the **days <03117>** of old <05769>, and as in former <06931> years <08141>.

**Malachi 3:5** And I will **come near <07126> (8804)** to you to judgment <04941>; and I will be a swift <04116> (8764) witness <05707> against the sorcerers <03784> (8764), and against the adulterers <05003> (8764), and against false <08267> swearers <07650> (8737), and against those that oppress <06231> (8802) the hireling <07916> in his wages <07939>, the widow <0490>, and the fatherless <03490>, and that turn aside <05186> (8688) the stranger <01616> from his right, and fear <03372> (8804) not me, saith <0559> (8804) the **LORD <03068>** of hosts <06635>.

**Malachi 3:6** For I am the LORD <03068>, I change <08138> (8804) not; therefore, ye **sons <01121>** of Jacob <03290> are not consumed <03615> (8804).

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 6:12 – 7:38** | **Psalms**  **76:1-13** | **Ashlamatah**  **Mal.3:4-12 + 18** |
| --- | --- | --- | --- | --- |
| ~d'a' | human, man | Lev. 7:21 | Ps. 76:10 | Mal. 3:8 |
| lk;a' | eat, ate | Lev. 6:16 Lev. 6:18 Lev. 6:23 Lev. 6:26 Lev. 6:29 Lev. 6:30 Lev. 7:6 Lev. 7:15 Lev. 7:16 Lev. 7:18 Lev. 7:19 Lev. 7:20 Lev. 7:21 Lev. 7:23 Lev. 7:24 Lev. 7:25 Lev. 7:26 Lev. 7:27 |  | Mal. 3:11 |
| ~yhil{a/ | God |  | Ps. 76:1 Ps. 76:6 Ps. 76:9 Ps. 76:11 | Mal. 3:8 |
| rm;a' | saying | Lev. 6:19 Lev. 6:24 Lev. 6:25 Lev. 7:22 Lev. 7:23 Lev. 7:28 Lev. 7:29 |  | Mal. 3:5 Mal. 3:7 Mal. 3:8 Mal. 3:10 Mal. 3:11 Mal. 3:12 |
| #r,a, | earth, ground |  | Ps. 76:8 Ps. 76:9 Ps. 76:12 | Mal. 3:12 |
| aAB | bring, come, go | Lev. 6:21 Lev. 6:30 Lev. 7:29 Lev. 7:30 |  | Mal. 3:10 |
| !Be | sons | Lev. 6:14 Lev. 6:16 Lev. 6:18 Lev. 6:20 Lev. 6:22 Lev. 6:25 Lev. 7:10 Lev. 7:23 Lev. 7:29 Lev. 7:31 Lev. 7:33 Lev. 7:34 Lev. 7:35 Lev. 7:36 Lev. 7:38 |  | Mal. 3:6 |
| qxo | statue | Lev. 6:18 Lev. 6:22 Lev. 7:34 |  | Mal. 3:7 |
| @r,j, | prey |  | Ps. 76:4 | Mal. 3:10 |
| dy" | hand | Lev. 7:30 | Ps. 76:5 |  |
| hd'Why> | Judah |  | Ps. 76:1 | Mal. 3:4 |
| hw"hoy> | LORD | Lev. 6:14 Lev. 6:15 Lev. 6:18 Lev. 6:19 Lev. 6:20 Lev. 6:21 Lev. 6:22 Lev. 6:24 Lev. 6:25 Lev. 7:5 Lev. 7:11 Lev. 7:14 Lev. 7:20 Lev. 7:21 Lev. 7:22 Lev. 7:25 Lev. 7:28 Lev. 7:29 Lev. 7:30 Lev. 7:35 Lev. 7:36 Lev. 7:38 | Ps. 76:11 | Mal. 3:4 Mal. 3:5 Mal. 3:6 Mal. 3:7 Mal. 3:10 Mal. 3:11 Mal. 3:12 |
| ~Ay | day | Lev. 6:20 Lev. 7:15 Lev. 7:16 Lev. 7:17 Lev. 7:18 Lev. 7:35 Lev. 7:36 Lev. 7:38 |  | Mal. 3:4 Mal. 3:7 |
| bqo[]y: | Jacob |  | Ps. 76:6 | Mal. 3:6 |
| arey" | feared |  | Ps. 76:7 Ps. 76:8 Ps. 76:12 | Mal. 3:5 |
| laer'f.yI | Israel | Lev. 7:23 Lev. 7:29 Lev. 7:34 Lev. 7:36 Lev. 7:38 | Ps. 76:1 |  |
| hx'n>mi | grain offering | Lev. 6:14 Lev. 6:15 Lev. 6:20 Lev. 6:21 Lev. 6:23 Lev. 7:9 Lev. 7:10 Lev. 7:37 |  | Mal. 3:4 |
| jP'v.mi | judgment |  | Ps. 76:9 | Mal. 3:5 |
| bybis' | around | Lev. 7:2 | Ps. 76:11 |  |
| rWs | remove, gone away | Lev. 7:4 |  | Mal. 3:7 |
| ~l'A[ | forever | Lev. 6:18 Lev. 6:22 Lev. 7:34 Lev. 7:36 |  | Mal. 3:4 |
| ~ynIP' | before, face | Lev. 6:14 Lev. 6:25 Lev. 7:30 | Ps. 76:7 |  |
| br;q' | offer, | Lev. 6:14 Lev. 6:20 Lev. 6:21 Lev. 7:3 Lev. 7:8 Lev. 7:9 Lev. 7:11 Lev. 7:12 Lev. 7:13 Lev. 7:14 Lev. 7:16 Lev. 7:18 Lev. 7:25 Lev. 7:29 Lev. 7:33 Lev. 7:35 Lev. 7:38 |  | Mal. 3:5 |
| rb;v' | broken, broke | Lev. 6:28 | Ps. 76:3 |  |
| ~yIm;v' | heaven |  | Ps. 76:8 | Mal. 3:10 |
| hm'WrT. | heave offering | Lev. 7:14 Lev. 7:32 Lev. 7:34 |  | Mal. 3:8 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 6:12 – 7:38** | **Psalms**  **76:1-13** | **Ashlamatah**  **Mal.3:4-12 + 18** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 1:17-21** | **Tosefta of**  **Luke**  **Lk 10:2** |
| --- | --- | --- | --- | --- | --- | --- |
| **αἷμα** | blood | Lev 6:27  Lev 6:30  Lev 7:2  Lev 7:14  Lev 7:26  Lev 7:27  Lev 7:33 |  |  | 1 Pet. 1:19 |  |
| **ἀνήρ** | men, man |  | Psa 76:5 |  |  |  |
| **δίδωμι** | give | Lev 6:17 Lev 7:32  Lev 7:34  Lev 7:36 |  |  | 1 Pet. 1:21 |  |
| **ἐλπίς** | hope |  |  |  | 1 Pet. 1:21 |  |
| **ἔργον** | work | Lev 7:24 |  |  | 1 Pet. 1:17 |  |
| **ἡμέρα** | day | Lev. 6:20 Lev. 7:15 Lev. 7:16 Lev. 7:17 Lev. 7:18 Lev. 7:35 Lev. 7:36 Lev. 7:38 |  | Mal. 3:4 Mal. 3:7 |  |  |
| **θεός** | God |  | Ps. 76:1 Ps. 76:6 Ps. 76:9 Ps. 76:11 | Mal. 3:8 | 1 Pet. 1:21 |  |
| **κατά** | off, arose |  |  |  | 1 Pet. 1:17 |  |
| **κρίνω** | decided, judges |  |  |  | 1 Pet. 1:17 |  |
| **κύριος** | LORD | Lev. 6:14 Lev. 6:15 Lev. 6:18 Lev. 6:19 Lev. 6:20 Lev. 6:21 Lev. 6:22 Lev. 6:24 Lev. 6:25 Lev. 7:5 Lev. 7:11 Lev. 7:14 Lev. 7:20 Lev. 7:21 Lev. 7:22 Lev. 7:25 Lev. 7:28 Lev. 7:29 Lev. 7:30 Lev. 7:35 Lev. 7:36 Lev. 7:38 | Ps. 76:11 | Mal. 3:4 Mal. 3:5 Mal. 3:6 Mal. 3:7 Mal. 3:10 Mal. 3:11 Mal. 3:12 |  | Lk. 10:2 |
| **λέγω** | saying | Lev. 6:19 Lev. 6:24 Lev. 6:25 Lev. 7:22 Lev. 7:23 Lev. 7:28 Lev. 7:29 |  | Mal. 3:5 Mal. 3:7 Mal. 3:8 Mal. 3:10 Mal. 3:11 Mal. 3:12 |  | Lk. 10:2 |
| **ὄνομα** | name |  | Psa 76:1 | Mal 3:5 |  |  |
| **πατήρ** | father |  |  | Mal 3:7 | 1 Pet. 1:17 |  |
| **τρόπος** | manner | Lev 7:38 |  |  |  |  |
| **φοβέω** | fear |  | Ps. 76:7 Ps. 76:8 Ps. 76:12 | Mal. 3:5 |  |  |
| **Χριστός** | anointed, Christ | Lev 6:22 |  |  | 1 Pet. 1:19 |  |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 6:12 –7:38**

**“Zeh Qorban Aharon”- “This (is the) offering (of) Aaron”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk) 10:2**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **1 Tsefet (1 Pet.) 1:17 – 21**  Mishnah **א:א** |
| **Then he said to them, “The harvest** is **plentiful, but the workers** are **few. Therefore ask the master of the harvest to send out workers into his harvest. Go!** | **And if you call on the Father, who judges each one’s work impartially, live in reverential fear during the time of your exile.** (Live in fear until the time of your return from exile – foreign residence). **Understand this; you were not redeemed with perishable things such as silver or gold out of the vain conduct that you inherited.[[65]](#footnote-65) But, with the priceless life[[66]](#footnote-66) of Messiah as if he were a spotless lamb.****Who was made known before the foundation of this present world but is plainly seen in these last days** (times). **That through him you trust in G-d who raised him** (Yeshua) **from the dead and gave him honour so that your faithfulness and expectation is of G-d** |

**For the translation and commentary to Hakham Shaul’s First Igeret to Timothy look below the Commentary to Hakham Tsefet’s School of Peshat**

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Lev 6:12-7:38** | **Psa 76:1-13** | **Mal. 3:4-12+18** | **1 Pet 1:17 – 21** | **Lk 10:1-12** | **1 Ti 3:1-7** |

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

We have commented in the past about the “blood” of Messiah. This is a term that means the life of Messiah. This is based on Leviticus 17:11 where it is stated that life is in the blood. Thus, we might read that the life of a man is his “blood sweat and tears.” This allows us to know that life is not necessarily easy. The “priceless life” of Messiah is equated with a spotless lamb. How are we to understand this statement from a literal, Peshat” level of interpretation? And is Messiah the only one with a “priceless” life?

Firstly, Messiah is not the only one who has a priceless life. When we read the Torah and Torah Sederim, we see that there are a great number of “priceless” exemplary lives. But most people are trained to believe that that is a gift that they do not have. Their thinking might be something of denial believing that they do not have the same abilities. This is not to detract from the spiritual giants that have been paraded before our eyes.

On the 31st day of counting the Omer we read Ephesians 5:1-2

**Ephesians 5:1-2 Therefore,[[67]](#footnote-67) because you are** recipients of the Nefesh Yehudi, now **being the beloved children[[68]](#footnote-68) of God, you must imitate[[69]](#footnote-69)** Him**.[[70]](#footnote-70)****And walk[[71]](#footnote-71) in love, as Messiah** our model **has loved us, and has given himself as** if **he had been an offering and a sacrifice[[72]](#footnote-72) to God[[73]](#footnote-73) for a sweet-smelling savor[[74]](#footnote-74)** for us.[[75]](#footnote-75)

Here we must stop to see two details. Firstly, we are told to imitate G-d. This does not eliminate the imitation of Messiah. But it elevates the level of personal application. Furthermore, we are admonished by Hakham Shaul in his Igeret (letter) to the Bereans where he says…

Bereans (Heb.) 13:7 Remember those who led you, who spoke the Torah (word – logos/nomos) of God to you; and considering the result of their conduct, **imitate their faithfulness**.

Here we can see that anyone who teaches us the Torah of G-d is worthy of imitation. Secondly, if we are also Torah Teachers, we are living examples of the dynamic “word of G-d” and equally merit imitation. Our cited Ephesians passage shows us that we must imitate

1. G-d
2. Messiah
3. Torah Teachers
4. Mentors

Interestingly Hakham Shaul likes to equate a life of service to G-d and His people as some sort of “offering.” This lesson then is a lesson of communal importance and service. We can learn to have a life of great joy when we learn to serve G-d and be a service to our congregation. This means that we must learn to imitate the Sages as a means of learning to draw close to G-d and imitate Him. This is a priceless life…

**1 Timothy 3.1-7**

***Hakham Shaul’s School of Remes***

First Igeret to Timothy

TS\_NC-86 - Kislev 19, 5781 December 5, 2020

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

**The office and ministry of the Head/President of the Esnoga/Synagogue**

**1 Tim. 3.1-7[[76]](#footnote-76)**

**This is a faithful *and* trustworthy advice: if any man** stretches forward **seeks** (ing) **the office of G’dolah** (G’dolah / Chessed – bishop, superintendent, president of the Synagogue), **he desires a most noble work** office.

The greatest office **G’dolah** / Chessed – **President of the Synagogue** (Esnoga), (Greatness/Mercy) – Royal Blue, Virtue: Ahavah (love), Ministry: Masoret, *Oikodomeo*, [Catechist/Evangelist].

**53.93** **ἀρχισυνάγωγος**, **ου** *m*: one who is the head of and who directs the affairs of a V 1, p 544 synagogue —‘**president of a synagogue, leader of a synagogue**.’ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς ‘the president of the synagogue was angry that Jesus had healed (the woman) on a Sabbath’ Lk 13:14.

**35.40 ἐπισκοπήc**, ῆς f: (derivative of ἐπισκοπέωa ‘to take care of,’ 35.39) the position of one who has responsibility for the care of someone—‘**position of responsibility**, **position of oversight**.’ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος ‘may someone else take his position of responsibility for the care of (the congregation)’ Ac 1:20. Though in some contexts **ἐπισκοπή** has been regarded traditionally as a position of authority, in reality the focus is upon the responsibility for **caring for others**, and in the context of Ac 1:20 the reference is clearly to the responsibility for caring for the congregation (see 53.69).

**53.69** **ἐπισκοπή**b, **ῆς** *f*: a religious role involving both service and leadership—‘office, V 1, p 541 position, ministry as church leader.’ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος ‘let someone else take his office’ Ac 1:20; εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ ‘if a man is eager to fulfill a ministry as a church leader, he desires an excellent work’ 1 Tm 3:1. See discussion at 53.71. For a more probable interpretation of ἐπισκοπή in Ac 1:20, see 35.40.

**53.70** **ἐπισκοπέω**: to have responsibility for the care of someone, implying a somewhat official responsibility within a congregation—‘to minister unto, to be responsible, to care for.’ ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς ‘be shepherds of the flock of God committed to you, being responsible for the care of such and not as a matter of obligation’ 1 Pe 5:2. It is possible, however, that ἐπισκοπέω in 1 Pe 5:2 is not to be understood as designating some official responsibility but merely as a role of helping and serving (see 35.39.

Louw, J. P., & Nida, E. A. (1996). Greek-English lexicon of the New Testament: based on semantic domains (electronic ed. of the 2nd edition., Vol. 1, p. 462). New York: United Bible Societies.

**2**Now the officer **G’dolah must be blameless *and* beyond reproach, the husband of one wife, temperate** self-controlled, **sensible, well-ordered, hospitable, able to teach,**

**3not a drunkard**, **not a contentious *nor***quick-tempered *and* hot-headed,**but gentle, not quarrelsome, not avaricious**, **free from the love of money** not greedy for wealth and its inherent power—financially stable.

**quick-tempered *and* hot-headed:** Cf. 1 Tim 3.1-7 Amplified Bible Copyright © 2015 by The Lockman Foundation, La Habra, CA 90631. All rights reserved.

Inferred

**4*He*** *must***manage his own household well, having well-behaved children with obedience and all dignity** guiding them in respectful and well-behavior

**guiding them in respectful and well-behavior:** Cf. 1 Tim 3.1-7 Amplified Bible Copyright © 2015 by The Lockman Foundation, La Habra, CA 90631. All rights reserved.

5**But if someone does not know how to rule his own house, how can he care for a congregation of God?**

6*He can***not be a new convert**, **so that he will not behave in conceited he must be appointment to this high office lest being puffed up he may fall into the adversary's judgment** with arrogance and pride.

**7And he must have a good reputation *and* be well thought of by those outside *the congregation*, so that he will not be discredited and fall into the snare of the adversary.**

**The Office and Officer G’dolah / Chesed**

**Ephesians 1:1-23**

**Evening: Counting of the Omer Day 1 -7**

**Then read the following:**

|  |  |
| --- | --- |
| Day of the Omer: | 1 |
| Ministry: | Masoret G’dolah |
| Date: | Nisan 16 |
| Attributes: | Masoret G’dolah / Chesed, (Greatness/Mercy) |
| Colour: | Royal Blue |
| Virtue: | Ahavah (love) |
| Ministry: | Masoret [Catechist/Embody Mesorah] |

**Eph. 1:1 Hakham Shaul (Paul), a *Sh’liach*** (apostle/emissary) **of Yeshua HaMashiach by the will of God, to the Tsadiqim** (Greek: *a-gios*) **who are at Ephesus and *who are* faithfully obedient in Yeshua HaMashiach:**

Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament: For the English reader* (Eph 1:1). Grand Rapids: Eerdmans.

**Ephesians 1:2 Chesed to you and shalom from Godthe Father and the master Yeshua HaMashiach.**

Any definition of G-d is tantamount to spiritual idolatry.

**Ephesians 1:3-6Let the God and Father of our master Yeshua HaMashiach be Blessed, having blessedus in Messiah with every spiritualblessing in the**

Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General “barakhot” (blessings) follow the format of “Blessed are you O Lord God…)

**having blessed:** The "blessing" mentioned here is in past tense.

**spiritual:** πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" *gifts*. *Gifts* is added. *"Gifts"* is NOT implied. Therefore we see in πνευματικός the essence of the soul Heb. נפֶשׁ *a soul, living being, life, self, person, desire, passion, appetite, emotion*. Str. H5315, TWOT 659b

**blessing: εὐλογίᾳ πνευματικῇ** - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da’at. ChaBaD. To put this more succinctly these “words” are the judgments of the Hakhamim. We also see these words applying to the Mesorah – Oral Torah. In these “breathings”, we have good spiritual (breathed) words.

**heavens, even as He (**God**) has elected** (separated)**us** (the Jewish people)to be **in union with him** Messiah **before the foundation of the world to be Tsadiqim (**Greek: agios**)and blameless in His** God's presence **love. He** God appointed **us as** His **chief/principal adoption as His own** (children) **through Yeshua HaMashiach according** toHis**desire and good will to the praise of the honour of His chessed** (loving-kindness), **in which He has made us accepted as the** one **beloved.**

**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 there are the judgments which are “binding on earth” because they have been made in the spiritual world.

**Elected:** ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words.

בְּרֵאשִׁית Gen. 1:1 can be translated בְּ רֵאשִׁ In *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4 ). (i. Geoffrey W. Bro, Trans.) Grand Rapids , Michigan: Wm. B. Eerdmans Publishing Co. p. 145

**Us**: We need to now alert the reader to pay special attention to Hakham Shaul’s (Paul) “us” and “you.” Hakham Shaul’s use of we, us and you are key to determining who he is addressing.

**union with him:** see 1:11 below.

**foundation of the world:** We interpret this to mean at or before Har Sinai. The foundation of the world was G-d’s giving of the Torah. However, the Greek word **καταβολή –** *katabole* also means, “to conceive.” Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of **καταβολή –** *katabole* is also related to the thought of injecting or depositing semen into the womb.

**chief/principle:** cf. TDNT 6:685 3. Metaphorical. Here our Ephesians text is Remes/Allegorical bordering So’od. Therefore, we see that the Jewish people are the Chief/principal adoption above all others. προορίζω can mean beforehand. προορίζω can have the connotation of “to foreordain,” “to predestine.” Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὁρίζειν. προγινώσκειν is the same. See B’resheet 42:22 where Reuven equates the soul of Yosef with his blood.

**adoption:** υἱοθεσία = υἱο son θεα derived from *Theos* God

**Ephesians 1:7-10 In him** (Messiah) **we have redemption because of his life, the forgiveness of sins** (by understanding of the Mesorah)**, according to the riches of his chessed** (loving-kindness towards his fellow Jews)**, by which he caused to us** (the Jewish people) **to be more prominent in all Hokhmah** (wisdom) **and Binah** (understanding and Da’at – knowledge)**;having revealed to us the So’od** (mystery) **of his mission, according to his** ordained **purpose which God Himself determined beforehand, for he** (Messiah) **was filled with the presence, power, agency** of God **for the administration of Divine appointments, to unify all things into Messiah, both the things in the Heavens, and the things on earth.**

**we have redemption:** Encyclopedia Judaica defines Redemption as, salvation from states or circumstances that destroy the value of human existence or human existence itself.

**because of his life:** The term “blood” **αἷμα** is indicative of the sum of a life. Therefore, we read “life” as it might be said “he laid down his life.”

(understanding and Da’at – knowledge)**;** We add Da’at using the hermeneutic principle of Pars pro toto. Therefore, we have the Original ChaBaD

**God Himself determined beforehand:** **προτίθημι** – *protithemai* also contains the idea of Divine design which occurred in the beginning or before the beginning. Therefore, the idea is forwarded that G-d gave the mystery of His plan to the Jewish people who received the oracles of G-d before they were enacted. Some manuscripts conclude this verse with “in Christ.” Not finding this statement in the majority of Greek texts, we have left it out.

**agency: πλήρωμα** – *pleroma* see Strong’s G4138 Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 6). (i. Geoffrey W. Bro, Trans.) Grand Rapids , Michigan: Wm. B. Eerdmans Publishing Co. p. 298

**Divine appointments:** Hebrew***מועד*** is an acceptable parallel to the Greek **καιρός** – *kairos.*

**Ephesians 1:11-14 God chose us** (the Jewish people) **to be his own people in union with** Messiah**,** **for His own purpose, based on what He had decided before the beginning,** therefore **let us who were the first to hope for Messiah praise God’s glory.** **Being in union with him** (Messiah) **in hearing the Torah of Truth, the Redemption of the Mesorah that you** Gentiles must **trust in, cling to and rely on, which brings the promised seal of the Nefesh Yehudi that is the promised pledge of our** (Jewish) **portion in anticipation of its full redemption.** **Let us praise His (God’s) glory.**

**in union with** Messiah:Bratcher, R. G., & Nida, E. A. (1993). *A handbook on Paul's letter to the Ephesians*. Originally published under title: A translator's handbook on Paul's letter to the Ephesians.1983. UBS handbook series; Helps for translators. New York: United Bible Societies. pp. 21-2 (Eph. 1:11) ἐν ᾧ is usually translated as “In whom.” the in “whom” which we, in agreement with Bratcher take to mean, “in union with Messiah. Therefore, we are able to determine that the Jewish people are in agreement with Yeshua and Yeshua is in agreement with the Jewish people.

**He had decided before the beginning,** Contextually, the idea of “before the foundation of the earth” remains a vital part of the “predetermining.” Therefore, we have translated the phrase “προορισθέντες κατὰ πρόθεσιν” to mean, “**He had decided before the beginning**.”

**let us:** Again, this “us” refers to the Jewish people, **not** Christianity in general.

**the first to hope:** Hope – Bitahon Heb. confidence/endurance relating to the First Parnas (Pastor). The flow of Divine energy has flowed from each of the higher levels to the lower replicating pieces of itself in the ministry below. In the present case, we see the endurance/hope and confidence injected into majesty/glory or sincerity.

**Messiah praise God’s glory:** We find a summary of verses 11–12 in the following numbered list…

(1) God chose us (the Jewish people) to be his own people in our union with Messiah.

(2) He had decided to do this previously (before the foundation of the world) because that was His purpose.

(3) It is because God plans it and decides to do it that all things are done.

(4) God did this so that we (the Jewish people) should praise His greatness (or, glory).

(5) We were the first to hope in Messiah.

**the Torah of Truth:** This refers to hearing the Word (Torah) of Truth at Har Sinai. This tells us that the Torah that was dispensed at Har Sinai was not only the “Written Torah.” “Hearing the Torah of Truth” denotes Speaking, i.e. Oral Torah. Your Word is Truth cf. Psa 119:160, Yochanan (John) 17:17

**Nefesh Yehudi:** Obedience to the Mesorah brings redemption. Faithful obedience to its words brings the promised seal of the Nefesh Yehudi.

**promised pledge:** cf. B’resheet 38:8

**before the beginning:** Contextually, the idea of “before the foundation of the earth” remains a vital part of the “predetermining.” Therefore, we have translated the phrase “προορισθέντες κατὰ πρόθεσιν” to mean, “**He had decided before the beginning**.”

**Ephesians 1:15-17 Therefore, when I heard of your faithful obedience in union with the Master Yeshua (HaMashiach) and your love** (care/charity) **for the Tsadiqim** (saints)I **have not stopped giving thanks and mentioning you in my prayers,** (asking) **that the God of our master Yeshua HaMashiach, the Father of dignity grant you** the **power to comprehend through the Oral Torah, and His** agents **Chochmah, Binah and Da’at.**

I **have not stopped:** “Not having stopped” forms a double negative to offset the “double positive” “always giving thanks.”

**Father of dignity:** We have translated **δόξης,** as “dignity” because the present officer is the Masoret in connection with Parnas #3 the feminine Pastor representing the hidden aspects of the Pastoral office. Parnas #3 is associated with Yesod (foundation) exemplifying the virtue of truth and honesty. Philo interprets the idea of **δόξης,** as philosophical tenant. **δόξης,** being feminine we see the relationship to the feminine Pastoral office.

**the Oral Torah,** cf. Strong’s G4151 #3 “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.” Therefore, we see that the idea of “spirit” relates to nobility and the higher essence of man. That the “spirit” reveals the offices of the bench means that Hakham Shaul wants his audience to live in the refined noble way of Jewish Ishim – Royal Men.

**Ephesians 1:18-23 The eyes of your understanding** (Binah) **being enlightened, that you may see** (have direct knowledge) **what the confidence of His** (Messiah) **mission is, and what is the wealth of splendor of his inheritance in union with the Tsadiqim** (saints)**. And what is the excellent magnitude of His** (God’s) **power** working **in us, the faithfully obedient who** **operate according to His majestic strength and cosmic power.** This power **He** (God) **worked in Messiah by raising him from the dead, and He seated him at His right hand in the heavenlies, far above all** principalities (Hokhmah) **and** authorities (Binah) **and power** (Da’at) **and dominion** (G’dolah), **and every authority being named, not only in this present age, but also in the World ever Coming.****And He** (God) **has subjected all things under his** (Messiah’s) **authority and gave him to be head over all things to the Esnoga** (Synagogue), **which is his body, the fullness of him who fills everything** (with the presence, power, agency, and riches of God).

**eyes of your understanding:** “Understanding” Binah refers to the second Rabbi (Hakham) in the bench of three. Binah in our diagrams is on the right (lenient) side. Therefore, we see that Abot 1:1 “be lenient in judgment” is applicable. “The eyes of your understanding” is allegorical language, containing the idea of the mind opened to “see the light,” which we take here to mean the value of judging leniently.

(Binah): m. **Abot 1:1** – And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; **Be deliberate** (lenient) **in judgment**, make stand many disciples, and make a fence around the Torah.”

**being enlightened:** “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.

**the confidence:** Relating to the office of the 1st Pastor – who possesses the virtue of confidence/hope. see “hope” 1:11

**his inheritance:** The “inheritance” of the master/Yeshua is the Mesorah (Oral Torah).

**in union:** ἐν τοῖς ἁγίοις, being counted among the **Tsadiqim/**saints, or the righteous/generous who have gone before. This is not a reference to the “living” **Tsadiqim/**saints. It is a reference to the **Tsadiqim/**saints who have filled the pages of the Tanakh.

(G’dolah)**:** Here we have a “pars pro toto” for all the officers and authorities of the Esnoga. The remaining titles being, Sheliach, Darshan, Pastors and Morei’im

**authority:** “**ὄνομα** – *onoma* ” needs to be translated as authority here. This is because the Hebrew idea of a name is associated with its authority.

**Next Shabbat:**

**Shabbat: “Qach Et Aharon” – “Take Aaron”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **קַח אֶת-אַהֲרֹן** |  | **Saturday Afternoon** |
| **“****Qach Et Aharon”** | Reader 1 – Vayiqra 8:1-9 | Reader 1 – Vayiqra 10:8-11 |
| **“****Take Aaron”** | Reader 2 – Vayiqra 8:10-17 | Reader 2 – Vayiqra 10:12-14 |
| **“Toma a Aarón”** | Reader 3 – Vayiqra 8:18-29 | Reader 3 – Vayiqra 10:8-14 |
| Vayiqra (Lev.) 8:1 -10:7 | Reader 4 – Vayiqra 8:30-36 |  |
| Ashlamatah: I Sam 2:28-36 + 3:20 | Reader 5 – Vayiqra 9:1-7 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 9:8-16 | Reader 1 – Vayiqra 10:8-11 |
| Psalms 77:1-21 | Reader 7 – Vayiqra 9:17-24 | Reader 2 – Vayiqra 10:12-14 |
|  | Maftir – Vayiqra 10:1-7 | Reader 3 – Vayiqra 10:8-14 |
| N.C.: 1 Pet 1:22-25; Lk 10:3-6;  1 Ti 3:8-16 | I Sam 2:28-36 + 3:20 |  |

**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!”**

**Coming Festival: Chanukah**

**Thursday Evening 10th of December – Friday Evening December the 18th**

**For further information please see:**

<https://www.betemunah.org/connection.html> ;

<https://www.betemunah.org/chanukah.html>

<https://www.betemunah.org/lights.html>

****

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. **Asaph** was one of David's musicians, a Levite, the son of Berechiah. He was also an inspired seer, as well as a composer of music. His sons were poets and musical composers. **Asaph** founded a school of music (like Heman and Jeduthun). [↑](#footnote-ref-1)
2. Midrash Hakhamim [↑](#footnote-ref-2)
3. Targum Yonatan identifies Magog with Germania (I Divrei HaYamim 1:5), whereas the Talmud Yerushalmi (Megillah 1:9) seems to say they were the Goths, who migrated to Scythia in what is now southern Russia. Others say that the Mongols may have been from Magog, and it is reported that the Great Wall of China was called by Arab writers, the 'wall of al Magog.' [↑](#footnote-ref-3)
4. In Ezekiel, Gog is the king of Magog; in the *Aggadah*, Gog and Magog are two parallel names for the same nation. [↑](#footnote-ref-4)
5. Radak v. 13 [↑](#footnote-ref-5)
6. Hezekiah [↑](#footnote-ref-6)
7. Sanhedrin 94a [↑](#footnote-ref-7)
8. v. 2 [↑](#footnote-ref-8)
9. Rashi and the Malbim (to Yehezekel (38:2) place the events of Gog and Magog in the period of “Acharit HaYamim”, “**the End of Days**”, based on the verse (Yehezekel 38:8) that describes the events of Gog and Magog occurring in: “Acharit HaShanim”, “the Final Years”, which is synonymous with the term: “Acharit HaYamim”. Later on, in the chapter (38:16) Gog is described as coming in “Acharit HaYamim” explicitly. [↑](#footnote-ref-9)
10. This is our verbal tally with the Torah portion. [↑](#footnote-ref-10)
11. v. 3 [↑](#footnote-ref-11)
12. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-12)
13. Tur; Orach Chaim 490 [↑](#footnote-ref-13)
14. Maaseh Rav 234 [↑](#footnote-ref-14)
15. Shimush Pesukim, A Comprehensive Index to the Liturgical and Ceremonial Usages of Biblical Verses and Passages, Compiled and © 2013 Reuven Brauner, Raanana, Israel. [↑](#footnote-ref-15)
16. In the name of Chazal. [↑](#footnote-ref-16)
17. See Malbim to Yehezekel (38:2). [↑](#footnote-ref-17)
18. 12 minutes is essentially the flight time of medium range ballistic missiles from launch to landing when measuring from Iran to Israel and southern parts of Europe. [↑](#footnote-ref-18)
19. Gog, according to the Septuagint, is 'Agag,' a generic term used for kings of Amalek, the anti-thetical nation of the Jewish people. That would figure because, any war against the Jews meant to annihilate them has to involve Amalek, if not physically, at least conceptually. For, according to the Brisker Rav, even if there are no pure-bred Amalekians walking the earth today, there are evil people who can imitate his philosophy and even have the halachic status of an Amalekian. Many believe that Adolph Hitler had such a status. [↑](#footnote-ref-19)
20. Mashiach ben Yosef (descendant of Rachel – i.e. a Benjamite) precedes Mashiach ben David (King David). [↑](#footnote-ref-20)
21. I Samuel 15 [↑](#footnote-ref-21)
22. Amalek in the grandson of Esav. [↑](#footnote-ref-22)
23. Mechilta de-Rashbi, 71 [↑](#footnote-ref-23)
24. Esther 3:1 [↑](#footnote-ref-24)
25. Targum Sheni on Esther 3:1. [↑](#footnote-ref-25)
26. Ezekiel 38:18-39:16 [↑](#footnote-ref-26)
27. The word “Gog” in Hebrew means roof. [↑](#footnote-ref-27)
28. Yehezchel, Chapter 38 and 39. [↑](#footnote-ref-28)
29. "Admor" is an acronym for "Adonainu, Morainu, VeRabbeinu," a phrase meaning "Our Master, Our Teacher, and Our Rebbe." This is an honorific title given to scholarly leaders of a Jewish community. In writing, [↑](#footnote-ref-29)
30. Lived some 200 years ago [↑](#footnote-ref-30)
31. "...The Vilna Gaon on the Mechilta (Shemot 14:20) says that the Gog U'Magog war shall begin three hours before "Hanetz Hachama" (crack of dawn) on Hoshana Rabba, and shall last three hours only.” [↑](#footnote-ref-31)
32. Eduy. 2:10 [↑](#footnote-ref-32)
33. Tosefta, Berachot. 1:13 [↑](#footnote-ref-33)
34. Mekh., Be-Shalaḥ 4: Shab. 118a [↑](#footnote-ref-34)
35. Sif. Num. 76, Deut. 43; Sanh. 97b [↑](#footnote-ref-35)
36. Targum Yerushalmi, Numbers 11:26; Song 8:4 [↑](#footnote-ref-36)
37. Targum Yerushalmi, Exodus. 40:11; cf. also Targum Song 4:5 [↑](#footnote-ref-37)
38. This section was written by Rav Yosef Zvi Rimon. [↑](#footnote-ref-38)
39. Yehoshua 10:11 [↑](#footnote-ref-39)
40. Esther Rabba, parsha 8 [↑](#footnote-ref-40)
41. Bereshit (Genesis) 45:6 [↑](#footnote-ref-41)
42. For further examples refer to Bereshit 40:8/41:26,32,51,52/45:4,9/48:9/50:20,25 - Ibid. 41:16 [↑](#footnote-ref-42)
43. Bereshit (Genesis) 41:38 [↑](#footnote-ref-43)
44. 39:2 [↑](#footnote-ref-44)
45. See also 39:3,21,23 - 39:5 [↑](#footnote-ref-45)
46. Shemot Rabba, perek 26 [↑](#footnote-ref-46)
47. The Talmud (Meg 15a) and Esther Rabbah VIII.4 explain that **Daniel is called Hatakh** here because he was degraded (hatakhu-hu) from his position (see also Meg 15b). [↑](#footnote-ref-47)
48. Esther 4:1 [↑](#footnote-ref-48)
49. Esther Rabba, parsha 8 [↑](#footnote-ref-49)
50. Esther 3:7 [↑](#footnote-ref-50)
51. Hilchot Ta’anit 1:3 [↑](#footnote-ref-51)
52. Esther 4:1 [↑](#footnote-ref-52)
53. 4:14 [↑](#footnote-ref-53)
54. Shemot (Exodus) 8:15 [↑](#footnote-ref-54)
55. Pesikta Rabbati, 12 [↑](#footnote-ref-55)
56. Berachot 58b [↑](#footnote-ref-56)
57. Rashi, ibid. [↑](#footnote-ref-57)
58. Shemot (Exodus) 17:11 [↑](#footnote-ref-58)
59. Rosh HaShana 29b [↑](#footnote-ref-59)
60. Yeshayahu (Isaiah) 55:13 [↑](#footnote-ref-60)
61. Megillah 10b [↑](#footnote-ref-61)
62. Ta’anit 2b [↑](#footnote-ref-62)
63. Shemot 17:11; as explained above. [↑](#footnote-ref-63)
64. Megillah 2a [↑](#footnote-ref-64)
65. Yirme'yahu (Jer.) 16:19-20 19 O L-RD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto You from the ends of the earth, and will say, **Surely our fathers have inherited lies, vanity, and things wherein there is no profit.** 20Will a man make gods unto himself, and they are no gods? [↑](#footnote-ref-65)
66. See the “Blood of Messiah” below [↑](#footnote-ref-66)
67. **οὖν** – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are interconnected with itself. [↑](#footnote-ref-67)
68. Acceptance of the Nefesh Yehudi (Jewish Soul) brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children. [↑](#footnote-ref-68)
69. Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; 169 for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657 [↑](#footnote-ref-69)
70. This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi. [↑](#footnote-ref-70)
71. This is Hakham Shaul’s third use of **περιπατέω** – *peripateo,* meaning, “walk about.” Each instance **περιπατέω** – *peripateo,* “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of **περιπατέω** – *peripateo,* show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.” [↑](#footnote-ref-71)
72. The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the “lesson” is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a “sin offering.” Therefore, Messiah’s “sacrifice” is not for the sake of atonement in this case. We find the corresponding offering to be a **קֻרְבָּן** – *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a “sacrifice” but a means of drawing near to G-d. 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. 364 [↑](#footnote-ref-72)
73. The sweet smell, **רֵיחַ** – *reyach* **נִיחֹחַ** – *nichowach* can be read a smell of comfort, or the fragrance of the comforter. As Edie points out there is no easy way to say **נִיחֹחַ** **רֵיחַ**. As we have stated above the emphasis is not on a “literal” sacrifice, but rather the moral excellence of Messiah. 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. 365 [↑](#footnote-ref-73)
74. The sweet-smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur. [↑](#footnote-ref-74)
75. Not found in all manuscripts. [↑](#footnote-ref-75)
76. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-76)