**Esnoga Bet Emunah**

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Reading Cycle** |
| **Kislev 06, 5771 – November 12/13, 2010** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Havdalah Times:**

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| **Atlanta, Georgia, U.S.**Fri. Nov. 12, 2010 – Candles at 5:19 PMSat. Nov. 13, 2010 – Havdalah 6:15 PM | **Brisbane, Australia**Fri. Nov. 12, 2010 – Candles at 5:56 PMSat. Nov. 13, 2010 – Havdalah 6:52 PM | **Bucharest, Romania**Fri Nov. 12, 2010 – Candles at 4:34 PMSat. Nov.13, 2010 – Havdalah 5:37 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Nov. 12, 2010 – Candles at 5:20 PMSat. Nov. 13, 2010 – Havdalah 6:17 PM | **Jakarta, Indonesia**Fri. Nov. 12, 2010 – Candles at 5:30 PMSat. Nov. 13, 2010 – Havdalah 6:21 PM | **Manila & Cebu, Philippines**Fri. Nov. 12, 2010 – Candles at 5:07 PMSat. Nov. 13, 2010 – Havdalah 5:58 PM |
| **Miami, FL, U.S.**Fri. Nov. 12, 2010 – Candles at 5:15 PMSat. Nov. 13, 2010 – Havdalah 6:09 PM | **Olympia, WA, U.S.**Fri. Nov. 12, 2010 – Candles at 4:23 PMSat. Nov. 13, 2010 – Havdalah 5:28 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Oct. 12, 2010 – Candles at 4:29 PMSat. Oct. 13, 2010 – Havdalah 5:27 PM |
| **San Antonio, TX, U.S.**Fri. Nov. 12, 2010 – Candles at 5:23 PMSat. Nov. 13, 2010 – Havdalah 6:17 PM | **Sheboygan & Manitowoc, WI, US**Fri. Nov. 12, 2010 – Candles at 4:11 PMSat. Nov. 13, 2010 – Havdalah 5:13 PM | **Singapore, Singapore** Fri. Nov. 12, 2010 – Candles at 6:33 PMSat. Nov. 13, 2010 – Havdalah 7:23 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 Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

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**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!**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֱמֹר** |  |  |
| **“Emor”** | Reader 1 – Vayiqra 21:1-9 | Reader 1 – Vayiqra 22:17-19 |
| **“Speak”** | Reader 2 – Vayiqra 21:10-15 | Reader 2 – Vayiqra 22:20-22 |
| **“Habla”** | Reader 3 – Vayiqra 21:16-21 | Reader 3 – Vayiqra 22:17-22 |
| Vayiqra (Lev.) 21:1 – 22:16 | Reader 4 – Vayiqra 21:22-24 |  |
| Ashlamatah: Ezekiel 44:25 – 45:2, 15 | Reader 5 – Vayiqra 22:1-8 |  |
|  | Reader 6 – Vayiqra 22:9-11 | Reader 1 – Vayiqra 22:17-19 |
| Psalm 85:1-14 | Reader 7 – Vayiqra 22:12-16 | Reader 2 – Vayiqra 22:20-22 |
|  |  Maftir: Vayiqra 22:14-16 | Reader 3 – Vayiqra 22:17-22 |
| N.C.: 2 Peter 2:1-3a |  Ezekiel 44:25 – 45:2, 15 |   |

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) ‎21:1 – 22:16‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And the Lord said to Moses: Speak to the kohanim, the sons of Aaron, and say to them: Let none [of you] defile himself for a dead person **among his people** | 1. AND the LORD spoke to Mosheh, saying: Speak unto the priests, the men of the children of Aharon, that they keep themselves apart from defilement and thus will you say to them: For a man who is dead, (the priest) will not defile himself **among his people;** |
| 2. except for his relative who is close to him, his mother, his father, his son, his daughter, his brother, | 2. but for a woman who is of kin to his flesh, for his daughter, and for his father, and for his son, and for his daughter, and for his brother, |
| 3. and for his virgin sister who is close to him, who was not [yet] with a man for her, he shall defile himself. | 3. and for his sister, a virgin who is near to him, and who has neither been betrothed, nor married to a husband, for her he may defile himself. |
| 4. [But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] **among his people.** | 4. The husband will not defile himself on account of his wife, except so far as it is right for him; but for a relative of those who do the work of **his people** he may defile himself. |
| 5. They shall not make bald patches on their heads, nor shall they shave the edge of their beard, nor shall they make cuts in their flesh. | 5. They will not mark themselves between their eyes, nor set a mark upon their heads, nor cut away the corners of their beards, nor make any incision in their flesh: |
| 6. They shall be holy to their God, and they shall not desecrate their God's Name, for they offer up the fire offerings of the Lord, the food offering of their God, so they shall be holy. | 6. but they will be holy before their God, and will not profane the name of their God; |
| 7. They shall not marry a woman who is a prostitute or who is desecrated, and they shall not marry a woman who is divorced from her husband for he [the kohen] is holy to his God. | 7. They will not take to wife a woman who has gone astray by fornication, or who was born illegitimate, nor a woman who has been put away, whether from her husband or the husband's brother, may they take; for he is to be holy before his God. |
| 8. You shall sanctify him, for he offers up the food offering of your God; he shall be holy to you, for I, the Lord Who sanctifies you, am holy. | 8. You will sanctify him unto the priesthood; for the oblation itself of your God he is to offer: he will be holy to you, and you will not make him profane: I, the LORD who sanctify you, am holy. |
| 9. If a kohen's daughter becomes desecrated through adultery she desecrates her father; she shall be burned in fire. | 9. And if the betrothed daughter of a man of the priesthood profane herself, by going astray in fornication; if, while she is yet in her father's house, she is guilty of fornication, she will be burned with fire. |
| 10. And the kohen who is elevated above his brothers, upon whose head the anointment oil has been poured or who has been inaugurated to wear the garments he shall not leave his hair unshorn or rend his garments. | 10. And the high priest who has been anointed over his brethren, and upon whose head the anointing oil was poured, and who offered his oblation to be arrayed in the (holy) robes, will not make his head bare, nor either rend or tear his garment in the hour of grief. |
| 11. And he shall not come upon any dead bodies; he shall not defile himself for his father or his mother. | 11. Nor unto any person who is dead will he go in, nor for his father or his mother make himself unclean. |
| 12. He shall not leave the Sanctuary, and he will not desecrate the holy things of his God, for the crown of his God's anointing oil is upon him. I am the Lord. | 12. And he will not go forth from the sanctuary, or profane the sanctuary of his God; for the anointing oil of his God is upon him: I am the LORD. |
| 13. He shall marry a woman in her virgin state.  | 13. And he will take a wife who is in her virginity;  |
| 14. A widow, a divorcee, a woman who is desecrated or a prostitute he shall not marry [any] of these. Only a virgin of his people may he take as a wife. | 14. but a widow, or a divorced person, or one who was born of depraved parents, or who has gone astray by fornication, such as these be will not take; but a virgin proper will he take to wife from the daughters of his people. |
| 15. And he shall not desecrate his offspring among his people, for I am the Lord, Who sanctifies him. | 15. Neither will he profane his offspring among his people; for I the LORD do sanctify him. |
| 16. And the Lord spoke to Moses, saying, | 16. And the LORD spoke with Mosheh, saying: |
| 17. Speak to Aaron, saying: Any man among your offspring throughout their generations who has a defect, shall not come near to offer up his God's food. | 17. Speak with Aharon, saying: No man of your sons in the families of their generations who has a blemish in him will be qualified to offer the oblation of his God: |
| 18. For any man who has a defect should not approach: A blind man or a lame one, or one with a sunken nose or with mismatching limbs; | 18. for no man who has a blemish in him will offer. A man who is blind or lame, or stricken in his nostrils, or mutilated in his thigh, |
| 19. or a man who has a broken leg or a broken arm; | 19. or a man who has a broken foot, or a broken hand |
| 20. or one with long eyebrows, or a cataract, or a commingling in his eye; dry lesions or weeping sores, or one with crushed testicles | 20. or whose eyelids droop so as to cover his eyes, who has no hair on his eyelids; or who has a suffusion of whiteness with darkness in his eyes; or who has the dry scurvy, or who is full of the blotches of Egypt, or whose testicles are swollen or shrunk, |
| 21. Any man among Aaron the kohen's offspring who has a defect shall not draw near to offer up the Lord's fire offerings. There is a defect in him; he shall not draw near to offer up his God's food. | 21. no man, a priest of the race of Aharon the priest who has in him any such blemish, will be qualified to offer the oblations of the LORD. He has a blemish, and it is not meet for him to offer the oblation of his God. |
| 22. His God's food from the most holy and from the holy ones, he may eat. | 22. Nevertheless he may support himself with the residue of the oblations of his God which remains of the most holy and of the holy (offerings); |
| 23. But he shall not come to the dividing curtain, nor shall he draw near to the altar, for he has a defect, and he shall not desecrate My holy things, for I am the Lord Who sanctifies them. | 23. only he must not enter within the veil, nor approach the altar; for a blemish is in him, and he will not profane My sanctuary; for I the LORD do sanctify them. |
| 24. Moses told [this to] Aaron and his sons, and to all of the children of Israel. | 24. And Mosheh spoke with Aharon and with his sons, and with all the sons of Israel. |
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| 1. The Lord spoke to Moses, saying: | 1. And the Lord spoke with Mosheh, saying: |
| 2. Speak to Aaron and to his sons, that they shall separate themselves from the holy [sacrifices] of the children of Israel, which they sanctify to Me, so as not to desecrate My Holy Name. I am the Lord. | 2. Speak with Aharon and with his sons, that they keep apart from the consecrated things of the children of Israel, and profane not the Name of My Holiness (in whatever) they hallow before Me: I am the LORD. |
| 3. Say to them: Throughout your generations, any man among any of your offspring who, while his defilement is still upon him, comes near to the holy sacrifices that the children of Israel consecrate to the Lord that soul shall be cut off from before me. I am the Lord. | 3. Say to them, Take heed in your generations: whatever man of all your sons who will offer things hallowed, which the children of Israel have consecrated before the LORD, having his uncleanness upon him, that man will be destroyed with a stroke of death before Me: I am the LORD. |
| 4. Any man whatsoever among Aaron's offspring if he has tzara'ath or has had a discharge, he shall not eat of the holy sacrifices, until he cleanses himself. And one who touches anyone who has become unclean [by contact with a dead] person, or a man from whom semen issued, | 4. Any man, young or old of the offspring of Aharon, who is a leper, or has a running issue, will not eat of things consecrated till he be clean: and whoever touches any uncleanness of man, or one from whom uncleanness has proceeded, |
| 5. or a man who touches any creeping creature through which he becomes unclean or a person through whom he becomes unclean, whatever his uncleanness | 5. or who touches any reptile that makes unclean, or (the corpse of) a dead man which makes unclean, or any of the uncleanness of his life, |
| 6. the person who touches it shall remain unclean until evening, and he shall not eat from the holy things unless he has immersed his flesh in water. | 6. the man being a priest who touches such will be unclean until the evening, and may not eat of the holy things, except that he wash his flesh in forty seahs of water. |
| 7. When the sun sets, he becomes clean, and afterwards, he may eat of the holy things, for it is his food. | 7. And when the sun has set and he be fit, he may afterward eat of the holy things; for they are his food. |
| 8. He shall not eat a carcass or anything that was torn, thereby becoming unclean through it. I am the Lord. | 8. But of a dead carcass, or (that which has been) killed (by violence), he may not eat to defile himself therewith. I am the LORD. |
| 9. They shall keep My charge and not bear a sin by [eating] it [while unclean] and thereby die through it since they will have desecrated it. I am the Lord Who sanctifies them.  | 9. But the sons of Israel will observe the keeping of My Word, that they may not bring sin upon themselves, nor die for it by the flaming fire; because they have profaned it: I am the LORD who sanctify them.  |
| 10. No non kohen may eat holy things; a kohen's resident and his hireling may not eat holy things. | 10. No stranger or profane person will eat of a consecrated thing, (neither) a son of Israel who is an inmate of the priest, nor any hireling, may eat of the hallowed thing. |
| 11. And if a kohen acquires a person, an acquisition through his money, he may eat of it, and those born in his house they may eat of his food. | 11. But if the priest buy a man a stranger with the price of his money, he may eat of it, and such as have grown up in his house may eat of his bread. |
| 12. And if a kohen's daughter is married to a non kohen, she may [no longer] eat of the separated holy things. | 12. And the daughter of a priest, if she be married to a man a stranger, may not eat of things set apart by consecration. |
| 13. But if the kohen's daughter becomes widowed or divorced, and she has no offspring she may return to her father's household as in her youth [and] eat of her father's food, but no non kohen may eat of it. | 13. But if the daughter of a priest be a widow, or be divorced and having no child by him has returned to her father's house, and has not been wedded to a brother-in-law, (Deut. xxv. 5,) she, being as in the days of her youth, and not being with child, may eat of her father's meat; but no stranger will eat thereof. |
| 14. And if a man unintentionally eats what is holy, he shall add a fifth of it to it and give the kohen the holy thing. | 14. And if a man of Israel eat that which is consecrated unknowingly, let him add a fifth part of its value to it, and give the (price of the) holy thing unto the priest. |
| 15. And they shall not desecrate the holy things of the children of Israel, those that they have set aside for the Lord, | 15. Let them not profane the sacred things of the children of Israel which are set apart unto the Name of the LORD, |
| 16. thereby bringing upon themselves to bear iniquity and guilt, when they eat their holy things, for I am the Lord Who sanctifies them. | 16. nor let the sin of their trespass be found upon them, by eating in uncleanness their consecrated things; for I am the LORD who do sanctify them. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 12: Holiness**

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 12 – “Holiness,” pp. 89-112.

**Rashi Commentary for: Vayiqra (Leviticus) ‎21:1 – 22:16**

**1 Speak to the kohanim** Heb. אֱמֽר ... וְאָמַרְתָּ “Speak [to the Kohanim...] and say [to them],” lit. “Say...and you shall say.” [This double expression comes] to admonish the adult [Kohanim to be responsible] for the minors [that they must not contaminate them (Mizrachi)].-[Yev.. 114a]

**the sons of Aaron** [Had Scripture used just this expression,] I would have thought that even desecrated [kohanim, those born from forbidden unions, as in verse 7, are included in this admonition to separate from uncleanness]. Scripture, therefore, states, “the kohanim ” [to teach us that the admonition applies only to non-desecrated kohanim].

**the sons of Aaron** Even those who have defects are implied.

**the sons of Aaron** But not the daughters of Aaron, [who may become defiled for the dead].-[Torath Kohanim 21:1,2]

**Let none [of you] defile himself [for a dead person] among his people** While the dead person is among his people [and therefore has people, non- kohanim, to bury him]. This comes to exclude [from the prohibition a kohen who comes across] a מֵתמִצְוָה , [a dead person for whom no one is in calling distance to attend to his burial and thus it is incumbent for people to attend to him].-[Torath Kohanim 21:4]

**2 except for his relative** [The expression שְׁאֵרוֹ ] “his relative” refers only [here] to his wife.- [Torath Kohanim 21:5; Yev.. 22b]

**3 who is close [to him]** [This expression is] to include the sister who was betrothed [but not yet married] - [Torath Kohanim 21:5; Yev.. 60a]

**who was not [yet] with a man** for relations.-[see Yev. 60a]

**for her, he shall defile himself** [This is] an obligation [for him to do so].-[Torath Kohanim 21:8; Sotah 3a]

**4 [But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] among his people** He may not defile himself for his [deceased] wife who was unfit for him, and by whom he was desecrated [from his status,] while she was with him.-[Torath Kohanim 21:10; Yev.. 22b] And this is the simple meaning of the verse: “A husband shall not defile himself” for his relative [i.e., his wife], while she is still “among his people,” i.e., while she has [non- kohen] relatives who can attend to her burial, for she is therefore not under the category of an unattended deceased. And which relative [i.e., wife] are we dealing with here? [With a wife] “through whom he becomes desecrated (לְהֵחַלּוֹ) ,” i.e., [because she was unfit to marry him,] he subsequently becomes desecrated from his kehunah [and is unfit to perform the Holy Service].

**5 They shall not make bald patches on their heads** for a deceased. But are not [all] Israelites warned against this (see Deut. 14:1)]? However, when referring to the Israelites, Scripture says, “[You shall not...make any baldness] between your eyes [for the dead]” (Deut. 14:1). Thus, one might think that one is not liable [for making bald patches] anywhere else on the head. Scripture, therefore, says [regarding kohanim] “[They shall not make bald patches] on their heads” [teaching us that the prohibition applies to the entire head]. And we can extrapolate from kohanim to all Israelites through a gezeirah shavah [i.e., a Rabbinical tradition linking the laws of two otherwise unrelated verses or passages through common key words or phrases, as follows]: Here [regarding kohanim] Scripture uses the expression קָרְחָה - bald patches, and there regarding Israelites, Scripture [also] uses the expression קָרְחָה - bald patches. Thus, just as here [regarding kohanim, the prohibition applies to] the entire head, so is it understood further [regarding all Israelites], [that the prohibition applies to] the entire head, wherever one makes a bald patch on the head, [not just “between the eyes”], and just as there [regarding all Israelites, the prohibition applies to making bald patches only as a gesture of mourning] over a dead person [(see Deut. 14:1), “You shall not...make any baldness...for the dead”]-so, here [regarding kohanim, the prohibition applies to making bald patches only as a gesture of mourning] over a dead person.-[Torath Kohanim 21: 11; Mak. 20a]

**nor shall they shave the edge of their beard** Since it is stated in reference to all Israelites, “and you shall not destroy [the edge of your beard]” (Lev. 19:27), one might think that if one removed [the hairs] with tweezers or with a plane, one would be liable [to lashes]. Therefore, it says [here], “nor shall they shave,” [meaning] that one is liable only for something called “shaving” (גִּלוּחַ) with “destruction” (הִשְׁחָתָה) involved in it—that being a razor.-[Mak. 21a]

**nor shall they make cuts in their flesh** יִשְׂרְטוּ שָׂרֶטֶת , lit. nor shall they cut a cut in their flesh." [Why the double language?] Since regarding [all] Israelites, Scripture states (Lev. 19:28), “You shall not make cuts in your flesh for a person [who died],” one might think, that if someone made [several, e.g.,] five cuts, he would be liable for [having transgressed] only one [negative commandment]. Scripture, therefore, states, “nor shall they cut a cut,” to make one becomes liable for every individual cut made. For this word [שָׂרֶטֶת] is superfluous and thus is to be expounded [as above], as Scripture could have [merely] written, “nor shall they cut,” [in which case] I would have known that it means [not to cut] a cut. [Hence, the superfluous שָׂרֶטֶת was written to make one liable for each individual cut.]-[Torath Kohanim 21:12]

**6 They shall be holy** [Since Scripture does not state “They are holy,” but rather “They shall be holy,” it means that if kohanim wish to defile themselves over the dead and thereby desecrate their holiness]—against their will, the court must [prevent them from doing so, and thereby] sanctify them in this respect.-[Mizrachi ; Torath Kohanim 21:13]

**7 who is a prostitute** Heb. זֽנָה , [a woman] with whom an Israelite who is forbidden to her, has cohabited, for example, [relationships] punishable by excision (see Lev., Chapter 18), or a nathin [a descendant of the Gibeonites who were converted at the time of Joshua (see Josh., chapter 9) and who were forbidden to marry into Israel for all generations], or a mamzer [a product of a forbidden union].-[Torath Kohanim 21:14; Yev. 61b]

**who is desecrated** Heb. חֲלָלָה , [a woman] who was born from one who is unfit for the kehunah, for example, the daughter of a widow from a Kohen Gadol or the daughter of a divorcee from an ordinary kohen [the children of such unions becoming “desecrated” from the kehunah]. Also, [the term חֲלָלָה includes a woman] who becomes desecrated from the kehunah through relations with one of those who are themselves disqualified for the kehunah.-[Kid. 77a]

**8 You shall sanctify him** Against his will—[meaning], that if he refuses to divorce [such a woman, lash him and chastise him until he divorces [her].-[Yev. 88b; Mizrachi ; Torath Kohanim 21:19]

**he shall be holy to you** Treat him with holiness, e.g., he should be the first to commence any matter, and to [be the one who] begins the blessings at a meal.-[Gittin 59b]

**9 If [a kohen’s daughter] becomes desecrated through adultery**-Heb. כִּי תֵחֵל . [The word תֵּחֵל here, stems from the word חִלּוּל , desecration, and not from the word הַתְחָלָה , beginning, and thus, the phrase here means:] If she becomes desecrated (תִּתְחַלֵּל) through a forbidden union, whereby she had a marriage-bond to a man and she committed adultery—whether [this bond had been] a betrothal or a marriage. And our Rabbis differ with regards to the matter [i.e., as to which stage of marriage-bond is referred to here]. All agree, however, that Scripture did not speak of a single woman.-[Sanh. 50b-51a]

**she desecrates her father** She has desecrated and degraded his honor, for [people] will say of him, “Cursed is he who fathered this one! Cursed is he who raised this one!”-[Sanh. 52a]

**10 he shall not leave his hair unshorn** Heb. לֹא יִפְרָע . He shall not leave his hair unshorn as a gesture of mourning.-[Torath Kohanim 21:27] Now what is considered “leaving one’s hair unshorn?” More than thirty days.-[Sanh. 22b]

**11 And [he shall not come] upon any dead bodies** [i.e., he shall not enter] the tent [or house, etc., wherein] the dead person [lies].-[Torath Kohanim 21:28]

**dead bodies** [This comes] to include [the law that] revi’ith [a “quarter” of a log] of blood [issued] from a dead person, defiles [anything found] in the tent.-[Sanh. 4a]

**he shall not defile himself for his father or his mother** [Since the Kohen Gadol, unlike the ordinary kohen (see verse 2 above), is forbidden to defile himself for any dead body, even for his parents, this seemingly superfluous statement here comes only] to permit him [to defile himself] for a מֵת מִצְוָה , a dead person for whom there is no one to attend to [his burial].-[Torath Kohanim 21:28; Nazir 48a]

**12 He shall not leave the Sanctuary** He shall not [leave the precincts of the Sanctuary to] follow the funeral procession [even of a relative].-[Sanh. 18a] Furthermore, from here, our Rabbis learned that a Kohen Gadol may offer up sacrifices [even] if he is an onen [i.e., if his close relative died on that day]. [The following, therefore], is its meaning [i.e., the meaning of the verse]: Even if his father or mother died, [the Kohen Gadol] need not leave the Sanctuary, but he may perform the service.-[Sanh.. 84a]

**he will not desecrate the holy things** [meaning] that he does not thereby desecrate the Holy Service, for Scripture has permitted him [to perform the Holy Service under such circumstances]. However, an ordinary kohen who performs the Holy Service while being an onen, desecrates [it].-[Sanh. 84a]

**14 a woman who is desecrated** [The terms וַחֲלָלָה זֽנָה are not to be connected to mean a חֲלָלָה who is a זֽנָה , but rather, they should be read as two separate items, וַחֲלָלָה and then זֽנָה Thus, חֲלָלָה here refers to a woman] who was born from those unfit for the kehunah.-[see Rashi verse 7 above; Torath Kohanim 21:34]

**15 And he shall not desecrate his offspring** But, if he does marry one of those [women listed in the verse as] being unfit [to marry a Kohen Gadol], his offspring from that woman are desecrated from the holiness of the kehunah [and are permitted to defile themselves for the dead, and they may marry a widow or a divorcee].-[Nachalath Yaakov ; Torath Kohanim 21:34]

**17 his God’s food** Heb. לֶחֶם אֱלֹֽהָיו , his God’s food. Any meal is termed לֶחֶם , as in, “...made a great feast (לְחֵם) ” (Dan. 5:1).

**18 For any man who has a defect should not approach** [But this prohibition has already been stated (preceding verse). The meaning here is that] it is not fitting that he should approach, like "[When you offer up a blind [animal]...a lame or a sick one, is there nothing wrong?] Were you to offer it to your governor, [would he accept you or would he favor you? says the Lord of Hosts" (Malachi 1:8). Thus, just as an animal with a defect is not fitting as an offering, neither is a person with a defect fit for presenting it.]

**with a sunken nose** Heb. חָרֻם . [This term means] that his nose is sunken between his two eyes, such that he applies [eye shadow to] his two eyes with one stroke [i.e., his nose is so sunken that its bridge does not intercede between the two eyes].-[Torath Kohanim 21: 48; Bech. 43b]

**with mismatching limbs** Heb. שָׂרוּעַ [This term means] that one of his limbs is bigger than its counterpart, [e.g.,] one of his eyes is large, and one of his eyes is smaller [normal], or one thigh longer than its [normal] counterpart.-[see Sifthei Chachamim ; Bech. 40b]

**20 one who has unusually long eyebrows** Heb. גִּבֵּן , sourcils in French, [meaning] that his eyebrow (גַּבִּין) hairs are [abnormally] long and droop.-[Bech. 43b]

**cataract** Heb. דַּק . [This means] that over his eyes he has a [thin] membrane (דּוֹק) which is called teile, tele, toyle, or tele in Old French, as in, “He Who stretches out [the heavens] like a curtain (דּֽק) ” (Isa. 40:22).-[Torath Kohanim 21:52; Bech. 38a]

**a commingling in his eyes** Heb. תְּבֻלַּל , something that mixes (מְבַלְבֵּל) the [colors of the] eye, e.g., a white line that extends from the white [of the eye], piercing the “ring” [viz., the iris,] i. e., the [colored] annulus that encompasses the black [center of the eye, viz., the pupil,] called prunelle in French. This line pierces the iris and enters the black [pupil]. The Targum renders תְּבֻלַּל as חִילִיז , derived from חִלָּזוֹן , because this line resembles a worm. And so did the Sages of Israel call it [when they enumerate] the defects of a firstborn animal [in the context of whether it may be slaughtered outside the Temple]: עֵינָב , נָחָשׁ , חִלָּזוֹן , a worm-shaped, snake-shaped [growth], or a berry-shaped [growth].-[Torath Kohanim 21:52, Bech. 38a, Mishnah Bech. 6:2]

**or dry lesions or weeping sores** These are various types of boils.

**dry lesions** Heb. גָרָב . This is [equivalent to] חֶרֶס , a skin disease [whose lesions are] dry [both] underneath and on the surface.

**weeping sores** Heb. יַלֶּפֶת . This is the Egyptian lichen. And why is it called יַלֶּפֶת ? Because it bonds (מְלַפֶּפֶת) itself more and more [to the stricken person] until the day of [his] death. It is wet on its surface and dry underneath. Now, in another passage, a lesion wet on the surface and dry underneath is called גָרָב , as the verse says (Deut. 28:27),"weeping sores (גָרָב) and with dry lesions (חֶרֶס) ." (But how is that so, when here, we have explained גָּרָב not only to be a completely dry lesion but also to be synonymous with חֶרֶס )? The answer is that] when גָּרָב is mentioned alongside חֶרֶס [as in Deut. 28:27], then the term גָרָב means [with wet lesions on the surface, and the term חֶרֶס refers to dry lesions both on the surface and underneath (see Rashi there)]. However, when it is mentioned alongside יַלֶּפֶת , then חֶרֶס [the dry lesion], is called גָרָב . Thus is the matter explained in Bech. (41a).

**one who has crushed testicles** Heb. מְרוֹחַ אֶשֶׁךְ [This term is to be understood] according to the Targum [Onkelos] as מְרִיס פַּחֲדִין , meaning: his testicles are crushed, like, “the sinews of his testicles (פַּחֲדָיו) are knit together” (Job 40:17).

**21 Any man... who has a defect [shall not draw near...]** [But has this prohibition not already been stated in verse 17? This verse, however, comes to] include other types of defects [not specified in our passage].-[Torath Kohanim 21:54]

**There is a defect in him** As long as he has the defect, he is unfit [for the Holy Service]. However, if his defect goes away, he is fit [to serve].-[Torath Kohanim 21:55]

**his God’s food** Any food is termed לֶחֶם .

**22 from the most holy** [This phrase] refers to [those sacrifices] with a higher degree of holiness;

**and from the holy ones, he may eat** These are the sacrifices with a lesser degree of holiness. Now, if sacrifices with a higher degree of holiness are mentioned [that a kohen with a defect may eat of them], why is it necessary to state [the same of] sacrifices with a lesser degree of holiness? [The answer is that] had they not been stated, I would have concluded [the following]: Indeed [a kohen] with a defect may eat of the sacrifices with a higher degree of holiness, since we find that these were allowed to [be eaten even by] a non- kohen, since Moses [who was not a kohen,] ate of the flesh of the sacrifices of the investitures. Consequently, perhaps the most holy sacrifices carry with them this leniency]. The breast and thigh of sacrifices with a lesser degree of holiness, however, shall not be eaten [by a kohen with a defect], for we do not find an instance where a non- kohen takes a share of these!" Therefore, Scripture states here “or from the holy” [thereby permitting a kohen with a defect to eat from the sacrifices with a lesser degree of holiness as well]. In this way the matter is explained in [Tractate] Zevachim (101b).

**23 But [he shall not come] to the dividing curtain** to sprinkle the seven sprinklings [of blood] towards the dividing curtain.-[see Lev. 4:6]

**[Nor shall he draw near] to the altar** [This refers to] the outer altar [(see Exod. 27:18) in the courtyard of the Sanctuary, as opposed to the inner incense altar (see Exod. 30:110) which was situated just outside the dividing curtain, all within the Holy enclosed area of the Sanctuary. Now, had our verse been referring to the inner altar, it would not have been necessary to specify the prohibition of the dividing curtain, for the dividing curtain was even closer in to the holy of holies. However, since it refers to the outer altar,] both [the altar and the curtain] are necessary to be written here; this matter is explained [in full] in Torath Kohanim (21:58).

**And he shall not desecrate My Holy Services** for if [a kohen with a defect] did perform the Holy Service, [his service is considered] desecrated [and] thereby deemed invalid.-[Torath Kohanim 21:60]

**24 Moses told** [Literally, our verse would read: “Moses spoke to Aaron and his sons, and to all of the children of Israel.” But what did he speak? He told them] this [entire] commandment [i.e., all the laws of the kehunah delineated in this passage].

**[to] Aaron and his sons, and to all the children of Israel** [But why command “all the children of Israel” about laws pertaining only to kohanim ?] So that the courts of law [comprising non- kohen judges] should warn kohanim [who have defects, to separate themselves from the Holy Service].- [Midrash Hagadol, and see Torath Kohanim, Glosses of Gra]

**Chapter 22**

**2 they shall separate themselves** The term נְזִירָה means only separation [from something]. Likewise, Scripture says, “and draws away (וְיִנָּזֵר) from following Me” (Ezek. 14:7), and, “they drew backwards (נָזֽרוּ) ” (Isa. 1:4). [Thus, here, the meaning is that] when kohanim are in a state of uncleanness, they shall separate themselves (וְיִנָּזְרוּ) from the holy things.-[Torath Kohanim 22:62] Another explanation: [The commentators are at a loss to explain this expression, because the following comment easily agrees with the preceding one. See below.] “shall separate themselves from the holy [sacrifices] of the children of Israel which they sanctify to Me, so as not to desecrate My Holy Name.” [Now, the verse, in the order it is written, reads: "Aaron and his sons...shall separate themselves from the holy (sacrifices) of the children of Israel, so as not to desecrate My Holy Name—which they sanctify to Me."] Transpose the verse and explain it [as follows]: shall separate themselves from the holy [sacrifices] of the children of Israel which they sanctify to Me, so as not to desecrate My Holy Name." [Another explanation] (see Sifthei Chachamim):

**which they sanctify to Me** [This comes] to include offerings that the kohanim themselves sanctified [to the Holy Temple, offerings from which kohanim in the state of uncleanness shall also separate themselves]. [According to this explanation, no transposition is necessary, and the verse is to be explained as follows: When the kohanim are unclean, they must separate themselves from the holy things of the children of Israel, i.e., those consecrated by the children of Israel, and also from those consecrated by the kohanim themselves. Accordingly, the words, “another explanation,” appear at this point, not as they appear in the Mikraoth Gedoloth. According to Mizrachi and others, and according to all manuscripts and incunabula editions, these words do not appear at all. -[Torath Kohanim 22:64]

**3 Any man...who...comes near [to the holy sacrifices]** The phrase “comes near” really means “eating.” And so we find that a warning against eating holy sacrifices while in a state of uncleanness, is expressed as “touching,” [as is written], “she shall not touch anything holy” (Lev. 12:4) [which is] a warning against eating [anything holy, while in a state of uncleanness]. And our Rabbis have learnt [that these terms mean “eating” in this context] by way of a hekesh [a rule of Scriptural exposition, whereby, via Rabbinical transmission, laws from two passages are linked through their appearance in the same verse (Mizrachi).] Now, it is impossible to say that one is liable [to the penalty of excision] if he [merely] touches [holy sacrifices while he is in the state of uncleanness], for we find the penalty of excision for eating [holy sacrifices while one is unclean] stated in the passage “Command Aaron” (Lev. 7:20-21) [and moreover, there, we find] the penalty of excision for eating mentioned twice, one next to the other (see Lev. 7:20-21), and, if one would be liable just for touching, it would be unnecessary for Scripture to mention liability for eating. In a similar vein, [this explanation that our verse here refers to eating and not touching,] is expounded in Torath Kohanim (22:69), [as follows]: "...But is there [a case of] one who touches [holy sacrifices], that he should be liable [to the penalty of excision?!] If so, why does Scripture say, "comes near"? [Because it teaches us that for eating holy sacrifices, one incurs the penalty of excision] only when they become fit to be “brought near” as an offering—for one becomes liable only if one [eats holy sacrifices] while one is unclean, after the parts that makes the sacrifice permissible to be eaten has been offered up [i.e., only when the sacrificial fats have been offered up and the blood has been dashed, or the offering of the fistful of flour in a meal-offering, or the sanctification in a vessel of parts of other offerings (see Hagahoth Uvei-urei HaGra on Torath Kohanim ; Mizrachi), is the holy sacrifice allowed to be eaten by the kohanim, and not before]. Now, one may ask: [Since our verse, as well as the two verses in Lev. 7:20-21, are all referring to eating holy sacrifices when one is unclean,] why is it necessary for Scripture to mention three times the penalty of excision for kohanim [eating holy sacrifices] when they are in an unclean state? These have already been expounded upon in Tractate Shevuoth (7a): "One of them is [needed] to state the general law; one of them is [needed] to state a particular case [namely, the peace-offering, in order to preclude the eating of certain clean foods that are not sacrificed on the altar which do not have the punishment of excision; and one of them is needed to teach us that...when the verse says, “he incurs guilt” (Lev. 5:2), and may bring a עוֹלֶה וְיוֹרֵד קָרְבָּן , a sliding-scale sacrifice, Scripture is referring to...a person...who, while in an unclean state, enters the Sanctuary or eats of its holy sacrifices].

**while his defilement is still upon him** [meaning:] While the person is in a state of uncleanness. But I might think that Scripture is referring to the flesh, while the flesh is unclean," and the verse is speaking of someone in a clean state who eats unclean flesh [of holy sacrifices]. However, one is forced to learn the meaning of the verse from the literal meaning [of this phrase “while its/his uncleanness is still upon it/him”]—i. e., the verse is speaking of something from which uncleanness can be removed, and this is a person, because a person can cleanse himself in a mikvah [while meat cannot be purified once it is defiled.-[Torath Kohanim 22:69; Zev. 43b]

**shall be cut off** One might suggest that [the offender is to be “cut off”] from one place to another, i.e., he shall be cut off from his place [of abode] and exiled (Be’er Basadeh) to settle in another place. Scripture, therefore, continues, "I am the Lord"—[as if to say:] “I am in every place” [and even if someone is sent into exile, I am also in that other place. Hence, the “cutting off” here refers to excision of the soul, that he will die before his time (Be’er Basadeh)].-[Torath Kohanim 22:69]

**4 The following two paragraphs appears only in the Guadalajara edition of Rashi.**

**among Aaron’s offspring** I know only that Aaron’s offspring [are meant]. How do I know that he himself [and every Kohen Gadol (Ramban on verse 17, Rash MiShantz on Torath Kohanim) is also included]? Therefore, Scripture states [the apparently superfluous word “he” in the clause], “if he has tzara’ath ”; for one might think that since he is allowed to offer up holy sacrifices when he is an onen (Rashi Lev. 21:12 above), he would also be allowed to offer them up if he has tzara’ath or if he had a discharge. Scripture, therefore, says, “if he...” [to include Aaron and all other Kohanim Gedolim].-[Torath Kohanim 22:70]

**until he cleanses himself** [This means] sunset [after his immersion]. Or, perhaps, it means only immersion [in a mikvah, and that suffices]? It says here, וְטָהֵר , and it says below (verse 7), וְטָהֵר , “When the sun has set, he becomes clean (וְטָהֵר) .” Just as there (in verse 7), [it means] sunset, here too, [it means] sunset [that he may not eat holy things until the sun sets after his immersion].-[Torath Kohanim 22:72]

**anyone who has become unclean [by contact with a dead] person** Heb. טְמֵא נֶפֶשׁ , one who has become unclean by [contact with] a dead person.

**5 [A man who touches] any creeping creature through which he becomes unclean** [The seemingly superfluous phrase “through which he becomes unclean” means,] the [minimum] size [of a part of a creeping creature] through which [contact] one is rendered unclean (Torath Kohanim 22:76) -namely, through the volume of a lentil.- [Chag. 11a]

**or a person a corpse**. -[Torath Kohanim 22:76] [That is to say, cleansing after contact with a dead body takes place only after immersion and sunset on the seventh day.-[Sifthei Chachamim]

**through whom he becomes unclean** - The size through which [contact] one is rendered unclean—namely, the volume of an olive. [Oholoth 2:1]

**whatever his uncleanness** [This comes] to include one who comes into contact with a man or woman who has had a discharge, or with a menstruating woman or with a woman who has given birth, [or with one who has tzara’ath].-[Torath Kohanim 22:76]

**6 The person who touches it** i.e., who touches any one of these unclean beings.

**7 and afterwards, he may eat of the holy things** This is expounded on in [Tractate] Yev. (74b) as referring to terumah, that [the purified kohen] may eat it after sunset [of the day of his cleansing].

**he may eat of the holy things** [meaning, some of the holy things,] but not all holy things [thus, our verse refers specifically to terumah, but not sacrificial flesh, which the kohen who was stricken with tzara’ath or had a discharge may not eat until he brings his sacrifices on the morrow].-[see preceding Rashi]

**8 He shall not eat a carcass or anything that was torn, thereby becoming unclean through it** [Scripture] warned here regarding the [implications of one’s] uncleanness, as follows: If one ate a carcass of a clean bird, which [as explained (Rashi above 17: 15),] does not defile through contact or by lifting it but defiles only when it is swallowed into the esophagus—this person is prohibited to eat holy things. Now, [a bird that had been torn (טְרֵפָה) and mortally wounded by a wild animal, if slaughtered properly, does not convey uncleanness. So why is it mentioned here?] We must say that וּטְרֵפָה is [stated only to teach us that the carcass of a bird conveys uncleanness only] of the species that can be prohibited because of טְרֵפָה , thus excluding the carcass of an unclean bird, whose species can never fall under the category of טְרֵפָה [because it is prohibited even if it was perfectly healthy].-[Torath Kohanim 17:125126; see Rashi Lev. 17:15]

**9 They shall keep My charge** [and refrain] from eating teruman while one’s body is unclean.-[Sanh. 83a]

**and thereby die through it** we learn that it is death by the hands of Heaven [which is meted out “through it,”] meaning that the sin of eating while unclean brings about the death penalty by itself without any other prerequisites, such as witnesses or warning. That could be only death by the hands of Heaven. -[Gur Aryeh ; Sanh. 83a; also see Sifthei Chachamim]

**10 No [non-kohen may] eat holy things**- The text is referring to terumah, for the entire passage speaks of it (see Rashi verse 7).

**a kohen’s resident and his hireling** [could be erroneously read as “a kohen who is a resident or a hireling.” However, the correct meaning here is:] The resident of a kohen or one who is hired by a kohen. [I.e., the word תּוֹשַׁב means “the resident of.”] Therefore, תּוֹשַׁב is vocalized with a patach [under the “shin,”] because it is in the construct state. [Had it been in the absolute state, simply meaning “resident,” the “shin” would have been vocalized with a kamatz.] Now, who is considered a “resident” [in this context]? This is a Hebrew slave whose ear has been bored [i.e., one who elected to remain a slave after six years, and resides with his master (see Exod. 21:16)], thereby becoming acquired [by his master] until the Jubilee year (see Rashi Exod. 21:6). And who is considered a hireling [in this context]? This is someone acquired for a [set] number of years [to be a Hebrew slave] and who is to be released after six years (see Exod. 21:2). The text comes to teach you here that he does not become his master’s physical property [and is, therefore, not permitted] to eat terumah.-[Torath Kohanim 22:86; Yev.. 70a]

**11 And if a kohen acquires a person** [This refers to] a Canaanite slave, whose body is acquired [by his master and may therefore eat from his master’s terumah].

and those born in his house These are the children of the [non-Jewish] maidservants [who are the property of the master]. We learn also from this verse here that a kohen’s wife may eat terumah, since she too, is considered “an acquisition through his money” [for the Jewish marriage is technically attained through the acquisition of a woman by a man by giving her money or an object worth money, such as a ring] (see Keth. 57b). However, we learn other [cases, namely, about a kohen’s wife who had been acquired through other means, e.g., by contract or cohabitation,] from another verse in Scripture “Anyone who is clean in your household [may eat it]” (Num. 18:11) [the above being expounded] in [Sifrei 18:29; see Levush Haorah also Gur Aryeh.]

**12 married to a non-kohen** - אִישׁ זָר [lit., “an alien man,” here, in the context of kehunah, this means] to a Levite or an Israelite.-[Torath Kohanim 22:92]

**13 [But if the kohen’s daughter] becomes widowed or divorced** from her non- kohen husband.

**and she has no offspring** from him.

**she may return [to her father’s household...(and) eat of her father’s food]** But, if she does have offspring from her non- kohen husband, she is prohibited to eat terumah as long as the offspring is alive.-[Yev. 87a-b]

**But no non-kohen may eat of it** [This seemingly superfluous phrase] is stated only to exclude an onen [kohen, i.e., one whose relative has died on that day,] who is permitted [to eat] terumah. [see Rashi 21:12 above] [It is as if Scripture is saying here:] “I said that only a non- kohen (זָר) [is prohibited to eat terumah]—but not an onen.” [Yev. 68b]

**14 And if [a man] eats that which is holy** [This refers to] terumah. and give the kohen the holy thing something that is fit to become holy. He shall not pay him money, but non-consecrated fruits, which in turn become [consecrated as] terumah.-[Pes. 32a]

**15 And they shall not desecrate [the holy things of the children of Israel]** By allowing non- kohanim to eat of them. [see next Rashi]

**16 thereby bringing upon themselves to bear-** [lit., “And they will cause them to bear (iniquity and guilt).”] They will cause themselves to bear iniquity when they [the non- kohanim] eat their holy things which were set aside for terumah, and were consecrated and consequently prohibited for them. Onkelos, however, who rendered: when they eat in uncleanness, unnecessarily rendered in this manner [because the verse deals with giving the terumah to non- kohanim, not with eating it in an unclean state].

**thereby bringing upon themselves to bear** Heb. וְהִשִּׂיאוּ אוֹתָם . This is one of the three instances in Scripture of אֶת [normally referring to a third party “him,” "them" etc.], which are expounded by Rabbi Ishmael to mean that the Torah is speaking of the persons themselves [i.e., the verb is reflexive]. Similarly, [the other two examples are]: בְּיוֹם מלֹאת יְמֵי נִזְרוֹ יָבִיא אֽתוֹ [lit., “On the day when his abstinence is completed, he shall bring him”] (Num. 6: 13)—[meaning] that he should bring himself. Likewise, וַיִּקְבּֽר אוֹתוֹ בַגַּי [lit., “And he buried him in the valley” (Deut. 34:6), meaning that] Moses buried himself (see Rashi there). Thus is it expounded in Sifrei (Bamidbar 6:124).

**Tehillim - Psalm 85:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of the sons of Korah.  | 1. For praise; *composed* by the sons of Korah; a psalm.  |
| 2. O Lord, You have appeased Your land; You have returned the Captivity of Jacob. | 2. You delighted, O LORD, in Your land; You brought back the captivity of the house of Jacob. |
| 3. You have forgiven the iniquity of Your people; You have concealed all their sin forever. | 3. You forgave the sins of Your people; You covered all their faults forever. |
| 4. You have taken in all Your wrath; You have retreated from the fierceness of Your anger. | 4. You withdrew all Your anger; You turned from the *harshness* of Your anger. |
| 5. Return us, O God of our salvation and revoke Your anger with us. | 5. Turn to us, O God our redemption; and revoke Your anger against us. |
| 6. Will You be wroth with us forever? Will You extend Your anger to generation after generation? | 6. Can it be that You will *act harshly* against us forever? Will You prolong out Your *harshness* for all generations? |
| 7. Will You not return and revive us so that Your people will rejoice with You? | 7. Will You not again revive us? And Your people will rejoice in *Your Word*. |
| 8. Show us, O Lord, Your kindness, and Your salvation You shall give to us. | 8. Show us, O LORD, Your goodness; and may Your redemption *be given* to us. |
| 9. I shall hear what God will speak when He speaks peace to His people and to His pious men, and they will not return to folly. | 9. I will hear what God, the LORD, will say; for He will speak peace to His people and to His pious ones, and they will not return to *heathenism*. |
| 10. Truly, His salvation is near those who fear Him, so that His glory dwell in our land. | 10. Truly His redemption is near to those who fear Him, to make glory abide in our land. |
| 11. Kindness and truth have met; righteousness and peace have kissed. | 11. Favor and truth meet, righteousness/generosity and peace *have joined together*. |
| 12. Truth will sprout from the earth, and righteousness will look down from heaven. | 12. Truth grew up from the land; and righteousness/ generosity looked out from heaven. |
| 13. God too will give good, and our land will give its produce. | 13. Also the LORD will give what is good; and our land will give its produce. |
| 14. Righteousness will go before him, and He will place it on the way of his steps. | 14. Righteousness/Generosity will walk before him; and he set his steps on a *good* path. |
|  |  |

**Rashi’s Commentary for: Psalm 85:1-14**

**2 O Lord, You have appeased Your land, etc.** If You have returned the captivity of Jacob and forgiven their iniquity, and have concealed their sin and withdrawn Your wrath from them and retreated from Your fierce anger, then You have appeased Your land, and Your world will be appeased. But as long as You do not do this, Your land and Your world will not be appeased.

**5 Return us** You return and bring us back.

**7 Will You not** ultimately return and revive us, for [so] You promised us through Your prophet.

**9 I shall hear what God will speak** I shall merit to hear what the Holy One, blessed be He, will speak when He speaks peace to His people.

**to folly** Heb. לכסלה , to foolishness, to sin before Him.

**11 Kindness and truth have met** That Israel will speak truth, and from heaven kindness will meet them.

**righteousness and peace have kissed** The righteousness [or charity] that Israel was performing and the peace from the Holy One, blessed be He, will kiss one another, i.e., the act of charity will be peace (Isa. 32: 12).

**12 Truth will sprout from the earth, etc.** When Israel will speak truth, the charity that they perform on earth will look down from heaven.

**13 God too will give good** He will open His treasury, the heavens, to give rain, in order that His land yield its produce.

**14 and He will place it on the way of his steps** And the Holy One, blessed be He, will place the righteousness in the ways of his steps, with which he leads his sons.

**Ashlamatah: Ezekiel 44:25 – 45:2, 15‎‎‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God.  | 15. But the priests, the Levites," the sons of Zadok,who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship, to serve before Me, and they will serve at My altar, to offer up before Me the fat and the blood of the holy sacrifices, says the LORD God. |
| 16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge. | 16. They will enter My Sanctuary, and they will approach My table of the Display-bread, to minister before Me, and they will keep the watch of My Memra. |
| 17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within. | 17. And when they enter the gates of the inner court, they will wear linen garments; no woolen cloak will be upon them when they serve at the gates of the inner court and within. |
| 18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats. | 18. Turbans of linen will be upon their heads, and linen trousers on their loins; they will not gird their loins; they will gird their hearts. |
| 19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, **and they shall not sanctify the people with their garments**. | 19. And when they go out of the court of the Sanctuary to the outer court, to mingle with the people; they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, **so that they should not mingle with the people in their vestments**. |
| 20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads. | 20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads. |
| 21. And wine may no priest drink when they come into the Inner Court. | 21. No priests will drink wine when they enter the inner court. |
| 22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry. | 22. A widow and a divorced woman, they will not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry. |
| 23. And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure. | 23. They will teach My people the difference between the sacred and the un-consecrated, and they will make known to them the distinction between the unclean and the clean. |
| 24. And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify. | 24. In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will; they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy. |
| 25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves. | 25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister. |
| 26. And after his purification they shall count seven days for him. | 26. After his purification, they will count seven days for him. |
| 27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God. | 27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God. |
| 28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession. | 28. Their share of inheritance will be the residue of My sacrifice but you will give them no possession in Israel; the gifts that I give them, these aretheir possession. |
| 29. The meal-offering and the sin-offering and the guilt- offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them. | 29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel which is set apart as sacred, will be for them. |
| 30. And the first of all the first-fruits, and every heave-offering; everything from every sort of your heave- offerings shall belong to the priests; also the first out of your kneading-troughs shall you give to the priest, to bring enduring blessing into your home. | 30. And the first of every­ thing; the first fruits of every kind, and all contributions which you set aside, will be entirely for the priests; and your first batch of bread you will give to the priests, so that a blessing may rest upon your home. |
| 31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat. | 31. The priests will not eat anything of bird and of cattle that has died a natural death or has been torn by wild beasts." |
|  |  |
| 1. And when you divide the land by lot for inheritance, you shall set aside an offering to the Lord, holy from the land, its length twenty-five thousand and its width ten thousand, it is holy within all its borders around. | 1. "When you" divide the land as an inheritance, you will set aside a gift before the LORD, a sacred portion of the land, the length twenty-five thousand cubits long, and the width, ten thousand. it will be sacred within its entire boundary round about. |
| 2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around. | 2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about. |
| 3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies. | 3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand and within it will be the Sanctuary, Holy of Holies. |
| 4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the LORD, and it shall be for them a place for houses, and the hallowed part shall be for the Sanctuary. | 4. It is a sacred portion of the land; it will be for the priests who serve in the Temple, who approach to serve before the LORD, so that they might have a place left for houses, and a precinct by the Sanctuary. |
| 5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers. | 5. And an area of twenty-five thousand cubits length and ten thousand width will be for the Levites, the servants of the Temple, for a possession, twenty chambers. |
| 6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be. | 6. And as property of the city, you will give an area of five thousand cubits width and a length of twenty-five thousand facing that which is set aside for the Sanctuary; it will belong to the whole House of Israel. |
| 7. And for the prince, on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border. | 7. And to the prince will belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length will correspond to one of the por­tions extending from the western border to the eastern border. |
| 8. In the land, he shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes. | 8. This land will be for the prince as a possession in Israel; and My princes will no longer oppress My people, but they will give the land to the House of Israel according to their tribes. |
| 9. So said the LORD God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness; take away your evictions from My people, says the LORD God. | 9. Thus says the LORD God: Enough for you, princes of Israel! Put away violence and robbery, and practice true justice and righteousness; cease your taxation of My people, says the LORD God. |
| 10. You shall have honest scales, an honest ephah, and an honest bath. | 10. You will have accurate scales, and accurate measures, and accurate baths. |
| 11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a tenth part of the homer is the ephah; according to the homer shall be its volume. | 11. The measure and the bath will have the same volume, for you; an amount of three seahs, being the equivalent of one-tenth of a kor" in the liquid measure of the bath; and one-tenth of a kor dry measure of the kor; this will be its measurement. |
| 12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you. | 12. The sela shall be twenty meah. A third of a mina will be twenty sela. A silver mina shall be twenty-five sela. One fourth of a mina will be fifteen sela. All of them together equals sixty. And you will have a large mina for Temple purposes. |
| 13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley. | 13. This is the contribution which you will make: one-sixth of a measure from a kor of wheat, and one-sixth of a measure from a kor of barley. |
| 14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a kor, ten baths are a homer, for ten baths are a homer. | 14. And that which is proper to take from the oil by liquid measure, one-tenth of a bath from a kor; one-tenth of a kor is a bath, for there are ten baths to the kor. |
| 15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God. | 15. And one sheep from every flock of two hundred, which is proper to take from the fatlings of Israel; for meal offerings, and for burnt offerings, and for the holy sacrifices, to make atonement for them, says the LORD God. |
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**2 Tsefet (Peter) ‎2:1-3**

| **CLV[[1]](#footnote-1)** | **Magiera Peshitta NT[[2]](#footnote-2)** | **Greek[[3]](#footnote-3)** | **Delitzsch[[4]](#footnote-4)** |
| --- | --- | --- | --- |
| 1. Yet there came to be false prophets also among the people, as among you also there will be false teachers who will be smuggling in destructive sects, even disowning the Owner Who buys them, bringing on themselves swift destruction."  | 1. But there were also false prophets among the people, as also false teachers will be among you, who will introduce heresies of destruction and deny the Lord who bought them, bringing on themselves swift destruction.  | 1. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν | **1 וְגַם־נְבִיאֵי שֶׁקֶר הָיוּ בָעָם כַּאֲשֶׁר יִהְיוּ מוֹרֵי שֶׁקֶר גַּם־בָּכֶם אֲשֶׁר יַכְנִיסוּ כִּתּוֹת מַשְׁחִיתוֹת וִיכַחֲשׁוּ בַּמֹּשֵׁל אֲשֶׁר קָנָם וְיָבִיאוּ עַל־נַפְשָׁם כִּלָּיוֹן פִּתְאֹם׃** |
| 2. And many will be following out their wantonness, because of whom the glory of the truth will be calumniated, | 2. And many will follow their uncleanness, because of whom the way of truth will be reproached. | 2. καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις, δι οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται | **2 וְרַבִּים יֵלְכוּ אַחֲרֵי תוֹעֲבוֹתָם וּבַעֲבוּרָם יוּתַּן דֶּרֶךְ הָאֱמֶת לְגִדּוּפִים׃** |
| 3. and in greed, with suave words, they will traffic in you, | 3a. And with fraud and with babbling words they will exploit you, | 3. καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται | **3 וּבְדִבְרֵי בִדּוּי יַעֲשׂוּ אֶתְכֶם לְמִסְחָר לָהֶם לְמַעַן בְּצֹעַ בָּצַע** |
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**Dr. Adon Eliyahu’s Rendition**

**1. But false (lying - deceitful) prophets came among the people and there shall be false teachers among you who shall introduce (secretly) destructive heretical (freewill) teachings, (from the outside – lead astray - introduce surreptitiously) disowning their Master who purchased them bringing upon themselves swift destruction.**

**2. Yet many will follow them (becoming disciples of their heresy) out into utter destruction because the truth will be blasphemed.**

**3. And in greedy desire and dissimulate [disguised] speech sell you out;**

**Commentary**

Over the past weeks when commenting of 2nd Peter Chapter one, we learnt about the “Ten Lights/Virtues/ Ministries” of the Messiah and their beneficent effect upon the congregation, now this week in Chapter two, we read about the opposite side of the forces of darkness and their evil effects upon the congregation.

**v,1 - But false (lying - deceitful) prophets came among the people and there shall be false teachers among you who shall introduce (secretly) destructive heretical (freewill) teachings, (from the outside – lead astray - introduce surreptitiously) disowning their Master who purchased them bringing upon themselves swift destruction. -** Interesting, in Leviticus 21:1 and 4, we read:

‎1. And the LORD said to Moses: Speak to the ‎kohanim (Priests), the sons of Aaron, and say to them: Let ‎none [of you] defile himself for a dead person **‎among his people**

‎4. [But] a husband will not defile himself for [a ‎wife who causes] his desecration, [while she is] ‎**among his people.‎**

The phrase here “among his people” – **בְּעַמָּיו –** refers not to the people of Israel – but rather primarily “among his people” is meant to be his fellow priests. HAKHAM Tsefet picks up on this word and equates the priests with the Nazareans. Why? Because Nazareans have the priesthood of the first-born!

Now, in Matityahu 16:18 we read: “...and upon this rock I will build my congregation, and gates of Gehinom will not prevail against it.” How come then, that false teachers according to Hakham Tsefet will come among the people”? There are two answers to this question. The first one is that evil is necessary to exist so that we always be aware of what can happen should we abandon the goodly path of Torah and the Messiah. Second, “the seven lower lights/ministers of the Esnoga are there to prevent the congregation from falling into any of the following sins:

1. **Ephesus**,         Rev 2:4 ‘But I have [this] against you, that you left your first love!’
2. **Smyrna**,          Rev 2:10 ‘Stop being afraid of what you are about to be suffering’
3. **Pergamos**,      Rev 2:14 ‘that you have there [some] holding to the teaching of Balaam’ ([Parasha Balaq](http://www.betemunah.org/annual.html))
4. **Thyatira**,        Rev 2:20 'you allow that woman Jezebel, who calls herself a prophetess to teach and to

seduce my servants to commit fornication, **and** to [eat](http://www.betemunah.org/eating.html) things sacrificed unto idols'

1. **Sardis**,            Rev 3:2 ‘I have not found your works having been completed before My G-d.’
2. **Philadelphia**,  No obvious sin – entertains those “that say are Jews, and are not, but do lie.’
3. **Laodicea**,       Rev 3:16 ‘So then, because you are lukewarm, and not hot nor cold.’

If these seven men fail to discharge their ministry faithfully, the Messiah warns: “and if not, I come to you quickly, and will remove you menorah (the seven lower lights/ministries) from its place (in the congregation) if you may not reform” (Revelation 2:5). When any or all of the seven leaders of the congregation are not functioning as they should then any of the above sins are allowed an open door to the congregation and the result: **“false teachers among you who shall introduce (secretly) destructive heretical (freewill) teachings, (from the outside – lead astray - introduce surreptitiously) disowning their Master who purchased them bringing upon themselves swift destruction.”**

Please note that these false teachers will not adhere to the chain of command in the congregation, nor will they adhere to the chain of revelation and tradition handed down to Mosheh at Mt. Sinai up to this very day to obedient and faithful Torah Teachers.

**v.2 - Yet many will follow them (becoming disciples of their heresy) out into utter destruction because the truth will be blasphemed. –** What is the truth, may we ask? King David the Messiah answered this question perfectly when he penned Psalm 119, verse 142 –

“Your righteousness/generosity is an everlasting righteousness/generosity, **and Your Torah/Law is the truth.”**

So, these false teachers and their disciples will blaspheme the Torah, saying that it was for the ancients, but it is not

Applicable today because Messiah fulfilled it. – Now, this is utter **“BLASPHEMY!”** And it is against this “BLASPHEMY” that Hakham Tsefet is warning us and anyone who cares to read this most wonderful Epistle.

**v.3a - And in greedy desire and dissimulate [disguised] speech sell you out; -** I like how the CLV renders this clause – “and in greed, with suave words, they will traffic in you,” or as in the Peshitta: “And with fraud and with babbling words they will exploit you.” These false teachers are in for the “money” and whatever they can get out of their flock, equally their flocks follow their heretic teachers and try to get out (exploit) as much as they can their very own teachers.

The lesson is clear, whatever the false teachers do, the legitimate teachers avoid like the plague. This by no means is a license to exploitation for the command of the Torah clearly states that a worker (teacher) is worthy of his hire, and as amply illustrated this week with regards to the offering exclusively given to the priesthood. Nevertheless, no good teacher oppresses his disciples in economic and other terms, and also no good disciple financially and I in any other way exploits his master. Good Torah teachers are not worried about money or numbers, and people that truly fear G-d will not receive teaching of the Word of G-d without remunerating adequately his/her teacher.

The Jewish way or the way of those who genuinely fear G-d is like this:

Disciple/Student – Teacher how much will you charge me for teaching me Torah?

Teacher – This is my livelihood, whatever G-d puts in your heart to give me.

Disciple/Student – Teacher this is my offering or tithes to you, now teach me the Torah.

If this is not the norm, then what we have is an evil, adulterous, exploitative relationship between a teacher and his students, or vice-versa. In fact, there is more hope and mercy available for a literal adulterer to enter the kingdom of heaven than there is for a false teacher who exploits his students/disciples or for students/disciples who exploit their Torah teacher. These filthy exploiters have eaten illegally, as the Torah forbids this week, of the things that are Holy and set apart by G-d for His genuine Torah Teachers.

The teaching this week from the Torah and echoed by the Psalmist and the Prophet Ezekiel is to avoid associating with people that are like leaches, they suck and suck others until they are dry and give nothing back or wholesome in exchange. These people have not the fear of G-d in them, all is a pantomime, and their main interest is exploitation and trafficking in human blood and sweat.

**Correlations**

**By H.H. Rosh Paqid Adon Hillel ben David**

**& Giberet Dr. Elisheba bat Sarah**

**Vayiqra (Leviticus) 21:1 – 22:16**

**Yehezechel (Ezekiel) 44:25 – 45:2, 15**

**Tehillim (Psalm) 85:1-14**

**2 Tsefet (Peter) 2:1-3a**

**Verbal tallies between the Torah and the Ashlamata are:**

HaShem - יהוה, Strong’s number 03068.

Priest - כהן, Strong’s number 03548.

Son - בן, The Strong’s number is 01121.

Defile - טמא, Strong’s number 02930.

Mother - אם, Strong’s number 0517.

Father - אב, Strong’s number 01.

Brother - אח, Strong’s number 0251.

Sister - אחות, Strong’s number 0269.

Husband - איש, Strong’s number 0376.

**Verbal tallies between the Torah portion and the Psalm:**

HaShem - יהוה, Strong’s number 03068.

Son - בן, The Strong’s number is 01121.

People - עם, Strong’s number 05971.

Near - , Strong’s number 07138.

**Vayiqra (Leviticus) 21:1** ¶  And HaShem <03068> said <0559> (8799) unto Moses <04872>, Speak <0559> (8798) unto the priests <03548> the sons <01121> of Aaron <0175>, and say <0559> (8804) unto them, There shall none be defiled <02930> (8691) for the dead <05315> among his people <05971>:

**Vayiqra (Leviticus) 21:2**  But for his kin <07607>, that is near <07138> unto him, that is, for his mother <0517>, and for his father <01>, and for his son <01121>, and for his daughter <01323>, and for his brother <0251>,

**Vayiqra (Leviticus) 21:3**  And for his sister <0269> a virgin <01330>, that is nigh <07138> unto him, which hath had no husband <0376>; for her may he be defiled <02930> (8691).

**Yehezechel (Ezekiel) 45:1**  Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the HaShem <03068>, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

**Yehezechel (Ezekiel) 44**:25  And they shall come at no dead person to defile <02930> themselves: but for father <01>, or for mother <0517>, or for son <01121>, or for daughter <01323>, for brother <0251>, or for sister <0269> that hath had no husband <0376>, they may defile <02930> themselves.

**Yehezechel (Ezekiel) 44**:30  And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest’s <03548>: ye shall also give unto the priest <03548> the first of your dough, that he may cause the blessing to rest in thine house.

**Yehezechel (Ezekiel) 44**:31  The priests <03548> shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

**Tehillim (Psalm) 85:1**  To the chief Musician, A Psalm for the sons <01121> of Korah. Hashem <03068>, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

**Tehillim (Psalm) 85:2**  Thou hast forgiven the iniquity of thy people <05971>, thou hast covered all their sin. Selah.

**Tehillim (Psalm) 85:6**  Wilt thou not revive us again: that thy people <05971> may rejoice in thee?

**Tehillim (Psalm) 85:7**  Shew us thy mercy, Hashem <03068>, and grant us thy salvation.

**Tehillim (Psalm) 85:8**  I will hear what God Hashem <03068> will speak: for he will speak peace unto his people <05971>, and to his saints: but let them not turn again to folly.

**Tehillim (Psalm) 85:9**  Surely his salvation is nigh <07138> them that fear him; that glory may dwell in our land.

**Tehillim (Psalm) 85:12**  Yea, Hashem <03068> shall give that which is good; and our land shall yield her increase.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Lev 21:1-22:16** | **Psalms****Psa 85:1-13** | **Ashlamatah****Eze 44:25 – 45:2,15** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| **ba'** | father | Lev. 21:2 |  | Ezek. 44:25 |
| **~d'a'**  | man | Lev. 22:5 |  | Ezek. 44:25 |
| **xa'** | brother | Lev. 21:2 |  | Ezek. 44:25 |
| **tAxa'** | sister | Lev. 21:3 |  | Ezek. 44:25 |
| **rx;a;**  | afterward, after | Lev. 22:7 |  | Ezek. 44:26 |
| **vyai** | husband | Lev. 21:3 |  | Ezek. 44:25 |
|  **%a;**  | only, surely | Lev. 21:23 | Ps. 85:9 |  |
| **lk;a'** | eat, ate | Lev. 21:22 |  | Ezek. 44:29 |
| **~yhil{a/** | GOD | Lev. 21:6 | Ps. 85:4 |  |
| **~ae** | mother | Lev. 21:2 |  | Ezek. 44:25 |
| **~ai** | however, except | Lev. 21:2 |  | Ezek. 44:25 |
| **#r,a,** | land |  | Ps. 85:1 | Ezek. 45:1 |
| **rv,a]** | because, who | Lev. 21:3 |  | Ezek. 44:25 |
| **aAB** | approach, go | Lev. 21:11 |  | Ezek. 44:25 |
| **tyIB;** | house | Lev. 22:11 |  | Ezek. 44:30 |
| **!Be** | sons | Lev. 21:1 |  | Ezek. 44:25 |
|  **tB;**  | daughter | Lev. 21:2 |  | Ezek. 44:25 |
|  **rb;D'** | speak, say | Lev. 21:16 | Ps. 85:8 |  |
| **rAD** | generations | Lev. 21:17 | Ps. 85:5 |  |
| **hy"h'** | has had | Lev. 21:3 |  | Ezek. 44:25 |
|  **amej'** | defile | Lev. 21:1 |  | Ezek. 44:25 |
| **hp'rej.** | torn | Lev. 22:8 |  | Ezek. 44:31 |
|  **hwhy**  | LORD | Lev. 21:1 | Ps. 85:1 | Ezek. 44:27 |
| **laer'f.yI**  | Israel | Lev. 21:24 |  | Ezek. 44:28 |
|  **!heKo** | priests | Lev. 21:1 |  | Ezek. 44:30 |
| **yKi** | except, however | Lev. 21:2 |  | Ezek. 44:25 |
| **lKo** | any, all, every | Lev. 21:11 | Ps. 85:2 | Ezek. 44:29 |
|  **aol**  | no | Lev. 21:1 |  | Ezek. 44:28 |
| **tWm** | dead | Lev. 21:11 |  | Ezek. 44:25 |
| **!mi** | among, shall be theirs | Lev. 21:10 |  | Ezek. 44:29 |
| **hl'ben>**  | which dies natural death | Lev. 22:8 |  | Ezek. 44:31 |
| **af'n"** | bear, forgave | Lev. 22:9 | Ps. 85:2 |  |
| **!t;n"** | give, grant | Lev. 22:14 | Ps. 85:7 | Ezek. 44:28 |
| **!A['** | iniquity, punishment | Lev. 22:16 | Ps. 85:2 |  |
| **~ynIP'** | before | Lev. 22:3 | Ps. 85:13 |  |
| **vd,qo** | holy, sanctuary | Lev. 21:6 |  | Ezek. 44:27 |
| **br'q'** | present, offers | Lev. 21:6 |  | Ezek. 44:27 |
| **bArq'** | near | Lev. 21:2 | Ps. 85:9 |  |
| **~Wr** | offer | Lev. 22:15 |  | Ezek. 45:1 |
| **bWv**  | returns | Lev. 22:13 | Ps. 85:3 |  |
| **hm'WrT.** | offering | Lev. 22:12 |  | Ezek. 44:30 |
| **~he** | those | Lev. 22:11 |  | Ezek. 44:29 |
| **taJ'x;** | sin |  | Ps. 85:2 | Ezek. 44:27 |

**Greek:**

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| --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder****Lev 21:1-22:16** | **Psalms****85:1-13** | **Ashlamatah****Eze 44:25 – 45:2,15** | **NC****2 Pe 2:1-3a** |
|  |  |  |  |  |  |
| **λαός** | people | Lev 21:4 | Psa 85:2 |  | 2 Pe 2:1 |

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, what verse or verses touched your heart and fired your imagination?
2. How is Variqra 21:1 related to Vayiqra 22:14-16?
3. What questions were asked of Rashi regarding Leviticus 21:1?
4. What questions were asked of Rashi regarding Leviticus 21:4?
5. What question was asked of Rashi regarding Leviticus 21:8?
6. What question was asked of Rashi regarding Leviticus 21:11?
7. What questions were asked of Rashi regarding Leviticus 21:22?
8. What questions were asked of Rashi regarding Leviticus 22:1?
9. What questions were asked of Rashi regarding Leviticus 22:3?
10. What questions were asked of Rashi regarding Leviticus 22:9?
11. What questions were asked of Rashi regarding Leviticus 22:10?
12. What questions were asked of Rashi regarding Leviticus 22:13?
13. What questions were asked of Rashi regarding Leviticus 22:14?
14. What questions were asked of Rashi regarding Leviticus 22:16?
15. On reading the Torah Seder for this week what touched the heart and fired the imagination of the sons of Korah?
16. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Prophet Ezekiel?
17. How is the reading of Hakham Tsefet (2 Peter 2:1-3a) related to the readings for this Shabbat?
18. What is the chief purpose that Hakham Tsefet wants to address in 2 Peter 2:1-3a?
19. Explain how Hakham Tsefet derived all of his material in 2 Peter 2:1-3a from the Torah Seder for this Shabbat, Pslam 85, and Ezekiel 44:25ff.?
20. How are the readings for this Shabbat communicating that the people of G-d (particularly Nazarean Jews) must be a separate people not imitating any of the traditions, laws and customs of the Gentiles?
21. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

**Next Shabbat:**

**Shabbat “Asher Yaq’riv”**

**Kislev 13, 5771 – November 19/20, 2010**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֲשֶׁר יַקְרִיב** |  |  |
| **“Asher Yaq’riv”** | Reader 1 – Vayiqra 22:17-19 | Reader 1 – Vayiqra 23:15-18 |
| **“who brings near”** | Reader 2 – Vayiqra 22:20-25 | Reader 2 – Vayiqra 23:19-22 |
| **“que ofreciere”** | Reader 3 – Vayiqra 22:26-33 | Reader 3 – Vayiqra 23:15-22 |
| Vayiqra (Lev.) 22:17 – 23:14 | Reader 4 – Vayiqra 23:1-3 |  |
| Ashlamatah: Isaiah 56:7-11 + 57:15-19 | Reader 5 – Vayiqra 23:4-8 |  |
|  | Reader 6 – Vayiqra 23:9-11 | Reader 1 – Vayiqra 23:15-18 |
| Psalm 86:1-17 | Reader 7 – Vayiqra 23:12-14 | Reader 2 – Vayiqra 23:19-22 |
|  |  Maftir: Vayiqra 23:12-14 | Reader 3 – Vayiqra 23:15-22 |
| N.C.: 2 Peter 2:3b-9 |  Isaiah 56:7-11 + 57:15-19 |   |

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Dr. Adon Eliyahu ben Abraham

1. CLV (Concordant Literal Version) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html> [↑](#footnote-ref-1)
2. Magiera, J.M. (2009), Aramaic Peshitta New Testament: Vertical Interlinear, Light of the Word Ministry, Vol. III. [↑](#footnote-ref-2)
3. Greek New Testament (Stephanus Text) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html> [↑](#footnote-ref-3)
4. Delitzsch, <http://www.kirjasilta.net/ha-berit/> [↑](#footnote-ref-4)