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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Shebat 17, 5774 – Jan 17/Jan 18, 2014** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jan 17 2014 – Candles at 5:42 PM  Sat. Jan 18 2014 – Habdalah 6:41 PM | **Austin & Conroe, TX, U.S.**  Fri. Jan 17 2014 – Candles at 5:36 PM  Sat. Jan 18 2014 – Habdalah 6:33 PM | **Brisbane, Australia**  Fri. Jan 17 2014 – Candles at 6:30 PM  Sat. Jan 18 2014 – Habdalah 7:26 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 17 2014 – Candles at 5:36 PM  Sat. Jan 18 2014 – Habdalah 6:36 PM | **Everett, WA. U.S.**  Fri. Jan 17 2014 – Candles at 4:27 PM  Sat. Jan 18 2014 – Habdalah 5:38 PM | **Manila & Cebu, Philippines**  Fri. Jan 17 2014 – Candles at 5:29 PM  Sat. Jan 18 2014 – Habdalah 6:21 PM |
| **Miami, FL, U.S.**  Fri. Jan 17 2014 – Candles at 5:35 PM  Sat. Jan 18 2014 – Habdalah 6:30 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 17 2014 – Candles at 4:45 PM  Sat. Jan 18 2014 – Habdalah 5:45 PM | **Olympia, WA, U.S.**  Fri. Jan 17 2014 – Candles at 4:34 PM  Sat. Jan 18 2014 – Habdalah 5:43 PM |
| **San Antonio, TX, U.S.**  Fri. Jan 17 2014 – Candles at 5:41 PM  Sat. Jan 18 2014 – Habdalah 6:37 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jan 17 2014 – Candles at 4:23 PM  Sat. Jan 18 2014 – Habdalah 5:29 PM | **Singapore, Singapore**  Fri. Jan 17 2014 – Candles at 6:58 PM  Sat. Jan 18 2014 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**  Fri. Jan 17 2014 – Candles at 4:47 PM  Sat. Jan 18 2014 – Habdalah 5:49 PM | **Tacoma, WA, U.S.**  Fri. Jan 17 2014 – Candles at 4:31 PM  Sat. Jan 18 2014 – Habdalah 5:40 PM |  |
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**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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

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

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

His Excellency Adon Archie Hunnicutt and beloved wife HE Giberet Lisa Hunnicutt

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

His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Kyle Sullivan

His Excellency Adon Zev ben Abraham and beloved wife HE Giberet Katrina Shulgen

His Excellency Adon Michael Harston

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

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

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

**Shabbat “B’Rosh” – “Upon the head”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּרֹאשׁ** |  | **Saturday Afternoon** |
| **“B’Rosh”** | Reader 1 – Vayiqra 13:29-31 | Reader 1 – Vayiqra 14:1-3 |
| **“Upon the head”** | Reader 2 – Vayiqra 13:32-34 | Reader 2 – Vayiqra 14:4-6 |
| **“en la cabeza”** | Reader 3 – Vayiqra 13:35-39 | Reader 3 – Vayiqra 14:7-9 |
| Vayiqra (Lev.) 13:29-59 | Reader 4 – Vayiqra 13:40-46 |  |
| Ashlamatah:  Isaiah 7:20 – 8:3 + 9:6 | Reader 5 – Vayiqra 13:47-49 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 13:50-54 | Reader 1 – Vayiqra 14:1-3 |
| Psalm 78:32-39 | Reader 7 – Vayiqra 13:55-59 | Reader 2 – Vayiqra 14:4-6 |
|  | Maftir – Vayiqra 13:57-59 | Reader 3 – Vayiqra 14:7-9 |
| 1 Pet 4:7-19; Lk 13:10-21  Acts 23:11-30 | Isaiah 7:20 – 8:3 + 9:6 |  |

**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**

* Miraculous Leprosy on Head and Face – Leviticus 13:29-44
* Treatment of One with Miraculous Leprosy – Leviticus 13:45-46
* Miraculous Leprosy on Garments – Leviticus 13:47-59

**Reading Assignment:**

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

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

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

Vol. 11 – “The Divine Service,” pp. 292-299

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 13:29-59**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 29. If a man or a woman has a lesion on the head or on the beard [area], | 29. And if a man or a woman have a plague upon the head, or in the beard, |
| 30. the kohen shall look at the lesion, and, behold! its appearance is deeper than the skin, and in it is a thin golden yellow hair, the kohen shall pronounce him unclean. It is a nethek, which is tzara'ath of the head or the beard. | 30. the priest will look upon the plague; and, behold, if the appearance is deeper and whiter than the skin, and yellow hair be in it, in sight like a thin thread of gold, the priest will make him unclean; it is a scurvy, a leprosy in the head or the beard. |
| 31. But when the kohen looks at the nethek lesion, and, behold! its appearance is not deeper than the skin, and there is no black hair in it, the kohen will quarantine [the person with] the nethek lesion for seven days. | 31. But if the priest view the scurvies plague, and, behold, if the appearance of it be not deeper nor whiter than the skin, and there be no black hair in it, the priest will shut up him who has the scurvies plague seven days. |
| 32. And the kohen will look at the lesion on the seventh day. And, behold! the nethek has not spread, and no golden yellow hair was in it, and the appearance of the nethek is not deeper than the skin, | 32. And the priest on the seventh day will look upon the plague; and, behold, if the plague has not gone on in breadth, and no yellow hair like gold be in it, and the appearance of the scurf is not deeper than the skin, |
| 33. he will shave himself, but adjacent to the nethek he will not shave, and the kohen will quarantine [the person with] the nethek again for seven days. | 33. he will cut away the hair which surrounds the scar, but the scurvy part he must not shave; and the priest will shut him who has the scurf, seven days. |
| 34. Then the kohen will look at the nethek on the seventh day. And, behold! the nethek did not spread on the skin, and its appearance is not deeper than the skin, the kohen will pronounce him clean, and he will immerse his garments and become clean. | 34. Then will the priest look upon the scurf on the seventh day; and, behold, if the scar has not gone on in breadth in the skin, and its appearance is not deeper nor becoming whiter than the skin, the priest will make him to be clean; and he will wash his clothes and be clean. |
| 35. But if the nethek spreads on the skin, after he has been declared clean, | 35. But should the breadth of the scar go on in the skin after his purification, |
| 36. the kohen will look at it, and, behold! the nethek has spread on the skin, the kohen need not examine for golden yellow hair; it is unclean! | 36. the priest will inspect it: and, behold, if the breadth has increased, the priest need not look narrowly after the yellow hair; for he is unclean. |
| 37. But if the appearance of the nethek has remained the same, or if black hair has grown in it, the nethek has healed; he is clean. So the kohen will pronounce him clean. | 37. But if the scar abides, (without widening,) and black hair has sprung up in it, the scar has healed; he is clean, and the priest will make him to be clean. |
| 38. If a man or a woman has spots on the skin of their flesh, white spots, | 38. And if a man or a woman have in the skin of their flesh bright white spots, |
| 39. the kohen will look, and, behold! there are dim white spots on the skin of their flesh, it is a bohak [pigmentation] which has spread on the skin. He is clean. | 39. the priest will look, and, behold, if the spots in the skin of their flesh are a greyish white, it is a bright freckle growing in the skin; he is clean. |
| 40. If a man loses the hair on [the back of] his head, he is bald. He is clean. | 40. And if a man's hair fall off from his head, he is bald, but he is clean. |
| 41. And if he loses his hair on the side toward his face, he is bald at the front. He is clean. | 41. And if the hair fall away from the brow of his face, he is partly bald, but he is clean. |
| 42. If there is a reddish white lesion on the back or front bald area, it is a spreading tzara'ath in his back or front bald area. | 42. But, if his baldness or partial baldness has in it a white plague mixed with red, it is a leprosy growing in his baldness or partial baldness. |
| 43. So the kohen will look at it. And, behold! there is a reddish white se'eith lesion on his back or front bald area, like the appearance of tzara'ath on the skin of the flesh, | 43. And the priest will look upon it, and, behold, if the spot of the plague be white mixed with red in his baldness, or partial baldness, like the appearance of leprosy in the skin of the flesh, |
| 44. He is a man afflicted with tzara'ath; he is unclean. The kohen will surely pronounce him unclean; his lesion is on his head. | 44. he is a leprous man, he is unclean, and the priest will verily make him to be unclean, for the plague is on his head. |
| 45. And the person with tzara'ath, in whom there is the lesion his garments will be torn, his head will be unshorn, he will cover himself down to his mustache and call out, "Unclean! Unclean!" | 45. And the leper in whom is the plague will have his clothes rent, and his hair will be taken off, going to the shearer's, and his lips will be covered; and he will be clothed like a mourner, and crying, as a herald, he will say, Keep off, keep off from the unclean! |
| 46. All the days the lesion is upon him, he will remain unclean. He is unclean; he will dwell isolated; his dwelling will be outside the camp. | 46. All the days that the plague is in him he will be unclean, for unclean he is; **he will dwell alone by himself, to the side of his wife he must not come nigh, and his habitation will be without the camp.** |
| 47. [And as for] the garment that has the lesion of tzara'ath upon it, on a woolen garment, or on a linen garment, | 47. And a garment in which is the plague of leprosy, whether a garment of wool or a garment of linen, |
| 48. or on [threads prepared for the] warp or the woof of linen or of wool, or on leather or on anything made from leather. | 48. whether in the warp or in the woof, in linen or in wool, or in a skin, or in anything made of skin: |
| 49. If the lesion on the garment, the leather, the warp or woof [threads] or on any leather article, is deep green or deep red, it is a lesion of tzara'ath, and it will be shown to the kohen. | 49. if the plague be green or red in the garment, or in the skin, whether in the warp or in the woof, or in anything of leather, it is the plague of leprosy, and must be shown to the priest. |
| 50. The kohen will look at the lesion, and he will quarantine [the article with] the lesion for seven days. | 50. And the priest will look upon the plague, and will shut it up seven days: |
| 51. And he will look at the lesion on the seventh day. [If] the lesion has spread on the garment, or on the warp or woof [threads], or on the leather or on any article made from leather, the lesion is a malignanttzara'ath ; it is unclean. | 51. and he will look upon the plague on the seventh day, and if the plague has become wider in the garment, whether in the warp or woof, or in the skin, or anything made of skin, it is a manifest plague of leprosy, it is unclean. |
| 52. And he will burn the garment, the warp or woof [threads] of wool or of linen, or any leather article which has the lesion upon it, for it is a malignant tzara'ath ; it will be burned in fire. | 52. \_\_\_ |
| 53. But if the kohen looks, and, behold! the lesion has not spread on the garment, the warp or woof [threads], or any leather article, | 53. But if the priest look, and, behold, the width of the plague has not advanced in the garment, in warp or woof, or anything of skin, |
| 54. the kohen will order, and they will wash what the lesion is upon, and he will quarantine it again for seven days. | 54. let the priest direct that they wash the material which has the plague in it, and shut it up a second seven days. |
| 55. Then the kohen will look [at it] after the lesion has been washed. And, behold! the lesion has not changed in appearance, and the lesion has not spread; it is unclean. You will burn it in fire. It is a penetrating lesion on the worn or new [article]. | 55. And the priest will look after they have washed the plague, and, behold, the (condition of the) plague has not altered from what it was, and the plague has not advanced in its size, it is unclean, you will burn it in the fire, for the leprosy is deep in its bareness (or in its outward side). |
| 56. But if the kohen looks [at it] after it has been washed, and behold! the lesion has become dimmer, he will tear it out of the garment, out of the leather, or out of the warp or woof [threads]. | 56. And if the priest observe, and, behold, the plague has become dim, then will he tear it out of the garment, or from the leather, or out of the warp or the woof. |
| 57. And if it appears again on the garment, the warp or woof [threads] or any leather article, it is a recurrent growth [of the lesion]. You will burn it in fire [the article] upon which the lesion is [found]. | 57. But if it reappear in the garment, or in the warp or woof, or in anything of skin, and maketh increase, thou shalt burn such material which hath the plague in it. |
| 58. But the garment, the warp or woof [threads] or any leather article which is washed, and the lesion disappears from them, will be immersed a second time, and it will be clean. | 58. And the garment, or the warp or woof, or anything of skin, which you will wash and the plague depart from it will be washed a second time, and it will be clean. |
| 59. This is the law of a lesion of tzara'ath on a woolen or linen garment, warp or woof threads, or any leather article, to render it clean or unclean. | 59. This is the law for the plague of leprosy in a garment of wool or of linen, or the warp or the woof, or anything of skin, to make it to be clean or to be unclean. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 13:29-59**

**29 on the head or on the beard [area]** Scripture comes to distinguish between a lesion in a place where hair grows and a lesion in a place of flesh, namely, that in one [case, i.e., on flesh], the sign [of uncleanness] is white hair, while in the other [case, i.e., on the area of hair], the sign [of uncleanness] is golden-yellow hair.-[*Torath Kohanim* 5:5]

**30 and in it is a... golden-yellow hair** [meaning] that the black hair in it has turned golden-yellow.

**It is a nethek** This is the name of the lesion [of *tzara’ath* when it occurs] on an area of [skin where] hair [grows].

**31 and there is no black hair in it** Thus, if there was black hair inside it, he is clean and does not require quarantine, for black hair in a *nethek* is a sign of cleanness, as the verse (37) says, "or if black hair has grown in it, [the *nethek* has healed; it is clean]."[Torath Kohanim 13:125].

**32 And, behold! the nethek did not spread** Thus, if [the *nethek*] did spread, or if it had golden-yellow hair in it, he is unclean.

**33 he shall shave himself** around the *nethek*.

**but adjacent to the** *nethek* **he shall not shave** [I.e.,] he shall leave two hairs close to it all around, in order that any spread of the *nethek* will be discernible, so that, if it spreads, it will pass the hairs and go out to the shaven area.-[Torath Kohanim 13:133]

**35 after he has been declared clean** From here, we know only that [the lesion is pronounced unclean] if it spreads after dismissal. How do we know [that it is unclean if it spreads] at the end of the first week [of quarantine] or at the end of the second week [of quarantine]? Because Scripture [uses a double expression and] says, פָּשׂה יִפְשֶׂה, “it spreads,” [denoting that he is unclean if it spreads] in any case.-[*Torath Kohanim* 13:134]

**37 black hair** How do we know that even yellow or red [hair], which are not golden-yellow? Because Scripture says, [שָׁחֹר] וְשֵׂעָר [lit., “ *and* black hair,” but here meaning, “ *or if* black hair.” Instead of using the expected אוֹ, “or,” the Torah used וְ, an inclusive term, which comes to include yellow and red hair in the *nethek* as signs of cleanness, just like black hair. See *Be’er Basadeh*] (*Torath Kohanim* 13:137). The term צָהֹב means: resembling the appearance of gold (*Torath Kohanim* 13:122). צָהֹב is the same as זָהֹב, *golden* [because צ and ז are interchangeable], *orable* in Old French, gold-colored, or *orpale*, pale gold.

**he is clean. So the kohen shall pronounce him clean**- But, an unclean person whom the *kohen* pronounces clean, is not clean. -[Torath Kohanim 13:140]

**38** **spots — Heb.** בֶּהָרֹת, spots.

**39 dim white** I.e., their whiteness is not bright, but dim.

**it is a bohak** Like the whiteness that appears on the flesh of a red man, called *ros* [in Old French, *rosso* in Italian], between the areas of his redness [i.e., flesh color]. This [white pigmentation] is called בֹּהַק, just like a freckled man, whose skin between one freckle and another shines brightly (מַבְהִיק) with pure whiteness.

**40 he is bald. He is clean** Clean of the uncleanness of *nethek* lesions (*Torath Kohanim* ; *Baraitha* of Rabbi Ishmael 1:5). I.e., this case is not judged by the signs of the head and beard, which are places of hair (see verses 2937). Rather, [it is judged] by the signs of a lesion on the skin of the flesh, namely: 1) white hair, 2) healthy flesh, and 3) spread.

**41 at the front of his head** [The area] from the slope of the crown toward one’s face is called גַּבַּחַת ‚ “forehead,” and included in this are the temples on either side as well. [The area] from the slope of the crown toward one’s back is called קָרַחַת, the “back of the head.”-[Torath Kohanim 13:144].

**42** **a reddish-white lesion** blended [of red and white]. How do we know [that the lesion is also unclean if it has] other colors? Because Scripture says, “like the appearance of *tzara’ath* on the skin of the flesh” (verse 43), i.e., appearing like the *tzara’ath* dealt with in the passage of [lesions of the] skin of the flesh, [which begins with] “If a man has [*se’eith*, *sapachat* or *bahereth*] on the skin of his flesh” (verse 13:2). And what is stated regarding it [i.e., regarding a lesion on the skin]? That one becomes unclean through [it, if it appears as one of] four shades [namely: 1) the snow-white of *bahereth* ; 2) the white as “lime of the Holy Temple” of the secondary form (*sapachat*) of *bahereth* ; 3) the white as white wool of *se’eith* ; and 4) the white as a “membrane that covers an egg” of the secondary (*sapachat*) form of *se’eith* (*Nega’im* 1:1), and that it is judged with [a possible] two weeks [of quarantine], and not like the appearance of *tzara’ath* stated concerning inflamed areas and burns, which is judged with [only] one [possible] week [of quarantine], and is also unlike the appearance of *nethek* lesions, [which are *tzara’ath* found] in hairy places, which do not become unclean through the four shades [as above].

**44 His lesion is on his head** I know only that [these laws apply to those stricken with] *nethek* lesions [the *tzara’ath* of the head]. From where [do I know] to include other afflicted people? Therefore, Scripture says: טַמֵּא יְטַמְּאֶנּוּ, *shall surely pronounce him unclean.* [The double expression comes] to include them all. Concerning them all, Scripture says: “ his garments shall be torn...” (verses 4546). -[*Torath Kohanim* 13:154]

**45 torn** Heb. פְרֻמִים, torn.-[*Mo’ed Katan* 15a]

**unshorn** Heb. פָּרוּעַ, with hair grown long.-[*Mo’ed Katan* 15a]

**He shall cover himself down to his mustache** like a mourner.-[*Torath Kohanim* 13:154]

**mustache** Heb. שָָׂפָם, the hair on the lips (שְׂפָתַיִם) [i.e., the mustache], *grenon* in Old French.

**and he shall call out," Unclean! Unclean!"** He announces that he is unclean, so that everyone should stay away from him.-[Torath Kohanim 13:155]

**46 He shall dwell isolated** [meaning] that other unclean people [not stricken with *tzara’ath*] shall not abide with him. Our Sages said: "Why is he different from other unclean people, that he must remain isolated? Since, with his slander, he caused a separation [i.e., a rift] between man and wife or between man and his fellow, he too, shall be separated [from society]."-[*Arachin* 16b] [This rationale is based on the premise that a person is stricken with *tzara’ath* as a result of his talking לְשׁוֹן הָרַע, i.e., speaking derogatorily of others, although he may be telling the truth.]

**outside the camp** Outside the three camps [of Israel, namely: 1) the camp of the *Shechinah*, in which the *Mishkan* was located; 2) the Levite camp, and 3) the camp of the Israelites].-[Torath Kohanim 13:157; Pes. 67a]

**48 of linen or of wool** Heb. לַפִּשְׁתִּים וְלַצָּמֶר, of linen or of wool. [Here the ל, usually meaning “to,” means “of.”]

**or the leather** This [refers to] leather upon which no work has been performed.

**or anything made from leather** This [refers] to leather upon which work has been performed.

**49 deep green** Heb. יְרַקְרַק, the greenest of greens.-[*Torath Kohanim* 13:161]

**deep red** - אֲדַמְדָָּם the reddest of reds. - [Torath Kohanim 13:161]

**51 a malignant tzara’th** Heb. צָרַעַת מַמְאֶרֶת, an expression similar to “a pricking briar (סִלּוֹן מַמְאִיר), (Ezek. 28:24),” *poñant* in Old French, stinging, pricking. The midrashic explanation is: Place a curse (מְאֵרָה) upon it [the item afflicted with *tzara’ath]* that you will not derive benefit from it. [Torath Kohanim 13:166]

**52 of wool or of linen** Heb. בַּצֶּמֶר אוֹ בַפִּשְׁתִּים, of wool or of linen. [The ב, which usually means “in,” here means “of.”] This is its simple meaning. Its midrashic explanation is, however: [The words, וְשָָׂרַף אֶת בֶּגֶד...בַּצֶּמֶר אוֹ בַפִּשְׁתִּים, can be understood literally, as: “And he shall burn the garment...in the wool or in the linen.” Thus,] one might think that [when burning the unclean garment,] one is required to bring wool shearings and stalks of flax and burn them along with it. Scripture, therefore, says [at the end of this verse], “for it... ; it shall be burned in fire. ” [I.e., it alone] it does not require anything else [to be burned] along with it. If so, why does Scripture say, "in the wool or the linen"? To exclude [from the requirement of burning] the edges (אִימְרִיּוֹת) if they are of another material (*Torath Kohanim* 13:167). אִימְרִיּוֹת means “edges,” like אִימְרָא, *border*.

**54 what the lesion is upon** One might think that [one need wash] the area of the lesion alone. Scripture, therefore, says, “what the lesion is upon,” [meaning, the garment upon which the lesion is found. But if so,] one might think that the entire garment requires washing. Scripture, therefore, says, “[after] the lesion [has been washed],” (verse 55) [teaching us that only the lesion must be washed, not the entire garment]. So how [do we reconcile this apparent discrepancy]? He must wash part of the garment with it.-[see Torath Kohanim 13:169]

**55** **after [the lesion] has been washed** Heb. הֻכַּבֵּס. This is an expression of “having been done,” [i.e., the passive voice].

**the lesion has not changed in appearance** i.e., it has not become dimmer in color.

**and the lesion has not spread** We understand that if the lesion neither changed [in color] nor spread, it is unclean, and it goes without saying that if it did not change in color but did spread, [it is unclean]. If it changed in color [but still was a shade that makes it unclean] yet did not spread, we do not know what one should do with it. Therefore, Scripture says, “he shall quarantine [the article with] the lesion” (verse 50), in any case. That is what Rabbi Judah says. [However,] the Sages say [that since the change in color was still within the unclean shades, the lesion is not considered to be changed at all; it is the same lesion that has already had two weeks of quarantine, and is now deemed definitely unclean], as is stated in *Torath Kohanim* (13:171). I have alluded to [only a portion of] this [Midrash] here in order to explain all the different aspects of this verse.

**it is a penetrating lesion** Heb. פְּחֶתֶת הִוא. [This expression] denotes holes [i.e., penetrations], as the verse says, “in one of the pits (פְּחָתִים) ” (II Sam. 17:9). That is to say, [in this context it means that the lesion] is deep, [i.e.,] it appears as if it is sunken.-[*Torath Kohanim* 13:172]

**on the worn or new [article]** - בְּקָרַחְתּוֹ אוֹ בְגַבַּחְתּוֹ, as the *Targum* [*Onkelos*] renders: בִּשְׁחִיקוּתֵיהּ אוֹ בְּחַדְתּוּתֵהּ, “in its worn state or in its new state.”

**the worn** Heb. בְּקָרַחְתּוֹ. Old, worn out garments, and because of the midrashic explanation, that this language is necessary for a גְּזֵרָה שָׁוָה here [i.e., a link between two seemingly unrelated passages through common terms, thereby inferring the laws of one passage from the laws of the other, as follows]: How do we know that if a lesion on a garment spreads [throughout the entire garment], it is clean? Because [Scripture] states קָרַחַת and גַּבַּחַת in the context of [lesions that appear on] man (verse 42), and here, in the context of [lesion on] garments, [Scripture] also states קָרַחַת and גַּבַּחַת ; just as there [in the case of lesions on man], if it spread over the entire body, he is clean (verses 1213), so too, here, [in the case of lesion on garments,] if it spread over the entire garment, it is clean (*San.* 88a), Scripture adopts the [unusual] expressions קָרַחַת and גַּבַּחַת. However, concerning the explanation and translation [of these terms], the simple meaning is that קָרַחַת means “old” and גַּבַּחַת means “new.” It is as though it were written, “[It is a lesion on] its end or its beginning,” for קָרַחַת means “back” [i.e., at the end of the garment’s life, when it is old,] and גַּבַּחַת means “front” [i.e., the beginning of its life, when it is new]. This is just as is written, “And if [he loses hair] at the front of his head, [he is bald at the front (גַּבַּח)]” (verse 41). And קָרַחַתrefers from the crown toward his back. Thus it is explained in *Torath Kohanim* (13: 144).

**56 he shall tear it** He shall tear the afflicted area from the garment and burn that area [of garment].-[Torath Kohanim 13:174]

**57 it is a recurrent growth** - פֹּרַחַת, something that grows recurrently.

**You shall burn it in fire** the entire garment.

**58** **and the lesion disappears from them** If, after they first washed [the article] by order of the *kohen*, the lesion disappeared completely from it... [then]

**shall be immersed a second time** [The word וְכֻבַּס in this verse] means immersion [in a mikvah. See *Torath Kohanim* 13:179]. In *Targum* [*Onkelos*], the translation of all the instances of כִּבּוּס in this whole section is “to cleanse, clean” (וְיִתְחַוֵּר), with this one exception [in our verse]. Here the meaning is not “cleansing” but rather “immersion [in a mikvah].” Thus *Targum* [*Onkelos*] here [in translating the word וְכֻבַּס] says וְיִצְטַבַּע, “and it shall be immersed.” Likewise, wherever the כִבּוּסof garments refers to immersion [in a mikvah], it is translated in the *Targum* as וְיִצְטַבַּע.

**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. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 13:29-59**

**33. THEN SHALL HE BE SHAVEN, BUT 'V'ETH HANETHEK' (THE SCALL) SHALL HE NOT SHAVE**. In line with the plain meaning of Scripture the verse warns that he should not use a razor on the place of the ***nethek,***for even though there is no hair on it, yet if he passes the razor over it the skin will be scratched causing hair to grow in it; for such is the nature of people who have scabs on their heads, and all those who make their hair to fall off, to scratch the place on the head and also to make certain cuts in it with a knife.

But in the Torath Kohanim the Sages interpreted the verse as follows:[[1]](#footnote-1) ***"But the 'nethek' will he not shave****.* But what is there to shave there?" That is to say, has not the hair fallen off from it? [So what need is there for Scripture to warn him not to shave it?] "Rather, the verse means, ***around***the ***nethek***he is not to shave. How can we explain this? He shaves the space outside it, but leaves [a circle] of two hairs [width] next to the ***nethek,***so that it should be possible to discern if it spreads." It is this which Onkelos translated: "and he will shave around the scall, and that which is within the scall he will not shave," for he is to leave on all its sides a row of two hairs in order to recognize [at the end of seven days] if the ***nethek***has spread [in which case the priest will pronounce him impure]. And the meaning of the word ***v'eth [v'eth hanethek]***is then like the expression, ***and David came near 'eth' the people, and he saluted them****,[[2]](#footnote-2)* which means that he came near them but he did not enter into their midst. [Here too it would mean, "and 'in' the ***nethek***itself he will not shave."] Or it may be that the meaning of ***v'eth***is like ***im***(with), with the word ***asher***(which) missing, the verse thus stating: "and that [i.e., the hair] which is 'with' the ***nethek***will not shave." There are many such cases in Scripture.

**47. AND WHEN THE PLAGUE OF LEPROSY IS IN A GARMENT.** **This is not in the natural order of things, nor does it ever happen in the world [outside Israel], and similarly leprosy of houses[[3]](#footnote-3) [is not a natural phenomenon]. But when Israel is wholly devoted to G-d, then His spirit is upon them always, to maintain their bodies, clothes and houses in a good appearance. Thus as soon as one of them commits a sin or transgression, a deformity appears in his flesh, or on his garment, or in his house, revealing that G-d has turned aside from him.** It is for this reason that Scripture states, ***And I will put the plague of leprosy in a house of the Land of your possession****,[[4]](#footnote-4)* meaning that it is G-d's punishment upon that house. **Thus [the law of leprosy of houses] applies only in the Land which is *the inheritance of the Eternal [[5]](#footnote-5)*** even as He said, ***When you are come into the land of Canaan, which I give to you for a possession****.[[6]](#footnote-6)* **Now the reason [why this law does not apply outside the Land of Israel] is not because it is a duty which attaches to the ground,[[7]](#footnote-7) but the reason is because this matter [of Divine indication of sins] occurs only in the Chosen Land, wherein the Glorious Name dwells. And in the Torath Kohanim the Sages further interpreted[[8]](#footnote-8) that a house does not contract impurity until after the conquest and division [of the Land by Israel], and until after each and every individual clearly knows his portion. The reason for this law is that only then do they have the ease of mind to know the Eternal, and the Divine Glory dwells among them. I think similarly with reference to the law of leprosy in garments, that it applies only in the Land [of Israel], it being unnecessary to exclude [the application of this law] in places outside the Land, since they never occur there.** For this reason also the law of leprosy in garments applies only to white garments, not to colored ones, because the color might perhaps have extracted this unclean phenomenon [i.e., the leprosy] in that place [in the garment] in a natural way, and it will then not be regarded as ***a finger of G-d****.[[9]](#footnote-9)* Therefore garments colored by Heaven can contract impurity, according to the words of Rabbi Shimon.[[10]](#footnote-10) And by way of the simple meaning of Scripture, the reason why it repeats in every verse the expression ***"the garment, or the skin, or the wrap and the woof,"[[11]](#footnote-11)*** **is because the matter is miraculous.** Our Rabbis have interpretations for them [i. e., these repetitions], and all of them are found in the Torath Kohanim.[[12]](#footnote-12)

**52. FOR IT IS A LEPROSY THAT IS 'MAM'ERETH' (FRETTING).** ***"Mam'ereth****.* is an expression of ***'silon mam'ir' (a pricking brier)****.[[13]](#footnote-13)* The Midrashic interpretation is:[[14]](#footnote-14) attach a ***me'eirah***(curse) to it - so that you will have no benefit from it." This is Rashi's language. And Onkelos translated: "a leprosy that is ***mechasra*** (pricking)." This interpretation he also derived from ***'silon mam'ir' (a pricking brier)*,[[15]](#footnote-15)** for in Aramaic any shrub which causes a pricking pain is called ***chisra****.* Thus: ***"k'chizra***(as a thorn) in a ball of wool;" [[16]](#footnote-16) "take your good-natured advice and throw it over ***achizri***(the hedge)." [[17]](#footnote-17) And the truth of the matter is that ***mam'ereth***is indeed an expression of curse, that it is to say, it is G-d's curse upon the garment and house, as I have mentioned.[[18]](#footnote-18) But the Midrash which states that it is forbidden to derive any benefit from it [a leprous garment] is based [not on the word ***mam'ereth***as Rashi had it, but] on the redundancy of expression.[[19]](#footnote-19) The same law applies to a leprous house, and it is derived from the verse, ***And he will break down the house****.[[20]](#footnote-20)*

Thus also I have found in the Talmud Yerushalmi of Tractate Orlah:[[21]](#footnote-21) "If stones were removed from a house affected with leprosy and made into plaster, some Rabbis taught that they become free of their impurity, and some taught that they do not become free of their impurity, Those who said that they become free, are also of the opinion that they may now be used [for some benefit], and those who say that they do not become free are also of the opinion that they are still forbidden [to be made use of], for it is written: ***it is a leprosy that is 'mam'ereth'****,* meaning, attach a curse to it and derive no benefit from it. Rabbi Abohu said in the name of Rabbi Yochanan: All things which must be burnt, one may derive benefit from their ashes, except for the ashes of an idol. Rabbi Chiya the son of Yosei asked Rabbi Yochanan: 'There is the case of the ashes of a house [affected with leprosy], which is not related to idolatry, and yet you say that the ashes thereof are forbidden for any use [like the stones which have been turned into lime or plaster]! Said Rabbi Yochanan to him: This is different,' since [concerning a house affected with leprosy] it is written that it be 'broken down.' " [[22]](#footnote-22)

**Ketubim: Tehillim (Psalms) 78:32-39**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth. | 1. A teaching of the Holy Spirit, composed by Asaph. Hear, O My people, My Torah; incline your ears to the utterances of my mouth. |
| 2. I shall open my mouth with a parable; I shall express riddles from time immemorial. | 2. I will open my mouth in a proverb; I will declare riddles from ancient times. |
| 3. That we heard and we knew them, and our forefathers told us. | 3. Which we have heard and known, and which our fathers told to us. |
| 4. **We shall not hide from their sons; to the last generation they will recite the praises of the Lord, and His might and His wonders, which He performed.** | 4. **We will not hide it from their sons, recounting the psalms of the LORD to a later generation, and His might, and the wonders that He performed.** |
| 5. **And He established testimony in Jacob, and He set down a Torah in Israel, which He commanded our forefathers to make them known to their sons.** | 5. **And He established a witness among those of the house of Jacob, and He decreed a Torah among those of the house of Israel, which He commanded our fathers to teach to their sons.** |
| 6. **In order that the last generation might know, sons who will be born should tell their sons.** | 6. **So that another generation, sons still to be born, should know; they will arise and tell it to their children.** |
| 7. **And they should put their hope in God, and not forget the deeds of God, and keep His commandments.** | 7. **And they will place their hope in God, and not forget the works of God, and they will keep His commandments.** |
| 8. **And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.** | 8. **And they will not be like their fathers, a stubborn and vexing generation, a generation whose heart was not firm with its lord, and its spirit was not faithful to God.** |
| 9. The sons of Ephraim, armed archers, retreated on the day of battle. | 9. While they were living in Egypt, **the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time**, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle. |
| 10. **They did not keep the covenant of God, and they refused to follow His Torah.** | 10. **Because they did not keep the covenant of God and refused to walk in His Torah.** |
| 11. **They forgot His deeds and His wonders, which He showed them.** | 11. **And the people, the house of Israel, forgot His deeds and His wonders that He showed them.** |
| 12. Before their forefathers He wrought wonders, in the land of Egypt, the field of Zoan. | 12. In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, He performed wonders in the land of Egypt, the field of Tanis. |
| 13. He split the sea and took them across, He made the water stand as a heap. | 13. He split the sea with the staff of Moses their leader, and made them to pass through, and He made the water stand up, fastened like a skin bottle. |
| 14. He led them with a cloud by day, and all night with the light of fire. | 14. And He guided them with the cloud by day, and all of the night with the light of fire. |
| 15. He split rocks in the desert and gave them to drink as [from] great deeps. | 15. He split mountains with the staff of Moses their leader in the wilderness; and He gave drink as if from the great deeps. |
| 16. He drew flowing water from a rock and brought down water like rivers. | 16. And He brought forth streams of water from the rock, and He made water come down like flowing rivers. |
| 17. But they continued further to sin against Him, to provoke the Most High in the desert. | 17. But they continued still to sin before him, to provoke anger in the presence of the Most High in the dry wilderness. |
| 18. They tried God in their heart by requesting food for their craving. | 18. And they tempted God in their heart, to ask for food for their souls. |
| 19. And they spoke against God; they said, "Can God set a table in the desert? | 19. And they complained in the presence of the LORD; they said, "Is there the ability in the presence of God to set a table in the wilderness?" |
| 20. True, He struck a rock and water flowed, and streams flooded. Can He give meat too? Can He prepare flesh for His people?" | 20. Behold, he already has smitten a rock, and water gushed out, and streams flowed; is he also able to give bread, or to arrange food for his people? |
| 21. Therefore, God heard and was incensed; fire was kindled against Jacob, and also wrath ascended upon Israel. | 21. Then it was heard in the presence of God, and he was angry, and fire was made to come up on those of the house of Jacob, and also harsh anger came up on Israel. |
| 22. Because they did not believe in God and did not trust in His salvation. | 22. For they did not believe in God, and did not put their trust in his redemption. |
| 23. And He had commanded the skies from above, and He had opened the portals of heaven. | 23. And he commanded the skies above and he opened the windows of heaven. |
| 24. He had rained upon them manna to eat, and He had given them corn of heaven. | 24. And he made descend on them manna to eat, and he gave them the grain of heaven. |
| 25. Men ate the bread of the mighty; He sent them provisions for satisfaction. | 25. The sons of men ate food that came down from the abode of angels; he sent them provisions unto satiety. |
| 26. He caused the east wind to set forth in heaven, and He led the south wind with His might. | 26. He made the east wind move in the heavens, and guided the south wind by his strength. |
| 27. He rained down flesh upon them like dust, and, like the sand of the seas, winged fowl. | 27. And he made flesh descend on them like dust, and flying fowl like the sand of the sea. |
| 28. And He let it fall in the midst of their camp, around their dwellings. | 28. And he made them fall in the midst of his camp, round about its tents. |
| 29. They ate and were very satisfied, and He brought them their desire. | 29. And they ate and were very satisfied; so he brought to them their craving. |
| 30. They were not estranged from their desire; while their food was still in their mouth, | 30. They did not turn from their craving, still their food was in their mouth. |
| 31. The wrath of God ascended upon them and slew [some] of their stoutest and caused the chosen of Israel to fall. | 31. And the anger of God went up on them, and he slew some of their champions, and he subdued the young men of Israel. |
| 32. Despite all this, they sinned again and did not believe despite His wonders. | 32. For all this they sinned again, and did not believe in His wonders. |
| 33. And He ended their days in vanity and their years in terror. | 33. And He ended their days with nothingness, and their years with disaster. |
| 34. When He slew them, they would seek Him, and they would repent and pray to God. | 34. Whenever He killed them, they sought Him, repenting; and they will repent and pray in the presence of God. |
| 35. And they remembered that God is their rock and the Most High God is their Redeemer. | 35. And they remembered, for God is their strength, and the Most High God is their redeemer. |
| 36. They beguiled Him with their mouth, and with their tongue they lied to Him. | 36. And they enticed Him with their mouth, and they lie to Him with their tongue. |
| 37. Their heart was not sincere with Him; they were not faithful in His covenant. | 37. Because their heart was not faithful to Him, and they did not believe in His covenant. |
| 38. But He is merciful, He expiates iniquity and does not destroy; many times He takes back His wrath and does not arouse all His anger. | 38. But He is merciful, atoning for their sins, and does not destroy them; and He frequently turns from His anger, and He will not hasten all His wrath against them. |
| 39. He remembers that they are flesh, a spirit that goes away and does not return. | 39. And He remembers that they are sons of flesh, a breath that goes away and does not return. |
|  |  |

**Rashi’s Commentary for: Psalms 78:32-39**

**34 When He slew them, etc.** Yet all this was not in truth, but with guile in their mouth and by lying with their tongue.

**37** **Their heart** was not sincere as with their mouth.

**38 But He is merciful** to them and constantly expiates their iniquity, and He did not destroy them.

**many times** Many times He withdraws His wrath from them, and even if He punishes them, He does not arouse all His anger but little by little, because He remembers that they are flesh and that the evil inclination is hidden in their heart. That is a spirit that goes away when they die, and that spirit does not return to them in the world to come. When they are resurrected, the evil inclination will have no control over them. “A spirit that goes away and does not return” cannot be explained to mean their spirit of life, because if you say so, you have denied the resurrection of the dead. In this manner, it is explained in Aggadath Tehillim (Mid Ps. 78:8).

**Meditation from the Psalms**

**Psalms ‎‎78:32-39**

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

This is the third week that we are examining Psalms chapter 78. I want to reiterate the opening from last week as we look at the third part of Psalms chapter 78.

**The superscription of this psalm ascribes authorship to Assaf.** The Talmud says that any psalm that begins with the word “Maskil”, which comes from the word that means *enlightenment*, was made public and explained to the entire people by a skilled interpreter and orator.[[23]](#footnote-23) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

Our psalm portion begins with this enigmatic pasuk:

***Tehillim (Psalms) 78:32****For all this they sinned still, and believed not in His wondrous works.*

How did the Jews show that they did not believe in His wonders? The Mishna[[24]](#footnote-24)states, ‘With ten trials did our forefathers try the Holy One, Blessed be He, in the wilderness, as it is stated:

***Bamidbar (Numbers)******14:22*** *They have put me to the test ten times now, and have not hearkened to my voice****.***

The Talmud[[25]](#footnote-25) recounts these ten trials.

First, before crossing the Sea of Reeds, the Jews said to Moses:

***Shemot (Exodus)******14:11*** *Is it because there are no graves in Egypt that you took us to die in the wilderness?*

Second, when they emerged from the Sea, they became contentious and said, ‘Just as we are coming out safe on this side, so are the Egyptians emerging from the other side.’ In order to calm them, G-d caused the Sea to spew forth the corpses of the drowned Egyptians.[[26]](#footnote-26)

Third, at *Marah,* they refused to drink the bitter water and murmured against Moses**.**[[27]](#footnote-27)

Fourth, at *Rephidim* there was no water and the people quarreled with Moses.[[28]](#footnote-28)

Fifth, although G-d warned the people that they were not to go out to search for manna on Sabbath, some people defied the warning and went out to gather some; they found none.[[29]](#footnote-29)

Sixth, earlier, Moses had commanded them to leave no manna from one morning to the next; yet some did save some manna, and it bred worms.[[30]](#footnote-30)

Seventh, the nation later complained about a lack of food and mourned for the ‘luxuries’ and ‘fleshpots’ which they had left behind in Egypt.[[31]](#footnote-31)

Eighth, they complained again about the Manna and demanded meat.[[32]](#footnote-32)

Ninth, they made the golden calf.[[33]](#footnote-33)

Tenth, in the wilderness of Paran, they dispatched spies, in defiance of the promises of HaShem.[[34]](#footnote-34)

It was the tenth of these incidents which forms the focus of our psalm’s portion. Ibn Ezra and Radak clearly see this portion as speaking to this sin, the believing of the ten spies report. Therefore, I would like to elaborate a bit on what exactly happened as a result of this sin, and how this portion connected to this time of the year. Lets begin by looking at a Midrash:

***Midrash Rabbah - Numbers XVI:23*** *The oath was: Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land.[[35]](#footnote-35) A man who was twenty years old died whether he was of the same mind as the spies or not.[[36]](#footnote-36) One who was under twenty and had not produced two pubic hairs also died whether he was of the same mind as they or not. If he had produced two pubic hairs and was under twenty, then if he was of the same mind as they he did not enter the land. Nevertheless, no one died under sixty years of age.[[37]](#footnote-37)*

According to the Midrash, the first Tisha B’Ab[[38]](#footnote-38) calamity happened in the desert, when the spies returned from “touring”[[39]](#footnote-39) the land and convinced the people that they would not be able to defeat the Canaanites. Due to the sin of the spies,[[40]](#footnote-40) G-d decreed that they were to wander in the wilderness for forty years. During this time, "He ended their days as a breath, and their years in terror".[[41]](#footnote-41) As the years of each one came to an end, he died at once; as He said to them, "You will bear your iniquities forty years".[[42]](#footnote-42) That is to say, those who were twenty years of age or older kept dying every year until they all perished.[[43]](#footnote-43)

When the people all refused to “go up” to the land and were about ready to stone Moshe, G-d[[44]](#footnote-44) appeared and swore that all of that generation would fall in the desert and that, according to their word, they would not be allowed to go up. This happened on Tisha B’Ab.

Now, nobody died a natural death in the wilderness, i.e. from disease or old age, because, under the care of the Shechinah,[[45]](#footnote-45) nothing wore out, not their clothes and not their bodies. So all that generation that eventually died would die a kind of painless but unnatural death. The Midrash explains how this happened:

***Midrash Rabbah - Lamentations Prologue XXXIII*** *R. Levi said: On every eve of the ninth of Ab Moses used to send a herald throughout the camp and announce, ‘Go out to dig graves’; and they used to go out and dig graves in which they slept. On the morrow he sent out a herald to announce, ‘Arise and separate the dead from the living.’ They would then stand up and find themselves in round figures 15,000 short of 600,000.[[46]](#footnote-46)*

The Gemara also speaks of the effects of this sin:

***Taanit 30b*** *Rabbah b. Bar Hanah said in the name of R. Johanan: It is the day on which the generation of the wilderness ceased to die out. For a Master said: So long as the generation of the wilderness continued to die out there was no divine communication to Moses, as it is said, So it came to pass, when all the men of war were consumed and dead . . . that the Lord spake unto me. [Only then] came the divine communication ‘unto me’.*

Rabbi bar Chana in the name of Rabbi Yochanan, said that the adult Jews who departed from Egypt had a decree placed on them that they were to die before their children entered the land of Israel. The nation knew that the deaths related to this decree occurred annually on the 9th of Ab. All those who had been twenty or over at the time of the sin of the spies were condemned to die during the forty year sojourn in the desert. The men died at the age of sixty.[[47]](#footnote-47)

Although G-d, in His mercy, took the lives only of the sixty year olds, there was no guarantee that such would be the case every year. Thus, everyone felt fear that he might remain in his grave on the coming Tisha B’Aband this year might be his last on earth.[[48]](#footnote-48)

On the 9th of Ab, when the Children of Israel sent spies to search the land, the tribes of Joseph and Judah were united: When the spies returned only Joshua and Caleb, from the tribes of Joseph and Judah respectively, remained steadfast in their desire to enter Israel. They serve as the prototypes for the Mashiach ben Yosef, and the Mashiach ben David (Judah), who usher in the Messianic Era.[[49]](#footnote-49)

The Midrashrelates that throughout their years in the wilderness, on the eve of the ninth of Ab, a herald would announce, ‘Everyone go out and dig a grave’. Every Israelite dug himself a grave and slept in it that night. The next morning, the herald would cry out, ‘Let the living separate themselves from the dead!’ The survivors left their graves in peace, while the dead [those who had reached sixty years of age] were buried in the graves where they slept. Worms crawled from their navels up to their mouths and they died in the same ignominious fashion as did the spies.[[50]](#footnote-50)

Each year, every man in the age group destined to die would dig a grave for himself and lie down in it on the eve on the 9th of Ab. 15,000 men were destined to die each year on Tisha B’Ab. All those who remained alive come the close of the 9th of Ab would get up, and repeat the same actions the next year. In the fortieth year, everyone arose. Seeing that no one had died, they thought that they might have erred in their calculation of the date, so they returned to their graves every night until the night of the 15th (Tu B’Ab). On the 15th,[[51]](#footnote-51) they saw the full moon which indicated that their calculations were correct, and still no one had died. The decree was over, and there was cause for celebration. This meant that HaShem had spared the last 15,000 men. This was truly a day for rejoicing!

Furthermore, the Gemara tells us that as long as those destined to die were still alive, the Divine Communication between HaShem and Moshe was on a lower and less personal level, to the extent that the Gemara considers it “no Divine Communication”. Once the 15th of Ab passed and it was confirmed that the decree was no longer, HaShem resumed speaking to Moshe as he had before the enactment of the decree.[[52]](#footnote-52) As this communication was for the benefit of Israel, the day it returned was a day of rejoicing and celebration. Our celebration of Tu B’Ab is centered around such events, according to the Gemara.[[53]](#footnote-53)

Our psalm portion goes on to detail why HaShem did not have mercy on the Jews in the wilderness. It seems that they were all fired up and repentant on Tisha B’Ab, yet this was just a ‘flash in the pan’ rather than complete teshuva, which results in a changed man. Our psalm sums up that generation with these painful words:

***Tehillim (Psalms) 78:32****For all this they sinned still, and believed not in His wondrous works.*

Assaf might as well been summing up all of history with these words, not just the generation in the wilderness. We know that HaShem is always behind the scenes, orchestrating events that will bring the people to an acknowledgment that they must live their lives according to His will. After Mount Sinai, under the tutelage of Moses, the people were capable of refining their very essence and elevating themselves to the lofty goal of shining HaShem’s light into the entire world. To an extent, they did this, but not enough. They fell short on other occasions, as recorded in the Torah, and in the end, it was decreed upon them to die inthe Wilderness, only their children entering the Land. Here, although they already attained belief in G-d, they were still not clear that the miracles that were happening before their eyes were explicitly for their benefit. Moses and Aaron were also accused of not believing,[[54]](#footnote-54) but as with everything, each person is held accountable according to his spiritual level andcapabilities. And in relation to the people in general, they, too, possessed awesome capabilities, and the miracles they were witnessing should have catapulted them to the even greater levels expected of them, yet this did not happen.[[55]](#footnote-55)

The The sin of the spies and the resulting deaths, on Tisha B’Ab, are commemorated by fasting on the fast of the fifth month. However, this will not go on forever, as the Prophet tells us:

***Zechariah 8:19*** *Thus says HaShem of Hosts: “The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall become times of joy and gladness, and cheerful feasts to the house of Judah; therefore love truth and peace.*

Rav Tzadok HaKohen from Lublin taught that the 9th of Ab will indeed become a holiday, a seven-day festival. (This is analogous to the seven day shiva period where we sit in mourning for those who died on Tisha B’Ab – and we rise at the end of Tu B’Ab[[56]](#footnote-56)) The first day (9th of Ab) will commemorate the coming of the Messiah. Then there will be Chol HaMoed (intermediate festival days), and on the seventh day (Tu B’Ab[[57]](#footnote-57)) the Temple will be rebuilt.

If Tisha B’Ab (the ninth day of Ab) will be the first day of this future holiday, then Tu B’Ab (the fifteenth day of Ab) will be the seventh day of that holiday. Therefore just as Succoth and Pesach[[58]](#footnote-58) have a second day of Yom Tov (added sanctity including a prohibition against labor, unlike the intermediary days (Chol HaMoed) of Yom Tov), so too, Tu B’Ab will be the seventh day of the Yom Tov of Tisha B’Ab with all the days in between being Chol HaMoed. The following table details this relationship:

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Ab 9**  **Tisha B’Ab** | **Ab 10** | **Ab 11** | **Ab 12** | **Ab 13** | **Ab 14** | **Ab 15**  **Tu B’Ab** |
| 15,000 died, intense mourning begins.  Shiva 1st day.  Temple is destroyed. | Shiva 2nd day. | Shiva 3rd day. | Shiva 4th day. | Shiva 5th day. | Shiva 6th day. | Shiva 7th day. Intense mourning ends. |
| Mourning is turned to joy and we have a new seven day festival. | | | | | | |
| **Messiah comes!** | Chol HaMoed | Chol HaMoed | Chol HaMoed | Chol HaMoed | Chol HaMoed | Temple of Living Stones is rebuilt. |

The day when Jews come out of their graves (as did the survivors of that Tisha B’Ab) will mark the spiritual rebirth of the entire nation, symbolized by the building of the Temple. This will be the ultimate resurrection of the dead. Once again the people will climb out from their graves, as the world reaches its perfection and completion. On that day, the joy in the streets will be echoed in the vineyards surrounding Jerusalem and will reverberate throughout the entire world. In the meantime, let us not repeat the sin of the wilderness generation.

We are reading this portion on the first Shabbat after Tu B’Shebat. In the bimodal Torah readings, Tu B’Shebat lines up with Tu B’Ab,[[59]](#footnote-59) the day of rejoicing after these forty years of death on Tisha B’Ab. It is, therefore, no wonder that our verbal tally with our Torah portion focuses on the word ‘Day - יום’ in relation to the events of Tu B’Shebat, Tisha B’Ab, and Tu B’Ab.

According to the Talmud,[[60]](#footnote-60) the Jewish people used to read through the Torah in three and a half years, even as we are doing now. They read it through twice in a seven year Shmita, or Sabbatical cycle. Using this reading schedule caused the congregation to read Bamidbar 32:1-42[[61]](#footnote-61) on the Shabbat before **Tu B’Ab** and on the Shabbat before **Tu B’Shebat**. Thus they always read Bamidbar 33:1-56 on the Shabbat after Tu B’Ab and on the Shabbat after Tu B’Shebat. This reading caused these two minor festivals to be linked.[[62]](#footnote-62)

Tu B’Shebat is the masculine festival that is paired with the feminine festival of Tu B’Ab. When divided this way, we can see that Ab is paired with Shebat. And middle of each month is also a special time on the calendar, as well as being a full moon.

The Midrash[[63]](#footnote-63) says: “Said the Holy One to Israel, ‘My children, all that I have created I created in paired units (zugot). Heaven and earth are a paired unit. The sun and the moon are a paired unit. Adam and Chava (Eve) are a paired unit. This world and the incoming world are a paired unit...’”. Likewise, the Talmud states, in Baba Bathra 74b, “All that the Holy One created in His world He created male and female, even the Leviathan...”. Thus we expect that the months will also be paired:

|  |  |
| --- | --- |
| **Masculine** | **Feminine** |
| Tishri  Heshvan  Kislev  Tevet  **Shebat**  Adar | Nisan  Iyar  Sivan  Tammuz  **Ab**  Elul |
| **Tu B’Shebat** | **Tu B’Ab** |

Forty is a special value throughout Torah but here it has an additional significance. The Talmud teaches that forty days before physical conception takes place it is “announced in heaven“ the basic characteristics of the soul that is about to come into the world. What the gender of the soul will be is also determined forty days before:

***Sotah 2a*** *Rab Judah has said in the name of Rab: Forty days before the creation of a child, a Bath Kol issues forth and proclaims, The daughter of A is for B; the house of C is for D; the field of E is for F!*

Thus, forty days before the female side of the world comes into existence (the process is always recurring as it states “He renews the creation everyday”) the erect, expanding energy of the masculine tree is releasing its sap and the seed essence of the tree begins rising. Forty days before the male side of the world comes into existence the containing, curved energy of the feminine dance is generating its circle. **Tu B’Shebat** and **Tu B’Ab** are the vortex of the cosmic yesod of the world. Forty days before the birth of the world, the divine hormones are released into time to orchestrate HaShem’s calendar.

Tu B’Shebat is mystically parallel to Tu B’Ab, the fifteenth day of the Summer month of Ab. Tu B’Ab is forty days before the twenty-fifth of Elul, the date of the beginning of the creation of the world (which is five days prior to Rosh HaShanah). The Gemara, at the end of tractate Taanit, suggests that Tu B’Ab represents the ‘subconscious’ glimmer of love that led to the act of creation. The Baalei HaTosefot, in tractate Rosh HaShanah 27b, say that on Rosh HaShanah, the ‘thought’ of creating humanity entered the Creator’s consciousness. The actual Creation of humanity took place six months later, on the first of the month of Nisan.

Tu B’Shebat is forty days before the twenty-fifth of Adar. According to the Baalei HaTosefot, the twenty-fifth of Adar would be the first day of creation of the world, as it is five days before the first of Nisan. Tu B’Shebat would thus be the first glimmer of love before the act of creation. According to Jewish law, it is the day that new sap begins to stir and flow within the fruit trees of the land of Israel. It is the first glimmer of the new fruits that will blossom in Nisan. It is the first glimmer of the chesed that will nourish us in the coming year.

The first Mishna of Rosh HaShana states that Tu B’Shebat is the Rosh HaShana for trees with regard to orlah (that which is cut off – think ‘circumcision’). The new year of Tu B’Shebat significantly affects the status of the trees’ fruit. The Torah does not permit fruits from a tree during its first three years of growth. Tu B’Shebat will terminate the third year as it ushers in the fourth, the year the fruits may be eaten. (The produce of the fourth year must be redeemed by transferring the holiness onto a coin before it is eaten.) This takes effect even though three full years (thirty-six months) have not elapsed. Once the tree has lived past three Tu B’Shebats, the tree is considered to be starting its forth year.

It is not sufficient to plant the tree one day before Tu B’Shebat to qualify for the tree’s transformation to it’s second year with the coming of Tu B’Shebat. Rather the tree must be planted by the end of the 15th of Ab, Tu B’Ab, to first utilize the RoshHaShana of Tishreiand only later utilize the new year of Tu B’Shebat. This is, because during its first few months this young sapling is not yet considered a “tree”. By planting forty-four days before RoshHaShana (Tishrei) the young sapling enters its second year as a sapling at RoshHaShana (Tishrei). Only as a “tree” is it affected byTu B’Shebat*.* which allows the tree toenter a new year as soon as Tu B’Shebat commences. By the third Tu B’Shebat the tree’s produce which subsequently begins to form, is no longer orlah, and by the fourth it is no longer the fruit that must be redeemed. This is the significance of Tu B’Shebat. This is the energy found in this time of the year.

Let us take the psalmist’s words to heart and turn to HaShem with a whole heart and become truly changed! Lets get the sap flowing!

**Ashlamatah: Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6**

| **Rashi** | **Targum** |
| --- | --- |
| 18. ¶ And it shall be on that day, that the Lord shall whistle to the "fly" that is at the edge of the canals of Egypt, and to the "bee" that is in the land of Assyria. | 18. ¶ And it will come to pass in that time that the LORD will call to a people of military units of mighty men that are as numerous as flies, and will bring them from the land of Egypt, and to the tough men of the armies who are powerful as bees, and bring them from the ends of the land of Assyria. |
| 19. And they shall come and all of them shall rest in the desolate valleys and in the clefts of the rocks and in all the thorn bushes and in all the shrines. | 19. And they will come and all of them dwell in the squares of the city, and in the clefts of the rocks, and in all the deserts of thorn bushes, and in all the famed buildings. |
| 20. On that day, the Lord shall shave with the great razor on the other side of the river, on the king of Assyria, the head and the hair of the legs, and also the beard shall be entirely removed. **{P}** | 20. In that time the LORD will kill by means of them as someone is slain with a sharp sword, with nets among the inhabitants in the areas beyond the river - by means of the king of Assyria - the king and the people of his armies He will destroy as one, and also the rulers. **{P}** |
| 21. ¶ And it shall come to pass on that day, a man shall keep alive a heifer of the herd and two sheep. | 21. ¶ And it will come to pass in that time that a man will preserve a young cow and two sheep. |
| 22. And it shall be, because of the plentiful milk produced, that he shall eat cream, for everyone left in the land will eat cream and honey. **{S}** | 22. And it will come to pass that because of the abundance of good he will eat curd; for all the righteous/generous who are left in the midst of the land will be nurtured with curd and honey. **{S}** |
| 23. And it shall come to pass, that every place where there were a thousand vines for a thousand pieces of silver, will be for the worms and the thorns. | 23. And it will come to pass in that time that every place where there used to be a thousand vines, worth a thousand mina of silver, it will be turned into briers and thorns. |
| 24. With arrows and with a bow shall one come there, for the whole land shall be worms and thorns. | 24. With arrows and bows they will come there, for all the land shall be briers and thorns; |
| 25. And all the mountains that will be dug with a spade - the fear of worms and thorns shall not come there; it shall be for the pasture of oxen and for the treading of sheep. **{P}** | 25. and as for all the hills of the house of Judah which were tilled with a hoe, you will not come there for fear of briers and thorn, but it will become a place where herds of oxen lie and a place where folds of sheep stay. **{P}** |
|  |  |
| 1. ¶ And the Lord said to me, "Take for yourself a large scroll, and write on it in common script, to hasten loot, speed the spoils. | 1. ¶ And the LORD said to me, "Take a large tablet and write upon it in clear writing, 'He is hastening to plunder the spoil and to take away the booty. |
| 2. And I will call to testify for Myself trustworthy witnesses, Uriah the priest and Zechariah the son of Jeberechiah." | 2. And I will get reliable witnesses before Me, the curses which I threatened to bring in the prophecy of Uriah the priest, behold, they have come; even so all the consolations which I promised to bring in the prophecy of Zechariah the son of Jeberekiah I am about to bring back." |
| 3. And I was intimate with the prophetess, and she conceived, and she bore a son, and the Lord said to me, "Call his name Maher-shalal-hash-baz. | 3. And I went unto the prophetess, and she became pregnant and bore a son. Then the LORD said to me, "Call his name 'He is hastening to plunder the spoil and to take away the booty'; |
| 4. For, when the lad does not yet know to call, 'Father' and 'mother,' the wealth of Damascus and the plunder of Samaria shall be carried off before the king of Assyria." **{S}** | 4. for before the child knows how to cry 'My father' or 'My mother,' the possessions of Damascus and the booty of Samaria will be captured before the king of Assyria." **{S}** |
| 5. And the Lord continued to speak to me further, saying: | 5. And the Memra of the LORD spoke to me again, saying: |
| 6. "Since this people has rejected the waters of the Shiloah that flow gently, and rejoice in Rezin and the son of Remaliah, | 6. **"Because this people despised the kingdom of the house of David which leads them gently as the waters of Shiloah that flow gently**, and are pleased with Rezin and the son of Remeliah, |
| 7. Therefore, behold the Lord is bringing up on them the mighty and massive waters of the river-the king of Assyria and all his wealth, and it will overflow all its distributaries and go over all its banks. | 7. therefore, behold, the LORD is bringing and bringing up against them the armies of the Gentiles which are as numerous as the waters of the river, strong and hard, the king of Assyria and all his armies; and he will rise over all his channels and go over all his banks. |
| 8. And it will penetrate into Judah, overflowing as it passes through, up to the neck it will reach; and the tips of his wings will fill the breadth of your land, Immanuel. **{S}** | 8. And he will pass through into the land of the house of Judah as an overflowing river; he will reach to Jerusalem and the people of his armies will fill the open places of your land, O Israel." **{S}** |
| 9. Join together, O peoples, and be broken, hearken, all you of distant countries. Gird yourselves and be broken, gird yourselves and be broken. | 9. Bind yourselves together, you peoples, and be shattered; give ear, all you at the ends of the earth; strengthen yourselves and be shattered, strengthen yourselves and be shattered. |
| 10. Take counsel and it will be foiled; speak a word and it will not succeed, for God is with us. **{S}** | 10. Take counsel together, but it will pass away; speak the word, but it will not be confirmed, for our God is our help. **{S}** |
| 11. So has the Lord spoken to me with the overwhelming power of prophecy, and He admonished me from going in the way of this people, saying: | 11. For the LORD spoke thus to me when the prophecy was strong, **and taught me not to walk in the way of this people**, saying: |
| 12. 'You shall not call a band everything that this people calls a band; and you shall not fear what it fears nor attribute strength to it. | 12. "Do not call a rebel everyone whom this people calls a rebel, and do not fear what they fear, nor call their strength strong. |
| 13. **The Lord of Hosts-Him shall you fear, and He is your fear, and He gives you strength.** | 13. **But the LORD of hosts, Him you will call holy, and let Him be your fear and let Him be your strength.** |
| 14. And it shall be for a portent and a stone upon which to dash oneself and for a rock upon which to stumble for the two houses of Israel, who came to be for a snare and a trap for the inhabitants of Jerusalem. | 14. And if you do not attend, His Memra will become among you an avenger, and a stone of smiting and a rock of stumbling to the two houses of the princes of Israel, a breaking and stumbling, because those of the house of Israel have been divided against those of the house of Judah that dwell in Jerusalem. |
| 15. And many shall stumble upon them, and fall and be broken, and be trapped and caught. **{P}** | 15. And many will stumble against them; and they will fall and be broken; and they will be caught and be taken." **{P}** |
| 16. **Bind this warning, seal the Torah in My disciples.'** | 16. **Prophet, guard the testimony, do not testify among them, for they do not attend. Seal and hide the law; they do not wish to learn from it.** |
| 17. And I will wait for the Lord, Who hides His countenance from the House of Jacob and I will hope for Him. | 17. The prophet said, For this reason I prayed before the LORD, who threatened to take up His Shekhinah from those of the house of Jacob, and I besought before Him. |
| 18. Behold, I and the children whom the Lord gave me for signs and for tokens in Israel, from the Lord of Hosts, Who dwells on Mount Zion. **{S}** | 18. Behold while I exist, and the children whom the LORD has given me, signs and portents will be realized among us which were promised to come upon Israel, that if they see and repent, the decree which was decreed against them - that they go into exile so as not to appear before the LORD of hosts, whose Shekhinah is on the Mount of Zion - will be void. **{S}** |
| 19. And when they say to you, "Inquire of the necromancers and those who divine by Jidoa bone, who chirp and who mutter." "Does not this people inquire of its God? For the living, shall we inquire of the dead? | 19. And when the Gentiles that you are among say to you, "Inquire of oracles and necromancy, those who chirp and twitter," is not this the way of the Gentiles who serve idols? The people inquire of their idols, the living from the dead. |
| 20. **For the Torah and for the warning?" If they will not say the likes of the thing, that it has no light.** | 20. So you will say to them, **To the law that was given to us we listen for testimony!** But you will go into exile among the Gentiles and they will speak to you according to this word, From now on he has no one whom he will seek and beseech. |
| 21. And the one who passes therein shall suffer hardships and hunger, and it shall come to pass, when he is hungry and wroth, that he shall curse his king and his god and face upwards. | 21. And stumbling will pass through the land, and there will be distress and hunger; and when they see hunger and affliction, they will curse and despise the name of their image and their idol, and turn upward to beseech deliverance after the decree has been sealed and they are not able to do so; |
| 22. And he shall look to the land, and behold, distress and darkness, weariness of oppression, and to the darkness he is lost. | 22. and they will seek help from the inhabitants of the land, for there will come upon them distress, hunger and weariness, distress, darkness and scattering. |
| 23. For there is no weariness to the one who oppresses her; like the first time, he dealt mildly, [exiling only] the land of Zebulun and the land of Naftali, and the last one he dealt harshly, the way of the sea, and the other side of the Jordan, the attraction of the nations. | 23. For none that comes to distress them will be wearied. As in the former time the people of the land of Zebulun and the people of the land of Naphtali have gone into exile, and a strong king will exile what remains of them, because they did not remember the prodigy of the sea, the wonders of Jordan, the war of the Gentile fortresses. |
| 1. The people who walked in darkness, have seen a great light; those who dwell in the land of the shadow of death, light shone upon them. | 1. The people, the house of Israel, who walked in Egypt as in darkness have come out to see a great light; those who dwelt in a land of the shadows of death, on them light shined. |
| 2. You have aggrandized this nation; you have magnified the joy for them; they have rejoiced over You like the joy of harvest, as they rejoice when they divide spoils. | 2. You have increased the people, the house of Israel, You have increased their joy; they rejoice before You as with the joy of war victors, as men who rejoice when they divide the spoil. |
| 3. For, the yoke of his burden and the staff of his shoulder, the rod of the one who oppressed him have You broken, as on the day of Midian. | 3. For You have removed the yoke of his mastery and the rule of his tribulation, the ruler who was subjugating him is broken as on the day of Midian. |
| 4. For every victory shout sounds with clamor, and garments wallow in blood, but this shall be burnt, consumed by fire. | 4. For all their dealing is with wickedness; they are defiled with sins, even as a garment kneaded in blood whose stain marks are not cleansed from it, just as there is no use for it except to be burned in the fire. Therefore the Gentiles who are strong as the fire will come upon them and kill them. |
| 5. **For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, "the prince of peace."** | 5. **The prophet said to the house of David, For to us a child is born, to us a son is given; and he will accept the Law upon himself to keep it, and his name will be called before the Wonderful Counselor, the Mighty God, existing forever, "The Messiah in whose days peace will increase upon us."** |
| 6. **To him who increases the authority, and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness/generosity; from now and to eternity, the zeal of the Lord of Hosts shall accomplish this.** **{P}** | 6. **Great pride will belong to those who perform the Law, and for those who keep peace there will be no end, upon the throne of David and upon his kingdom, to establish it and to build it with judgment and with virtue from this time forth and forever. By the Memra of the LORD of hosts this will be done.** **{P}** |
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**Rashi’s Commentary to: Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6**

**20 the Lord shall shave with the great razor** Heb. (שְּׂכִירָה), comp. (Jer. 46: 21) “Also its officers (שְׂכִירֶיהָ) in its midst,” which Jonathan renders: its great ones.

**on the other side of the river** Of those who dwell on the other side of the river, and of which of those dwellers? The king of Assyria, the head He will shave and the hair of the legs. Since it is in the construct state, it is voweled with a ‘pattach,’ (שַׂעַר) instead of (שֵׂעָר).

**shall be entirely removed** Will be destroyed. The shaving is the slaying, and the razor is the sword.

**the head** This symbolizes the king.

**the legs** [This symbolizes] his camps [from Jonathan].

**the beard** [This symbolizes] the governors [from Jonathan]. But our Rabbis said that this literally refers to shaving, and the removal of the beard is by singeing it with fire. “The beard” refers to the beard of Sennacherib, as is found in the Aggadah of the chapter entitled, ‘Chelek.’

**21 a man shall keep alive** and since the land will be empty, for the armies will pillage the livestock, and in the few that remain I will give a blessing.

**22 And it shall be, because of the plentiful milk** that these two sheep will produce, they will despise the milk and eat the cream, which is the fat of the milk.

**everyone left** The righteous who were saved from the sword of Sennacheribhe is bringing them good news, that sustenance will be prepared for them after that desolation.

**23** **And it shall come to pass on that day** that the land will be desolate, there will be a place where there were, before the coming of the armies.

**a thousand vines** worth a thousand pieces of silver will be for the worms and the thorns, for their owners will abandon them and flee, and they will be overgrown by thorns and worms and scorpions.

**24 With arrows and with a bow shall one come there** Everyone who wishes to enter therein, will require a bow and arrows in his hand, to save himself from wild beasts, snakes, and scorpions.

**25** **And all the mountains** where there are wheat fields fit for grain.

**that will be dug with a spade** It is a kind of shovel called fosojjr in O.F.

**the fear of worms and thorns** For in them they will engage to sow grain for food, for it is impossible without grain, but the vines will be neglected, for that generation of Hezekiah will return to Me to engage in the Torah, and not to drink wine, as it is [stated] in [the chapter of] “Chelek” (San. 94b): They searched from Dan to Beer-sheba, and did not find any man who was not well-versed in the laws of prohibition and permissibility and ritual defilement and purity. And concerning that generation, Scripture says: And it shall come to pass, that every place, etc. This is what is stated (Prov. 25:1): “Which the men of Hezekiah, king of Judah, strengthened.”

**and it shall be for the pasture of oxen** There their cattle will graze on fat pastureland.

**Chapter 8**

**1** **scroll** Heb. גִּלְיוֹן, like מְגִלָה. ([Mss. add:] Or a tablet.)

**in common script** In script which any man who reads it can skim through quickly, even a very common man, even if he is not intelligent. In this manner Jonathan renders: in a distinct script.

**to hasten loot, speed the spoils** For Sennacherib to come and to loot all the possessions of the ten tribes and to speed Nebuchadnezzar to pillage Zedekiah and his generation.

**2 And I will call to testify for Myself** also in those days, in the days of Jehoiakim, concerning that calamity, destined to befall them, two trustworthy witnesses, one to foretell for them the evil that was destined to come upon them, viz. Uriah the priest, whom Jehoiakim dispatched, as it is said (Jer. 26:20): “And also a man was prophesying in the name of the Lord, Uriah the son of Shemaiah from Kiriath-jearim, and he prophesied concerning this city and concerning this land, according to all the words of Jeremiah.”

**and Zechariah the son of Jeberechiah** who prophesied in the second year of Darius (Zech. 8:4): “Old men and old women will again sit in the streets of Jerusalem.” Uriah is a sign for Zechariah. If you see that Uriah’s prophecy is fulfilled, you can expect that Zechariah’s will likewise be fulfilled, just as I have called to testify concerning Sennacherib, Amos and Isaiah; Amos for the calamity of the ten tribes (Amos 7: 11): “And Israel shall surely be exiled,” and Isaiah for his promise to Hezekiah (Isaiah 32,33) [when he would reign].

**3 and she bore a son** He is the very son whom the prophetess called Immanuel, since the Holy One, blessed be He, would be at the aid of Hezekiah when he would reign. [It is impossible to say that it was another son, for we learned [in Seder Olam ch. 22] that in the fourth year of Ahaz, this prophecy was said, and in the fourth year of Ahaz, Pekah was assassinated, and it is impossible for two children to be born in one year, one after the other.] And Isaiah his father called him Maher-shalal-hash-baz, because of the calamity destined to befall Rezin and the son of Remaliah, who were coming to wrest the kingdom from the House of David and to curtail the kingdom of Hezekiah.

**Chapter 9**

**5** **For a child has been born to us** Although Ahaz is wicked, his son who was born to him many years ago [nine years prior to his assuming the throne] to be our king in his stead, shall be a righteous man, and the authority of the Holy One, blessed be He, and His yoke shall be on his shoulder, for he shall engage in the Torah and observe the commandments, and he shall bend his shoulder to bear the burden of the Holy One, blessed be He.

**and...called his name** The Holy One, blessed be He, Who gives wondrous counsel, is a mighty God and an everlasting Father, called Hezekiah’s name, “the prince of peace,” since peace and truth will be in his days.

**6 To him who increased the authority** To whom will He call this name? To the king who increases the authority of the Holy One, blessed be He, upon himself, to fear Him.

**authority** an expression of government. [This is to refute those who disagree with us [the Christians]. But it is possible to say that “Prince of Peace,” too, is one of the names of the Holy One, blessed be He, and this calling of a name is not actually a name but an expression of (var. for the purpose of) greatness and authority. Comp. (Ruth 4:11) “And be famous (וּקְרָא שֵׁם) in Bethlehem. Also (II Sam. 7:9, I Chron. 17:8): “And I shall make for you a name.” Here too, Scripture means, “And He gave him a name and authority.”]

**and for peace** which is given to him, there will be no end, for he had peace on all his sides, and this “end” is not an expression of an end to eternity, but there will be no boundaries. On the throne of the kingdom of David shall this peace be justice and righteousness that Hezekiah performed.

**and for peace** Heb. וּלְשָׁלוֹם. This ‘vav’ is to rectify the word, thus: He [Hezekiah] increased the authority upon his shoulder, and what reward will He [God] pay him? Behold, his peace shall have no end or any limit.

**from now and to eternity** The eternity of Hezekiah, viz. all his days. And so we find that Hannah said concerning Samuel (I Sam. 1:22): “and abide there forever.” And, in order to refute those who disagree [i.e., the Christians, who claim that this (Prince of Peace) is their deity], we can refute them [by asking], What is the meaning of: “from now”? Is it not so that the “deity” did not come until after five hundred years and more?

**the zeal of the Lord of Hosts** Who was zealous for Zion concerning what Aram and Pekah planned about it.

**shall accomplish this** but Ahaz does not deserve it, moreover, the merit of the Patriarchs has terminated. Addendum: And our Rabbis said: The Holy One, blessed be He, wished to make Hezekiah the Messiah and Sennacherib, Gog and Magog. Said the ministering angels before the Holy One, blessed be He, Should the one who stripped the doors of the Temple and sent them to the king of Assyria, be made Messiah? Immediately, Scripture closed it up.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 13:29-59**

**Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6**

**Tehillim (Psalms) 78:32-39**

**1 Pet 4:7-19, Lk 13:10-17, Lk 13:20-21, Acts 23:11-30**

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

Man - איש, Strong’s number 0376.

Head - ראש, Strong’s number 07218.

Beard - זקן, Strong’s number 02206.

Day - יום, Strong’s number 03117.

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

Day - יום, Strong’s number 03117.

**Vayikra (Leviticus) 13:29** If a man <0376> or woman have a plague upon the head <07218> or the beard <02206>; 31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days <03117>:

**Yeshayahu (Isaiah) 7:20** In the same day <03117> shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head <07218>, and the hair of the feet: and it shall also consume the beard <02206>.

**Yeshayahu (Isaiah) 7:21** And it shall come to pass in that day <03117>, that a man <0376> shall nourish a young cow, and two sheep;

**Tehillim (Psalms) 78:33** Therefore their days <03117> did he consume in vanity, and their years in trouble.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 13:29-59** | **Psalms**  **Psa 78:32-39** | **Ashlamatah**  **Is 7:20 – 8:3 + 9:6** |
| --- | --- | --- | --- | --- |
| **vyai** | man | Lev 13:29 Lev 13:38 Lev 13:40 Lev 13:44 Isa 7:21 |  | Isa 7:21 |
| **lae** | God |  | Ps 78:34 Ps 78:35 | Isa 9:6 |
| **~ai** | if | Lev 13:35 Lev 13:37 Lev 13:41 Lev 13:53 Lev 13:56 Lev 13:57 | Ps 78:34 |  |
| **!m;a'** | believe |  | Ps 78:32 Ps 78:37 | Isa 8:2 |
| **rv,a]** | who, which | Lev 13:45 Lev 13:46 Lev 13:51 Lev 13:52 Lev 13:54 |  | Isa 7:23 Isa 7:25 |
| **rf'B'** | body | Lev 13:38 Lev 13:39 Lev 13:43 | Ps 78:39 |  |
| **xl;G"** | shave | Lev 13:33 |  | Isa 7:20 |
| **hy"h'** | has, had, have | Lev 13:29 Lev 13:32 Lev 13:38 Lev 13:42 Lev 13:47 Lev 13:52 |  | Isa 7:23 Isa 7:25 Isa 9:6 |
| **!q'z"** | beard | Lev 13:29 Lev 13:30 |  | Isa 7:20 |
| **~Ay** | days | Lev 13:31 Lev 13:32 Lev 13:33 Lev 13:34 Lev 13:46 Lev 13:50 Lev 13:51 Lev 13:54 | Ps 78:33 | Isa 7:20 Isa 7:21 Isa 7:23 |
| **!heKo** | priest | Lev 13:30 Lev 13:31 Lev 13:32 Lev 13:33 Lev 13:34 Lev 13:36 Lev 13:37 Lev 13:39 Lev 13:43 Lev 13:44 Lev 13:49 Lev 13:50 Lev 13:53 Lev 13:54 Lev 13:55 Lev 13:56 |  | Isa 8:2 |
| **yKi** | if | Lev 13:29 Lev 13:31 Lev 13:38 Lev 13:40 Lev 13:42 Lev 13:47 Lev 13:51 |  | Isa 7:24 |
| **lKo** | all, every, whole | Lev 13:46 Lev 13:48 Lev 13:49 Lev 13:51 Lev 13:52 Lev 13:53 Lev 13:57 Lev 13:58 Lev 13:59 | Ps 78:32 Ps 78:38 | Isa 7:22 Isa 7:23 Isa 7:24 Isa 7:25 |
| **aol** | no | Lev 13:32 | Ps 78:37 |  |
| **!mi** | than | Lev 13:30 Lev 13:31 Lev 13:32 Lev 13:34 Lev 13:46 |  | Isa 7:22 |
| **dA[** | again | Lev 13:57 | Ps 78:32 |  |
| **ar'q'** | cry | Lev 13:45 |  | Isa 8:3 Isa 9:6 |
| **vaor** | head | Lev 13:29 Lev 13:30 Lev 13:40 Lev 13:41 Lev 13:44 Lev 13:45 |  | Isa 7:20 |
| **r['fe** | hair | Lev 13:30 Lev 13:31 Lev 13:32 Lev 13:36 Lev 13:37 |  | Isa 7:20 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Lev 13:29-59** | **Psalms**  **Psa 78:32-39** | **Ashlamatah**  **Is 7:20 – 8:3 + 9:6** | **Peshat**  **Mk/Jud/Pet**  **1 Pet 4:7-11**  **1 Pet 4:12-19** | **Remes 1**  **Luke**  **Lk 13:10-17**  **Lk 13:20-21** | **Remes 2**  **Acts/Romans**  **Acts 23:11-25**  **Acts 23:26-30** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἄγω** | led, bring |  |  | Isa 9:6 |  |  | Acts 23:18 |
| **αἰών** | eon |  |  | Isa 9:6 | 1 Pet 4:11 |  |  |
| **ἀνήρ** | man | Lev 13:29 Lev 13:38 |  |  |  |  | Acts 23:27 Acts 23:30 |
| **ἄνθρωπος** | man | Lev 13:29 Lev 13:38 Lev 13:40 Lev 13:44 Isa 7:21 |  | Isa 7:21 |  | Luke 13:19 |  |
| **ἀπάγω** | away, lead |  |  |  |  | Luke 13:15 | Acts 23:17 |
| **ἀπολύω** | freed, let go |  |  |  |  | Luke 13:12 | Acts 23:22 |
| **βοῦς** | ox |  |  | Isa 7:21  Isa 7:22  Isa 7:25 |  | Luke 13:15 |  |
| **γράφω** | write, wrote |  |  | Isa 8:1 |  |  | Acts 23:25 |
| **γυνή** | woman | Lev 13:29  Lev 13:38 |  |  |  | Luke 13:11 Luke 13:12 Luke 13:21 |  |
| **δεῖ** | must, should |  |  |  |  | Luke 13:14 Luke 13:16 | Acts 23:11 |
| **δεσμόν / δεσμός** | bond |  |  |  |  | Luke 13:16 | Acts 23:29 |
| **δοξάζω** | glorified |  |  |  | 1 Pet 4:11 1 Pet 4:16 | Luke 13:13 |  |
| **δύο** | two |  |  | Isa 7:21 |  |  | Acts 23:23 |
| **ἐγγίζω** | approach, comes |  |  |  | 1 Pet 4:7 |  | Acts 23:15 |
| **ποιέω** | one |  |  |  |  | Luke 13:10 | Acts 23:17 |
| **εἰσέρχομαι** | enter |  |  | Isa 7:24 |  |  | Acts 23:16 |
| **ἕκαστος** | each |  |  |  | 1 Pet 4:10 | Luke 13:15 |  |
| **ἐσθίω** | eat |  |  | Isa 7:22 |  |  | Acts 23:12 Acts 23:21 |
| **ἔχω** | have,had |  |  |  | 1 Pet 4:8 | Luke 13:11 | Acts 23:17 Acts 23:18 Acts 23:19 Acts 23:25 Acts 23:29 |
| **ἡμέρα** | day | Lev 13:31 Lev 13:32 Lev 13:33 Lev 13:34 Lev 13:46 Lev 13:50 Lev 13:51 Lev 13:54 | Ps 78:33 | Isa 7:20 Isa 7:21 Isa 7:23 |  | Luke 13:14 Luke 13:16 | Acts 23:12 |
| **θεός** | GOD |  |  | Isa 9:6 | 1 Pet 4:10 1 Pet 4:11 1 Pet 4:14 1 Pet 4:16 1 Pet 4:17 1 Pet 4:19 | Luke 13:13 Luke 13:18 Luke 13:20 |  |
| **ἰδού** | behold | Lev 13:30  Lev 13:31  Lev 13:32  Lev 13:34  Lev 13:36  Lev 13:39  Lev 13:43 |  |  |  | Luke 13:16 |  |
| **** | Jesus |  |  |  | 1 Pet 4:11 | Luke 13:12 Luke 13:14 |  |
| **κύριος** | LORD |  |  | Isa 7:20  Isa 8:1  Isa 8:3 |  | Luke 13:15 | Acts 23:11 |
| **λαλέω** | said, tell |  |  |  | 1 Pet 4:11 |  | Acts 23:18 |
| **λαμβάνω** | take, took |  |  | Isa 8:1  Isa 8:3 | 1 Pet 4:10 | Luke 13:19 Luke 13:21 |  |
| **λέγω** | says, said |  |  |  |  | Luke 13:12 Luke 13:14 Luke 13:15 Luke 13:17 Luke 13:18 Luke 13:20 | Acts 23:11 Acts 23:12 Acts 23:14 Acts 23:20 Acts 23:23 Acts 23:30 |
| **νόμος** | law | Lev 13:59 |  |  |  |  | Acts 23:29 |
| **ὄνομα** | name |  |  | Isa 8:3 Isa 9:6 | 1 Pet 4:14 1 Pet 4:16 |  |  |
| **ὁράω** | look, appear, saw | Lev 13:30  Lev 13:32  Lev 13:34  Lev 13:36  Lev 13:39 Lev 13:43  Lev 13:50  Lev 13:51 Lev 13:55  Lev 13:57 |  |  |  | Luke 13:12 |  |
| **πᾶς** | all, every, whole | Lev 13:46 Lev 13:48 Lev 13:49 Lev 13:51 Lev 13:52 Lev 13:53 Lev 13:57 Lev 13:58 Lev 13:59 | Ps 78:32 Ps 78:38 | Isa 7:22 Isa 7:23 Isa 7:24 Isa 7:25 | 1 Pet 4:7 1 Pet 4:8 1 Pet 4:11 | Luke 13:17 |  |
| **πίνω / πίω / πόω** | drink |  |  | Isa 7:22 |  |  | Acts 23:12 Acts 23:21 |
| **πιστός** | trustworthy, faithful |  |  | Isa 8:2 | 1 Pet 4:19 |  |  |
| **πνεῦμα** | spirit |  | Psa 78:39 |  | 1 Pet 4:14 | Luke 13:11 |  |
| **πορεύομαι** | go, proceed |  | Psa 78:39 |  |  |  | Acts 23:23 |
| **πρό** | before |  |  |  | 1 Pet 4:8 |  | Acts 23:15 |
| **προσέρχομαι** | forward, drew near |  |  | Isa 8:3 |  |  | Acts 23:14 |
| **συναγωγή** | Gathering  synagogue |  |  |  |  | Luke 13:10 |  |
| **υἱός** | son |  |  | Isa 8:2  Isa 8:3  Isa 9:6 |  |  | Acts 23:16 |
| **χαίρω** | rejoice |  |  |  | 1 Pet 4:13 | Luke 13:17 | Acts 23:26 |
| **χείρ** | hands |  |  |  |  | Luke 13:13 | Acts 23:19 |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 13:29–59**

**“B’Rosh” “Upon the head”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **1 Tsefet (1 Pet.)**  Mishnah **א:א** |
| **¶ Now he was teaching in one of the Synagogues on the Sabbath. And there was a woman who had a shadé that had disabled her** for **eighteen years. And she was bent over and could not walk completely upright. And** when he **saw her, Yeshua summoned** her **and said to her, “Woman, you are freed from your disability!” And he placed** his **hands on her, and immediately she stood upright and glorified God. But the President/Head[[64]](#footnote-64) of the Synagogue, was indignant because Yeshua had healed on the Sabbath,** and (the **President/Head** of the Synagogue) **responded saying to the congregation, “There are six days on which it is necessary to work. Therefore, come** and **be healed on one of them, and not on the Sabbath!” But the Master responded saying to him, “Hypocrites (painted ones)! Do you not untie your ox or donkey from the feeding trough on the Sabbath and lead** it **away to water? And this woman, who is a daughter of Abraham, whom the adversary bound eighteen long years—is it not necessary that she be released from this bond on the Sabbath?” And** when **he said these** things**, all those who opposed him were humiliated, and the whole congregation was rejoicing at all the splendid things that were being done by him.**  **¶ And again he said, “To what will I compare the Kingdom/Governance,** sovereignty **of God** through the Hakhamim and Bate Din as opposed to human kings**? It is like leaven that a woman took** and **mingled in three measures of wheat flour, until the whole** batch **was leavened.”** | **But, the goal for all things is at hand, therefore exercise self-control** (being in your right mind) **and be sober-headed[[65]](#footnote-65) in prayer.[[66]](#footnote-66) Before everything else, be enthusiastic in love among yourselves because it is written, “*Hatred stirs up strife: but love atones for all transgressions*”** (sins)**.** (*Pro 10:12*).[[67]](#footnote-67) **Be hospitable to one another without grumbling or complaint, for each of you has received the responsibility to be good administrators of God’s loving-kindness. Whoever, proclaims the Mesorah must realize that he is operating by the power of God, which He supplies so that everything may be to His glory and dominion through the work of Yeshua HaMashiach in the present and coming world amen.**  **¶ Beloved do not let the fiery trial that comes on you to test you take you by surprise. It is not as though you are experiencing something strange. However, rejoice when you experience the same trials that Messiah suffered, because it reveals your nobility. If someone insults you because of Messiah’s authority, you are truly blessed. This shows that the Shekinah rests on you,[[68]](#footnote-68) as it is written, *And the Shekinah of the Lord will rest upon him, the ruach of Hokhmah*** *(wisdom),* ***Binah*** *(understanding)****, and the ruach of Da’at*** *(knowledge –ChaBaD)* ***along with the ruach of counsel and might, with the reverential fear of the Lord* (Yesha’yahu - Isa. 11:2).** **Let none of you suffer as a murderer, thief, and criminal or as an informer** (false-witness).[[69]](#footnote-69) **However, if any of you suffer as a talmid[[70]](#footnote-70)** (follower) **of Messiah, you are not to be ashamed, rather let him feel honored for his authorities’ sake. The time has come for judgment to begin in the house of God. If judgment begins with us, what will the result be for those who disobey the Mesorah** (Oral Torah)**? Moreover**, “***If the righteous will be recompensed on the earth, How much more the ungodly and the sinner*.”** (Pro 11:31). **And therefore, let those who suffer according to God’s will place their soul’s in God’s care, the faithful Creator, while you** do acts of righteousness/generosity **in moral excellence.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 23:11- 30**  **Mishnah א:א** | |
| **¶ And the following night the Master** (Yeshua) **stood by him** (Hakham Shaul)and **said, “Have courage, for as you have testified about me in Yerushalayim, so you must also testify in Rome.” And** when it **was day, the Jews of the Tz’dukim** (Sadducees) **made a plot and bound themselves under an oath, saying** they would **neither eat nor drink until they had killed Hakham Shaul. Now there were more** than **forty who had made this plot, who went to the Kohen Gadol** (High Priest) **and their Zeqenim** (Elders) and **said, “We have bound ourselves under an oath to partake of nothing until we have killed Hakham Shaul. Therefore, now you along with your Council explain to the military Captain** (Rosh/Head)[[71]](#footnote-71) **inquire somewhat more accurately concerning him. Now, do not allow yourself to be persuaded by them, because more** than **forty men in number are lying in wait** for **him, who, having bound themselves under an oath, will neither eat nor to drink until they have done away with him. And now they are ready, waiting for you to agree.” So the military Captain** (Rosh/Head) **sent the young man away, directing** him**, “Tell no one that you have revealed these** things **to me.” And he summoned two of the centurions** and **said, “Make ready from the third hour of the night two hundred soldiers and seventy horsemen and two hundred spearmen, in order that they may proceed as far as Caesarea. And provide mounts so that they can put Hakham Shaul on them** and **bring** him **safely to Felix the governor.” He wrote the following letter:**  **¶ Claudius Lysias. To his excellency Governor Felix. Greetings! This man was seized by the Jews of the Tz’dukim** (Sadducees) **and was about to be killed by them** when I **came upon** them **with the detachment** and **rescued** him**,** because I **learned that he was a Roman citizen. And** because I **wanted to know the charge for which they were accusing him, I brought** him **down to their Council. I found he was accused concerning controversial questions of their Torah, but having no charge deserving death or imprisonment. And** when it **was made known to me there would be a plot against the man, I sent** him **to you immediately, also ordering** his **accusers to speak against him before you.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Lev 13:29-59** | **Psa 78:32-39** | **Is 7:20 – 8:3 + 9:6** | **1 Pet 4:7-19** | **Lk 13:10-21** | **2 Luqas (Acts) 23:11-30** |

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

**The Goal is at Hand**

**But, the goal of all things is at hand, therefore exercise self-control** (being in your right mind) **and be sober-headed in prayer.**

Hakham Tsefet intentionally uses another drinking phrase. “Use self-control and be sober in prayer.” Those who are intoxicated lack self-control. Eli chided Hannah for supposed drunken prayer. However, Hannah was far from being drunk. Her prayer was so “sober” and controlled that she appeared to be drunk. Consequently, the lesson is intoxication has no place in prayer or ministry. This lesson comes after having learned that the Kohanim were never to serve G-d while intoxicated. We see that we must never pray while under alcoholic influence. This is not an opposition to alcohol abstinence. This is an appeal to logic and common sense.

Hakham Tsefet’s point is very clear. As noted above, Hakham Tsefet was not opposed to having a drink of wine. **The case in point is being intoxicated while in Divine service**. Furthermore, we draw once more on thoughts of the P’rushim (Pharisees) of the First Century. The P’rushim saw themselves as the renewal of the Priesthood of the Firstborn. Hakham Tsefet certainly fit in the category of one of those P’rushim.

**The Goal is at hand…**

We have intentionally translated this phrase as it stands. Hakham Tsefet uses the same word this week as he did last week. **The “*telos*” (goal) of the Torah is Messiah**.[[72]](#footnote-72) In other words, **in Messiah we have the living embodiment of the Torah**. It appears evident that Hakham Tsefet is driving home a point. The picture of the Cohen mentioned in Vayikra is Messiah who will restore the family altar.

The use of “at hand” for ἐγγίζω – *eggizō* is important for specific reasons. Most scholars see ἐγγίζω – *eggizō* as a temporal reference. Ἐγγίζω – *eggizō* is not a temporal reference. Ἐγγίζω – *eggizō* is a spatial reference. The term “at hand” indicates close proximity. Actually, the best illustration for the spatial reference is close intimate contact between a husband and a wife. This word is synonymous with the Hebrew word Da’at. Therefore, Hakham Tsefet is noting that the sovereignty of G-d is already functioning. He draws attention to this fact because he knows that the Jewish people will soon be driven into the Diaspora. In their dispersion, the governance of G-d through the Hakhamim will be the only thing that will preserve the Jewish people.

**Love Atones for all Transgressions**

***The mouth of the Tsaddiq is a fountain of life, but the mouth of the Rasha plots wickedness*** (Isaiah 11:1). From this cited passage, Hakham Shaul will show the plot of the Tz’dukim (Sadducees) to be wicked. Here Hakham Tsefet lays the groundwork for Hakham Shaul. The citation of this verse is very controversial when approached from Christian hamartiology. In their view, sin is atoned for, only by the “Blood of Christ.” Unfortunately, we have no such understanding of the Torah. Moreover, they are not appreciative of the Torah’s redeeming qualities.

**Tehillim** (Ps.) **19:7 The Torah[[73]](#footnote-73) of the Lord *is* perfect, restoring[[74]](#footnote-74) the soul: the testimony of the Lord *is* sure, making wise the simple.**

This and similar passages are ignored by so-called scholars as if they did not exist, while others are so ignorant that these passages escape their notice. This Psalm is a case in point. Lack of appreciation and understanding drives those ignorant of the Torah’s beauty. As we have labored to show throughout our commentaries, the Torah is more than a concept or a set of legal rulings. Torah is a core concept because it is a “structured Nomos” (Law, principle instruction, teaching and guide). The Torah **is** the structured cosmos. Each word of the Torah makes that “thing” possible. Without the Torah’s mention of a “thing” (word), nothing could exist. Because the Torah is the structured cosmos when we labor to study, teach and follow its teachings we restore the world to its pristine state. While there are deep kabalistic thoughts tied up in this concept, we see from the vantage point of Peshat that faithful obedience has many naturally redeeming benefits and after effects..

Hence, the question at hand is whose love is Hakham Tsefet speaking of? Is he speaking of our love for G-d? On the other hand, is he speaking of G-d’s love for us?

The Sages of antiquity noted two Biblical terms for our relationship with G-d. The word Elohim always meant G-d’s attribute of “Din,” strict justice. And, the Tetragrammaton always refers to G-d’s love and compassion towards His people. While the Am HaAretz may not have understood these terms in this exact manner, they would have naturally accepted these tenets when they heard the weekly Torah Seder. Scripture itself naturally makes these distinctions. Therefore, the mention of “din” or “chesed” would have sensibly been associated with G-d’s justice and the L-rd’s merciful loving-kindness. Therefore, Hakham Tsefet’s citation of Mishle (Pro.) 10:21 would have been clearly understood as a reference to G-d’s Middat Rahamim, the L-rd’s loving-kindness. This hermeneutic, established by the Sages before the time of Yeshua, refutes the notion that G-d was a G-d of strict justice and that chesed came only after the death and resurrection of the Master. While there are activities that we take upon ourselves to draw the Shekinah down from her heavenly abode, our actions of Din and Chesed are G-d’s drawing us close to Him.

**Normal Mysticism – The Resting Place of the Shekinah**

Hakham Tsefet’s refrain, **“This shows that the Shekinah rests on you,”** takes to task the idea of a “Practical Sanctity” (normal mysticism).”[[75]](#footnote-75) Today an overwhelming number of people are infatuated with “kabbalah.” Yet, all true kabalists will point out that there can be no kabbalistic understanding without observing the mitzvoth. Herein we see that the apprehension of Peshat/Literal “Practical Sanctity” is as mentally daunting as deep So’odic thoughts. Take for example Keri’at Shema (recital of the Shema). When we stop to realize that G-d has given us, a simple concept to meditate on and recite, we see that even its practical application is as deep as any kabalistic thought. The Sages, of blessed memory have given us simple practices and meditations like the Shema that are as daunting as the mysteries of the Zohar. Have we stopped, on a Peshat level, to think of what our simple prayers accomplish? The Sages of blessed memory knew what they were doing when they constructed these prayers. Through their exercise, we are able to draw ourselves into the Shekinah. The Hakhamim have argued that even when a single soul sits to study the Torah the Shekinah leaves its heavenly abode to stand at his side.[[76]](#footnote-76) The real world that we live in is as mystifying as the kabalistic worlds delineated by the Sages. Keri’at Shema as a Peshat obligation embraces deep responsibilities. Acceptance of the “yoke of the Kingdom”[[77]](#footnote-77) is a mandate to accept the guidance of the Hakhamim. However, Keri’at Shema is also the acceptance of the mitzvah to study the Torah. The deepest kabalistic mantras have a single goal in mind. Kabalists recite these refrains for the sake of drawing close to G-d. Do not let us forget the aim of the Shema and Torah study. Are we not literally seeking to bring ourselves closer to G-d? Are these not forms of “korban”?[[78]](#footnote-78) In this respect, the word Shekinah and Korban, bear a single idea of being close to G-d. When we stand in the Esnoga (Synagogue) and pray are we not attempting to draw close to G-d? There are liturgical acts, which are immediate worship, one being self-commitment to Torah study. In the acceptance of G-d’s mitzvoth, we give rise to the (normal) mystical experience of connecting with G-d. Do we really understand the full potential of these literal Peshat practices?

How did Yeshua determine that the Keri’at Shema was the quintessential mitzvah?[[79]](#footnote-79) Almost all Torah Scholars will agree that the first mitzvah is “I am the L-rd your G-d.”[[80]](#footnote-80) Yeshua and the Torah Scholars of antiquity knew that accepting the yoke of the Kingdom was re-enforcement of G-d’s sovereignty and the exclusion of idolatry. Acceptance of G-d’s sovereignty must precede acceptance of the mitzvoth. This is because the acceptance of G-d’s sovereignty establishes a natural Peshat connection to the mitzvoth. Therefore, Keri’at Shema is a liturgical act that logically accepts G-d’s sovereignty as expressed in the mitzvoth. Furthermore, accepting the mitzvoth is a logical mental process of accepting their coherent unity. We cannot accept a single mitzvah believing that we have committed ourselves to all that the Torah expects. The Shema demonstrates for us that each mitzvah is dependent upon another mitzvah uniting all mitzvoth. We see the beauty of the Shema, noting that it is comprised of more than one Torah passage. The interrelated union of the passages recited in the Shema, shows the permanency of the Torah’s coherent logic. D’varim (Deu) 6: 4-9 announce the unity of G-d. D’varim 11:13-21 logically connect to D’varim 6:4 through the word “Shema” hear or “listen to My mitzvoth.” The word “debarim” (הַדְבָרִים) “words” forms a verbal tally to D’varim 6.4. And, are to be literally worn on the head and arm. B’midbar 15:37-41 also makes a verbal connection through the word “mitzvoth.” We are not suggesting that these are the only connections. We simply wish to point out their continuity. All three passage recited in the Keri’at Shema assume G-d’s sovereignty. Upon accepting G-d’s sovereignty, we accept His commandments. The first affirmative mitzvah, cited above is the declaration of G-d’s kingship. Therefore, Keri’at Shema is interrelated with the primary declaration of the mitzvoth. We can apply this same logic (hermeneutic) to all of the mitzvoth. The declaration of the principal mitzvah, “I am the L-rd your G-d” is the establishment of G-d’s sovereignty, i.e. Kingship.

When we speak of the “logical coherence” of the mitzvoth, we are not speaking of secular logic. By coherent logic, we are referring to the logical hermeneutical process of determining the meaning and purpose of the mitzvoth through PRDS hermeneutics. Therefore, if we think “logic” means “A” plus “B” equals “C” we have missed the point. Furthermore, we have distanced ourselves from Rabbinic logic. Logic in the Biblical mode of thinking is clearly understood to be the application of PRDS hermeneutics.

While we need to be careful in defining normal mysticism and So’odic mysticism, we can deduce that there are literal practices, which produce a normal mystical connection with G-d. When Hakham Tsefet referred to the “Shekinah resting on you”, he was not suggesting that this would not be possible in literal terms. However, noting the systematic education purported by Hakham Tsefet we can see the path from normal mysticism to So’odic intuition. A close look at the passage of Yesha’yahu shows that there is a connection between the two experiences. Hakham Tsefet makes use of ChaBaD – Hokhmah, Binah and Da’at, and the ruach (spirit) of counsel and might, i.e. Chesed (council) and might (Geburah). Therefore, we note that the path to So’odic intuition is rooted in practical, “normal mysticism.” Without normal, practical mystical experiences there can be no such thing as So’odic mysticism.

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

**Acceptance of Middat HaDin**

Hakham Tsefet has mentioned tests and trials in last two pericopes. Note the comfort (strengthening) he offers his audience in the present pericope. “**Beloved do not let the fiery trial that comes on you to test you take you by surprise.**” Hakham Shaul shows that he is graciously accepting the comfort (strengthening) of his mentor. Middat HaDin (G-d’s justice) has other sub categories that we do not wish to develop here. The categories we will discuss here are not exhaustive, but they are comprehensive. While we might have the propensity to look at Middat HaDin as a negative principle, it is not necessarily so. However, Middat HaDin does accept collective retribution and punishment. The Torah sees the B’ne Yisrael as a singularity. Therefore, when one Jewish soul suffers we all suffer. Likewise, when a Jewish soul is raised up we all experience elevation. If the efficacy of the Torah means that knowledge of the Torah has an immediate effect on one’s conduct, we must also suggest that one’s perception of the Torah will be the grounds that the Torah is acted upon.

**Chastisement**

As noted above, with regard to Middat HaDin is not always negative. Middat HaDin can also be associated with Middat HaRachamim, G-d’s loving-kindness and mercy. As is well known G-d “chastises those He loves.” The recipient of chastisement may not feel loved while being chastised. Nevertheless, the Scripture stands as rule even in discipline meted out during parental correction.

**Bereans** (Heb.) **12:6-8 For who the Lord loves He chastises, and scourges every son whom he receives. If you endure chastening, God is dealing with you as with sons; for what son is he whom the father does not chastise? However, if you are without chastisement, which all sons’ experience, then are you illegitimate, and not sons?**

Philo saw chastisement as the “greatest good for foolish souls.”[[81]](#footnote-81) In the previous pericope, Hakham Shaul makes a bold assertion. He says that he “lived in good conscience before G-d to this day.” That is a rather bold statement to make to a congregation of Jewish people. We can understand that he might say, “**Non, je ne regrette rien**” (I have no regrets) but Hakham Shaul’s early history was anything but positive. After all, you could say that he had the blood of Nazarean Jews on his hands. It is not hard to see that he would have made many enemies in his lifetime. Perhaps, we could look at Hakham Shaul’s statement to understand that he knew that he would experience G-d’s chastisement for his crimes and transgressions. Such a possibility is certainly plausible. What more could we ask if we were to say that we had lived in all good conscience? Hakham Shaul could not and resurrect the martyrs. Nor could he collect the blood he shed by his Shammaite dogma. However, he could easily trust in G-d’s justice. As difficult as it may be, there is no better resolve. As we learned from the previous pericope, the death of a Tsaddiq atones for sin. Perhaps this was Hakham Shaul’s thinking.

**Midda kneged midda**

Measure for measure is often spoken of in Rabbinic materials. Perhaps we would revise the statement to mean “you get what you deserve.” Qayin (Cain) was one such soul, while creation was still young and humanity was in its infant state he committed a sin of fratricide. While he bitterly complained about his punishment, G-d’s punishment was just. The question is posited, what punishment would be equal to his crime? While there are those who would have demanded his life in an instant G-d’s punishment is midda keneged midda (measure for measure). Was it G-d (Elohim), that meted out his punishment, or was it the L-rd (the Merciful G-d)? Our view of punishment is that of death being a just punishment for the crime of taking a life. However, this is not G-d’s perspective. Philo describes his punishment as continually dying while living. He would endure a never-ending death. His death was suspended so that he could experience an ever-dying life. [[82]](#footnote-82) His true punishment was to be “cut off” from the Divine Presence. This horror would ravage the soul of a sane man.

**The Death of Allegory**

The above comments on Middat HaDin are important lessons for us to learn. However, this is not Hakham Shaul’s allegorical message. Hakham Shaul is showing us a plot by the Tz’dukim (Sadducees) to destroy the Remes, allegorical interpretation of the Torah. The Tz’dukim were determined to destroy the Oral Torah. Hakham Shaul gives us a “hint” in his opening statement. “**And the following night the Master** (Yeshua) **stood by him** and **said, “Have courage, for as you have testified about me in Yerushalayim, so you must also testify in Rome.**” In other words, The allegorical interpretation of the Torah has rooted in Yerushalayim. Now Hakham Shaul, an allegory for Remes and the Oral Torah, must be carried to Rome. The only difficulty, as we have shown is that the Priesthood of the Tz’dukim moved to Rome. Consequently, “Rome” did not accept Hakham Shaul’s allegory by and large. The Tz’dukim took an oath to destroy allegory. They took it upon themselves to destroy the Oral Torah. The logical (hermeneutic) path of continuity flows from Peshat to Remes etc. The **murderous** Tz’dukim made it their mission to circumvent everything in the middle, meaning that which is between Peshat and So’od. What they could not explain as being literal they spiritualized. In addition, what they could not spiritualize they made into Peshat, literal. Imagine for a minute the damage caused by this confabulation. If you can never discern the difference between Peshat and So’od, how can a practical hermeneutic be applied? When Oral Torah, as an organismic whole is destroyed, along with the hermeneutics needed to unfold its mysteries, we can fabricate any lie in the name of your new hermeneutic rules. Interpret Yochanan (John) and the Apocalypse (Revelation of Messiah) literally and you have a contorted undiscernible mess. By “mess,” we mean they have tried to put five pounds of manure in a one-pound bag.

Hakham Shaul stealthily hides his treasures. “**And the following night”** is an allegory of grandeur. The Master tells Hakham Shaul that the Diaspora will give way to a period of darkness. However, **“Have courage, for as you have testified about me in Yerushalayim, so you must also testify in Rome.”** The mention of Yerushalayim is allegory for the Jewish people. While Rome would experience a period of darkness, the Jewish people living in the darkness would be a great light to Rome. The message is clear enough. The darkness will lift and the Oral Torah will take its rightful place restoring’s the beauty of the Torah.

How would the Oral Torah be preserved and restored? From within Yerushalayim the Roman soldiers will come to defend the Oral Torah. From among the ranks of those who oppose us will come help to accomplish G-d’s will. Somewhere on the horizon, dawn is about to break forth from the “third hour” (between 3 am and sunrise) and the “Romans” will arrive with spears, horses and infantry. They will protect the repository of the Oral Torah from their illegitimate priests. On that day they, the congregations of the Gentiles will turn to the Jewish man and say “Let us walk as you walk, for we know that God is with you.”

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “HaMetsorá” – “Of the Leper”**

**&**

**Mevar’chim HaChodesh Adar I**

**Proclamation of the New Moon for Adar I**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַמְּצֹרָע** |  | **Saturday Afternoon** |
| **“HaMetsorá”** | Reader 1 – Vayiqra 14:1-8 | Reader 1 – Vayiqra 15:1-5 |
| **“of the leper”** | Reader 2 – Vayiqra 14:9-16 | Reader 2 – Vayiqra 15:5-10 |
| **“del leproso”** | Reader 3 – Vayiqra 14:17-20 | Reader 3 – Vayiqra 15:11-15 |
| Vayiqra (Lev.) 14:1-57  B’Midbar Num. 28:9-15 | Reader 4 – Vayiqra 14:21-32 |  |
| Ashlamatah:  II Kings 7:3-11 + 8:4-5  I Samuel 20:18,42 | Reader 5 – Vayiqra 14:33-42 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 14:43-48 | Reader 1 – Vayiqra 15:1-5 |
| Psalm 78:40-72 | Reader 7 – Vayiqra 14:49-57 | Reader 2 – Vayiqra 15:5-10 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – Vayiqra 15:11-15 |
| 1 Pet 5:1-14; Lk 13:22 – 14:6  Acts 23:31 - 24:21 | II Kings 7:3-11 + 8:4-5  I Samuel 20:18,42 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Torath Kohanim, Negaim 9:7. [↑](#footnote-ref-1)
2. I Samuel 30:21. [↑](#footnote-ref-2)
3. Further, 14:33-53. [↑](#footnote-ref-3)
4. Ibid., 14:34. [↑](#footnote-ref-4)
5. II Samuel 20:19. See Vol. 1. pp. 250-251, and Ramban further, Leviticus 18:25. (143) The general rule is: "Any religious duty that does not depend on the Land [but affects personal conduct], must be observed whether in the Land [of Israel] or outside it, and any religious duty that depends on the land, is to be observed in the Land [of Israel] alone, etc." (Kiddushin 36b-37a). Ramban is now pointing out that the reason why the law of leprosy in houses does not apply outside the Land of Israel is not because it attaches to the land, but for the reason etc. [↑](#footnote-ref-5)
6. Ibid., 14:34. [↑](#footnote-ref-6)
7. See note 5 above. [↑](#footnote-ref-7)
8. **Torath Kohanim, *Metzora* 5: 3.** [↑](#footnote-ref-8)
9. Exodus 8:15. [↑](#footnote-ref-9)
10. Negaim II:3. [↑](#footnote-ref-10)
11. See Verses 49, 51, 52, 53, 56, 57. 58, 59. [↑](#footnote-ref-11)
12. Torath Kohanim, Negaim. Chapters 13-16. [↑](#footnote-ref-12)
13. Ezekiel 28:24. [↑](#footnote-ref-13)
14. Torath Kohanim. Negaim 14:11. [↑](#footnote-ref-14)
15. Ezekiel 28:24. [↑](#footnote-ref-15)
16. Berachoth 8a. [↑](#footnote-ref-16)
17. Baba Kama 83a. [↑](#footnote-ref-17)
18. Above. Verse 47. [↑](#footnote-ref-18)
19. The expression *tzara'ath mam'ereth.* appears in Verses 51 and 52 in the same connection. Since one is redundant, it serves as the basis for the Midrashic interpretation mentioned. [↑](#footnote-ref-19)
20. Further, 14:45. [↑](#footnote-ref-20)
21. Yerushalmi. Orlah III.3. [↑](#footnote-ref-21)
22. And since in the case of the idols it is also written, ***and you will 'break down' their altars***(Deuteronomy 12: 3), we derive from a similarity of phrases the law that just as it is forbidden to have any benefit from idols, so we are under the same stricture of making any use from the stones of a house which had been affected with leprosy (P'nei Moshe, *ibid.*). [↑](#footnote-ref-22)
23. Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called Amora. The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia). [↑](#footnote-ref-23)
24. Avot5:6 [↑](#footnote-ref-24)
25. Arachin15a-b [↑](#footnote-ref-25)
26. Shemot (Exodus) 14:30 [↑](#footnote-ref-26)
27. Shemot (Exodus) 15:23-24 [↑](#footnote-ref-27)
28. Shemot (Exodus) 17:1-2 [↑](#footnote-ref-28)
29. Shemot (Exodus) chapters 25-27 [↑](#footnote-ref-29)
30. Shemot (Exodus) chapters 19-20 [↑](#footnote-ref-30)
31. Shemot (Exodus) 16:2-3 [↑](#footnote-ref-31)
32. Bamidbar (Numbers)11:4-6 [↑](#footnote-ref-32)
33. Shemot (Exodus) 32 [↑](#footnote-ref-33)
34. Bamidbar (Numbers) 13-14 [↑](#footnote-ref-34)
35. Shemot (Exodus) 32:11. [↑](#footnote-ref-35)
36. In the latter case, because he did not openly dissociate himself from them. [↑](#footnote-ref-36)
37. I.e. G-d subsequently had compassion on those who were less than twenty years of age, and permitted them to enter the land. Thus none died in the wilderness below the age of sixty (‘E.J.). [↑](#footnote-ref-37)
38. The ninth day of the fifth month – the July/August timeframe. [↑](#footnote-ref-38)
39. The word in Hebrew and English is the same. [↑](#footnote-ref-39)
40. Bamidbar (Numbers) chapter 14 [↑](#footnote-ref-40)
41. When many were dying in the camp, there was a great arousal. People began soul-searching, in the hope that perhaps they still would be able to annul the decree. Although serving G-d out of fear of punishment is not the highest level, it is also praiseworthy, for it shows that a person acknowledges that his suffering is from G-d. In contrast, some people aren’t even aroused in the face of suffering. Nonetheless, Assaf castigates the people for this, because given what they had already witnessed, they should not have needed this to rouse them. [↑](#footnote-ref-41)
42. Bamidbar (Numbers) 14:34 [↑](#footnote-ref-42)
43. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-43)
44. Elohim (G-d) is name used when HaShem is executing judgment. [↑](#footnote-ref-44)
45. HaShem’s presence. [↑](#footnote-ref-45)
46. I.e. one-fortieth of the adults died each year. [↑](#footnote-ref-46)
47. Radak [↑](#footnote-ref-47)
48. Alshich [↑](#footnote-ref-48)
49. Sukkah 52a [↑](#footnote-ref-49)
50. See Taanit 30b, Tosafot. [↑](#footnote-ref-50)
51. Tu B’Ab [↑](#footnote-ref-51)
52. The Talmud, Shabbat 22b, says that HaShem does not rest His spirit of prophecy upon those who are sad. [↑](#footnote-ref-52)
53. Taanit 30b-31a [↑](#footnote-ref-53)
54. Bamidbar (Numbers) 20:12 [↑](#footnote-ref-54)
55. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-55)
56. Hag Ha’Ahava – The Festival of Love [↑](#footnote-ref-56)
57. The *Shulhan Aruch* (Code of Jewish Law written by R. Joseph Caro 1488-1575) simply tells us: “It is the custom not to recite *Tahanun* (the prayer of supplication) on the fifteenth of Ab” (*Orah Hayyim* 131:6). The Mishna Berura commentary (R. Israel Meir HaKohen, “the *Hafetz Hayyim*”, 1838-1933) explains: “Because according to the *Gemara* it was an important festival at the time of the Temple”. In other words, we know from the Talmud that Tu B’Ab was once an important festival, but from the *Mishna Berura* it would appear that it is no longer the case. [↑](#footnote-ref-57)
58. BOTH Tisha B’Ab and Tu B’Ab relate to our final Redemption, the same way as the first and last day of the seven days of Passover. We have the seven weeks of Sephirat HaOmer until the climax day of Shavuot when we received the Torah; so too, we have what are called the Shivata D’Nechemata “Seven Haftarot of comfort”, the section from Prophets that are read on the final seven Shabbatot of the year following Tisha B’Ab. The three Shabbatot before Tisha B’Ab correspond to the Shalosh Regalim (three pilgrimage festivals). [↑](#footnote-ref-58)
59. There never were in Israel greater days of joy than Tu B’Ab and Yom Kippur. [↑](#footnote-ref-59)
60. Megillah 29b [↑](#footnote-ref-60)
61. In the annual cycle, the corresponding portions (Matot-Masei) are read during the 3 weeks leading up to Tisha B’Ab. [↑](#footnote-ref-61)
62. The Jewish Encyclopedia, under the heading “Triennial Cycle“, speaks about the number of sedarim: *“The Masoretic divisions known as “sedarim” and variously indicated in the text, number 154 in the Pentateuch, and probably correspond, therefore, to the Sabbath lessons of the triennial system, as was first surmised by Rapoport (“Halikot Ḳedem,” p. 11). The number varies, however, so that Menahem Me’iri reckoned 161 divisions, corresponding to the greatest number of Sabbaths possible in three years; the Yemen grammars and scrolls of the Pentateuch enumerate 167 and the tractate Soferim (xvi. 10) gives the number as 175 (comp. Yer. Shab. i. 1). It is possible that this last division corresponds to a further development by which the whole of the Pentateuch was read twice in seven years, or once in three and a half years.”* [↑](#footnote-ref-62)
63. Midrash Rabba VaEthanan 31 [↑](#footnote-ref-63)
64. Heb. **“Rosh HaKenesset”** (President/Head of the Synagogue) – a verbal tally with our Torah Seder. [↑](#footnote-ref-64)
65. σωφρονήσατε οὖν καὶ νήψατε – Have self-control. Νήψατε – to drink no wine, to be sober. Therefore, we translate the passage, “have self-control being sober **headed**.” Here we find a verbal tally with the word **“Rosh”** (head) beginning our Torah Seder. [↑](#footnote-ref-65)
66. This phrase is also be translated, “be sober-minded for the sake of prayer, or your prayers.” This would imply that no one should “pray” while intoxicated. [↑](#footnote-ref-66)
67. Proverbs 10:12 We have translated this passage from the Hebrew understanding that “Kaper” means “atones for all sins.” See also Yechezel 45:15 [↑](#footnote-ref-67)
68. Cf. Yesha’yahu (Isa.) 11:2ff [↑](#footnote-ref-68)
69. In the Nazarene Codicil Hakham Tsefet alone uses this word. This word “**ἀλλοτριεπίσκοπος** – *allotriepiskopos*” is seldom used in extra-biblical writing. Consequently, the meaning is ambiguous. The best working definition we have for this word is found in Adolf Jülicher’s work. (Adolf Jülicher, Introduction to the New Testament, London Smith Elder &Co, 1904 pg. 213) Here Jülicher defines the word as “judicial informer” or “dilator.” Based on the vocabulary of the rest of the verse we have translated as “informer” or “false witness.” [↑](#footnote-ref-69)
70. **Χριστιανός** – *Christianos* must be understood contextually to mean a talmid or follower of Messiah. [↑](#footnote-ref-70)
71. The Hebrew word for **“Captain”** is **“Rosh”** – a verbal tally with our Torah Seder. [↑](#footnote-ref-71)
72. Cf. Romans 10:4 [↑](#footnote-ref-72)
73. Torah: Oral Torah [↑](#footnote-ref-73)
74. **“Converting:”** or, **“restoring.”** [↑](#footnote-ref-74)
75. We have coined this phrase for lack of a better term to describe what we call “normal mysticism.” By “normal mysticism,” we refer to Peshat/Literal everyday observances designed by the Hakhamim to employ the Shekinah. [↑](#footnote-ref-75)
76. Mekilta II p. 287 [↑](#footnote-ref-76)
77. **Governance,** sovereignty **of God** through the Hakhamim and Bate Din as opposed to human kings and presidents [↑](#footnote-ref-77)
78. קרבן – *Korban*, which is derived from קרב – *qarab* means to bring near of draw near. [↑](#footnote-ref-78)
79. Cf. Mk 12:28ff.. [↑](#footnote-ref-79)
80. Cf. Shemot (Ex.) 20:1 [↑](#footnote-ref-80)
81. Cf. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. pp. 665ff [↑](#footnote-ref-81)
82. Cf. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. pp. 665ff [↑](#footnote-ref-82)