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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2015**  [**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** | **Third Year of the Triennial Reading Cycle** |
| **Sivan 19, 5775 – June 05/06, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jun 05 2015 – Candles at 8:41 PM  Sat. Jun 06 2015 – Habdalah 9:44 PM | **Austin & Conroe, TX, U.S.**  Fri. Jun 05 2015 – Candles at 8:12 PM  Sat. Jun 06 2015 – Habdalah 9:12 PM | **Brisbane, Australia**  Fri. Jun 05 2015 – Candles at 4:43 PM  Sat. Jun 06 2015 – Habdalah 5:38 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jun 05 2015 – Candles at 8:34 PM  Sat. Jun 06 2015 – Habdalah 9:37 PM | **Manila & Cebu, Philippines**  Fri. Jun 05 2015 – Candles at 6:05 PM  Sat. Jun 06 2015 – Habdalah 6:58 PM | **Miami, FL, U.S.**  Fri. Jun 05 2015 – Candles at 7:52 PM  Sat. Jun 06 2015 – Habdalah 8:49 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Jun 05 2015 – Candles at 7:53 PM  Sat. Jun 06 2015 – Habdalah 8:58 PM | **Olympia, WA, U.S.**  Fri. Jun 05 2015 – Candles at 8:44 PM  Sat. Jun 06 2015 – Habdalah 10:03 PM | **Port Orange, FL, U.S.**  Fri. Jun 05 2015 – Candles at 8:03 PM  Sat. Jun 06 2015 – Habdalah 9:01 PM |
| **San Antonio, TX, U.S.**  Fri. Jun 05 2015 – Candles at 8:13 PM  Sat. Jun 06 2015 – Habdalah 9:12 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jun 05 2015 – Candles at 8:11 PM  Sat. Jun 06 2015 – Habdalah 9:24 PM | **Singapore, Singapore**  Fri. Jun 05 2015 – Candles at 6:51 PM  Sat. Jun 06 2015 – Habdalah 7:42 PM |
| **St. Louis, MO, U.S.**  Fri. Jun 05 2015 – Candles at 8:05 PM  Sat. Jun 06 2015 – Habdalah 9:11 PM | **Tacoma, WA, U.S.**  Fri. Jun 05 2015 – Candles at 8:43 PM  Sat. Jun 06 2015 – Habdalah 10:03 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

**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 “Banim Atem” - “You are children”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בָּנִים אַתֶּם** |  | **Saturday Afternoon** |
| **“Banim Atem”** | Reader 1 – D’barim 14:1-8 | Reader 1 – D’barim 15:7-9 |
| **“You are children”** | Reader 2 – D’barim 14:9-18 | Reader 2 – D’barim 15:9-11 |
| **“Hijos sois”** | Reader 3 – D’barim 14:19-21 | Reader 3 – D’barim 15:7-11 |
|  | Reader 4 – D’barim 14:22-24 |  |
| D’barim (Deut.) 14:1- 15:6 | Reader 5 – D’barim 14:25-29 | **Monday & Thursday**  **Mornings** |
| Psalm 119:105-136 | Reader 6 – D’barim 15:1-3 | Reader 1 – D’barim 15:7-9 |
| Ashlam.: Is. 63:8-16 + 65:9 | Reader 7 – D’barim 15:4-6 | Reader 2 – D’barim 15:9-11 |
| P. Abot 4:14 | Maftir – D’barim 15:4-6 | Reader 3 – D’barim 15:7-11 |
| N.C.: Mark 15:1-5;  Lk 23:1-16; Rm 11:33-36 | Is. 63:8-16 + 65:9 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Summary of the Torah Seder – ‎ D’barim (Deut.) ‎‎14:1 - 15:6‎**

* Against Heathen Rites – Deut. 14:1-2
* Clean and Unclean Beats, Fishes, and Birds – Deut. 14:3-21
* Tithes – Deut. 14:22-29
* The Year of Release (Sabbatical Year) And Debts – Deut. 15:1-6

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 17: Deuteronomy – III – Gratitude & Discipline**

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 128-148.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎‎14:1 - 15:6‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **You are children of the Lord, your God.** You shall neither cut yourselves nor make any baldness between your eyes for the dead. | 1. **As beloved children before the LORD your God,** you will not make lacerations in your flesh, nor make bare the crown of the hair over your foreheads on account of the soul of the dead.  JERUSALEM You are beloved children before the LORD your God; you will not make divers wounds for strange worship, nor cause baldness above your forehead to mourn for a person who is dead. |
| 2. For you are a holy people to the Lord, your God, and the Lord has chosen you to be a treasured people for Him, out of all the nations that are upon the earth. | 2. For you are to be a holy people before the LORD your God: the LORD your God has chosen you to be a people more beloved than all the peoples who are upon the face of the earth. |
| 3. You shall not eat any abomination. | 3. You may not eat of anything that for you is abominable. |
| 4. These are the animals that you may eat: ox, lamb, and kid, | 4. These are the animals which you may eat: oxen, and lambs of the ewes, such as are not blemished (unclean), and kids of the goats unmixed with what are unclean. |
| 5. gazelle, deer, and antelope, ibex, chamois, bison, and giraffe. | 5. Harts and antelopes and fallow deer, rock goats and reems, wild oxen and pygargs; |
| 6. And every animal that has a split hoof and has a hoof cloven into two hoof sections, [and] chews the cud among the animals that you may eat. | 6. and every animal that has the divided hoof, and horns, and that cleaves the cleft, bringing up the cud among animals, that you may eat.  JERUSALEM Which brings up the cud among animals, that may you eat. |
| 7. But you shall not eat of those that chew the cud, or of those that have the split hooves: the cloven one, the camel, the hyrax, and the hare, for they chew the cud, but do not have split hooves; they are unclean for you. | 7. But of these you may not eat that bring up the cud, or of those who (only) have the hoof divided, the cast thing (embryo) which has two heads or a double back, things which are not to be perpetuated in the same species (i.e. as a species); nor the camel, the hare, or the coney, because they chew the cud, but do not divide the hoof; they are unclean to you.  JERUSALEM Because they bring up the cud, but have not the hoof divided. |
| 8. And the pig, because it has a split hoof, but does not chew the cud; it is unclean for you. You shall neither eat of their flesh nor touch their carcass. | 8. The swine, because, though he has the hoof divided, and there is none produced that like him divides (the hoof), and yet chews not the cud, is unclean to you; of their flesh you will not eat, nor touch their dead bodies. |
| 9. These you may eat of all that are in the waters; all that have fins and scales, you may eat. | 9. But this you may eat, of all that are in the waters, whatever has fins to move, as by flying, and scales upon its skin; and though (some of which) may fall away, yet if there remain on under its jaw, another under its fin, and another under its tail, that you may eat. |
| 10. But whatever does not have fins and scales, you shall not eat; it is unclean for you. | 10. But whatever has neither fins nor scales you may not eat; it is unclean to you. |
| 11. You may eat every clean bird. | 11. Every bird which has a vesicle or crop which may be picked away, and which (bird) is longer than a finger, and not of the rapacious kind, you may eat. |
| 12. But these are those from which you shall not eat: The eagle [or the griffin vulture], the ossifrage, the osprey; | 12. But these are they which you may not eat: the eagle, the ossifrage, the osprey,  JERUSALEM And these are they of which you may not eat: the eagle, and the sea eagle (ossifrage), and the osprey. |
| 13. and the white vulture, and the black vulture, and the kite after its species; | 13. the daitha (lammer geyer) white or black, which is a bird of prey, a kind of vulture.  JERUSALEM And the rook, the heron also, and the vulture after his kind. |
| 14. And every raven after its species; | 14. And every raven after his kind; |
| 15. And the ostrich, and the owl, and the gull, and the hawk after its species; | 15. and the owl, and nighthawk, and the cuckoo, and the falcon after his kind; |
| 16. The falcon, and the ibis, and the bat; | 16. the great owl, and the sea gull (catcher of fish from the sea), and the night owl, |
| 17. And the pelican, and the magpie, and the cormorant; | 17. and the cormorant white or black, and the pica, |
| 18. And the stork, and the heron and its species, and the hoopoe, and the atalef. | 18. and the stork white or black after its kind, and the heathcock, and the bat,  JERUSALEM And the white daitha, and the ibis according to his kind, and the heathcock, and the bat, |
| 19. And every flying insect is unclean for you; they may not be eaten. | 19. and all flies (bees) and wasps, and all worms of vegetables and pulse, which come away from (materials of) food and fly as birds, are unclean to you, they may not be eaten; |
| 20. You may eat any clean fowl. | 20. but any clean beast {locust} you may eat. |
| 21. You shall not eat any carcass. You may give it to the stranger who is in your cities, that he may eat it, or you may sell it to a foreigner; for you are a holy people to the Lord, your God. You shall not cook a kid in its mother's milk. | 21. You shall not eat of anything that is unclean through the manner of its death; you may give it to the uncircumcised stranger who is in your cities to eat it, or sell it to a son of the Gentiles; for you are a holy people before the LORD your God. It will not be lawful for you to boil, much less to eat, flesh with milk when both are mixed together. |
| 22. You shall tithe all the seed crop that the field gives forth, year by year. | 22. Be mindful to tithe your fruitage of whatsoever comes forth, and which you gather in from the field year by year; not giving the fruit of one year for the fruit of another.  JERUSALEM My people of the house of Israel, tithing you will tithe all the produce of your seed, of that which you sow upon the face of the field and gather in the produce of each year. Israel, My people, it is not lawful for you to tithe and eat the fruit of one year along with the fruit of (another) year. |
| 23. And you shall eat before the Lord, your God, in the place He chooses to establish His Name therein, the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep, **so that you may learn to fear the Lord, your God, all the days**. | 23. And the second tithe you will eat before the LORD your God in the place which He will choose to make His Shekinah to dwell there; the tenths of your corn, your vines, and your oil, and likewise the firstlings of your oxen and sheep, **that you may learn to fear the LORD your God all the days.** |
| 24. And if the way be too long for you, that you are unable to carry it, for the place which the Lord, your God, will choose to establish His Name therein, is too far from you, for the Lord, your God, will bless you | 24. And if the way be too great for you to be able to carry the tenth, because the place which the LORD your God will choose for His Shekinah to dwell there is too distant from you, when the LORD your God will have blessed you, |
| 25. Then you shall turn it into money, and bind up the money in your hand, and you shall go to the place the Lord, your God, will choose. | 25. then you may make exchange for it into silver, and bind the sum in your hand, and proceed to the place which the LORD your God will choose, |
| 26. And you shall turn that money into whatever your soul desires; cattle, sheep, new wine or old wine, or whatever your soul desires, and you shall eat there before the Lord, your God, and you shall rejoice, you and your household. | 26. and give the silver for anything that your soul pleases, of oxen, sheep, wine new or old, or whatever your soul desires; and you will eat there before the LORD your God and rejoice, you and the men of your house. |
| 27. And [as for] the Levite who is in your cities you shall not forsake him, for he has neither portion nor inheritance with you. | 27. And the Levite who is in your cities forsake not, for he has not a portion or a heritage with you. |
| 28. At the end of three years, you shall take out all the tithe of your crop in that year and place it in your cities. | 28. At the end of three years you will bring forth all the tenths of your produce for that year, and lay them up in your cities. |
| 29. And the Levite because he has no portion or inheritance with you and the stranger, and the orphan, and the widow, who are in your cities, will come and eat and be satisfied; so that the Lord, your God, will bless you in all the work of your hand that you will do. | 29. And the Levite, because he has no part or heritage with you, and the stranger, the orphan, and the widow who are in your cities, will come and eat and be satisfied; that the LORD your God may bless you in all the works of your hands that you do. |
|  |  |
| 1. At the end of seven years you will make a release. | 1. At the end of seven years you will make a Release. |
| 2. And this is the manner of the release; to release the hand of every creditor from what he lent his friend; he shall not exact from his friend or his brother, because time of the release for the Lord has arrived. | 2. And this is the indication of the custom of the Release: Every man who is master of a loan, who lends to his neighbor, will give remission. He will not have power to coerce his neighbor in demanding his loan, nor of his brother, a son of Israel; because the Beth Din has published the Release before the LORD. |
| 3. From the foreigner you may exact; but what is yours with your brother, your hand shall release. | 3. From a son of the Gentiles you may exact, but the lawful right (dina) which is yours with your brother you will release with your hand. |
| 4. **However, there will be no needy among you, for the Lord will surely bless you in the land the Lord, your God, is giving you for an inheritance to possess.** | 4. **If you will only be diligent in the precepts of the Law, there will be no poor among you; for, blessing, the LORD will bless you in the land which the LORD your God will give you for a possession to inherit;** |
| 5. **However, if you hearken to the voice of the Lord, your God, to be careful to do all this commandment, which I am commanding you today**. | 5. **if, obeying, you will only obey the Word of the LORD your God, to observe and do all these commandments which I command you this day**. |
| 6. **For the Lord, your God, has blessed you, as He spoke to you, and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you.** | 6. **For the LORD your God blesses you, as He says to you (that) you will take from many nations, but they will not take from you; and you will have power over many nations, but they will not have power over you.** |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Comments on D’barim ‎‎14:1 - 15:6‎**

**1 You shall neither cut yourselves** Do not make cuts and incisions in your flesh [to mourn] for the dead, in the manner that the Amorites do, because you are the children of the Omnipresent and it is appropriate for you to be handsome and not to be cut or have your hair torn out.

**[nor make any baldness] between your eyes** [i.e.,] near the forehead. Elsewhere, however, it says: “They shall not make their head bald” (Lev. 21:5), to make the entire head like between the eyes (בֵּין עֵינַיִם) [i.e., one must not make bald spots on any part of the head].-[Sifrei]

**2 For you are a holy people** Your holiness stems from your forefathers, and, moreover, “the Lord has chosen you.”-[Sifrei]

**3 [You shall not eat] any abomination** Anything that I have declared to be an abomination for you—for instance, if he made a slit in the ear of a firstborn [animal], in order to [be permitted to] slaughter it in the country [i.e., outside the Temple walls, where unblemished firstborns must be slaughtered]. This is a thing that I have declared to be an abomination for you, for “no blemish shall be in it” (Lev. 22:21) [meaning that one may not make a blemish on a firstborn or on any sacrificial animal. Our verse] comes to teach here that one may not slaughter [the firstborn] and eat it based on that [deliberately made] blemish. [Another example is] if one cooked meat in milk, which is a thing that I declared an abomination for you; and here Scripture admonishes against eating it.-[Chul. 114b]

**4-5 This is the animal [which you may eat...] the gazelle, and the deer, and the antelope** [Since the verse begins with"This is the animal (בְּהֵמָה) ..." and then goes on to enumerate types of wild beasts (חַיָּה) ,] we learn that the category of wild beasts (חַיָּה) is included in the category of (בְּהֵמָה) , [which usually refers only to domestic animals]. - [Sifrei ; Chul. 71a] We learn also that unclean domestic and wild animals are more numerous than clean [ones] since the less numerous are always enumerated. [Therefore, the clean animals are enumerated here.] - [Sifrei ; Chul. 63a]

**and the ibex** Heb. וְאַקּוֹ . This is rendered by Targum [Onkelos] as יַעֲלָא , [like the Hebrew יָעֵל in the expression] יַעֲלֵי סָלַע (Job 39:1). This is known as estainboc [in Old French, mountain goat.]

**and the bison** Heb. וּתְאוֹ .[Onkelos renders this:] וְתוּרְבָּלָא , [which is the equivalent of] תּוֹר הַיַעַר , “the ox of the forest,” for בָָּאלָא means “forest” in the Aramaic language.

**6 split** Heb. מַפְרֶסֶת , split, as the Targum [Onkelos renders it]. hoof Heb. פַּרְסָה , plante [in French].

**[and has a hoof] cloven [into two hoof sections]** [Hooves] cloven into two “nails,” for there are [animals with hooves] split but not entirely cloven into [two] nails; such animals are unclean.

**among the animals - [that you may eat]** Heb. בַּבְּהֵמָה This [means literally “within the animal”], meaning that anything found inside the beast, you may eat. From here [our Rabbis] said that a fetus becomes permitted to be eaten through the [proper] slaughtering of its mother [without requiring its own slaughtering].-[Chul. 69a]

**7 the cloven one** This is a certain creature that has two backs and two spinal columns (Chul. 60b). Our Rabbis said: Why are [these animals and birds] repeated [here, since they are already mentioned in Lev. 11]? Because of the [animal called] שְׁסוּעָה , and in [the category of] fowl because of the רָאָה , both of which are not mentioned in Torath Kohanim [i.e., Lev.].-[Chul. 63b]

**8 nor touch their carcass** Our Rabbis explained [that this refers only to] the Festival[s], for a person is obliged to purify himself for the Festival. One might think that [all Israelites] are prohibited [from touching a carcass] during the entire year. Therefore, Scripture states [in reference to the uncleanness of a corpse], “Say to the kohanim... [none shall be defiled for the dead...]” (Lev. 21:1). Now if in the case of the uncleanness caused by a [human] corpse, which is a stringent [kind of uncleanness, only] kohanim are prohibited regarding it but [ordinary] Israelites are not prohibited, then in the case of uncleanness caused by a carcass [of an animal], which is light [i.e., a less stringent uncleanness], how much more so [is the case that ordinary Israelites are permitted to touch these carcasses]!

**11 You may eat every clean bird** ["Every"] comes to include [as permissible to eat] the bird that is set free [in the purification rite] of a metzora (see Lev. 14:7). -[Sifrei ; Kid. 57a]

**12 But these are those from which you shall not eat** [The word “which” comes] to forbid [as food] the [bird that is] slaughtered [in the purification rite of a metzora].-[Sifrei ; Kid. 57a]

**13 the white vulture** (רָאָה) ,

**the black vulture** (אַיָּה)

**and the kite** (דַּיָּה) These are [names for] the same [or similar] bird. Why is its name called רָאָה ? Because it sees (רוֹאֶה) very well. And why does [Scripture] admonish you with all its names? In order not to give an opponent any opportunity to disagree, so that the one who wishes to prohibit should not call it רָאָה , and the one who wishes to permit it will say, “This one is named דַּיָּה ,” or “This one is named אַיָּה ,” and Scripture did not prohibit this one!" And in the case of birds, [Scripture] enumerates the unclean species, to teach that the clean birds are more numerous than the unclean [in contrast with Rashi on verses 4-5, regarding animals]. Therefore, it enumerates the fewer ones. -[Chul. 63b]

**16 the bat** Heb. וְהַתִּנְשֶׁמֶת , calve-soriz [in Old French], bat, [chauve souris in modern French. Note that Rashi on Isa. 2:20 brings this laaz for עֲטַלֵּף , whereas here and in Lev. 11:18, he brings it for תִּנְשֶׁמֶת and does not identify עֲטַלֵּף .

**17 the cormorant** [or the gull] Heb. שָׁלָךְ , [a bird] that draws out (שׁוֹלֶה) fish from the sea.-[Chul. 63b]

**18 and the hoopoe** - וְהַדּוּכִיפַת . The wild rooster, [which is called] in Old French haruppe, and which has a double crest.-[Gittin 68]

**19 flying insects** - שֶׁרֶץ . These are the lowly [creatures] that swarm on the ground: flies, hornets, and the unclean species of locusts. [All these] are called שֶׁרֶץ .

**20 You may eat every clean fowl** But not the unclean ones. Here [Scripture] comes to attach a positive commandment to the negative commandment. Similarly, in the case of [clean] animals, it says: “that you may eat” (verse 6), [but] not the unclean ones. A prohibition inferred from a positive commandment [is regarded as] a positive commandment, so that one [who eats such food] transgresses a positive and a negative commandment.

**21 You shall not eat any carcass.** [You may give it] to the stranger who is within your cities [i.e.,] a resident alien (גֵּר תּוֹשָׁב) , who has accepted upon himself not to worship idols, but he eats carcasses [animals not ritually slaughtered].-[Sifrei]

**for you are a holy people to the Lord** Sanctify yourself with that which is permitted to you; i. e., there are things which are technically permissible, but which some people treat as forbidden. In the presence of these people, do not treat those things as permissible.-[Sifrei]

**You shall not cook a kid [in its mother’s milk]** **[This is stated] three times [here, in Exod. 23:19, and in Exod. 34:26], to exclude wild animals, fowl, and unclean animals [from the prohibition of cooking meat in milk].-[Chul. 113a]**

**You shall not cook a kid [in its mother’s milk]**

**22 You shall tithe [all the seed crop]** What has one matter to do with the other [i.e., the prohibition of cooking a kid, and tithing]? The Holy One, blessed is He, said to Israel: Do not cause Me to destroy the [developing] kernels (גְּדָיִים) of grain, while they are yet in their “mother’s womb” [i.e., in the husks], for if you do not tithe your produce properly, when it is near ripening I will bring forth an easterly wind, which will blast them, as it is said, “and blast before becoming standing grain” (II Kings 19:26) (Tanchuma). [And just as cooking the kid in its mother’s milk and the tithes are juxtaposed,] so is the topic of the first fruits (בִּכּוּרִים) [juxtaposed to cooking the kid in its mother’s milk (see Exod. 23:19, 34:26), to teach us that, if you do not bring your first fruits to the Temple as commanded, your fruit produce will whither].

**[You shall tithe...] year by year** From here, we derive [the ruling] that one may not give tithes from the new [crop] for the old [i.e., from this year’s crop for last year’s].-[Sifrei]

**23 And you shall eat [before the Lord your God, in the place He chooses... the tithes of your grain..**.- This refers to ma’aser sheini , “the second tithe,” for we have already learned to give ma’aser rishon, “the first tithe,” to the Levites, as it is said, “[Speak to the Levites...] when you take from the children of Israel [the tithe]... ” (Num. 18:26), and it gives them permission to eat it anywhere [not only in Jerusalem], as it is said, “and you may eat it in any place” (Num. 18: 31). Thus you must conclude that this one [which may be eaten by its owners and must be eaten in Jerusalem,] is another tithe [namely, the second tithe].

**24 For [the Lord your God] will bless you** so that your produce will be too much to carry.

**26 [And you will turn that money] into whatever your soul desires** This is a כְּלָל , a general statement [not limited to anything in particular. Whereas the next expression,]

**cattle, or sheep, new wine or old wine** [represents a] פְּרָט , a “specification” [that is, it details particular things, limiting the matter to those things. After this, the verse continues,]

**or whatever your soul desires** [The verse] again reverts to a כְּלָל , a “general statement.” [Now we have learned that when a verse expresses a כְּלָל , a פְּרָט , and then a כְּלָל again, as in this case, we apply the characteristics of the פְּרָט to the whole matter. That is,] just as the items listed in the פְּרָט 1) are products of things themselves produced by the earth [e.g., wine comes from grapes], and 2) are fitting to be food for man, [so must the money replacing them be used to purchase such products].-[Eruvin 27a]

**27 And [as for] the Levite... - you shall not forsake him** By not giving him the first tithe.

**for he has neither portion nor inheritance with you** This excludes gleanings (Lev. 19:9), forgotten sheaves (Deut. 24:19), the end of the field (Lev. 19:9), [all of which are left for the poor,] and ownerless things, for the Levite does have a portion in these things, just as you do, and [consequently,] they are not subject to tithing.

**28 At the end of three years [you shall take out all the tithe of your crop in that year]** This comes to teach us that if one kept his tithes from the first and the second year of the shemitah [cycle], he has to remove them from his house in the third [year].

**29 And the Levite... will come** And take the first tithe.

**and the stranger, and the orphan... [will come]** And take the second tithe, which this year [the third in the seven year cycle], belongs to the poor, and you [yourself] may not eat it in Jerusalem, in the manner you were required to eat the second tithe in the [first] two years [of this cycle].

**will come and eat and be satisfied** Give them enough to satisfy them. From here [our Rabbis] said: One must not give the poor from the threshing floor less [than half a kav of wheat, or a kav of barley] (Sifrei). And you go up to Jerusalem with the [second] tithe of the first and the second years which you have delayed [to bring], and you shall confess: “I have removed the sanctified things from the house” (see Deut. 26:13), as is stated in [the section beginning with] “When you have finished tithing...” (Deut. 26:12).

**Chapter 15**

**1 At the end of seven years [you shall make a release]** One might think that this means seven years [starting from the transaction] of each loan. Scripture, therefore, states, “The seventh year [i.e., the year of release] has approached...” (verse 9). But if you say [that] “seven years” [means] for each loan, after each individual loan, how has it approached? [No loan was yet transacted.] Consequently, you learn [that Scripture means] seven years according to the counting of the Shemitha [cycle].-[Sifrei]

**2 to release the hand of every creditor** Heb. שָׁמוֹט כָּל־בַּעַל מַשֵּׁה יָדוֹ , [lit. to release every master the loan of his hand, which makes no sense. Therefore, Rashi interprets the verse to mean] to release the hand of every creditor [from reclaiming the loan].

**3 From the foreigner you may exact** This is a positive command (See Ramban.). -[Sifrei]

**4 However, there will be no needy among you** But further on it says, “For there will never cease to be needy [within the land]” (verse 11). [These two verses seem to contradict each other. However, the explanation is:] When you perform the will of the Omnipresent, there will be needy among others but not among you. If, however, you do not perform the will of the Omnipresent, there will be needy among you. -[Sifrei]

**needy** Heb. אֶבְיוֹן , [denoting someone who is] poorer than an עָ נִי . The term אֶבְיוֹן means “to yearn for” (תָּאֵב) , i.e., one who yearns for everything [because he has nothing].-[Vayikra Rabbah 34:6, see B.M. 111b]

**5 However, if you hearken [to the voice of the Lord, your God]** then “there will be no needy among you” (verse 4).

**you hearken** Heb. שָׁמֽעַ תִּשְׁמַע . [The repetition of the verb form suggests:] If one listens a little, he will be granted the opportunity to listen much [i.e., he will be taught much Torah as a reward].-[Sifrei]

**6 [For the Lord, your God, has blessed you,] as He has spoken to you** And where did He speak about this? “Blessed are you in the city...” (Deut. 28:3). -[Sifrei]

**and you will lend** Heb. וְהַעֲבַטְתָּ . Whenever an expression denoting lending refers to a lender [of money], it adopts the hiph’il [causative] form. For example, וְהִלְוִיתָ , or וְהַעֲבַטְתָּ , you will lend. However, if it would have said וְעָבַטְתָּ ,[in the kal, simple conjugation,] it would be referring to the borrower, like וְלָוִיתָ , you will borrow.

**and you will lend to [many] nations** **One might think that you will borrow from this one and lend that one. Therefore, Scripture states, “but you will not borrow.”**

**and you will rule over many nations** **One might think that [at the same time] other nations will rule over you. Therefore, Scripture states, “but they will not rule over you.”- [Sifrei]**

**Ketubim: Tehillim (Psalms) 119:105-136**

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| **RASHI** | **TARGUM** |
| 105. **Your words are a lamp for my foot, and light for my path.** | 105. **Your words are like a lamp that illuminates my feet, and a light for my path.** |
| 106. I swore and I fulfilled, to keep the judgments of Your righteousness. | 106. I have sworn and covenanted to keep the commandments of Your righteousness/ generosity. |
| 107. I have been exceedingly humbled; O Lord, sustain me according to Your word. | 107. I was greatly afflicted, O LORD; heal me according to Your words. |
| 108. The freewill offerings of my mouth accept now, O Lord, and teach me Your judgments. | 108. Be pleased now, O LORD, with the offerings of my mouth; and teach me Your judgments. |
| 109. My soul is constantly in my hand, and I have not forgotten Your Torah. | 109. My soul is always in danger by my own hands; but I have not forgotten Your Torah. |
| 110. The wicked laid a snare for me, but I did not stray from Your precepts. | 110. The wicked have arranged a trap for me; but I have not strayed from Your commandments. |
| 111. I inherited Your testimonies forever, for they are the joy of my heart. | 111. I have inherited Your testimonies forever; for they are the joy of my heart. |
| 112. I have inclined my heart to perform Your statutes forever on their paths. | 112. I have inclined my heart to do Your decrees forever, to the very end. |
| 113. I hate those who harbor iniquitous thoughts, but Your Torah I love. | 113. I hate those who think vain thoughts, but I have loved Your Torah. |
| 114. You are my protection and my shield; I hoped for Your word. | 114. You are my hiding place and my shield; I have waited long for Your word. |
| 115. Go away from me, you evildoers, and I shall keep the commandments of my God. | 115. Turn from me, evildoers; and I will keep the commandments of my God. |
| 116. Support me as Your word, and I shall live, and do not put me to shame because of my hope. | 116. Support me by Your word, and I will live; and do not disappoint me because of my trust. |
| 117. Sustain me and I shall be saved, and I shall constantly engage in Your statutes. | 117. Help me and I will be redeemed; and I will be happy in Your Torah always. |
| 118. You trampled all who stray from Your statutes, for their deceit is false. | 118. You have subdued all who went astray from Your decrees; for their deceit is a lie. |
| 119. As dross, You cut off all the wicked of the earth; therefore I love Your testimonies. | 119. You have terminated all the unfit, You have frustrated all the wicked of the earth; because of this, I have loved Your testimonies. |
| 120. My flesh bristles from fear of You, and I dread Your judgments. | 120. My flesh is blushing for fear of You; and I am afraid of Your judgments. |
| 121. **I performed justice and righteousness; do not leave me to my oppressors.** | 121. **I have practiced justice and righteousness/ generosity; do not abandon me to my oppressors**. |
| 122. **Be surety for Your servant for good; let the willful sinners not oppress me.** | 122. **Delight your servant with goodness; do not let the malicious oppress me.** |
| 123. My eyes pined for Your salvation and for the word of Your righteousness. | 123. My eyes have hoped for Your redemption, and for the word of Your righteousness/ generosity. |
| 124. Deal with Your servant according to Your kindness, and teach me Your statutes. | 124. Act with Your servant according to Your kindness, and teach me Your decrees. |
| 125. I am Your servant; enable me to understand, and I shall know Your testimonies. | 125. I am your servant, give me insight, and I will know Your testimonies. |
| 126. A time to do for the Lord; they have made void Your Torah. | 126. It is time to do the will of the LORD; the scholars have desecrated Your Torah. |
| 127. Because I loved Your commandments more than gold, even more than fine gold. | 127. Because of this, I have loved Your commandments more than gold and more than pure gold. |
| 128. Because I considered all precepts of all things upright; [and] every false way I hated. | 128. Because of this, I have harmonized all the commandments whatsoever; I hate every way of deceit. |
| 129. Your testimonies are hidden; therefore, my soul kept them. | 129. Your testimonies are wonderful; because of this, my soul has kept them. |
| 130. **The commencement of Your words enlightens; You make the simple understand.** | 130. **Your engraved words will enlighten the needy, the simple will gain insight.** |
| 131. I opened my mouth and panted because I yearned for Your commandments. | 131. I opened my mouth and learned, for I desired Your commandments. |
| 132. Turn to me and favor me as is Your custom with those who love Your name. | 132. Turn to me and have compassion on me, as is the custom towards those who love Your name. |
| 133. Prepare my steps with Your word, and do not allow any iniquity to rule over me. | 133. Establish my steps by Your word, and let no deceit rule over me. |
| 134. Redeem me from the oppression of man, and I shall keep Your precepts. | 134. Redeem me from the oppression of the son of man, and I will keep Your commandments. |
| 135. **Cause Your countenance to shine upon Your servant and teach me Your statutes.** | 135. **Shine the splendor of Your face on Your servant, and teach me Your decrees.** |
| 136. Rivulets of water ran down from my eyes because they did not keep Your Torah. | 136. Streams of water will go down my eyes, because they have not kept the Torah. |
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**Rashi’s Commentary on Tehillim (Psalms) 119:105-136**

**105 Your words are a lamp for my foot** **When I come to promulgate a decision of law, I look in the Torah and it separates me from [transgressing] the prohibition, like a lamp which saves a man from [falling into] the pits.**

**107 I have been... humbled** Heb. נעניתי , I have been made poor and humble, like (Exod. 10): “to humble Yourself from before Me”; (Hos. 5:5), “And the pride of Israel shall be humbled before them,” which Jonathan renders: וימאךְ . And a poor man is accounted as dead. Therefore, revive me according to Your words.

**I have been... humbled** Heb. נעניתי . This is a sickness that deranges the mind, and it is called עֲוִית convulsion, in the language of the Mishnah (Chul. 60b).

**108 The freewill offering of my mouth** Words of appeasement that my mouth offers You. Every נדבה , is an expression of appeasement.

**109 My soul is constantly in my hand** I have very often been in serious danger, close to death, but nonetheless, I have not forgotten Your Torah (following the pattern of “Whoever has a headache should engage in the Torah”).

**112 forever on their paths** On their paths and their roads.

**113 I hate those who harbor iniquitous thoughts** Those who think thoughts of iniquity, like (Job 20:2): “Therefore, my thoughts (סעפי) answer me”; (I Kings 18:21), “between two ideas (הסעפים) .” When you read סְעִפִים , it concerns the thought, but when you read סֵעֲפִים , the language refers to those who think it.

**117 and I shall constantly engage in Your statutes** Heb. ואשעה , and I shall engage, like (Exod. 5:9): “and let them not engage (ישעו) in useless things.” Another explanation: [It is] an expression of telling and reciting, as we translate (Deut. 28:37): “and a recitation (ולשועין) .”

**118 You trampled** Heb. סלית , You trampled; You made them a thing trampled on, like (Lam. 1:15): “The Lord trampled (סלה) all my mighty men.”

**120 bristles** Heb. סמר , like (Job 4:15): “it made the hair of my flesh stand on end (מסמר) ,” as a person whose hair stands on end, harizer in Old French, se herisser in modern French, to bristle.

**and I dread Your judgments** The retribution for Your decrees.

**122 Be surety** Heb. ערב , garantis in French, to vouch for. Be a guarantor for me against the evil (i.e., be a guarantor that I keep Your precepts).

**123 and for the word of Your righteousness** The promise that You promised me.

**125 revive me according to Your word** Just as You promised me good, through Nathan the prophet.

**126 A time to do for the Lord, etc.** This goes back to the verse preceding it: Enable me to understand, and I shall know Your testimonies, to know a time to do for Your name. What should they do, those who made Your Torah void, to find good will and forgiveness, and that You should be found by them, and I will do so for every transgression that I have committed. Our Rabbis, however, derived from it [from this verse] that we may transgress the words of the Torah in order to make a fence and a wall [a safeguard] for Israel, e.g. Gideon and Elijah on Mount Carmel, who sacrificed on high places (Ber. 63a). I saw [it] further expounded upon in the Aggadah (Yerushalmi Ber. 9:4, Mid. Sam 1:1) as meaning: A person who is idle and leisurely, who devotes [only occasional] times to his Torah, makes void the covenant, for an idle person must toil in the Torah all hours of the day.

**127 Because I loved** Heb. על־כן . Because I loved Your commandments, it is fitting that You teach me a time of good will, and what I should do for You that You should accept me. There are many [instances of] על־כן that are to be interpreted as “because”; e.g., (Gen. 33:10): “because (כי על־כן) I have seen your face”; (Num. 10:33). “because (כי על־כן) you know our encampment”; (Isa. 15:7), “Because of (כי על־כן) the many things they did.”

**128 Because I considered all precepts of all things upright** All precepts, everything that You commanded in your Torah.

I **considered upright** Heb. ישרתי . They were upright in my eyes, and I said about them that they are upright. Because of this, I deserve that You forgive me and favor me.

**129 Your testimonies are hidden** They are covered, and your testimonies are hidden from the sons of men. There are easy commandments for which He gave a large reward, such as sending away the nest.

**therefore, my soul kept them** All of them, because it is not known which is better.

**130 The commencement of Your words enlightens** **The beginning of your words enlightened the heart of Israel, that You understated the simple, by Your statement (Exod. 20:2): “I am...Who took you out.” You let them know the favor that You did for themthat You acquired them from the house of bondageto know that You are their Master, and they should accept Your kingdom upon themselves. (Exod. 20:3): “You shall not have another god, etc.” and afterwards You made Your decrees** (Cf. Mechilta ad loc.). Another explanation:

**The commencement of Your words enlightens The beginning of Your words in the Creation was (Gen. 1:3): “Let there be light.”**

**You make the simple understand** From there, everyone will understand and will commence with words of Torah. Tanchuma (Vayakhel 6).

**131 and panted** Heb. ואשאפה , an expression of swallowing, as (Jer. 2:24): “snuffs up (שאפה) the wind.”

**134 Redeem me from the oppression of man** From the evil inclination, which oppresses the people (from the good pathParshandatha). In other commentaries I found:

**Redeem me from the oppression of man** Redeem me so that no man oppress me.

**Meditation from the Psalms**

**Psalm 119: 105-136**

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

I am repeating my introduction from the first part of this psalm for continuity.

The life of King David was devoted to the attainment of self-perfection in the service of God. Every action and every step in David’s life was calculated to bring him closer to this lofty goal. In this psalm of one hundred seventy-six verses, the lengthiest in the Book of Tehillim, David painstakingly charts the progressive stage of his determined ascent toward spiritual perfection. The psalm follows the sequence of the twenty-two letters of the Hebrew alphabet; eight verses begin with א, aleph, the next eight with ב, beit, and so on, because this psalm embodies an orderly program for achieving personal perfection. The Talmud[[1]](#footnote-1) refers to this psalm a תמניא אפין, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven days, eight symbolizes release from the desires of the mundane work which distract a person from his spiritual aspirations.[[2]](#footnote-2)

In these verses David describes the many obstacles and danger that confronted him in his lifetime. Yet his spirit refused to be overwhelmed by sorrow, for he embraced the fount of joy, the Torah. As David followed the guiding light of G-d’s Torah, his lips burst forth in these ecstatic verses of praise for G-d’s salvation. This psalm opens with the statement: Praiseworthy are those whose way is wholesome, who walk with the Torah of HaShem. It goes on to cite scores of examples of how David strived to walk with G-d. In conclusion David declares: ‘I have attempted to follow You all my life HaShem. If I have failed, I beseech You not to abandon me! I have strayed like a lost sheep; seek out Your servant, I have not forgotten Your commandments’.[[3]](#footnote-3)

King David approaches our section of Psalm 119 by noticing that there is a verbal tally between the Torah and the Psalm which focuses on ‘eyes’,[[4]](#footnote-4) ‘face’, or ‘presence’.[[5]](#footnote-5) He speaks in v.118 about deceit, that which we hide from the presence of HaShem and from the eyes of others:

***Tehillim (Psalms) 119:118*** *You trampled all who stray from Your statutes, for their deceit is false.*

Sforno says that those whose deceit is falsehood are hypocrites whom the Rabbis called the ‘painted ones’, for they hid their sinful hearts beneath a mask of piety.[[6]](#footnote-6) One of the ways that we deceive ourselves is through selfishness. We strive to hold on to our assets rather that taking the things that have the most potential, money and other ‘things’, and converting them into actual benefits. Lets piggy-back on another pasuk to examine how to convert potential into actual.

***Tehillim (Psalms) 119:121****AIN. I have done justice and righteousness (tzedek); leave me not to mine oppressors.*

The word translated as *righteousness* is the Hebrew *tzedek*. *Tzedeka* is normally translated as *charity*. I would like to understand more about ‘givers’, those who are generous with their time, wealth, and material possessions. In the process we will also have to learn a bit about ‘receivers’, those who benefit from those who give. I have noticed that human beings are the only ‘givers’ and ‘receivers’. For example, HaShem is the ultimate ‘giver’ and the people in this world are the ‘receivers’ of HaShem’s giving.

The Hebrew word for *charity*, generous giving, is *tzedaka*. This word is derived from the Hebrew root Tzade-Dalet-Qof (צדק), meaning righteousness, justice, or fairness. Doing tzedaka is incumbent on all Jews according to the Torah. Usually tzedaka involves putting a few coins in a tzedaka box. Chazal[[7]](#footnote-7) teach us that there is a lot more to this mitzva[[8]](#footnote-8) than meets the eye. To expose the insights into this mitzva, let’s take a look at a very poor person who had fallen from her place as a *princess* and was reduced to gleaning in order to survive:

***Ruth 2:19*** *“Where did you glean today?” her mother-in-law asked her. “Where did you work? May the one that took (such generous] notice of you be blessed. “So she told her mother-in-law by whom she had worked, and said, “The name of the man by whom I worked today is Boaz”.*

In this pasuk we are eavesdropping on a conversation between Naomi and her daughter-in-law, Ruth. Ruth is the daughter of the king of Moab. She has just returned from her first day of gleaning in the field of Boaz. The wording of the above pasuk suggests that **Boaz was helped more by giving tzedaka to Ruth, than Ruth was helped by Boaz’s tzedaka.**

The Sages of the Midrash discuss the unusual wording of this passage:

***Midrash Rabbah Ruth V:9*** *AND HER MOTHER-IN-LAW SAID UNTO HER: WHERE HAST THOU GLEANED TO-DAY? (ib. 19). It was taught in the name of R. Joshua:* ***More than the householder does for the poor man, does the poor man do for the householder,*** *for Ruth said to Naomi: THE MAN’S NAME FOR WHOM I WROUGHT TO-DAY. She did not say, ‘who wrought for me,’ but FOR WHOM I WROUGHT. I wrought him many benefits in return for the one morsel of food which he gave me. R. Jose said: ya’an ubeya’an; the word ya’an (because) has the same letters as ‘ani (a poor man). R. Shiloh of Noveh said: Your wealth depends upon the poor man. R. Nahman said: It is written, Because that (bigelal) for this thing the Lord thy God will bless thee in all thy work: (Deuteronomy XV, 10) it [poverty] is a wheel (galgal) which comes round to all in the world, like the wheel of a pump which empties that which is full and fills that which is empty. Bar Kappara said: There is no man who does not come to this state [poverty], and if he does not his son does, and if not his son, his grandson. It was taught: R. Eliezer b. Jacob said: The vengeance taken of the idolatrous nations will be on account of Israel, while the vengeance taken of Israel will be on account of their poor. The vengeance taken of the idolatrous nations will be on account of Israel, as it is said, And I will lay My vengeance upon Edom by the hand of My people Israel (Ezek. XXV, 14);* ***the vengeance taken of Israel will be on account of their poor****, as it is said, And he cry unto the Lord against thee, and it be sin in thee (Deuteronomy XV, 9). R. Abun said: The poor man stands at your door, and the Holy One, blessed be He, stands at his right hand. If you give unto him, He who stands at his right hand will bless you, but if not, He will exact punishment from you, as it is said, Because He standeth at the right hand of the needy (Psalm CIX, 31). R. Abbahu said: We should be grateful even to the impostors among them. It has been stated: R. Johanan and Resh Lakish went down to bathe in the public baths of Tiberias, and a poor man accosted them. He said to them, ‘Give me something.’ They answered, ‘When we come out we will give it.’ When they came out they found him dead. They said: ‘ Since we did not assist him during his life, let us attend to him after his death.’ When they arose from washing his body, they found a purse of dinars by him, and they said: ‘ It is well.’ Whereupon R. Abbahu said: ‘We should be grateful even to the impostors among them, for were it not for the impostors among them, were a man to see a beggar begging alms and refuse him, he would be punished with death immediately.’*

This brief conversation between Ruth and Naomi teaches us two important lessons. First, when we give tzedaka or deal with those less fortunate than us, we have to be fully cognizant that someone is hurting because they are in need. It is a very humbling experience to be so poor that we have to accept tzedaka. We have to try and minimize this pain to whatever extent we can, so that those who are poor can maintain their dignity and pride and avoid despair. Second, Ruth is a shining example of one who can see reality and accentuate the positive. Even at one of the lowest moments in her life, a time when she may have rightfully become sad, depressed, and possibly lose faith in HaShem, she managed to turn this depressing experience into one which reflected the true reality and revealed her insight. Ruth knew that it was important to preserve her dignity, and by viewing her situation in a positive light, showing us reality, and revealing the secret of tzedaka, she proved herself worthy of the title Chazal bestowed upon her, *The Mother of Royalty.*

Boaz provided Ruth with a significant amount of food that might last Ruth and Naomi a week or more, *but* Ruth provided Boaz with a mitzva and its consequent **eternal** **reward**. Thus we can see that Ruth gave much more to Boaz than he gave to her.

Because Boaz gave Ruth tzedaka,[[9]](#footnote-9) he became a tzaddik.[[10]](#footnote-10) In the process he received an eternal reward for the temporal benefit he had given to Ruth.

Boaz was justified by his emunah, his faithful obedience to HaShem and His Torah, as we read in the Nazarean codicil:[[11]](#footnote-11)

***Romans 5:1-2*** *Therefore being justified by faith, we have peace with God through our Lord Yeshua the Mashiach: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

My Teacher, Hakham Dr. Yosef ben Haggai, has translated this passage in a very poignant manner:

***Romans 5:1-2*** *Therefore being made charitable by faithful obedience, let us have Shalom with G-d by (the example of) our Master Yeshua the Mashiach;2 By him we have been brought by faithful obedience into his grace (the Torah) wherein we stand, and are proud of the hope of the shekinah of G-d.*

Now we can understand the words of the Rambam in his commentary to the *Mishna*:

***Pirke Avot 3:19*** *All is judged according to the number of deeds.*

Rambam explains that it is better to give one dollar of charity one hundred times, than one hundred dollars one time. ***The more times a person acts in a way that is meritorious and like HaShem, the more he conditions himself to the performance of mitzvot and purifies his neshama***. *Tzedaka* is not performed for the poor person’s sake, but rather to enable the giver to emulate HaShem and merit the Olam HaBa[[12]](#footnote-12) and the rewards that belong to the one who gives tzedaka*.*

**Justification**

The KJV uses the word “justification” and “justify” to translate the Hebrew word tzedek and its highest attainment: tzedaka.

*Tzedaka* is the Hebrew word normally translated as *charity* in English, but the connotation of the two words is very different. *Charity* suggests magnanimity, a generous act by those who have, which benefits those who do not have. *Tzedaka*, on the other hand, comes from the Hebrew root *tzedek*, which means *justice* or *fairness*. Giving to the poor is not viewed in Judaism as an altruistic, generous act. It is instead seen as an act of justice and righteousness; doing one’s duty by giving to the poor what is due to them. We understand that the reason I have more than I need, is because HaShem gave me the poor man’s money to hold until the need was revealed. Therefore, when the need is revealed, justice requires me to give the poor man **HIS** **money** that was entrusted to me.

It is every Jew’s **obligation** to give *Tzedaka*, to give to the poor and to support community institutions. The spiritual benefit of giving to the poor is so great that the poor person actually does the giver a great kindness by giving him a chance to do this mitzva. Thus does Ruth state:

***Ruth 2:19*** *And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man’s name with whom I wrought to day is Boaz.*

There is a folk saying that goes: “A fool gives and a wise man takes”. A fool who gives tzedaka thinks that he is giving, while a wise man who gives realizes that he is taking, he is the one who benefits the most from his act of giving.

Let me emphasize by repeating myself: A fool who gives tzedaka thinks that he is *giving*, while a wise man who gives realizes that he is *taking*, he is the one who benefits the most from his act of giving.

What is the connection between giving to the poor and justice? To begin to answer this question, let’s examine what the Torah teaches us about how we are to give charity to the poor. The Torah also teaches us the reason why we are obligated to give.

***Devarim (Deuteronomy) 4:19-22 W****hen you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it; it shall be for the stranger, for the orphan, and for the widow; that the Lord your God may bless you in all the work of your hands... And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.*

***Devarim (Deuteronomy) 15:7-9*** *If there shall be a needy person among you, any of your brethren in any of your cities, in the Land that HaShem, your God, gives you, you shall not harden your heart or close your hand against your destitute brother. Rather, you shall open your hand to him; you shall lend him his requirement, whatever is lacking to him. Beware lest there be a lawless thought in your heart, saying, “The seventh year approaches, the remission year”, and you will look malevolently upon your destitute brother and refuse to give him - then he may appeal against you to HaShem, and it will be a sin upon you.*

***Devarim (Deuteronomy) 19:28-29*** *At the end of three years you shall bring forth all the tithe of your produce in that year, and shall lay it up inside your gates... and the stranger, and the orphan, and the widow, who are inside your gates, shall come, and shall eat and be satisfied; that the Lord your God may bless you in all the work of your hand which you do.*

Thus we see that tzedaka is an obligation, not an option! We can also see that charity is but a particular application of justice. From Judaism’s perspective, one who gives tzedaka is acting justly; one who doesn’t is acting unjustly. And Torah views this lack of justice as not only mean-­spirited but also *illegal*.

Every person is required to give tzedaka according to his ability. Even a poor person, who is himself supported by tzedaka, must give tzedaka. A person who can only give a little should not hesitate to give, because a little from him is like a great deal from a wealthier person. We are all obligated to seek justice!

According to Maimonides, in his seminal work, the Mishneh Torah, Zerayim, Laws of Contributions to the Poor, Chapter 10:7-14, there are eight levels of Tzedaka, each one higher than the other. Maimonides’ eight levels of giving arranged from best to least good:

1. Give the recipient the wherewithal to become self-supporting. The highest one of all is when one takes the hand of one from Israel and gives him a gift or a loan, or engages him in a partnership, or finds him work by which he can stand on his own and not require any charity. Thus it is written: “And you strengthened the stranger who lives with you.” i.e. strengthen him so he won’t fall and need your help.
2. Neither the donor nor the recipient knows the other.
3. The donor knows the recipient but the recipient is unaware of the donor.
4. The recipient knows the donor but the donor does not know the recipient.
5. The donor gives without being solicited.
6. The donor gives after being solicited.
7. The donor gives less than he should but does so cheerfully.
8. The donor is pained by the act of giving.

Performing tzedaka, deeds of justice, is the most important obligation that HaShem imposes on His people, as we can see from the following pasukim:

***Devarim (Deuteronomy) 16:20*** *Tzedek (justice), tzedek (justice) you shall pursue,*

The Sages of the Talmud also taught this understanding:

***Bava Bathra 9b*** *“Tzedaka is equal to all the other commandments combined”*

From the Torah’s perspective, therefore, one who gives tzedaka is justified and has justification. Without tzedaka one is not justified and he has not obtained justification. Justification is what happens when we do the right thing. Justification is rendered by the judge when he determines that an individual has done the right thing and acted justly. Giving tzedaka is the highest form of “doing the right thing”.

It is also possible to perform charity in order to receive forgiveness for sin. This is an effective method of repentance (provided one abandons one’s sins as well), and is noted by the prophet:

***Daniel 4:27*** *Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by doing righteousness (tzedaka), and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility.*

Now, let’s take what we have learned and attempt to understand the following pasuk:

***Galatians 3:22*** *But the scripture hath concluded all under sin, that the promise by faith of Yeshua Mashiach might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Mashiach, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.*

What does this mean? I suggest the following:

***Galatians 3:22*** *But the scripture hath concluded all under sin, that the promise by faithful obedience of Yeshua Mashiach might be given to them that believe the Torah. 23 But before faithful obedience came, we were kept under the law, shut up unto the faithful obedience which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Mashiach, that we might stand before the judge and shown to ne just because of our faithful obedience. 25 But after we were faithfully obedient, we no longer require a schoolmaster to force us to be obedient.*

An incident recorded in the Torah shows us how potent it is for us to understand that tzedaka benefits the giver more than the receiver:[[13]](#footnote-13)

***Shemot (Exodus) 25:2*** *…”Take for Me an offering”…*

The donations requested of Bne Israel for the construction of the Mishkan are described as being taken rather than given. Moreover, HaShem is the Master of the Universe and all that it contains. Did He need contributions and materials from human beings to construct His Mishkan?

The purpose of the contributions was to enable the Bne Israel to participate in the construction of the Mishkan. Thus the giving was in fact a receiving. That is why HaShem said, “Take for me an offering”.

The Nesi’im, the heads of the tribes, responded to the call for contributions for the Mishkan by declaring that they would donate what ever was still needed after the rest of Bne Israel gave all that they could. In the end, all that was left to bring were the precious stones for the Ephod and the Choshen,[[14]](#footnote-14) the oil and the spices for the incense, and the Menorah.[[15]](#footnote-15) The Nesi’im were admonished for conducting themselves in this manner and the yud (י) was removed their title in:

***Shemot (Exodus) 35:27*** *And the Nesi’im brought onyx stones, and stones to be set, for the ephod, and for the breastplate;*

The Nesi’im misunderstood the purpose of the giving. There was no deficit to be made up. HaShem has no deficit. The giving was an opportunity for self-development, the purification of one’s soul through attachment to a holy undertaking. Approaching the mitzva as if HaShem needs our contributions was ludicrous.

In this light, we can appreciate the significance of the deletion of the *yud* from the title of the Nesi’im. With a *yud*, the word Nesi’im denotes “those that carry”. Without the *yud*, the vowels can be rearranged to read “Nis’aim”, those that are carried. The *yud* was removed to instruct them that, though they viewed themselves as making up the shortfall, they were in reality being carried by the merit of the mitzva!

This principle is further illustrated in the carrying of the Holy Ark in the wilderness. The staves, with which the Holy Ark was carried, represent the supporters of Torah, those who give tzedaka. They are an intrinsic part of the Torah community, inseparable from the Torah scholars, just as the staves could not be removed from the ark. But the Levites, of the house of Kohath, who carried the ark, were miraculously lifted off the ground and literally carried by the ark itself! Their apparent support was in reality that which supported them. Thus we see in the following Midrash:

***Sotah 35a*** *When the last of the Israelites ascended from the Jordan, the waters returned to their place; as it is said: And it came to pass, when the priests that bore the ark of the covenant of the Lord were come up out of the midst of the Jordan, and the soles of the priests’ feet were lifted up unto the dry ground, that the waters of Jordan returned unto their place, and went over all its banks, as aforetime. Consequently the ark and its bearers and the priests were on one side [of the Jordan] and the Israelites on the other! The ark carried its bearers and passed over [the river]; as it is said: And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. On that account was Uzza punished, as it is said: And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark. The Holy One, blessed be He, said to him, ‘Uzza, [the ark] carried its bearers; must it not all the more [be able to carry] itself’!*

The following true story makes our point in an especially poignant manner:

After his marriage, Rabbi Eliezer Gordon, the founder of the Telshe Yeshiva, was supported by his father-in-law, Rabbi Avraham Yitzchak Neviezer, so that he could devote himself fully to Torah learning and develop into a gadol. As his family began to grow, and he was offered various rabbinical positions, Reb Eliezer sought to relieve his father-in-law of this financial burden. He asked his permission to accept a rabbinical position and begin to support himself. Despite difficult financial times, Reb Avraham Yitzchak refused to permit him to do so. When Reb Avraham Yitzchak’s wife asked him how long he intended to support their daughter and son-in-law’s family, he responded, “My dear wife, who knows who is supporting whom...” Finally the prestigious rabbinical position in Eisheshok was offered to Reb Eliezer, and his father-in-law could no longer detain him. The day after the Gordon family left for Eisheshok, Reb Avraham Yitzchak died. *It then became clear who had been supporting whom*.

Man wants control over the heavens because it is the heavens that provide the inputs he requires to enrich his earthly life. The essence of belief in HaShem is the knowledge that it is HaShem who is the source of all being and energy. A created world is not assembled out of pre-existing materials. It is fashioned out of Divine energy. Even the “natural processes” of such a world must all be fueled by fresh inputs of Divine energy.

This constant input of Divine energy is called the “heavens” in the very first verse in Genesis:

***Bereshit (Genesis) 1:1*** *In the beginning God created the heavens and the earth.*

“Heavens” is the generic term used by the Torah to express the idea of “giver” (or energy source), whereas the “earth” is the generic term for the idea of “receiver”. Thus we understand:

**Giver**: Heaven.

**Receiver**: Earth.

Another example:

**Giver**: Males

**Receiver**: Females

The above example can be clarified by examining the act of marriage (sexual intercourse). In this act the man gives sperm to the woman who receives it and nourishes it until a child is born.

The idea of a male being the “giver” helps us understand why the Torah always refers to HaShem in the masculine. Clearly, HaShem receives nothing from us while He gives us everything. Thus we understand that we are not being sexist when we speak of HaShem as a male, rather ***we are expressing the direction of the giving***.

**Wickedness**

Now that we understand the definition of righteousness, let’s examine the opposite of righteousness, which is ‘wickedness’.

The one who is wicked will always take from others. In some cases this obvious. For example, a man who commits murder has taken another man’s life. A thief takes another man’s property.

There are other forms of wickedness that are not so obvious, but are still extremely wicked. Consider the one who sees the preparations for the Passover Seder, yet remains seated and does not help out. This one has taken the labors and time of others. He has literally stolen a part of their lives. In this way we can understand that a lazy person is killing people in a very subtle manner.

If you examine *every sin* in the scriptures, you will find that at their root they are all ‘taking’ from either HaShem or from others. It is no exaggeration to say that those who do not give are wicked. To put it another way: The definition of wickedness is the taking of time, material, and labors of others.

**Failure *to give* is the very definition of evil!**

Chazal[[16]](#footnote-16) tell us that we will be redeemed through the merit of tzedaka. May we recognize the great opportunity offered us when we are called upon to support Torah institutions, Torah scholars, and the poor, and thereby merit redemption! When we do we can echo King David’s thoughts:

***Tehillim (Psalms) 119:121****AIN. I have done justice and righteousness (tzedek); leave me not to mine oppressors.*

**Ashlamatah: Isaiah 63:8-16 + 65:9**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save." | 1. He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold, I am revealed - just as I spoke - in virtue, there is great force before Me to save. |
| 2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press? | 2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press? |
| 3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled. | 3. "Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; 1 will break the strength of their strong ones before Me, and I will annihilate all their wise ones. |
| 4. For a day of vengeance was in My heart, **and the year of My redemption has arrived.** | 4. For the day of vengeance is before Me, a**nd the year of My peoples salvation has come.** |
| 5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me. | 5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My strong arm, and by the M.emra of My pleasure I helped them. |
| 6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." **{S}** | 6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed." |
| 7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts. | 7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits. |
| 8. And He said, "They are but My people, **children** who will not deal falsely." And He became their Savior. | 8. For he said, Surely they are My people, **sons** who will not deal falsely; and His Memra became their Saviour. |
| 9. In all their trouble, He did not trouble [them], **and the angel of His presence saved them**; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old. | 9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, **an angel sent from Him saved them;** in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old. |
| 10. But they rebelled and grieved His Holy Spirit, and He was turned to be their enemy; He fought with them. | 10. But they rebelled and incited to anger against the Memra of His holy prophets; therefore His Memra was turned to be an enemy, and He Himself battled against them. |
| 11. And His people remembered the days of old, [the days of] Moses; where is he who drew them up from the sea, [like] a shepherd His flock; where is he who placed within them His Holy Spirit? | 11. Then he had pity for the glory of His name, for the sake of the remembrance of His benefits which were from of old, the prodigies which He did by the hands of Moses for His people that they might not say, Where is He who brought them up out of the sea, where is He who led them in the wilderness as the shepherd his flock? Where is He who made the Memra of His holy prophets dwell among them |
| 12. He led at Moses' right the arm of His glory, splitting the water before them to make for Himself an everlasting name. | 12. who led with his glorious arm at the right hand of Moses, who divided the waters of the reed sea from before them to make for Himself an everlasting name, |
| 13. He led them in the depths like a horse in the desert; they did not stumble. | 13. who led them through the depths? Like the horse which in the desert does not stumble, so even they did not stumble. |
| 14. As animals spread out in a valley, the spirit of the Lord guided them, so You guided Your people to make You a glorious name. | 14. Like cattle which are led in the plain, the Memra of the LORD led them. So You led Your people, to make for Yourself a glorious name. |
| 15. Look from heaven and see, the dwelling of Your holiness and Your glory; where are Your zeal and Your mighty deeds? The yearning of Your heart and Your mercy are restrained to me. | 15. Look down from the heavens and be revealed from Your holy and glorious dwelling. Where are Your retribution and Your might? The multitude of Your benefits and the abun­dance of Your compassion upon us are hardened. |
| 16. For You are our father, for Abraham did not know us, neither did Israel recognize us; You, O Lord, are our father; our redeemer of old is your name. | 16. For You are He whose mercies upon us are more than a father's upon sons, for Abraham did not take us up from Egypt and Israel did not do wonders for us in the wilderness; You, 0 LORD, are He whose mercies upon us are more than a fathers upon sons, our Redeemer from of old is Your name. |
| 17. Why do You lead us astray O Lord, from Your ways, You harden our heart from Your fear? Return for the sake of Your servants, the tribes of Your heritage. | 17. O LORD, why will You despise us, to err from ways which are correct before You as the Gentiles who have no portion in the teaching of Your law? Let not our heart be turned from Your fear; return Your Shekhinah to Your people for the sake of Your servants, the righteous/ generous, to whom You swore by Your Memra to make among them the tribes of Your heritage. |
| 18. For [but] a short time Your holy people inherited; Your adversaries trampled Your sanctuary. | 18. For a little while Your holy people possessed Your sanctuary; our enemies have trodden it down. |
| 19. We were [like those] over whom You never ruled, over whom Your name was not called; had You rent the heavens, had You descended, mountains would have dripped from before You. | 19. Behold, we are Your people who are from of old. You did not give Your law to the Gentiles, Your name is not called upon them. Not for them did You incline the heavens and reveal Yourself; before You the mountains shook. |
|  |  |
| 1. As fire burns materials that melt, fire causes water to bubble, to make Your name known to Your adversaries; nations would quake from before You. | 1. When You sent Your wrath in fire the sea melted and fire licked the waters, to make Your name known to the adversaries of Your people; before You the Gentiles trembled! |
| 2. When You performed awesome deeds for which we did not hope; [when] You descended, mountains dripped from before You. **{S}** | 2. When You did wonders which we looked not for, You were revealed; the mountains shook before You. |
| 3. And whereof no one had ever heard, had ever perceived by ear, no eye had ever seen a god besides You perform for him who hoped for him. | 3. From of old ear has not heard [such] a mighty sound or listened to [such] shaking speech, no eye has seen what Your people have seen: the Shekhinah of Your glory, O LORD. For there is none besides You, who are about to work for Your people, the righteous/generous, who hope for Your deliverance. |
| 4. You smote him who rejoiced and worked righteousness, those who mentioned You in Your ways; behold, when You became wroth for we had sinned; through them, of old, we would be saved. | 4. The deeds of our righteous/generous fathers are summoned before You, who rejoiced to perform Your pleasure in truth and in innocence, they were remembering Your fear in the way of Your goodness and mercy. Behold in every time there was anger from You upon us because we sinned, by them, by the deeds of our righteous/ generous fathers who were from of old, we were saved. |
| 5. And we all have become like one unclean, and like a discarded garment are all our righteous deeds, and we all have withered like a leaf, and our iniquities carry us away like the wind. | 5. We have all become like one who is unclean, and all our virtues are like a despised garment. We all fade like a leaf fades, and before our sins, like the wind, we are taken away. |
| 6. And no one calls in Your name, arouses himself to cling to You, when You hid Your countenance from us, and You caused us to wander through our iniquities. | 6. There is no one who prays in Your name, that is pleased to take hold of Your fear; for You have taken up the face of Your Shekhinah from us, and handed us over into the hand of our sins. |
| 7. And now, O Lord, You are our father; we are the clay, and You are our potter, and all of us are Your handiwork. | 7. Yet, 0 LORD, whose mercies upon us are more than a father s upon sons, we are the clay and you are our creator; we are all the work of your might. |
| 8. Be not wroth, O Lord, so very greatly, and remember not iniquity forever; please look, all of us are Your people. | 8. Let there not be anger before You, O LORD, against us exceedingly, and remember not sins forever. Behold, it is disclosed before You, we are all Your people. |
| 9. Your holy cities have become a desert; Zion has become a desert, Jerusalem a desolation. | 9. Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem is desolate. |
| 10. Our sanctuary and our glory, wherein our forefathers praised You is burnt with fire, and all our coveted places have become a waste. | 10. Our holy and beautiful house, the place where our fathers served before You, has been burned by fire, and our every valuable has become a ruin. |
| 11. Concerning these will You restrain Yourself; will You remain silent and afflict us so very greatly? **{P}** | 11. Will You be hard against these things, 0 LORD? You have given respite to the wicked, even those who subjugate us sorely. |
|  |  |
| 1. I allowed Myself to be sought by those who did not ask; I allowed Myself to be found by those who did not seek Me, I said, "Here I am; here I am!" to a nation not called by My name. | 1. 1 was asked of by My Memra by those who did not [truly] ask before Me; 1 sought teaching of my Law from those who did not seek My fear. 1 said, "Here am I," asked of continually all the day, to a people who did not pray in My name. |
| 2. I spread out My hands all day to a contrary people, who go in a way that is not good, after their thoughts. | 2. 1 sent My prophets all the day to the rebellious people, who walk in a way that is not correct, following their own conceptions; |
| 3. The people who vex Me to My face continually; those who sacrifice in gardens and burn incense on the bricks. | 3. a people who incite to anger against My Memra before Me continually, sacrificing in your gardens of the idols and offering up spices upon bricks; |
| 4. They sit among the graves, and with corpses they lodge; those who eat swine flesh, and broth of abominations is in their vessels. | 4. who sit in the houses they build from the dust of tombs, and reside with the corpses of the sons of men; who eat swine's flesh, and abominable broth is in their vessels; |
| 5. Those who say, "Keep to yourself, do not come near me for I am holier than you"; these are smoke in My nostrils, a burning fire all day long. | 5. who say, "Get behind, do not come near me, for 1 am more clean than you." These, their anger is as smoke before Me, their retribution is in Gehenna where the fire burns all the day. |
| 6. Behold it is inscribed before Me; I will not remain silent until I have recompensed, and I will recompense onto their bosom. | 6. Behold, it is written before Me: "I will not give them respite while they live, but theirs is the retribution of their sins; I will hand over their bodies to the second death. |
| 7. "Your iniquities and the iniquities of your fathers together," said the Lord, "that they burnt incense on the mountains, and on the hills they blasphemed Me, and I will mete out the recompense for their deed first into their bosom." **{S}** | 7. Your sins and the sins of your fathers are disclosed before Me together, says the LORD; because they offered up spices upon the mountains and reviled before Me upon the hills, I will give the reward of their deeds at the first into their bosom." |
| 8. So said the Lord, "As when wine is found in the cluster, and one shall say, "Destroy it not, for a blessing is in it"; so will I do for the sake of My servants, not to destroy everything. | 8. Thus says the LORD: "As Noah who was found innocent in the generation of the flood, and I promised not to destroy him in order to establish the world from him, so I will do for My servants', the righteous/generous sake, in order not to destroy all. |
| 9. And I will extract seed from Jacob and from Judah, the heir of My mountains, and My elect shall inherit it, and My servants shall dwell there. | 9. I brought forth from Jacob a seed, and from Judah an inheritor of My mountains; My chosen shall possess it, and my servants, the righteous/ generous, will dwell there. |
| 10. And the Sharon shall become a sheepfold and the Valley of Achor a place for cattle to lie, for My people who sought Me. | 10. Sharon will become a dwelling place for flocks of sheep and the plain of Achor for herds of cattle to lie down, for My people who have sought My fear. |
| 11. You, who forsake the Lord, who forget My holy mount, who set a table for Gad and who fill mingled wine for a number. | 11. But you, house of Israel, have forsaken the service of the LORD, you have forgotten the service of My holy mountain, who set tables for idols and mix bowls for their gods. |
| 12. And I will count you out to the sword, and all of you shall kneel to the slaughter, since I called and you did not reply, I spoke and you did not hearken, and you did what was evil in My eyes, and what I did not desire, you chose. **{P}** | 12. I will hand you over to the sword, and all of you will be handed over to the slaughter; because, when I sent My prophets, you did not repent, when they prophesied, you did not attend, but you did what was evil before Me, and took pleasure in what I did not wish." |
|  |  |

**Rashi’s Commentary on Isaiah 63:8-16 + 65:9**

**Chapter 63**

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said that He is destined to wreak vengeance upon Edom, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shekhinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of חִמּוּץ , soiling.

**from Bozrah** Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

**this one who was stately in His attire**, צֽעֶה , and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled** Heb. נִצְחָם , Their blood, which is the strength and victory (נִצָּחוֹן) of a man.

**I soiled** Heb. אֶגְאָלְתִּי . Comp. (Lam. 4:14) “They were defiled (נִגּֽאֲלוּ) with blood.”

**5 And I looked,** and there was no one helping Israel. and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. וְאָבוּס . An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בּֽסְסוּ) My field.” their power Heb. נִצְחָם , the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.**

**9 In all their trouble** that He would bring upon them.

**He did not trouble [them]** He did not trouble them according to their deeds, that they deserved to suffer, **for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.**

**10 But they rebelled** Heb. מָרוּ . They angered. Comp. (Deut. 9:7) “You were rebellious (מַמְרִים) .”

**11 And His people remembered the days of old**, [the days of] Moses The prophet laments and says in an expression of supplication, Today in exile, His people remembers the days of old, the days of Moses, and in its trouble, it says, Where is Moses our shepherd, who drew us up from the Reed Sea?

**[like] a shepherd his flock** Compared to a shepherd who brings up his flock. Where is he who placed within Israel the Holy Spirit of the Holy One, blessed be He, and taught us statutes and ordinances?

**12 He led at Moses’ right** the arm of His glory The Holy One, blessed be He, led at Moses’ right the arm of His might. Every time he required the aid of the Holy One, blessed be He, His arm was ready at his right.

**13 like a horse in the desert** which does not stumble since it is smooth land, so they did not stumble in the deep.

**14 As animals that spread in the valley,** and a valley is a smooth land, where there is no obstacle, campagne in French, open country.

**spread out** Heb. תֵרֵד , spread out. Comp. (supra 45:1) “to flatten (לְרַד) nations before him.” So did the spirit of the Lord guide them to the deep and make therein a paved road.

**so You guided Your people** So was everything as we said; You guided Your people.

**15 where are Your zeal** Your early zeal.

**the yearning of Your heart** [Lit. the stirring of Your innards,] that were wont to stir concerning us, like the matter that was stated (Jer. 31:19), “Therefore, My heart yearns for him.” And the stirring of your first mercies toward us have been restrained now. They have been restrained from stirring over us as from then.

**are restrained** Heb. הִתְאַפָּקוּ . Comp. (Gen. 43:31) “And he restrained himself and said, Put down food.” He restrained himself, and they did not recognize that his mercies were stirred toward his brother.

**16 For You are our father** and it is incumbent upon You to look and see our troubles.

**for Abraham did not know us** in the trouble of Egypt.

**neither did Israel recognize us** in the desert, for they had already passed away from the world.

**but You, O Lord, are our father** In all of them, You became our father. And our Rabbis expounded this as they expounded in Tractate Shabbath (89b).

**17 Why do You lead us astray** Since You have the power to remove the evil inclination, as it is said (Jer. 18:6): “Like clay in the potter’s hand.” Scripture states elsewhere (Ezekiel 36:26): “And I will remove the heart of stone, etc.”

**You harden** Heb. תַּקְשִׁיחַ , an expression of hardening the heart.

**18 For [but] a short time**, Your holy people inherited They had their greatness and their inheritance for a short time.

**trampled** [The term בוססו denotes] trampled underfoot.

**19 We were now like a people** whom You did not choose ever to rule over them, and it is as though Your name was not called upon them.

**had You rent the heavens** and descended to save us now as You descended to save us from the hand of the Egyptians, then, mountains would drip from before You with fear and quaking.

**Chapter 64**

**1 As fire burns** something that melts because of it, and as fire causes water to bubble; when you put a coal or glowing metal into water, the water bubbles. All this You did in Egypt, as it is written (Ex. 9:24): “And there was hail, and fire burning in the midst of the hail.” Jonathan, however, renders: “As fire burned materials that melt,” in reference to Elijah on Mount Carmel, concerning whom it is stated (I Kings 18:38): “and the water which was in the trench, it licked up.”

**to make Your name known to Your adversaries** like the matter that is stated concerning that plague (Ex. 9:16): “But, because of this I preserved You, [in order to show you My strength, and in order to tell of My name throughout the entire land.]” Had You done this now, then nations would quake from before You.

**2 When You performed** against the Egyptians and against all the adversaries awesome deeds, that we did not hope You would perform all those awesome deeds, for we were unworthy of them.

**You descended to Mount Sinai,** then mountains dripped from before You. In this manner, Dunash son of Labrat explained it.

**3 And whereof no one had ever heard** like those awesome deeds performed for one of all the nations before that, and no eye had ever seen another god besides You, that the god would do for him who hoped for him what You did for him who hoped for You. I heard this from Rabbi Jose, and it pleased me. ([Manuscripts yield:]

**And whereof no one had ever heard** like those awesome deeds performed for one of all the nations before that, neither had an eye seen God, besides your eyes, what He would do for one who hoped for Him. Another explanation is:

**No eye had seen that a god besides You** should perform miracles for him who hoped for him, as You do for those who hope for You. From Rabbi Joseph I heard this. Our Rabbis, however, who stated (Ber. 34a): “None of the prophets prophesied except regarding the Messianic era, but the World to Come, ‘no eye saw etc.,’” expounded its meaning in the following manner: No prophet’s eye saw what the Holy One, blessed be He, will do for him who hopes for Him except Your eyes, You, O God.

**4 You smote him who rejoiced and worked righteousness** Heb. פָּגַעְתָּ . Comp. (I Kings 2:34) “and he fell (וַיִּפְגַּע) upon him and slew him.” You removed from us and slew the righteous, who would rejoice to work righteousness, and with the ways of Your mercies, they would mention You in their prayer.

**behold,...You** When You became wroth with us for all that we would sin.

**through them of old we were saved;** with their prayer. [Rashi according to Parshandatha; Printed editions are erroneous.]

**we would be saved** A present tense [i.e., a continual procedure.]

**5 And we all have become like one unclean** since the righteous have departed from us.

**and like a discarded garment** Heb. עַדִּים . [Jonathan renders:] and like a discarded garment, like a rejected garment, which all say, ‘Remove.’ עִדִּים is the Aramaic translation of removal.

**and we...have withered like a leaf** Heb. וַנָּבֶל , and we have withered like a leaf; fletrire in French.

**and our iniquities carry us away** like the wind [Jonathan renders:] And with our sins we were carried away like the wind.

**6 arouses himself** Like ‘overpowers his temptation.’

**and You caused us to wander** Heb. וַתְּמוּגֵנוּ , You caused us to wander.

**11 will You remain silent and afflict us** Will You remain silent concerning what is done to us? Until here is the prophet’s prayer. Its beginning is (supra 63:7) “The kind acts of the Lord I will mention.”

**Chapter 65**

**1 I allowed Myself to be sought by those who did not ask** The Holy One, blessed be He, replies to him, It is impossible not to avenge Myself on them, for I allowed Myself to be sought by them by reproving them through My prophets, but they did not ask.

**I said, “Here I am; here I am!” Return to Me,** and I am ready to accept you.

**to a nation not called by My name** That did not wish to be called by My name.

**2 I spread out My hands** in order to accept them with repentance.

**contrary** Heb. סוֹרֵר , turning away from the road.

**3 those who sacrifice in gardens** They erect idols in their gardens, and there they burn incense on the bricks.

**4 They sit among the graves** so that a spirit of defilement of demons should rest upon them.

**and with corpses** Heb. וּבַנְּצוּרִים . They are the bodies of the dead, who are as placed in a siege (מָצוֹר) , unable to get out.

**and broth of abominations** Heb. מְרַק , despicable broth. Comp. (Jud. 6:20) “And the broth (הַמָּרָק) pour out.”

**5 Those who say to the righteous,** קְרַב אֵלֶיךָ , “Keep to yourself and do not come near me.”

**for I am holier than you** Heb. כִּי קְדַשְׁתִּיךָ . For I am holier and purer than you. In this manner Jonathan renders.

**these abominations that they committed** are as smoke, wrath in My nostrils.

**6 Behold it is inscribed** Their sin is inscribed before Me, and their sentence has already been decreed and sealed.

**7 Your iniquities** Yours and your forefathers’ together I will recompense you.

**8 As when wine is found in the cluster** Jonathan renders: As Noah was found innocent in the generation of the Flood.

**the wine** This is Noah, who was sweet.

**in the cluster** Heb. בָּאֶשְׁכּוֹל . In the bereft (הַמְשֻׁכָּל) generation. This may also be interpreted according to its apparent meaning.

**for the sake of My servants** For the sake of every righteous man found among them.

**10 the Sharon** The name of a region in the land of Israel.

**and the Valley of Achor** As its apparent meaning.

**11 who forsake the Lord** The wicked of Israel who adopted paganism and died in their wickedness.

**who set a table for Gad** The name of a pagan deity on the name of the zodiac, and in the language of the mishnah, (Shabbath 67b) “May my fate be lucky גַּדִּי) (גָד and not fatigued.”

**for a number** Heb. לַמְנִי . According to the number of the computation of the priests, they would fill basins of mingled wine.

**mingled wine** Heb. מִמְסָךְ , wine mingled with water as was customary. Comp. (Prov. 23:30) “To search for mingled wine (מִמְסָךְ) .” Also (ibid. 9:2), “She mingled (מָסְכָה) her wine.” Some interpret לַמְנִי , to the pagan deities that you appointed (מִנִּיתֶם) over yourselves, but וּמָנִיתִי אֶתְכֶם , which is not punctuated וּמִנִּיתִי with a ‘dagesh,’ indicates that it is an expression of counting.

**In The School of the Prophets**

**Isaiah 63:8-16 + 65:9**

**By: Hakham Dr. Yosef ben Haggai**

As usual, our Prophetic Lesson for this Sabbath in the Hebrew text extends along two Petuchot (Closed Paragraphs) – the first starting in Isaiah 61:10 and concluding at Isaiah 64:11 (with section breaks at 62:9 and 12; 63:6; and 64:2), and the next Petucha (Closed Paragraph) starts in Isaiah 65:1 until verse 12 (with a section brake at 65:7). However, our Sages full of compassion for the congregation stipulated that for public reading from the Teba (pulpit) we only read from the Prophets ten verses (Isaiah 63:8-16 + 65:12). This of course, does not limit the preacher to refer or use in the course of his homily (sermon) from Isaiah 61:10 through to 65:12.

This also brings the point that Archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for the systematic division of the Bible into chapters and verses in the early 13th century (for the so called Old Testament) and Robert Estienne in 16th century (for the so called New Testament). Both the Hebrew Scriptures and the earliest manuscripts of the Nazarean Codicil did not have verse divisions, and the only divisions they have is that of Closed Paragraphs (Heb. Petuchot) and Sections (Heb. Setumot) within those paragraphs. [[17]](#footnote-17)

Again, since the first Petucha (Paragraph) is rather long we have limited ourselves only to comment from Isaiah 63:1- 65:12, otherwise this commentary would be too long and tiresome. I think that in this respect I learned from my mentors well.

The verbal tally between our Torah Seder and Ashlamatah (Prophetic Lesson) is as follows:

**Debarim (Deuteronomy) 14:1**

**בָּנִים אַתֶּם, לַיהוָה אֱלֹהֵיכֶם:  לֹא תִתְגֹּדְדוּ, וְלֹא-תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם--לָמֵת**.

You are **children of** the LORD your God: you will not cut yourselves, nor make any baldness between your eyes for the dead.

**Isaiah 63:8**

**וַיֹּאמֶר אַךְ-עַמִּי הֵמָּה, בָּנִים לֹא יְשַׁקֵּרוּ; וַיְהִי לָהֶם, לְמוֹשִׁיעַ**

“For He said: 'Surely, they are My people, **children** that will not deal falsely'; so He was their Savior.”

The term **“children”** (Heb. Banim), does not only refer to young human beings but also it refers to **“progeny”** irrespective of age, as in this instance. Ha-Shem speaks to the Jewish people and their proselytes and says – “You are My progeny.” This raises a very important question: Are not all human beings “progeny” of the LORD our God? To answer this question, we need to realize that the above texts were written in Biblical Hebrew, and as such, when translated to English they loose much of their original meaning.

We can with some difficulty still see the shadow of the meaning of these verses in Hebrew. Notice that the first clauses in both verses are in the present continuous tense – an eternal present. Since G-d is Eternal then his progeny will enjoy eternal life. However if his progeny rebels and/or apostatize then that progeny is only temporal. Accordingly Isaiah 63:8 says **that the progeny of HaShem – i.e. those human beings that love and serve Him with all their heart, soul, and possessions, as well as doing their very best to observe and keep His commandments and cleave unto Him (i.e. His Hakhamim (Rabbis) on earth), to these, and only to these is “G-d their Savior.”**

Note that our verbal tally equates **“the children of the Eternal One”** with **“My People (Israel)”**; and with **“children who will not deal falsely”**; and with **“God is their Savior.”** That is, those who do not know G-d – i.e. those who do not have a permanent and regular connection to/with Him, and those who are not part of the Jewish people observing and guarding His commandments, whether by birth or adoption cannot have G-d, most blessed be He, as their Savior.

And since “G-d is their Savior,” it follows that they are continuously **released** from “the law of sin and death” (propensity to habitually commit sin which leads to spiritual death).[[18]](#footnote-18) And as it is written in Debarim (Deuteronomy) 15:1 – **“At the end of seven years you will make a release”**; and as Hakham Shaul states (in Romans 8:35-39):

“35Who will separate us from the love of G-d in Messiah King Yeshua [and in God’s Torah/Law]? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword do it? 36As it is written (Psalm 44:23): ‘No, but for Your sake are we killed all the day; we are accounted as sheep for the slaughter.’ 37No, in all these things we are more than conquerors through Him (i.e. G-d) that loves us. 38For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Messiah King Yeshua our Master [and in G-d’s Torah/Law].”

And as the Psalmist, Messiah King David most elegantly puts it this week:

‎**Psalm 119:113.** **I hate those who think vain thoughts, but I have ‎loved [or, I continuously love] Your Torah/Law.‎**

‎**Psalm 119:114.** You are my hiding place and my shield; I have ‎waited long for Your Word.‎

‎**Psalm 119:115.** Turn from me, evildoers; and I will keep the ‎commandments of my God.‎

And this is the remarkable noted difference between those that genuinely love G-d, His Law, and their fellow Jewish people versus those that despise G-d, His Law, and His people the Jews, Whilst the former do whatever possible to release their fellowmen from bondage (slavery) to sin and death, negativity, vain thoughts, mediocrity, rudeness, stinginess, dealing falsely, and injustice; the later bind (enslave) their fellowmen to all of these evils. Consequently, despite our many faults, how pleasant, how beautiful, invigorating and refreshing it is to dwell with the brethren – **“for there** (i.e. where the brethren dwell together and in unity) the LORD commands the blessing, even eternal life!”[[19]](#footnote-19)

Now, Isaiah 63:8 is not a verse that stands alone, but its contents continue in the next verse, so that we read:

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 8. And He said, "They are but My people, children who will not deal falsely." **And He became their Savior.** | 8. For he said, Surely they are My people, sons who will not deal falsely; **and His Memra became their Savior.** |
| 9. In all their trouble, He did not trouble [them], **and the angel of His presence saved them**; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old. | 9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, **an angel sent from Him saved them;** in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old. |

Note that in verse 8, **“G-d becomes our Saviour,”** and then in v.9 it is stated that **“the angel of His presence saves us.”** How can this be reconciled? Rashi, therefore comments on v.9 –

**“He did not trouble [them]** He did not trouble them according to their deeds, that they deserved to suffer, **for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.”**

From this, we learn the principle of agency – i.e. that the agent is as the one who sent him. If for example, you do something good to anyone or to the world at large as an agent of G-d, most blessed be He, it is accounted as G-d doing it, and not you. Thus, most certainly Messiah King Yeshua does bring salvation and release, **but he is only a faithful agent of G-d,** therefore we like David profess: **“G-d has become our Saviour!”** This, in no way means that Messiah King Yeshua is a god, no! G-d forbid! He is simply **an agent of G-d** like all of our Sages and heavenly ministers.

This, again we find in our Pericope of Mark for this week, where we find Pilate as an agent of Rome releasing a murderer and condemning to death a Tsadiq (righteous/generous man) and the King of Israel. This is Gentile Justice, and therefore the command that we do not recourse among the brethren to Gentile courts of justice in order to solve legal problems amongst us. And so Hakham Shaul teaches:

**1Co 6:5** I say this to your shame. So is there not any wise man (Hebrew: Hakham/Rabbi) among you who is able to render a judgment between his brothers?

**1Co 6:6**  But brother goes to court with brother, and this before unbelievers [unfaithful men to the Torah]!

And this is in accordance with Rashi’s commentary on Exodus 21:1 where he states:

**before them** **But not before gentiles.** Even if you know that they [gentiles] judge a certain law similarly to the laws of Israel, do not bring it to their courts, **for one who brings Jewish lawsuits before gentiles profanes the [Divine] Name and honors the name of idols to praise them (other editions: to give them importance),** as it is said: “For not like our Rock [God] is their rock, but [yet] our enemies judge [us]” (Deut. 32:31). **When [we let] our enemies judge [us], this is testimony to [our] esteem of their deity.-[**From Tanchuma 3]

Thus, the Hakham/Rabbi that renders judgments based on the Commandments of G-d, among the congregation of the people of G-d act as **“saviours”[[20]](#footnote-20)** since **they render this service on behalf of G-d as agents of G-d**, most blessed be He, to the end that **“G-d becomes our Saviour!”**

**Verbal Connections**

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

**HH Giberet Dr. Elisheba bat Sarah**

**Debarim (Deuteronomy) 14:1 -15:6**

**Tehillim (Psalm) 119:105-136**

**Yeshayahu (Isaiah) 63:8-16 + 65:9**

**Mk 15:1-5, Lk 23:1-16, Rm 11:33-36**

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

Eyes - עין, Strong’s number 05869.

Upon / presence / face - פנים, Strong’s number 06440.

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

Children - בן, Strong’s number 01121.

LORD - יהוה, Strong’s number 03068.

Make / put - שום, Strong’s number 07760.

People / nations - עם, Strong’s number 05971.

Upon / presence / face - פנים, Strong’s number 06440.

**Devarim (Deuteronomy) 14:1-2** Ye are the **children <01121>** of the **LORD <03068>** your God: ye shall not cut yourselves, nor **make <07760> (8799)** any baldness between your eyes for the dead. 2 For thou art an holy **people <05971>** unto the **LORD <03068>** thy God, and the **LORD <03068>** hath chosen thee to be a peculiar **people <05971>** unto himself, above all the nations that are **upon <06440>** the earth.

**Tehillim (Psalm) 119:107** I am afflicted very much: quicken me, O **LORD <03068>**, according unto thy word.

**Tehillim (Psalm) 119:115** Depart from me, ye evildoers: for I will keep the commandments of my **God <0430>**.

**Tehillim (Psalm) 119:123** Mine **eyes <05869>** fail for thy salvation, and for the word of thy righteousness.

**Tehillim (Psalm) 119:135** Make thy **face <06440>** to shine upon thy servant; and teach me thy statutes.

**Yeshayahu (Isaiah) 63:8** For he said, Surely they are my **people <05971>**, **children <01121>** that will not lie: so he was their Saviour.

**Yeshayahu (Isaiah) 63:9** In all their affliction he was afflicted, and the angel of his **presence <06440>** saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

**Yeshayahu (Isaiah) 63:11** Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that **put <07760> (8802)** his holy Spirit within him?

**Yeshayahu (Isaiah) 63:14** As a beast goeth down into the valley, the Spirit of the **LORD <03068>** caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Deu 14:1–15:6** | **Psalms**  **Ps 119:105-136** | **Ashlamatah**  **Is 63:8-16+65:9** |
| --- | --- | --- | --- | --- |
| %a; | nevertheless, surely | Deut. 14:7 |  | Isa. 63:8 |
| ~yhil{a/ | GOD | Deut. 14:1 Deut. 14:2 Deut. 14:21 Deut. 14:23 Deut. 14:24 Deut. 14:25 Deut. 14:26 Deut. 14:29 Deut. 15:4 Deut. 15:5 Deut. 15:6 | Ps. 119:115 |  |
| #r,a, | land, earth, ground | Deut. 15:4 | Ps. 119:119 |  |
| hm'heB. | animals | Deut. 14:4 Deut. 14:6 |  | Isa. 63:14 |
| !Be | sons | Deut. 14:1 |  | Isa. 63:8 |
| rf'B' | flesh | Deut. 14:8 | Ps. 119:120 |  |
| l[;B; | creditor | Deut. 15:2 | Ps. 119:105 Ps. 119:107 Ps. 119:114 Ps. 119:130 |  |
| %l;h' | go | Deut. 14:25 |  | Isa. 63:12 Isa. 63:13 |
| [r'z< | sow, seed | Deut. 14:22 |  | Isa. 65:9 |
| [d'y" | know, known |  | Ps. 119:125 | Isa. 63:16 |
| hwhy | LORD | Deut. 14:1 Deut. 14:2 Deut. 14:21 Deut. 14:23 Deut. 14:24 Deut. 14:25 Deut. 14:26 Deut. 14:29 Deut. 15:2 Deut. 15:4 Deut. 15:5 Deut. 15:6 | Ps. 119:107 Ps. 119:108 Ps. 119:126 | Isa. 63:14 Isa. 63:16 |
| ~Ay | day, today | Deut. 14:23 Deut. 15:5 |  | Isa. 63:9 Isa. 63:11 |
| ac'y" | come, went, go | Deut. 14:22 Deut. 14:28 |  | Isa. 65:9 |
| dr'y" | shed, down |  | Ps. 119:136 | Isa. 63:14 |
| vr'y" | possess | Deut. 15:4 |  | Isa. 65:9 |
| [v;y" | safe |  | Ps. 119:117 | Isa. 63:8 Isa. 63:9 |
| yKi | because, if | Deut. 14:8 Deut. 14:24 Deut. 14:29 Deut. 15:2 Deut. 15:4 |  | Isa. 63:16 |
| lKo | all, every, whole, entire | Deut. 14:2 Deut. 14:3 Deut. 14:6 Deut. 14:9 Deut. 14:10 Deut. 14:11 Deut. 14:14 Deut. 14:19 Deut. 14:20 Deut. 14:21 Deut. 14:22 Deut. 14:23 Deut. 14:26 Deut. 14:28 Deut. 14:29 Deut. 15:2 Deut. 15:5 | Ps. 119:118 Ps. 119:119 Ps. 119:128 Ps. 119:133 | Isa. 63:9 |
| !Ke | so, thus, therefore |  | Ps. 119:119 Ps. 119:127 Ps. 119:128 Ps. 119:129 | Isa. 63:14 |
| dm;l' | learn, teach | Deut. 14:23 | Ps. 119:108 Ps. 119:124 Ps. 119:135 |  |
| ~yIm; | water | Deut. 14:9 | Ps. 119:136 | Isa. 63:12 |
| !mi | among, any above | Deut. 14:7 Deut. 14:8 | Ps. 119:127 | Isa. 63:12 |
| hw"c.mi | commandment | Deut. 15:5 | Ps. 119:115 Ps. 119:127 Ps. 119:131 |  |
| x;Wn | gave, deposit, leave | Deut. 14:28 | Ps. 119:121 | Isa. 63:14 |
| vp,n< | your heart, life, soul | Deut. 14:26 | Ps. 119:109 Ps. 119:129 |  |
| af'n" | bring, carried | Deut. 14:24 |  | Isa. 63:9 |
| !t;n" | give, spend, laid | Deut. 14:21 Deut. 14:25 Deut. 14:26 Deut. 15:4 | Ps. 119:110 |  |
| db,[, | servant, slave |  | Ps. 119:122 Ps. 119:124 Ps. 119:125 Ps. 119:135 | Isa. 65:9 |
| ~l'A[ | forever, old |  | Ps. 119:111 Ps. 119:112 | Isa. 63:9 Isa. 63:11 Isa. 63:12 Isa. 63:16 |
| !yI[; | forehead, eyes | Deut. 14:1 | Ps. 119:123 Ps. 119:136 |  |
| hl'[' | chews, brought | Deut. 14:6 Deut. 14:7 |  | Isa. 63:11 |
| ~ynIP' | face, before | Deut. 14:2 Deut. 14:23 Deut. 14:26 | Ps. 119:135 | Isa. 63:9 Isa. 63:12 |
| !aoc | flock | Deut. 14:23 Deut. 14:26 |  | Isa. 63:11 |
| ~Wf | shave | Deut. 14:1 Deut. 14:24 |  | Isa. 63:11 |
| !k;v' | established, dwell | Deut. 14:23 |  | Isa. 65:9 |
| ~v' | where, there | Deut. 14:23 Deut. 14:24 Deut. 14:26 |  | Isa. 65:9 |
| ~ve | name | Deut. 14:23 Deut. 14:24 | Ps. 119:132 | Isa. 63:12 Isa. 63:14 Isa. 63:16 |
| arey" | fear, afraid | Deut. 14:23 | Ps. 119:120 |  |
| ~[; | people | Deut. 14:2 Deut. 14:21 |  | Isa. 63:8 Isa. 63:11 Isa. 63:14 |
| hf'[' | do, did, make | Deut. 14:29 Deut. 15:1 Deut. 15:5 | Ps. 119:112 Ps. 119:121 Ps. 119:124 Ps. 119:126 | Isa. 63:12 Isa. 63:14 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Deu 14:1 – 15:6** | **Psalms**  **Psa 119:105-136** | **Ashlamatah**  **Is 63:8-16 + 65:9** | **Peshat**  **Mk/Jude/Pet**  **Mk 15:1-5** | **Remes 1**  **Luke**  **Lk 23:1-16** | **Remes 2**  **Acts/Romans**  **Rm 11:33-36** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἄγω | lead, led |  |  | Isa 63:12 Isa 63:13 Isa 63:14 |  | Lk. 23:1 |  |
| αἰών | eon, age |  | Psa 119:111  Psa 119:112 | Isa 63:9 |  |  | Rom. 11:36 |
| ἀκούω | hearing, heard | Deu 15:5 |  |  |  | Lk. 23:6 Lk. 23:8 |  |
| ἄνθρωπος | man, men |  | Psa 119:134 |  |  | Lk. 23:4 Lk. 23:6 Lk. 23:14 |  |
| ἀποκρίνομαι | answer |  |  |  | Mk. 15:2 Mk. 15:4 Mk. 15:5 | Lk. 23:3 Lk. 23:9 |  |
| ἀρχιερεύς | chiel priests |  |  |  | Mk. 15:1 Mk. 15:3 | Lk. 23:4 Lk. 23:10 Lk. 23:13 |  |
| βασιλεύς | kings |  |  |  | Mk. 15:2 | Lk. 23:2 Lk. 23:3 |  |
| γινώσκω | know |  | Ps. 119:125 | Isa. 63:16 |  |  | Rom. 11:34 |
| γραμματεύς | scribes |  |  |  | Mk. 15:1 | Lk. 23:10 |  |
| διδάσκω | teach |  | Psa 119:108 Psa 119:124  Psa 119:135 |  |  | Lk. 23:5 |  |
| δίδωμι | gives, given | Deu 14:21 Deu 14:26 Deu 15:4 |  |  |  | Lk. 23:2 |  |
| δόξα | glory |  |  | Isa 63:12 Isa 63:14 Isa 63:15 |  |  | Rom. 11:36 |
| ἔθνος | nation | Deu 14:2 Deu 15:6 |  |  |  | Lk. 23:2 |  |
| ἐπερωτάω | ask, questioned |  |  |  | Mk. 15:2 Mk. 15:4 | Lk. 23:6 Lk. 23:9 |  |
| ἐπιγινώσκω | learned, recognized |  |  | Isa 63:16 |  | Lk. 23:7 |  |
| ἡμέρα | day, today | Deut. 14:23 Deut. 15:5 |  | Isa. 63:9 Isa. 63:11 |  | Lk. 23:7 Lk. 23:12 |  |
| θεός | GOD | Deut. 14:1 Deut. 14:2 Deut. 14:21 Deut. 14:23 Deut. 14:24 Deut. 14:25 Deut. 14:26 Deut. 14:29 Deut. 15:4 Deut. 15:5 Deut. 15:6 | Ps. 119:115 |  |  |  | Rom. 11:33 |
| Ἰησοῦς | Jesus |  |  |  | Mk. 15:1 Mk. 15:5 | Lk. 23:8 |  |
| Ἰουδαῖος | Jews |  |  |  | Mk. 15:2 | Lk. 23:3 Lk. 23:5 |  |
| ἵστημι | stand, stood |  | Psa 119:106 |  |  | Lk. 23:10 |  |
| κατά | according to, by | Deu 14:22 | Psa 119:107 Psa 119:116  Psa 119:124  Psa 119:132  Psa 119:133 |  |  | Lk. 23:5 Lk. 23:14 |  |
| κατηγορέω | accuse, bring against, |  |  |  | Mk. 15:3 Mk. 15:4 | Lk. 23:2 Lk. 23:10 Lk. 23:14 |  |
| κρίμα | judgments |  | Psa 119:106 Psa 119:108  Psa 119:120  Psa 119:121 Psa 119:132 |  |  |  | Rom. 11:33 |
| κύριος | LORD | Deut. 14:1 Deut. 14:2 Deut. 14:21 Deut. 14:23 Deut. 14:24 Deut. 14:25 Deut. 14:26 Deut. 14:29 Deut. 15:2 Deut. 15:4 Deut. 15:5 Deut. 15:6 | Ps. 119:107 Ps. 119:108 Ps. 119:126 | Isa. 63:14 Isa. 63:16 |  |  | Rom. 11:34 |
| λαός | people | Deut. 14:2 Deut. 14:21 |  | Isa. 63:8 Isa. 63:11 Isa. 63:14 |  | Lk. 23:5 Lk. 23:13 Lk. 23:14 |  |
| λέγω | say, said |  |  |  | Mk. 15:2 Mk. 15:4 | Lk. 23:2 Lk. 23:3 Lk. 23:4 Lk. 23:5 Lk. 23:14 |  |
| λόγος | words |  | Psa 119:107 Psa 119:114  Psa 119:130 |  |  | Lk. 23:9 |  |
| ὁδός | way, journey | Deu 14:24 | Psa 119:128 |  |  |  | Rom. 11:33 |
| ὅλος | entire, whole |  |  |  | Mk. 15:1 | Lk. 23:5 |  |
| ὅς, ἥ, ὅ | who, which | Deu 14:4 Deu 14:23 Deu 14:24  Deu 14:25  Deu 14:26  Deu 14:29 Deu 15:2 Deu 15:4  Deu 15:5  Deu 15:6 |  |  |  | Lk. 23:14 |  |
| οὐδείς | any one |  |  |  | Mk. 15:5 | Lk. 23:4 Lk. 23:9 Lk. 23:14 Lk. 23:15 |  |
| παραδίδωμι | delivered up |  | Psa 119:121 |  | Mk. 15:1 |  |  |
| πᾶς | all, whole, every, entire | Deut. 14:2 Deut. 14:3 Deut. 14:6 Deut. 14:9 Deut. 14:10 Deut. 14:11 Deut. 14:14 Deut. 14:19 Deut. 14:20 Deut. 14:21 Deut. 14:22 Deut. 14:23 Deut. 14:26 Deut. 14:28 Deut. 14:29 Deut. 15:2 Deut. 15:5 | Ps. 119:118 Ps. 119:119 Ps. 119:128 Ps. 119:133 | Isa. 63:9 |  |  | Rom. 11:36 |
| Πιλάτος | Pilate |  |  |  | Mk. 15:1 Mk. 15:2 Mk. 15:4 Mk. 15:5 | Lk. 23:1 Lk. 23:3 Lk. 23:4 Lk. 23:6 Lk. 23:11 Lk. 23:12 Lk. 23:13 |  |
| πλῆθος | multitude |  |  | Isa 63:15 |  | Lk. 23:1 |  |
| ποιέω | make, do, done, did | Deut. 14:29 Deut. 15:1 Deut. 15:5 | Ps. 119:112 Ps. 119:121 Ps. 119:124 Ps. 119:126 | Isa. 63:12 Isa. 63:14 | Mk. 15:1 |  |  |
| πολύς, πολλός | many, much | Deu 15:6 |  |  | Mk. 15:3 |  |  |

**PIRQE ABOT**

**Pereq Dalet**

**Mishnah 4:14**

**By: Hakham Yitschaq ben Moshe Magriso**

**Rabbi Yochanan the Cobbler said: Every gathering that is for the sake of Heaven will ultimately endure. And every gathering [assembly] that is not for the sake of Heaven will ultimately not endure.**

The master is speaking of any organization or group (ma'amad) which is organized to do good (tikkun). **If this organization gets together for the sake of Heaven, and not for display (yohara) or advancement in business, even if the cause is difficult to accomplish, it will ultimately be realized.** **This is because it was done for the sake of Heaven.**

But if the organization gets together **to show off** or **to further personal interests**, then even if the goal is simple, it will not be completed. This is because it is not done for the sake of Heaven.

**Nazarean Talmud**

**Sidra of “D’barim (Deut.) 14:1 — 15:6”**

**“Banim Atem” “You are children”**

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

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

|  |  |  |
| --- | --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** | |
| **And the whole assembly of them rose up** and **brought him before Pilate. And they began to accuse him, saying, “We have found this man misleading our nation and forbidding** us **to pay taxes to Caesar, and saying** he **himself is Messiah, a king!” And Pilate asked him, saying, “Are you the king of the Jews?” And he answered him** and **said, “Those are your words.”[[21]](#footnote-21) So Pilate said to the Kohen Gadol and the assembly** (of Tz’dukim – Sadducees)**, “I find no basis for an accusation against this man.”[[22]](#footnote-22) But they were urgent,[[23]](#footnote-23) saying, “He incites the people,[[24]](#footnote-24) teaching throughout the whole of Judah and beginning from Galilee as far as here.” Now when Pilate heard this, he asked if the man (Yeshua) was a Galilean. And when he found out that he was from the jurisdiction of Herod, he sent him over to Herod, who was also in Jerusalem at that time. And when Herod saw Yeshua, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see some sign performed by him. So he questioned him at considerable length, but he (Yeshua) would not answer him. And the Kohen Gadol and the Soferim of the Tz’dukim were standing there forcibly accusing him. And Herod with his soldiers also treated him with contempt, and after mocking him and dressing him in glistening clothing, he sent him back to Pilate.**  **Both Herod and Pilate became friends with one another on that same day, for they had previously been enemies of one another. So Pilate called together the Kohen Gadol and the head rulers of the Tz’dukim and the people and said to them, “You brought me this man as one who was misleading the people, and behold, when I examined him before you, I found nothing in this man as basis for the accusation which you are making against him. But neither did Herod, because he sent him back to us. And behold, nothing deserving death has been done by him. Therefore I will punish him and release him.”** | | ¶**And first thing in the morning,[[25]](#footnote-25) the Kohen Gadol held a consultation with the Zekanim and Soferim** (of the Tz’dukim) **and they, with determination[[26]](#footnote-26) bound Yeshua,** and **led** (him) **away, and delivered[[27]](#footnote-27)** (him) **to Pilate. Then Pilate asked him, "Are You the King of the Jews?"[[28]](#footnote-28) He answered and said to him, "**(It is as)**you say." And the Kohen Gadol accused him of many[[29]](#footnote-29) things, but he answered nothing. Then Pilate asked him again, saying, "Do you have an answer? See how many things they testify against you!" But Yeshua still said nothing, so that Pilate marveled.** |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** | | |
| **Oh, the depth of the riches[[30]](#footnote-30) and the wisdom and the knowledge of God! How unsearchable** are **His judgments and** how **incomprehensible** are **His ways! “For who has known the mind of the Lord, or who has been his counselor? Or who has given in advance to him, and it will be paid back to him?” For from Him and through Him and to Him** are **all** things**. To Him** be **glory for eternity! Amen.** | | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dt 14:1 – 15:6 | Ps 119:105-136 | Is 63:8-16 + 65:9 | Mordechai 15:1-5 | 1 Luqas 23:1-16 | Rom 11:33-36 |

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

**They, with determination**

Here the Greek text uses “**συνέδριον**,” (assembly) which is also the formal title of the Sanhedrin; however, use of **συνέδριον** does not always mean that there was a formal meeting of the Sanhedrin. We find that the Greek **συνέδριον** is actually a compound **σύν** (G4862) and **ἑδραι̑ος** (G1476). The word **ἑδραι̑ος** is used sparingly in the Nazarean Codicil. It is most common use is related to “being steadfast” or “determined in a course of action.” Hakham Shaul uses the word three times to indicate the walk of the talmidim of Yeshua. Here the context causes us to translate the compound as “with determination.” As we stated previously we cannot believe that the whole Sanhedrin met and accused Yeshua of any crime on the eve of the Sadducean Pesach. We are able to make this determination by facts that governed the meeting times and schedules of the formal Sanhedrin.

**m. San. 4:1** In capital cases they come to a final decision for acquittal on the same day, but on the following day for conviction. (Therefore, they do not judge [capital cases] either on the eve of the Sabbath or on the eve of a festival.

Firstly, the Sanhedrin could not meet on the day of or the day before a Festival.

Secondly, the procedure for capital cases required at minimum a two-day setting of a court a minimum of 23 judges.

Therefore, the eve of Pesach for the Tz’dukim and or the P’rushim is disallowed as a possible date for the proper Sanhedrin. Because the Tz’dukim and P’rushim celebrated Pesach on different days, the whole scene here is that of an ad hoc court of despotic thugs.

Furthermore, the men, who sat on the Sanhedrin, must be men who possess a genuine fear of G-d.

**Exo 18:21** Moreover thou will provide out of all the people able men, **such as fear God,** **men of truth**, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.[[31]](#footnote-31)

The “council” of our present pericope is not a council of G-d fearing men. These men have an agenda of their own. They did not consult G-d in an attempt to find innocence or guilt.

If we were to use the above-cited passage as a rule, we could dismiss this court on three accounts.

1. They did not fear God
2. They were not men of truth
3. They were not men hating unjust gain

**Pilate and his “Compassion” towards Yeshua**

Hakham Tsefet’s passion account has been carefully prepared in the preceding pericopes but now begins to form its climax. However, this leaves us with the question, what exactly was the character of Pilate? Was he the timid character that Scholars have made him out to be, or was his character otherwise? Philo does not place him in a positive light.

…particulars of his government, in respect of his corruption, and his acts of insolence, and his rapine, and his habit of insulting people (specifically the Jewish people), and his cruelty, and his **continual murders of people untried and uncondemned, and his never ending, and gratuitous, and most grievous inhumanity.[[32]](#footnote-32)**

Carefully investigating the facts, we note that the parties responsible for Yeshua’s death and crucifixion were in collaboration. Yosef bar Qyp[[33]](#footnote-33) (Caiaphas) and Pilate could not allow Yeshua to continue in the ministry and mission if either were to maintain status quo. Pilate was the Roman prefect (governor) of Judah whose tenure lasted from 26 C.E. – 36 C.E. Yosef bar Qyp (Caiaphas) served as high Priest from 18 C.E. – 36 C.E. What is immediately evident is the fact that the offices of both individuals end in the same year. This would lead us to believe that they were interconnected and served to perpetuate a joint agenda.

Why does Yosef bar Qyp convene his ad hoc court so “immediately,” i.e. in the middle of the night? Why does the conclave carry Yeshua to Pilate? We believe this demonstrates that the crime against Yeshua demonstrates that this could not have been a legitimate Sanhedrin as noted above. While scholars bicker over the idea that the Sanhedrin was dislodged from the “Chamber of Hewn Stone,” We believe this demonstrates that it could not have been a genuine Sanhedrin.

What should also be noted from the Tosefta of Luqas is…

When Jesus' pronouncement in verse 62 leads to his condemnation on a charge of blasphemy, it is apparently members of the council who spit on him, cover his face, strike him and demand that he prophesy to them (v. 65) – hardly suitable behavior for responsible members of a court.[[34]](#footnote-34)

Our arguments are based on the fact that Pilate makes his claim against the Master from the accusations of the Kohen Gadol, Yosef bar Qyp. “Are you the Kings of the Jews?”[[35]](#footnote-35)

Never before has anyone referred to Jesus as King, yet it is the charge against Jesus inscribed above the cross (15.26) and in chapter 15 Mark concentrates on this theme, defining in what sense Jesus really was the King of Israel.[[36]](#footnote-36)

Thus, the role of Messiah is related to the Monarchy of David. Consequently, Yeshua is accused of sedition, not blasphemy, which the Kohen Gadol accused him of in our previous pericope. Perhaps this is, as some scholars suggest because the Jews had no power to sentence a man to death. Regardless, this is NOT a legitimate Sanhedrin. Therefore, the Kohen Gadol must bring charges before Pilate, since only Pilate could pronounce the death penalty in these circumstances. Furthermore, Pilate would be in Jerusalem during the Pesach festival. This would be the most opportune time to have Yeshua sentenced by the Roman governor. However, in pandering to the Remes potential of our Tosefta of Luqas we note that Pilate, as a model of Edom - Rome cannot correctly develop a legitimate perception of Messiah. This is especially true in the present pericope of Luqas where Yeshua is carried before Herod.

**Herod with his soldiers also treated him with contempt, and** after **mocking** him and **dressing** him in **glistening clothing, he sent him back to Pilate.**

The day on which Yeshua is tried is the day when the P’rushim prepared for Pesach. The Tz’dukim celebrated their Passover the previous day and now proceeds with their plan to eliminate Yeshua. Therefore, with the P’rushim out of the way they want the process to be as expedient as possible. This means that they knew perfectly well they would never have the support of the P’rushim in this matter.

Why did Pilate and Herod suddenly “become friends” on this day? Is it not because the threat that Yeshua posed against the complete governmental structure was in jeopardy? Their necks were on the chopping block per se. We will also opine that there had been a plot against Yeshua now for some time. A conspiracy would include Yehudah Ish Keriyoth (the man from Keriyoth of Edom) Yosef bar Qyp (Caiaphas) the Kohen Gadol, Herod, of the Edomites who were forcibly converted to Judaism and Pilate a despotic tyrant, make up the circle of despotic leaders. Now all of these are contented because they have in their possession the single greatest threat to their Pax Romana.[[37]](#footnote-37)

**Yehudah Ish Keriyoth, one of the twelve** talmidim **went out to the Kohen Gadol in order to give** (betray) **him** (Yeshua) **to them.** **And when they** (the Kohen Gadol and his soferim) **were delighted** (greatly) **and promised to give him money.[[38]](#footnote-38)**

The coming pericopes will reveal the true character of all of these men.

**Psalm 2:1** Why do the heathen (Gentile Kings) rage, and the people (their constituents) imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed (Messiah – Hakhamim), *saying*, Let us break their bands asunder, and cast away their cords from us. He that sits in the heavens laughs: the Lord has them in derision.

Further as we have learned, Rashi commenting upon Exodus 21:1, states:

**before them** **But not before gentiles.** Even if you know that they [gentiles] judge a certain law similarly to the laws of Israel, do not bring it to their courts, **for one who brings Jewish lawsuits before gentiles profanes the [Divine] Name and honors the name of idols to praise them (other editions: to give them importance),** as it is said: “For not like our Rock [God] is their rock, but [yet] our enemies judge [us]” (Deut. 32:31). **When [we let] our enemies judge [us], this is testimony to [our] esteem of their deity.-[**From Tanchuma 3]

Here alone it becomes obvious how much Herod (the Roman appointed king over the Jews) and Caiphas (the Roman appointed High-Priest over the Jewish people, erred willingly from the truth of the Torah!

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

Wisdom Hokhmah

Judgments Binah

Da’at Da’at

Wisdom is a person?

**In the beginning was the Mesorah**

We read the phrase last week from Hakham Shaul’s Remes, “**they are opposed to the Mesorah,** are the **enemies** of God.” In the “Gospel” of Yochanan (John), begins with the personification of the Mesorah (Logos) who the tool or agent of “Elohim” i.e. judgments. Hakham Shaul builds his present pericope on the triad of the Hakhamim, Hokhmah, Binah and Da’at. However, he refers to Binah as “judgments” (Elohim). These men are in essence the “Mesorah” of G-d. Another way of stating the same thing is **they are opposed to Hokhmah,** are the **enemies** of God.”

Dan 12:3 And they that be wise (Hakhamim)[[39]](#footnote-39) will shine as the brightness of the firmament; and they that turn many to righteous/generosity as the stars for ever and ever.

Thus, Hakhamim as discussed last week are the living personifications of the Mesorah. And we reiterate that those who oppose the Mesorah are enemies of G-d. For Hakham Shaul the “unsearchable riches of G-d is a reference to the Torah/Mesorah. Now the Torah is a string of and or a collection of letters. However, it initially was a shapeless idea that began in the mind of the Creator. The first, chief and principal of those thoughts being Messiah. From the single thought, the entire cosmos has blossomed. From **the secret source of the Torah**, which issued from the first point of Messiah the cosmos is given its infinite value, i.e. **unsearchable riches.** The true Torah **stands outside the narrative and, if it does not describe it, it prophesies it.** In other words, the true Torah is the Torah that exists in the mind of the wise.

﻿**Zohar 1:31a** R. Eleazar came forward first and expounded the verse: “The voice of the Lord is over the waters: the God of glory thunders, even the Lord over mighty waters” (Ps. 29:3). He said, “The voice of the Lord is the supernal voice appointed over the waters, flowing from elevation to elevation until they are all collected in one place and form one gathering.”

We will not elaborate on the So’odic meaning of this passage other than to say that waters in So’odic materials is a reference to the Gentiles. But, we will use our Remes hint to go beyond the simple meaning (Peshat) of this verse. The collections of waters can be many things in Remes. However, we will note that it is the “Voice” of the Lord upon the waters causing them collects into specific places. From this, we understand that waters collect in specific places because the Lords voice collects them in that location. For there to be a collection of “waters” there must be a collection of G-d’s words. As such, there is a flowing of letters (i.e. the Alef-Bet) (Peshat). Then we have a flowing of words, i.e. Remes. This is followed by a string of sentences i.e. Drash. These culminate in the flow of paragraphs making chapters, books and sederim (orders).[[40]](#footnote-40) Where these waters and words collect there is an immersion in the unsearchable riches of G-ds Mesorah, books and sederim.

Now the meaning of Hakham Shaul’s words from the previous pericope makes sense, “**they** that **are opposed to the Mesorah,** are the **enemies** of God.”[[41]](#footnote-41) The mystery **of the Gentiles[[42]](#footnote-42)** (with the Nefesh Yehudi)**, and how their full** (chosen) **number will come in.[[43]](#footnote-43)**

**Looking a bit deeper**

And a river went out of Eden (Machpella – Hebron) to water the garden (Yisrael); and from thence it was parted, and became into four heads.[[44]](#footnote-44)

We have always looked at this verse without considering which of the four rivers is the principal river. Each river has specific allegorical meanings. What we call to attention is that a water source flows from Hebron (Machpella) even today. When doing research on the watering system of the Temple, we discovered that there is an ancient water-duct that flowed from Hebron to Har HaBayit (the Temple Mount). From here, a river (underground) flows into a valley below (South) of the Temple mount. From the location of the Temple the waters of Eden – Machpella are gathered into large pools before flowing out from there. In other word, wisdom flows from the Temple of G-d. Now we must understand that these words are allegorical. And as such, we note that the “Living Stones” of G-d are now the “Temple” of G-d. The living water within the “Living Stones” is collected in letters, words, sentences, paragraphs, chapters and books. The valley that is below the Temple is called “**Gehenna** (Gehennah).” If the “Living Stones” collect the waters of Eden (Machpella – the Holy forefathers) we will rescue from **Gehenna** (Gehennah) those souls with the Nefesh Yehudi chosen from among the nations.

Yochanan 7:38 He that is faithful to me, as the scripture has said, out of his belly will flow rivers of living water.

Lest we come to think that our discussions on the “Hakhamim” are pointed at lauding the Rabbis, we need to remember that at Har Sinai even the lowliest handmaid had exceeded the levels of the Prophets. Therefore, our point is in encouraging all of our august body to become the Kallah, Bride who is occupied with the intimacies of her Lover, i.e. G-d.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “Ki Yihyeh B’kha” - “If there is among you”**

**&**

**Shabbat Mevar’chim HaChodesh Tammuz**

**(New Moon of the month of Tammuz)**

**(Tuesday Evening June 16 – Thursday Evening June 18, 2015)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי-יִהְיֶה בְךָ** |  | **Saturday Afternoon** |
| **“Ki Yihyeh B’kha”** | Reader 1 – D’barim 15:7-11 | Reader 1 – D’barim 16:18-20 |
| **“If there is among you”** | Reader 2 – D’barim 15:12-18 | Reader 2 – D’barim 16:20-21 |
| **“Si hay contigo”** | Reader 3 – D’barim 15:19-23 | Reader 3 – D’barim 16:18-21 |
|  | Reader 4 – D’barim 16:1-4 |  |
| D’barim (Deut.) 15:7 – 16:17  BeMidbar (Num) 28:9-15 | Reader 5 – D’barim 16:5-8 | **Monday & Thursday**  **Mornings** |
| Psalm 119:137-176 | Reader 6 – D’barim 16:9-12 | Reader 1 – D’barim 16:18-20 |
| Ashlam.: Amos 8:4-10 + 9:13-16  I Sam. 20:18,42 | Reader 7 – D’barim 16:13-17 | Reader 2 – D’barim 16:20-21 |
| P. Abot 4:15 | Maftir – B’Midbar 28:9-15 | Reader 3 – D’barim 16:18-21 |
| N.C.: Mark 15:6-15;  Lk 23:26-32; Rm 12:1-8 | Amos 8:4-10 + 9:13-16  I Sam. 20:18,42 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Berachot 4b [↑](#footnote-ref-1)
2. See prefatory remarks to psalm 60. [↑](#footnote-ref-2)
3. v. 176 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Eyes - עין, Strong’s number 05869. [↑](#footnote-ref-4)
5. Upon / presence / face - פנים, Strong’s number 06440. [↑](#footnote-ref-5)
6. Ibid. 3 [↑](#footnote-ref-6)
7. Our Sages. [↑](#footnote-ref-7)
8. The Hebrew word “mitzva” (מִצְוָה‎‎) is used in the Torah to describe those who obey the commands of HaShem and incur the eternal reward that comes to those who obey HaShem’s commands. [↑](#footnote-ref-8)
9. Justice – Boaz merely gave Ruth what HaShem had given him to hold for her. [↑](#footnote-ref-9)
10. A righteous and just man. [↑](#footnote-ref-10)
11. Also known as the “New Testament” which is neither “new”, nor a “testament”. [↑](#footnote-ref-11)
12. Olam HaBa – Lit. “The world to Come”. This is the world that awaits the righteous after this world. [↑](#footnote-ref-12)
13. HaRav Zev Leff provided these excellent illustrations. [↑](#footnote-ref-13)
14. The Breastplate of the High Priest. [↑](#footnote-ref-14)
15. The seven branched candelabra in the Temple. [↑](#footnote-ref-15)
16. Our Sages [↑](#footnote-ref-16)
17. Cf. <http://en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible> [↑](#footnote-ref-17)
18. Cf Romans 8:2 – “For the law of the Spirit of life (i.e. the Jewish Oral Torah) in Yeshua King Messiah has made me free from the law of sin and death (i.e. propensity to habitually commit sin which leads to spiritual death).” [↑](#footnote-ref-18)
19. Cf. Psalm 133:1ff. [↑](#footnote-ref-19)
20. Cf. Obadiah 1:21 – “And **saviors** will come up on mount Zion **to judge** the mount of Esau; and the kingdom (i.e. government) will be the LORD'S. [↑](#footnote-ref-20)
21. Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A Handbook on The Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 716 [↑](#footnote-ref-21)
22. “I cannot find this man guilty” [↑](#footnote-ref-22)
23. The Tz’dukim wanted Yeshua sentenced and crucified as quickly as possible. This is because they knew that they would not have the support of the P’rushim in making Yeshua’s case one of capital punishment. The day on which Yeshua is being tried is the day when the P’rushim prepared for Pesach. Therefore, with the P’rushim out of the way they want the process to be as expedient as possible. [↑](#footnote-ref-23)
24. Verbal connection to D’barim (Deut) Deut. 14:2 [↑](#footnote-ref-24)
25. **εὐθύς** (*euthys*), **εῖα** (*eia*), ύ (*y*): adj ≡ DBLHebr 3838; Str 2117—**1.** LN 79.88 **straight**, in contrast to crooked (Mt 3:3; Mk 1:3; Lk 3:4, 5; Ac 9:11+); **2.** LN 88.17 **upright**, just, right (Ac 8:21+); **3.** LN 88.18 εὐθεῖα ὁδός (*eutheia hodos*), just way of life (Ac 13:10; 2Pe 2:15+) [↑](#footnote-ref-25)
26. See commentary below [↑](#footnote-ref-26)
27. **παραδίδωμι** delivered or handed over, verbal connection to Psa 119:121 [↑](#footnote-ref-27)
28. This is the Roman procurator’s way of asking Yeshua if he was the Messiah. [↑](#footnote-ref-28)
29. Verbal connection to D’barim (Deut) 15:6 [↑](#footnote-ref-29)
30. **πλοῦτος –** a thing of extreme value (Ro 9:23; Ep. 1:7) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 318 [↑](#footnote-ref-30)
31. Jewish Publication Society [↑](#footnote-ref-31)
32. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 784 [↑](#footnote-ref-32)
33. See, Bond, Helen K. *Caiaphas: Friend of Rome and Judge of Jesus?*. 1st ed. Louisville, Ky: Westminster John Knox Press, 2004. p. 5 [↑](#footnote-ref-33)
34. Bond, Helen K. *Pontius Pilate in History and Interpretation*. Monograph Series / Society for New Testament Studies 100. Cambridge ; New York: Cambridge University Press, 1998. p. 99 [↑](#footnote-ref-34)
35. Bond points out that Yeshua is represented as the King of the Jews no less than six times. Mk. 15.2, 9, 12, 17, 26 and 32.

    Ibid p. 101 [↑](#footnote-ref-35)
36. Ibid [↑](#footnote-ref-36)
37. Latin for "Roman peace," was the long period of relative peace and minimal expansion by the Roman military force [↑](#footnote-ref-37)
38. Mordechai (Mark) 14:10 [↑](#footnote-ref-38)
39. The enlightened (Hakhamim) are those who contemplate the secret wisdom. The enlightened (maskilim) are those who contemplate (mistakkele) the secret of Wisdom. "Will shine," for they are Illuminated and shine with the splendor of supernal wisdom. "Like the splendor," the light and spark of the river that comes forth from Eden, and this IS the hidden secret, which is called the firmament, in which are found the stars, constellations, sun and moon, and all the flames of light. Zohar 2:2a [↑](#footnote-ref-39)
40. We can also see in Remes that the gathering of letters can also be – a talmid, the gathering of words into a sentence a Paqid, the gathering of words into paragraphs a Chaver, the gathering of words into a chapter Binah (Rav) the gathering of words into a book (Torah) – a Hakham [↑](#footnote-ref-40)
41. Romans 11:28 [↑](#footnote-ref-41)
42. Verbal connection to D’barim 12:29 and Isa 54:3 Nations or Gentiles [↑](#footnote-ref-42)
43. Romans 11:25 [↑](#footnote-ref-43)
44. B’resheet 2:10 [↑](#footnote-ref-44)