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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 28, 5773 – July 05/06, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. July 05 2013 – Candles at 8:19 PMSat. July 06 2013 – Habdalah 9:17 PM | **Brisbane, Australia**Fri. July 05 2013 – Candles at 4:48 PMSat. July 06 2013 – Habdalah 5:44 PM | **Chattanooga, & Cleveland, TN, U.S.**Fri. July 05 2013 – Candles at 8:41 PMSat. July 06 2013 – Habdalah 9:43 PM |
| **Jakarta, Indonesia**Fri. July 05 2013 – Candles at 5:33 PMSat. July 06 2013 – Habdalah 6:24 PM | **Manila & Cebu, Philippines**Fri. July 05 2013 – Candles at 6:11 PMSat. July 06 2013 – Habdalah 7:04 PM | **Miami, FL, U.S.**Fri. July 05 2013 – Candles at 7:58 PMSat. July 06 2013 – Habdalah 8:55 PM |
| **Olympia, WA, U.S.**Fri. July 05 2013 – Candles at 8:51 PMSat. July 06 2013 – Habdalah 10:09 PM | **Murray, KY, & Paris, TN. U.S.**Fri. July 05 2013 – Candles at 8:00 PMSat. July 06 2013 – Habdalah 9:04 PM | **San Antonio, TX, U.S.**Fri. July 05 2013 – Candles at 8:20 PMSat. July 06 2013 – Habdalah 9:18 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. July 05 2013 – Candles at 8:18 PMSat. July 06 2013 – Habdalah 9:30 PM | **Singapore, Singapore** Fri. July 05 2013 – Candles at 6:57 PMSat. July 06 2013 – Habdalah 7:48 PM | **St. Louis, MO, U.S.**Fri. July 05 2013 – Candles at 8:11 PMSat. July 06 2013 – Habdalah 9:16 PM |

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

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

**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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**2nd Sabath of Penitence**

**Shabbat: “Shim’u” – Sabbath: “Hear”**

**&**

**Shabbat Mevar’chim HaChodesh Ab**

**Proclamation of the New Moon of the Month of Ab**

**(Sunday Evening 7th of July – Monday Evening 8th of July)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| אִם-כֶּסֶף תַּלְוֶה |  | **Saturday Afternoon** |
| **“Im Kesef Talveh”** | Reader 1 – Shemot 22:24-26 | Reader 1 – Shemot 23:20-22 |
| **“If money you lend”** | Reader 2 – Shemot 22:27-30 | Reader 2 – Shemot 23:23-25 |
| **“Si dinero prestas”** | Reader 3 – Shemot 23:1-5 | Reader 3 – Shemot 23:20-25 |
| Shemot (Exod.) 22:24 – 23:19B’Midbar (Num.) 28:9-15 | Reader 4 – Shemot 23:6-8 |  |
| Ashlamatah: Isaiah 48:10-20 | Reader 5 – Shemot 23:9-12 | **Monday & Thursday****Mornings** |
| Special: 1 Sam. 20:18,42Jeremiah 2:4 - 3:28 | Reader 6 – Shemot 23:13-16 | Reader 1 – Shemot 23:20-22 |
| Psalm 58:1-6 | Reader 7 – Shemot 23:17-23 | Reader 2 – Shemot 23:23-25 |
| Abot: 3:5 |  Maftir: B’midbar 28:9-15 | Reader 3 – Shemot 23:20-25 |
| N.C.: Mk 7:31-37;Acts 15:30-41 |  Jeremiah 2:4 - 3:28 1 Sam. 20:18,42 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* **Loans and Pledges – Exodus 22:24-26**
* **Respect Towards G-d and Rulers – Exodus 22:27**
* **Offerings and First-Fruits – Exodus 22:28-29**
* **Unlawful Meat – Exodus 22:30**
* **Truth in Justice – Exodus 23:1-3**
* **Love of Enemy – Exodus 23:4-5**
* **Impartiality in Justice – Exodus 23:6-9**
* **The Sabbatical Year and the Sabbath Day – Exodus 23:10-12**
* **Not to Mention the Name of Other gods - Exodus 23:13**
* **The Three Annual Pilgrim Festivals – Exodus 23:14-18**
* **Mode of Presentation of First-Fruits & Not to Eat Milk and Meat Together – Exodus 23:19**

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol VII: The Law & Vol. VIII: Acceptance**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1979)

Vol. 7 – “The Law,” pp. 249-284 & Vol. 8 – “Acceptance,” pp. 3-177

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 22:24 – 23:19**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 24. **When you lend money to My people, to the poor person [who is] with you, you shall not behave toward him as a lender; you shall not impose interest upon him.** | 24. ¶ **If you lend money to (one of) My people, to (one of) the humble of My people, you will not be to him as an usurer, neither lay it upon him that there will be witnesses against him, or that he give pledges, or equivalents, or usury.****JERUSALEM: If you lend money to My people, to the poor of your people, you will not be to him an oppressive creditor, or lay upon him either equivalents or usury.** |
| 25. If you take your neighbor's garment as security, until sunset you shall return it to him, | 25. If you take (at all) for a pledge the garment of your neighbor, you will restore it to him before sunset; |
| 26. for it is his only covering; it is his garment for his skin. With what shall he lie? And it shall be [that] if he cries out to Me, I will hear because I am gracious. | 26. for it may be his only clothes which alone covers him; (or) it is his only garment in which he rests, which falls upon his skin; and if you take the coverlet of the bed whereon he lies, and he be heard before Me, I will hearken to his prayer; for I am Elohim the Merciful. |
| 27. **You shall not curse a judge, neither shall you curse a prince among your people.** | 27. ¶ **Sons of Israel My people, you will not revile your judges, nor curse the rabbis who are appointed rulers among your people.** |
| 28. Your fullness offering and your heave offering you shall not delay; **the firstborn of your sons you shall give Me.** | 28. ¶ The firsts of your fruits, and the firsts of your wine-press, you will not delay to bring up in their time to the place of My habitation. **The firstlings of your males you will separate before Me.** |
| 29. So shall you do with your cattle and with your sheep: seven days it shall be with its mother, on the eighth day you may give it to Me. | 29. So will you do with the firstlings of your oxen and sheep; seven days it will be suckled by its mother, and on the eighth day you will separate it before Me. |
| 30. And you shall be holy people to Me, and flesh torn in the field you shall not eat; you shall throw it to the dog[s]. | 30. ¶ And holy men, tasting unconsecrated things innocently, shall you be before Me; but flesh torn by wild beasts alive you may not eat, but throw it to the dog as his portion. |
|  |  |
| 1. You shall not accept a false report; do not place your hand with a wicked person to be a false witness. | 1. 1 ¶ Sons of Israel My people, take not up lying words from a man who accuses his neighbor before you, nor put your hand with the wicked to become a false witness. |
| 2. You shall not follow the majority for evil, and you shall not respond concerning a lawsuit to follow many to pervert [justice]. | 2. **Sons of Israel My people, you will not go after the many to do evil, but to do good; and no one among you will restrain himself from affirming justly concerning his neighbor in the judgment, by saying, Behold, the judgment sides with the many.****JERUSALEM: Sons of Israel My people, you will not go after the multitude to do evil, but to do good; and no one of you will restrain himself from setting forth the just cause of his neighbor in the judgment, nor say in your heart, The judgment sides with the many.**  |
| 3. Neither shall you glorify a poor man in his lawsuit. | 3. **And to the poor man who is guilty in his cause, you will not be partial in having compassion upon him; for there must not be respect of persons in judgment.** |
| 4. If you come upon your enemy's bull or his stray donkey, you shall surely return it to him. | 4. ¶ If you meet the ox of your enemy whom you dislike on account of the wickedness which you only know is in him, or an ass that wanders from the way, you will surely bring it to him. |
| 5. If you see your enemy's donkey lying under its burden would you refrain from helping him? You shall surely help along with him. | 5. If you see the ass of your enemy whom you dislike on account of the wickedness which you only know to be in him, lying under his burden, and you would refrain yourself from going near him, you will relinquish at once the dislike of your heart against (your enemy), and release and take care of the ass (or, charge yourself with him). |
| 6. You shall not pervert the judgment of your poor man in his lawsuit. | 6. ¶ Sons of Israel My people, you will not warp the judgment of the poor in his cause. |
| 7. Distance yourself from a false matter; and do not kill a truly innocent person or one who has been declared innocent, for I will not vindicate a guilty person. | 7. From a false matter keep distant. And when one has gone forth from your house of justice acquitted, and they (afterwards) find out his guilt; or one has been brought out condemned, and they (afterward) find out his innocence,-­you will not put him to death; for I will not hold (the former) innocent, nor the latter guilty. |
| 8. You shall not accept a bribe, for a bribe will blind the clear sighted and corrupt words that are right. | 8. And you may not receive a bribe; for a bribe blinds their eyes who have taken it, and casts down the wise from their seats, and pervert the right words which are written in the Law, and confounds the words that are in the mouth of the innocent in the hour of judgment. |
| 9. And you shall not oppress a stranger, for you know the feelings of the stranger, since you were strangers in the land of Egypt. | 9. ¶ You will not oppress the stranger; for you know the sigh of a stranger's soul; because you were sojourners in the land of Mizraim. |
| 10. Six years you may sow your land and gather in its produce. | 10. ¶ Six years you will sow your land, and gather the produce; |
| 11. But in the seventh [year] you shall release it and abandon it; the poor of your people shall eat [it], and what they leave over, the beasts of the field shall eat. So shall you do to your vineyard [and] to your olive tree[s]. | 11. but the seventh year you will exempt it from labor, and give up the fruit of it to be eaten by the poor of My people; and what they leave will be eaten by the beasts of the field. And in like manner will you do with your vine and olive grounds. |
| 12. Six days you may do your work, but on the seventh day you shall rest, in order that your ox and your donkey shall rest, and your maidservant's son and the stranger shall be refreshed. | 12. ¶ Six days do your work, and on the seventh day repose, that your ox and your ass may rest, and that the uncircumcised son of your handmaid, and the stranger, may rest. |
| 13. Concerning all that I have said to you you shall beware, and the name of the gods of others you shall not mention; it shall not be heard through your mouth. | 13. And of all the precepts that I have spoken to you, be careful; and the names of the idols of the Gentiles remember not, nor let them be heard upon your lips. |
| 14. Three times you shall slaughter sacrifices to Me during the year. | 14. ¶ Three times in the year you will keep festival before Me. |
| 15. You shall observe the festival of unleavened bread; for seven days you shall eat unleavened bread as I have commanded you, at the appointed time of the month of springtime, for then you left Egypt, **and they shall not appear before Me empty handed.** | 15. The feast of unleavened bread you will keep. Seven days you will eat unleavened bread, as I have instructed you, in the time of the month of Abib, because in it you came forth from Mizraim; **and you will not appear before Me empty handed.** |
| 16. And the festival of the harvest, the first fruits of your labors, which you will sow in the field, and the festival of the ingathering at the departure of the year, when you gather in [the products of] your labors from the field. | 16. And the feast of the harvest first-fruits of the work you did sow in the field; and the feast of gathering, at the end of the year, when you have gathered in your work from the field. |
| 17. Three times during the year, all your males shall appear before the Master, the Lord. | 17. Three times in the year will all your males appear before the LORD the Ruler of the world. |
| 18. You shall not sacrifice the blood of My sacrifice with leaven, and the fat of My festive sacrifice shall not stay overnight until morning. | 18. ¶ Sons of Israel My people, while there is leaven in your houses you may not immolate the bloody sacrifice of My Pascha; nor will the fat of the sacrifice of My Pascha remain without the altar until morning, nor of the flesh that you eat in the evening. |
| 19. The choicest of the first fruits of your soil you shall bring to the house of the Lord, your God. **You shall not cook a kid in its mother's milk.** | 19. ¶ The first of the choice fruits of your ground you will bring to the sanctuary of the LORD your God. **My people of the house of Israel, you are not permitted to dress or to eat of flesh and milk mingled together, lest I be greatly displeased; and I prepare you the wheat and the straw together for your food.** |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;  |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;  |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.  |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;  |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
|  |  |

**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**](http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R)**]:**

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 22:24 – 23:19**

**24** **When you lend money to My people** Rabbi Ishmael says: Every אִם in the Torah is optional except three, and this is one of them. -[From Mechilta] אִם usually means “if,” which refers to something optional, denoting an incident that may or may not occur. Rashi on Exod. 20:22 explains that in this case, lending money to the needy is obligatory, as in Deut. 15:8. Therefore, in this verse, אִם means “when.”]

**to My people** [If a member of] My people [i.e., an Israelite,] and a gentile [apply for a loan], [the member of] My people takes preference; [if] a poor person and a rich person [apply for a loan], the poor person takes preference; [if] the poor of your city and the poor of another city [apply for a loan], the poor of your city take preference (Mechilta, B.M. 71a), and this is its meaning: “When you lend money,” lend it to “My people” and not to a gentile, and to which of My people? “To the poor person.” And to which poor person? To the one who is “with you.” [I.e., if you have enough money to lend to only one person, lend it to a Jew rather than to a non-Jew. Even if the gentile will pay interest, and you are not allowed to take interest from the Jew, you must lend the money to the Jew (B.M. 71a).] (Another meaning:

**to My people** That you shall not behave toward him [the borrower] in a demeaning manner when you lend to him, for he is [a member of] My people. -[From Tanchuma 15]

**to the poor person [who is] with you** Look at yourself as if you were a poor person.) -[From Tanchuma 15]

**you shall not behave toward him as a lender** You shall not demand it of him forcibly (Tanchuma 9, Exod. Rabbah 31:6). If you know that he does not have [the money to repay you], do not appear to him as if you have lent to him, but as if you have not lent to him; i.e., do not embarrass him. -[From B.M. 75b]

**interest** Heb. נֶשֶׁךְ, lit., biting. Interest, which is like the biting of a snake, which bites by making a small wound in a person’s foot, and he [the person] does not feel [the wound], and suddenly, it spreads and swells up as far as his crown. So it is with interest. He does not feel it, and it is not noticeable until the interest accumulates and it costs him a considerable sum of money. -[From Tanchuma 9, Exod. Rabbah 31:6]

**25** **If you take… as security** Heb. חָבֽל תַּחְבּֽל. No expression of חֲבָלָה means security given at the time of the loan, but [that which] is exacted from the debtor when the debt becomes due and he [the debtor] does not pay (B.M. 114). (חָבֽל תַּחְבּֽל the Torah repeats the taking of the security [implying that one may take security] even many times. The Holy One, blessed is He, said: “How much you owe Me! Yet your soul ascends to Me every night, gives an account, is found guilty before Me, and I return it to you. You too, take and return, take and return.”) -(Tanchuma 16.)

**until sunset you shall return it to him** [For] the entire day you shall return it to him until the sun sets, and when the sun sets you may again take it until the next morning arrives. This verse speaks of a garment worn by day, which he does not need at night. -[From Mechilta, B.M. 114b]

**26** **for it is his only covering** This is a cloak. -[From Mechilta]

**his garment** This is a shirt. -[From Mechilta]

**With what shall he lie?** [This comes] to include a spread. -[From Mechilta]

**27** **You shall not curse a judge** Heb. אֱלֽהִים. This is a warning against cursing God and a warning against cursing a judge. -[From Sanh. 66a]

**28** **Your fullness offering** The obligation that is incumbent upon you when your produce becomes fully ripe. This reference is to the first fruits (בִּכּוּרִים). -[From Onkelos, Mechilta, Temurah 4a]

**and your heave offering** Heb. וְדִמְעֲךָ. [This is] the terumah [the first offering from the produce, which is given to the kohen] (Mechilta, Temurah 4a), but I do not know the etymology of דֶּמַע [which is the noun root of דִמְעֲךָ].

**you shall not delay** You shall not alter the sequence of their separation by delaying what should come first and advancing what should come later, namely that one may not advance terumah before bikkurim or tithes before terumah. -[From Mechilta]

**the firstborn of your sons you shall give Me** to redeem him from the kohen with five selas. Now did He not give the command concerning this elsewhere (Num. 18:16) ? But [it is written here] to juxtapose to it “So shall you do with your cattle and with your sheep,” [implying that] just as the firstborn of man is redeemed after thirty days, as it is said: “And his redemption, from a month old you shall redeem [him]” (Num. 18:16), so too with the firstborn of small cattle; one must care for it for thirty days and afterwards give it to the kohen. -[From Bech. 26b]

**29** **seven days it shall be with its mother** This is a warning to the kohen, that if he wants to bring his sacrifice early, he may not bring it before eight [days] because it lacks the minimum time requirement.

**on the eighth day you may give it to Me** We may think that is obligatory for that day, [and if so, we would render: On the eighth day you shall give it to Me. That is not so, however, because] it says here, “eighth,” and it says further (Lev. 22:27), “and from the eighth day on it will be accepted.” Just as “the eighth day” mentioned further means to make [it] fit from the eighth day on, so does the eighth day mentioned here mean to make [it] fit from the eighth day on, and this is its meaning: on the eighth day you are permitted to give it to Me. -[From Mechilta]

**30** **And you shall be holy people to Me** If you are holy and abstain from the loathsomeness of [eating] carrion and mortally injured animals, you are Mine, but if not, you are not Mine. -[From Mechilta]

**and flesh torn in the field** [If the flesh was torn] in the house the law is the same, but the Scripture speaks of the usual occurrence, [i.e.,] the location where animals are usually torn. Similarly, “For he found her in the field” (Deut. 22:27), [i.e., the law is the same for any place where no one is around to rescue a betrothed woman who is violated; it is assumed that she cried out for help to no avail]. Similarly,” who will be unclean as a result of a nocturnal emission” (Deut. 23:11). The same applies to an emission that occurs during the day [that the person becomes unclean], but the Scripture speaks of the usual occurrence [Mechilta]. [Onkelos renders:] וּבְשַׂר תְּלִישׁ מִן חֵיוָא חַייָא, [i.e., you cannot eat] flesh that was torn off through the tearing of a wolf or a lion from a kosher beast or from a kosher domestic animal while it was alive.

**you shall throw it to the dog[s]** He [the gentile] is also similar to a dog [in this context, namely that the treifah can be given or sold to him], or perhaps a dog is meant literally [that the treifah can be given only to a dog]? Therefore, the Torah states regarding carrion (נְבֵלָה [an animal that died without ritual slaughter]): “or sell [it] to a gentile” (Deut. 14:21). From this, we derive by a kal vachomer that from a treifah we are permitted to gain any type of benefit [except eating, of course]. If so, why does the Torah say “to the dogs”? Because the Holy One, blessed is He, does not withhold the reward of any creature, as it is said: “But to all the children of Israel, not one dog will whet its tongue” (Exod. 11:7). Said the Holy One, blessed is He, “Give it its reward.” -[From Mechilta]

**Chapter 23**

**1** **You shall not accept a false report** Heb. א תִשָׂא, as the Targum [Onkelos renders]: You shall not accept a false report. [This is] a prohibition against accepting slander (Mechilta, Pes. 118a, Mak. 23a), and for a judge [it dictates] that he should not hear the plea of one litigant until his opponent arrives (Mechilta, Sanh. 7b).

**do not place your hand with a wicked person** who files a false claim against his neighbor, for whom he had promised to be a false witness.

**2** **You shall not follow the majority for evil** There are [halachic] interpretations for this verse given by the Sages of Israel, but the language of the verse does not fit its context according to them. From here they [the Sages] expounded that we may not decide unfavorably [for the defendant] by a majority created by one judge. They interpreted the end of the verse: אַחֲרֵי רַבִּים לְהַטֽת, “after the majority to decide,” [to mean] that if those [judges] voting [that the defendant is] guilty outnumber those voting [that the defendant is] innocent by two, the verdict is to be decided unfavorably according to their [the majority’s] opinion. The text speaks of capital cases [i.e., in regard to the death penalty] (Sanh. 2a). [Note that in monetary cases, the court requires a majority of only one judge in order to convict someone.] The middle of the verse וְלֽא-תַעֲנֶה עַל-רִב, they [the Rabbis] interpreted like וְלֽא-תַעֲנֶה עַל-רַב [and you shall not speak up against a master], meaning that we may not differ with the greatest of the court. Therefore, in capital cases they [the judges] commence [the roll call] from the side, meaning that they first ask the smallest [least esteemed] of them to express his opinion (Sanh. 32a). According to the words of our Sages, this is the interpretation of the verse:

**You shall not follow the majority for evil** to condemn [a person] to death because of one judge, by whom those who declare [the defendant] guilty outnumber those who declare [him] innocent.

**And you shall not speak up against a master** to deviate from his words. Because the “yud” [of רִיב, meaning quarrel] is missing, they interpreted it (רִב) in this manner [i.e., like (רַב)].

**After the majority to decide** [signifies that] there is, however, a majority after whom you do decide [the verdict]. When? If those [judges] who declare [the defendant] guilty outnumber by two those who declare him innocent. And since it says: “You shall not follow the majority for evil,” I deduce that you shall follow them [the majority] for good. From here they [the Rabbis] deduced that in capital cases, we decide through [a majority of] one for an acquittal and through [a majority of] two for a conviction. Onkelos renders [this verse]: Do not refrain from teaching what appears to you concerning a judgment. The Hebrew wording according to the Targum is interpreted as follows: And you shall not respond concerning a quarrel by turning away. If someone asks you something concerning the law, do not answer by turning aside and distancing yourself from the quarrel, but judge it honestly. I, however, say, [differing from the Rabbis and Onkelos] that it [the verse] should be according to its context. This is its interpretation:

**You shall not follow the majority for evil** If you see wicked people perverting justice, do not say, “Since they are many, I will follow them.”

**and you shall not respond concerning a lawsuit to follow, etc.** And if the litigant asks you about that [corrupted] judgment, do not answer him concerning the lawsuit with an answer that follows those many to pervert the judgment from its true ruling But tell the judgment as it is, and let the neck iron hang on the neck of the many. [I.e., let the many bear the punishment for their perversion of justice.]

**3** **Neither shall you glorify** You shall not bestow honor upon him [the destitute man] by deciding in his favor in his lawsuit, saying, “He is a poor man; I will decide in his favor and honor him.”

**5** **If you see your enemy’s donkey** Heb. כִּי תִרְאֶה. [The word] כִּיserves as an expression of “perhaps,” which is [one] of the four meanings for which כִּי is used (R.H. 3a). This is its meaning: Will you perhaps see his donkey lying under its burden… ? -

**would you refrain from helping him?** This is the interrogative.

**You shall surely help along with him** Heb. עָזֽב תַּעֲזֽב עִמוֹ. This עֲזִיבָה is an expression of help, and similarly, “restrained or assisted (וְעָזוּב) ” (Deut. 32:36, I Kings 14:10), and similarly, “and they strengthened (וַיַּעַזְבוּ) Jerusalem until the… wall” (Neh. 3:8), [which means] they filled it with earth to strengthen and reinforce the strength of the wall. Similarly, [following Rashi’s rendering that the word כִּי means “perhaps,”] “Will you perhaps כִּי say in your heart, ‘These nations are more numerous than I’” (Deut. 7:17) ? Will you perhaps say so? This is the interrogative. [The verse thus tells you:] “Do not fear them.” Midrashically, our Rabbis interpreted it [the verse] as follows: If you see…, you may refrain; [meaning that] sometimes you may refrain [from helping someone], and sometimes you must help. How so [can this be judged]? An elder who [finds it] beneath his dignity [to unload a donkey]- “You may refrain” (Mechilta d’Rabbi Shimon ben Yochai, Midrash Hagadol). Or if the animal belongs to a gentile and the burden belongs to an Israelite, you may refrain. -[From Mechilta, B.M. 32b]

**You shall surely help along with him** to unload the burden (Mechilta, B.M. 32a). [Onkelos renders מֵעֲזֽב לוֹ] מִלְמִשְׁקַל לֵה, from taking the burden off it.

**6** **your poor man** Heb. אֶבְיֽנְךָ, an expression of desiring אוֹבֶה, [meaning] one who is impoverished and desires all good things. -[From Mechilta]

**7** **and do not kill a truly innocent person or one who has been declared innocent** How do we know that if one emerges from the court guilty [and is given the death sentence], and one [of the judges] says, “I have a way to prove his innocence,” we must bring him back [to the court and retry him]? Because the Torah states: “and do not kill a truly innocent person.” Although he was not declared innocent—for he was not vindicated by the court—he is, nevertheless, free from the death penalty, because you have reason to acquit him. And how do we know that if one emerges from the court innocent, and one [of the judges] says, “I have a way to prove his guilt,” we do not bring him back to the court [to retry him]? Because the Torah states: “and do not kill… one who is declared innocent.” And this one is innocent because he was vindicated by the court. -[From Mechilta, Sanh. 33b]

**for I will not vindicate a guilty person** It is not incumbent upon you to return him [to court] for I will not vindicate him in My law. If he emerges innocent from your hand [i.e., from the courts], I have many agents to put him to death—with the death penalty he deserves. -[From Mechilta, Sanh. 33b]

**8** **You shall not accept a bribe** Even [in order] to judge fairly, and surely [not] to pervert the judgment, for [in fact, taking a bribe] in order to pervert the judgment is already mentioned: “You shall not pervert judgment” (Deut. 16:19). -[From Keth. 105a]

**for a bribe will blind the clear-sighted** Even if one is wise in Torah, and he accepts a bribe, he will eventually become deranged, forget his studies, and lose his eyesight. -[From Keth. 105a, Mechilta]

**and corrupt** Heb. וִיסַלֵף, as the Targum [Onkelos and Jonathan] renders: וּמְקַלְקֵל, [meaning] and spoils.

**words that are right** Heb. דִבְרֵי צַדִּיקִים, words that are just, true judgments, and so is its Aramaic translation: פִּתְגָמִין תְּרִיצִין, [meaning words that are] straight.

**9** **And you shall not oppress a stranger -** In many places the Torah warns about the stranger [convert] because he has a strong temptation [to return to his former bad ways]. -[From B.M. 59b]

**the feelings of the stranger** How hard it is for him when people oppress him.

**10** **and gather in its produce** Heb. וְאָסַפְתָּ, an expression of bringing into the house, like “And you shall bring it (וַאֲסַפְתּוֹ) into your house” (Deut. 22:2).

**11** **you shall release it** from work.

**and abandon it** from eating it after the time of the removal (see Mechilta). Another interpretation:

**you shall release it** from real work, such as plowing and sowing,

**and abandon it** from fertilizing and hoeing.

**and what they leave over, the beasts of the field shall eat** [This is written in order] to liken the food of the poor to the food of the beast. Just as the beast eats without tithing, so do the poor eat without tithing. From here [we derive] that there are no tithes in the seventh year. -[From Mechilta]

**So shall you do to your vineyard** And the beginning of the verse is speaking of a grain field, as is stated above [verse 10]: “You may sow your land.”

**12** , **but on the seventh day you shall rest** Even in the seventh year, the weekly Sabbath, commemorating the Creation, shall not be uprooted, [so] that you shall not say that since the entire year is referred to as “Sabbath,” the weekly Sabbath need not be observed in it [the Sabbatical Year]. -[From Mechilta]

**in order that your ox and your donkey shall rest** Give it rest, to permit it to tear up and eat grass from the earth. Or perhaps it [this verse] means that one must confine it indoors? [But] you must say that this [confining them indoors] would not be rest but discomfort. -[From Mechilta]

**your maidservant’s son** The text is speaking of an uncircumcised slave. [From Mechilta]

**and the stranger** This refers to a resident alien. -[From Mechilta]

**13** **Concerning all that I have said to you you shall beware** Heb. תִּשָׁמֵרוּ. [This verse comes] to give every positive commandment the stringency of a prohibition [i.e., negative commandment], for every exhortation to beware (שְׁמִירָה) in the Torah is a prohibition, [and it appears] instead of a negative expression.

**you shall not mention** That one should not say to another, “Wait for me beside such-and-such an idol,” or “Meet me on the day [dedicated to] such-and-such an idol” (Mechilta, Sanh. 63b). Another explanation: Concerning all that I have said to you, you shall beware, and the name of the gods of strangers you shall not mention -[this comes] to teach you that idolatry is tantamount to all the commandments [combined], and whoever is careful with it is considered as if he has observed them all. -[see Kid. 40a, Ned. 25a, Shev. 29a, Chul. 5a, Rashi on Num. 15:23, Deut. 12:28, Er. 69b]

**it shall not be heard** from the gentile.

**through your mouth** [Meaning] that you shall not enter a partnership with a gentile, so that he would swear to you by his pagan deity. The result [if he does swear] will be that you will indirectly cause it [the deity] to be mentioned through yourself [i.e., through a claim you made against him]. -[From Sanh. 63b] I.e., the occasion may arise that the gentile partner is required to swear something to his Jewish partner, and he will swear by his deity. [From Sanh. 63b]

**14** **times** Heb. רְגָלִים, [synonymous with] פְּעָמִים, times, and similarly, “that you have struck me already three times (רְגָלִים) ” (Num. 22:28).

**15** **the month of springtime** Heb. חֽדֶשׁ הָאָבִיב, [the month] in which the grain fills out in its greenness (בְּאִבֶּיהָ). [Alternatively,] אָבִיב is an expression [related to the word for] a father אָב, the firstborn and the earliest [month] to ripen fruits.

**and they shall not appear before Me empty-handed** When you come to appear before Me on the festivals, bring Me burnt offerings. -[From Mechilta, Chag. 7a]

**16** **And the festival of the harvest** That is the feast of Shavuoth.

**the first fruits of your labors** which is the time of the bringing of the first fruits for the two breads, which are brought on Shavuoth [and serve to] permit the new grain [to be used] for meal offerings and [also] to bring the first fruits to the Sanctuary, as it is said: “And on the day of the first fruits, etc.” (Num. 28:26).

**and the festival of the ingathering** That is the festival of Succoth.

**when you gather in [the products of] your labors** For during the entire summer, the grain dries out in the fields, and on the festival [of Succoth], they gather it into the house because of the rains [that are about to fall].

**17** **Three times, etc.** Since the context deals with the seventh year, it was necessary to say that the three pilgrimage festivals would not be uprooted from their place. -[From Mechilta]

**all your males** Heb. כָּל-זְכוּרְךָ. All the males among you.

**18** **You shall not sacrifice the blood of My sacrifice with leaven** You shall not slaughter the Passover sacrifice on the fourteenth of Nissan until you have done away with the leaven. -[From Mechilta, Pes. 63a]

**and the fat of My festive sacrifice shall not stay overnight** off the altar. -[From Mechilta]

**until morning** One may think that even on the altar pyre it would become disqualified. Therefore, the Torah states: “on its pyre on the altar all night” (Lev. 6:2).

**shall not stay overnight** Only at dawn is it considered [as if the fat of the sacrifice had been] staying overnight, as it is said: “until morning,” but all night he may pick it [the fat] up from the floor [and return it] onto the altar. - [From Zev. 87a]

**19** **The choicest of the first fruits of your soil** Even in the seventh year, the offering of bikkurim is obligatory. Therefore, it is stated here, too: “the first fruits of your soil.” How are the bikkurim chosen? A person enters his field and sees a fig that has ripened. He winds a blade of grass around it as a sign and sanctifies it. Bikkurim are [brought as an offering] only from the seven species enumerated in Scripture: “A land of wheat and barley, and vines and figs and pomegranates, a land of oil-yielding olives and honey” (Deut. 8:8). -[From Bik. 3:1]

**You shall not cook a kid** Heb. גְּדִי. A calf and a lamb are also included in [the term] גְּדִי, for גְּדִי is only an expression of a tender young animal. [This you know] from what you find in many places in the Torah where גְּדִי is written, and it was necessary to write after it עִזִים [to qualify it as a kid], for example, “I will send you a kid גְּדִי עִזִים ” (Gen. 38:17); “the kid גְּדִי הָעִזִים ” (Gen. 38:20); “two kids גְּדָיֵי עִזִים ” (Gen. 27:9); to teach you that wherever גְּדִי is mentioned unqualified, it also means a calf and a lamb. This [prohibition] is written in three places in the Torah, one for the prohibition of eating [meat with milk], one for the prohibition of deriving any benefit [from meat with milk], and one for the prohibition of cooking [meat with milk]. -[From Chul. 113b, 115b]

**Welcome to the World of Remes Exegesis**

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

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

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

**Ramban’s Commentary for:**  **Shemot (Exodus) 22:24 – 23:19**

**24. YOU WILL NOT BE TO HIM AS AN EXACTOR** -- that is, a creditor. He is saying that the lender should not behave to the borrower like a creditor who is a sort of lord over the borrower, as it is written, ***and the borrower is a servant to the lender***,[[1]](#footnote-1) but instead you should behave to him exactly as if he had never borrowed from you; neither will you lay upon him interest, whether ***interest of money, interest of victuals***.[[2]](#footnote-2) Rather, the loan to him should be an act of goodness; you should not take from him any mark of honor because of it, nor are you to derive any monetary benefit from it.

**26. AND I WILL HEAR FOR I AM GRACIOUS** - showing favor and accepting everyone's supplication even though he is unworthy, the word ***chanun*** (gracious) being derived from the word ***chinam*** (for nothing). And the meaning of the verse is that you should not think: "I will not take the righteous/generous man's garment as a pledge, but the garment of a man who is not righteous/generous I will take as a pledge and not return to him, for G-d will not hear his cry." Therefore He said, ***for I am gracious*** and I hear the cry of all who beseech Me.

**27. YOU WILL NOT CURSE 'ELOHIM.'** Onkclos translated it as referring to a judge, that one is not to curse him if he should hold him guilty in a lawsuit. ***Lo takeil*** [Onkelos' rendition of the Hebrew ***Lo T'kaleil*** - you will not curse], is the Aramaic expression for "cursing." Thus: ***"Meikall'hu (they curse him): May the Eternal cut off to the man that does this, him that calls and him that answers."[[3]](#footnote-3)*** There are many similar expressions, in the language of the Talmud Yerushalmi.

**NOR CURSE A 'NASI' OF YOUR PEOPLE** - nasi means the one who is "lifted up" above his people, namely, the king. He thus mentioned that one is not to curse him in case he declares him guilty in a trial before him.

In the opinion of our Rabbis in the Gemara,[[4]](#footnote-4) ***You will not curse 'Elohim***,' constitutes an admonition against blaspheming the Name of G-d, even by one of the substituted names [such as: ***Gracious and Merciful*** etc.].[[5]](#footnote-5) Thus He warned against cursing the King on high, blessed be He, and also the monarch that reigns on earth. The Rabbis have also said in the Gemara[[6]](#footnote-6) that included in the term Elohim, is the Glorious Name,[[7]](#footnote-7) as well as the judge who sits in the seat of G-d[[8]](#footnote-8) on earth. But it has not been explained whether the term ***nasi*** includes the head of the Great Sanhedrin,[[9]](#footnote-9) who is called ***nasi*** in the Gemara.[[10]](#footnote-10) Harav Rabbi Moshe ben Maimon said[[11]](#footnote-11) that he is included under the term of this prohibition. And so it also appears to me, on the basis of a question that Rabbi Yehudah Hanasi[[12]](#footnote-12) asked about himself:[[13]](#footnote-13) "A person in my status, am I to bring a ***sa'ir[[14]](#footnote-14)*** etc.?" If so, He is stating: "***Do not curse any ruler of the people***, who holds a position of supreme authority over all Israel, whether that position be in the secular sphere of government or in the rule of Torah," for the head of the Sanhedrin is the highest position in the authority of the Torah.

**28. 'M'LEIAT’CHA V'DIM'ACHA' (OF THE FULNESS OF YOUR HARVEST, AND OUT OF THE OUTFLOW OF YOUR PRESSES) YOU WILL NOT DELAY TO OFFER.** We find the word ***m'leiah*** with reference to seed, thus: ***lest there be forfeited 'ham 'leiah' (the fulness) of the seed which you have sown***,[[15]](#footnote-15) and agam***: 'v'kamleiah' (and as the fulness) of the winepress***,[[16]](#footnote-16) meaning wine and oil, just as it is said, ***and the vats will overflow with wine and oil***.[[17]](#footnote-17)

It appears to me in connection with these terms, that fruits of the field and vineyard are called ***t'vuah*** [of the root ***bo*** - come in] because the farmers "bring" the whole crop in together to the homes. It is also called ***asif*** (the ingathering): ***'osef' (the ingathering) will not come***;[[18]](#footnote-18) ***and the feast of 'ha'asi]' (the ingathering)***.[[19]](#footnote-19) This is why produce is called ***m'leiah*** (fulness), because a gathering-together into one place of a mass of material or people is called ***milui*** (fulness): ***though there be called forth against him 'm'lo' (a multitude of) shepherds***;[[20]](#footnote-20) ***even they are 'malei' (in full) cry after you***;[[21]](#footnote-21) ***together against me 'yitmalo'un'[[22]](#footnote-22)*** - ***they gather themselves and come***. Similarly, ***and his seed will become*** ***'m'lo' nations[[23]](#footnote-23)*** - means an assembly and multitude of nations.

It is further possible that produce is called ***m'leiah*** (full) as a substitute term for a blessing - ***that the granaries will be full of corn, and the vats will overflow with wine and oil***,[[24]](#footnote-24) and the reaper fills his hands, and the binder of sheaves his bosom,[[25]](#footnote-25) and gathers grapes in the vintage. For when ***their portion is cursed[[26]](#footnote-26)*** Scripture says, ***Let them be as the grass upon the housetops, which withers afore it springs up; wherewith the reaper fills not his hand, nor he that binds sheaves, his bosom***,[[27]](#footnote-27) but when their portion is blessed, it is called ***m'leiah*** (full). And in that case ***dim'acha*** [literally: "your tear"] is an allusion to wine and oil, a usage borrowed from ***dim'ath ha'ayin*** (tear of the eye), because the drops from the grape and olive resemble the tear of the eye. Or it may be that all moisture that falls in globules - even drops of water - are called ***dim'ali*** (tear), such as: ***and mine eyes will run down ‘dim’ah (with tear)***,[[28]](#footnote-28) and it is not a term used only for tears. And the intention of the verse is, that when you gather in the crops of the field, and ***the granaries will be full of corn***,[[29]](#footnote-29) and you press the grapes and olives to extract their juice, ***and the vats will overflow with wine and oil***,[[30]](#footnote-30) you should not delay them in your possession, but right at the beginning you are to give your tithings to Me, just as He said, The first fruits of your corn, of your wine, and of your oil ... will you give him - [i.e., the priest].[[31]](#footnote-31)

In the opinion of our Rabbis,[[32]](#footnote-32) of blessed memory, ***you will not delay*** means that: "you are not to set aside last what should be first, [and set aside first what should be last]." Now here He did not explain [the correct order of the gifts], for here He mentions the commandments in a general way, and afterwards He explained them in detail. The Rabbis arranged the order of the gifts as follows: first-fruits, the heave-offering, the First Tithe, and the Second Tithe.[[33]](#footnote-33) This order they established on the basis of the following interpretation with reference to these gifts, just as we have been taught:[[34]](#footnote-34) "How do we know that first-fruits come before the heave-offering, being that this one is called by Scripture ***terumah*** (heave-offering) and ***resheet*** (the first), and the other is also called ***terumah*** and ***resheet***?[[35]](#footnote-35) **First-fruits** have priority because they are **the first [to grow] of all produce**. The heave-offering comes before the **First Tithe**, because it is called ***resheet (the first)***,[[36]](#footnote-36) and the First Tithe comes before the Second Tithe because it contains in it ***resheet***" [since the Levite who receives the First Tithe must give a tenth of it as terumah to the priest].

Onkelos translated ***m'leiat’cha*** ***v'dim'acha***: ***"bikurach (your first fruit), v'dim'ach***."[[37]](#footnote-37) And Rashi explained: "***M'leiat’cha*** - this means the duty which falls upon you when your crop becomes fully ripened, and it refers to the first-fruits. ***V'dim'acha*** means the heave-offering. But I do not know what the term ***dim'a*** means." It is similarly stated in the Mechilta:[[38]](#footnote-38) "***M'leiat’cha*** means the first-fruits which are taken from the full crop, and ***dim'acha*** means the heave-offering." Perhaps in the same way that according to the Rabbis the first-fruits are called in this verse ***m'leiah (fulness),*** because they are taken from the full crop, so the heave-offering is called ***dim'ah*** [literally: "tear" or "outflow," as explained above] , because it is set aside from wine and oil, [as liquids], not from the fruit. Scripture mentioned only these two kinds of produce, [wine and oil], in order to hint at the Law that the heave-offering only has to be set aside from them when in the form of wine and oil, there being no obligation upon the owner to anticipate and set it aside when they are still grapes and olives.

Thus He only mentioned these commandments here by way of allusion, as if to say, "Be careful to keep these commandments about which I will command you further," in a similar manner to that which He said above, ***and I will appoint for you a place whither he may flee***.[[39]](#footnote-39) This was in order to write down these commandments ***In the book of the covenant***[[40]](#footnote-40) which He mentions in a subsequent section, and Scripture explains them all again in another place, [each one in detail].

**30. AND YOU WILL BE HOLY MEN UNTO ME.** The reason for the expression in this verse is that until now He mentioned only the ordinances and admonished them about repulsive matters,[[41]](#footnote-41) but now when He is about to begin the Law of forbidden food, He prefaced it by saying, ***And you will be holy men unto Me***. **For in order to preserve his physical life man should [be able to] eat anything which serves that purpose, and the prohibitions concerning certain foods are only a means of guarding the purity of the soul, in order that one should eat clean things which do not give rise to harshness and coarseness in the soul.** Therefore He said, ***And you will be holy men unto Me***, that is to say: **"I want you to be holy men so that you will become suitable for Me, to cleave to Me, for I am Holy; therefore do not defile your souls by eating abominable things."** And similarly He said, ***You will not make yourselves detestable with any swarming thing that swarms, neither will you make yourselves unclean with them, that you should be defiled thereby. For I am the Eternal your G-d; sanctify yourselves therefore, and be ye holy; for I am Holy***.[[42]](#footnote-42) Swarming things thus make the soul detestable, but the ***trefah***.[[43]](#footnote-43) is not detestable, however abstention from eating it adds holiness.

**23:11. BUT THE SEVENTH YEAR 'TISHM'TENAH U'N'TASHTAH' (YOU WILL LET IT REST AND LIE FALLOW).** - Tishm'tenah’ by not tilling it. ‘U'n'tashtah’ by not eating of its produce after 'the time of removal.' [[44]](#footnote-44) Another interpretation: Tishm'tenah ~ from real work, such as plowing and sowing; u'n'tashtah - from hoeing or manuring it." This is Rashi's language. But it is not correct, for according to the Law of the Torah we have only been warned against plowing and sowing in the seventh year, but hoeing and manuring, and even weeding, hoeing under the vines, and cutting away thorns, and all other forms of agricultural work, are not forbidden by Law of the Torah. This is the conclusion that the Rabbis came to [after a discussion of this matter] at the beginning of Tractate Moed Katan in the Chapter Mashkin:[[45]](#footnote-45) that the Merciful One forbade only plowing and sowing in the seventh year, but did not prohibit secondary kinds of work [such as hoeing, manuring, etc.], which are all forbidden only by Rabbinic ordinance, and the verse mentioned [there in the Talmud] in connection with these secondary kinds of work is a mere support in the Scriptural text.[[46]](#footnote-46) Similarly, the law of "removal" [[47]](#footnote-47) is not derived from this verse [as Rashi explained here].

Rabbi Abraham ibn Ezra wrote: ***"Tishm'tenah*** means: every creditor ***'shamot.'*** (shall release) that which he has lent unto his neighbor.[[48]](#footnote-48) - ***U'n'tashtah*** means that you should not sow your field." But it is not a correct comment. Instead, [the true explanation is that] Scripture first said, ***six years you will sow and gather in the increase thereof***,[[49]](#footnote-49) ***but the seventh year 'tishm'tenah'*** - you should not sow your land; ***u'n'tashtah*** - you should not gather in its increase, but instead you are to leave it so that the poor of your people and the beasts of the field may eat the fruits of the tree and the produce of the vineyard. In a similar sense is the verse, ***'u'nitash' the seventh year***,[[50]](#footnote-50) [which thus means: "and we will not gather in the increase of the field in the seventh year"].

**12. 'L'MA'AN' (THAT) YOUR OX AND YOUR ASS MAY HAVE REST.** Because the word ***l'ma'an*** is like ***ba'avur*** ("in order that"), we must explain[[51]](#footnote-51) that the verse is stating: "Six days you will do all your work in the house and in the field, in order that the ox and the ass may have rest on the seventh day. ***And the son of your handmaid, and the stranger, may be refreshed*** - in order that they all be witnesses to the Creation." The verse here is then similar in meaning to: ***Bake that which you will bake***.[[52]](#footnote-52) Similarly He said, ***Six days will you labor, and do all your work***,[[53]](#footnote-53) as I have explained there.

**13. AND IN ALL THINGS THAT I HAVE SAID UNTO YOU TAKE HEED**. Rashi explained: "This verse is intended to bring every positive commandment also under the term of a prohibition,[[54]](#footnote-54) for wherever the term ***shmirah*** (taking heed) or ***shvithah[[55]](#footnote-55)*** is used in the Torah, it signifies an admonition in the place of an express prohibition."

Now according to his explanation, Rashi will have to say that this verse is a ***lav sh'bichlaluth*** [a negative admonition expressed in general terms, so that violation of any or all of the prohibitions included under it does not render one liable to punishment].[[56]](#footnote-56) For if that were not so, the court would have to administer whipping to anyone who fails to fulfill any of the positive commandments of the Torah; but in such a prohibition which includes many matters without mentioning specifically any particular transgression, everyone would agree that no whipping is incurred on account of its breach. But [if so, there is the following difficulty with Rashi's explanation]: the Rabbis have already said[[57]](#footnote-57) that the term ***hishamer*** (take heed) used in connection with a positive commandment, carries the force of an additional positive commandment; in that case, He has added here [not a negative commandment as Rashi has it], but a mere positive one [since the statement, ***and in all things that I have said unto you 'tishameru' (take ye heed)***, refers to the positive commandments mentioned in the preceding Verses 10-12]! In the Mechilta the Sages differed as to the explanation of this verse and interpreted it in many ways.

In accordance with the plain meaning of Scripture, the explanation of the verse is: "***and in all things that I have said unto you concerning other gods take heed***," for the verse is to be connected with its continuation, [which states: ***and make no mention of the name of other gods, neither let it be heard out of your mouth***]. Thus He is stating: Of all the many admonitions that I have said to you concerning other gods, take great heed; do not worship them, nor bow down to them, condemn to death anyone who sacrifices to them, and make no graven image, nor any manner of likeness. Moreover, take heed not to mention the name of their gods, such as ***Chemosh the god of Moab, and Milkom the god of the children of Ammon***,[[58]](#footnote-58) ***and Ashima the god of Hamath***.[[59]](#footnote-59) ***Neither let there be heard out of your mouth their name***, even without the epithet of deity, such as merely mentioning Milkom or Ashima; instead you are to mention them in a manner of condemnation: "the abhorrent thing of Moab," "the abomination of the children of Ammon." Or, the expression ***lo yishama (neither let there be heard)***, means: let it not be heard from its worshipper through your dealings with him, similarly to that which our Rabbis have said,[[60]](#footnote-60) that **one should not make a business- partnership with an idolator, for it might lead to him swearing by his deity.**

It is possible that ***lo tazkiru*** (make no mention) is transitive, meaning: do not mention the name of other gods to their worshippers, such as saying, "By your god! deal kindly with me." ***Neither let there be heard out of your mouth*** the mention of his name at all. It is this which is said in the Book of Joshua, ***Neither make mention of the name of their gods, nor cause to swear by them, nor serve them***.[[61]](#footnote-61) He added prohibitions in that verse, in order to explain that the admonition here covers not mentioning or causing anyone whomsoever to swear by the foreign gods.

**16. AND THE FEAST OF HARVEST, THE FIRST-FRUITS OF YOUR LABORS, AND THE FEAST OF INGATHERING AT THE END OF THE YEAR.** I do not know why Scripture mentions the names of the festivals with the definite article since He has not yet commanded about or mentioned them at all till now, and it ought to have said first: "and you will keep a feast of harvest, the first-fruits of your labors," just as He said in the Book of Deuteronomy, ***And you will keep a festival of weeks unto the Eternal your G-d***.[[62]](#footnote-62) But perhaps because He had already said, ***Three times you will keep a feast unto Me in the year***,[[63]](#footnote-63) and further explained, ***The feast of unleavened bread will you keep ... in the mouth of Aviv***,[[64]](#footnote-64) meaning that you are to make sure that the Passover festival is observed at the beginning of the month of Aviv, He referred back [to these verses] and said, "And as for the other festival, make sure that it be ***the feast of harvest, the first-fruits of your labors***, and as for the third one, make sure that it be the ***feast of ingathering***, at the end of the year. Now all these festivals are thus named with reference to man's activities in the field, in order that he give thanks for them to G-d who guards ***the ordinances of heaven***,[[65]](#footnote-65) and brings forth bread out of the earth[[66]](#footnote-66) to satisfy ***the longing soul, and the hungry soul He has filled with good***.[[67]](#footnote-67) This is Scripture's intention in using here the expression: ***el p’ne Ha'adon Hashem*** ***(three times in the year shall all your males appear - 'before the Master, the Eternal')***,[[68]](#footnote-68) for He is the Master who provides the needs of His servants, and when they take their part from before Him, they come to Him to see what He commands them to do. Thus the expression ***el p’ne*** is like ***'liphnei'*** ("before") - before the Master. But by way of the Truth, [the mystic teachings of the Cabala], the word ***p’ne*** is derived from the term ***panim*** [literally: "face"], and I have already alluded to the explanation of ***panim*** in the Ten Commandments.[[69]](#footnote-69) This is why He said ***Ha'adon Hashem*** (the Master, the Eternal), just as He said the second time, ***the Master, the Eternal, the G-d of Israel***.[[70]](#footnote-70) Similarly: ***Behold, the ark of the covenant of the Master of all the earth***;[[71]](#footnote-71) ***Tremble, you earth, 'miliph’nei' (at the presence ) of the Master***.[[72]](#footnote-72)

**18. YOU WILL NOT OFFER THE BLOOD OF MY SACRIFICE WITH LEAVENED BREAD.** "You will not slaughter the Passover-offering on the fourteenth day of Nisan before you have removed the leavened bread [from your possession]." This is Rashi's language.

Do not interpret the meaning of this statement of Rashi to refer to the removal of unleavened bread, [and that the verse tells us] that this must take place before the time of slaughtering the Passover-offering, just as is mentioned In the first chapter of Tractate Pesachim:[[73]](#footnote-73) "The Merciful One has declared a time for the slaughtering of the Passover-offering for all alike" for this interpretation is not the real point of the verse in accordance with the final decision of the law mentioned there. For there is no prohibition[[74]](#footnote-74) according to the law of the Torah requiring the removal of unleavened bread on the day before Passover, not even is there a prohibition against eating it [but the violation of a positive commandment].[[75]](#footnote-75) But the subject of the verse as established according to the final decision of the Law, is an admonition against slaughtering the Passover-offering with leavened bread, meaning that none of the company who have been counted to eat of this Passover-offering, may have leavened bread remaining in their possession at the time it is slaughtered. And so Rashi explained it in the section of Ki Thisa.[[76]](#footnote-76) Now the verse should have read, "You will not slaughter with unleavened bread My sacrifice" [omitting the word: ***dam*** - blood], for the blood is not "slaughtered." But in the opinion of our Rabbis[[77]](#footnote-77) this comes to include the sprinkling, so that the priest who sprinkles the blood of the offering is also forbidden to have leavened bread in his possession. The verse thus states: "Do not slaughter the Passover-offering with unleavened bread, and neither [sprinkle] the blood of My sacrifice," That is, and neither let the blood of My sacrifice be with unleavened bread. It is an elliptical verse.

**Ketubim: Tehillim (Psalms) 58:1-6**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, al tashcheth; of David a michtam. | 1. For praise; concerning the distress in the time when David said, "Do no harm"; composed by David, humble and innocent. |
| 2. Is it true that You were silent about the righteousness that You should have spoken, the equities [with which] You should have judged the children of men? | 2. In very truth are you silent, O righteous/generous ones, in the time of strife? It is fitting that you speak righteousness/generosity, that you judge uprightly the sons of men. |
| 3. Even in your heart, you plot injustice; in the earth, you weigh down the violence of your hands. | 3. But, O wicked, wherefore do you commit iniquity in the heart, wherefore do your hands establish crime on the earth? |
| 4. The wicked become estranged [even] from the womb; those who speak lies go astray from birth. | 4. The wicked have become strangers from birth; those who utter falsehood have gone astray from the womb. |
| 5. They have venom like the venom of a serpent, like a deaf cobra that closes its ear, | 5. Poison is theirs like the poison of the serpent; like the deaf adder that stops up his ears. |
| 6. Which will not hear the voice of charmers, the most cunning caster of spells. | 6. Lest it should accept the words of the wizards, the charmers of snakes; he is wiser than those who cast spells. |
|  |  |

**Rashi’s Commentary for: Psalms 58:1-6**

**1** **michtam** The name of the melody of a song.

**2** **Is it true** Heb. האמנם. This is an expression of truth.

**Is it true that you were silent about the righteousness that you should have spoken, etc.** He recited this psalm concerning [the incident] when he entered the barricade where Saul was lying, took the spear and the jug, went away, and called, “Will you not answer, Abner?” (I Sam. 26:14). That is to say, “Shouldn’t you now prove to Saul and show him that he pursues me for no reason? For had I wished, I would have killed him.” And so did he say in his song: Is it true that the righteousness that you should have said and the equities with which you should have judged have been silenced from your mouth? The righteousness that you should have spoken.

**3** **Even in your heart, you plot injustice** And not only that, but in your heart you plot evil, to do injustice.

**injustice** lit. wrongs, like עַוָלוֹת as one says from שוֹר, שורים, and from עיר, עירים (Jud. 10:4): “and they had thirty cities (עירים),” which is an expression of עיר, a city.

**in the earth, you weigh down the violence of your hands** Inside the earth, you weigh down the violence of your hands until it is very heavy. תְפַלֵּסוּן is contrepesez or contrepezeres in Old French, you outweigh. (See Isa. 26:7.)

**4** **The wicked become estranged [even] from the womb** From their mother’s womb they become strange to the Holy One, blessed be He, in the way that Esau did (Gen. 25:22): “And the children moved violently against each other in her womb.”

**become estranged** Heb. זֽרו, like נזורוּ, the same construction as (Jer. 2:12): “O heavens (שֽֽֽמו), be astonished”; (Gen. 49:23), “they heaped bitter abuse upon him and became [his] opponents (ורֽבו) ”; (Job 24:24), “They are taken away (רוֹמוּ) in a second.” All these are in the passive voice.

**5** **They have venom** They have venom to kill people, like the venom of a serpent.

**like a deaf cobra that closes its ear** When the snake ages, it becomes deaf in one ear, and closes the other ear with dust so that it should not hear the incantation of the charmer, adjuring it not to cause injury.

**6** **Which will not hear, etc.** This is connected to the preceding verse: “and it closes its ear in order not to hear the voice of charmers.”

**caster of spells** who knows how to charm snakes.

**Meditation from the Psalms**

**Psalms ‎‎58:1-6**

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

The superscription of our psalm attributes authorship to David. It describes the abrupt end of Saul's short-lived benignity toward David.

Psalm 57, based on the narrative of I Samuel 24, told how David restrained his men from killing Saul. Instead, David cut off a corner of Saul's robe which he later showed the king as proof of his loyalty. Saul was convinced that he had misjudged David and his warm feel­ings of old returned.

But Saul's underlings conspired to destroy this good will. They came to Saul and argued: 'Is David to be esteemed as a righteous man simply because he did not slay you in the cave? He knew that if he dared harm you, we would have torn him limb from limb. He was afraid to do you harm'![[78]](#footnote-78)

Abner, Saul's leading general, scorned David's claim, saying that Saul's garment had been torn by a thorn and that David found the severed piece of cloth and fabricated the claim that he had had Saul at his mercy.[[79]](#footnote-79)

Abner's charge rekindled Saul's fury against David. The king resolved to hunt down his younger rival:

***Shmuel alef (I Samuel) 26:3*** *And he [Saul] arose and went down to the Wilderness of Ziph with three thousand chosen men of Israel to seek David in the Wilderness of Ziph*.

**Psalm 58 is based on the events of that pursuit.**

Our psalm is the second of three psalms (57-59) which refer to Saul’s pur­suit of David; all begin with the plea ‘Al Tashchet’ - ‘Do not destroy’! These three psalms will carry us from the Shabbat before Tammuz 17 till the Shabbat after Tisha B’Ab, Shabbat Nachamu I. We will cover the entire *three weeks of mourning[[80]](#footnote-80)* – with these special psalms of ‘Al Tashchet’ - ‘Do not destroy’! We will be reading these psalms (57-59) at the same time of the years when the first and second Temples were both destroyed. We have one hope, that HaShem will not destroy the Temple of Living Stones. There is also a strongly implied corollary to “do not destroy, as related by His Eminence Hakham Dr. Yosef ben Haggai: We have an obligation to build up the Temple of Living Stones. It is not good enough just to mourn the destruction of the Temple, we must also correct our behavior which caused it to be destroyed in the first place! It is the correction of our behavior which will rebuild the Temple of Living Stones. We must actively bend down to help the less fortunate to achieve greatness. Our role as Nazareans is to be at the forefront of a restoration process which rebuilds every individual into a fit ‘stone’ in the Temple of Ever-Living Stones.

Clearly these psalms have a special meaning for this time of the year. Our psalm connects this theme to David and Saul according to the Midrash:

***Midrash Psalm 58*** Then said Abishai to David: “God has delivered up your enemy into your hand this day,” etc. . . . And David said to Abishai: Destroy him not (‘al tashhitehu).[[81]](#footnote-81) Accordingly, Al-tashheth (Ps. 58:1) means, “Destroy not.”

The Sabbaths between Tammuz 17 and Tisha B’Ab are also given special names: **Shabbat Dibre Yirmeyahu** (Tammuz 21), **Shabbat Shim’u**[[82]](#footnote-82) (Tammuz 28), and **Shabbat Hazon**[[83]](#footnote-83)(Ab 6).[[84]](#footnote-84)

The Ashlamata of ***Shim'u*** is not a Ashlamata of mourning, but rather a Ashlamata of rebuke that calls for repentance (as is clear from the very first verse which calls upon Israel to obey the voice of HaShem). This matches well with our psalm portion, which is also a portion of rebuke.

In Yoma 82b we are told about a pregnant woman who experienced a terrible urge to eat on the Day of Atonement and whose predicament was presented to Rabbi Yehudah Hanassi. The latter instructed that one should whisper to this woman that the date was the Day of Atonement. When this advice was followed the woman's hunger pains subsided. Concerning this incident they applied the verse: "*I have known you before you were even formed in the womb*";[[85]](#footnote-85) the baby that this woman gave birth to was the famous scholar Rabbi Yochanan. The Gemara next reports about another similar case involving Rabbi Chanina and a pregnant lady. The same procedure was followed, but it did not assuage the lady's terrible urge to eat. The bystanders applied to that lady the verse: "*The wicked are defiant from birth*"; (Psalm 58:4) the child born from that pregnancy was a certain person named Shabtai, who hoarded produce during years of drought and sold it at exorbitant prices. Thus we see that the Gemara also applies this psalm to a message of rebuke.

The verbal tally of our psalm with our Torah portion is the word: Hear / Hearken – שמע, as found in v6:

***Tehillim (Psalms) 58:6***Which hearkeneth not to the voice of charmers, or of the most cunning binder of spells.

The root of our verbal tally is ***shema*.** This word is the seminal word of the creed that Jews pronounce twice every day.[[86]](#footnote-86) Its importance is underscored by its inclusion in the tefillin, mezuzah, and our prayers. The Shema is an affirmation of our covenantal relationship and a declaration of faith in one G-d. The obligation to recite the Shema is separate from the obligation to pray and a Jew is obligated to say Shema in the morning and at night

The Master of Nazareth called the Shema, “the first commandment of all”:

***Mordechai (Mark) 12:28-34***And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first (or “chief”) commandment of all? 29 And Yeshua answered him, The first (or “chief) of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. 34 And when Yeshua saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

The Rambam cited ‘belief in G-d’ as the first commandment.[[87]](#footnote-87) The Master of Nazareth taught that that the Shema was the first commandment of all. The Talmud[[88]](#footnote-88) teaches us that the reading of the Shema morning and evening fulfills an important mitzva:

***Yehoshua (Joshua) 1:8***This book of the Law will not depart out of your mouth; but you will meditate therein day and night, that you may observe to do according to all that is written therein: for then you will make your way prosperous, and then you will have good success.

So important is this prayer that as soon as a child begins to speak his father is directed[[89]](#footnote-89) to teach him the Shema and the verse:

***Devarim (Deuteronomy) 33:4***Moses commanded us a law, even the inheritance of the congregation of Jacob.

The Talmud teaches us that this important prayer even reaches into our dreams:

***Berachot 57a***If a man were to dream that he is reciting the Shema, he is worthy that the Divine Presence should rest upon him…

The significance of the Shema is that it is a prayer, in which we accept the **yoke of The Kingdom**. The reciting of the first verse of the Shema is called the ***acceptance of the yoke of the kingship of G-d*.**[[90]](#footnote-90) Accepting the yoke of the Kingdom[[91]](#footnote-91) is a vital part of understanding the Shema.

The Ramban[[92]](#footnote-92) has said that the primary function of all the mitzvot is to learn the fear of G-d.[[93]](#footnote-93) Chazal[[94]](#footnote-94) teach that “Fear of G-d”[[95]](#footnote-95) is reverential awe.

These are the four rungs in the ladder of prayer. In the first phase of the "service of the heart" (which culminates in the first section of the Shema), the objective is to develop a feeling of love towards HaShem, a yearning and craving to draw close to Him. The second phase (coinciding with the second section of the Shema) is the development of feelings of reverence and awe toward HaShem. The third phase (associated with the blessing "True and Enduring", recited between the Shema and the Amida) is the fusion of love and awe in our relationship with HaShem. In the fourth phase (attained during the silent recitation of the Amida) we transcend emotion itself, abnegating all feeling and desire to achieve an utter commitment and unequivocal devotion to HaShem.

**HaShem is One!**

The human body has a mashal, an analogy, about HaShem’s oneness. This mashal is based on our observation of the world. Our observation is that this world is composed of differentiated parts. We observe this same differentiation when we observe other human beings. They seem to be composed of parts: Head, hands, legs, etc. This is analogous to this world which seems to be composed of parts. Further, HaShem seems to be composed of parts. Yet, we know that HaShem is ONE. That is our declaration in the Shema: HaShem is one! To understand this paradox, HaShem gives us a mashal in our own bodies that will help us understand this paradox.

When others observe us, they see parts. When we observe ourselves externally we see parts. However, when we grasp ourselves internally we see only the totality. We do not grasp ourselves, internally, as a collection of parts. We see only… ourselves! When we use our intellect, or our creativity, we do not have the sensation of moving to another part. We have only the sensation of ourselves as a unity.

Our awareness of ourselves is always in totality. We grasp ourselves as a unity, not a collection of parts.

From this mashal we learn how to view HaShem as one. Since the whole world is nothing more than a manifestation of HaShem, we learn that despite the appearance of parts, this world is one as HaShem is one. Thus we can begin to understand a bit about the unity of HaShem by observing how we are unified to ourselves.

Forty-Two - Cities of Refuge

The prayers found in the siddur contain several profound uses of the number forty-two. Whether in the number of words or letters, forty-two is an integral building block used by the prayers to achieve results.

In the verse ***Shema Israel,[[96]](#footnote-96) HaShem Eloheinu, HaShem echad*** there are six words, and in the paragraph of ***Ve'ahavta*** (You shall love) till ***uvisharecha*** (and upon your gates) there are a total of forty-two words.

The Shema is recited twice a day, by observant Jews, to obey the Torah command, as found in the Shema itself. The goal of the Shema is not just to declare that HaShem is one, but rather to declare that HaShem is one and there is nothing in existence besides Him. The world and everything around us, is just an extension of HaShem. We are an extension of the oneness of HaShem.

To help us understand the making of many into one, HaShem gave us the sense of hearing. As an aside, HaShem gave us the human body, with all of its responses, in order to give us intimate insights into HaShem and His creation. If we understand what it means to hear, we can understand what it means to declare HaShem’s oneness.

Hearing is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus we would say that hearing is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into one (idea).

The Shema, which is uttered twice a day by every observant Jew, is an interesting perspective into hearing. Shema is normally translated as “hear”. Our Sages teach us that ***shema*** literally means ***the gathering of many and making them into one***. The appropriateness of this definition is brought into sharp distinction when we see that the goal of the shema is that HaShem should be one and His name One.

This “oneness” was our state in Gan Eden. Thus we would say that we find forty-two words in the Ve’ahavta[[97]](#footnote-97) in order to facilitate our return to the state that we enjoyed in Gan Eden.

The goal of the Shema is oneness, but the goal of the ***Ve’ahavta***is to create a new reality where Klal Yisrael[[98]](#footnote-98) are bonded together in love for HaShem.

The verse of ***“Shema Israel”*** (Hear O Israel) accentuates “accepting the yoke of heaven”, and the paragraph of ***"Ve'ahavta"*** (and you shall love) deals with absolute love of HaShem.

The six cities of refuge correspond to the six words “Shema Yisrael Adonai Elohenu Adonai Ehad,” “Hear O Israel, the Lord is our G-d, the Lord is One.” Add the names of the forty-two other cities, and you have forty-eight words, corresponding to the total of forty-eight Hebrew words in the passage beginning with “Hear, O Israel...”[[99]](#footnote-99) and ending with “...and upon thy gates”.[[100]](#footnote-100)

The foregoing implies that the words of the declaration of faith beginning with "Hear O Israel"[[101]](#footnote-101) constitutes those "cities of refuge" where any Jew, no matter what his sin, can find shelter and protection. If he accepts the yoke of the Kingdom of Heaven and loves HaShem, he will be saved from the accusers who pursue him.[[102]](#footnote-102)

We are in the middle of the three weeks of mourning for the destruction of the Temple. The Talmud[[103]](#footnote-103) teaches that there is a connection between the shema and this time of year: "Jerusalem was destroyed because they violated the Shabbat; ...because they neglected to say the Shema morning and evening as it says, "Woe to those that get up early to drink beer;" ...because the children did not go to school, ...because they had no shame; ... because they did not rebuke each other; ...because they ridiculed scholars.

I believe that it behooves us to renew our commitment to HaShem and accept the yoke of Heaven and this crucial time of year.

Finally, in two days we will begin the month of Ab. When we enter this month our Sages teach:

**When the month of Ab enters we diminish joy**.

Our joy is diminished because we have not been the servant that loved HaShem with our all. Today is **Shabbat Shim’u. *Shim’u*** is the plural form of our familiar word ***shema*** (hear).Thus we understand that now is an appropriate time to hear and to accept the yoke of Heaven. If we hear properly the Tanach declared that we can change this month of mourning into a time of joy.

***Zechariah 8:19***Thus saith HaShem of hosts; The fast of the fourth month,[[104]](#footnote-104) and the fast of the fifth,[[105]](#footnote-105) and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore

**Ashlamatah: Yeshayahu (Isaiah) 48:10-20**

| **Rashi** | **Targum** |
| --- | --- |
| 10. **Behold I have refined you, but not as silver; I have chosen for you the crucible of poverty.** | 10. **Behold, I have refined you, but not with silver; I have tried you in an oppression of poverty.**  |
| 11. For My sake, for My sake I will do, for how shall it be profaned? And My honor I will not give to another **{P}** | 11. For My name's sake, for My Memra's sake I will act, that nothing should be profaned. My glory-with which [am revealed to you- I will not give to another people. **{P}** |
| 12. ¶ **Hearken** to Me, O Jacob, and Israel, who was called by Me, I am He, I am first, yea I am last. | 12. ¶ Attend to my Memra, O those of the house of Jacob, and Israel, whom I appointed! I am He, I am He that is from the first, even the ages of the ages are Mine, and besides Me there is no God. |
| 13. Even My hand laid the foundation of the earth, and My right hand measured the heavens with handbreadths; I call them, they stand together. | 13. Indeed, by My Memra I founded the earth, by My might I stretched out the heavens: I called to them, they stood forth together. |
| 14. All of you, gather and **hearken**, who of them told these? **The Lord loves him, who shall do His work in Babylon and [show] His arm [upon the] Chaldeans.** | 14. Assemble, all of you, and **hear!** Who among them has declared these things? **The LORD, because He has compassion on Israel, will perform His pleasure on Babylon, and the strength of His mighty arm He will reveal against the Chaldeans,** |
| 15. I, yea I spoke, I even called him, I brought him, and his way prospered. | 15. I, even I, by my Memra decreed a covenant with Abraham your father and exalted him, I brought him to the land of my Shekhinah's house and I prospered his way. |
| 16. Draw near to Me, **hearken** to this; in the beginning I did not speak in secret, from the time it was, there was I, and now, the Lord God has sent me, and His spirit. **{P}** | 16. Draw near to my Memra, **hear** this: from the beginning I have not spoken in secret, from the time the Gentiles separated from My fear, from there I brought Abraham near to My service." The prophet said, And now the LORD God has sent me and His Memra. **{P}** |
| 17. ¶ So said the Lord, your Redeemer, the Holy One of Israel, "I am the Lord your God, **Who teaches you for your profit,** Who leads you by the way you should go. | 17. ¶ Thus says the LORD, your Redeemer, the Holy One of Israel: "I am the LORD your God **who teaches you to profit**, who declares to you the way you should go in. |
| 18. Had you **hearkened** to My commandments, your peace would be as a river, and your righteousness like the waves of the sea. | 18. If you had **hearkened** to my commandments, then your peace would have been like the overflowing of the Euphrates river, and your innocence like the waves of the sea; |
| 19. And your seed would be like the sand and those emanating from your innards [would be] like its innards; his name shall neither be cut off nor destroyed from before Me. | 19. then your sons would have been numerous as the sand of the sea, and your sons' sons as its pebbles; the name of Israel would not cease or be destroyed before Me for ever." |
| 20. **Leave Babylon, flee from the Chaldeans**; with a voice of singing declare, tell this, publicize it to the end of the earth; say, "The Lord has redeemed His servant Jacob." | 20. **Go forth from Babylon, flee from the province of the land of the Chaldeans**, declare this with a shout of joy, announce it, send it forth to the ends of the earth; say, "The LORD has redeemed His servants, those of the house of Jacob!"  |
| 21. And they did not thirst when He led them in the wastelands, He made water run from a rock for them; He split a rock and water flowed. | 21. He did not let them thirst [when] He led them through the deserts; He brought forth water for them from the rock; He cleft the rock and the water gushed out. |
| 22. "There is no peace," said the Lord. "for the wicked." **{P}** | 22. “There is no peace," says the LORD, "for the wicked." **{P}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 48:10-20**

**10** **but not as silver** [lit. but not with silver.] Not with the fire of Gehinnom, as silver is refined through fire.

**I have chosen for you** **Heb. בְּחַרְתִּיךָ. I have chosen for you the crucible of poverty as opposed to the crucible of fire. A crucible (כּוּר) is a vessel in which they melt silver and gold.**

**11** **For My sake** For the sake of My holy name.

**for how shall it be profaned** How shall My name be profaned when I utterly destroy you?

**And My honor I will not give to another** That your enemies shall say that their God is powerful.

**12** **Hearken to Me, O Jacob** The name that your father called you.

**and Israel, who was called by Me** You were called Israel by Me (Gen. 32:29). Jonathan renders: Israel, My summoned one.

**14** **The Lord loves him** **He who will perform the will of the Holy One, blessed be He, upon Babylon.**

**and [show] His arm** He will show in the land of the Chaldees, and concerning Cyrus he states this.

**15** **I** redeemed Israel from Egypt, and I will redeem all Israel from the last exile and from the four corners of the earth.

**I even called him** [i.e., I called] Cyrus. Others say: The Lord loves Israel. I even called him, [i.e.,] Abraham. This calling is an expression of exaltation, to be My called one. Comp. (Num. 1:16), “These are the called ones of the congregation.”

**16** **from the time it was, there was I** [Jonathan paraphrases:] From the time the nations ceased fearing Me, there I brought Abraham your father near to My service.

**and now, the Lord God has sent me, and His spirit** [Jonathan paraphrases:] Said the prophet, “And now, the Lord God has sent me, and His word.” This is an intermingling of words. The one who said this did not say that [i.e., the first part of the verse was said by God, and the second part by the prophet]. And the Aggadic Midrash of Rabbi Tanhuma (Yithro 21) explains: Hearken to thisThis alludes to Moses’ Torah, referred to as “This is the Torah.” In the beginning, I did not speak in secretat Sinai. And the prophet says, “From the time that thing was that, He says, I was there.” And we learned from here that all the prophets stood at Sinai. And now He sent me to prophesy to them. Even in this version there is an intermingling of words. “In the beginning I did not speak in secret,” was said by the Shechinah. “From the time it was, there was I,” was said by the prophet. It is possible to interpret it so that there should not be intermingling of words [as follows:] Draw near to me, hearken to this what I prophesy to you regarding the downfall of Babylon and your redemption. In the beginning I did not speak that in secret. From the time it was, that the Holy One, blessed be He, decreed to bring it, there I was. This teaches that from the time of the decree, the Holy One, blessed be He, appoints the prophet who is destined to prophesy regarding the matter in the council of the heavenly household, although it has not yet been created.

**19** **like its innards** of the sea, like the fish of the sea for multitude.

**22** **for the wicked** For Nebuchadnezzar and his seed.

**First Special Ashlamatah: 1 Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**Second Special Ashlamatah: Yirmeyahu (Jeremiah) 2:4-28 + 4:1-2**

| **Rashi** | **Targum** |
| --- | --- |
| 4. ¶ **Hearken** to the word of the Lord, O house of Jacob, and all the families of the house of Israel.  | 4. ¶ **Listen** to the word of the LORD, O house of Jacob, and every descendant of the house of Israel. |
| 5. So says the Lord: What wrong did your forefathers find in Me, that **they distanced themselves from Me, and they went after futility and themselves became futile?** | 5. Thus says the LORD: "What did your fathers ‎find in My Memra (that was) false that they removed themselves from the fear of Me, and went astray after the idols and became worthless? |
| 6. And they did not say, "Where is the Lord, Who brought us up from the land of Egypt, Who led us in the desert, in a land of plains and pits, in a land of waste and darkness, in a land where no man had passed and where no man had dwelt. | 6. And they did not say: ‘Let us fear from before the LORD, who brought us up from the land of Egypt, who led us in the wilderness, in a ‎land level and waste, in a land desolate, and of the shadow of death; in the land in which no man passes by, and no man dwells there.' |
| 7. And I brought you to a forest land to eat of its produce and its goodness, and you came and contaminated My land, and made My heritage an abomination. | 7. And I brought you into the land of Israel which was planted like Carmel, to eat its fruit and its goodness; but you went up and defiled the ‎land of the house of My Shekhina and you made my inheritance into the worship of idols. |
| 8. The priests did not say, "Where is the Lord?" And those who hold onto the Torah did not know Me and the rulers rebelled against Me, and the prophets prophesied by Baal and followed what does not avail. | 8. The priests did not say: 'Let us fear before the ‎LORD'; nor did the teachers of the Law study to know the fear of Me. But the king/ rebelled against My Memra, and the prophets of falsehood ‎prophesied in the name of the idols, and went after what would not profit them. |
| 9. Therefore, I will still contend with you, says the Lord, and with your children's children will I contend. | 9. Therefore I am going to exact punishment from you, ‎says the LORD, ‎and from the children of your sons whom I am going to punish, if they act according to your deeds.  |
| 10. For pass over [to] the isles of the Kittites and see, and send to Kedar and consider diligently, and see whether there was any such thing, | 10. For cross over to the coast lands of the ‎Kittim, and see; and send to the province of the Arabs and observe carefully; and see the nations who go into exile from district to district ‎and from province to province transporting their idols and carrying them with them: And in the place where they settle, they spread their ‎tents, and set up their idols and worship them. Where now is a nation and language which has acted like you, O house of 'Israel? |
| 11. Whether a nation exchanged a god although they are not gods. Yet My nation exchanged their glory for what does not avail. | 11. Behold, the nations have not forsaken the service of the idols, and they are idols in which there is no profit, But My people have forsaken ‎My service, for the sake of which I bring glory upon them, and they have gone after what will not profit them. |
| 12. Oh heavens, be astonished about this, and storm, become very desolate, says the Lord. | 12. Mourn, O heavens, because ‎of this, because of the land of Israel which is to be wasted, and because of the Sanctuary which is to be made desolate, and because My ‎people have done evil deeds to excess, says the LORD. |
| 13. **For My people have committed two evils; they have forsaken Me, the spring of living waters, to dig for themselves cisterns, broken cisterns that do not hold water.** | **13. For My people have committed two evils: they have forsaken My service, for the ‎sake of which I bring goodness upon them like a fountain of water which does not cease; and they have strayed after the idols which are ‎like broken pits for them, which cannot guarantee water.** |
| 14. Is Israel a slave? Is he a home-born slave? Why has he become a prey? | 14. Was Israel like a slave? Is he the son of a slave? Why is he handed over to ‎plunderers? |
| 15. Young lions roar over him: they have raised their voice, and they have made his land a desolation; his cities were burnt without an inhabitant. | 15. Kings will shout against him; they will lift up their voice and make' his land a desolation; his cities will be desolate ‎without inhabitant. |
| 16. Also the children of Noph and Tahpanhes will break your crown. | 16. Moreover the children of Memphis and Tahpanhes will kill your mighty men and plunder your herds. |
| 17. Is not this caused to you by your forsaking the Lord your God at the time He leads you by the way? | 17. Will not ‎this punishment be exacted from you because you have forsaken the worship of the LORD your God, who showed you the way which was ‎right but you did not walk in it? |
| 18. And now, what have you to do in the way of Egypt to drink the water of the Shihor and what have you to do in the way of Assyria to drink the water of the river? | 18. And now what profit was it for you to associate with Pharaoh the king of Egypt to cast your males ‎into the river? And what profit was it for you to make a covenant with the Assyrians (that they should) banish you yonder beyond the ‎Euphrates? |
| 19. Your evil will chastise you, and your backslidings will reprove you, and you shall know and see that your forsaking the Lord your God is evil and bitter, and fear of Me was not upon you, says the Lord God of Hosts. | 19. I have brought sufferings upon you. but you have not refrained from your wickednesses; and **because you have not ‎returned to the Law** punishment will be exacted from you. And know and see that I will bring evil and bitterness upon you, O Jerusalem, **because you have forsaken the worship of the LORD your God,** **and have not set my fear before your eyes,** says the ‎LORD God of Hosts.  |
| 20. For of old I broke your yoke, I tore open your yoke-bands, and you said, "I will not transgress," but on every lofty hill and under every leafy tree, you recline as a harlot. | 20. For from of old I have broken the yoke of the nations from your neck. I have severed your chains; and you said; ‎‎'We will not again transgress against Your Memra. But on every exalted height and under every leafy tree you worship the idols. |
| 21. Yet I planted you a noble vine stock, throughout of right seed; now how have you turned yourself into a degenerate wild vine to Me? | 21. And ‎ I Myself established you before Me like the plant of the choice vine. **All of you were doers of the truth**; and how then are you changed ‎before Me in your corrupted works? You have turned aside from My worship: you have been like a vine in which there is no profit. |
| 22. For if you wash with natron and use much soap, your iniquity is stained before Me, says the Lord God. | 22. Even ‎if you think to be cleansed of your sins, just as they cleanse (things) with natron and make white with soap, behold, like the mark of a ‎blood-stain which is unclean, so are your sins many before Me, says the LORD God.  |
| 23. How do you say, "I have not been defiled; I have not gone after the Baalim"? See your way in the valley, know what you have done, [like] a swift young she-camel, clinging to her ways. | 23. How do you say: 'I am not defiled, I have not walked ‎after the idols of the nations'? Lift up your eves upon your ways and see when you were dwelling in the ‎valley in front of Beth Peor, know what you did; you were like a swift young camel who corrupts her ways. |
| 24. A wild donkey accustomed to the desert, that snuffs up the wind in her desire, her tendency like the sea creatures, who can hinder her? **All who seek her will not weary; in her month they will find her.** | 24. Like a wild ass who dwells in the wilderness, walking in the pleasure of her soul, drinking the wind like a wild ass, ‎thus the assembly of Israel has rebelled and strayed from the Law, and does not wish to return. Say to her, O prophet,**’All those who seek ‎My Law will not be forgotten: in its time they will find it.‎'** |
| 25. **Withhold your foot from going barefoot** and your throat from thirst; but you said, "I despair. No, for I love strangers, and I will follow them." | 25. **Restrain your foot from associating with the nations.** and your mouth from worshipping the idols. But you said: 'I have turned away from ‎your worship. No; because I have loved to associate with the nations, so will I follow the worship of their idols.'  |
| 26. As the shame of a thief when he is found out, **so have the house of Israel been ashamed; they, their kings, their princes, their priests, and their prophets.** | 26. Like the shame of ‎a man who is considered trustworthy and is found to be a thief, **so is the house of Israel ashamed, they, their kings, their princes, and their ‎priests, and their prophets of falsehood.** |
| 27. They say to the wood, "You are my father," and to the stone, "You bore us," for they turned to Me their nape and not their face, and at the time of their misfortune they say, "Arise and save us." | 27. saying to an image of wood; 'You are our father’; and saying to something which is made of ‎stone: ‘You created us.' For they have turned their back on My worship, and have not set the fear of Me before their faces. But when ‎misfortune comes upon them, they renounce their idols, confessing before Me and saying: 'Have mercy on us and redeem us'. |
| 28. Now where are your gods that you have made for yourself; let them get up if they will save you at the time of your misfortune, for as many as your cities were your gods, O Judea. **{S}** | 28. But where ‎are your deities which you made for yourselves? Let them ‎ arise, if they can, to redeem you in the time of your misfortune: for the number of your towns is (the same) as (the number of) your deities, ‎‎O men of the house of Judah.‎ **{S}** |
|  |  |
| 1. **If you return, O Israel, says the Lord, to Me**, you shall return, and **if you remove your detestable things from My Presence, you shall not wander.** | 1. **‎"If you return, O Israel, to My worship**, says the LORD, your repentance will be received before your decree is sealed; and **if you remove your abominations from before Me, then you will not be exiled.**  |
| 2. **And you will swear, "As the Lord lives," in truth and in justice and in righteousness, nations will bless themselves with him and boast about him.**  | 2. **And if you swear in My ‎Name, The LORD is He who Exists; in truth, in justice, and in righteousness/ generosity, then will the nations be blessed through ‎Israel, and will glorify themselves through him.‎ {S}** |
|  |  |

**Rashi’s Commentary for: Yirm’yahu (Jeremiah) 2:4-28 + 4:1-2**

**6 And they did not say,** Where is the Lord that we should follow other gods?

**plains** Heb. ערבה (planure in O.F.), related to pianoro in Old Italian, meaning ‘a plateau.’

**and pits** Heb. ושוחה (enfosses in O.F.), pitted.

**waste** Heb. ציה (degat in French).

**and darkness** Heb. וצלמות . An expression of darkness.

**7 to a forest land** To the land of Israel which is planted like כרמל , meaning: planted like a forest.

**8 and those who hold onto the Torah** The Sanhedrin.

**and the rulers** the kings.

**prophesied by Baal** In the name of Baal.

**9 Therefore, I will still contend** Before I bring misfortune upon you, I will still contend with you through My prophets, although I have already contended with you many days.

**10 the isles of the Kittites** To the isles of the Kittites. איי is (isles in French).

**and send to Kedar** And send to Kedar to see their custom.

**and consider diligently** And put your heart to it to consider the matter diligently.

**whether** Heb. הן , like אם , if. Whether either of those nations exchanged its god although they are no gods, yet My nation exchanged their glory, with which they were honored. The Kittites and the Kedarites were tent dwellers and cattle herders, who would travel, go, and wander from pasture to pasture and from desert to desert, and they carry their gods with them to the place where they encamp. But I carried you until I established you, yet you forsook Me. This is how Jonathan paraphrased it. Our Sages said however: The Kittites worshipped water and the Kedarites worshipped fire. And although they know that water quenches fire, they did not forsake their god.

**11 for what does not avail** For an idol that does not avail.

**12 O heavens, be astonished** Heb. שמו , an expression of astonishment, like השתוממוּ . It is the imperative form, with the same vowel points as (I Sam. 14:9): “If they say thus to us, “Wait (דּמּוּ) .” and storm Heb. ושערו , an expression of סער , a storm.

**become very desolate** As though you are becoming desolate because of the Temple that is destined to be destroyed.

**13 two evils** **Had they exchanged their Deity [lit. their fear] for one His equal, it would be one evil, and now that they have forsaken Me, that I am a spring of living waters, to follow idols, which are like cisterns of stored up water, and they are broken and cracked, and their water is absorbed in their cracks, these are two evils.**

**to dig** Heb. לחצב , lit. to hew.

**that do not hold** (Tendront in O.F.) their water, for the water will make their edge and their walls muddy, and they cave in.

**14 Is he a home born slave?** The son of a maidservant.

**15 roar** roar, a present tense.

**young lions** Symbolic of kings.

**were burnt** were burnt with fire.

**16 Also the children of Noph and Tahpanhes** They are the Egyptians upon whom you trust for aid.

**will break your crown** They will break your skull. ירעוּך is an expression of breaking (רציצה) , as we translate ורצוץ , “and crushed” (Deut. 28:33), וּרעיע .

**17 Is not this caused to you** Is not this misfortune and this retribution caused to you by the guilt and the iniquity that you have forsaken the Lord your God?

at the time He leads you by the way For He would teach you the good and the straight way.

**18 what have you to do in the way of Egypt** Why do you leave Me and trust in Egypt?

**to drink the water of the Shihor** For they drowned your male children in the Nile. Shihor is the Nile, as it is said: “From the Shihor which is before Egypt,” in the Book of Joshua (13:3).

**and what have you to do to rebel against Me** so that you should be exiled to the way of Assyria, to the other side of the Euphrates River?

**19 Your evil will chastise you** Eventually, your evil will bring suffering upon you.

**and your backslidings,** Heb. ומשבותיך , an expression related to “backsliding children (שובבים) ” (infra 3:22).

**will reprove you** Heb. תוכחך , an expression of reproof.

**and the fear of Me was not** **My fear was not in your heart that you should fear Me.**

**20 I broke your yoke** To the wooden yoke an expression of breaking applies, and to the yoke-bands which are of leather an expression of tearing open applies.

**yoke-bands** [ מוסרותיך are the] ropes used to shackle the yoke [to the animal].

**and you said, “I will not transgress.”** your words.

**but on every lofty hill** But you did not keep your promise, for on every lofty hill you recline (צעה) . This is an expression of a bed and a sheet (מצע) . [The word] כי serves as an expression of ‘but.’

**21 I planted you a noble vine stock** Heb. שורק is the branches of a good vine, that is to say the children of pious and righteous fathers. **Its midrashic interpretation is: I planted you שורק . I added for you to the seven commandments of the children of Noah, six hundred and six, as is the numerical value of שורק .**

**degenerate** Heb. סוּרי (Destoultours in O.F).

**wild vine** that grows in the forests.

**22 with natron** A type of earth with which garments are cleansed and rubbed.

**soap** Heb. בּֽרִית , cleanliness. Comp. “And pure (וּבַר) of heart” (Ps. 24:4). Some explain בּֽרִית as savon in French, soap.

**your iniquity is stained** Jon. renders: Like the mark of a stain that is unclean, so have your sins increased before Me. כתם is tka in O.F.

**your iniquity** This is said concerning the iniquity of the ‘Golden Calf,’ which remains in existence forever, as it is stated: “And on the day of My visitation, I will visit upon them their sin” (Exodus 32:34). **All visitations that come upon Israel have part of the iniquity of the Golden Calf in them.**

**23 See your way in the valley** See what you have done opposite Beth-Peor, and until now you adhere to that way like a swift she camel clinging to her ways.

**young she-camel** Heb. בכרה , a young female camel, **that loves to wander.** “The young camels (בכרי) of Midian” (Isa. 60:6) is translated “and they are young camels,” as we find in Sanhedrin 52a: There are many old camels laden with the skins of young camels (הוגני) .

**clinging** Adhering to the ways of her youth, an expression similar to: “it would have clung (מסריך סריך) ” (Chullin 51a). This may be associated with “a shoe thong (שרוך נעל) ” (Gen. 14:23). She binds the ways of her youth in her heart.

**24 A wild donkey** (salvatico in O.F.) wild, and some interpret it as poulain in O.F., a foal.

**accustomed to the desert** Accustomed to be in the deserts, s**o she loves to wander.**

**that snuffs up the wind** She opens her mouth and snuffs up the wind, and he always returns to his place.

**her tendency like the sea creatures, who can hinder her?** That trait of the sea creatures that she has, for also the sea creature snuffs up the wind, as it is said: “They snuff up the wind like sea creatures” (infra 14:6). Who can hinder her from that trait? So it is with you who can return you from your evil way?

**her tendency like a sea creature** Son dagronemant in O.F., **dragon nature**. Jonathan rendered it in this manner, כערודה . Another explanation: It is an expression of wailing, comp. “moaning and wailing”

**all who seek her will not weary** For they will weary needlessly, for they will be unable to overtake her. What will her end be? In her month, they will find her. There is one month in the year that she sleeps for the whole month, and then she is captured. You, too, - **one month (viz. Ab) was already prepared for you from the days of the spies, when your forefathers established it as a time of vain weeping, therein**, you will be captured. (תּאניה ואניה) (Lam. 2:5). Another explanation: (sa contree in French,) her country, comp. Taanath Shiloh (Josh. 16:6).

**25 Withhold your foot from going barefoot** This your habit, like the wild donkey that loves to wander. My prophets say to you, “Withhold your foot from idolatry lest you go barefoot into exile and withhold your throat from dying of thirst.”

**but you said** concerning the words of the prophets.

**I despair It is of no concern.** I despair of your words. נואש is (nonkalajjr in O. F.) nonchalair in modern French.

**26 when he is found out** At the beginning, when he is found to be a thief, and he was presumed to be faithful. In this manner, Jonathan rendered it.

**27 and at the time of their misfortune they say** i. e., they say to Me, “Arise and save us.” Jonathan, too, translates in this manner: And at the time that misfortune befalls them, they deny their idols and confess before Me, and say. “Have mercy upon us and save us.”

**28 as many as your cities were your gods** In every city was another god.

**Chapter 4**

**1 If you return,** O Israel with this repentance, to Me, you will return to your original glory and greatness.

**and if you remove your detestable things from My Presence** Then you shall not wander to go out in exile.

**2 And you will swear, “As the Lord lives,” in truth** When you swear by My name, you will swear in truth, not as now, that it is written concerning you, “And if they say, ‘As the Lord lives,’ surely they swear falsely” (5:2).

**nations will bless themselves with him** **If you do so, then nations will bless themselves with Israel. Every non-Jew will say to his son, “You shall be like So-and-so the Jew.”**

* **Hakham’s Interpretation –** The “Him” here is speaking about G-d or an special agent of G-d as it is written: “in which G-d’s Name is in him” (cf. Exodus 23:21). Further, The word translated as “will bless themselves” is ***“Hit’barku”*** which can also mean ***“Graft themselves,”*** so that the verse could be translated as: ***“And you will swear as Ha-Shem lives, in truth, in justice, and in righteousness/generosity***, ***then the Goyim*** (Gentiles) ***will be grafted into Him*** (G-d) ***and in Him*** (G-d) ***will they glory.”*** [Cf. Romans 11:17 ff. and Gen. 18:18; and 22:18.]

**boast** Heb. יתהללו , they will recite your praise. Another explanation of is יתהללו : Whoever is able to cleave to Israel will boast about the matter (porvanter in French).

**Pirqe Abot**

**Mishnah 3:5**

**Rabbi Chanina ben Chakhinai said: If one stays awake at night, goes on the road alone, and turns his heart to idle thoughts, he makes himself liable for his own soul.**

**Rabbi Chanina ben Chakhinai now speaks about the category of thought. There is no greater remedy to cleanse the human mind and keep it from sinful thought than words of Torah. If Torah is absent from the mind, it is considered sinful, even if it is free of sin and heresy. It is not occupied with Torah; thus it is not involved in serving God.**

When a person wakes up in the dead of night, when the world is sleeping and no human sounds are heard; when the mind is at complete rest and the body is free of the sluggishness of the evening meal; what better time can be found for Torah study? But if instead of sitting down and studying Torah or contemplating Torah studies at that time, one uses it for nonsense and meaningless worldly ideas, then he is liable for his own soul.

The same is true when one travels alone, when there is no one to disturb him with worldly conversation, and instead of directing his thoughts to Torah study, he spends his time thinking about unimportant things. Certainly, he too is liable for his soul.

Some commentaries say that the master speaks of these two times, "one who wakes up at night, and one who travels on the road alone," since both involve danger. Nighttime is the time when harmful forces (***mazikim***) are found. Similarly, when a person travels on the road alone, even during the day, he is in a position of danger. All roads are considered dangerous.

This true in the absence of words of Torah, when he is merely wasting his time (***batlan***). Then he has the responsibility (***achrayuth***) for placing himself in danger, because the time and place are conducive to it. Conversely, when a person contemplates words of Torah, he is aware of all evil, and knows that the Torah will protect him from all harm.

As we have said, nighttime is a good time to study, since the mind is completely at rest. Besides this, there is another advantage; study at this time is particularly acceptable to God.

At midnight, God promenades with the righteous/generous in Paradise (***Gan Eden***). The skies, all the planets, and the holy chayoth-angels (***chayoth ha-kodesh***) break out in song and praise to God, and they are joined by the righteous/generous in Paradise. When a person sits down and studies Torah at that time, God causes his voice to be heard in Paradise, and God and all the righteous/generous listen to what that person is reading.

The righteous/generous ask God, "Whose voice are we hearing?" "It is the voice of that person," replies God, "who is exerting himself in the study of Torah. Let us now listen to his words. I prefer this above all the songs and praises chanted by the angels (***malakhim***) on high."

This is a beautiful hour of desire before God, who has so much pleasure (***nachath ru'ach***) from such Torah study. A person should therefore feel no discomfort because he gave up sleep in order to please God.

Obviously, if a person gets up in the middle of the night, and remains awake in bed thinking of trivial matters, he will ultimately suffer for it. He has lost precious hours in vain instead of studying Torah.

The Holy Zohar (***Zohar HaKodesh***) states that when a person awakens at night, he has his soul returned to him so that he will be able to study Torah, and not that he may think about his business. This is a refutation of the opinion of those who say that getting up in the middle of the night is only for rabbis (***chakhamim***) whose profession is Torah study, that it was not intended for the rest of the people. If that were the case, God would only return the souls of Torah scholars (***talmidey chakhamim***) at night, and He would not do so to the rest of the people.

[But we see that all sorts of people wake up in the middle of the night,] and that is evidence that God returns the souls of all kinds of people at night. It is therefore imperative (***mukhrach***) to say that all are under the obligation to study, the ignoramus (***am ha-aretz***) as well as the Torah scholar.

Indeed the ignorant workingman may have even a greater obligation to study than the rabbi. The rabbi spends his entire day in Torah study, while the rest of the people are engrossed in business. The rabbi therefore may not be able to concentrate at night, since his mind is tired from studying all day long. But the ignorant workingman has an obligation to wake up to study or read as much as he is able. It may be some Biblical verses, a few paragraphs of Mishnah, or a few Psalms. All will be pleasing to God, whether one does little or much, as long as it is for the sake of heaven (***le-shem Shamayim***).

One should not pay attention to the prodding of the Evil Urge (***Yetzer HaRa***) who tells him that if he gets up at night, his brain will become enfeebled, or he will become sick, or he will get a headache. He should be certain that "One who keeps a commandment will not know any evil thing" (Ecclesiastes 8:5). When a person keeps a commandment for the sake of heaven, without any ulterior motives, he will not encounter any evil. God is always at his side.

If a person gets up to study Torah and then develops a headache and becomes upset (***za'ef***), he should realize that he was destined to sustain an even more serious illness. But because of God's favor, he was let off with merely a headache in the merit of his getting up to study. Because of the merit of his study, he was spared the more serious illness with which he was supposed to be afflicted. The headache was not the result of his study, since, "He who keeps a commandment will not know any evil thing." Of course, there are times that one is certain he got the headache because he got up to study. He should bear it, in honor of God and because of his desire to do His will. There are times when a person stays up late at night playing cards with his friends and loses his sleep, thus developing a headache. He is not concerned about this, because his discomfort is outweighed by his pleasure. **It should also be outweighed by God’s honor.**

**Verbal Tallies**

**By: HH Giberet Dr. Elisheba bat Sarah**

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

**Shemot (Exodus) 22:24 – 23:19**

**Yeshayahu (Isaiah) 48:10-20**

**Tehillim (Psalms) 58:1-6**

**Mk 7:31-37, Acts 15:30-41**

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

Money/Silver - כסף, Strong’s number 03701.

Goeth Down / Brought - בוא, Strong’s number 0935.

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

Hear / Hearken - שמע, Strong’s number 08085.

**Shemot (Exodus) 22:24** If thou lend money <03701> to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

25 If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that the sun goeth down <0935> (8800):

26 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear <08085> (8804); for I am gracious.

**Yeshayahu (Isaiah) 48:10** Behold, I have refined thee, but not with silver <03701>; I have chosen thee in the furnace of affliction.

**Yeshayahu (Isaiah) 48:15** I, even I, have spoken; yea, I have called him: I have brought <0935> (8689) him, and he shall make his way prosperous.

**Tehillim (Psalms) 58:6** Which will not hearken <08085> (8799) to the voice of charmers, charming never so wisely.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Ex 22:24 – 23:19** | **Psalms****Psa 58:1-6** | **Ashlamatah****Is 48:10-20** |
| --- | --- | --- | --- | --- |
| **rxea;** | other, another | Exod 23:13 |  | Isa 48:11 |
| **~yhil{a/** | GOD | Exod 22:28Exod 23:13Exod 23:19 | Ps 58:6 | Isa 48:17 |
| **rm;a'** | said, says | Exod 23:13 |  | Isa 48:17Isa 48:20 |
| **@a;** | no, surely, indeed |  | Ps 58:2 | Isa 48:12Isa 48:13Isa 48:15 |
| **#r,a,**  | land, earth | Exod 23:9Exod 23:10 | Ps 58:2 | Isa 48:13Isa 48:20 |
| **rv,a]** | which, who, what | Exod 23:13Exod 23:16 | Ps 58:5 |  |
| **aAB**  | sets. bring, brought | Exod 22:26Exod 23:19 |  | Isa 48:15 |
| **!Be**  | children, son | Exod 22:24Exod 22:29Exod 23:12 | Ps 58:1 |  |
| **rb;D'** | speak, spoken |  | Ps 58:1Ps 58:3 | Isa 48:15Isa 48:16 |
| **hy"h'**  | become, act, come, follow | Exod 22:24Exod 22:25Exod 22:27Exod 23:2 |  | Isa 48:16Isa 48:18Isa 48:19 |
| **sm'x'** | malicious, violence | Exod 23:1 | Ps 58:2 |  |
| **dy"** | hand | Exod 23:1 | Ps 58:2 | Isa 48:13 |
| **hwhy** | LORD | Exod 23:17Exod 23:19 | Ps 58:6 | Isa 48:14Isa 48:16Isa 48:17Isa 48:20 |
| **ac'y"**  | came, end, go forth | Exod 23:15Exod 23:16 |  | Isa 48:20 |
| **lKo** | everything, all, whole | Exod 23:13Exod 23:17 |  | Isa 48:14 |
|  **@s,K,** | money, silver | Exod 22:25 |  | Isa 48:10 |
| **aol**  | neither, nor, no | Exod 22:28Exod 23:2Exod 23:3Exod 23:13Exod 23:15Exod 23:18 |  | Isa 48:19 |
|  **![;m;** | so, sake | Exod 23:12 |  | Isa 48:11 |
|  **!t;n"**  | give, given | Exod 22:29Exod 22:30 |  | Isa 48:11 |
| **hP,**  | mouth | Exod 23:13 | Ps 58:6 |  |
|  **~ynIP'** | before, face | Exod 23:15Exod 23:17 |  | Isa 48:19 |
| **lAq**  | voice |  | Ps 58:5 | Isa 48:20 |
| **[v'r'** | wicked man | Exod 23:1Exod 23:7 | Ps 58:3 |  |
| **~ve** | name | Exod 23:13 |  | Isa 48:19 |
| **[m;v'**  | hear,heard | Exod 22:27Exod 23:13 | Ps 58:5 | Isa 48:12Isa 48:14Isa 48:16Isa 48:20 |
| **h['T'** | wander away | Exod 23:4 | Ps 58:3 |  |
| **hf'['** | did, do, make | Exod 22:30Exod 23:11Exod 23:12 |  | Isa 48:11Isa 48:14 |

**Greek**

| **Greek** | **English** | **Torah Seder****Ex 22:24 – 23:19** | **Psalms****Psa 58:1-6** | **Ashlamatah****Is 48:10-20** | **Peshat****Mk/Jude/Pet****Mk 7:31-37** | **Remes 2****Acts/Romans****Acts 15:30-41** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Exo 22:25 |  |  |  | Acts 15:32Acts 15:33Acts 15:36Acts 15:40 |
| **ἀκοή** | hearing, report | Exo 23:1  |  |  | Mark 7:35 |  |
| **ἀκούω** | heard | Exo 23:13 |  | Isa 48:12 Isa 48:14 Isa 48:16 Isa 48:18  | Mark 7:37 |  |
| **ἀποστέλλω** | sent |  |  | Isa 48:16  |  | Acts 15:33 |
| **ἀφίστημι** | abstain, deserted | Exo 23:7 |  |  |  | Acts 15:38 |
| **γῆ** | land | Exod 23:9Exod 23:10 | Ps 58:2 | Isa 48:13Isa 48:20 |  |  |
| **γίνομαι** | became | Exod 22:24Exod 22:25Exod 22:27Exod 23:2 |  | Isa 48:16Isa 48:18Isa 48:19 |  | Acts 15:39 |
| **εἰρήνη** | peace |  |  | Isa 48:18 |  | Acts 15:33 |
| **ἐξέρχομαι** | go forth, come forth | Exod 23:15Exod 23:16 |  | Isa 48:20 | Mark 7:31 | Acts 15:40 |
| **ἐπιτίθημι** | place, upon | Exo 22:25 |  |  | Mark 7:32 |  |
| **ἔργον** | works | Exo 23:12 Exo 23:16  |  |  |  | Acts 15:38 |
| **ἕτερος** | other, another | Exod 23:13 |  | Isa 48:11 |  | Acts 15:35 |
| **ἡμέρα** | day | Exo 22:30 Exo 23:12 Exo 23:15  |  |  |  | Acts 15:36 |
| **θάλασσα** | sea |  |  | Isa 48:18  | Mark 7:31 |  |
| **καλέω** | called |  |  | Isa 48:12 Isa 48:13 Isa 48:15  |  | Acts 15:37 |
| **κύριος** | LORD | Exod 23:17Exod 23:19 | Ps 58:6 | Isa 48:14Isa 48:16Isa 48:17Isa 48:20 |  | Acts 15:35Acts 15:36Acts 15:40 |
| **κωφός** | mute |  | Psa 58:4 |  | Mark 7:32Mark 7:37 |  |
| **λαλέω** | speaking |  | Ps 58:1Ps 58:3 | Isa 48:15Isa 48:16 | Mark 7:35Mark 7:37 |  |
| **λέγω** | say, said, spoken |  |  | Isa 48:17 Isa 48:20 | Mark 7:34Mark 7:36Mark 7:37 | Acts 15:36 |
| **ὅριον** | boundaries, region | Exo 23:18  |  |  | Mark 7:31 |  |
| **ὅσος** | as much as | Exo 23:13  |  |  | Mark 7:36 |  |
| **οὐρανός** | heaven |  |  | Isa 48:13 | Mark 7:34 |  |
| **οὖς** | ears |  | Psa 58:4 |  | Mark 7:33 |  |
| **παρακαλέω** | comfort |  |  |  | Mark 7:32 | Acts 15:32 |
| **πᾶς** | all, every, whole | Exod 23:13Exod 23:17 |  | Isa 48:14 | Mark 7:37 | Acts 15:36 |
| **πλῆθος** | multitude | Exo 23:2  |  |  |  | Acts 15:30 |
| **ποιέω** | do, did | Exod 22:30Exod 23:11Exod 23:12 |  | Isa 48:11Isa 48:14 | Mark 7:37 | Acts 15:33 |
| **συνάγω** | gather, together | Exo 23:10  |  | Isa 48:14  |  | Acts 15:30 |
| **χείρ** | hands |  | Ps 58:2 | Isa 48:13 | Mark 7:32 |  |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 22:24 – 23:19**

**“Im Kesef Talveh” “If money you lend”**

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

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

|  |
| --- |
| **School of Hakham Tsefet****Remes****Mordechai (Mk) 7:31-37**Mishnah **א:א** |
| **And again he went away from the region of Tyre** and **came through Sidon to the Galil, within the region of the Decapolis. And they brought to him a man who was deaf and had difficulty speaking, and they were imploring him that he would heal** (place his hand on) **him. And he took him away from the congregation by himself** and **put his fingers into his ears, and** after **expectoration,[[106]](#footnote-106) he touched his tongue. And looking up to the heavens, he sighed and said to him,** “Hippatach!” (that is, “Be opened!”). **And his ears were opened and his difficulty in speaking was removed and he began to speak normally. And he told him them that they should say nothing, but even though he told them** not to **tell anyone, they proclaimed** it **even more instead. And they were amazed beyond all measure, saying, “He has brought forth** nothing but **good! He even makes the deaf hear and the mute speak!”** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts) 15:30-41**Mishnah **א:א** |
| **So** when **they were permitted to leave,[[107]](#footnote-107) they came down to Antioch, and** after **calling together the Esnoga** (Synagogue)**, they delivered the letter. And** when they **read** it **aloud, they rejoiced at the strengthening words. Both Yehudah called** (Yosef) **Bar-Shabbat[[108]](#footnote-108) and Hillel** (a Remes sofer/Amanuensis,[[109]](#footnote-109) who in the Greek is called Luke/Silas), **who were also Darshanim (**congregational prophets – magidim mesharim)[[110]](#footnote-110) **themselves, encouraged and strengthened the brethren by a great message[[111]](#footnote-111). And** after **spending** some **time,** Yehudah called (Yosef) Bar-Shabbat **was sent** back to Yerushalayim **in Shalom** (peace) **from the brethren to those who had sent him. But Hakham Shaul and Bar-Nechamah remained in Antioch teaching and proclaiming[[112]](#footnote-112) the word of the Lord with many others while** Yehudah called (Yosef) Bar-Shabbat[[113]](#footnote-113) returned to Yerushalayimalone**.[[114]](#footnote-114)****And after certain days[[115]](#footnote-115)** there**, Hakham Shaul said to Bar-Nechamah, “Come then,** let us **return** and **visit the brethren in every city in which we proclaimed the word of the Lord**, to see **how they are** doing**.” Now Bar-Nechamah wanted to take Yochannan,** a Peshat Sofer (Scribe/Amanuensis) **who was called Mordechai** (who in Greek is called Marqos) **along also, but Hakham Shaul was not in favor of taking him along, who departed from them in Pamphylia and did not stay with them to the end of their work.[[116]](#footnote-116) And a disagreement took place, so that they separated from one another.[[117]](#footnote-117) And Bar-Nechamah took along Mordechai** (a Peshat Sofer/Amanuensis)and **sailed away to Cyprus, but Hakham Shaul chose Hillel** (a Remes sofer/Amanuensis) and **departed,** after **being commended to the loving-kindness of the Lord by the brethren. And he traveled through Syria and Cilicia, strengthening the congregations.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 22:24 – 23:19** | **Psa 58:1-6** | **Is 48:10-20** | **Mk 7:31-37** | **Acts 15:30-41** |

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

**The Deaf and Spittle**

It is amazing that the healing of the deaf man is in close contiguity to the Greek, Syrophoenician woman with the daughter possessed with an “unclean shade” (demon). The great question, which any self-respecting Jew should ask is: Is it halakhically acceptable to use “spittle” as a healing contrivance? We will also have in the future a case where expectoration is involved. How is it that Yeshua can use “spittle” as a means for healing when bodily fluids are often the cause of ritual impurity? We should remember the recent case of the woman with the haemorrhage of blood. Her touch rendered the master “unclean.” Before jumping to conclusions, we must slow down and read the text carefully. The deaf man had a hard time speaking because he could not hear. Next Yeshua puts his fingers in the man’s ears. This solved the hearing problem. Then, Yeshua expectorates on the ground, not on fingers. Afterward, he touched the tongue. Again, the problem of speaking is now solved.

However, for those who might insist that Yeshua placed saliva on the man’s tongue we are able to solve this dilemma.

We have discussed the priesthood of the firstborn ad nauseam. However, we are again brought to the subject by the materials before us. We find that the only exception for “spittle” as a healing contrivance is in the firstborn.

**b. B.B. 126b** A certain [Person once] came before R. Hanina [and] said to him, ‘I am certain that this [man] is firstborn.’ He said to him, ‘How do you know [this]?’ — [The other] replied to him,: ‘Because when [people] came to his father,[[118]](#footnote-118) he used to say to them,: Go to my son Shikhath, **Who is firstborn and his spittle heals’. — Might he not have been the firstborn of his mother [only]? — There is a tradition that the spittle of the firstborn of a father is healing, but that of the firstborn of a mother is not healing.**

Of course, this Talmudic passage is a great obstacle for those scholars who must deify Yeshua. Nevertheless, the words speak for themselves.

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

**Introduction**

In this pericope of II Luqas (Acts) we see that two basic trains of thought being posited. In the first section we see that acceptance of the “authoritative Igeretim Reshut” (letters of ordination), whilst on the second we see the encouragment and strengthening of the Gentiles who are trurning to G-d. This fits well with the lessons that we will be learning in the coming weeks of Nahamu. Hakham Shaul here points at the weeks of strengthening with several comments regarding teaching and proclamation of the Master’s Mesorah. The presence of Mordechai in the second pericope is of great interest to us for more than one reason.

Mordechai is a Peshat Sofer and therefore most likely a catechistic teacher who instructs with elemental lessons on the Mesorah. This shows a systematic educational system was used to teach Gentiles Jewish halakhah in their preparation for conversion. The presence of other Soferim (Scribes) such as Hillel (Luke) also demonstrates that there were those Gentiles who were already trained in the primary lessons of the Mesorah. We are not told exactly how long the authorized Delegation stayed at Antioch, however the mention of “spending certain time” may be taken as an allegorical hint to a full Torah reading cycle of three and a half years. Allegorically we can also determine that they were taught lessons on Shabbat observance. Yehudah called (Yosef) Bar-Shabbat bespeaks “Shomer Shabbat” that inturn shows that they were not only receiving Peshat lessons on the mitzvot. Shemot 23:14 speaks of the Shelosh Regalim (pilgrimage festivals). As a result we must believe that the Gentiles where also being ttaught the appropriate halakhot concerning the Shelosh Regalim, other festivals and the weekly Sabbath.

The Gentiles were being taught with great care how to follow the Mesorah of the Master. As we will see in the coming pericope of II Luqas, the Gentiles and congregations in the Diaspora were constantly being updated on Nazarean halakhot.

**II Luqas (Acts) 16:4 And as they went through the cities, they delivered to them the mishpatim[[119]](#footnote-119)** (decrees) **to observe, which were determined by the Sheliachim and the Zechanim at Yerushalayim.**

**A Parting of ways**

Because readers have a hard time discerning the difference between Peshat and Remes, we will point out the fact that these materials and commentary MUST be read from an allegorical point of view. Secondly, we will be able to circumvent senseless questions if we pay close attention to the details. Thirdly, we must learn to read the whole Torah Seder with an open mind. Here the point is to learn to step outside of our own mental corral and embrace things that we may not have entertained before. Because readers tend to view the Torah Seder from their own egocentric world, they are not able to derive from the Torah Seder any applicable lesson. In the past probing questions have been used to guide the reader through the more important lessons of the materials. Without these questions, we are left to our own devices. Therefore, we must pay close attention to the words of the Hakhamim as they teach these lessons. Again, the hearer must come to the place that he is willing to sacrifice his own sacred cows in his mental corral and embrace the teachings that will carry him into the Olam HaBa.

The second pericope of II Luqas seems to posit an irreparable “argument” between Hakham Shaul and Bar-Nechamah over Mordechai (Mark). Hakham Shaul’s reasoning seems to be associated with Mordechai’s departure when a work was yet unfinished. However, the Remes answer to the question and thoughts is that we have a difference in ministerial preference and qualifications. As we have noted above we see that Morechai is a catechistic teacher who instructs with elemental Peshat lessons on the Mesorah. Therefore, his propensity will be towards Peshat. His work as Hakham Tsefet’s Amanuensis is seminal. Therefore, it would be inappropriate to expect him to teach Remes materials. Consequently, the Remes “hint” is that not every one that Hakham Shaul and Bar-Nechamah planned to re-visit was on the same level of hermeneutic education. Hence, the difference concerning which Sofer (scribe) to take is based on educational level of the receptive audience. Accordingly, Hakham Shaul and Bar-Nechamah separate, not because they have an irreparable argument, but because they needed to work out who was going to which congregation. A great deal of debate and consideration was requisite in determining who would benefit from Mordechai a Peshat Sofer (scribe) and who would benefit and be ready to receive Remes teachings from Hakham Shaul and his Remes Amanuensis, Hillel (Luke). The “separation” was not one of animosity and bitterness. This parting company was the result of an honest debate on the welfare of the Gentiles turning to G-d.

**Implicit Mitzvoth**

* II Luqas 15:32 While the pericope of II Luqas speaks of the Darshanim being “prophets,” we understand them to be “Congregational magiddim.” This being the case we must understand that the prophets are subject to the Bet Din.
* Helping the donkey, referred to in Shemot 23:5 allegorically bespeaks that Gentile who is under the burden of his making. Therefore, it is the duty of the Nazarean Jewish person to assist the Gentiles turning to G-d.
* Shemot 23:14-19 The gentiles must be taught the halakhot of the Sabbath and festivals.

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. In your opinion, and taking into consideration all the above readings for this Shabbat, 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**

**3rd Sabath of Penitence**

**Shabbat: “Chazon” – Sabbath: “The Vision”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| הִנֵּה אָנֹכִי שֹׁלֵחַ |  | **Saturday Afternoon** |
| **“Hineh Anokhi Sholeach”** | Reader 1 – Shemot 23:20-22 | Reader 1 – Shemot 25:1-3 |
| **“Behold, I send (apostolize)”** | Reader 2 – Shemot 23:23-25 | Reader 2 – Shemot 25:4-6 |
| **“He aquí yo envío”** | Reader 3 – Shemot 23:26-28 | Reader 3 – Shemot 25:7-9 |
| Shemot (Exod.) 23:20 – 24:18 | Reader 4 – Shemot 23:29-33 |  |
| Ashlamatah: Malachi 3:1-8, 23-24 | Reader 5 – Shemot 24:1-3 | **Monday & Thursday****Mornings** |
| Special: Isaiah 1:1-27 | Reader 6 – Shemot 24:4-11 | Reader 1 – Shemot 25:1-3 |
| Psalm 58:7-12 | Reader 7 – Shemot 24:12-18 | Reader 2 – Shemot 25:4-6 |
| Abot: 3:6 |  Maftir: Shemot 24:16-18 | Reader 3 – Shemot 25:7-9 |
| N.C.: Mk 8:1-4;Acts 16:1-8 |  Isaiah 1:1-27 |   |

**Coming Fast**

**Fast of the 9th of Ab**

**Sunset July 15, 2013 – Sunset July 16, 2013**

**Forth further info. Please see:**

[**http://www.betemunah.org/mourning.html**](http://www.betemunah.org/mourning.html)

**&** [**http://www.betemunah.org/tishabav.html**](http://www.betemunah.org/tishabav.html)

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Proverbs 22:7. [↑](#footnote-ref-1)
2. Deuteronomy 23:20. [↑](#footnote-ref-2)
3. Malachi 2:12. - Yerushalmi Shabbath III, 7. [↑](#footnote-ref-3)
4. Sanhedrin 66a. [↑](#footnote-ref-4)
5. See Mishneh Torah, Mada, Hilchoth Yesodei Hatorah 6:5. [↑](#footnote-ref-5)
6. Sanhedrin 66a. [↑](#footnote-ref-6)
7. Deuteronomy 28:58. - I.e., the Tetragrammaton. [↑](#footnote-ref-7)
8. Ezekiel 28:2. [↑](#footnote-ref-8)
9. The Great Sanhedrin consisted of seventy-one judges, and sat in the court of the Sanctuary. A small Sanhedrin of twenty-three judges was to be found in every city. [↑](#footnote-ref-9)
10. Sanhedrin 19b. [↑](#footnote-ref-10)
11. In his Book of the Commandments, Negative Commandment 316 (See Vol. II of my translation, p. 290). [↑](#footnote-ref-11)
12. Rabbi Yehudah Hanasi, the redactor of the Mishnah, was Chief of the Sanhedrin of his generation. - The question he asked concerning himself was whether he had, in the eyes of the Law, the status of a ***nasi*** so that [in the time of the Sanctuary] the Law of a special sin-offering for the prince (see Leviticus 4:22-26) applied to him as well, since he was the ***nasi*** of the Sanhedrin, or perhaps because he had his counterpart in the Diaspora - the ***Exilarch*** - his authority was no longer unique as that of a king, and therefore his sin-offering is to be like that of any individual Israelite. It is thus obvious that the office of the Chief of the Sanhedrin as such is included under the term ***nasi***. [↑](#footnote-ref-12)
13. Horayoth 11 b. [↑](#footnote-ref-13)
14. A male goat. See Leviticus 4:23. The individual Israelite brings a female goat as a sin-offering (ibid., Verse 28). [↑](#footnote-ref-14)
15. Deuteronomy 22:9. [↑](#footnote-ref-15)
16. Numbers 18:27. [↑](#footnote-ref-16)
17. Joel 2:24. [↑](#footnote-ref-17)
18. Isaiah 32:10 [↑](#footnote-ref-18)
19. Further, 23:16. [↑](#footnote-ref-19)
20. Isaiah 31:4 [↑](#footnote-ref-20)
21. Jeremiah 12:6. [↑](#footnote-ref-21)
22. Job 16:10 [↑](#footnote-ref-22)
23. Genesis 48:19. [↑](#footnote-ref-23)
24. Joel 2:24. [↑](#footnote-ref-24)
25. See Psalms 129:7. [↑](#footnote-ref-25)
26. Job 24:18. [↑](#footnote-ref-26)
27. Psalms 129:6-7. [↑](#footnote-ref-27)
28. Jeremiah 13:17. [↑](#footnote-ref-28)
29. Joel 2:24 [↑](#footnote-ref-29)
30. Ibid. [↑](#footnote-ref-30)
31. Deuteronomy 18:4. [↑](#footnote-ref-31)
32. Mechilta here on the Verse. [↑](#footnote-ref-32)
33. The first-fruits are brought to the Sanctuary and then given to the priest. The heave-offering is given to the priest, the First Tithe to the Levite, and the Second Tithe is eaten by the owner in Jerusalem. See "The Commandments," Vol. II, pp. 145-146, for full discussion of this commandment. [↑](#footnote-ref-33)
34. Terumoth 3:7. [↑](#footnote-ref-34)
35. Deuteronomy 12:6 speaks of first-fruits as ***terumath yedchem*** (the heave-offering of your hand); they are called ***resheet*** in this Scriptural section (further 23:19). The heave-offering is called ***terumah*** in Numbers 18:8, and is called ***resheet*** in Deuteronomy 18:4. [↑](#footnote-ref-35)
36. Ibid. [↑](#footnote-ref-36)
37. Onkelos thus left the Hebrew word ***v'dim'acha*** untranslated. As explained further it is a term denoting the priest's share of the produce - in other words, the ***terumah*** [or the heave-offering]. According to Onkelos the verse thus refers to the first-fruits and the heave-offering. [↑](#footnote-ref-37)
38. Mechilta here on the Verse. [↑](#footnote-ref-38)
39. Above, 21: 13. [↑](#footnote-ref-39)
40. Further, 24:7. [↑](#footnote-ref-40)
41. Such as those described above in Verses 17-2l. [↑](#footnote-ref-41)
42. Leviticus 11:43-44. [↑](#footnote-ref-42)
43. Any animal suffering from a serious organic disease, whose meat is forbidden even if ritually slaughtered. [↑](#footnote-ref-43)
44. See Leviticus 25:6-7. The produce of the Sabbatical year which grows of its own accord may be eaten by humans and animals in the house, as long as the wild beasts are able to eat of that produce in the field. But when it is no longer found by the wild beasts in the field, the food has to be "removed" from the house and made available to all alike. [↑](#footnote-ref-44)
45. Literally: "We may water" [an irrigated field ... ]. - Moed Katan 2b-3a. [↑](#footnote-ref-45)
46. See in Seder Yithro Note 449. [↑](#footnote-ref-46)
47. See note 44 above. [↑](#footnote-ref-47)
48. Deuteronomy 15:2. [↑](#footnote-ref-48)
49. Verse 10. [↑](#footnote-ref-49)
50. Nehemiah 10:32. [↑](#footnote-ref-50)
51. Ramban's intention is as follows: It cannot be said that the command here is directed to the owner himself, that he should rest on the Sabbath, since it says clearly ***'in order that' your ox ... may have rest***; neither can it be referring to a case where the owner works together with the animal, for if that were so, why does the Torah not mention that the reason is that he himself should have rest? Hence Ramban explains the verse in the following way: "Six days you will do your work in such a manner as if it were all completed by the Sabbath-day, so that the animal can have rest by itself on that day." [↑](#footnote-ref-51)
52. Above, 16:23. In other words, bake on the sixth day double in order that you should not have to bake on the Sabbath. Here likewise a similar thought is expressed: do all your work in six days so that the animal can have rest on the seventh day. [↑](#footnote-ref-52)
53. Ibid., 20:9. [↑](#footnote-ref-53)
54. So that if one fails to fulfill a positive commandment [as e.g. taking the Lulav on the festival of Succoth] he has also violated thereby a negative commandment as expressed in the verse before us. [↑](#footnote-ref-54)
55. "Or ***shvithah***" is not found in our Rashi. And correctly so, for the term ***shvithah*** can indicate a positive commandment, such as: ***and on the seventh day 'tishboth'*** ***(you will rest)*** - Verse 12. [↑](#footnote-ref-55)
56. This term is applied to a verse which covers many different prohibitions, none of which is specifically indicated, and therefore the court does not administer punishment for violation thereof. - See "The Commandments," Vol. II, p. 11, Note 1, for full explanation of this term. [↑](#footnote-ref-56)
57. Erubin 96a. The opinion is that of Rabbi Ilai. [↑](#footnote-ref-57)
58. I Kings 11:33. [↑](#footnote-ref-58)
59. II Kings 17:30. [↑](#footnote-ref-59)
60. Sanhedrin 63b. [↑](#footnote-ref-60)
61. Joshua 23:7. [↑](#footnote-ref-61)
62. Deuteronomy 16:9. [↑](#footnote-ref-62)
63. Verse 14 here. [↑](#footnote-ref-63)
64. Verse 15. - ***Aviv*** [literally: "maturity"] means the month when the grain becomes full in its ripe state (Rashi). It is the month of spring. [↑](#footnote-ref-64)
65. Jeremiah 33:25. [↑](#footnote-ref-65)
66. See Psalms 104:14. [↑](#footnote-ref-66)
67. Ibid., 107:9. [↑](#footnote-ref-67)
68. Verse 17 here. [↑](#footnote-ref-68)
69. Above, 20:3. [↑](#footnote-ref-69)
70. Further, 34:23. - Ramban's intention is to suggest that ***el p’ne Ha'adon*** here is not in the grammatical form of construct with the word ***HaShem***; this is evident from the same expression which occurs a second time [in 34:23] where it is written ***HaShem Elohei Yisrael***, thus indicating that here too the word ***HaShem*** is not in construct with ***Ha'adon*** (Abusaula). [↑](#footnote-ref-70)
71. Joshua 3:11. [↑](#footnote-ref-71)
72. Psalms 114:7. The allusion is here to the word ***'miliphnei'*** which is suggestive of ***panim***, as mentioned above (Abusaula). [↑](#footnote-ref-72)
73. Reference is to the question that was asked in the Gemara Pesachim [4b-5a]: how do we know that unleavened bread is forbidden by Law of the Torah after six hours on the fourteenth day of Nisan? To this Rava answered that we derive it from the verse, ***You will not slaughter ...*** (further 34:25), which means: "do not slaughter the Paschal-lamb while the leavened bread is still there." And since the time for the slaughtering of the Paschal-lamb begins after the sixth hour, we therefore deduce that unleavened bread is forbidden from that time on. When the Gemara further asked: "Perhaps the Torah meant a separate time for each individual, [so that if he slaughtered it on the ninth hour of the day, he would not be in violation of the Law against keeping unleavened bread till such time]? To this the answer is given: "The Merciful One has declared a time for the slaughtering of the Passover-offering [for all alike, and He did not distinguish between one person and another]. - Ramban is now writing that Rashi’s explanation was not prompted by this text of the Gemara, for reasons explained further on. [↑](#footnote-ref-73)
74. Ramban's point is that the duty of removing from one's possession unleavened bread on the fourteenth day of Nisan, is a matter of a positive commandment, thus one who failed to remove it from his possession after the sixth hour of that day, has thereby violated a positive commandment. But there is no negative commandment to cover this matter. Hence the verse before us which is a negative commandment cannot be establishing the time for the removal of unleavened bread, since that is covered only by a positive commandment. This is the intention of Ramban's words. [↑](#footnote-ref-74)
75. Here too Ramban’s opinion is that there is no ***negative*** commandment of the Torah covering it, but one who eats it violates thereby a ***positive*** commandment, since he had failed to destroy the unleavened bread beforehand. See however, “The Commandments,” Vol. II, p. 196, where Rambam differs on this point and counts a specific negative commandment, wherein we are forbidden to eat unleavened bread after the middle of the fourteenth of Nisan. [↑](#footnote-ref-75)
76. Further, 34:25. “This is an admonition addressed to him who slaughters the offering, as well as to him who sprinkles its blood [on the altar], or to one of the company [that joined together to eat the Paschal-lamb]” (Rashi). [↑](#footnote-ref-76)
77. Mechilta here on the Verse. [↑](#footnote-ref-77)
78. Midrash Shocher Tov. *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-78)
79. Yerushalmi Sotah1:8, Ibid. 78 [↑](#footnote-ref-79)
80. The Three Weeks or *Bein ha-Metzarim* (בין המצרים, "Between the Straits" cf. "In Dire Straits") is a period of mourning commemorating the destruction of the first and second Jewish Temples. The Three Weeks are historically a time of misfortune, since many tragedies and calamities befell the Jewish people at this time. These tragedies include: the breaking of the Tablets of the Law by Moses, when he saw the people worshipping the golden calf; the burning of a Sefer Torah by Apostomus during the Second Temple era; the destruction of both Temples on Tisha B'Av; the expulsion of the Jews from Spain on Tisha B'Av 1492; and the outbreak of World War I on Tisha B'Av 1914, which overturned many Jewish communities. [↑](#footnote-ref-80)
81. Shmuel alef (1 Samuel) 26:8-9 [↑](#footnote-ref-81)
82. "Shim’u" is the plural form of our familiar word shema (hear).  [↑](#footnote-ref-82)
83. Some Sephardim call this special Sabbath: Shabbat Ekah. [↑](#footnote-ref-83)
84. By nearly universal custom, special ashlamatot (passages from the Prophets) are read in the synagogue on each Sabbath of the Three Weeks. Whereas most haftarot of the yearly cycle are selections reflecting the theme of the day's Torah reading, these three—the "Three of Affliction" - do not directly relate to the weekly Torah portions, but instead contain certain prophecies of Jeremiah and Isaiah foreshadowing the fall of Jerusalem. [↑](#footnote-ref-84)
85. Yerimiyahu (Jeremiah) 1:5 [↑](#footnote-ref-85)
86. Devarim (Deuteronomy) 6:4ff. [↑](#footnote-ref-86)
87. Maimonides, Sefer HaMitzvoth I, Mitzvoth Aseh - The Positive Commandments, Translated by Rabbi Shraga,page 101 [↑](#footnote-ref-87)
88. Menachoth 99b [↑](#footnote-ref-88)
89. Sukkah 42a [↑](#footnote-ref-89)
90. Mishna Berachot 2:5 [↑](#footnote-ref-90)
91. Governance of G-d [↑](#footnote-ref-91)
92. An acronym for *Nahmanides*, also known as Rabbi Moses ben Naḥman Girondi, Bonastruc ça Porta. [↑](#footnote-ref-92)
93. Yirat Shamayim – Lit. Fear of Heaven. [↑](#footnote-ref-93)
94. **Chazal** or Ḥazal (Hebrew: חז"ל‎) is an acronym for the Hebrew "**Ḥ**akhameinu **Z**ikhronam **L**iv'rakha", (**ח**כמינו **ז**כרונם **ל**ברכה, literally "Our Sages, may their memory be blessed"). [↑](#footnote-ref-94)
95. It is well known that the sea is a remez for the **fear of G-d**. [As **Chazal** teach that the color of the sea is like that of heaven... which is like that of the throne of Glory.] That is the meaning of 'from the great sea.' These are the people who are great in their fear of HaShem. [Fear of HaShem is the border.] [↑](#footnote-ref-95)
96. Devarim (Deuteronomy) 6:4-9, 11:13-21, Bamidbar (Numbers) 15:37-41 [↑](#footnote-ref-96)
97. The first paragraph of the Shema. [↑](#footnote-ref-97)
98. All of the Jews. [↑](#footnote-ref-98)
99. Deut. 6:4 [↑](#footnote-ref-99)
100. Deut. 6:9 [↑](#footnote-ref-100)
101. Deut. 6:4-9 [↑](#footnote-ref-101)
102. Ohev Yisrael [↑](#footnote-ref-102)
103. Shabbat 119b [↑](#footnote-ref-103)
104. The Fast of Tammuz 17. [↑](#footnote-ref-104)
105. The fast of Tisha B’Ab. [↑](#footnote-ref-105)
106. Who expectorated, the deaf man or the Master? In the Greek text there is no way to discern who expectorated. Therefore it could be any of the two. [↑](#footnote-ref-106)
107. The Greek ἀπολυθέντες contains the idea of receiving their ***Igeret Reshut*** (letters of Ordination) they were released, given permission to leave on their mission. They are now a delegation with authority “permitted” (given permission) by the Bet Din in Yerushalayim. [↑](#footnote-ref-107)
108. Yosef Bar-Shabbat, Yosef, son of the Sabbath. [↑](#footnote-ref-108)
109. **Amanuensis** –is a person employed to write or type what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority. [↑](#footnote-ref-109)
110. A preacher of the more scholarly sort was called a "darshan", and usually occupied the official position of Rabbi/Paqid. The title of "maggid mesharim" (= "a preacher of uprightness"; abbreviated מ"מ) . [↑](#footnote-ref-110)
111. דְבָרִים רַבִּים וַיְחַזְּקוּם - “with great words of strengthening” [↑](#footnote-ref-111)
112. This show a systematic instruction of the Mesorah/Oral Torah. [↑](#footnote-ref-112)
113. Yosef Bar-Shabbat, Yosef, son of the Sabbath. [↑](#footnote-ref-113)
114. This expansion is found in Codex D. This emendation explains why Hillel/Luke is still present in Antioch to become the (a Remes Sofer/Amanuensis) of Hakham Shaul. [↑](#footnote-ref-114)
115. We find in this statement a reference to the lectionary, indicating they had stayed long enough to teach one cycle of the Torah Lectionary. [↑](#footnote-ref-115)
116. The most logical explanation for Mordechai’s departure is that he was a Peshat Sofer and Catechist. Therefore, he would not found it necessary to remain after the catechistic presentation of Peshat portion of the Mesorah had been finished. [↑](#footnote-ref-116)
117. Again, we see that the problem must have been related to the difference between Peshat and Remes. Bar-Nechamah departs with a Peshat Sofer and Hakham Shaul leaves with a Remes Sofer. Therefore, the differences must have been which congregations needed more elemental teachings versus those who were ready for deeper instruction. [↑](#footnote-ref-117)
118. Complaining of certain pains or eruptions on their bodies. [↑](#footnote-ref-118)
119. We can see that the Nazarean Bet Din followed established protocol in establishing and undergirding halakhot determined by the Sanhedrin HaGadol in Yerushalayim. This passage also shows that the simple “four rule” that most scholars argue over were not the end of Gentiles obligation to the Torah/Mesorah. In fact, these four statements of Acts 15:22-29, are either a pars pro toto of the 613 commandments or an enormous amplification of the 7 Laws of Noach. [↑](#footnote-ref-119)