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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 20, 5774 – November 22/23, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Nov 22 2013 – Candles at 5:14 PM  Sat. Nov 23 2013 – Habdalah 6:10 PM | **Brisbane, Australia**  Fri. Nov 22 2013 – Candles at 6:03 PM  Sat. Nov 23 2013 – Habdalah 7:01 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Nov 22 2013 – Candles at 5:14 PM  Sat. Nov 23 2013 – Habdalah 6:12 PM |
| **Jakarta, Indonesia**  Fri. Nov 22 2013 – Candles at 5:33 PM  Sat. Nov 23 2013 – Habdalah 6:25 PM | **Manila & Cebu, Philippines**  Fri. Nov 22 2013 – Candles at 5:06 PM  Sat. Nov 23 2013 – Habdalah 5:58 PM | **Miami, FL, U.S.**  Fri. Nov 22 2013 – Candles at 5:12 PM  Sat. Nov 23 2013 – Habdalah 6:06 PM |
| **Olympia, WA, U.S.**  Fri. Nov 22 2013 – Candles at 4:13 PM  Sat. Nov 23 2013 – Habdalah 5:20 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Nov 22 2013 – Candles at 4:23 PM  Sat. Nov 23 2013 – Habdalah 5:22 PM | **San Antonio, TX, U.S.**  Fri. Nov 22 2013 – Candles at 5:18 PM  Sat. Nov 23 2013 – Habdalah 6:14 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Nov 22 2013 – Candles at 4:02 PM  Sat. Nov 23 2013 – Habdalah 5:06 PM | **Singapore, Singapore**  Fri. Nov 22 2013 – Candles at 6:34 PM  Sat. Nov 23 2013 – Habdalah 7:25 PM | **St. Louis, MO, U.S.**  Fri. Nov 22 2013 – Candles at 4:26 PM  Sat. Nov 23 2013 – Habdalah 5:25 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah Commentary Comes to You Courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

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

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

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

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

**Shabbat “V’Nefesh Ki Techetá” – “And if a soul sins”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְנֶפֶשׁ כִּי-תֶחֱטָא** |  | **Saturday Afternoon** |
| **“V’Nefesh Ki Techetá”** | Reader 1 – Vayiqra 5:1-4 | Reader 1 – Vayiqra 6:1-3 |
| **“And if a soul sins”** | Reader 2 – Vayiqra 5:5-7 | Reader 2 – Vayiqra 6:4-6 |
| **“Si alguien peca”** | Reader 3 – Vayiqra 5:8-10 | Reader 3 – Vayiqra 6:1-6 |
| Vayiqra (Lev.) 5:1-26 | Reader 4 – Vayiqra 5:11-13 |  |
| Ashlamatah: Zech. 5:3-11 + 6:14 | Reader 5 – Vayiqra 5:14-16 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 5:17-19 | Reader 1 – Vayiqra 6:1-3 |
| Psalm 75:1-11 | Reader 7 – Vayiqra 5:20-26 | Reader 2 – Vayiqra 6:4-6 |
|  | Maftir – Vayiqra 5:24-26 | Reader 3 – Vayiqra 6:1-6 |
| N.C.: 1 Pet 2:4-10; Luke 10:13-24;  Acts 20:1-16 | Zech. 5:3-11 + 6:14 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Others Who Bring a Sin Offering – Leviticus 5:1-13
* The Guilt-Offering – Leviticus 5:14-19
* Guilt-Offering for Breach of Trust – Leviticus 5:20-26

**Reading Assignment:**

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

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

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

Vol. 11 – “The Divine Service,” pp. 100-117

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 5:1-26**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **If a person sins,** whereby he accepts an oath, and he is a witness [to some matter] by seeing or knowing [it], yet he does not testify, he shall bear his transgression; | 1. **When a man will have sinned,** and heard the voice of the oath of execration, or have been himself a witness, or will have seen that one of the world has transgressed against the words of an oath, or will have known that his companion has sworn or imprecated vainly, if he show it not, he will bear his sin. |
| 2. Or if a person touches anything unclean, whether it is the carcass of an unclean wild animal, or the carcass of an unclean domestic animal, or the carcass of an unclean creeping animal, and it was hidden from him, he incurs guilt. | 2. Or, if a man touch anything unclean, whether the carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of an unclean reptile, and it be hidden from him, and he, being unclean, will touch any consecrated thing, he is guilty. |
| 3. Or if he touches the uncleanness of a human, with any uncleanness through which he may become defiled, and it is hidden from him and [later] he knows, he has incurred guilt; | 3. Or if he touch the uncleanness of a man, even whatever uncleanness that defiles him, and it be hidden from him, and he touch anything consecrated, after that it is discovered by him, and he knows that he is defiled and not clean, he will be guilty. |
| 4. Or if a person swears, expressing with [his] lips to do harm or to do good, whatever a man may express in an oath, and it is hidden from him and [later] he knows, he is guilty in any one of these cases. | 4. Or if a man will swear to make declaration with his lips to do evil or good upon any matter upon which a man may affirm, whether of the present or the future, that he can make declaration by oath, and he falsify therein, and it be hidden from him, but afterward it be discovered to him and he knows that he has falsified, and he repent not; though he has become guilty in any one of these, |
| 5. And it shall be, when someone incurs guilt in any one of these cases, that he shall confess the sin which he had committed, | 5. if he will have (thus) sinned in any one of these four things, but afterwards repent, he will make confession of the sin by which he has sinned. |
| 6. and he shall bring his guilt offering to the Lord for his sin which he had committed, a female [animal] from the flock either a sheep or a goat, for a sin offering. **And the kohen shall make atonement from his sin.** | 6. And he will bring the oblation of his trespass offering to the Presence of the LORD for the sin that he has sinned, a female lamb of the flock, or a kid of the goats, for a sin offering; **and the priest will atone for him (that he may be absolved) from his sin.** |
| 7. But if he cannot afford a sheep, he shall bring as his guilt offering for that [sin] that he had committed, two turtle doves or two young doves before the Lord, one for a sin offering, and one for a burnt offering. | 7. But if his hand find not sufficiency to bring a lamb, let him bring, as an offering for the trespass that he has committed, two large turtle doves or two young pigeons before the LORD; one for a sin offering, and one for a burnt sacrifice. |
| 8. He shall bring them to the kohen, who shall first offer up that [bird] which is [designated] for the sin offering. He shall cut its head [by piercing with his nail] opposite the back of its head, but shall not separate [it]. | 8. And he will bring them to the priest, who will offer that which he may choose for the sin offering first: and he will wring its head near to the spine, but not separate its head from the neck; |
| 9. He shall sprinkle from the blood of the sin offering on the wall of the altar, and the remainder of the blood shall be pressed out onto the base of the altar. It is a sin offering. | 9. and he will sprinkle some of the blood upon the side of the altar, and pour out the remainder of the blood at the foot of the altar: it is a sin offering. |
| 10. And he shall offer up the second one as a burnt offering, according to the law. **Thus the kohen shall make atonement for him, from his sin which he had committed, and he shall be forgiven.** | 10. And of the second bird he will make a burnt sacrifice, according to the rite with the bird which he had chosen for the sin offering, and not according to the rite for the bullock, or the lamb, or the young goat. **And the priest will expiate him from the sin that he has sinned, and it will be forgiven him.** |
| 11. **But if he cannot afford two turtle doves or two young doves, then he shall bring as his sacrifice for his sin one tenth of an ephah of fine flour for a sin offering. He shall not put oil over it, nor shall he place frankincense upon it, for it is a sin offering.** | 11. **But if his hand find not sufficiency to bring two large turtle doves or two young pigeons, let him bring as an oblation for sin a tenth part of three sein of flour for a sin offering; but let him not put oil thereon nor frankincense, for it is a sin offering.** |
| 12. He shall bring it to the kohen, and the kohen shall scoop out a fistful as its reminder, and cause it to [go up in] smoke on the altar, upon the fires of the Lord. It is a sin offering. | 12. And he will bring it to the priest, and the priest will take a handful for a commendable memorial thereof, and burn it at the altar with the oblations of the LORD: it is a sin offering. |
| 13. **Thus the kohen shall make atonement for his sin that he committed in any one of these [cases], and he shall be forgiven. And it shall belong to the kohen like the meal offering.** | 13. **And the priest will atone for his sin that he has sinned, and it will be forgiven him. And the remainder will be a mincha to the priest.** |
| 14. And the Lord spoke to Moses, saying, | 14. And the LORD spoke with Mosheh, saying: |
| 15. If a person commits a betrayal and trespasses unintentionally against [one] of the things sacred to the Lord, he shall bring as his guilt offering to the Lord an unblemished ram from the flock with a value of silver shekels, in accordance with the shekel of the Sanctuary for a guilt offering. | 15. When a man falsifies with falsity and sins, though with inadvertence, in making misuse of the holy things of the LORD, he will bring the oblation for his trespass to the presence of the LORD, an unblemished ram from the flock, with an estimation in silver according to the value of the holy thing which has been misappropriated, in shekels, after the shekels of the sanctuary, for a trespass offering. |
| 16. And what he has trespassed against the holy thing he shall pay, and he shall add one fifth of its value to it, and he shall give it to the kohen. **The kohen shall then make atonement for him through the ram of the guilt offering, and he shall be forgiven.** | 16. And the misuse of the holy thing by which he sinned, (the perversion of what was) sanctified, he will make good, and will add the fifth of its value unto it, and bring it **to the priest who will atone for him with the ram of the trespass offering, and it will be forgiven him.** |
| 17. If a person sins and commits one of the commandments of the Lord which may not be committed, but he does not know, he is guilty, and he shall bear his transgression. | 17. If a man sin, and do against any one of all the commandments of the LORD that which is not right to do, though he knew it not, he has sinned, and will bear his guilt; |
| 18. He shall bring an unblemished ram from the flock, with the value for a guilt offering, to the kohen. **The kohen shall then make atonement for his unintentional sin which he committed and did not know, and he shall be forgiven.** | 18. but (when he has discovered it), let him bring a ram unblemished from the flock according to his estimation for a trespass offering unto the priest; **and the priest will atone for him for the ignorance with which he erred ignorantly and sinned, and it will be forgiven him.** |
| 19. It is a guilt offering he has incurred guilt before the Lord. | 19. It is an oblation for trespass. Whosoever has become guilty, a trespass oblation let him bring, an oblation for trespass unto the Name of the LORD, for the sin that he has sinned. |
| 20. And the Lord spoke to Moses, saying, | 20. And the LORD spoke with Mosheh, saying: |
| 21. If a person sins, betraying the Lord by falsely denying to his fellow concerning a deposit, or money given in hand, or an object taken by robbery, or he withheld funds from his fellow, | 21. When a man sins and falsifies with falsehoods unto the Name of the Word of the LORD, or denies to his neighbor the deposit which has been deposited with him, whether in partnership of hands, or by rapine, or reckless dealing with his neighbor; |
| 22. or he found a lost article and he denied it and swore falsely regarding any one of all these cases whereby a man may sin, | 22. or if he find a thing that has been lost and denies it, and swears falsely about any one of all these by which a man in doing them will become guilty, |
| 23. and it shall be, when he has sinned and is guilty, that he shall return the article which he had robbed, or the funds which he had withheld, or the item which had been deposited with him, or the article which he had found; | 23. he who will thus transgress, and sin, and swear, will restore what he has robbed with robbery or injured by injury, or the deposit that was deposited with him, or the lost thing which he had found, |
| 24. or anything else, regarding which he had sworn falsely, he shall pay it with its principal, adding its fifths to it. He shall give it to its rightful owner on the day [he repents for] his guilt. | 24. or whatsoever about which he had sworn with falsehood, he will make good in the capital, and will add a fifth of its value thereto, and deliver it to its owner on the day that he makes penance for his sin. |
| 25. He shall then bring his guilt offering to the Lord: an unblemished ram from the flock with the [same] value, for a guilt offering, to the kohen. | 25. And he will bring an oblation for his trespass to the presence of the LORD; a male unblemished from the flock, according to its estimation for the trespass, (will he bring) unto the priest. |
| 26. **And the kohen shall make atonement for him before the Lord, and he shall be forgiven for any one of all [cases] whereby one may commit [a sin], incurring guilt through it.** | 26. **And the priest will atone for him before the LORD, and it will be forgiven him concerning any one of all these which he may have done and become guilty.** |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 5:1-26**

**1 he accepts an oath** regarding some matter he had witnessed. I.e., they adjured him by oath, to the effect that if he knew anything regarding the matter, that he would testify for him.

**2** **Or if a person touches [anything unclean]** And after [consequently acquiring] this uncleanness, he eats holy things [namely sacrifices], or he enters the Sanctuary, [each of which] constitutes a sin which, if committed willfully, incurs the penalty of excision. Thus it is explained in Tractate *Shevuoth* (7a).

**is hidden from him** i.e., the uncleanness was hidden from him [meaning that he knew that he was eating holy things or entering the Sanctuary; however, he did not know that he was in a state of uncleanness at the time].-[*Shev..* 14b; *Torath Kohanim* 5:303]

**he incurs guilt** By eating the sacred food or by entering the Sanctuary.

**3** **the uncleanness of a human** This refers to the uncleanness of a [human] corpse.-[*Torath Kohanim* 5:304]

**with any uncleanness** This [phrase] comes to include [in this law,] the case of uncleanness acquired by touching a זָב or a זָבָה [a man or woman who has experienced a discharge (see Lev. chapter 15)].-[*Torath Kohanim* 5:305]

**[through which] he may become defiled** [This phrase comes] to include someone who touches a man who has cohabited with a נִדָָּה [a woman who is unclean because of a menstrual flow.]. -[*Torath Kohanim* 5:305]

**through which** [This phrase comes] to include one who swallows the carrion of a kosher bird.-[*Torath Kohanim* 5:306]

**and it is hidden** i.e., [he knew] that he had forgotten the uncleanness. **he**

**has incurred guilt** By eating the sacred food or by entering the Sanctuary.

**4** **with [his] lips** But not in his heart [i.e., if he merely thought about it, he is not liable to bring a sacrifice].-[*Torath Kohanim* 5:311]

**to do harm** to himself, or

**or to do good** to himself. [That is to say, he swore:] “I will eat,” or “I will not eat,” or “I will sleep,” or “I will not sleep”.-[see *Shev.* 27a]

**whatever [a man] may express [in an oath]** This [phrase] comes to include [an oath] regarding the past [i.e., if he swore, “I ate,” “I did not eat,” etc.].-[*Shev.* 26a]

**and it is hidden from him** And [consequently,] he transgressed his oath (*Shev.* 26a). In all these cases [a person must bring an] עוֹלֶה יוֹרֵד offering—sliding-scale offering, as explained here [in this passage. The person brings a lamb or a goat, or two turtle- doves or young doves, or a meal-offering, depending on what he can afford]. However, [for lying in] an oath involving the denial of a monetary claim, he is not [liable to] this type of offering, but rather, a guilt-offering.-[see below, verses 24-25]

**8 who shall first offer…the sin-offering** A sin-offering must precede a burnt- offering.-[*Torath Kohanim* 5:329] To what may this be compared? To an intercessor, who enters [the palace] to appease [the king]. Once he has appeased [him], the gift enters after him [i.e., first the sin-offering comes to appease, then the burnt-offering comes as a gift].-[*Zev.* 7b]

**but shall not separate [it]** He cuts only one organ [either the esophagus or the trachea].-[*Chul.* 21a]

**the back of its head** Heb. עֹרֶף It is the high part of the head which slopes down towards the neck [i.e., the back surface of the head, at the level of the face.-(see *Sifthei Chachamim* on Lev. 1:15)]. Thus, the expression, עֹרֶף, “[that which is situated] opposite the עֹרֶף, has the meaning: ”that which sees the עֹרֶף ” [Now since the עֹרֶף has been defined as the back surface of the head then “that which sees the עֹרֶף ” refers to] the entire length of the back of the neck [the area which “sees the עֹרֶף,” i.e., which is directly adjacent to it].-[Torath Kohanim 5:332].

**9** **He shall sprinkle from the blood of the sin-offering** In the case of a burnt- offering, Scripture requires only מִצּוּי, pressing out the blood (see Lev. 1:15), but for a sin-offering, both הַזָאָה, sprinkling of the blood, and מִצּוּי, pressing out the blood, are required. He grasps the עֹרֶף [or, as in some early editions and mansuscripts: He grasps the bird. See *Yosef Hallel*] and sprinkles [the blood], and so, the blood spurts out onto the altar.-[*Zev.* 64b]

**This is a sin-offering** [If the bird was sacrificed] for the specific purpose [of a sin-offering], the offering is valid; however, if it was not [sacrificed] for the specific purpose [of a sin- offering], it is not valid.-[Torath Kohanim 5:335].

**10** **according to the law** i.e., according to the ritual prescribed at the beginning of this *parashah* (Lev. 1:14-17), regarding the burnt-offering of a bird which is brought voluntarily.

**11 for it is a sin-offering** **[and since a sinner is bringing it, albeit an unintentional sinner,] it is not proper that his offering should be embellished [by oil and frankincense].-[Men. 6a].**

**12** **It is a sin-offering** [This teaches us that] if the offering underwent קְמִיצָה, the scooping out procedure, and הַקְטָרָה the burning procedure, both for the specific purpose of a sin-offering, it is valid; if [these procedures were performed] not for the specific purpose of a sin-offering, however, the offering is invalid.-[*Torath Kohanim* 5:342]

**13 for his sin that he committed** Heb. עַל חַטָּאתוֹ. Here, Scripture changes the expression [previously used], for in the case of a rich man or a moderately poor man [who must bring a sin-offering] (see verses 6 and 10 above), it says, מֵחַטָּאתוֹ, “from his sin,” while here, in the case of a very poor man [who can afford only a meal-offering], it says, עַל חַטָּאתוֹ [literally, “upon his sin”]. Our Rabbis (*Ker.* 27b) derived from here that, if a person sinned while he was rich and set aside money for a sheep or goat [as his sin-offering], and subsequently, became poor [before he purchased his sacrifice], he is to bring from part of it, two turtle-doves [or young doves, for the verse alluded to this by “from his sin-offering,” from the money designated for it. Similarly,] if a person set aside money for two turtle- doves [or two young doves, as his sin-offering and before the purchase,] he became poorer, he is to bring from part of it a tenth of an *ephah* [of flour as his sin-offering]. [And in the same vein,] if a [very poor] person designated money for a tenth of an *ephah* [of flour as his sin-offering] and became rich [before purchasing the flour], he must add to it and bring the offering of a rich man. For this reason it says here, עַל חַטָּאתוֹ [as if to say, “in addition to his sin-offering”].

**in any one of these [cases]** [literally, “from one from these,” thus meaning:] From one of these three [forms of] atonement described in the passage, namely, that of the rich, that of the poor, or that of the very poor. Now what is Scripture teaching us? [Since the Torah gives the three options for offerings, animals, birds, and flour, without specifying who may bring which option,] one might think that severe transgressions [namely contaminating the sanctuary and its holy things, for which the punishment is excision,] must [be atoned for by bringing the “largest” category of sacrifices, namely] sheep or goats, moderate transgressions [namely the oath of the witnesses, not punishable by excision, but which the Torah likens unintentional sins to intentional sins] must be atoned by a “moderate” offering, namely] birds, and the lightest of transgressions [namely the oath of pronouncement, which has neither stringency, must be atoned for by the lightest offerings, namely,] one- tenth of an *ephah* [of flour]. Thus, Scripture comes to teach us [otherwise, by saying], מֵאַחַת מֵאֵלֶּה literally, “from one from these,” to liken light sins to grave sins regarding a sheep or a goat if he can afford it, and [likewise, to liken] grave sins to light sins regarding the one-tenth of an *ephah* [of flour], if [the sinner is] very poor.-[*Torath Kohanim* 5:343] [Although the Torah states in verse 7, “But if he cannot afford a sheep …,” and in verse 11, “But if he cannot afford two turtle-doves or two young doves …,” the text וְאִם לֹא תַגִּיעַ יָדוֹ דֵּי שֶׂה could be interpreted: “If his hand did not reach the treachery to necessitate the bringing of a sheep,” and תֹרִים וְאִם לֹא תַשִּׂיג יָדוֹ לִשְׁתֵּי “If his hand did not reach the treachery to necessitate the bringing of two turtle-doves or two young doves”(*Mizrachi*, *Sifthei Chachamim*).]

**and it shall belong to the** *kohen* like the meal-offering Heb. וְהָיְתָה לַכֹּהֵן כַּמִּנְחָה. [This comes] to teach [us] that the remaining portion of the meal-offering of a sinner is to be eaten [by the *kohen*]: this is according to its plain meaning. Our Rabbis, (*Torath Kohanim* 5:344; *Men*. 73b), however, explained [the passage to mean]: “And if it is for a kohen, it shall be like the meal-offering.” [That is to say: If this sinner is an ordinary Israelite, the remaining portion of the meal- offering is eaten by the *kohen*, as explained. However,] if this sinner is a *kohen*, the offering must be for him like any other meal-offering brought voluntarily by a *kohen*, which is included in “[Every meal-offering of a kohen shall be] completely [burnt]: it shall not be eaten” (Lev. 6:16).

**15 If [a person] commits a betrayal** Heb. כִּי תִמְעַל מַעַל. [The term] מְעִילָהeverywhere [in Scripture], denotes nothing but a change [of status or position. Hence, here, the person changed the particular article’s status from sacred to mundane, through his misappropriation]. So it says: “And they betrayed (וַיִּמְעַלוּ)the God of their fathers, and they strayed after the gods of the peoples of the land” (I Chron. 5:25). Similarly, Scripture states regarding the סוֹטָה [a woman suspected of adultery] “and she commits a betrayal against him (וּמָעֲלָה בוֹ מָעַל).” (Num. 5:12). -[*Torath Kohanim*] [In both instances, betrayal represents a change of allegiance.]

**and trespasses unintentionally against [one] of the things sacred to the Lord** meaning that he used sacred articles for his own benefit. Now, where [in Scripture] was one warned [against misappropriating sacred articles]? The word חטא is stated here in our verse, and later on (Lev. 22:9), regarding *terumah* [the *kohen* 's due from produce], [the word] חטא is stated: “that they do not bear a sin (חֵטְא) because of it”; thus, just as there [in the case of *terumah*], Scripture warns, so too, here, Scripture warns. But [if we are using the word חטא to link these two passages, the following could be suggested]: Just as there [in the case of *terumah*], He warned only one who eats [it], so too, here, Scripture is warning only one who eats [sacred food, but not for merely having benefit from a sacred article]. Therefore, Scripture says: תִמְעֹל מַעַל, the additional [word coming to include the general case of one deriving benefit from sacred articles].-[See *Torath Kohanim* 11:347, *Me’ilah* 18b, *Rashi* on *San.* 84a, *Makkoth* 13a]

**of the things sacred to the Lord** Things specifically designated for the Name [of God]. Thus, קֳדָשִׁים קַלִּים[sacrifices with a lesser degree of holiness] are excluded. [Also, portions of sacrifices which may be eaten by the *kohen*, and are therefore not considered exclusively “designated to God,” are excluded].-[*Torath Kohanim* 5:349]

**ram** Heb. אַיִל, a term denoting strength, like “and the mighty (אֵילֵי) of the land, he took away” (Ezek. 17:13). Here, too, it means “strong,” [namely a ram] in its second year.-[*Torath Kohanim* 5:350]

**with a value of silver shekels** namely, it must be worth two selaim.-[see *Ker.* 10b] [*Sela* in the Mishnah is the shekel of the Torah, and the minimum of שְׁקָלִים is two.]

**16 And what he has trespassed against the holy thing he shall pay** the principal and an [additional] fifth to the Holy Temple [treasury].

**17 but he does not know, he is guilty and…He shall bring** This section deals with one who has a doubt regarding a prohibition punishable by excision, whereby he does not know whether he has transgressed it [the prohibition] or not. For instance, [a piece of] prohibited animal fat (חֵלֶב) and [a piece of] permissible animal fat (שׁוּמָן) are placed before someone, and, thinking that both were permissible [fats], he ate one. Then, people told him, “One of those pieces was חֵלֶב, prohibited fat!” Now, the person did not know whether he had eaten the one piece that was חֵלֶב In this case, he must bring a sacrifice called an אָשָׁם תָלוּי[literally, a “pending guilt-offering” (*Ker.* 17b), which protects him [against punishment] so long as he does not know that he had indeed sinned. However, if afterwards, he did find out [that he had indeed sinned], then he must bring a sin- offering.-[*Ker.* 26b, *Torath Kohanim* 5:367]

**but he does not know, he is guilty, and he shall bear his transgression** Rabbi Yose the Galilean says: “Here, Scripture punishes someone who did not [even] know [whether he had sinned or not]; how much more so will Scripture punish someone who does indeed know [that he has sinned]!” Rabbi Yose says: “If you wish to know the reward of the righteous, go forth and learn it from Adam, the first man. He was given only [one] negative commandment, and he transgressed it. Look how many deaths were decreed upon him and his descendants! [Before his sin, Adam was to have lived forever. Since he sinned, however, he and all mankind were punished with death.] Now, which measure is greater-the [bestowing of] goodness, or [the meting out of] punishment? One must say that the measure of goodness [is greater. See *Rashi* on *Makk*. 5b, *Rivan* on *Makk.* 23a]. So [if, through] the measure of punishment, which is less [than that of goodness] look how many deaths were decreed upon himself and his descendants, [through] the measure of goodness, which is greater, if someone [who does the opposite of Adam, i.e.,] refrains from eating [forbidden foods, like, for instance] פִּגּוּל [a sacrifice rendered invalid by improper intentions at the time of the performance of the ritual] or נוֹתָר [a portion of a sacrifice left over after its prescribed time], or if he fasts on Yom Kippur, then how much more so will he earn merit for himself, for his descendants, and for his descendants’ descendants, until the very end of all generations?!” Rabbi Akiva says: “Scripture states (Deut. 17:6 and 19:15), ‘By the mouth of two witnesses, or three witnesses…’ Now, if the testimony can be established through two witnesses, why does Scripture specify: ‘Or three witnesses’? But to include the third one, to be stringent with him, [as if he had accomplished something with his testomony] and to make his sentence just like these [two witnesses] with regard to punishment for plotting [if the witnesses are dicovered to have plotted against the defendant] (Deut. 19:16-21). [This translation follows the Reggio edition of Rashi, which reads עֹנֶשׁ זְמָמָה All other editions read עֹנֶשׁ וַהֲזָמָה, *punishment and refutation*, which contemporary scholars have difficulty in clarifying. See Chavel, *Leket Bahir*, *Yosef Hallel*.] Now, if Scripture punishes someone who is an accessory to those who commit a sin, just like those who commit the sin, how much more so does Scripture bestow ample reward upon someone who is an accessory to those who fulfill a commandment, like those who fulfill a commandment!” Rabbi Eleazar Ben Azariah says: “‘When you reap your harvest in your field and forget a sheaf in the field…,” Scripture continues, ‘so that [the Lord your God] will bless you…’ (Deut. 24:19). Here, Scripture has affixed a blessing for someone to whom a meritorious deed came without his knowing it. We must conclude from this, that if one had a *sela* [a coin] bound in the borders of his garment, and it falls out, and a poor man finds this coin and buys provisions with it, the Holy One, Blessed is He, affixes a blessing to him.”-[Torath Kohanim 5:363].

**18 with the value for a guilt-offering** Heb. בְּעֶרְכְּךָ, i.e., with the value stated above (see *Rashi*, verse 15) [namely, two *selaim* of silver].-[*Torath Kohanim* 5: 364]

**for his unintentional sin which he committed and did not know** But if, afterwards, he did come to know [of his sin], he no longer has atonement with this guilt-offering, [and his sin remains unatoned] until he brings a sin- offering. To what can this be compared? To the עֶגְלָה עֲרוּפָה [a calf whose neck is broken as an atonement for a city, outside whose precincts a human corpse is found, and the murderer is unknown]; if the neck [of this עֶגְלָה עֲרוּפָה has already been broken, and subsequently, the murderer is found, the latter must be put to death [even though, like in the case of our verse, a sacrifice has already been offered].-[Torath Kohanim 5:367].

**19** **It is a guilt-offering he has incurred guilt** Heb. אָשָׁם הוּא אָשֹׁם אָשַׁם. [In this verse, the root אשׁם, “guilt,” appears three times.] The first is vocalized completely with *kematzim* [i.e., a *kamatz* under the first syllable and a *kamatz* under the second,] because it is a noun [meaning, “a guilt-offering”]. The last אָשַׁם is vocalized half with a *kamatz* and half with a *patach* [i.e., a *kamatz* under the first syllable and a *patach* under the second] because it is a verb form [meaning, “he has incurred guilt”]. If you ask that this whole verse is superfluous, [I will tell you that] it has already been expounded on in *Torath Kohanim* (5:368), [as follows]: The double expression אָשֹׁם אָשַׁם comes to include the case of שִׁפְחָה חֲרוּפָה אֲשַׁם [the guilt-offering to atone for one who violates a betrothed handmaid (see Lev. 19:20)], that it also consist of a ram (in the second year) [worth two *selaim* of silver] [This is the correct version because a ram is always a sheep in the second year (*Sefer Hazikkaron*). One might think that I am to include [in this law of two *selaim*] the guilt-offering of a Nazarite and of a person stricken with *tzara’ath*. Scripture, therefore, says הוּא [meaning: *It* is a guilt- offering worth two *selaim*, but not others which are not rams but lambs].-[*Torath Kohanim* 5:369]

**21 If a person sins, [betraying the Lord]** [In verse 15 above, the verse is referring to misappropriating sacred articles. Thus, the sin is against God. However, here in our verse, Scripture says “betraying the Lord,” and then continues to discuss an item left by one’s fellow as a deposit. So what is the relevance of the verse saying, “betraying the Lord”?] Rabbi Akiva said: What is Scripture teaching us, when it says, “betraying the Lord”? Since every lender and borrower, buyer and seller, perform their transactions with witnesses and by documentation, therefore, if one denies a monetary claim, he would find himself contradicting witnesses and a document. However, when someone deposits an article with his fellow, he does not want anyone to know about it, except the Third Party between them [namely, God]. Therefore, when he denies, he is denying against the Third Party between them.-[*Torath Kohanim* 5:372]

**money given in hand** that he placed money into his hand, to do business with it or [as] a loan.-[*Torath Kohanim* 5:373]

**or an article taken by robbery** that he robbed him of something.

**he withheld funds** [this refers to withholding the wages of] a hired worker. -[*Torath Kohanim* :373].

**22** **and he denied it** [meaning] that He denies [a claim] regarding any one of all these cases whereby a man may sin and swear falsely in denial of a monetary claim.

**23 when he has sinned and is guilty** When he himself recognizes that he must repent, knowing and acknowledging that he has sinned, and is guilty. [Some editions: and he intends to confess that he has sinned.]

**24 the principal** Heb. בְּרֹאשׁוֹ This is the principal, which is the “main” (רֹאשׁ)money [from which profit is generated].-[*B.K.* 110a]

**and its fifths** Heb. וַחֲמִשִׁתָיו, [in the plural form.] The Torah includes many fifths of one principal sum. [What case is referred to here?] If a person [had paid back a principal to its rightful owner, but] denies that he owes the extra fifth [claiming, for example, that he had already paid this fifth] and swears later confesses [that he still owes this extra fifth-part], then [in addition to having to pay this fifth of the original principal sum,] he must also pay a fifth of this fifth- [since the fifth of the original principal reverts to becoming a small “principal” in its own right]. And so he continues to add [if he continues to deny, swear falsely and then admit], until the most recent fifth-part is worth less than one *perutah*.-[*Torath Kohanim* 5:387]

**to its rightful owner** [lit., to whom it belongs, meaning:] The person to whom the money [rightfully] belongs.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakhic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

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

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

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

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

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

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

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

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

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

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

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

**Deduction from the context.**

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

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of R. Hillel is omitted by R. Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 5:1-26**

**5:1. AND HE IS A WITNESS, WHETHER HE HAS SEEN OR KNOWN**[[1]](#footnote-1) These are not three separate matters, for it is impossible that one be a witness without seeing and knowing. Rather, Scripture is stating that if one ***hear the voice of adjuration***that a party to a law­suit adjures him, concerning a matter in which he is a witness either by seeing or knowing of it, ***If he does not tell it***he has committed an iniquity. Now the witness is not obligated to bring this offering unless he knows such a testimony that the party in suit who adjured him [to give witness] would have legally won his case because of it [and the witness nonetheless withheld his evidence]. It is for this reason that our Rabbis[[2]](#footnote-2) interpreted [on the basis of the verse before us] that there is testimony which is valid by seeing without knowing, and [testimony which is valid] by knowing without seeing. How so? [Reuben says to Shimon:] "I have delivered to you a maneh[[3]](#footnote-3) [as a loan] in the presence of such-and-such persons," and [Shimon] claims "this never happened,[[4]](#footnote-4) let the witnesses [you claim to have], come and testify." This is a case of seeing without knowing [since although they saw Reuben handing the money to Shimon, they do not know the nature of the delivery, whether it was as a loan, or repayment of a loan that Shimon had originally made to him].[[5]](#footnote-5) [If Reuben says to Shimon:] You have admitted to owing me a maneh, in the presence of such­ and such persons," [and Shimon replies]: "let them come and testify," it is a case of knowing without seeing [and even though they did not see, they must testify what they know, and hence are liable if they withhold their evidence].

But in line with the plain meaning of Scripture, we need not [ex­plain] the "seeing" here [to mean seeing] without knowing. Rather, the sense of the verse is as follows: ***whether he has seen****,* meaning that he saw the loan or the sale completely [i.e., with knowledge], ***or known****,* i.e., that he heard [the defendants to the suit] admitting that transaction in the presence of witnesses, but he did not see it.

Now He does not state here: "and it is hidden from him," [as He does in the following verse], because in this case [where the witness swears that he knows of no testimony for the party that adjures him to come and testify before the court], he is obligated to bring the offering [mentioned here in these verses] whether he swore [entirely] wilfully, or was in error on the oath whilst wilfully denying his knowledge of evidence. If, however, at the time of giving the oath he had forgotten the testimony, there is no guilt upon him.

**2. AND IT IS HIDDEN FROM HIM**[[6]](#footnote-6) - "that is, he had forgotten his state of uncleanness.

**AND HE INCURRED GUILT** - by eating holy food or by entering the Sanctuary." This is Rashi's language. Now [Rashi's] intent is not that the [requirement of] eating the holy food or entering the Sanctuary is derived from the word ***V'asheim***(and he incurred guilt), for this word is used with reference to all the sin­ offerings mentioned previously.[[7]](#footnote-7) But this section deals in a brief manner with those points which are self-understood. For there is no sin involved in touching a carcass of an unclean beast or swarming thing [which defiles the person]. Even the priests have not been warned against it. So it is impossible that Scripture should require a person to bring an offering just because he touched them and thereby became defiled. Rather, Scripture is stating that when a person becomes defiled and forgets his state of uncleanness, or when he swears [an "oath of utterance"] and forgets the oath, and he incurs guilt by violating it - for either of these sins committed through forgetfulness, he is required to bring an offering. Now it is self-understood that the mere forgetfulness of his state of uncleanness involves no sin, except [if in that state] he ate holy food or entered the Sanctuary. Nor is there any sin in the mere forgetfulness of an oath, except if he violated it. This is the literal explanation of the verses in this section. Our Rabbis have further interpretations on this section strengthening this ex­planation.

**5. AND HE WILL CONFESS THAT WHEREIN HE HAS SINNED. 6. AND HE WILL BRING HIS GUILT-OFFERING.** This was not the [order of the] procedure.[[8]](#footnote-8) Rather, he first brought the sin-offering and laid his hands upon it, and then confessed, similarly to that which is [explicitly] said further on, ***And Aaron will lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel****.[[9]](#footnote-9)* Here, however, Scripture does not state "and he will lay his hand," because He explained previously in the case of all sin-offerings[[10]](#footnote-10) that they require the laying of hands, and similarly, in the case of freewill offerings.[[11]](#footnote-11) But He did not explain [the duty of] confession above in the case of the other sin ­offerings, [although it is required in those cases as well].

In line with the simple meaning of Scripture it would appear that here He said ***and he will confess****,* because in the case of an "oath of testimony" the offering is to be brought even if the oath was taken wilfully. So also in the case of an "oath of deposit" [[12]](#footnote-12) He mentioned, *then they will confess their sin which they have done.[[13]](#footnote-13)* But in the case of the sin-offering brought for transgression in error, He did not mention confession.[[14]](#footnote-14) But in the opinion of our Rabbis[[15]](#footnote-15) the ex­pression, ***and he will confess that wherein he has sinned****,* refers to everything mentioned in this section, including the defiling of the Sanctuary and the holy food, and an "oath of utterance," which offerings have to be brought [only] when [the sins are] committed in error, and [in the case of] all other sin-offerings [which are also brought only when the transgression was done in error, the need for confession when bringing them] is derived from here. He mentioned confession, however, [specifically] here because the "oath of testimony" and the "oath of utterance" do not make one liable to excision [if done wilfully, unlike the sin-offering which is brought only for those sins committed in error which, if committed wilfully, incur the punish­ment of excision], and yet He requires confession in these cases, and [thus it follows] all the more that in the case of the fixed[[16]](#footnote-16) sin­-offerings mentioned above, he must confess [since his sin, were it to be committed wilfully, would incur] the penalty of excision. Our Rabbis have said[[17]](#footnote-17) that the expression here, ***and he will confess that wherein he has sinned*** is a general principle in the case of all sin-offerings, that they require confession. The verses written in the section of ***Nasa,***stating, ***and that soul shall be guilty. Then they will confess their sin which they have done***,[[18]](#footnote-18)is to include all guilt-offerings [in the requirement of confession]. So it is explained in the Sifre.[[19]](#footnote-19) There the Rabbis have interpreted: ***"And that soul will be guilty. Then they will confess.[[20]](#footnote-20)*** This establishes the general rule for all those executed [by the court] that they require confession" [to achieve full forgiveness of their sin].

**7. AND IF HIS MEANS SUFFICE NOT FOR A LAMB.** Scripture has been lenient towards these sinners by allowing them to bring an offering of either higher or lower value. It is possible that the reason for the leniency with regard to the offering in the case of oaths [i.e., the "oath of testimony" and the "oath of utterance", as explained above] is because the punishment is not excision [were they to be done wilfully]. In the case of defilement of the Sanctuary and the holy food [He mitigated the obligation of the offering] because the person who did it erred whilst engaged in performing a religious duty, for the priest who eats the holy food or enters into the Sanctuary to prostrate himself or to bring an offering is engaged in performing a religious duty, and his intention is towards Heaven. Therefore even though he sinned on account of having forgotten his state of uncleanness, Scripture gave him more ways of atonement.

Rabbi Abraham ibn Ezra commented that the reason why one [of the two birds brought by the poor man in the offering of higher or lower value] was a burnt-offering, is so that it should be offered on the altar in lieu of the fats of the animal sin-offering [brought by the affluent person].[[21]](#footnote-21) He has explained it well.

**15. AND HE WILL BRING 'ASHAMO' (HIS GUILT­-OFFERING) UNTO THE ETERNAL.** This offering is called ***asham***("guilt-offering" - as distinguished from the sin-offering), just as He has said [here in the verse] ***after the shekel of the Sanctuary, for a guilt-offering****.* But ***he will bring 'ashamo' unto the Eternal[[22]](#footnote-22)***men­tioned above in the case of the offering of higher and lower value means, "and he will bring his offering unto the Eternal," for that offering was a sin-offering, as He said, ***a female from the flock, a lamb***or ***a goat, for a sin-offering****.[[23]](#footnote-23)*

Now it has not been explained why the name of one offering is "a sin-offering," and that of the other, "a guilt-offering," since they both come to effect atonement for sin! We cannot say that the reason is since the sin-offering is a female [unlike the guilt -offering which is male, and therefore the word ***asham***which is masculine cannot be applied to the female sin-offering], for there are sin-offerings which are male - namely the goats [brought as sin-offerings in case of the public worshipping idols,[[24]](#footnote-24) or the usual sin-offering of the prince],[[25]](#footnote-25) and the bullocks [brought by the anointed priest as a sin-offering,[[26]](#footnote-26) as well as his bullock on the Day of Atonement]. Again, it cannot be said that [the guilt-offering is so called] on account of the severity of the sin [for which it is brought], for behold, the leper brings two of­ferings - the name of one being "the sin-offering" and the name of the other, the "guilt-offering!" [[27]](#footnote-27)

It appears to me that the term ***asham***denotes some serious deeds for which the person who did it deserves to be ***shameim***(ruined) and destroyed because of it, similar to: ***'ha 'ashimeim' (destroy them), O* *G-d****;[[28]](#footnote-28)* ***the pastures of the wilderness waste away***.[[29]](#footnote-29) So also: ***'Te'sham Shomron' (Samaria will be laid waste), for she has rebelled against her God****,[[30]](#footnote-30)* and ***we are 'asheimim[[31]](#footnote-31)*** -- means "we are being punished." The word ***chatath***(sin) denotes something which has turned aside off the way, this being of the ex­pression, ***everyone could sling stones at a hair- breadth and not 'yachti' (miss)****.[[32]](#footnote-32)* Now the guilt-offering for robberies,[[33]](#footnote-33) and the guilt­-offering for carnally knowing a handmaid already promised in marriage,[[34]](#footnote-34) would then be called ***asham***[indicating a serious sin] because they have to be brought even for wilful commission of the sin. So also the ***asham***(guilt-offering) of the Nazirite [which he brings for becoming defiled by a dead body, even if his defilement was caused wilfully.[[35]](#footnote-35) and is therefore deserving to be ***shameim***- destroyed]. The guilt-offering for misusing sanctified objects,[[36]](#footnote-36) however, even though it is brought only when the sin was committed in error, yet because it concerns ***the holy things of the Eternal****,* it is called ***asham,***because the great sin that he did makes him deserve to be ***shameim***(destroyed) because of it, even as it is called ***me'ilah***(treachery).[[37]](#footnote-37) **The reason for the name *[asham]* of the leper's offering[[38]](#footnote-38) is because a leper is regarded as dead,[[39]](#footnote-39) and thus he is *shameim* (ruined) and destroyed. The leper's first offering, then,[[40]](#footnote-40) is called *asham* in order to protect him from the guilt for which he is "ruined," and the second is the sin­-offering which effects atonement for his errors.**

The reason for the suspensive guilt-offering is because the owner thinks that he is not liable to be punished [since his sin has not been confirmed]; therefore Scripture was more severe with him in the case of his doubt than in that of certainty [of sin], requiring him to bring a ram of the value of ***shekels of silver****,[[41]](#footnote-41)* whilst if the sin is confirmed, he brings a sin-offering which could be worth only a ***danka***[a small Persian coin - the sixth of a ***denar].***Scripture calls it ***asham***in order to say that it must be worth two ***s'laim***just like the graver guilt­-offerings [i.e., like the guilt-offering brought for appropriating sanctified objects, and that brought for carnally knowing a handmaid already promised in marriage, which must be worth at least two ***s'1aim]****,* thus indicating to the sinner [since he is in doubt as to whether ne has sinned], that if he treats it lightly and will not bring his [of­fering for] atonement, he will be destroyed by his sin. This is the sense of the verse, ***'Asham hu, ashom asham lashem'******(It is a guilt-offering - he has surely incurred guilt before the Eternal)****.[[42]](#footnote-42)* That is to say, although this offering is brought only on a doubtful sin, ***it is a guilt­-offering****,* for he has surely incurred guilt before the Eternal Who knows all hidden things, and if indeed he did sin before Him, He will requite him. Similarly, that which He said above, ***and he will bring his guilt-offering****,[[43]](#footnote-43)* is because among those sins mentioned above are also those which require the bringing of an offering even when they are committed wilfully, such as for the "oath of testimony;" therefore He mentions the term ***asham***with reference to them although the offering is called a sin-offering.

Also by way of the Truth, [the mystic teachings of the Cabala], a female offering for a sin is called ***chatath***(sin-offering), and the male offering is called ***asham****,[[44]](#footnote-44)* The goats[[45]](#footnote-45) and the bullocks[[46]](#footnote-46) [even though they are male] are also called ***chatath***(sin-offering), because they are brought [as an atonement] for sin.

**Ketubim: Tehillim (Psalms) 75:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, al tashcheth, a psalm of Asaph, a song. | 1. For praise; in the time that David said, "Do not harm your people." A psalm composed by Asaph, and a song. |
| 2. We have thanked You, O God, we have thanked, and Your name is near; they have told Your wonders. | 2. We have praised You, O LORD, we have praised You, and Your name is near, Your wonders have declared it. |
| 3. When I take a festive day, I shall judge with fairness. | 3. Because of the meeting of the festival, I will judge uprightly. |
| 4. When the earth and all its inhabitants were melting away, I established its pillars forever. | 4. The inhabitants of the earth melt away, and all who dwell in it; I have made its pillars firm forever. |
| 5. I said to the perverse, "Do not behave perversely," and to the wicked, "Do not raise the horn." | 5. I said to the mockers, "Do not mock," and to the wicked, "Do not exalt your honor." |
| 6. Do not raise your horn on high, [do not] speak with [your] fat neck. | 6. Do not exalt your honor to the height, you who speak in harshness and blasphemy. |
| 7. For it is not from the east or from the west, neither from the desert does elevation come. | 7. For there is none beside me from east to west, nor from the north, the area of deserts, to the south, the site of mountains. |
| 8. But God judges; He humbles this one and elevates that one. | 8. For God is a righteous/generous judge; this one he will humble, and this one he will exalt. |
| 9. **For a cup is in the hand of the Lord, and strong wine, a full mixture, and He pours out of this [cup], but all the wicked of the earth will drain and drink [it].** | 9. **For the cup of cursing is in the hand of the LORD, and a harsh wine, full of a bitter mixture, to confuse the wits of the wicked by what is poured out from it, and more severe than the judgment of the ancients; yet its dregs and its foam all the wicked of the earth will press out and drink.** |
| 10. And I shall recite forever; I shall sing [praises] to the God of Jacob. | 10. But I will tell forever the miracles; I will praise the God of Jacob. |
| 11. **And all the horns of the wicked I shall cut off; the horns of the righteous will be upraised.** | 11. **But all the mighty loftiness of the wicked I will humble; I will uproot them from their strongholds; the mighty loftiness of the righteous/generous will be magnified.** |
|  |  |

**Rashi’s Commentary for: Psalms 75:1-11**

**1** **al tashcheth** [lit. do not destroy] Israel.

**2 We have thanked You, O God** for the good; we have thanked also for the evil.

**and...is near** Your name is always near in our mouth.

**they have told** Our generations [have] constantly [told] Your wonders.

**3 When I take a festive day** When we have a festival, we do not engage in obscenity and levity, as [do] all the nations.

**I shall judge with fairness** We take it to our heart to praise You and laud You according to the incident of that day.

**4 When the earth and all its inhabitants were melting away, etc.** On the day of the giving of the Torah, when the earth and all its inhabitants were melting away because of the condition You made with the Creation: that if Israel did not accept the Torah, you would return it [the earth] to void and chaos.

**I** Your people, Israel.

**established its pillars** when I said, “We will do and we will hear.”

**5** **to the perverse** To the wicked, who confuse Israel.

**7 For it is not from the east** of the sun or from its setting, and not from the deserts where you embark on a journey by caravan to increase [your] property; there is no power in any of these to raise [your] horn.

**8** **But God judges** [you] for all the evil that you have done.

**He humbles this one and elevated that one** The elevated one He lowers, and the lowly He elevates.

**9 For a cup** of weakness is in His hand.

**and strong wine** Heb. חמר, strong. Vinos, or vinose, in Old French.

**a full mixture** The cup is full of a mixture, to mix and give all the Gentiles to drink.

**and He pours out of this** Out of this cup, He will pour and cause to gush forth their drinks, an expression of (Micah 1: 4): “as water poured (מגרים) down a steep place.”

**10** **And I shall recite forever** From then on, [I will recite] His vengeance and His might.

**11 And all the horns of the wicked** of Esau.

**I shall cut off** As the matter that is stated (Ezek. 29:14): “And I shall lay My vengeance against Edom by the hand of My people, Israel.” They will cut off the horn of Esau (the enemy), and then the horns of the Righteous/Generous One of the world, Israel, who are the praise of the Holy One, blessed be He will be upraised.

**Meditation from the Psalms**

**Psalms ‎‎75:1-11**

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

The superscription of this psalm ascribes its authorship to Assaf.[[47]](#footnote-47) The preceding psalm concludes with the ominous words, ***the tumult of Your opponents rising always***. This terrible din is amplified by the screams of Israel in exile, as they suffer at the hands of their tormentors, they shout a plea: ***Al Tashchet, Do not destroy*!**[[48]](#footnote-48) (Think: Chanukah in 5 days. Remember that the Maccabees restored the Temple on the same day that Esau’s descendants desecrated it.)

Israel's anguish will intensify as the end of the exile draws near. At that time, calamities will befall Israel in rapid succession. The world will be engulfed in the colossal conflict of Gog and Magog, which will scar the face of the earth. Trampled and terrified, Israel will turn to God with the fervent prayer, ***Al Tashchet, Do not destroy*!**[[49]](#footnote-49)

HaShem will respond with the assurance that salvation is imminent. He is only waiting for the most propitious moment to bring complete ruin upon His foes. Then, ***All the pride of the wicked I will cut down; exalted will be the pride of the righteous/generous*.**[[50]](#footnote-50)

This psalm is dedicated to the final era of the exile, the period known as ***kibbutz galuyot*** (**גָּלֻיּוֹת קִבּוּץ**) – the ingathering of the exiles.[[51]](#footnote-51)

The ingathering of the exiled communities, consisting as it does of the complete return of all the exiles, is regarded as belonging to the messianic age, and the Talmud does not therefore regard the return following the proclamation of Cyrus as the Ingathering of the Exiles. Nachman b. Chisda interprets Isaiah 45:1 as meaning, "HaShem said to His anointed concerning Cyrus," and explains, "the Holy One, blessed be He, said to the Messiah, 'I have a complaint on your behalf against Cyrus. I said "He will build my city and gather my exiles",[[52]](#footnote-52) and he merely said[[53]](#footnote-53) "whoever there is among you of all his people, let him go up"[[54]](#footnote-54) and the Talmud states that "the day of the Ingathering of the Exiles is as great as the day on which heaven and earth were created".[[55]](#footnote-55)

In the ***Amida***(or ***Shemone Esre***, the prayer of “eighteen”), we recite a blessing for: “the ingathering of the exiles.” The blessing reads: “Sound the great shofarof our freedom. And raise up a miracle to gather our exiles **(*kibbutz galuyot*).** Gather us together from the four corners of the earth. Praised are you Ha-Shem who gathers the people of Israel from the far reaches.” This blessing expresses our yearning for the restoration of our souls and our return to the land. We constantly yearn with the question: When we will be restored?[[56]](#footnote-56)

Olam Haba, the world to come, is the period of the Resurrection which will take place **after** the coming of Mashiach. **It will follow** the rebuilding of the Bet HaMikdash and ***Kibbutz Galuyot,*** the ingathering of the exiles.[[57]](#footnote-57)

The Zohar[[58]](#footnote-58) says that in advance of the 210 years of the Resurrection of the Dead, there is a 40-year period of ***Kibbutz Galuyot*,** Ingathering of the Exiles. As the name implies, it is the period during which all remaining Jews and Israelites will be brought back to the Land of Israel. And as the number implies, it corresponds to the 40 years the Jewish people wandered in the desert. This idea is based on the understanding of the Prophet:

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

In other words, the end of Jewish history perfectly mirrors the beginning of Jewish history in the time of Moses. We began with 210 years of life in Egypt, meant to bring us back to the level of Adam before the sin (though just the opposite resulted), and then, we "wandered" outside the Land of Israel for 40 years. So too, at the end of history, we may experience a process of returning to the land over the course of 40 years, followed by a 210-year period necessary to return to the level of Adam before his sin.

Let us piece this idea together with the Zohar's explanation that ***Kibbutz Galuyot,*** the Ingathering of the Exiles, will last 40 years, the precise amount of time that the Generation of the Desert wandered during Moshe's time. This implies that wherever the ***Dor HaMidbar****[[59]](#footnote-59)* failed, the final generation of ***Dor HaMashiach***[[60]](#footnote-60) will have to rectify.

According to some sources in the Zohar, the official beginning of the ingathering may have been the year 5750 from creation, or 1990 CE.[[61]](#footnote-61) This corresponds to the demise of the Soviet Union and its stranglehold on millions of Jews. This also corresponds to the last quarter of the sixth millennium, which, corresponding to the six days of creation, equals the afternoon just prior to Shabbat, when preparations greatly accelerate life's pace.

Kabbalists say that the Messianic Era must occur in advance of ***Techiyat HaMaitim***, the resurrection of the dead, specifically sometime within the forty years of ***Kibbutz Galuyot*.** As of this writing, that would mean [Mashiach](http://www.betemunah.org/mashiach.html) must come and prepare mankind for Resurrection of the Dead, and all Jews must return to Israel, over the next 16 years (5790 – 5774).[[62]](#footnote-62) Of course, we firmly believe that Mashiach can come today or any day G-d, most blessed be He wants him to do so!

The Zohar[[63]](#footnote-63) says that just as the actual birth of a child becomes increasingly obvious with time, so, too, will Mashiach's arrival eventually become so obvious that even a school child will be able to make the calculation.

***Kibbutz Galuyot*,** the conquest and development of Eretz Yisrael by the Jewish People is one of the main responsibilities of Mashiach ben Yosef. This is because Eretz Yisrael serves as the catalyst for ***Tikkun Olam***. The Vilna Gaon in Kol HaTor[[64]](#footnote-64) elaborates on the goals of ***Kibbutz Galuyot*.** This includes the conquest of the land and the Jewish People’s established presence there; the removal of the ***Ruach HaTumah***, the spirit of impurity, from the land.

Once the ***“Ruach HaTumah”*** has been removed and/or subjugated, the next stage in the mission of Mashiach ben Yosef is the fulfillment of the mitzvoth of Eretz Yisrael; thus developing the innate holiness of the land and allowing it to spill forth, spiritually elevating and refining the Jewish nation dwelling there.

This period of ingathering will have two phases: Pre-Mashiach and Post-Mashiach. During the Pre-Mashiach period, history will still be subject to hidden Divine Providence. There will be limited ***aliyah***[[65]](#footnote-65) to Israel, but many situations will force Jews around the world to reconcile their feelings regarding the Land of Israel and redemption.

During that phase, it may look as if not much is happening to help the process of exile-ingathering, when in fact, a hidden winnowing process could be in full swing. Some Jews may feel a yearning to live in Israel, whether they will get there or not, while others may feel disenchanted and neutral to the idea of living on the land.

At that time, the importance of one’s feelings and attachment to the Land of Israel may be virtually unnoticeable to most people. However, many midrashimexplain that where a person stood with respect to the concept of living in Israel and their drive for closeness to Ha-Shem will make an important difference during Phase Two.

Phase One, within this 40-year period of ingathering, will come to a conclusion just before and during the arrival of Mashiach ben David. Having come to save the Jewish people from the cataclysmic war of Gog and Magog (if that is the path history takes), and to rid the world of evil, the reality of Ha-Shem, the priority of Torah, and, the centrality of the Land of Israel will become eminently clear.

With the ***yetzer hara***, the evil impulse, on the way *out* of history for good, the era of free will choice will come to an end forever.[[66]](#footnote-66) With the end of free will, the opportunity to earn reward and enhance one’s portion in the World to Come will also cease, forever.

What is important to us is that as the moment of transition from Phase One to Phase Two approaches, one can expect miracles to become increasingly more obvious, free will to become increasingly reduced, and world history to become increasingly more precarious.

In Law of Kings,[[67]](#footnote-67) Maimonides writes:

1. The Messianic King will arise in the future and restore the Davidic Kingdom to its former state and original sovereignty. He will build the Temple and gather the dispersed of Israel. All the laws will be re-instituted in his days as they had been afore-times; sacrifices will be offered, and the Sabbatical years and Jubilee years will be observed fully as ordained by the Torah.

2. Anyone who does not believe in him, or whoever does not look forward to his coming, denies not only the other prophets but also the Torah and of Moses our Teacher. For the Torah attested to him, as it is said:

***Devarim (Deuteronomy) 30:1-5*** *And it will be, when all these things come upon you the blessing and the curse which I have set before you that you will consider in your heart, among all the nations where the LORD your God has banished you, 2. and* ***you will return to the LORD, your God, with all your heart and with all your soul****, and you will listen to His voice according to all that I am commanding you this day you and your children, 3. then,* ***the LORD, your God, will bring back your exiles****, and He will have mercy upon you. He will once again gather you from all the nations, where the LORD, your God, had dispersed you. 4. Even if your exiles are at the end of the heavens, the LORD, your God, will gather you from there, and He will take you from there. 5.* ***And the LORD, your God, will bring you to the land which your forefathers possessed, and you will take possession of it****,* ***and He will do good to you, and He will make you more numerous than your forefathers****.*

We live in interesting times!

We are now five days from Chanukah. The festival of thanksgiving:

***Shabbat 21b*** *“What is Chanukah? Our Rabbis taught: On the twenty-fifth of Kislev begin the eight days of Chanukah; we may not eulogize on these days nor may we fast on them. When the Greeks entered the Temple, they defiled all the oil in the Temple. And when the royal house of the Hashmonian’s prevailed and were victorious over them, they searched and found only one vial of oil which still had the stamp of the Kohen Gadol (High Priest) intact, and it contained enough to light for only one day. A miracle occurred and they used this oil to light for eight days. The next year,* ***they fixed this date and made it a festival, celebrated with praise and thanks.****”*

Curiously, this year it coincides with the American festival of Thanksgiving. Our psalm also speaks of this festival, as we would expect:

***Tehillim (Psalms) 75:2****We give thanks unto You, O God, we give thanks, and Your name is near; men tell of Your wondrous works.*

***Tehillim (Psalms) 75:11****All the horns of the wicked also will I cut off; but the horns of the righteous/generous will be lifted up.*

When we look at the time when we read this Torah portion, in the Tishri triennial cycle, we read it close to Tisha B’Ab. In *Genesis 33:1ff*, we read where Jacob is confronted by Esau, on his return to Canaan, *on Tisha B’Ab*.  Chanukah was the victory over the confrontation with the descendants of Esau.[[68]](#footnote-68)

**Ashlamatah: Zecharyah (Zechariah) 5:3-11 + 6:14**

| **Rashi** | **Targum** |
| --- | --- |
| 8. ¶ And the word of the Lord came to me, saying: | 8. ¶ And there was a word of prophecy from the LORD with me, saying, |
| 9. Zerubbabel's hands founded this house, and his hands shall complete [it], and you shall know that the Lord of Hosts sent me to you. | 9. “The hands of Zerubbabel have begun to build this house and his hands will complete it, and you will know that the LORD of hosts has sent me to prophesy concerning you. |
| 10. For, whoever despised the day of small things shall rejoice and see the plummet in Zerubbabel's hand; these, **sevenfold**; the eyes of the Lord are roving to and fro throughout all the earth. | 10. For who is this who has despised this day on account of the building, because it is small? Will he not rejoice again when he sees the plummet in the hand of Zerubbabel - **seven layers like these?** The works of people throughout the whole earth are revealed before the LORD.” |
| 11. And I raised my voice and said to him, "What are these two olive trees on the right of the candelabrum and on its left?" | 11. And I answered and said to him, “What are these two olive-trees on the right of the lampstand and on its left?” |
| 12. And I raised my voice a second time and said to him, "What are the two olive branches beside the two golden vats that empty out the gold[en oil] from themselves?" | 12. And I answered a second time and said to him, “What are the two olive branches which are beside the two golden bowls, which pour oil from them to the golden lamps?” |
| 13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord." | 13. And he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord." |
| 14. And he said, "These are the two anointed ones who stand before the Lord of all the earth." | 14. And he said, "These are the two sons of the great ones, who stand before the lord of all the earth." |
| 1. And I returned, and I lifted my eyes and saw-and behold!-there was a flying scroll. | 1. And again I lifted up my eyes and saw, and behold, a flying scroll. |
| 2. And he said to me, "What do you see?" and I said, "I see a flying scroll, twenty cubits long and ten cubits wide." | 2. And he said to me, “What do you see?” And I said, “I see a flying scroll; its length is twenty cubits and its breadth ten cubits.” |
| 3. And he said to me; This is the curse that comes forth upon the face of the entire land; for, **whoever stole was cleared from such as this, and whoever swore was cleared from such as this.** | 3. And he said to me, "This is the curse which will go out upon the face of the whole land, **for everyone who steals and utters lies is punished by this, and everyone who swears falsely by My name is punished by this.** |
| 4. I have brought it forth, says the Lord of Hosts, **and it shall come into the house of the thief and into the house of him that swears in My Name falsely.** And it shall lodge in the midst of his house and destroy him, and his wood, and his stones. | 4. I have brought it forth,” says the LORD of hosts, **"and it will enter the house of the thief and the house of him who swears falsely by My name,** and it will remain in the midst of his house and will destroy it with its timber and its stones.” |
| 5. And the angel who was speaking to me came forth, and he said to me, "Now lift up your eyes and see what this is that is coming forth." | 5. And the angel who was speaking with me came out and said to me, “Lift up now your eyes, and see who these are that go into exile.” |
| 6. And I said, "What is it?" And he said, **"This is the ephah that is going forth." And he said, "This is [the punishment of those] whose eye [gazes] over the entire land."** | 6. And I said, “Who are they?” And he said, **“These are the people who were trading with false measure,** **and behold, they are going into exile before all the inhabitants of the earth.”** |
| 7. And behold! **A talent of lead was being lifted, and this one woman was sitting in the midst of the ephah.** | 7. And behold, swift-footed peoples took them into exile in haste, and other peoples came and settled in their place **because they were trading with false measure.** |
| 8. And he said, "This is Wickedness." **And he cast her into the midst of the ephah, and he cast the lead weight into her mouth.** **{S}** | 8. And he said, “Because of this they were found guilty, and went into exile **because they were trading with false measure,** and other peoples came and settled in their place.” **{S}** |
| 9. And I lifted my eyes, and I saw-and behold!-two women were coming forth with wind in their wings, and they had wings like the wings of the stork. **And they lifted up the ephah between the earth and the heaven.** | 9. And I lifted up my eyes and saw, and behold two states going into exile, and swift-footed people were taking them into exile in haste, just as a vulture flies, **and they took into exile the people who were trading with false measure,** among the kingdoms of the nations of the earth which were under all the heavens. |
| 10. And I said to the angel who spoke to me, "Where are they taking the ephah?" | 10. And I said to the angel who was speaking with me, **“Where are they taking into exile the people who were trading with false measure?”** |
| 11. And he said to me, "To build a house for it in the land of Shinar, and it will be prepared, and they shall place it there on its base." **{S}** | 11. And he said to me, “To prepare a place for them in the province of Babylon.” and they will be detained and kept there until their time arrives. **{S}** |
|  |  |
| 1. And I returned and lifted my eyes and saw-and behold!- four chariots were coming forth from between the two mountains, and the mountains were mountains of copper. | 1. And again I lifted up my eyes and saw, and behold, four chariots coming out from between two mountains; and the mountains were mountains of bronze. |
| 2. In the first chariot were red horses, and in the second chariot were black horses. | 2. With the first chariot were red horses, and with the second chariot black horses; |
| 3. And in the third chariot were white horses, and in the fourth chariot were spotted, ash-colored horses. | 3. and with the third chariot were white horses, and with the fourth chariot dappled, ash-coloured horses. |
| 4. And I raised my voice and said to the angel who spoke to me, "What are these, my lord?" | 4. And I answered and said to the angel who was speaking with me, “What are these, my lord?” |
| 5. And the angel replied and said to me, "These are the four corners of the heavens coming forth from standing beside the Lord of the entire earth." | 5. And the angel answered and said to me, “These are the four kingdoms which are like the four winds of heaven, going forth after presenting themselves before the lord of all the earth. |
| 6. The one [chariot] the black horses were in was going forth to the northland, and the white ones went forth after them. And the spotted ones went forth to the southland. | 6. The one with the black horses goes out to the north country, and the white ones have gone out after them, and the dappled ones have gone out to the south country. |
| 7. And the ash-colored ones went forth and begged to go to walk to and fro on the earth. And He said, "Go, walk to and fro on the earth." And they walked to and fro on the earth. | 7. And the ash-colored went out and sought to go to patrol the earth, and he said, “Go, patrol the earth; so they patrolled the earth.” |
| 8. And he cried out to me, saying, "Look, those going forth to the northland have eased My spirit in the northland." **{S}** | 8. And he called aloud to me and spoke with me, saying, "Look at those which go out to the north country; say to them ***'Do my pleasure in the north country.’*”** **{S}** |
| 9. And the word of the Lord came to me, saying: | 9. And there was a word of prophecy from the LORD with me, saying, |
| 10. Take from the exiles-from Heldai and from Tobijah and from Jedaiah-and you, yourself, shall come on that day, and you shall come to the house of Josiah the son of Zephaniah, who have come from Babylon. | 10. “Take from the children of the captivity, from Heldai and from Tobiah and from Jedaiah, who have come from Babylon, and you will come on that day, and will enter the house of Josiah son of Zephaniah. |
| 11. And you shall take silver and gold, and you shall make crowns, and place [them] upon the head of Joshua the son of Jehozadak, the High Priest. | 11. And you will take silver and gold and make a large crown and set it upon the head of Joshua, son of Jehozadak, the high priest. |
| 12. And you shall speak to him, saying, "So said the Lord of Hosts, saying: Behold a man whose name is the Shoot, who will spring up out of his place and build the Temple of the Lord. | 12. And you will speak to him, saying, ‘Thus speaks the LORD of hosts, saying, Behold, the man whose name is Anointed will be revealed, and he will be raised up, and will build the temple of the LORD. |
| 13. And he shall build the Temple of the Lord, and he shall bear glory. And he shall sit and rule on his throne, and the priest shall be on his throne. And a counsel of peace shall be between them [both]. | 13. He will build the temple of the LORD and he will assume majesty and will sit and rule upon his throne; and there will be a High Priest beside his throne, and there will be peaceful understanding between the two of them.' |
| 14. And the crowns shall be for Helem, and for Tobijah, and for Jedaiah, and for Hen the son of Zephaniah, as a memorial in the Temple of the Lord. | 14. And there will be praise' for Helem, and for Tobiah, and for Jedaiah, and for Hen the son of Zephaniah, for a memorial in the temple of the LORD. |
| 15. And distant ones shall come and build in the Temple of the Lord, and you shall know that the Lord of Hosts sent me to you. And it shall come to pass if you hearken to the voice of the Lord your God. **{S}** | 15. And they will come from a far country and will build in the temple of the LORD, and you will know that the LORD of hosts has sent me to prophesy to you. And it will come to pass, if you will certainly listen to the Memra of the LORD your God.” **{S}** |
|  |  |
| 1. And it came to pass in the fourth year of King Darius; The word of the Lord came to Zechariah on the fourth of the ninth month, in Kislev. | 1. And it came to pass in the fourth year of Darius the king (that) there was a word of 'prophecy from the LORD with Zechariah, on the fourth day of the ninth month, in Khislev. |
| 2. And Sharezer and Regem Melech and his men sent to Bethel to pray before the Lord, | 2. And Sarezer, with Regern-melech and his men, sent to the house of God to pray before the LORD, |
| 3. to say to the Priests of the house of the Lord of Hosts and to the prophets, saying, "Shall I weep in the fifth month, abstaining as I have done these many years?”  **{P}** | 3. to speak to the priests who were serving in the Sanctuary of the LORD of hosts, and to the scribes saying, “Will I mourn in the fifth month? Will I abstain from pleasures" as I have done for so many years?" **{P}** |
|  |  |

**Rashi’s Commentary to: Zecharyah (Zechariah) 5:3-11 + 6:14**

**Chapter 4**

**9 Zerubbabel’s hands founded this house** from beginning to end, in the days of Cyrus I.

**and his hands shall complete** it now. The word תְּבַצַעְנָה is an expression of completion, as in (Isa. 10:12) “when the LORD completes all His work.”

**10 For, whoever despised the day** when the Temple was founded which was small in their eyes, as is stated in Ezra (3:12): “But many of priests, etc., who had seen, etc., upon its foundation, wept aloud when they beheld this temple;” and in Haggai (2:3): “Is it not as nothing in your eyes?” - will rejoice now when they see the plummet suspended from the plumb line in the hand of the architect, the head of the builders, with which he directs a line to the corner, and this will be in the hand of Zerubbabel.

**these, sevenfold** Seven times the first foundation in the days of Cyrus. So did *Jonathan* render: Seven rows of stones like these.

**the eyes of the Lord are roving to and fro** And it appeals to Him to do so; and He saw this Zerubbabel suited for the matter.

**11 What are these two olive trees?** What do they symbolize, and what do the two olive branches (*troches* in Old French) symbolize? [They are] a cluster of olives on a branch, as if a type of ear of grain.

**12 beside the two golden vats** i.e., beside the two golden vats, as in (II Sam. 14: 30): “See, Joab’s field is near mine.”

**that empty out the gold[en oil] from themselves** This oil that is clear and good to illuminate like gold, as in (Job 37: 22): “From the north comes gold.”

**14** **two anointed ones** The horns of the priesthood and the kingdom who are anointed with the anointing oil.

**who stand before the Lord of all the earth** to supplicate Him to return their greatness.

**the two anointed ones** The good inclination and the evil inclination, which is converted to good in the merit of the Torah.

**Chapter 5**

**1** **a flying scroll** Our Sages explained [it] as “double,” and they said that the Torah was written on it. They deduced from here that the world is 1/3,200 of the Torah, as stated in Eruvin (21a). And Jonathan rendered: a flying scroll; i.e., flying in the air. According to the simple meaning of the chapter, it was a scroll of retribution; that was what Ezekiel (2:10) envisioned: “And in it was written lamentations and mourning and woe.”

**3 This is the curse** This is [the scroll] in which is written the retribution, the revenge for a false oath. [The scroll] is now coming forth from the Holy of Holies, from before the Shechinah, to walk to and fro upon the face of the entire land; this is the meaning of “its length is twenty, and its width is ten” - as the measure of the entrance to the Temple court and the Temple, through which it shall emerge.

**for whoever stole** until now.

**was cleared from such as this** He was cleared from this retribution, as it delineated on it [i.e., the scroll]. The retribution of individuals who transgressed the Torah was not meted out, but He waited until the measure of all of them was filled, and they all suffered at once with the destruction and the exile. Similarly, everyone who heretofore swore falsely, was cleared of the retribution as delineated in this scroll and was not requited, but from now on ...

**4 I have brought it forth** to walk to and fro in the land and to wreak vengeance upon the thieves and the swearers of falsehoods from now on; and it will come into the house of the thief, etc.

**5 Now lift up your eyes and see** Yet another is coming forth, that will come out from the Holy of Holies.

**6 And I said, “What is it?”** that is coming forth, that you tell me to see?

**And he said, “This is the ephah”** For you will see a sort of ephah with which they measure coming forth.

**And he said, “This is [the punishment of those] whose eye [gazes] over the entire land”** And, after I saw it, he said, " This is the measure by which punishment was meted out to those whose eyes were over the entire land, to rob and to oppress, to make the ephah smaller and to make the shekel larger; and punishment was meted out to them, a measure for measure.”

**7 And behold! A talent of lead was being lifted** I saw that a weight [made] of a talent of lead was being lifted off the earth into the air, and I saw further that this one woman was sitting in the midst of the ephah.

**8 And he said, “This is Wickedness.”** This woman that you see in the midst of the ephah is the character of the way of wickedness, [the way] in which the wicked deport themselves. And behold, now they are placed in its midst to be punished in the midst of that very measure that they meted out, a measure for a measure.

**And he cast her** Heretofore she had been sitting, but he cast her and knocked her into its midst, symbolizing torments and punishments.

**and he cast the lead weight into her mouth** to weigh her down so that they achieve no more greatness and their voice is no longer heard robbing the poor and needy.

**9 two women were coming forth** from the house.

**the stork** the white dayyah (Hullin 63a), voltur in Old French.

**11** **and it will be prepared, and they shall place it there** And the house shall be prepared, and the ephah shall be placed there with the wicked that are within it.

**there** In that house.

**on its base** On its permanence and on its base. Here He hinted [to Zechariah] that, because of the iniquity of Israel, who measured out [so to speak] with the measure of sins and wickedness, they were punished with the same measure. And there came two nations that ruled together; they were Babylon and the Chaldeans - the army of Nebuchadnezzar - and exiled [Israel] to Babylon where [Israel] stayed fixed on a base, a base that was established for them. That is according to the completion of the seventy years until now, when they returned. This interpretation leans partially toward that of Jonathan. This [phrase] is interpreted in many [other] ways, but they are not satisfactory to me. Our Sages, however, explained and learned from here that the evil inclination was given into the hands of the men of the Great Assembly, and they cast it into a leaden cauldron and covered it with lead, because lead absorbs the sound, as is stated in tractate Sanhedrin (24a) and in tractate Yoma (69b). My interpretation of the kingdom of Nebuchadnezzar as doubled - composed of two nations - I saw in Midrash Psalms (6:2, 18:10), that the following four kingdoms that subjugated Israel were double: Babylon and the Chaldeans, Media and Persia, Greece and Macedon, Edom and Ishmael, and for this reason the Kalir composed (in Piyutim for Shemini Azereth), “It is the fourth; it is the eighth,” concerning Edom.

**Chapter 6**

**1** **and the mountains were mountains of copper** A sign of the strength of these kingdoms, which came to them from between the two mountains, which are hard and strong, as these four chariots are messengers of the Holy one, blessed be He, to give ruling power to the four kingdoms of Babylon, Media, Greece, and Edom.

**2 red horses** They were the ones that caused Babylon to mount, for [Babylon] is red, as it is written (Dan. 2:38): “You are the head of gold” [gold having a red tinge].

**black** [Horses,] to cause Media to mount, for they blackened the faces of Israel in the days of Haman.

**3 white** To cause Persia to mount, and Persia built the Temple.

**spotted** They are spotted. [Their function is] to cause Greece to mount, [as Greece] oppressed Israel with various kinds of decrees

**ash-colored** to cause Edom and Ishmael to mount, but I do not know the expression אֲמֻצִּים. Jonathan rendered: ash-colored.

**5** **These are the four corners of the heavens** The heavenly princes of the Gentiles that rule over the four corners of the heavens.

**coming forth from standing, etc.** They came before Him, and He gave them permission from His mouth to rule.

**6 The one [chariot] the black horses were in was going to the northland** to cause Media to ride. Concerning the red ones, he does not write that they were going forth because the kingdom of Babylon had already been destroyed.

**and the white ones went forth after them** to cause Persia to mount both of them, in the north, and they ruled over Babylon.

**and the spotted ones went forth to the southland** to cause Greece to mount so that Greece should take the kingdom from Persia. In Rav Saadiah’s interpretation of Daniel, the king of the south (11: 5) is identified with the king of Greece.

**7** **And the ash-colored ones went forth and begged** of Him that they have a very long rule, to go throughout all the earth.

**And He said, “Go, walk to and fro on the earth”** He gave them permission to rule a great ruling, and that is the kingdom of Edom.

**8 Look, those going forth to the northland** to cause Media and Persia to mount.

**eased My spirit** They caused My anger to subside in Babylon when they destroyed Belshazzar and Nebuchadnezzar’s descendants. This is what Isaiah (48:14) said: “The Lord loves him who will in Babylon, etc.”

**10 Take from the exiles - from Heldai, etc., who have come from Babylon** All these people.

**12 whose name is the Shoot** He is Zerubbabel, mentioned above (3:8): “Behold, I bring My servant, the Shoot,” since his greatness burgeoned little by little. Some interpret this as referring to the King Messiah, but the entire context deals with the [time of the] Second Temple.

**who will spring up out of his place** From royal descent.

**13 and he shall bear glory** The glory of the kingship.

**And he shall sit** The High Priest [shall sit] on the throne of the priesthood.

**And a council of peace, etc.** The king and the Priest will love one another.

**14 And the crowns shall be for Helem, etc.** This is a transposed verse. It should be understood as: And the crowns shall be in the Temple of the Lord as a good memorial for Helem and for Tobijah, who donated the silver and the gold. Those crowns were hanging in the windows in the height of the Temple, as we learned in tractate Middoth (36a, 3:8).

**for Helem** That is Heldai.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 5:1-26**

**Zechariah 5:3-11 + 6:14**

**Tehillim (Psalms) 75:1-11**

**1 Pet 2:4-10, Lk 10:13-24, Acts 20:1-16**

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

Swearing / Curse - אלה, Strong’s number 0423.

Seen / See - ראה, Strong’s number 07200.

Bear / Lift up - נשא, Strong’s number 05375.

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

Utter / Declare - נגד, Strong’s number 05046.

**Vayikra (Leviticus) 5:1** And if a soul sin, and hear the voice of swearing <0423>, and is a witness, whether he has seen <07200> (8804) or known of it; if he do not utter <05046> (8686) it, then he will bear <05375> (8804) his iniquity.

**Zechariah 5:3** Then said he unto me, This is the curse <0423> that goes forth over the face of the whole earth: for every one that steals will be cut off as on this side according to it; and every one that swears will be cut off as on that side according to it.

**Zechariah** 5:5 Then the angel that talked with me went forth, and said unto me, Lift up <05375> (8798) now your eyes, and see <07200> (8798) what is this that goes forth.

**Tehillim (Psalms) 75:9** But I will declare <05046> (8686) for ever; I will sing praises to the God of Jacob.

**HEBREW:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 5:1-6:7** | **Psalms**  **Psa 75:1-10** | **Ashlamatah**  **Zech 5:3-11 + 6:14** |
| --- | --- | --- | --- | --- |
|  | ephah | Lev 5:11 |  | Zech 5:6 Zech 5:7 Zech 5:8 Zech 5:9 Zech 5:10 |
| **hl'a'** | adjuration, curse | Lev 5:1 |  | Zech 5:3 |
| **rm;a'** | saying | Lev 5:14 Lev 6:1 | Ps 75:4 | Zech 5:3 Zech 5:5 Zech 5:6 Zech 5:8 Zech 5:10 Zech 5:11 |
| **#r,a,** | earth, soil |  | Ps 75:3 Ps 75:8 | Zech 5:3 Zech 5:6 Zech 5:9 Zech 5:11 |
| **aAB** | bring | Lev 5:6 Lev 5:7 Lev 5:8 Lev 5:11 Lev 5:12 Lev 5:15 Lev 5:18 Lev 6:6 |  | Zech 5:4 |
| **!Be** | young, son | Lev 5:7 Lev 5:11 |  | Zech 6:14 |
| **rb;D'** | spoke, speak | Lev 5:14 Lev 6:1 | Ps 75:5 | Zech 5:5 Zech 5:10 |
| **hy"h'** | become | Lev 5:13 |  | Zech 6:14 |
| **hz<** | one another |  | Ps 75:7 Ps 75:8 | Zech 5:3 Zech 5:5 Zech 5:6 Zech 5:7 Zech 5:8 |
| **dy"** | afford, hand, entrusted, means | Lev 5:7 Lev 5:11 Lev 6:2 | Ps 75:8 |  |
| **hd'y"** | confess, give thanks | Lev 5:5 | Ps 75:1 |  |
| **hwhy** | LORD | Lev 5:6 Lev 5:7 Lev 5:12 Lev 5:14 Lev 5:15 Lev 5:17 Lev 5:19 Lev 6:1 Lev 6:2 Lev 6:6 Lev 6:7 | Ps 75:8 | Zech 5:4 Zech 6:14 |
| **bv;y"** | dwell |  | Ps 75:3 | Zech 5:7 |
| **yKi** | if | Lev 5:1 Lev 5:3 Lev 5:4 Lev 5:5 Lev 5:15 Lev 6:2 Lev 6:4 | Ps 75:2 | Zech 5:3 |
| **lKo** | any, all, entire, whole | Lev 5:2 Lev 5:3 Lev 5:4 Lev 6:3 Lev 6:5 | Ps 75:3 Ps 75:8 Ps 75:10 | Zech 5:3 Zech 5:6 |
| **aol** | cannot | Lev 5:7 Lev 5:17 | Ps 75:6 |  |
| **hc'm'** | drained | Lev 5:9 | Ps 75:8 |  |
| **dg"n"** | tell | Lev 5:1 | Ps 75:9 |  |
| **af'n"** | bear, lift | Lev 5:1 Lev 5:17 |  | Zech 5:5 Zech 5:7 Zech 5:9 |
| **l[;** | behalf, regard, concerning | Lev 5:6 Lev 5:10 Lev 5:13 Lev 5:18 Lev 6:3 |  | Zech 5:3 |
| **~ynIP'** | before, face | Lev 6:7 |  | Zech 5:3 |
| **d[e** | seen | Lev 5:1 |  | Zech 5:5 Zech 5:9 |
| **[b;v'** | swears | Lev 5:4 Lev 6:3 Lev 6:5 |  | Zech 5:3 Zech 5:4 |
| **~ve** | name |  | Ps 75:1 | Zech 5:4 |
| **~yIn"v.** | two | Lev 5:7 Lev 5:11 |  | Zech 5:9 |
| **rq,v,** | falsely | Lev 6:3 Lev 6:5 |  | Zech 5:4 |

**GREEK:**

| **Greek** | **English** | **Torah Seder**  **Lev 5:1-6:7** | **Psalms**  **Psa 75:1-10** | **Ashlamatah**  **Zech 5:3-11 + 6:14** | **Peshat**  **Mk/Jude/Pet**  **1 Pet 2:4-10** | **Remes 1**  **Luke**  **Lk 10:13-16**  **Lk 10:21-24** | **Remes 2**  **Acts/Romans**  **Acts 20:1-16** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **αἴρω** | taken away |  |  | Zec 5:9 |  |  | Acts 20:9 |
| **ἀκούω** | hear | Lev 5:1 |  |  |  | Luke 10:16 Luke 10:24 |  |
| **νίπτω** | washed,  took up |  |  | Zec 5:9 |  |  | Acts 20:13 Acts 20:14 |
| **ἄνθρωπος** | man | Lev 5:3  Lev 5:4  Lev 6:3 |  |  | 1 Pet 2:4 |  |  |
| **auvto,j** | himself, very |  |  |  |  | Luke 10:21 | Acts 20:13 |
| **γῆ** | land, earth |  | Ps 75:3 Ps 75:8 | Zech 5:3 Zech 5:6 Zech 5:9 Zech 5:11 |  | Luke 10:21 |  |
| **γίνομαι** | became,  come to pass |  |  |  | 1 Pet 2:7 | Luke 10:13 | Acts 20:3 Acts 20:16 |
| **γινώσκω** | known | Lev 5:3  Lev 5:4  Lev 5:17 |  |  |  | Luke 10:22 |  |
| **εἷς** | one | Lev 5:4  Lev 5:7  Lev 5:13  Lev 5:17  Lev 6:3  Lev 6:6 |  | Zec 5:7 |  |  | Acts 20:7 |
| **ἐξέρχομαι** | come forth |  |  | Zec 5:5 |  |  | Acts 20:1 Acts 20:11 |
| **ἐξομολογέω** | acknowledgement |  | Psa 75:1 |  |  | Luke 10:21 |  |
| **ζάω** | live, alive, living |  |  |  | 1 Pet 2:4 1 Pet 2:5 |  | Acts 20:12 |
| **ἡμέρα** | day | Lev 6:4 |  |  |  |  | Acts 20:6 Acts 20:16 |
| **θεός** | GOD |  | Psa 75:1  Psa 75:5  Psa 75:7  Psa 75:9 |  | 1 Pet 2:4 1 Pet 2:5 1 Pet 2:10 |  |  |
| **θυσία** | sacrifice | Lev 5:13 |  |  | 1 Pet 2:5 |  |  |
| **ἰδού** | behold |  |  | Zec 5:7  Zec 5:9 | 1 Pet 2:6 |  |  |
| **ἱκανός** | fit, many,  long while | Lev 5:7 |  |  |  |  | Acts 20:8 Acts 20:11 |
| **καταβαίνω** | come down,  brought down |  |  |  |  | Luke 10:15 | Acts 20:10 |
| **κεφαλή** | head | Lev 5:8 |  |  | 1 Pet 2:7 |  |  |
| **κύριος** | LORD | Lev 5:6 Lev 5:7 Lev 5:12 Lev 5:14 Lev 5:15 Lev 5:17 Lev 5:19 Lev 6:1 Lev 6:2 Lev 6:6 Lev 6:7 | Ps 75:8 | Zech 5:4 Zech 6:14 |  | Luke 10:21 |  |
| **λαλέω** | speak, spoke | Lev 5:14 Lev 6:1 | Ps 75:5 | Zech 5:5 Zech 5:10 |  |  |  |
| **λόγος** | words,  exhortation |  |  |  | 1 Pet 2:8 |  | Acts 20:2 Acts 20:7 |
| **maqhth,j** | disciples |  |  |  |  | Luke 10:23 | Acts 20:1 |
| **οἰκοδομέω** | build, builders |  |  | Zec 5:11 | 1 Pet 2:7 |  |  |
| **οἶκος** | house |  |  | Zec 5:4 Zec 6:14 | 1 Pet 2:5 |  |  |
| **ὄνομα** | name |  | Ps 75:1 | Zech 5:4 |  |  | Acts 20:9 |
| **ὁράω** | saw, seen, see | Lev 5:1 |  |  |  | Luke 10:24 |  |
| **οὐρανός** | heaven |  |  | Zec 5:9 |  | Luke 10:15 Luke 10:21 |  |
| **ὀφθαλμός** | eyes |  |  | Zec 5:5 Zec 5:9 |  | Luke 10:23 |  |
| **πᾶς** | all, entire,  whole | Lev 5:2 Lev 5:3 Lev 5:4 Lev 6:3 Lev 6:5 | Ps 75:3 Ps 75:8 Ps 75:10 | Zech 5:3 Zech 5:6 |  | Luke 10:22 |  |
| **πνεῦμα** | spirit |  |  | Zec 5:9 |  | Luke 10:21 |  |
| **τίθημι** | put, lay,  place |  |  | Zec 5:11 | 1 Pet 2:6 1 Pet 2:8 |  |  |
| **υἱός** | son |  |  | Zec 6:14 |  | Luke 10:22 |  |
| **ὑψόω** | raise up,  exalt, high |  | Psa 75:4  Psa 75:7  Psa 75:10 |  |  | Luke 10:15 |  |
| **ψυχή** | soul | Lev 5:1  Lev 5:2  Lev 5:4  Lev 5:15  Lev 5:17  Lev 6:2 |  |  |  |  | Acts 20:10 |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 5:1 – 26**

**“V’Nefesh Ki Techeta” “And if a soul sins”**

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

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

|  |  |
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| **School of Hakham Shaul**  **Tosefta**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  Mishnah **א:א** |
| ¶ “**Woe** to **you, Korazin! Woe** to **you, Bet Tzaidah![[69]](#footnote-69) For if the** acts **of virtuous power that were done in you had been done in Tzor and Tzidon, they would have repented long ago, sitting in sackcloth and ashes! But** it will **be more bearable for Tzor and for Tzidon[[70]](#footnote-70) in** the judgment than **for you! And you, K’far-Nachum, will you be exalted to the heavens? No! You will be driven[[71]](#footnote-71) down to Sh’ol!”**  Speaking to his talmidim he said, “**The one who listens to you listens to me, and the one who rejects you rejects me. Therefore, the one who rejects me rejects the one who sent me.”[[72]](#footnote-72)**  ¶ **At that same hour he rejoiced in the spirit[[73]](#footnote-73) of joy[[74]](#footnote-74) and said, “Blessed are you Lord our God King of the universe because you have hidden these things from the wise and intelligent and have revealed them to young children.[[75]](#footnote-75) Yes** (our) **Father, for this was pleasing before You. All things have been handed over to me by my** (our) **Father, and no one knows[[76]](#footnote-76) who the son is except the Father and who the Father is except the son, and anyone to whom the son wants to reveal him.”**  **¶And turning to the talmidim, he said privately, “Blessed are the eyes that see the things which you see! For I tell you that many prophets and kings desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear[[77]](#footnote-77) them.”** | ¶ **You are drawn to a living Stone, rejected by men but chosen by G-d as precious;** And **as living stones** (**לֻחֹת** – *luchot*) **you are built into a Mishkan[[78]](#footnote-78)** (a spiritual house), **a holy** (separated) **priesthood,[[79]](#footnote-79)** of Hokhmah **to offer up sacrifices[[80]](#footnote-80) of the breathed[[81]](#footnote-81)** Torah **received from God through Yeshua HaMashiach.”** **Because Scripture holds,** (or it stands written) ***“Behold, I lay for the foundations of Tzion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that is faithfully obedient to him will by no means be ashamed”***(Isa 28:16). **This then is honor to you who are faithfully obedient, but to those who are unfaithful, *“He is a stone that the builders rejected; this one became the Head of corner,”***(Ps 118:22) ***He will be as a sanctuary, but a stone of stumbling[[82]](#footnote-82) and a rock of offense to both houses of Israel, as a trap and a snare to the inhabitants of Yerushalayim****.* (Isaiah 8:14) **They stumble, being disobedient to the word, to which they also were appointed.**  ¶ **But you** are**a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;** **who once** were**not a people but** are**now the people of God, who had not obtained mercy but now have obtained mercy.** |

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| --- |
| **School of Hakham Shaul**  **Remes**  **Mishnah א:א** |
| ¶ **Now after the turmoil had been resolved, Hakham Shaul summoned the** (his) **talmidim, and after encouraging[[83]](#footnote-83) them, he said farewell and departed to travel to Macedonia. And after he had gone through those regions and encouraged them** (his talmidim in those regions) **all,[[84]](#footnote-84) he came to Greece and stayed three months. Because a plot was made against him by the** (Shammaite) **Jews as he was about to set sail for Syria, he came to a decision to return through Macedonia. And** theseven Paqidim, **Sopater[[85]](#footnote-85) son of Pyrrhus from Berea, and Aristarchus[[86]](#footnote-86) and Secundus[[87]](#footnote-87) from Thessalonica, and Gaius[[88]](#footnote-88) from Derbe, and Timothy,[[89]](#footnote-89) and Tychicus[[90]](#footnote-90) and Trophimus[[91]](#footnote-91) from Asia, were accompanied him. And these** Paqidim **had gone on ahead and were waiting for us in Troas.**  **And we sailed away from Philippi after the days of Unleavened Bread and came to them at Troas within five days, where we stayed for seven days**. **And at the first of the week,** just after Habdalah **when we had assembled** (Synagogued) **to break bread, Hakham Shaul began lecturing them, because he was going to leave after the next day, and he extended his message until midnight.** **Now there were quite a few lamps (**torches) **in the upstairs room where we were gathered.**[[92]](#footnote-92) **And a certain young man named Eutychus[[93]](#footnote-93) who was sitting in the window was sinking into a deep sleep while Hakham Shaul was lecturing** them **at length.** **Being overcome by sleep, he fell down from the third story and was picked up dead. But Hakham Shaul went down and bent himself over him, and putting his arms around him, said, “Do not be distressed, for his Neshamah** (life) **is in him.” So he went up and broke bread, and when he had eaten and talked for a long time, until dawn, then he departed. And they led the youth away alive, and were greatly comforted.**  ¶ **But we went on ahead to the ship and put out to sea for Assos, intending to take Hakham Shaul on board there. For having made arrangements in this way, he himself was intending to travel by land. And when he met us at Assos, we took him on board and went to Mitylene.[[94]](#footnote-94) And we sailed from there on the next day, and arrived across from Chios.[[95]](#footnote-95) And on the next day we approached Samos, and on the following day we came to Miletus. For Hakham Shaul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Yerushalayim, if possible, on the Festival of Shabuoth.** |

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

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| --- | --- | --- | --- | --- | --- |
| Lev 5:1-26 | Psa. 75 | Zech 5:3-11 + 6:14 | 1 Pet 2:4-8  1 Pet 2:9-10 | Lk 10:13-16  Lk 10:21-24 | Acts 20:1-12  Acts 20:13-16 |

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

**Firstborn Priests of the Diaspora**

Hakham Tsefet begins his pericope with an antidote to the problem of “sin,” “missing the mark of the Torah” by describing man as a sanctuary. Furthermore, one need not ponder long to wonder where Hakham Tsefet got the inspiration for the idea of a Temple/Sanctuary of living stones. It is perfectly evident that Hakham Tsefet was aware of the reading in Zekharyah/Zechariah. Phrases like stones, gifts, temples and the man named the “Branch” are connections easily seen.

In last week’s pericope, we discussed the idea of ἱερὸς ἄνθρωπος – *ieros anthrapos,* man as a sanctuary. The question before us is what is a spiritual house? Secondly, how do we build this house? Thirdly, we need to know how to build ourselves into this house. We can find wisdom in the following words.

**Mishle (Pro.) 24:3-6 Through wisdom** (Hokhmah) **a house is built, And by understanding** (Binah) **it is established; By knowledge** (Da’at) **the rooms are filled with all precious and pleasant riches. A wise man** (Hakham)is**strong, Yes, a man of knowledge** (Da’at) **increases strength; For by wise counsel you will wage your own war, And in great counselors** there is**safety.**

The temptation to abandon Peshat and move directly into the So’od interpretation of this pericope beckons. However, we will resist the temptation for the sake of achieving the true goal of spiritual maturity on a practical level.

**Elemental Things**

The Beginning

The Torah is not structured in any random way. We learn from Sefer B’resheet the important principles that we must incorporate from the beginning. B’resheet shows us that the principle thing for being a spiritual house is having an open dialogue with G-d.

Mishle posits the plan for building a house albeit in Drash. However, we can see the structure of building ourselves as a house in Peshat. Firstly, we note that for the novice house building is NOT a wise enterprise. It is for this reason that many trades have apprenticeship programs. While these programs begin with more muscle than thought, this is not the case with Judaism. When a talmid engages the path towards becoming a Hakham, he must begin to exercise his mind immediately. Jewish Hakhamim are not frivolous thinkers. Likewise, the true Hakham is not given to fanciful daydreaming. His mind is a machine that is given to a **repetition** of Torah thoughts and problems. Therefore, before a talmid can begin the process of working his way towards becoming a Hakham i.e. a spiritual house, he needs a well ordered mind. Furthermore, he must not be afraid of mental exercises that tax his mind.

In all his studies, he should be looking for a single nugget of truth. What is that nugget? Application! He should be studying for the sake of doing. Actually, the approach of a talmid to any piece of Torah should follow a three-pronged approach per se. Firstly, he needs to understand the process of exegesis. With regard to an explanation of exegesis, we propose that the talmid needs to determine the meaning of a piece of text within a categorical hermeneutic corral. For the beginning talmid, this area will initially be Peshat. Secondly, as noted above, the talmid will find that his studies are to be devotional. This means practical application. Thirdly, the studies of a talmid should lead to an oral exposition of the things he has learned. The oral expression of a lesson is homiletic. However, we must eradicate the Christian idea of a sermon when speaking of a homiletic exposition of the Torah. Homiletic expression can be in either written of in verbal form. Regardless, each exposition will reflect the mental structure and exegetical discipline of the talmid to his Hakham.

Hakham Tsefet builds his “house” on three pillars, Hokhmah, Binah and Da’at (ChaBaD). Hakham Tsefet gives an explicit view of first century exegesis. He draws his inspiration from the materials of the Ashlamatah. He then builds a Torah lesson based on three texts from the Tanakh that speak of a special “stone.” He equates these texts with Messiah and his unique temple of “living stones.” This text serves to teach us a hermeneutic principle. This principle shows that Hakham Tsefet, Hakham Shaul and all the writers of the Nazarean Codicil followed much-disciplined hermeneutic practices when writing their materials. In a very literal sense the pattern of ChaBaD, show that each talmid can best achieve spiritual maturity when submitting to a Bet Din.

Each of these levels requires a disciplined and devoted mind. Devoted/faithful obedience is the principle character, which needs development in a talmid. This is because there is a natural tendency towards self-centeredness. We tend to focus on personal desires, wishes and goals rather than submitting to an authority who can guide us down the path with wisdom. Authentic humility will allow us the ability to receive from mentors what is necessary for further development. We are often more concerned with personal achievements and successes that may or may not be those things that will guide us towards being a true sanctuary for G-d. G-d is not concerned with personal success. His plan requires faithful obedience/and wholehearted devotion. This is readily attested to by seeing that Hakham Tsefet relates to what G-d calls “precious” not what is valued by man. Therefore, submitting to the G-d ordained plan will ensure those things that qualify as being precious in G-d’s eyes, are cultivated.

**But G-d made me this way**

We often hear from people that G-d made me this way and I am satisfied with that. This mentality is one of resignation. Lackadaisical people often resort to a number of other resignations. If these thoughts of resignation were in any way a measure of truth, we would not need any educational system. However, because self-improvement is actually human nature we all strive to meet goals with one measure of commitment or another. We should realize that these improvements suggested by our Rabbis are never easy. This is because they understand the true nature of development. We must learn to focus on G-d, focus on the Torah and focus on the plans that our Rabbis have laid out for us. Likewise, we should work to develop our love for G-d, the Torah and the Hakhamim.

The present illustration of Hakham Tsefet is that of a stone which has been rejected. In describing the process of building a sanctuary of illustrative stone, we note that the true mason can see the man in the stone. In other words, when the mason approaches the stone he looks at it from every angle. When he has seen the “man in the stone,” he begins his work. This quickly relates to our thoughts that the heart is made of sapphire.[[96]](#footnote-96)

**Yechezqel (Ezek. 36:26-27) “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a** (new) **heart of flesh. “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*.”**

The Hebrew root word for “statutes” here is **חֹק** – *choq*. Among other things the idea of **חֹק** – *choq* means to inscribe. This relates to removing pieces of rock with an instrument such as a chisel. Therefore, the Torah from the mouth of the Hakham is a chisel placed against the soul (heart of stone – Yetser HaRa). As we will see the “heart of stone” will be replaced by a “heart of the spirit” and a renewal for the heart of flesh.

The idea of **חֹק** – *choq* relates to having the Yetser HaRa under the control of the higher functions of the inner man. Again, we must realize that the Yetser HaRa is a vital part of our psyche that drives and motivates. Therefore, when we live a Torah balanced life these motives fill all the appropriate needs of a Nobleman. These characteristic (motives of the Yetser HaRa) are often thought to be “animalistic.” This is true only in part. The animal kingdom has these characteristics without restraint. But the Nobleman knows that these passions must be appropriately restrained, and released in the proper situations. The training process of a talmid is to bring him to the awareness of his inner noble self. If he becomes a “stone” in this area of development, he will reach his full potential.

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

**Soferim are Counters**

The present Remes portion of our Nazarean Talmud requires some counting. The Soferim (scribes – counters) love numbers. They love to count letters, words and pesukim (passages). This has ensured that we have an accurate Torah. In this pericope, Hakham Shaul has given us plenty of counting to do. We have the mention of “three months,” seven Paqidim (which must be counted), the seven days of Unleavened bread, five days, another seven days and a fall from the third story of a building. When the counting is all said and done, we arrive at the proximity of thirty-three. The readers should automatically think of Lag B’Omer. His Eminence Rabbi Dr. Hillel ben David has discussed the proximity of Lag B’Omer recently. Therefore, we will only take the time to point out a positive connection to this festival.

Hakham Shaul tells us that the events that are taking place occur AFTER the Feast of Unleavened Bread. The semi-festival of Lag B’Omer connects with two aspects of Nazarean life. Firstly, it is the Scholars Festival. This is very well said in the present pericope. Hakham Shaul has been traveling and teaching Seven Paqidim. You might say that Hakham Shaul had a traveling congregation/Minyan. The obvious is that he is a Hakham training Paqidim all over Asia imbuing them with the Master’s Mesorah.

The second aspect of the Nazarean life connected to Lag B’Omer is the resurrection of the Master. This is attested to in this pericope when Hakham Shaul declares that the “soul” of the man from the third heavens is alive.

The coded language of Hakham Shaul uses words like “bent over” which is a reference to the Sages who bend over to read the Torah. The upper chamber (the mind and upper functions of the Neshamah) are filled with “torches.” The “torch” is the universal icon for education. In the present era, the Olympic Games have adopted this icon. Nevertheless, the icon of the torch remains the symbol of an educated mind.

**The First of the Week**

We must pause here to dispel a great myth. The phrase μιᾷ τῶν σαββάτων – *mia ton sabbaton* does NOT mean the first DAY of the week! Any Greek scholar knows that this is true. What μιᾷ τῶν σαββάτων – *mia ton sabbaton* does means is the “first (or start) of the week.” Even the simplest Jewish child understands that this is a reference to Habdalah. Therefore, we need to understand that the **Sheliachim** – **(apostles - emissaries)** as “plenipotentiary agents” of the Master did not meet on Sunday morning for Sunday school. This means that the **Sheliachim** of the Master met at Habdalah to break bread together. It is most likely that they lived in a communal setting with an Erub so they could “come together” for Habdalah and have a meal. Why does Hakham Shaul drag this phrase into our pericope? It would seem to be totally out of place.

**Having risen at beginning of the week** (as Habdalah was being conducted)**, Yeshua appeared first to Miriam Migdalah, from whom he had expelled seven demons. She went and declared to those** (who had) **been with him** (his talmidim) **the events that had happened. They were mourning and weeping. When they heard he was alive and she (had) seen him, they did not believe her.[[97]](#footnote-97)**

Hakham Shaul knows exactly what he is talking about. He has incorporated this statement so that we understand his inference to Habdalah is a reference to the resurrection of the Master. Just as G-d initiated the creative process of the present world at the “first of the week,” He begins the final stages of history with the act of “first fruits” (pointing to Shabuoth in the Bimodal aspects of the Septennial Torah reading cycle) for the coming age. As we have learned, the “first fruits” of Nisan deal with the first fruits of the Barley harvest. This festival of “first fruits” is the first fruit of “first fruits” demonstrating Yeshua as the “first fruits” from the dead. We also point out that barley is usually fed to animals rather than humans. Herein we find an application concerning the Torah and the Gentile. Because barley is the coarsest of grains, it must be ground exceedingly until it is eatable. In similar manner, the Torah must be initially simplified for Gentile comprehension. Yeshua’s resurrection forms the dawning of a new era whereby the Gentile has access to G-d through the Torah and Yeshua. Infused in any beginning is the archetypical idea of a thing. In So’od materials, this archetypical idea is Hokhmah, which is a synonym for the Torah and Yeshua.

**Excursus**

**Ruach/Pneuma as Sophia/Hokhmah (רוּחַ** /**πνεῦμα** – **σοφία**/**חָכְמָה)[[98]](#footnote-98)**

We have given some information in the past concerning the concepts of “spirit” with regard to our translation of the Nazarean Codicil. The Greek word **πνεῦμα** – *pneuma* parallels the Hebrew word **רוּחַ** – *ruach*. Both words are given to a number of parallels. Because, **πνεῦμα** – *pneuma* and **רוּחַ** – *ruach* are used in a plethora of meanings and contexts we are often forced to determine the true meaning of the term as it is used contextually.

Last week we saw that **ἅγιος** – *hagios* (usually translated as “holy”) is a synonym for **σοφία** – *sophia* (wisdom). This week we see that **πνεῦμα** – *pneuma* and **רוּחַ** – *ruach* are synonyms to the Greek word **σοφία** – *sophia* (wisdom – **חָכְמָה**). From the use of these synonyms, we can see that that **ἅγιος** – *hagios* (usually translated as “holy”) is a synonym for **חָכְמָה/**Hokhmah. And, that **רוּחַ** and **πνεῦμα** are also synonyms for **חָכְמָה/**Hokhmah. Therefore, Hokhmah refers to “holiness” and “spirit.” We might word this slightly different for the sake of clarity. Hokhmah is a reference to the “holy spirit” or better stated the “spirit of holiness.” Therefore, the phrase “Ruach HaKodesh” and “Agio Pneumati” are redundant and refer to the “spirit” of Hokhmah. Hokhmah can be taken to mean a “spirit of holiness” or the “spirit of wisdom.” As such, wisdom, holiness and spirit are all synonyms referring to the same thing.

Ἱερός ἄνθρωπος – *ieros anthrapos,* man as a sanctuary[[99]](#footnote-99) refers to a Hakham, Sage or man of wisdom. As a sanctuary, the Hakham is the house of holiness and the spirit i.e. the “Ruach HaKodesh.” In other terms, the Hakham is the house of G-d’s breath, i.e. the Mesorah/Oral Torah, which should also be understood as the “Ruach HaKodesh.” The priesthood of the first-born is to be a man filled with Hokhmah **to offer up sacrifices[[100]](#footnote-100) of the breathed[[101]](#footnote-101)** Torah **received from G-d through Yeshua HaMashiach.”**

Our Tosefta of Luqas gives us a hint (Remes) concerning those things that are “spiritual.” “**At that same hour he rejoiced in the spirit of joy and said.**” The “spirit” may mean various things but it is often synonymous with the idea of a **verbal expression**. In other words, the “spirit of joy” was expressed in a blessing. Therefore, we see that the word “*ruach*” and “*pneuma*” have an underlying meaning of speech or speaking. In referring to the Ruach we can see that the phrase is often associated with, the “power of God” with no emphasis on a “spirit” as a special separate entity and the Divine (dwelling) Presence – Shekhinah. These two cases would seem to negate our thoughts that the idea of the “spirit” is found in a “verbal expression.” In Gan Eden, the “Divine Presence” expressed itself in verbal communication.[[102]](#footnote-102) The Divine power of the Ruach in the Tanakh seems to be associated with verbal expression such as “and G-d said.” While Ruach and Pneuma cannot be restricted to verbal expression, we can see that they lend themselves to breathing and speaking more often than not.

It also seems evident that when we look at the uses of Ruach and Pneuma, they are associated with either knowing or speaking. Here the idea of knowing relates to the present connection with Hokhmah. One connection that bonds these two ideas together is that of Prophecy. In prophecy, there is inspiration, knowing and breathing (speaking out) that which is known intuitively. Intuitive knowledge that is spoken, breathed out is prophecy. However, in a different context that intuitive knowledge that is breathed out is the Mesorah/Oral Torah. Thus, breathing the Mesorah is acquainted with holiness, prophecy and true spirituality **πνευματικός** – *pneumatikos*. Interestingly, **πνευματικός** – *pneumatikos* is associated with breathing and or that which is breathed out, i.e. the Mesorah. Therefore, breathing out the words of the Oral Torah is true spirituality. One who breaths out these words is said to be filled with the Ruach HaKodesh (Breath of the Divine).

In Hakham Shaul’s first letter to the Corinthians chapter twelve the word **πνευματικός** – *pneumatikos* is associated with the ten men of the congregation. Why are there only nine[[103]](#footnote-103) things mentioned in this list? This is because this list is a pars pro toto. The opening passage is usually translated, “Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant:” Note here the word “gifts” is italicized. This means that the translators have added this word to clarify the text. Therefore, **πνευματικός** – *pneumatikos* is associated with the functions of the ten men of the congregation. In verse four of this same chapter the word **χάρισμα** – *charisma* is translated as “gift.” Again, this is erroneous. Χάρισμα – *charisma* is best translated as the management of “chesed” is linked with χάρις – *charis* (chesed). On one hand πνεῦμα – *pneuma* (spirit) is associated with the spiritual demonstrations that are called χαρίσματα – *charismata*[[104]](#footnote-104) “the management of chesed.” Nearly all of these offices have some form of verbal expression.

**Eph 4:7-10 But to every one of us is given loving-kindness** (chesed) **according to the measure of the gift of Messiah.[[105]](#footnote-105) Therefore, He** (God) **says, "When he ascended[[106]](#footnote-106) up on high, [[107]](#footnote-107) he led captivity captive and gave gifts to men Thou hast received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakan there**." (Ps. 68:18).

The word “gifts” used in Ephesians is **δόμα** – *doma* is also referring to the offices of the ten men who are the congregation. Interestingly, the gifts **δόματα** – *domata* (**δόμα** – *doma* plural) are **πνευματικός** – *pneumatikos* and **χάρισμα** – *charisma* combined, which operate as the “spiritual” expressions of chesed to the congregation. However, it is not simply their presence that makes the congregation “spiritual” but rather their verbal expression of the Orally Breathed Torah (**πνευματικός** – *pneumatikos*). These men breathe out holy **ἅγιος** – *hagios* words,of wisdom **σοφία**/**חָכְמָה** (wisdom) found in the Mesorah/Ruach HaKodesh**.** These men are a **δόματα** – *domata* (gifts) to the congregation in that if the congregation does not merit their presence they will be removed as we have seen with the former pericopes. Or, we might say that if their spiritually breathed (**πνευματικός** – *pneumatikos*) words of **σοφία**/**חָכְמָה** are not heeded, these men will be removed. A congregation that does not have these **δόματα** – *domata* is devoid of (**πνευματικός** – *pneumatikos*) spirituality, **σοφία**/**חָכְמָה** (wisdom)and **ἅγιος** – *hagios* (holiness) i.e. the Ruach HaKodesh.

**Heart of flesh or heart of sapphire?**

At the heart of the Bet HaMikdash was a room called the Kodesh HaKodeshim (Holy of Holies). Within the Kodesh HaKodeshim was an Aron (Ark). Within that Aron (ark) were two *lukhot* (tablets) of sapphire. Upon those two tablets were inscribed the Torah. These stones represent the construction of the whole Bet HaMikdash as well as the Miskhan. The *lukhot* are at the heart of the Bet HaMikdash representing the place where G-d would commune (communicate) with His people. Regardless of the construction, the ability to connect with G-d’s Divine Presence (Neighbouring Presence) was at the core of each edifice. Here Hakham Tsefet, in our Peshat text above, alludes to the idea that the core of every Nazarean Jew is the Torah, which is something that he must hold dear and precious. These “stones” are precious to G-d. If G-d holds these stones to be precious **how much the more** should His creatures hold them as dear. It is from this logical process that we discern that the heart of the Nazarean is made of sapphire. However, the word “sapphire” is related to the idea of the sefirot (which can be written or transliterated *saphirot*). Uses of the “sefirot” by other languages have pronounced the word “sefirot” as “*spirot*” (spirit). The word spirit means to “breathe” as we have commonly taught. The word spirit is related to *spirare* “to breathe.” Therefore, we see that the heart of the Nazarean is made of sapphire, as is his breath (spirit). Consequently, we determine through etymology and grammar, that the Nazarean breathes the Torah, which has been breathed into him.

It would superficially appear that this contradicts the words of Nabi Yechezqel (the prophet Ezekiel).

**Yechezqel (Ezek. 36:26-27) “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a** (new) **heart of flesh. “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*.”**

Note that there is an old heart of “flesh” replaced by a new heart **and spirit**. A heart of flesh replaces the heart of stone. The heart of stone, which is removed in this passage, refers to the Yetser HaRa[[108]](#footnote-108) that resists the Torah. How is it that we receive a “new heart” of flesh and “spirit” (*spirare – sapphire*)? These things are “breathed into us by a Hakham when we become a true talmid of the Torah. Being “born anew” as a talmid, happens when he commits to his Hakham. This makes him the recipient of a new circumcised heart of sapphire. The Hakham’s “breathing in” (*in-spirare,*) of the Oral Torah results in a new “spiritual heart” (**πνευματικός** – *pneumatikos* of sapphire).

We can translate the later part of our quote from Yechezqel (Ezek) to read as follows. **“I will “breath” into you and cause you to walk** (halakh) **in My statutes, and you will keep My judgments and do *them*.”**

**Yochanan (Jn.) 20:22** **And when he** (Yeshua) **had said this, he breathed into** *them*, saying to them, “Receive the Oral Torah (Ruach HaKodesh).”

Now let us look at the Yechezqel passage with these thoughts in mind.

**Yechezqel (Ezek. 36:26-27) “I will give you a new heart** **and a new spirit** (sapphire) **within you; I will take the heart of stone out of your flesh** (Yetser HaRa) **and give you a** (new) **heart of flesh** (sapphire)**. “I will breathe** (*spirare* – the Mesorah) **into you and cause you to walk in My statutes** chiseling away those parts which hold you back from becoming a nobleman**, and you will keep** (guard carefully) the ordinances of  **My judges and do *them*.”**

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “B’Yom Khalot Mosheh” – “And on the day Mosheh finished”**

**&**

**Shabbat Mevar’chim HaChodesh Tebeth**

**(Proclamation of the New Moon of the month of Tebeth)**

**Tuesday Evening the 3rd of December – Thursday Evening the 5th of December, 2013**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּיוֹם כַּלּוֹת מֹשֶׁה** |  | **Saturday Afternoon** |
| **“B’Yom Khalot Mosheh”** | Reader 1 – B’Midbar 7:1-11 | Reader 1 – Vayiqra 6:1-3 |
| **“And on the day Mosheh finished”** | Reader 2 – B’Midbar 7:12-23 | Reader 2 – Vayiqra 6:4-6 |
| **“En el día Moisés hubo acabado”** | Reader 3 – B’Midbar 7:24-29 | Reader 3 – Vayiqra 6:1-6 |
| B’Midbar (Num.) 7:1-59  B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 7:30-35 |  |
| Ashlamatah: Zech. 2:14 – 4:7  Special: I Samuel 20:18,42 | Reader 5 – B’Midbar 7:36-41 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 7:42-47 | Reader 1 – Vayiqra 6:1-3 |
| Psalm 30:1-13 | Reader 7 – B’Midbar 7:48-59 | Reader 2 – Vayiqra 6:4-6 |
|  | Maftir – B’Midbar 28:1-15 | Reader 3 – Vayiqra 6:1-6 |
| 3 John 1-14 & 2 John 1-13 | Zech. 2:14 – 4:7  I Samuel 20:18,42 |  |

**Coming Festival:**

**Chanukah**

**Evening Wednesday November 27 – Evening Thurday December 5, 2013**

**For further information see:**

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham.

1. The section here discusses the offering of higher or lower value, the verse before us stating that this offering is required in the case of a false oath concerning testimony. Thus, if the person interested in the evidence called upon him by an oath, adjuring him that if he knows any evidence favorable to him he should testify before the court, and he swore that he knows of no testimony concerning him, when in fact he does know, in such a case. if he swore either unintentionally or wilfully. he must offer what is called an offering of higher or lower value. See **“The Commandments,”** Vol. I. pp. 82·83. In the following verse another transgression for which this offering is required is mentioned. Ramban now proceeds to explain the sense of the triple expression. ***and he is a witness, or knows, or saw.*** [↑](#footnote-ref-1)
2. Shebuoth 33b. [↑](#footnote-ref-2)
3. A Hebrew unit of weight and value, equal to the sixtieth part of a talent. [↑](#footnote-ref-3)
4. And Shimon claims: "Let such and such persons come and testify that they saw you [Reuben] delivering me the money, and I will pay you" (Rashi, *ibid.*)*.* [↑](#footnote-ref-4)
5. But since Shimon denied that this transaction had ever taken place and says that if Reuben can produce the witnesses he claims he has to testify that they saw Reuben delivering him money, he will pay Reuben,- then the witnesses' testimony that they *saw* Reuben giving Shimon money is sufficiently valid to obligate Shimon to pay Reuben, although they did not ***know***the nature of that transaction. If therefore they withhold their testimony, they are liable to bring the offering dealt with here. [↑](#footnote-ref-5)
6. This is the second type of case for which the offering of higher or lower value is required. It is known as "the defilement of the Sanctuary or its hallowed things." Thus if a person who has been made unclean by any of the primary sources of uncleanness, and unintentionally enters the Sanctuary, or unintentionally eats meat that is holy, he must bring the above mentioned offering. A third - and final -- case is if one swears an oath of utterance ["I will eat" or "I will not eat" and the like], and unintentionally fails to keep it. In this case too he is required to bring this offering. [↑](#footnote-ref-6)
7. Above, Chapter 4, Verses 13, 22, and 27. [↑](#footnote-ref-7)
8. For the offering had to be brought first, then the laying of hands was performed during which [while his hands lay on the offering] he confessed his sin. Hence the expression *and he will bring his guilt-offering* must mean "and he who comes to bring an offering to effect atonement for his guilt . [↑](#footnote-ref-8)
9. Further, 16:21. [↑](#footnote-ref-9)
10. Above, Chapter 4, Verses 4, 15, 24 and 29). [↑](#footnote-ref-10)
11. *Ibid:* Chapter I, Verse 4; Chapter 3, Verses 2, 8 and 13. [↑](#footnote-ref-11)
12. If Reuben says to Shimon, "Give me my deposit which you have," and Shimon replies "I swear I have naught of yours," or if Shimon said, "I have naught of yours," and Reuben says. "I adjure you" and he answers "Amen" - in this case too Shimon is liable to bring an offering [In addition to the restitution] even if he wilfully swore falsely. The offering, however, is not the one of higher or lower value mentioned in this section- but a guilt-offering, as explained further on (in Verses 23·26). Ramban mentions the "oath of deposit" here only to liken it to the "oath of testimony" in the sense that the offerings in each case are brought even if committed wilfully. This is a novel point in the law of offerings, for all other offerings brought for commission of a sin effect atonement only in case the transgression has been committed in error; otherwise, ***the offering of the wicked is an abomination***(Proverbs 21: 27). Ramban thus suggests [In line with the plain meaning of Scripture] that since the offerings in these two cases - that of the "oath of testimony" and the "oath of deposit" - are required to be brought even when committed wilfully, therefore the Torah mentions in their cases the subject of confession. But in the case of all other sin­ offerings, since they are brought only when the transgression was committed in error, there is no need for confession of sin. However, Ramban will immediately refute this position, for the Rabbis have clearly interpreted that all sin-offerings require confession of sin. [↑](#footnote-ref-12)
13. Numbers 5:7. [↑](#footnote-ref-13)
14. ***"But [when bringing] the sin-offering for a sin committed in error he does not confess"*** (Tur in quoting the language of Ramban). [↑](#footnote-ref-14)
15. Sifre *Zuta* 5:5. [↑](#footnote-ref-15)
16. As distinct from the offering of higher or lower value, where the offering varies according to the means of the transgressor, a fixed sin-offering must be of an animal and is alike for poor and rich, so that if the poor cannot afford it he is not obligated to bring another offering in its stead, as is the case of the offering of higher or lower value. See **“The Commandments,”** Vol. I. pp. 78-79. [↑](#footnote-ref-16)
17. Sifre *Nasa* 2. [↑](#footnote-ref-17)
18. Numbers 5:6-7. [↑](#footnote-ref-18)
19. Sifre *Nasa* 2. [↑](#footnote-ref-19)
20. Numbers 5:6-7. [↑](#footnote-ref-20)
21. I.e.: in view of the fact that nothing of the bird sin-offering is burnt on the altar, while the fats of the animal sin-offering are burnt thereon, Scripture therefore required that the poor man who cannot afford the animal offering, should bring two birds, one for a sin-offering [which is the required offering in this case], and an additional bird as a burnt-offering, to take the place of the fats of the animal sin-offering. [↑](#footnote-ref-21)
22. Above, Verse 6. In this case the word ***'ashamo'***[literally, "guilt"] is not the name of the offering, but merely indicates "the offering - i.e., a sin-offering -- brought because of guilt." [↑](#footnote-ref-22)
23. Ibid. [↑](#footnote-ref-23)
24. A male goat is brought as a sin-offering by the prince (above, 4: 23), and by the public for worshipping idols (Numbers 15: 4), as well as on the Day of Atonement (further, 16: 5). Among the Additional Offerings brought by the public on the New Moon (Numbers 28:15) and the Festivals *(ibid.,* Verse 22, etc.) is also a he-goat as a sin-offering. [↑](#footnote-ref-24)
25. Ibid. [↑](#footnote-ref-25)
26. Bullocks are brought as sin-offerings by the anointed priest (above, 4:3), by the court (ibid., Verse 14), and by the High Priest on the Day of Atonement (further, 16:3). [↑](#footnote-ref-26)
27. *Ibid.,* Chapter 14, Verses 12 end 19. How could one person have a simultaneous liability to bring these two offerings? [↑](#footnote-ref-27)
28. Psalms 5:11. [↑](#footnote-ref-28)
29. I have found no such verse. Possibly it is a paraphrase of the verses in Jeremiah 9:9-10, where the prophet bewails the emptiness of the destroyed ***pastures of the wilderness****,* and predicts that the cities of Judah will be ***sh'mama***(wasted away). Thus both phrases occur in juxtaposition, and Ramban deduces therefrom the underlying idea of the root ***shamam.***Perhaps it is a combination of Isaiah 24:6 [where the word ***vaye'shmu***"and they wasted away"] and Joel 1:19 [where ***the pastures of the wilderness****]* are mentioned. [↑](#footnote-ref-29)
30. Hosea 14:1. [↑](#footnote-ref-30)
31. Genesis 42:21. Thus in place of the usual translation ***"we are guilty"*** [concerning our brother] Ramban interprets it to mean ***"we are being punished"*** on account of our brother. [↑](#footnote-ref-31)
32. Judges 20:16. [↑](#footnote-ref-32)
33. Verses 21-25. [↑](#footnote-ref-33)
34. Further, 19:20-22. [↑](#footnote-ref-34)
35. Numbers 6:12. Kerithoth 9a. [↑](#footnote-ref-35)
36. Verses 15-16. [↑](#footnote-ref-36)
37. ***'Ki thim’ol ma'al' (if anyone commit a treachery)***(in Verse 15). [↑](#footnote-ref-37)
38. The leper's first offering [on the day he is cleansed] is the guilt-offering (further, 14:12). After that he brings a sin-offering *(ibid.,* Verse 19). In the light of theabove explanation of the term ***asham****,* Ramban suggests a reason why the leper brings the two offerings at the same time when both atone for sin, and why the guilt-offering first. There is indeed a third offering - namely, the burnt-offering - that the leper brought on that day *(ibid.,* Verse 20). But since that presents no difficulty, Ramban does not refer to it. [↑](#footnote-ref-38)
39. Nedarim 64b. [↑](#footnote-ref-39)
40. Ibid. [↑](#footnote-ref-40)
41. Verse 15. -- I.e., two ***s'laim.***See also Rashi on Verse 18 [speaking of thesuspensive guilt-offering]: ***"a ram … with your******valuation*** - according to the value stated above" [in Verse 15, i.e.. at least two shekels]. [↑](#footnote-ref-41)
42. Verse 19. [↑](#footnote-ref-42)
43. Above, Verse 6. The question arose (see Ramban at beginning of this verse), why the Torah calls it ***ashamo***(his guilt-offering) when it is really a sin-offering Ramban now proposes to answer that ***"it is because etc."*** [↑](#footnote-ref-43)
44. In other words. the determining factor for the difference in the names between the ***chatath***and the ***asham***is whether the offering is male or female. For the fuller mystical implication, see my Hebrew commentary, p. 26. [↑](#footnote-ref-44)
45. A male goat is brought as a sin-offering by the prince (above, 4: 23), and by the public for worshipping idols (Numbers 15: 4), as well as on the Day of Atonement (further, 16: 5). Among the Additional Offerings brought by the public on the New Moon (Numbers 28:15) and the Festivals *(ibid.,* Verse 22, etc.) is also a he-goat as a sin-offering. [↑](#footnote-ref-45)
46. Bullocks are brought as sin-offerings by the anointed priest (above, 4:3), by the court (ibid., Verse 14), and by the High Priest on the Day of Atonement (further, 16:3). [↑](#footnote-ref-46)
47. Asaph was the first of the three chiefs of the Levitical singers in the days of David: Asaph, Heman, and Jeduthim (see 1 Chronicles 25:1). He traced his lineage to the Gershon branch of the tribe of Levi (I Chronicles 6:24-28).Asaph is mentioned as David's partner in establishing the order of singing the psalms (I Chronicles 16:7; II Chronicles 29:30; Nehemiah 12:46). Levite singers descended from Asaph appear in different gen­erations during the First Temple period (II Chronicles 20:14, 29:13, 35:15). Descendants of Asaph were among those who returned to the Land of Israel with Zerubbabel (Ezra 2:41), and they served as Temple singers during the Second Temple period (Ezra 3:10; Nehemiah 11:17; and elsewhere). Asaph speaks in this psalm as a prophet who hears the words of God and relates them to the people. [↑](#footnote-ref-47)
48. Chozeh David [↑](#footnote-ref-48)
49. Meiri; Ibn Yachya [↑](#footnote-ref-49)
50. 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-50)
51. Isaiah (11:12; 27:13; 56:8; 66:20), Jeremiah (16:15; 23:3, 8; 29:14; 31:8; 33:7), and Ezekiel (20:34, 41; 37:21). [↑](#footnote-ref-51)
52. Yeshayahu (Isaiah) 45:13 [↑](#footnote-ref-52)
53. Divrei HaYamim (II Chronicles) 36:23, Ezra 1:3. [↑](#footnote-ref-53)
54. Megillah 12a [↑](#footnote-ref-54)
55. Pesach 88a, cf. Rashi to Deut. 30:3, "Great is the day of the In-gathering of the Exiles and it will come about with difficulty as though Ha-Shem Himself will be obliged to grasp each one actually in his hand, each one from his place". [↑](#footnote-ref-55)
56. The continual hope for a return of the Israelite exiles to the land has been in the hearts of Jews ever since the destruction of the Second Temple. Maimonides connected its materialization with the coming of the Messiah. [↑](#footnote-ref-56)
57. Zohar I, 139a, see Igrot Kodesh II p. 65 [↑](#footnote-ref-57)
58. Zohar I, Midrash HaNe'elam, Toldot, 139a ***"It was taught: The Temple will precede the ingathering of the exiles. The ingathering will precede the resurrection of the dead. The resurrection will be the final stage."*** See also Zohar I, 134a. [↑](#footnote-ref-58)
59. Generation of the Desert [↑](#footnote-ref-59)
60. Generation of Mashiach [↑](#footnote-ref-60)
61. This was also the time when the internet became public and for the first time, since Adam, we have had a figurative tree of the knowledge of good and evil. [↑](#footnote-ref-61)
62. see Leshem - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:10. [↑](#footnote-ref-62)
63. Beresheet 118a [↑](#footnote-ref-63)
64. [Kol Hator](http://www.yedidnefesh.com/kaballah/kol-hator/index.htm) chapter 2:1 [↑](#footnote-ref-64)
65. immigration [↑](#footnote-ref-65)
66. Sukkah 52a [↑](#footnote-ref-66)
67. Mishneh Torah, Law of Kings 11:1-2 [↑](#footnote-ref-67)
68. Rashal Beresheet Vayish quoted in Seder HaDorot. [↑](#footnote-ref-68)
69. These two communities came close to the acceptance of the Mesorah and then rejected it. Plummer, Alfred. *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. Edinburgh: T. & T. Clark, 1901. p. 276-7 [↑](#footnote-ref-69)
70. Cf. Yesha’yahu (Isa.) 23:1-8, Yechezkel (Ezek) 26-28, Yoel (Joel) 3:4-8, Amos 1:9-10 and Z’kharyah (Zach) 9:2-4. These two cities are examples of pagan luxury. Leaney, A. R. C. *A Commentary on the Gospel According to St. Luke*. London: Black, 1971. p.178 [↑](#footnote-ref-70)
71. Fitzmyer, Joseph A. *The Gospel according to Luke: (X-XXIV)*. London: Yale University Press, 2007. p. 855 [↑](#footnote-ref-71)
72. This is an example of a Biblical list. In the present case, we have three items on a list. 1. The one who listens to you listens to me**,** 2. The one who rejects you rejects me.3. Therefore, the one who rejects me rejects the one who sent me. This is also an example of Nazarean Exegesis and use of the hermeneutic Sevarah – Logic [↑](#footnote-ref-72)
73. Here the Greek word **πνεῦμα** – *pneuma* (spirit) shows that there is a verbal expression of joy. This may also be translated, “in that hour he breathed out a great expression of his joy.” Some texts say “holy spirit” referring to the “spirit of inspiration.” see footnote below. [↑](#footnote-ref-73)
74. This “holy joy” is a Divine inspiration. Plummer, Alfred. *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. Edinburgh: T. & T. Clark, 1901. p. 280. It is clear from the footnote above and the text that Yeshua is operating in the **πνεῦμα** – *pneuma* (spirit) “spirit of prophecy.” [↑](#footnote-ref-74)
75. The “revelation” to “young children” refers to the Paqidim who are becoming Hakhamim. It is the Hakham who rejoices because his name is written in the heavens.” The young children can rejoice because they have seen the secrets of Messiah revealed. [↑](#footnote-ref-75)
76. Da’at - [↑](#footnote-ref-76)
77. **ἀκούω** – *akouo* hear – *kibal*, receive. [↑](#footnote-ref-77)
78. Here the “Mishkan” is not a “tent” per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind. [↑](#footnote-ref-78)
79. We could also interpret this to read “a wise Priesthood.” [↑](#footnote-ref-79)
80. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-80)
81. Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching. [↑](#footnote-ref-81)
82. Hakham Tsefet and the Psalmist play on the reversal of the idea that the Yetser HaRa is called the “stumbling stone.” Eisemann, Moshe, and Nosson Scherman. *Ezekiel, Yechezkel, The Artscroll Tanach Series, A New Translation With A Commentary Anthologized From Talmudic, Midrashic and Rabbinic Sources (English and Hebrew Edition)*. Artscroll, Mesorah Publications Ltd, 1988. p. 557 [↑](#footnote-ref-82)
83. Strengthening the seven Paqidim. **παρακαλέω** – *parakaleo* comfort (**נִחַם**), call (**קָרָא**) [↑](#footnote-ref-83)
84. Heb. (הָ)רַבִּים Cf. TDNT 6:536 [↑](#footnote-ref-84)
85. 1. Meaning – “savior of his father” [↑](#footnote-ref-85)
86. 2. Meaning – “the best ruler” [↑](#footnote-ref-86)
87. 3. Meaning – “fortunate,” “lucky one” [↑](#footnote-ref-87)
88. 4. Meaning – “lord/master” [↑](#footnote-ref-88)
89. 5. Meaning – “honouring God” [↑](#footnote-ref-89)
90. 6. Meaning – “fateful” [↑](#footnote-ref-90)
91. 7. Meaning – “nutritious” [↑](#footnote-ref-91)
92. Note the similarity of language suggesting that we are at the Festival of Shabuoth. [↑](#footnote-ref-92)
93. Meaning – “lucky one,” possibly the same as Secundus. See number “3” above [↑](#footnote-ref-93)
94. Meaning – “mutilated” [↑](#footnote-ref-94)
95. Meaning – “snowy” [↑](#footnote-ref-95)
96. See our **Excursus, Ruach/Pneuma as Sophia/Hokhmah (רוּחַ /πνεῦμα – σοφία/חָכְמָה)** below. [↑](#footnote-ref-96)
97. Cf. Mark 16:9-11 [↑](#footnote-ref-97)
98. See TDNT 6:370 8. πνεῦμα in Wisdom [↑](#footnote-ref-98)
99. Trench, R. C. *Trench’s Synonyms of the New Testament*. Baker Books, 2000. p. 327 [↑](#footnote-ref-99)
100. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-100)
101. Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching. This also applies to Prayer as the sacrifice of our lips. [↑](#footnote-ref-101)
102. B’resheet 3:8 **“They** (Adam and Chavah) **heard the voice of halakhah** (i.e. walking) **from the Breath of the LORD God in the garden**.” [↑](#footnote-ref-102)
103. This is because the female characteristic of the 3rd Parnas/pastor is “hidden.” [↑](#footnote-ref-103)
104. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (9:403). Grand Rapids, MI: Eerdmans. [↑](#footnote-ref-104)
105. cf. Rom 8:32 [↑](#footnote-ref-105)
106. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-106)
107. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-107)
108. Interestingly the Talmud gives seven titles to the Yetser HaRa. One of the seven Paqidim of the congregation addresses each of these titles. Eisemann, Moshe, and Nosson Scherman. *Ezekiel, Yechezkel, The Artscroll Tanach Series, A New Translation With A Commentary Anthologized From Talmudic, Midrashic and Rabbinic Sources (English and Hebrew Edition)*. Artscroll, Mesorah Publications Ltd, 1988. p. 557 [↑](#footnote-ref-108)