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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  [**https://torahfocus.com/**](https://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** |
| **Shevat 03, 5781-January 15/16, 2021** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’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** [**chozenppl@gmail.com**](mailto:chozenppl@gmail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Shabbat “Ish Ish Ki” – “When any man”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִישׁ אִישׁ, כִּי** |  | **Saturday Afternoon** |
| **‘Ish Ish Ki”** | Reader 1 – Vayiqra 15:1-9 | Reader 1 – Vayiqra 17:1-3 |
| **“When any man”** | Reader 2 – Vayiqra 15:10-18 | Reader 2 – Vayiqra 17:4-6 |
| **“Cuando cualquier hombre”** | Reader 3 – Vayiqra 15:19-27 | Reader 3 – Vayiqra 17:7-9 |
| Vayiqra (Lev.) 15:1-16:34 | Reader 4 – Vayiqra 15:29-16:4 |  |
| Ashlamatah: Hos 6:1-11  Ez. 16:9-14+59-62 | Reader 5 – Vayiqra 16:5-14 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 16:15-24 | Reader 1 – Vayiqra 17:1-3 |
| Psalms 80:1-20 | Reader 7 – Vayiqra 16:25-34 | Reader 2 – Vayiqra 17:4-6 |
|  | Maftir – Vayiqra 16:25-34 | Reader 3 – Vayiqra 17:7-9 |
| N.C.: 1 Pet 2:21-3:7; Lk 11:27-28; 12:2-9, 13-21.  1 Tim 6:17-21 |  |  |



**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Lev.) 15:1 - 16:34**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. And the LORD spoke to Moses and to Aaron, saying, | 1. And the LORD spoke with Mosheh and with Aharon, saying: |
| 2. Speak to the children of Israel, and say to them, **if any man** has a discharge from his flesh, his discharge is unclean. | 2. Speak with the sons of Israel, and say to them: **A man**, whether young or old, who has a discharge from his flesh, when he has seen it three times, is unclean. |
| 3. And this shall be [the nature of] his uncleanness due to his discharge: [if] his flesh runs with his discharge, or [if] his flesh is plugged up by his discharge, that is his uncleanness. | 3. And this will be his uncleanness, the appearance of the color of white in his discharge inflaming, the discharge of his flesh; or when his flesh has stopped from his discharge, it is his uncleanness. |
| 4. Any bedding upon which the man with the discharge will lie, shall become unclean, and any object upon which he will sit, shall become unclean. | 4. Every bed on which one who has such discharge lies will be unclean; and everything on which such an one sits will be unclean. |
| 5. And a man who touches his bedding, shall immerse his garments, and immerse himself in water and he remain unclean until evening. | 5. And the man who touches his bed will wash his clothes, and wash himself in forty seahs of water, and will be unclean until evening. |
| 6. And anyone who sits on an object, upon which the man with the discharge will sit, shall immerse his garments, and immerse himself in water, and he shall remain unclean until evening. | 6. And whoever may sit upon a thing whereon such an one who has an issue has sat, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 7. And anyone who touches the flesh of the man with a discharge, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening. | 7. And whoever may touch the flesh of one having an issue, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 8. And if the man with the discharge spits upon a clean person, [that person] shall immerse his garments and immerse himself in water, and he shall remain unclean until evening. | 8. And if he who has an issue spit upon anyone who is clean, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 9. Any riding gear upon which the man with the discharge will ride, becomes unclean. | 9. And every girdle or saddle upon which he who has an issue rides will be unclean. |
| 10. And whoever touches anything what will be under him, becomes unclean until evening. And whoever lifts them up shall immerse his garments and immerse himself in water, and he shall remain unclean until evening. | 10. And whoever touches anything that has been under him will be unclean until evening; and he who carries them will wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 11. And whomever the man with the discharge touches, without [the latter] having rinsed his hands, shall immerse his garments, and immerse himself in the waters, and he shall remain unclean until evening. | 11. And whoever touches him who has the issue, and washes not his hands in water, will be unclean; if he be a man, he will wash his clothes, and bathe in forty seahs of water, and be unclean until the evening. |
| 12. And an earthenware vessel which the man with the discharge will touch, shall be broken. And any wooden vessel shall be rinsed in water. | 12. And any vessel of earthenware whose inside may have been touched by him who has the issue will be broken; and any vessel of wood will be washed in water. |
| 13. When the man with the discharge is cleansed of his discharge, he shall count seven days for himself for his purification, and then immerse his garments and immerse his flesh in spring water, and he shall be clean. | 13. But if he who has had the issue will have ceased from it, he will number to himself seven days for his purification, and wash his clothes, and bathe his flesh in spring water, to be clean. |
| 14. And on the eighth day, he shall take for himself two turtle doves or two young doves, and come before the Lord, to the entrance of the Tent of Meeting, and give them to the kohen. | 14. And on the eighth day let him take for himself two large turtle doves, or two young pigeons, and bring them before the LORD at the gate of the tabernacle of ordinance and deliver them to the priest. |
| 15. And the kohen shall make them: one into a sin offering and one into a burnt offering, and the kohen shall effect atonement for him from his discharge, before the Lord. | 15. And the priest will make one a sin offering and one a burnt offering, and the priest will atone for him before the LORD, and he will be cleansed from his issue. |
| 16. A man from whom there is a discharge of semen, shall immerse all his flesh in water, and he shall remain unclean until evening. | 16. But if a man sin through ignorance and seed goes from him, let him wash all his flesh in forty seahs of water, and be unclean until evening. |
| 17. And any garment or any leather [object] which has semen on it, shall be immersed in water, and shall remain unclean until evening. | 17. And any garment or skin on which seed may be will be washed in water, and be unclean until evening; |
| 18. A woman with whom a man cohabits, whereby there was [a discharge of] semen, they shall immerse in water, and they shall remain unclean until evening. | 18. and secondly, a woman with whom a man lies will wash in forty seahs of water and be unclean until evening. |
| 19. If a woman has a discharge, her flesh discharging blood, she shall remain in her state of menstrual separation for seven days, and whoever touches her shall become unclean until evening. | 19. And if a woman has an issue of blood, red or dark, yellow as saffron, or water of clay, or as red wine mixed with two parts of water, she has an uncleanness of blood in her flesh; she will dwell apart seven days; anyone who touches her will be unclean until evening. |
| 20. And whatever she lies on during her menstrual separation, shall become unclean, and whatever she sits on, shall become unclean. | 20. Whatever such an one will lie upon during the time of her separation will be unclean; and whatever such an one sits upon during the time of her separation will be unclean. |
| 21. And anyone who touches her bedding, shall immerse his garments, and immerse [himself] in water, and he shall remain unclean until evening. | 21. And whoever touches her bed will wash his clothes, and bathe himself with forty seahs of water, and be unclean until evening. |
| 22. And anyone who touches any object upon which she will sit, shall immerse his garments, and immerse himself in water, and he shall remain unclean until evening. | 22. And whoever touches anything upon which such an one has sat will wash his clothes, and bathe in forty seahs of water, and be unclean until evening. |
| 23. And if he is on the bedding or on the object, upon which she is sitting, when he touches it, he becomes unclean until evening. | 23. And if the effusion of her body be upon her bed, or on a thing upon any part of which she sits, what time anyone touches it, he will be unclean until evening. |
| 24. If a man cohabits with her, [the uncleanness of] her menstruation shall be upon him, and he shall be unclean for seven days, and any bedding he lies upon, shall become unclean. | 24. If a man lies with her in the time of her separation, he will be unclean seven days; and any bed upon which he lies will be unclean. |
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| 25. **And a woman whose** flow of blood flows for many days, outside of the time of her menstrual separation, or she has a discharge after her menstrual separation, then all the days she has her unclean discharge, she shall be unclean just like the days of her menstrual separation. | 25. But **a woman who has** a discharge of blood three days beyond the time of her separation, or when it flows after the days of her separation, all the days of the uncleanness of her discharge will she be unclean; he who lies with her will be unclean. |
| 26. Any bedding upon which she lies during all the time of her discharge, will have the same [uncleanness] for her, as the bedding of her menstruation. And any object upon which she will sit, shall become unclean. like her menstrual uncleanness. | 26. And any bed upon which such anyone lies all the days of her defluxion will be as the bed which was accounted hers during the time of her separation, and anything upon which such an one sits will be unclean as the uncleanness of her separation. |
| 27. And anyone who touches them shall become unclean; he shall immerse his garments and immerse [himself] in water, and he shall remain unclean until evening. | 27. And whoever touches those (things) will be unclean, and will wash his clothes, and bathe in forty seahs of water, and be unclean until the evening. |
| 28. And if she becomes clean of her discharge, she shall count for herself seven days, and after this, she may be cleansed. | 28. But when she is cleansed from her issue, let her number to herself seven days, and afterwards wash in forty seahs of water, and be clean. |
| 29. And on the eighth day, she shall take for herself two turtle doves or two young doves, and bring them to the kohen, to the entrance of the Tent of Meeting. | 29. And on the seventh day, let her take for herself two turtle doves, or two young pigeons eons, and bring them to the priest, at the door of the tabernacle of ordinance; |
| 30. And the kohen shall make one into a sin offering and one into a burnt offering, and the kohen shall effect atonement for her, before the Lord, from the uncleanness of her discharge. | 30. and the priest will make one a sin offering, and the other a burnt offering and the priest will make atonement before the LORD, on account of the discharge of her uncleanness. |
| 31. And you shall separate the children of Israel from their uncleanness, so that they will not die on account of their uncleanness, if they defile My Sanctuary which is in their midst. | 31. So will you separate the children of Israel from their uncleanness and make them to be separate from their wives at the time of their seclusion, and to give not occasion that they die for their uncleanness in defiling My tabernacle, where the glory of My Shekinah dwells among them. |
| 32. This is the law for one who has a discharge, and one from whom semen issues, through which he becomes unclean, | 32. This is the decree of instruction for him who has a discharge, and for him whose seed goes forth and defiles him; |
| 33. And for a woman who has her menstrual flow, and for one who has a discharge, whether male or female, and a man who cohabits with an unclean woman. | 33. and for her who is unclean in the time of her separation, and for anyone who has an issue, whether male or female, and for a man who lies with the unclean. All these will be advised of their uncleanness, and, when purified, will bring the oblations that make atonement for them. |
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| 1. And the Lord spoke to Moses after the death of Aaron's two sons, when they drew near before the Lord, and they died. | 1. And the LORD spoke with Mosheh, after that the two sons of Aharon the high priest had died (or the priests the two elder sons of Aharon had died) at the time of their offering extraneous fire (aisha baria) before the LORD; died they by the flaming fire. |
| 2. And the Lord said to Moses: Speak to your brother Aaron, that he should not come at all times into the Holy within the dividing curtain, in front of the cover that is upon the ark, so that he should not die, for I appear over the ark cover in a cloud. | 2. And the LORD said unto Mosheh: Speak with Aharon your brother, that he enters not at any time into the holy place within the veil before the mercy-seat; for the cloud of the glory of My Shekinah is revealed over the place of the mercy-seat. |
| 3. With this shall Aaron enter the Holy: with a young bull for a sin offering and a ram for a burnt offering. | 3. This will be the rite (mida) for the entering of Aharon into the holy place. With a young bullock, having no mixture, for the sin offering, and a ram for the burnt offering. |
| 4. He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself in water and don them. | 4. With the vestments of fine linen, the holy robe, will he be dressed, and linen drawers will be upon his flesh, and with the girdle of fine linen will he be bound, and the mitre of fine linen will be ordained for his head. These are the holy garments; but with the golden robes he will not enter, that there be not brought to memory the sin of the golden calf; and at the time when he is to enter, he will wash his flesh in forty seahs of water and attire himself with them. |
| 5. And from the community of the children of Israel, he shall take two he goats as a sin offering, and one ram as a burnt offering. | 5. And from the congregation of the sons of Israel let him take two kids of the goats, without mixture, for a sin offering, and one ram for a burnt offering. |
| 6. And Aaron shall bring his sin offering bull, and initiate atonement for himself and **for his household.** | 6. And Aharon will offer the bullock of the sin offering which (has been purchased) with his own money and make an atonement with words of confession for himself and for **the men of his household.** |
| 7. And he shall take the two he goats and place them before the Lord at the entrance to the Tent of Meeting. | 7. And he will take the two goats, and cause them to stand before the LORD, at the door of the tabernacle of ordinance. |
| 8. **And Aaron shall place lots upon the two he goats:** one lot "For the Lord," and the other lot, "For Azazel." | 8. **And Aharon will put upon the goats equal lots;** one lot for the Name of the LORD, and one lot for Azazel: and he will throw them into the vase, and draw them out, and put them upon the goats. |
| 9. And Aaron shall bring the he goat upon which the lot, "For the Lord," came up, and designate it as a sin offering. | 9. And Aharon will bring the goat upon which came up the lot for the Name of the LORD and make him a sin offering. |
| 10. And the he goat upon which the lot "For Azazel" came up, shall be placed while still alive, before the Lord, to [initiate] atonement upon it, and to send it away to Azazel, into the desert. | 10. And the goat on which came up the lot for Azazel he will make to stand alive before the LORD, to expiate for the sins of the people of the house of Israel, by sending him to die in a place rough and hard in the rocky desert which is Beth-hadurey. |
| 11. And Aaron shall bring his sin offering bull and shall [initiate] atonement for himself and for his household, and he shall [then] slaughter his sin offering bull. | 11. And Aharon will bring the bullock, which is for himself, and make atonement with confession of words for himself, and for the men of his house, and kill the bullock for his sin offering. |
| 12. And he shall take a pan full of burning coals from upon the altar, from before the Lord, and both hands' full of fine incense, and bring [it] within the dividing curtain. | 12. And he will take a censer full of coals burning with fire from off the altar from before the LORD, and with his hand full of sweet incense, beaten small, he will enter within the veil. |
| 13. And he shall place the incense upon the fire, before the Lord, so that the cloud of the incense shall envelope the ark cover that is over the [tablets of] Testimony, so that he shall not die. | 13. And he will put the sweet incense upon the fire before the LORD, and the cloud of the fuming incense will envelope the mercy-seat that is over the testimony, that he may not die by the flaming fire before the LORD. |
| 14. And he shall take some of the bull's blood and sprinkle [it] with his index finger on top of the ark cover on the eastern side; and before the ark cover, he shall sprinkle seven times from the blood, with his index finger. | 14. And he will take of the blood of the bullock, and sprinkle with his right finger upon the face of the mercy-seat eastward, and before the mercy seat he will sprinkle the blood seven times with his right finger. |
| 15. He shall then slaughter the he goat of the people's sin offering and bring its blood within the dividing curtain, and he shall do with its blood as he had done with the bull's blood, and he shall sprinkle it upon the ark cover and before the ark cover. | 15. Then will he kill the goat of the sin offering which is (purchased with) the money of the people and carry in of the blood of the goat within the veil, and do with the blood of the goat as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. |
| 16. And he shall effect atonement upon the Holy from the defilements of the children of Israel and from their rebellions and all their unintentional sins. He shall do likewise to the Tent of Meeting, which dwells with them amidst their defilements. | 16. And he will make atonement for the holy place, with confession of words for the uncleanness of the children of Israel, and for their rebellions, and for their sins; and so, will he do for the tabernacle of ordinance which remains with them in the midst of their uncleanness. |
| 17. And no man shall be in the Tent of Meeting when he comes to effect atonement in the Holy, until he comes out. And he shall effect atonement for himself, **for his household**, and for all the congregation of Israel. | 17. But let no one be in the tabernacle of ordinance at the time of his going in to make atonement in the holy place for the sins of Israel, until the time of his coming out; and so, will he make atonement for himself, **and for the men of his household,** and for all the congregation of Israel. |
| 18. And he shall then go out to the altar that is before the Lord and effect atonement upon it: He shall take some of the bull's blood and some of the he-goat's blood, and place it on the horns of the altar, around. | 18. And he will withdraw, and come forth from the holy place, unto the altar, which is before the LORD, and make atonement upon it with confession of words, and take of the blood of the bullock and of the blood of the goat, mingled together, and put it upon the horns of the altar round about. |
| 19. He shall then sprinkle some of the blood upon it with his index finger seven times, and he shall cleanse it and sanctify it of the defilements of the children of Israel. | 19. And he will sprinkle upon it from the blood with his right finger seven times, and cleanse it, and sanctify it from the defilements of the children of Israel. |
| 20. And he shall finish effecting atonement for the Holy, the Tent of Meeting, and the altar, and then he shall bring the live he goat. | 20. And when he has completed to make atonement for the holy place, and for the tabernacle of ordinance, and for the altar, with confession of words, he will bring near the living goat. |
| 21. And Aaron shall lean both of his hands [forcefully] upon the live he-goat's head and confess upon it all the willful transgressions of the children of Israel, all their rebellions, and all their unintentional sins, and he shall place them on the he-goat's head and send it off to the desert with a timely man. | 21. And Aharon will lay his hands (upon him) in this order, his right hand upon his left, upon the head of the living goat, and confess over him all the iniquities of the children of Israel, and all their rebellions, and all their sins, and will put them, with an oath uttered and expressed with the Great and glorious Name, upon the head of the goat, and send (him) away by the hand of a man prepared from the year foregoing, to take him into a rocky desert which is Beth-hadurey; |
| 22. The he-goat shall thus carry upon itself all their sins to a precipitous land, and he shall send off the he-goat into the desert. | 22. and the goat will bear upon him all their sins into a desert place; and the man will send forth the goat to a rocky desert; and the goat will go up on the mountains of Beth-hadurey, and a tempestuous wind from the presence of the LORD will carry him away, and he will die. |
| 23. And Aaron shall enter the Tent of Meeting and remove the linen garments that he had worn when he came into the Holy, and there, he shall store them away. | 23. And Aharon will enter the tabernacle of ordinance and take off the robes of fine linen with which he was attired at the time of his going into the holy place and will lay them aside there. |
| 24. And he shall immerse his flesh in a holy place and don his garments. He shall then go out and sacrifice his burnt offering and the people's burnt offering, and he shall effect atonement for himself and for the people. | 24. Then will he wash his flesh in the sanctuary, and afterward attire himself, and withdraw, and come forth, and perform his burnt offering and the burnt offering of the people and make atonement for himself and for his people. |
| 25. And he shall cause the fat of the sin offering to go up in smoke upon the altar. | 25. And the fat of the sin offering he will burn at the altar. |
| 26. And the person who sent off the he goat to Azazel, shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp. | 26. And he who led away the goat to Azazel will wash his clothes, and bathe his flesh in forty seahs of water, and afterward he may enter the camp. |
| 27. And the sin offering bull and he goat of the sin offering, [both of] whose blood was brought to effect atonement in the Holy, he shall take outside the camp, and they shall burn in fire their hides, their flesh, and their waste. | 27. But the bullock for the sin offering, and the goat for the sin offering, whose blood was brought into the sanctuary to make atonement, will be carried away upon carriages by the hands of young men who are priests; and they will bear them without the camp, and burn them with fire, their skin, their flesh, and their dung. |
| 28. And the person who burns them shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp. | 28. And he who burns them will wash his clothes, and bathe his flesh in forty seahs of water, and afterwards he may enter the camp. |
| 29. And [all this] shall be as an eternal statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves, and you shall not do any work neither the native nor the stranger who dwells among you. | 29. And this will be to you for an everlasting statute: in the seventh month, it is the month Tishri, on the tenth day of the month, you will humble your souls, (abstaining) from food, and from drinks, and from the use of the bath, and from rubbing, and from sandals, and from the practice of the bed: nor will you do any work, neither the native-born nor the stranger who dwells among you. |
| 30. For on this day He shall effect atonement for you to cleanse you. Before the Lord, you shall be cleansed from all your sins. | 30. For on this day He will make ATONEMENT for you to cleanse you from all your sins; and you will confess your transgressions before the LORD and will be clean. |
| 31. It is a Sabbath of rest for you, and you shall afflict yourselves. It is an eternal statute. | 31. It is a Sabbath of rest to you: no work of business will you do but will humiliate your souls. It is an everlasting statute. |
| 32. And the Kohen who is anointed or who is invested to serve in his father's stead, shall effect [this] atonement, and he shall don the linen garments, the holy garments; | 32. And the priest who is anointed, and who has offered his oblation to minister instead of his father, will be clothed in the robes of fine linen, even the consecrated robes. |
| 33. And he shall effect atonement upon the Holy of Holies, and he shall effect atonement upon the Tent of Meeting and upon the altar, and he shall effect atonement upon the kohanim and upon all the people of the congregation. | 33. And he will make atonement for the Holy of Holies, and for the tabernacle of ordinance, and for the altar; and for the priests, and for all the people of the congregation, will he atone, with confession of words. |
| 34. [All] this shall be as an eternal statute for you, to effect atonement upon the children of Israel, for all their sins, once each year. And he did as the Lord had commanded Moses. | 34. And this will be to you for an everlasting statute, to expiate the children of Israel from all their sins, once in the year. And Aharon did as the LORD commanded Mosheh. |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology, Volume 11, The Divine Service, pp. 320-386**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

**Rashi’s Commentary for: Vayiqra (Lev.) 15:1 – 16:34**

**2** **If [any man] has a discharge** One might think that if he had a discharge from any place [in the body], he becomes unclean. Scripture, therefore, says: “from his flesh,” meaning not all his flesh. Since Scripture made a distinction between flesh and flesh, I am entitled to reason: [Scripture] renders unclean a man who has a discharge, and it renders unclean a woman who has a discharge. Just as with a woman who has a discharge, from the very place [in her body] from which she becomes unclean with a minor degree of uncleanness, namely, נִדָּה, “menstrual uncleanness,” she becomes unclean with a major degree of uncleanness, namely, זִיבָה, a flow outside the menstrual period, likewise, in the case of a man who has a discharge, from the very place [in his body] from which he becomes unclean with a minor degree of uncleanness, namely, קֶרִי, a seminal emission, he becomes unclean with a major degree of uncleanness, namely, זִיבָה , an abnormal discharge.-[*Torath Kohanim* 15:122] [Menstruation and seminal emission both cause a minor degree of uncleanness, one that does not require seven clean days before purification, as opposed to the uncleanness of a discharge of a *zav* or *zavah* (*gedolah*), which do require this and are thus referred to as a major degree of uncleanness.]

**his discharge is unclean** [Apart from the discharge rendering the man unclean,] this teaches us that [the discharge itself is also unclean, i.e., that even] one drop defiles [other people, and vessels] (*Torath Kohanim* 15:123; *Niddah* 55a). [What is the difference between discharge and semen?] A [male] discharge resembles the moisture [that separates itself from and appears on] barley dough, and is a thin liquid, resembling the white of an unfertilized (מוּזֶרֶת) egg, whereas semen is thick, like the white of an egg which is מוּזֶרֶת [i. e., which has been fertilized by a male.]. - [*Niddah* 35b]

**3 runs** Heb. רָר, an expression related to רִיר, saliva, which flows from his flesh.

**with his discharge** like saliva, which comes out clear.

**or [his flesh is] plugged up** that the discharge comes out thick, and thus seals up (חוֹתָם) the orifice of the member, so that his flesh is plugged up on account of a drop of his discharge. This is its simple meaning. The midrashic explanation, however, [is as follows]: The first verse (verse 2) counts two perceptions [of a discharge] and calls him unclean, as it says, “a discharge from his flesh, his discharge is unclean.” Then, the second verse (verse 3) counts out three perceptions [of a discharge] and calls him unclean, as it says, "And this shall be [the nature of] his uncleanness due to his discharge: [if] his flesh runs with his discharge, or [if] his flesh is plugged up by his discharge, that is his uncleanness." Now, how is this so? Two are for uncleanness, and the third requires him to [bring] a sacrifice. - [*Meg.* 8a; *Niddah* 43b]

**4** **Any bedding** Heb. כָּל־הַמִּשְׁכָּב, anything fit for bedding. One might think [that this would include] even if it is designated for another purpose. Scripture, therefore, says, “upon which [the man...] *will* lie”; it does not say, “upon which [the man...] lay” [in the past tense,] but rather, [in the future tense,] “will lie,” which is always designated for this. It excludes this [object], about which they say to him, “Get up and let us do our work [for which purpose it was designated]!”- [*Torath Kohanim* 15:128]

**[And any object upon which] he will sit** [Just like the case above of the bedding,] It does not say “[upon which] he sat,” but, “upon which he will sit,” [thus referring to an article] that is always designated for this. -[*Torath Kohanim* 15:128; *Shab.* 59a]

**5 And a man who touches his bedding** This teaches us that the [uncleanness of] bedding is more stringent than [the uncleanness caused by] touching [an object], insofar as this [a bedding or a seat] becomes an אַב הַטֻּמְאָה [a major source of uncleanness], which can defile a person to render his garments unclean, whereas, touching an object which is not bedding, this [object] becomes only a וְלַד הַטֻּמְאָה[a secondary source of uncleanness, i.e., a degree less than אַב הַטֻּמְאָה], and it can defile only food and drink [but not people or objects].

**6 And anyone who sits on an object** Even if he did not touch it, even if there were ten objects one on top of the other [and the man with the discharge had sat on the top one]—they all [even the bottom seat] become defiled because of מוֹשָׁב [the law of uncleanness concerning seats. Thus, just as the man with the discharge defiles the bottom seat of the pile without touching it, so too, a clean man can become defiled by that bottom seat without touching it]. And the same [applies] to מִשְׁכָּב [defilement of beds]. - [*Torath Kohanim* 15:134]

**8 And if the man with the discharge spits upon a clean person** and he touches it or lifts it up [without touching it, for saliva defiles if lifted up [even without direct contact]. - [*Niddah* 55b]

**9** **Any riding gear** Although he did not sit on it, for example, the saddlebow, called *arcon* [in French. It] becomes unclean because of מֶרְכָּב [riding gear]. [However], the saddle itself, called *alves* [in Old French], a board connecting the two uprights of a saddle, (according to Gukovitzki, or) saddle-girth, bellyband, (according to Greenberg,) becomes unclean because of מוֹשָׁב [a seat]. - [*Eruvin* 27a]

**10** **And whoever touches anything that will be under him** [i.e.,] [under] the man with the discharge (*Torath Kohanim* 15:139). [This verse] comes to teach us about riding gear, that anyone touching it becomes unclean; he is [however,] not required to immerse his garments. This is a feature of the stringency of מִשְׁכָּבas opposed to מֶרְכָּב.

**And whoever lifts them up** [I.e.,] any of the items mentioned above in this passage discussing [the laws of] a man with a discharge, [namely:] his discharge, his saliva, his semen, his urine, the bedding, riding gear, [or seat (Reggio ed.)] [defiled by the man with the discharge]—if any of these items is lifted, it defiles the person [who lifted it, together] with his garments.-[*Torath Kohanim* 15:140]

**11 [And whomever the man with the discharge touches,] without [the latter] having rinsed his hands** While [the man with the discharge] has not yet immersed himself from his uncleanness. And even if the discharge has ceased, and the man counts seven [days], as long as he has not yet immersed himself [in a mikvah,] he defiles with all [the aspects] of his uncleanness. And the reason Scripture expresses the immersion of a man with a discharge as “rinsing hands,” is to teach you that the hidden parts of the body [e.g., the mouth,] are not required to be immersed, only the uncovered parts of the body, like the hands. - [*Torath Kohanim* 15:142]

**12 And an earthenware vessel which the man with the discharge will touch** One might think that even if he touches it from the outside [of the vessel, “it will also become unclean....” [However, the conclusion of the Midrash is that an earthenware vessel can become defiled only by the entry of an unclean object into its inner space], as is taught in *Torath Kohanim* (15:143), [where the passage there continues: “So if the verse indeed is referring to entry into the inner space of an earthenware vessel, why does it use the expression of touching?” And this passage] concludes: “Well, what touching is referred to here? When he touches the whole vessel. [And what does this mean?] When he moves it.” [I.e., in addition to the case of entry into the inner space, if a man with a discharge moves a vessel, it becomes unclean].

**13 When...is cleansed** [I.e.,] when [the discharge] ceases. - [*Torath Kohanim* 15: 146; *Meg.* 8a]

**seven days...for his purification** Seven clean days free of the uncleanness of a discharge, i.e., he must not see any discharge [during these seven days]. And all of them [must be] consecutive [i.e., without any interruption of a discharge during these seven days]. - [*Torath Kohanim* 15:150; *Niddah* 33b]

**18 [Both of] these must immerse in water** It is the Divine King’s decree that the woman becomes defiled through cohabitation, and the reason is not that she came into contact with semen, for this constitutes contact with hidden parts of the body [which does not defile]. - [*Niddah* 41b]

**19 [If a woman] has a discharge** One might think that this means from any of her organs. Scripture, therefore, says “and she revealed the fountain of her blood” (Lev. 20:18). [Scripture here teaches us that] the only blood that defiles is what comes from her “fountain” [i.e., her womb]. -[*Torath Kohanim* 15:169]

**her flesh discharging blood** A woman’s discharge is not called a defiling discharge unless it is red.-[*Niddah*19a]

**in her state of menstrual separation** Heb. נִדָּתָהּ, like, “and chase him (יְנִדֻּהוּ) from the world” (Job 18:18), for she is separated (מְנֻדָּה) from contact with any man.

**she shall remain in her state of menstrual separation** Even if she saw only the first sighting. - [*Torath Kohanim* 15:171]

**23 And if he is on the bedding** [I.e.,] someone who lies or sits upon her bedding or upon her seat, even if he does not touch it [if he sits on a seat that is on that seat - see *Rashi* on verse 6], this person is nevertheless also included in the law of uncleanness stated in the previous verse, and he requires immersion of his garments [in a mikvah]. - [*Torath Kohanim* 15:134]

**or on the object** [This comes] to include riding gear. - [*Torath Kohanim* 15:176]

**when he touches it, he becomes unclean** [This clause] refers exclusively to riding gear, which is included by [the words] “or object.”

**when he touches it, he becomes unclean,** but he does not require immersion of garments, for touching unclean riding gear does not defile people to defile their garments. - [*Keilim* 23:3]

**24 [the uncleanness of] her menstruation shall be upon him** One might think that he follows in her footsteps, [i.e.,] if he had relations with her on the fifth day of her menstruation, he, too, will be unclean only for three days, like her. Scripture, therefore, continues, “and he shall be unclean for seven days.” So, what does this clause here, “then [the uncleanness of] her menstruation shall be upon him,” come to teach us? [It means that the same laws of her uncleanness apply, insofar as] just as she defiles people and earthenware vessels, so does he defile people and earthenware vessels. - [*Torath Kohanim* 15:180; *Niddah* 33a]

**25 many days** Three days. -[*Torath Kohanim* 15:186]

**outside of the time of her menstrual separation** [I.e., after the seven days of her menstrual uncleanness had passed [not within the period of her menstrual uncleanness].-[*Torath Kohanim* 8:187, *Niddah* 73a]

**or she has a discharge** [of] these three days.

**after her menstrual separation** i.e., separated from [the period of] her menstruation by one day, this is a *zavah*, whose law is decreed in this passage, unlike the laws of the menstruant, insofar as this one [the *zavah gedolah* A woman who discharges for three consecutive days,] requires a counting of seven [days] clean [of blood] and a sacrifice [for her purification], whereas the menstruant is not required [by Torah law] to count clean days. Rather, [the menstruant] need only remain in her state of menstrual separation for seven days (verse 19), whether she sees [an issue of blood] or not. And our Rabbis expounded this passage (*Torath Kohanim* 15:187; *Niddah* 73) as follows: Between the end of one period of menstruation to the beginning of the next, there is an eleven-day interval, so that if during these eleven days, she sees an issue of blood for three consecutive [days], she becomes a *zavah* [*gedolah*].

**31** **And you shall separate** Heb. וְהִזַּרְתֶּם. The term נְזִירָה always denotes separation (*Torath Kohanim* 15:196); similarly, “they drew (נָזרוּ) backwards” (Isa. 1:4); and similarly, “the one separated (נְזִיר) from his brothers” (Gen. 49:26).

**so that they will not die on account of their uncleanness** [The punishment כָּרֵת the death of the perpetrator and his offspring—is attached to an unclean person who enters the sanctuary, thus defiling it. See Num. 19:13.] We see [from here] that this כָּרֵת incurred by someone [unclean] who defiles the sanctuary is also referred to as מִיתָה [meaning “the death penalty from Heaven,” although in other contexts, מִיתָה refers to the death of the perpetrator but not his offspring.].-[*Sifrei Bamidbar* 19:45]

**32** **This is the law for one who has a discharge** [I.e.,] a person who sees one discharge. And what is the law governing him? [As the Torah continues:]

**and one from whom semen issues** He is like one who has experienced a seminal emission, that he becomes unclean until evening. -[*Torath Kohanim* 15:194]

**33** **and for one who has a discharge** [This expression refers to] someone who has seen two discharges and someone who has seen three discharges, whose law is specified above [in this whole passage, beginning with verse 3].-[*Torath Kohanim* 15:194]

**1** **And the Lord spoke to Moses after the death of Aaron’s two sons** What does this teach us [when it specifies “after the death of Aaron’s two sons”]? Rabbi Eleazar ben Azariah illustrated [the answer] with a parable of a patient, whom a physician came to visit. [The physician] said to him, “Do not eat cold foods, and do not lie down in a cold, damp place.” Then, another [physician] visited him, and advised him, “Do not eat cold foods or lie down in a cold, damp place, so that you will not die the way so-and-so died.” This one warned that patient more effectively than the former. Therefore, Scripture says, “after the death of Aaron’s two sons” [i.e., God effectively said to Aaron, “Do not enter the Holy in a prohibited manner, so that you will not die as your sons died”]— [*Torath Kohanim* 16:3]

**2 And the Lord said to Moses: Speak to your brother Aaron, that he should not come [at all times into the Holy]** so that he should not die the way his sons died.-[*Torath Kohanim* 16:3]

**so that he should not die** for if he does enter, he will die.-[*Torath Kohanim* 16:3]

**for I appear...in a cloud** -"For I continuously appear there with My pillar of cloud, and therefore, since My Divine Presence is revealed there, he must be careful not to accustom himself to enter." This is its simple meaning. Our Rabbis, however, interpreted [it as follows]: He shall not come *except* with the cloud of incense on Yom Kippur. - [Yoma 53a]

**3 with this** - בְּזֹאת. Its *gematria* [numerical value] is 410, an allusion to [the number of years that] the first Temple [would stand when the *kohanim* were righteous like Aaron, and it was as if Aaron lived all these years and entered the Holy of Holies]. -[*Vayikra Rabbah* 21:9]

**With this shall Aaron enter [the Holy]** And even [with] this, not at all times, but [only] on Yom Kippur, as is specified at the end of this section (verse 29 below),"in the seventh month, on the tenth of the of the month ...” [i.e.., the tenth of Tishri, namely, Yom Kippur].

**4 [He shall wear a...] linen shirt...** [By enumerating only the four garments of an ordinary *kohen*, Scripture] informs [us] that [the *Kohen Gadol*] does not perform the service inside [i.e., in the Holy of Holies] wearing the eight garments with which he performs the service outside [the Holy of Holies (see Exod. Chap. 28)], for those [garments] contain gold, and a prosecutor cannot become a defender. [I. e., since the *Kohen Gadol* enters the Holy of Holies on Yom Kippur to effect atonement for all Israel, he may not enter wearing gold, reminiscent of the golden calf]. Instead, [he wears] four garments, like an ordinary *kohen*, all of which are [made] of linen.-[*R. H.* 26a]

**He shall wear a holy [linen shirt...]** i.e., these garments shall be [purchased] from the Temple treasury. -[*Torath Kohanim* 16:13] **and wear** Heb. יִצְנֹף, as the Targum [Onkelos] renders it: יָחֵית בְּרֵישֵׁיהּ, *he shall place on his head*. This is similar to “So she placed (וַתַּנַּח) his garment” (Gen. 39: 16), [which *Onkelos* renders:] וְאַחְתְתֵהּ.

**he shall immerse in water** On that day he was required to immerse himself every time he changed [his garments]. And [in total, the *Kohen Gadol*] changed his garments five times [when transferring] from the service inside [the Holy of Holies] to the service outside, and from outside to inside, changing from golden garments to white garments, and from white garments to golden garments. And at every change [of garments], he was required to immerse in a mikvah [once] and to sanctify his hands and feet twice [by washing his hands in the water] from the washstand [i.e., once when removing the garments he wore and a second time when he donned the next set of garments].-[*Yoma* 32a]

**6 his sin-offering bull** That is the one mentioned above (verse 3). And [Scripture’s reference to “his”] teaches you here that [this bull] had to be [purchased] from Aaron’s own money, rather than from public funds.-[*Torath Kohanim* 16:19; *Yoma* 3b]

**and initiate atonement...for himself and for his household** [i.e., over this bull,] he confesses his own sins and those of his household. -[*Torath Kohanim* 16:20; Yoma 36b]

**8 And Aaron shall place lots upon the two he-goats** He would place one [he- goat] on his right and one on his left. Then, he would insert both his hands into an urn [which contained two lots, one bearing the inscription “to the Lord” and the other “to Azazel.” These lots were mixed up, and Aaron, with both hands inside the urn] took one lot in his right hand and the other in his left hand, and he would place them upon them [the he-goats]: [The one] upon which [he placed the lot] with the inscription “to the Lord,” would be for God, while the one upon which [he placed the lot] with the inscription “to Azazel,” would be sent off to Azazel.-[*Yoma* 39a]

**Azazel** This is a strong and hard mountain, [with] a high cliff, as the Scripture says [in describing Azazel] (verse 22 below),"a precipitous land (אֶרֶץ גְּזֵרָה)," meaning a cut-off land [i.e., a sheer drop].-[*Torath Kohanim* 16: 28; *Yoma* 67b]

**9** **and designate it as a sin-offering** When he places the lot upon it, he designates it by calling it [a sin-offering], saying, "To the Lord—a sin-offering".- [*Yoma* 39a]

**10** **while still alive** [is to be understood] like יָעֳמַד חַי [i.e., the word יָעֳמַד is in the *hof’al* conjugation, which is a passive form, meaning that the goat] was “stood up by others.” [Thus,] the *Targum* translates it as, יִתָּקַם כַּד חַי, “shall be stood up while alive.” And what does the verse teach us when it says “alive?” Since it says: “to send it away to Azazel,” and we do not know whether it was to be sent away to be killed or to remain alive. Therefore, Scripture says, “shall be placed while still alive,” [meaning that] it is to be placed while still alive [and shall remain alive only] until it is sent away. From here, we learn that it was sent away to its death. -[*Torath Kohanim* 16:26]

**to [initiate] atonement** [lit., “to effect atonement upon it,” here meaning] that he is to confess upon it, as Scripture says, “and confess upon it....” (verse 21 below). -[*Torath Kohanim* 16:27; *Yoma* 40b]

**11 ...and shall [initiate] atonement for himself** This is a second confession [i. e., besides that stated in verse 6 above for himself and his household], and is for himself [again] and for his brothers, the *kohanim*, all of whom are called “his household,” as the verse says, “O house of Aaron, bless the Lord,” (Ps. 135:19). From here, we see that [all] the *kohanim* receive atonement through this [sin- offering bull of the *Kohen Gadol*] (*Torath Kohanim* 16:29; *Shev.* 13b) And all its atonement is exclusively for defiling the Sanctuary and its holy things, [e.g., if a *kohen* forgot that he was unclean and entered the Sanctuary or ate sacrifices], as the verse says, “And he shall effect atonement upon the Holy, from the defilements [of the children of Israel]” (verse 16 below). -[Shev. 14a]

**12 from upon the altar** [referring to] the outside altar. -[*Yoma* 45b]

**from before the Lord** From the side [of the altar] that is before the entrance [to the Holy], namely, the western side [of the altar].-[*Yoma* 45b]

**fine** Heb. דַּקָּה. But what does Scripture teach us here, when it says [that the incense had to be] fine? Was not all incense fine, as Scripture says [regarding the spices], “And you shall crush some of it finely” (Exod. 30:36)? Rather, [Scripture is telling us here that this incense] was to be the finest of the fine, for on the eve of Yom Kippur, they would return [already crushed incense] to the mortar [in order to crush it even finer, for use on Yom Kippur].-[*Torath Kohanim* 16:34; Keritot 6b]

**13 [And he shall place the incense] upon the fire** that is inside the pan.

**so that he shall not die** Hence, if [the *Kohen Gadol*] did not make it according to its formula, he would be liable to death. -[*Torath Kohanim* 16:35; *Yoma* 53a]

**and sprinkle [it] with his index finger** One sprinkling is meant.

**and before the [ark] cover, he shall sprinkle seven [times]** Thus, once above and seven times below. -[*Torath Kohanim* 16:41; Yoma 55a]

**15 the people’s [sin-offering he-goat]** For what the bull atones for the *kohanim* [namely, defilements of the Sanctuary and its holy things], the he-goat atones for the Israelites, and this goat was the one upon which the lot “For the Lord” had fallen. - [*Yoma* 61a]

**as he had done with the bull’s blood** [namely, sprinkling it] once above and seven times below. -[Torath Kohanim 16:41; Yoma 55a]

**16 from the defilements of the children of Israel-** [i.e., atoning] for those who, while in [a state of] uncleanness, had entered the Sanctuary, and it never became known to them [that they had been unclean], for it says: לְכָל־חַטֹּאתָם, חַטָּאַת denotes an unintentional sin.-[*Torath Kohanim* 16:42; *Shev.* 17b]

**and from their rebellions** [i.e., atoning] also [for] those who, in a state of uncleanness, willfully entered [the Sanctuary, thereby defiling it].-[*Torath Kohanim* 16:42; *Shev.* 17b]

**He shall do likewise to the Tent of Meeting** i.e., just as he had sprinkled from [the blood of] both [the bull and the he-goat] inside [the Holy of Holies, with] one sprinkling above and seven below, so shall he sprinkle from [the blood of] both [the bull and the he-goat] on the dividing curtain from the outside once above and seven times below. -[*Torath Kohanim* 16:43; *Yoma* 56b]

**which dwells with them, [even] amidst their defilements** Although they are unclean, the Divine Presence is among them. -[Torath Kohanim 16:43; Yoma 56b]

**18 to the altar that is before the Lord** This is the golden altar, which is “before the Lord” in the *heichal* [i.e., in the Temple, it was in the *heichal*, was the equivalent of the Holy in the *Mishkan*]. And [since the *Kohen Gadol* was to remain inside the Holy for the next procedure,] what does Scripture mean when it says, “And he shall then go out?” Since he had just performed the blood sprinklings on the dividing curtain, standing on the inner side of the altar to sprinkle [i.e., between the altar and the dividing curtain], for the applications on the altar, [Scripture] required him to “go out” to the outer side of the altar and to begin with the north-eastern corner.-[*Torath Kohanim* 16:45; *Yoma* 58b. See *Mizrachi*, *Gur Aryeh*. Also, Chavel, who asserts that, according to the Reggio edition of *Rashi*, the *Kohen Gadol* did not stand beyond the altar, but alongside it, from where he commenced to apply the blood from the north-eastern corner.]

**and effect atonement upon it** And what is the [procedure that effects the] atonement? [As the verse continues:] “He shall take some of the bull’s blood and some of the he-goat’s blood,” one mingled with the other.-[*Torath Kohanim* 16:46; *Yoma* 57b]

**19 He shall then sprinkle some of the blood upon it** After he has applied the blood with his index finger on its horns, he shall then sprinkle seven sprinklings on its top.

**and he shall cleanse it** from any [defilements] that had occurred in the past,

**and sanctify it** for the future. -[*Torath Kohanim* 16:48] [According to Mizrachi, this means that now that the altar had been purified from past defilements, care would be taken not to defile this now pure altar. *Maskil LeDavid* explains that, after the altar was cleansed of its previous defilements, it had to be re-sanctified for future use. This the *Kohen Gadol* would affect. *Raavad* explains that, by cleansing it of its defilements, he would sanctify it for future use.

**21 with a timely man** Heb. אִישׁ עִתִּי, one who had been prepared for this from the day before. -[Torat Kohanim 16:60; Yoma 32a]

**23 And Aaron shall come into the Tent of Meeting** Our Rabbis stated (*Torath Kohanim* 16:60; *Yoma* 32a) that this is not the [correct chronological] place for this verse, and they gave a reason for this in Tractate *Yoma* (32a). And they said: "This whole passage is in correct chronological order, except for this entry, for this followed the performance of his burnt offering and the people’s burnt offering, and the burning of the sacrificial parts of the bull and the he-goat, which were performed outside [the Holy of Holies, with the *Kohen Gadol* attired] in golden garments. Then he would immerse himself, sanctify [his hands and feet with water from the washstand], remove them [his golden garments], don his white garments"-

**and...shall come into the Tent of Meeting** to take out the spoon and the pan, with which he had caused the incense to go up in smoke in the inner Holy. [Then,]

**[Aaron shall...] remove the linen garments** After he took them [the spoon and the pan] out, and then he would don his golden garments the afternoon תָּמִיד [i.e., the daily burnt offering sacrificed twice every day]. The following, [therefore,] is the order of the services: 1) The morning תָּמִיד in golden garments; 2) the service involving the bull and he-goat whose blood was sprinkled inside [the Holy] and the incense procedure [with the burning coals] in the pan, in white garments. 3) Then, his ram, the people’s ram and some of the additional sacrifices [of the day (see Num. 29:7-11)] in golden garments; 4) then, the removal of the spoon and the pan in white garments; 5) the remainder of the additional sacrifices, the afternoon תָּמִיד, and the incense procedure in the *heichal* upon the inner altar in golden garments. Hence, the [chronological] sequence of the verses, corresponding to [the chronological order of] the services is as follows: (Verse 22), “and he shall send off the he-goat into the desert”; then (verse 24),"And he shall immerse his flesh...He shall then go out and sacrifice his burnt offering..."; then (verse 25),"the fat of the sin-offering..."; then the remainder of this passage, up till (verse 26),"And after this, he may come into the camp"; only then [comes our verse 23 into the chronological sequence,] “And Aaron shall enter [the Tent of Meeting, and remove the linen garments],”

**and there, he shall store them away** This teaches [us] that they require being stored away [forever], and he shall not use those four garments for any other Yom Kippur.-[*Torath Kohanim* 16:61; *Yoma* 12b]

**24 And he shall immerse his flesh...** Above (see Rashi verse 4), we learned from “he shall immerse in water and then don them,” that when he changes from golden garments to white garments, he is required to immerse himself, for with that immersion, he removed the golden garments, with which he had performed the service of the morning תָּמִיד, and subsequently changed into white garments, to perform the service of the day (see verse 4). Here, we learn that when he changes from white garments to golden garments, he [also] is required to immerse [in a mikvah].-[*Torath Kohanim* 16:60; *Yoma* 32a]

**in a holy place** sanctified with the [degree of] holiness of the Courtyard [of the Holy Temple], and it was on the roof of [a chamber in the Holy Temple, called] *Beth HaParvah*. And so were [all] four immersions which were obligatory for the day, except for the very first immersion, which was performed in an unsanctified [place because this immersion, in preparation to sacrifice the morning תָּמִיד, took place every day and was not, therefore, specific to the Yom Kippur service].-[*Torath Kohanim* 16:62; *Yoma* 30a]

**and don his garments** [meaning “his” regular] eight garments, in which he officiates all the days of the year.

**He shall then go out** of the *heichal*, to the Courtyard in which the altar for burnt offerings was located.

**and sacrifice his burnt offering** namely, the ram for a burnt offering, stated above (verse 3), [when Scripture says there,] “Aaron shall come with this...,”

**and the people’s burnt offering** namely, “and one ram for a burnt offering,” stated above (verse 5), [when Scripture says,] “And from the community of the children of Israel ...”

**25** **the fat of the sin-offering** [This refers to] the sacrificial fats of the bull and the he-goat.

**And he shall cause [the fat of the sin-offering] to go up in smoke upon the altar** On the outer altar, for, concerning the inner altar, it is written: “You shall offer up on it no alien incense, burnt offering, or meal offering” (Exod. 30:9), [and likewise, no sin-offering shall be brought on the internal altar since “burnt offering” includes any sacrifice of which any part is burned].

**27** **whose blood was brought** into the *heichal* and into the very interior.

**32 And the *Kohen* [*Gadol*]** **who is anointed** This atonement on Yom Kippur, is valid only through a *Kohen Gadol* [since anointment in this context exclusively refers to that of a *Kohen Gadol* (see Lev. 21:10)].-[*Yoma* 32b] Since this entire passage is stated concerning Aaron, Scripture found it necessary to state that the *Kohen Gadol* who succeeds him is like him. -[*Torath Kohanim* 16:79]

**or who is invested** [Without this phrase,] we would know only that [the *Kohen Gadol*] anointed with the anointing oil (see Exod. 30:22-33) may perform the Yom Kippur service]. How would we know that [a *Kohen Gadol* who was invested only by] wearing the many garments [i.e., eight, as opposed to the four of an ordinary *kohen*, may also perform Yom Kippur service]? Scripture, therefore, says here, "or who is invested to serve [for their authorized wearing of the eight golden garments of a *Kohen Gadol* is their very investiture (see *Rashi* Exod. 29:9)].-[*Torath Kohanim* 16:79] These [*Kohanim Gedolim* referred to here,] are all the *Kohanim Gedolim* who were appointed from the time of Josiah and onwards, for in the days [of Josiah], the jug of anointing oil was hidden away.-[see *Yoma* 52b]

**to serve in his father’s stead** This teaches us that if his son can take his place [meaning that he is his equal], he takes precedence over everyone else.-[Torat Kohanim 16:80]

**34 And he did as the Lord had commanded [Moses]** [i.e.,] when Yom Kippur arrived, [Aaron] performed [the service] according to ths order, and [this verse is written] to tell Aaron’s praise, namely, that he did not don those [special garments of the *Kohen Gadol*] for his self-aggrandizement, but rather, as one who is fulfilling the King’s decree [thus, “he did as the Lord had commanded”].- [*Torath Kohanim* 16:85]

**Ketubim: Tehillim (Psalms) 80:1-20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, to the roses, a testimony, of Asaph a song. | 1. For praise; concerning those who sit in the Sanhedrin who occupy themselves with the testimony of the Torah; composed by Asaph; a psalm. |
| 2. O Shepherd of Israel, hearken, He Who leads Joseph like flocks, He Who dwells between the cherubim, appear. | 2. Caretaker of Israel, hear; you who guide the coffin of Joseph like a flock; You whose presence abides between the cherubim, shine forth. |
| 3. Before Ephraim, Benjamin, and Manasseh arouse Your might, and it is for You to save us. | 3. Before Ephraim and Benjamin and Manasseh, stir up Your mighty power for us; and it is right for You to redeem us. |
| 4. **O God, return us; cause Your countenance to shine and we shall be saved**. | 4. **O God, bring us back from our exile, and shine the splendor of your countenance upon us, and we will be redeemed.** |
| 5. O Lord God of Hosts, how long have You been wroth at Your people's prayer? | 5. O LORD God Sabaoth, how long have You not accepted the prayer of Your people! |
| 6. You have fed them bread of tears, and You have given them to drink tears in large measure. | 6. You fed them bread soaked in tears, and You made them drink the wine of tears in triple measure. |
| 7. You have made us the target of strife to our neighbors, and our enemies mock themselves. | 7. You made us a source of contention for our neighbors, and our enemies will jeer at them. |
| 8. O God of Hosts, return us; **cause Your countenance to shine and we shall be saved.** | 8. **God Sabaoth, bring us back from our exile, and shine the splendor of your countenance upon us, and we will be redeemed.** |
| 9. You uprooted a vine from Egypt; You drove out nations and planted it. | 9. The house of Israel, which is likened to a vine, You brought out of Egypt; You chased away the Gentiles from the land of Israel and planted them. |
| 10. You cleared [a place] before it; it took root and filled the land. | 10. You cleared out the Canaanites before them, and You uprooted their roots and filled the land. |
| 11. Mountains were covered [by] its shade, and its branches were great cedars. | 11. The mountains of Jerusalem cover the shadow of the temple, and the academies, say the scholars, are strong, which are likened to mighty cedars. |
| 12. It sent forth its branches until the sea, and to the river its tender shoots. | 12. You made branches grow, you sent out her pupils to the Great Sea, and her children to the river Euphrates. |
| 13. Why have You breached its fences, so that all wayfarers have plucked its fruit? | 13. Why have You attacked her walls? And now all those who pass on the way are pruning her. |
| 14. The boar from the forest gnaw at it, and the creeping things of the field graze on it? | 14. The boar from the forest will root her up, and the wild cock will be sustained by her. |
| 15. O God of Hosts, return now; look from heaven and see, and be mindful of this vine, | 15. God Sabaoth, turn now, look from heaven, and see, and remember this vine in **mercy**. |
| 16. **And of the foundation that Your right hand has planted and over the son You have strengthened for Yourself.** | 16. **And the branch that Your right hand planted, and the King Messiah whom You made mighty for Yourself.** |
| 17. Burned with fire [and] cut off; from the rebuke of Your countenance, they perish. | 17. It is being burned by fire and crushed; they will perish because of the rebuke that comes from Your presence. |
| 18. **May Your hand be upon the man of Your right hand, upon the son of man whom You strengthened for Yourself.** | 18. **Let Your hand be on the man to whom You have sworn with Your right hand, on the son of man whom You made mighty for Yourself.** |
| 19. And let us not withdraw from You; grant us life, and we shall call out in Your name. | 19. We will not turn away from the fear of You; You will sustain us, and we will call on Your name. |
| 20. **O Lord God of Hosts, return us; cause Your countenance to shine, and we shall be saved.** | 20. **O LORD God Sabaoth, bring us back from exile; shine the splendor of Your countenance upon us and we will be redeemed.** |

**Rashi’s Commentary for: Psalms 80:1-20**

**1** **to the roses** To Israel.

**a testimony, of Asaph, a song** A song of testimony **in which he alluded to the three exiles and prayed about them. For it is mentioned in this psalm three times: “Return us, cause Your countenance to shine, and we shall be saved,”** and in it, he alluded to the troubles that were destined to befall them in the days of the house of Jehu, from the kings of Aram. For it is stated (II Kings 13:7): “for the king of Aram had destroyed them and made them like dust to trample.”

**2 O Shepherd of Israel** Their leader and supporter.

**Joseph** All Israel are called by the name Joseph because he sustained and supported them in time of famine.

**He Who dwells between the cherubim** As it is said (Exod. 25:22): “There I shall meet with you at appointed times, etc.”

**appear** Demonstrate Your might.

**3 Before Ephraim, Benjamin, and Manasseh** when they need Your salvation. Although they are wicked and undeserving, arouse Your might for them. But why? Because it is for You to save us. It is fitting for You and it is incumbent upon You to save, whether guilty or innocent, as it was said to Moses in Egypt (Exod. 3:7): “I have seen the affliction of My people.” Why is the word for seeing repeated? I see that they are destined to provoke Me. Nevertheless, I have seen their affliction, because of the oath that I swore to Abraham, Isaac, and Jacob.

**Ephraim** in the war with Aram, when he besieged Samaria and sent emissaries to Ahab (I Kings 20:3): “Your silver and gold are mine; your beautiful wives and children are mine.”

**Manasseh** in the days of Jehoash the son of Jehoahaz, as it is said (II Kings 13:4, 7): “for He saw Israel’s oppression, etc., for the king of Aram had destroyed them and made them like dust to trample.” And he beat him in war three times, as it is said (II Kings 13: 25): “Joash overcame him three times and recovered the cities of Israel.”

**Benjamin** in the time of Ahasuerus, when Mordechai and Esther were in danger, and all Israel depended on them.

**and it is for You to save us** Heb. ולכה. This is not an expression of going, but is like לְךָ, and so it is in the Masorah of (Gen. 27:37): “and for you (ולכה) then,” of Jacob; (II Sam. 18:22) “since for you (ולכה) there is no [reward] given for news”; (Isa. 3:6), “You have (לכה) a garment; be an officer to us, etc.”

**4** **return us** from the Babylonian exile, **where Mordechai was.**

**5 how long have You been wroth** [This refers to] the troubles brought about by the Greek kings, who harmed Israel considerably.

**6 You have fed them bread of tears** in Egypt.

**and You have given them to drink tears in large measure** Heb. שליש. In Babylon, where they were for seventy years, a third (שליש) of the two hundred and ten of Egypt. I learned this from the work of Rabbi Moshe Hadarshan. It may also be interpreted as regards the kingdom of Greece, which represents the third trouble. If you ask, is that [not] the fourth, because Persia and Media came before, all the seventy years of the Babylonian exile are only one exile. Menachem (p. 175) interprets שליש as the name of a drinking vessel. So, he explained (Isa. 40:12): “and He measured with a ‘shalish’ the dust of the earth.” Our Sages explained it (Mid. Ps. 80:4) as referring to the three tears that Esau shed, concerning whom it is said (Gen. 27: 34): “and he cried a cry.” That is one. “A great one.” That is two. “And a bitter one.” That is three. Because of them, he merited to live by his sword, as it is said (Gen. 27:40): “and it will come to pass when you complain, etc.”

**7 You have made us the target of strife** You have made us the target of strife to all our neighbors, for the Greeks have quarreled with us.

**Meditation from the Psalms**

**Psalms ‎‎80:1-7**

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

Hirsch explains that this psalm is dedicated to the generations of exiled Jews who have called upon HaShem to end the agonies of captivity and exile. Their suffering, he maintains, is described in three degrees of intensity corresponding to the circumstances and significance of three distinct eras of exile.

Hirsch’s analysis is structured around three similar verses (verses 4, 8, and 20) all of which are pleas for HaShem to lead us back to the Holy Land. He notes that the three verses are almost identical, except that in each successive verse an additional Divine Name is invoked.

|  |  |  |  |
| --- | --- | --- | --- |
| **Location** | **Hebrew Name** | **English Name** | **Attribute** |
| In v.4, HaShem is addressed as: | אֱלֹהִים | HaShem | Justice or Judgement |
| In v.8, HaShem is addressed as: | אֱלֹהִים צְבָאוֹת | HaShem of Legions | Sovereign of Justice |
| In v.20, HaShem is beseeched as: | יְהוָה אֱלֹהִים צְבָאוֹת | HaShem, God of Legions | Sovereign of  Loving-Kindness with Justice |

Hirsch contends that:

verse 4 alludes to the exile of the Ten Tribes of Israel,[[1]](#footnote-1)

verse 8 refers to the Babylonian exile, and

verse 20 alludes to the present Roman exile.

Thus, Hirsch’s interpretation speaks of the three physical exiles from the Land. This should not be confused with the Four Monarchies: Babylon, Persia, Greece and Rome, which subjugated Israel from the time when the Monarchy of Judah first fell into decline. The exile of the Ten Tribes is not commonly reckoned among the exiles because they are regarded as a rebellious offshoot, rather than as the essential part of the nation. Our psalm, however, clearly alludes to them. Rashi however, sees our psalm as three pleas for salvation as referring to the Babylonian Exile, the Greek subjugation, and the Roman Exile.

Hirsch divides the psalm into three sections: Verses 2-4 constitute the pleas which the Ten Tribes direct to HaShem. (When they were dispersed and lost, a major portion of the Jewish people vanished from history. Nevertheless, the Temple still stood.)

Verses 5-8 contain the Babylonian exiles’ petition for Divine salvation. The Babylonians destroyed the First Temple and exiled the remaining tribes of Judah and Benjamin, leaving the land a desolate ruin. Nevertheless, the exiles returned after seventy years, and the Temple was rebuilt.

Verses 9-20 express the cry of those exiled by the Romans, who destroyed the Second Temple and scattered Israel to the four corners of the earth. This exile has been the longest of all, it continues today, and its end is unknown. In each of these tragic eras, Israel beseeches HaShem, ‘Return us, and set Your face aglow that we may be saved!’[[2]](#footnote-2)

This chapter of Psalms ascribes authorship to Assaf, the son of Korach.[[3]](#footnote-3)

The divine name *Tzebaot* does not appear in the Five Books of Moses. From the day HaShem created the world, says the Talmud, no one called Him by the name *Tzebaot* until the barren Hannah, mother of Shmuel the prophet, came along and called Him so.[[4]](#footnote-4) “Said HaShem to Hannah: Your son (Shmuel) is destined to begin his prophecies with this name.”[[5]](#footnote-5)

This name never appears alone. It is always prefaced by another name, as in *HaShem* *Tzebaot*, the Master of Legions. Torah Law follows the opinion that it is one of seven sacred names of HaShem and must not be erased if written down.

*Tzebaot* refers to HaShem as He is manifest in the lower worlds, the worlds of Separateness. *Tzebaot* contains the word *tzava*, meaning “army” or “host”, and *ot*, meaning “sign”. This name, then, refers to HaShem, the Sign, as He is manifest in the myriad hosts of creatures of the lower worlds.

צבאות אלהים (HaShem of Legions - HaShem of Armies); this title depicts the revelation of omniscience and oneness in the world of separation itself. This idea of an army leads to another visualization provided by our chapter of Psalms:

***Tehillim (Psalms) 80:2*** *Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the krubim,[[6]](#footnote-6) shine forth.*

What does it mean to be “enthroned upon the krubim”.[[7]](#footnote-7) To understand this phrase, lets first try to understand something about these awesome creatures. We first find these creatures in the Gan Eden.

***Bereshit (Genesis) 3:24*** *So he drove out the man; and he placed at the east of the garden of Eden Krubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

The Tree of Life, in the middle of the garden, is more than just an ordinary tree. HaShem said that the one who eats from this tree will live forever:

***Bereshit (Genesis) 3:22*** *And* HaShem *HaShem said, “The man has now become like* one *of us, knowing good and evil. He must not be allowed to reach out his* hand *and take also from the* tree of life *and* eat*, and* live forever*.”*

HaShem wanted to prevent fallen man from eating from this tree, so He put a special guard at the tree:

***Bereshit (Genesis) 3:24*** *After he drove the man out, he placed on the* east *side of the Garden of Eden* krubim *and a flaming sword flashing back and forth to guard the way to the* tree of life*.*

Our Sages understand that the krubim protect the tree so that we can eat of it at the proper time. Krubim, in the above passage, appear to have the role as protectors. They guarded the way to the Tree of Life so that it will be available when we are ready to eat of it, may that day come quickly!

The next time we see them, is on the mercy seat, where HaShem communes with us from between them.

***Shemot (Exodus) 25:18*** *And thou shalt make two krubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the krubims on the two ends thereof. 20 And the krubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the krubims be. 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two krubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*

In the same context, we see them in the Tabernacle curtains and veil.

***Shemot (Exodus) 26:1*** *Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with krubims of cunning work shalt thou make them.*

***Shemot (Exodus) 26:31*** *And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with krubims shall it be made:*

What lies in the holy of holies, on top of the ark? Two krubim, golden images, spreading their wings across the covering of the ark! This is perhaps the most shocking image found in the Scripture! One of the most basic themes of Torah is its opposition to idolatry. The second of the ten commandments instructs, “You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below ...”.[[8]](#footnote-8) Yet, in HaShem’s very own abode, we find sculptured images. Our sages acknowledge the singularity of this commandment in the following interpretation in the Mekhilta of Rabbi Yishmael:[[9]](#footnote-9)

“‘You shall not make any HaShems of silver, nor shall you make for yourselves any HaShems of gold’[[10]](#footnote-10) - ‘Why was this verse stated?’ Since it is written ‘you shall make two krubim of gold’,[[11]](#footnote-11) one might say, ‘I will make four krubim,’ states the Torah ‘[you shall not make...] HaShems of gold’ - If you make more than two [krubim] they are like HaShems of gold ... ‘nor shall you make FOR YOURSELVES’ - In order that one not think that since the Torah permitted to [make the krubim] in the Temple he will also make [sculptured images] in synagogues and in houses of study, the Torah states ‘nor shall you make FOR YOURSELVES.’”[[12]](#footnote-12)

Our Sages question why it was at all necessary to explicitly forbid the making of HaShems of silver and gold. This could have been understood from the general prohibition against making sculptured images. The Sages answer that this verse is a response to the commandment to make the krubim. The krubim are an exception to the rule. One may not conclude from the commandment regarding the krubim that golden images are permissible. It is forbidden to add a krub in the Mishkan, and they are prohibited in any location outside of the Mishkan. This is inferred from the verse’s specification “nor shall you make FOR YOURSELVES.” HaShem states, while I permit it in My temple, I prohibit you from making it for yourselves.

The Rambam also weighed in on this delicate subject:

“The fundamental belief in prophecy precedes the belief in the Law, for without the belief in prophecy there can be no belief in the Law. But a prophet only receives divine inspiration through the agency of an angel. Comp. ‘The angel of the Lord called’;[[13]](#footnote-13) ‘The angel of the Lord said unto her’;[[14]](#footnote-14) and other innumerable instances. Even Moses our Teacher received his first prophecy through an angel: ‘And an angel of the Lord appeared to him in the flame of fire’.[[15]](#footnote-15) It is therefore clear that the belief in the existence of angels precedes the belief in prophecy, and the latter precedes the belief in the Law ...

In order to firmly establish this creed, HaShem commanded [the Israelites] to make over the ark the form of two angels. The belief in the existence of angels is thus inculcated into the minds of the people, and this belief is in importance next to the belief in HaShem’s Existence; it leads us to believe in Prophecy and in the Law, and opposes idolatry. If there had only been one figure of a krub, the people would have been misled and would have mistaken it for HaShem’s image which was to be worshipped, in the fashion of the heathen; or they might have assumed that the angel [represented by the figure] was also a deity, and would thus have adopted a Dualism. By making two krubim and distinctly declaring ‘the Lord is our HaShem, the Lord is One’, Moses clearly proclaimed the theory of the existence of a number of angels; he left no room for the error of considering those figures as deities, since [he declared that] HaShem is one, and that He is the Creator of the angels, who are more than one.”[[16]](#footnote-16)

It is evident from this interpretation that the krubim are an exception. They are problematic in that they may result in idolatry, in forbidden imitations. According to our Sages, the purpose of the verse prohibiting golden HaShems is to prevent any misconception which might result from the krubim.

From the context of the above passages, it appears that that the krubim were also protecting the way to the Tablets of the Torah, which is also called the tree of Life. (This connects us back to the krubim in the Garden of Eden.) We proclaim this as we return the Torah scroll to the ark.

***Mishlei (Proverbs) 3:13-20*** *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you* desire *can compare with her. Long life is in her right* hand*; in her left* hand *are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who embrace her; those who lay hold of her will be blessed. By wisdom* HaShem *laid the earth’s foundations, by understanding he set the* heavens *in place; By his* knowledge, *the deeps were divided, and the clouds let drop the dew.*

**The Krubim[[17]](#footnote-17)** - We find this term in the Torah[[18]](#footnote-18) and in the prophets.[[19]](#footnote-19) The Perushinterprets the word *krub* as meaning “king”. That text also explains that on the cover for the holy ark, these angels are depicted with a childlike face.[[20]](#footnote-20) Our Sages[[21]](#footnote-21) explain that the Hebrew word for *cherub*, *krub*, is from Aramaic and means “as a baby”. The krubim had baby faces. A baby face represents innocence.

For the Rambam, the krubim represent a species of the angelic hosts. In Maimonides’ scheme there are ten grades of angels, and the krubim belong to the ninth degree. Angels are seen by Maimonides as the various spiritual forces HaShem uses for the control of the universe. The angels adjacent to the Ark represent the operation of these spiritual forces in the revelation of the Torah and are a symbolic representation of the understanding that the Torah is from heaven. It is perhaps significant that while the liturgy contains references to other forms of angels, the ophanim and seraphim, for example, there is no reference to the krubim anywhere in the liturgy.

All we know is that they are made of gold, and they have wings, and they face each other. In Shemot 25, they face each other. In the book of Chronicles, chapter 3, we read that when the Temple was built, the krubim faced the Temple, not each other.

Given these two disparate descriptions, our sages decided that the krubim had a mystical ability to move in imitation of us. When we in the community follow the mitzvot and treat each other lovingly, then the krubim face each other in I/Thou relationship, as do we. When we reject the mitzvot and treat each other dishonorably, then the krubim turn away from each other, as we have turned away from each other and from HaShem. The krubim become our mirror.

This leads to the conclusion that their spiritual level was low, similar to the *ishim,* who communicate with man. In the Guide for the Perplexed,[[22]](#footnote-22) the Rambam describes the krubimas being on a higher spiritual plane:

CHAPTER III WHEN Ezekiel recalled to memory the form of the Chariot, which he described in the beginning of the book, the same vision presented itself to him a second time; in this vision he was borne to Jerusalem. He explains in describing it things which have not been made clear at first, e.g., he substitutes the term” krubim” for Hayyoth, whereby he expresses that the Hayyoth of the first vision are likewise angels like the krubim. He says, therefore. “Where the krubims went, the Ophanim went by them, and when the krubims lifted up their wings to mount up from the earth, the same Ophanim also turned not from beside them” (x. 16). By these words he shows how closely connected the two motions are [viz., that of the Hayyoth and that of the Ophanim]. The prophet adds, “This is the Hayyah that I saw under the HaShem of Israel by the river of Chebar, and I knew that they were krubims”.[[23]](#footnote-23) He thus describes the same forms and the same motions, and states that the Hayyoth and the krubim are identical.

In Solomon’s Temple the two gilded krubim were not attached to the Ark, as in the Tabernacle, but were placed as figures each 10 cubits high in front of the Ark.

***Melachim alef (I Kings) 6:23-29*** *And in the Sanctuary, he made two krubim of olivewood, each ten cubits high. 24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub; from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. 25 And the other cherub was ten cubits; both the krubim were of one measure and one form. 26 The height of the one cherub was ten cubits, and so was it of the other cherub. 27 And he set the krubim within the inner house; and the wings of the krubim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. 28 And he overlaid the krubim with gold. 29 And he carved all the walls of the house roundabout with carved figures of krubim and palm-trees and open flowers, within and without.*

Elsewhere in the Tanach,[[24]](#footnote-24) HaShem is described very anthropomorphically as riding on a cherub.

***Tehillim (Psalms) 18:11*** *And He rode upon a cherub, and did fly; yea, He did swoop down upon the wings of the wind.*

The idea of HaShem riding on a cherup connects us back to our chapter of Psalms:

***Tehillim (Psalms) 80:2*** *Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the krubim,[[25]](#footnote-25) shine forth.*

Krubim*,* correspond to the Sefirah[[26]](#footnote-26) of yesod.[[27]](#footnote-27) They represent the spiritual power of union between man and wife, and symbolize the union between HaShem and Israel. We can see this in the Talmud’s description.

***Yoma 54a*** *Rabbi Kahana said: When the Israelites would go up to the pilgrimage festivals, they would pull back the curtain and show them the cherubs, who would be intertwined with one another, and they would say: Look, your love before HaShem is like the love of a man and a woman.*

The Abarbanel[[28]](#footnote-28) offers the following explanation: “The krubim in the Mishkan resembled two little unblemished children who never tasted sin. One had the appearance of a male and the other of a female hinting that every man and woman of the nation of Israel should, from childhood, consistently spend their time learning the divine Torah and delve in it day and night either by reading it or by practicing its commandments. Only through this will they achieve perfection and happiness”.

The child-like krubim urge the people of Israel to adhere to the Torah from infancy and announce that he who does so from a very young age and consistently throughout his life, will inculcate the ways of the Torah and, thus, like the krubim, merit dwelling in the House of HaShem. The Abarbanel maintains that the krubim were of different genders. The source for this novel idea is the interpretation of our Sages:

“Rabbi Katina said: Whenever Israel came up [to the Temple] for the festival, the curtain [of the sanctuary] would be removed for them and the krubim, whose bodies were intertwined, were shown to them. Then [the onlookers] would be thus addressed: Look! You are beloved before HaShem as the love between man and woman”.[[29]](#footnote-29)

The male and female krubim symbolize the fervent love between HaShem and the people of Israel. The krubim, located at the point of juncture between HaShem and Israel, the place from which the voice of HaShem speaks to His people, express the love connecting the Almighty and the nation.

Now, we have the suggestion of naked human figures in the midst of an intimate exchange. Wow! There are precedents in Jewish tradition for using sensual human imagery as a metaphor for love of the Divine. Most notably, of course, there is the Song of Songs, a book of Tanach which reads like an erotic love poem, but has been traditionally interpreted as a celebration of Israel’s sacred relationship with HaShem. In fact, its content was so provocative that there was some debate over whether or not to include it in the canon. Rabbi Akiva famously came to its defense when he said:

***Mishna Yadayim 3:6*** *All of the scriptures are holy, but the Song of Songs is the Holy of Holies.*

Abraham Ibn Ezra defines the word krub as formless matter that can assume any form whatsoever. This is the exact property of the krubim, who can assume the form of fearful angels and also of consummate lovers. Ibn Ezra bases his definition of a krubas a formless being on the workings of the chariot in the first chapter of Ezekiel. The prophet initially describes four figures: a lion, an ox, an eagle, and a man. Later, Ezekiel replaces the ox with a description of a krub*.* Subsequently, Ezekiel describes all the forms as krubim*.* The Ibn Ezra concludes from this that the krub is an amorphous state that can assume any form.[[30]](#footnote-30)

We have seen that when the krubim are intertwined like a man and woman in love, then we know that HaShem loves us. This begs a question: Why then, were they intertwined at the time of the destruction of the Beit HaMikdash and our subsequent exile?

***Yoma 54b*** *Resh Lakish said: When the heathens entered the Temple and saw the Krubim whose bodies were intertwisted with one another, they carried them out and said: These Israelites, whose blessing is a blessing, and whose curse is a curse, occupy themselves with such things!*

The answer is that the greatest love a parent can give to their children is when they *discipline* them. Thus, when HaShem was disciplining us, then was His love the strongest!

We will conclude with Rabbi Hirsch’s[[31]](#footnote-31) inspiring explanation of the krubim and the symbolism behind them: We find krubim in the Holy Scriptures having two definite meanings:

1. As watchers and protectors.
2. As bearers of the Glory of HaShem.
3. Krubim were appointed as watchers and protectors of the way to the Tree of Life.[[32]](#footnote-32)

With no less uncertainty do we find their meaning ‘bearers of the Glory of HaShem’. Borne by a krub, HaShem hurries, world-shatteringly to the rescue of His servant David.[[33]](#footnote-33) In Ezekiel chapters 9 and 10, krubim are described as the bearers of HaShem’s glory.

Here, too, the krubim appear quite clearly in this double function of protectors and bearers. The very description of the attitude they are to be given, implies this. ‘The krubim are to have their wings spread upwards covering the ark, their faces directed one to the other; “toward the cover are the faces of the krubim to be directed”. The function of protecting and guarding is quite explicit. The covering of the ark with their wings and their faces being directed downwards onto the cover, clearly express this. But the other function, too, the bearing of the Glory of HaShem, seems to be expressed in the wings spread upward. Their wings are to be spread upwards to bear Something from above. The wings spread protecting above the cover and also upwards fulfilled simultaneously the double function. They protected the cover and bore the Glory of HaShem.

Now the krubim are not described as being direct guardians and protectors of the Tablets themselves but of the covering of the ark. The krubim wings cover the covering of the ark and they face down toward the covering. Both their mental concentration (facing) and their actual material protection (wings) are directed to the covering. But, on the other hand, as the krubim are nothing separate from the covering but are parts of the cover itself, which, after it has completed the actual protection of the Tablets rises up above itself, and becomes its own krubim which protect ITSELF and become bearers of the Glory of HaShem, the following idea is strikingly expressed: By guarding and taking care of HaShem's Torah, one becomes a krub for oneself, and for HaShem. The protection one gives to HaShem's Torah becomes one's own protection, and at the same time makes one become a bearer of the Glory of HaShem on earth.

With every effort Israel makes to carry out and protect HaShem's Torah, they achieve their own preservation, and further their own well-being and happiness, and prepare themselves to be the home of the Glory of HaShem on earth. Israel, using their powers of intelligence and conscientiousness in the fulfillment of the Torah, become krubim who protect themselves, and allow the Glory of HaShem to rest upon Israel."[[34]](#footnote-34)

**Ashlamatah: Hosea 6:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Come and let us return to the Lord, for He has torn, and He shall heal us; He smites, and He will bind us up. | 1. They will say, "Come let us return to the worship of the LORD: for He who struck us will heal us; He who brought destruction upon us will relieve us.' |
| 2. He will revive us from the two days, on the third day He will set us up, and we will live before Him. | 2. He will give us life in the days of consolations that will come; on the day of the resurrection of the dead He will raise us up and we shall live before Him. |
| 3. And let us know, let us strive to know the Lord: like the dawn whose going forth is sure, and He will come to us like rain, like the latter rain which satisfies the earth. | 3. And we shall learn and strive to know the fear of the LORD. Like the light of the morning which shoots forth when it comes out, so He will bring blessings to us like strong rain; and like the latter rain that saturates the earth." |
| 4. What shall I do for you, Ephraim? What shall I do for you, Judah? For your loving-kindness is like a morning cloud and like the dew that passes away early. | 4. In the face of' true judgement what can I do for you, O house of Ephraim, what can I do for you, O house of Judah, when your goodness is like morning cloud(s), and like dew which vanishes quickly. |
| 5. Because I have hewed by the prophets, I have put them to death because of the words of My mouth; now will your verdicts come out to the light? | 5. Because I warned them through the mission of My prophets and they did not repent, I have brought killers against them, for they transgressed the Memra of My will. And My judgment will go forth as the light. |
| 6. For I desire loving-kindness, and not sacrifices, and knowledge of God more than burnt offerings. | 6. For those who do acts of kindness are more desirable before Me than he that sacrifices, and those who carry out the law of the LORD more than those that offer up burnt offerings. |
| 7. But they, like Adam, transgressed the covenant; there they betrayed Me. | 7. But they, like the former generations, have transgressed My covenant. In the good land which I gave them to carry out My will, there they have been false to My Memra. |
| 8. Gilead is a city of workers of them that work iniquity, who lurk to shed blood. | 8. Gilead is a city of oppressors. They shed innocent blood with cunning. |
| 9. And as **a man** gathers fish, so do bands; a gang of priests murder on the way in one group, for they devised a plot. | 9. They and their priests unite in the same path, killing people with one accord. For they have carried out the counsel of sinners. |
| 10. In the house of Israel I have seen a horrible thing: there, harlotry [is found] in Ephraim; Israel has become defiled. | 10. In the house of Israel I have seen a horrible thing: they have changed the covenant which was made with them that they should not worship idols. They have gone astray again after the calves in Bethel. There the house of Ephraim has gone astray; the house of Israel has been defiled. |
| 11. Judah, too, there is a harvest appointed to you, when I will return the backsliding of My people. | 11. The people of the house of Judah also have begun to increase their guilt, and also to them will come an end when I bring back the exiles of My people. |
|  |  |

**Rashi’s Commentary to: Hosea 6:1-11**

**1** **Come and let us return** They will say, “Come and let us return etc.”

**He smites, and He will bind us up** Heb. יַךְ. It is a present tense. He smites us, and He will bind us up.

**2 He will revive us from the two days** He will strengthen us from the two retributions which have passed over us from the two sanctuaries that were destroyed.

**on the third day** With the construction of the third Temple, He will set us up.

**from the two days** From the two times that have passed over us.

**on the third day** In the third time.

**3 to know the Lord** truly and wholeheartedly, as sure as the dawn, whose going forth is sure.

**and He will come to us like rain** Like rain which comes to be life for the world, for then He will come to teach life that will come to us.

**which satisfies the earth** Heb. יוֹרֶה אֶרֶץ.

**4 What shall I do for you** because of the Divine Standard of Justice; how can I bring out your verdicts to the light?

**For your loving-kindness is like a morning cloud** All your goodness and your righteousness is naught.

**5 Because I have hewed by the prophets** Heb. עַל-כֵּן. Because I hewed My words upon them through the prophets, but they did not take heed, therefore...

**I have put them to death because of the words of My mouth** Because of the words of My mouth. So did Jonathan translate it.

**Because** Heb. עַל-כֵּן. Like אֲשֶׁר עַל, because of that which. Comp. (Gen. 33:10) “Because (כִּי עַל-כֵּן) I saw your face”; (ibid. 27:36) “because (כִּי עַל-כֵּן) I did not give her to Shelah my son.”

**now will your verdicts come out to the light?** This is a question. Now how will I be able to show you favoritism before the Divine Standard of Justice? This is a continuation of “What will I do for you?”

**6** **and knowledge of God** I desire more than burnt offerings.

**7** **like Adam** Heb. כְּאַדָם, like the first man.

**there they betrayed Me** In a good land where I settled them, there they betrayed Me, like Adam, whom I brought into the Garden of Eden, and he transgressed My commandment. [from Gen. Rabbah 19:9]

**8 who lurk to shed blood** Heb. עֲקֻבָּה. Full of people who lurk to murder. Comp. (Jos. 8:13) “and their lyers in wait (עֲקֵבוֹ) ”; (Gen. 27:36) “and he deceived me (וַיַּעְקְבֵנִי).

**9 And as a man gathers fish, so do bands** Heb. וּכְחַכֵּי. And as **a fisherman** gathers fish, who gathers them with a fishhook together, so do bands gather. Companies of their priests, who gather to go on the road, will all murder there in one group.

**for they devised a plot** For this is a plot which they plotted prior to their gathering, to which place they would go to murder and to loot. וּכְחַכֵּי means ajjmedours in O.F, fishermen. And also, in mishnaic Hebrew, חַכֵּי is an expression of joining. The Gemara states (Baba Kamma 119b): “And he shall not put into it more than three חַכִּין.” Those are the stitches with which the comber joins together both ends of the garment when he beats it with sticks. This [following] interpretation is mine, and it seems appropriate, and this is the explanation: And when there is a group of five men gathering together, it is a company of priests to murder. The first one is that of Rabbi Meir Sheliach Zibbur o.b.m.

**in one group** Heb. שֶׁכְמָה an expression of one group.

**10 a horrible thing** Heb. שַׁעֲרוּרִיָה. Jonathan renders this as an expression of change, for they changed their way, and so: (Jer. 5:20) “an appalling and horrible thing (שֲעֲרוּרָה)

**11 Judah, too** Since they sinned.

**appointed** Heb. שָׁת. The appointer appointed a time for retribution for her.

**when I will return the backsliding of My people** When I admonish them to return from their backsliding.

**harvest** The time of her leaving and her exile. Comp. “A little more time and the time of harvest shall come to her,” in reference to the retribution of Babylon, in the Book of Jeremiah (51:33).

**the backsliding of My people** Heb. שְׁבוּת, an expression of the straying of youth and childhood, anwejjsdoure in O.F. Comp. (Jer. 3:14) “backsliding children (שוֹבָבִים)”; (ibid. 31:21) “backsliding daughter (הַבַּתהַשׁוֹבֵבָה).”

**Ashlamtah: Y’chez’qel 16:9-14 + 59-62**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 9. And I washed you with water, and I rinsed your **blood** off you, and I anointed you with oil. 10 11 12 14 | 9. So I redeemed you from the servitude of the Egyptians, and I removed their terrible tyranny from you, and led you into freedom. |
| 10. And I clothed you with embroidered garments, and I shod you with [the skin of the] badger, and I girded you with fine linen, and I covered you with silk. | 9. Then 1 clothed you in embroidered garments, from the precious things of your enemies: and I put costly shoes on your feet. And I consecrated priests from among you that they may serve before Me in linen headgear, and the high priest in colorful vestments. |
| 11. And I adorned you with ornaments, and I put bracelets on your hands and a necklace on your neck. | 11. **I improved you by the perfection of the words of the Torah**, inscribed on two stone tablets, and given by the hands of Moses; and I sanctified you by the holiness of My great name. |
| 12. And I put a nose ring on your nose and earrings on your ears, and a crown of glory on your head. | 12. I placed the ark of My covenant among you, with My cloud of glory covering you, **and an angel, sent from before Me, leading the way ahead of you.** |
| 13. And you adorned yourself with gold and silver, and your raiment was fine linen and silk and embroidered cloth; fine flour, honey, and oil you ate, and you became exceedingly beautiful and you became fit for the throne. | 13. And I placed My tabernacle in your midst, set with gold and silver and a curtain of linen and colored cloth and embroidery. And I fed you with manna which was as good as fine flour and honey and oil. And you waxed rich and became very, very powerful. I made you prosper, and I gave you dominion over all kingdoms. |
| 14. Then your name went out among the nations for your beauty, for it is all-inclusive, with My majesty that I placed upon you, says the Lord God. | 14. Then, 0 Congregation of Israel, your renown went forth among the nations because of your beauty, for My glory which I had bestowed upon you, was perfect, says the Lord God. |
| 59. For so said the Lord God: **I have done with you as you did, that you despised an oath to violate a covenant.** | 59. Thus says the Lord God, **1 will punish you according to what you have done in that you have despised the oath by altering the covenant.** |
| 60. **But I shall remember My covenant with you in the days of your youth, and I shall establish for you an everlasting covenant.** | 60. **Yet I, for My part, will remember My covenant with you of former days and I will establish an everlasting covenant with you.** |
| 61. And you will remember your ways, and you will be humiliated when you take your sisters, [joining] those greater than you to those smaller than you, and I shall give them to you for daughters, but not from your covenant. | 61. And you will remember your ways and be humbled, when you wage war against countries that are mightier than you, together with those that are smaller than you, and I hand them over to you to surrender. even though you did not observe the Torah. |
| 62. **And I shall establish My covenant with you, and you will know that I am the Lord.** | 62. **Then will I establish My covenant with you, and you will know that I am the Lord.** |
|  |  |

**9 and I anointed you Heb.** VIASUKHEK, a word expressing anointing. Now **the entire episode is only a parable**, and Jonathan explained it all, leaving nothing to add to the Targum, and he explained it in this manner:

**[3] Your dwelling place and your birthplace, etc.** Your dwelling place and your birthplace are from the land of the Canaanites; there I revealed Myself to your father Abraham [in the covenant] between the parts, and I let him know that you are going down to Egypt. With an arm raised on high, I redeemed you, and through the merit of your fathers, I drove out the Amorites and destroyed the Hittites.

**[4] And as for your birth, on the day you were born, etc**. And also, when your forefathers went down to Egypt, sojourners in a land that was not theirs, they subjugated them and oppressed them. The assembly of Israel was like a newborn infant abandoned in the open field, whose navel was not cut, and who was not rinsed with water to be cleansed, and not salted with salt or swaddled with swaddling clothes.

**[5] No eye pitied you, etc.** The eye of the wicked Pharaoh did not pity you to do you any favor, to lighten your bondage, [or] to have pity on you, and he decreed upon you a decree of annihilation, to cast your males into the river to destroy you at the time you were in Egypt.

**[6] And I passed by you, etc.** And the remembrance of the covenant of your forefathers came before Me. I revealed Myself to redeem you because it was known to Me that you were being oppressed in your bondage, and I said to you, “With the blood of the circumcision I shall spare you,” and I said, “With the blood of the Passover, I shall redeem you.”

**[7] Myriads, like the plants of the field I have made you** Myriads, as the plants of the field, I have made you, and you have increased and become strong, and you have become families and tribes, and with the good deeds of your forefathers, the time of the redemption of your assembly arrived because you were subjugated and oppressed. Myriads, like the plants of the field I made you as it is said (Exod. 1:7): “And the children of Israel were fruitful and increased.” but you were naked and bare of the commandments.

**[8] And I passed by you, etc** And I revealed Myself to Moses in the thorn bush because it was revealed to Me that the time of your redemption had arrived. I shielded you with My word, and I removed your sins, and I swore by My word to redeem you as I swore to your forefathers, said the Lord God, that you should be a people serving before Me. and I spread My skirt The skirt of My garment. and I swore to you (Exod. 6:6): “Therefore LAKEN, say to the children of Israel: I am the Lord! I shall take you out, etc.” “Therefore” means only an [introduction to an] oath, as it is said (I Sam. 3:14): “therefore, I have sworn to the house of Eli...” and came into a covenant with you (Exod. 24:8): “Behold the blood of the covenant that the Lord has made with you.”

**[9] and I washed you with water** And I redeemed you from the bondage of the Egyptians, and I removed the strength of their lordship from you, and I led you to freedom.

**10 And I clothed you with embroidered garments** “And I clothed you with embroidered garments of the spoils of your enemies.”

**and I shod you with badger** [Jonathan renders:] And I put shoes of glory on your feet.

**and I girded you.** [Jonathan renders:] and I hallowed priests of you to be serving before Me with turbans of fine linen.

**and I covered you with silk** soie in French. And the High Priest with colored raiment, and [according to] Midrash Aggadah (Mid. Song 4:2), these are the seven clouds of glory, as it is written (Exod. 13:22): “He did not move éîéù the pillar of cloud by day.”

**11 And I adorned you with ornaments** E pare toy, and I adorned you. [Jonathan renders:] And I adorned you with the adornment of the words of the Torah, written on the two stone tablets.

**and I put** Heb. V’ET’NAH [lit. and I gave,] through Moses. bracelets Heb. TS’MIDIM [from, to join]. I joined one commandment opposite the other, five opposite five.

**12 And I put a nose ring on your nose** [Jonathan renders:] And I placed the ark of My covenant among you. and earrings on your ears Heb. VIA’AGILIM, a word for an earring.

**And the cloud of My glory covering over you.** [The clouds of glory are called VIA’AGILIM] because they surrounded them in a circle I’IGUL. and a crown of glory on your head [Jonathan renders:] And an angel was sent from before Me leading at your head, as it is said (Micah 2:13): “and their king passed before them, and the Lord was at their head.”

**13 And you adorned yourself with gold and silver** [Jonathan renders:] And I placed My Tabernacle among you, adorned with gold, silver, curtains of linen, colored tapestries and embroidery, and manna which was as good as fine flour, honey and oil fed you, and you became exceedingly rich and strong, and you prospered and ruled over all the kingdoms.

**fine flour, honey, and oil you ate** The manna, which would change to any flavor to fine flour, honey, and oil you ate. The Midrash Aggadah (Mid. Song 4:2) [points out that] thirteen items are enumerated here, and corresponding to them, the Holy One, blessed be He, ordered them to bring the thirteen items enumerated in the donation for the Tabernacle (Exod. 25:1-7). Nevertheless, He is destined to repay them in the future with thirteen items (Isa. 4:5f.): “And the Lord shall create over every dwelling of Mount Zion, etc. And a tabernacle shall be for shade by day from the heat, etc., from stream and from rain, etc.”

**became exceedingly beautiful** An expression of beauty.

**14 for it is all inclusive** an expression of all-inclusive beauty (23:12). Another explanation: for it was perfect. Another explanation: in French, like (Lev. 21:12).

**59 I have done with you, etc.** I have done evil to you commensurate to your [ungrateful] repayment [to Me] which you made. that you despised an oath, etc. That one that you accepted upon yourself in Horeb (Deut. 29:11): “That you pass into the covenant of the Lord your God, etc.” But I shall not violate the covenant by not remembering it, because I am not like you.

**60 But I shall remember My covenant** That was with you in the days of your youth.

**61 And you will remember** when I improve you evil ways for you, and you will be humiliated before Me for repaying Me with evil whereas I paid you with good.

**when you take your sisters** When you conquer to inherit the nations that are around you, the small and the great.

**for daughters** For your suburbs, subordinate to you, like (verse 55): “Sodom and her daughters,” [translated by Jonathan as] its suburbs.

**but not from your covenant** But not because of your observance of the covenant that I made with you, but because of My kindnesses and My mercies, [namely] that I observe My covenant. Midrash Aggadah of Rabbi Tanchuma (Buber, Devarim 3a) states: but not from your covenant - not from your ‘patromonia’: I did not grant them to Abraham your father [in the covenant] ‘between the segments’ (Gen. 15:1). This term is close to the French, for now, kinship is called patremone, patrimony, and this is what they call anything a person has from the inheritance of his fathers.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 15:1- 16:34**

**Tehillim (Psalms) 80:1-20**

**Hoshea (Hosea) 6:1-11**

**1 Pet 2:21-25, Lk 11:27-28, Rm 1:24-25**

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

LORD - יהוה, Strong’s number 03068.

Israel - ישראל, Strong’s number 03478.

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

LORD - יהוה, Strong’s number 03068.

Israel - ישראל, Strong’s number 03478.

Man - איש, Strong’s number 0376.

**Vayikra (Leviticus) 15:1** And the **LORD <03068>** spake unto Moses and to Aaron, saying,

2 Speak unto the children of **Israel <03478>**, and say unto them, When **any <0376> man <0376>** hath a running issue out of his flesh, because of his issue he is unclean.

**Tehillim (Psalms) 80:1** To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. » Give ear, O Shepherd of **Israel <03478>**, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

**Tehillim (Psalms) 80:4** O **LORD <03068>** God of hosts, how long wilt thou be angry against the prayer of thy people?

**Hoshea (Hosea) 6:1** Come, and let us return unto the **LORD <03068>**: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

**Hoshea (Hosea) 6:9** And as troops of robbers wait for a **man <0376>**, so the company of priests murder in the way by consent: for they commit lewdness.

**Hoshea (Hosea) 6:10** I have seen an horrible thing in the house of **Israel <03478>**: there is the whoredom of Ephraim, **Israel <03478>** is defiled.

**Hebrew:**

| Hebrew | English | Torah Reading  Lev. 15:1-24 | Psalms  80:1-7 | Ashlamatah  Hos 6:1-11 |
| --- | --- | --- | --- | --- |
| vyai | man, men | Lev. 15:2 Lev. 15:5 Lev. 15:16 Lev. 15:18 Lev. 15:24 |  | Hos. 6:9 |
| ~yhil{a/ | God |  | Ps. 80:3 Ps. 80:4 Ps. 80:7 | Hos. 6:6 |
| ~yIr;p.a, | Ephraim |  | Ps. 80:2 | Hos. 6:4 Hos. 6:10 |
| aAB | come, go | Lev. 15:14 |  | Hos. 6:3 |
| ~D' | blood | Lev. 15:19 |  | Hos. 6:8 |
| amej' | unclean | Lev. 15:4 Lev. 15:5 Lev. 15:6 Lev. 15:7 Lev. 15:8 Lev. 15:9 Lev. 15:10 Lev. 15:11 Lev. 15:16 Lev. 15:17 Lev. 15:18 Lev. 15:19 Lev. 15:20 Lev. 15:21 Lev. 15:22 Lev. 15:23 Lev. 15:24 |  | Hos. 6:10 |
| hw"hoy> | LORD | Lev. 15:1 Lev. 15:14 Lev. 15:15 | Ps. 80:4 | Hos. 6:1 Hos. 6:3 |
| ~Ay | days | Lev. 15:13 Lev. 15:14 Lev. 15:19 Lev. 15:24 |  | Hos. 6:2 |
| $l;y" | come, go |  | Ps. 80:2 | Hos. 6:1 |
| ac'y" | emission, goes forth | Lev. 15:16 |  | Hos. 6:5 |
| bv;y" | sits, dwell, sat | Lev. 15:4 Lev. 15:6 Lev. 15:20 Lev. 15:22 Lev. 15:23 | Ps. 80:1 |  |
| laer'f.yI | Israel | Lev. 15:2 | Ps. 80:1 | Hos. 6:10 |
| !heKo | priest | Lev. 15:14 Lev. 15:15 |  | Hos. 6:9 |
| hl'[o | burnt offering | Lev. 15:15 |  | Hos. 6:6 |
| ~[; | people |  | Ps. 80:4 | Hos. 6:11 |
| hf'[' | offer, do, make | Lev. 15:15 |  | Hos. 6:4 Hos. 6:9 |
| ~ynIP' | before, face | Lev. 15:14 Lev. 15:15 | Ps. 80:2 Ps. 80:3 Ps. 80:7 | Hos. 6:2 |
| bWv | restore, turn, return |  | Ps. 80:3 Ps. 80:7 | Hos. 6:1 Hos. 6:11 |

**Hebrew:**

| Hebrew | English | Torah Reading  Lev. 15:25 – 16:34 | Psalms  80:8-20 | Ashlamatah  Ez. 16:9-14 +59-62 |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| ~d'a' | man | Lev. 16:17 | Ps. 80:17 |  |
| vyai | man, him | Lev. 15:33 Lev. 16:21 | Ps. 80:17 |  |
| rm;a' | said | Lev. 16:2 |  | Ezek. 16:59 |
| #r,a, | land, earth | Lev. 16:22 | Ps. 80:9 |  |
| vae | burning fire | Lev. 16:12 Lev. 16:13 Lev. 16:27 | Ps. 80:16 |  |
| !Be | young, child, son | Lev. 15:29 Lev. 15:31 Lev. 16:1 Lev. 16:3 Lev. 16:5 Lev. 16:16 Lev. 16:19 Lev. 16:21 Lev. 16:34 | Ps. 80:15 Ps. 80:17 |  |
| yAG | nations |  | Ps. 80:8 | Ezek. 16:14 |
| ~D' | blood | Lev. 15:25 Lev. 16:14 Lev. 16:15 Lev. 16:18 Lev. 16:19 Lev. 16:27 |  | Ezek. 16:9 |
| %r,D, | way |  | Ps. 80:12 | Ezek. 16:61 |
| dy" | hands | Lev. 16:21 Lev. 16:32 | Ps. 80:17 | Ezek. 16:11 |
| hw"hoy> | LORD | Lev. 15:30 Lev. 16:1 Lev. 16:2 Lev. 16:7 Lev. 16:8 Lev. 16:9 Lev. 16:10 Lev. 16:12 Lev. 16:13 Lev. 16:18 Lev. 16:30 Lev. 16:34 | Ps. 80:19 | Ezek. 16:62 |
| ~Ay | days | Lev. 15:25 Lev. 15:26 Lev. 15:28 Lev. 15:29 Lev. 16:30 |  | Ezek. 16:60 |
| yatsa' | emits,  comes out,  go out | Lev. 15:32 Lev. 16:17 Lev. 16:18 Lev. 16:24 Lev. 16:27 |  | Ezek. 16:14 |
| hs'K' | cover | Lev. 16:13 | Ps. 80:10 | Ezek. 16:10 |
| vb;l' | put on, wear | Lev. 16:4 Lev. 16:23 Lev. 16:24 Lev. 16:32 |  | Ezek. 16:10 |
| xq;l' | take,  took,  taken | Lev. 15:29 Lev. 16:5 Lev. 16:7 Lev. 16:12 Lev. 16:14 Lev. 16:18 |  | Ezek. 16:61 |
| ~yIm; | water | Lev. 15:27 Lev. 16:4 Lev. 16:24 Lev. 16:26 Lev. 16:28 |  | Ezek. 16:9 |
| alem' | consecrated, filled | Lev. 16:32 | Ps. 80:9 |  |
| !t;n" | cast,  give,  given,  gave | Lev. 16:8 Lev. 16:13 Lev. 16:18 Lev. 16:21 |  | Ezek. 16:11 Ezek. 16:12 Ezek. 16:61 |
| ~l'A[ | forever,  everlasting | Lev. 16:29 Lev. 16:31 Lev. 16:34 |  | Ezek. 16:60 |
| hf'[' | offer,  do,  make,  made,  done | Lev. 15:30 Lev. 16:9 Lev. 16:15 Lev. 16:16 Lev. 16:24 Lev. 16:29 Lev. 16:34 |  | Ezek. 16:59 |
| ~ynIP' | before, face | Lev. 15:30 Lev. 16:1 Lev. 16:2 Lev. 16:7 Lev. 16:10 Lev. 16:12 Lev. 16:13 Lev. 16:14 Lev. 16:15 Lev. 16:18 Lev. 16:30 | Ps. 80:9 Ps. 80:16 Ps. 80:19 |  |
| ha'r' | appear, see, saw | Lev. 16:2 | Ps. 80:14 |  |
| varo | head | Lev. 16:21 |  | Ezek. 16:12 |
| #x;r' | bathe, wash | Lev. 15:27 Lev. 16:4 Lev. 16:24 Lev. 16:26 Lev. 16:28 |  | Ezek. 16:9 |
| xl;v' | go, send, sent | Lev. 16:10 Lev. 16:21 Lev. 16:22 Lev. 16:26 | Ps. 80:11 |  |
| ~ve | name |  | Ps. 80:18 | Ezek. 16:14 |
| @r;f' | burn | Lev. 16:27 Lev. 16:28 | Ps. 80:16 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 15:1-24** | **Psalms**  **80:1-7** | **Ashlamatah**  **Hos 6:1-11** | **Peshat**  **Mishnah of Mark,**  **1 Pe 2:21-25** | **Tosefta of**  **Luke**  **Lk 11:27-28** |
| --- | --- | --- | --- | --- | --- | --- |
| γυνή | woman | Lev 15:18 Lev 15:19 |  |  |  | Lk. 11:27 |
| ἐπιστρέφω | restore, turn, return |  | Ps. 80:3 Ps. 80:7 | Hos. 6:1 Hos. 6:11 | 1 Pet. 2:25 |  |
| εὑρίσκω | find |  |  | Hos 6:3 | 1 Pet. 2:22 |  |
| ζάω | live | Lev 15:13 |  | Hos 6:2 | 1 Pet. 2:24 |  |
| θεός | God |  | Ps. 80:3 Ps. 80:4 Ps. 80:7 | Hos. 6:6 |  | Lk. 11:28 |
| ἰάομαι | healed |  |  | Hos 6:1 | 1 Pet. 2:24 |  |
| λέγω | saying | Lev 15:1 |  | Hos 6:1 |  | Lk. 11:27 |
| ποιέω | offer, do, make | Lev. 15:15 |  | Hos. 6:4 Hos. 6:9 | 1 Pet. 2:22 |  |
| πρόβατον | sheep |  | Psa 80:1 |  | 1 Pet. 2:25 |  |
| στόμα | mouth |  |  | Hos 6:5 | 1 Pet. 2:22 |  |
| σῶμα | body | Lev 15:2 Lev 15:3  Lev 15:13  Lev 15:16  Lev 15:19 |  |  | 1 Pet. 2:24 |  |
| ἅγιον | holy | Lev 16:2  Lev 16:3  Lev 16:4  Lev 16:16  Lev 16:17  Lev 16:20  Lev 16:23  Lev 16:24  Lev 16:27  Lev 16:32  Lev 16:33 |  |  | 1Pe 3:5 |  |
| ἀδελφός | brother | Lev 16:2 |  |  |  | Lk. 12:13 |
| ἄν | ever | Lev 15:26  Lev 16:17  Lev 16:32 |  |  |  | Lk. 12:8 |
| ἀνήρ | man | Lev. 15:33 Lev. 16:21 | Ps 80:17 |  | 1 Pet. 3:1 1 Pet. 3:5 1 Pet. 3:7 |  |
| ἄνθρωπος | man,  men | Lev 16:17  Lev 16:21 | Ps 80:15  Ps 80:17 |  | 1 Pet. 3:4 | Lk. 12:8 Lk. 12:9 Lk. 12:14 Lk. 12:16 |
| γυνή | woman,  wife | Lev 15:25 |  |  | 1 Pet. 3:1 1 Pet. 3:5 |  |
| δύο | two | Lev 15:29  Lev 16:1  Lev 16:5  Lev 16:7  Lev 16:8  Lev 16:21 |  |  |  | Lk. 12:6 |
| εἷς | any  one,  one | Lev 15:30 Lev 16:5  Lev 16:8 |  |  |  | Lk. 12:6 |
| ἐνώπιον | before |  |  |  | 1 Pet. 3:4 | Lk. 12:6 Lk. 12:9 |
| ἔπω | said | Lev 16:2 |  |  |  | Lk. 12:3 Lk. 12:13 Lk. 12:14 Lk. 12:15 Lk. 12:16 Lk. 12:18 Lk. 12:20 |
| ἐσθίω | eat, ate |  |  | Eze 16:13 |  | Luk 12:19 |
| ζωή | life |  |  |  | 1 Pet. 3:7 | Lk. 12:15 |
| θεός | God |  | Ps 80:10 Ps 80:14  Ps 80:19 |  | 1 Pet. 3:4 1 Pet. 3:5 | Lk. 12:6 Lk. 12:8 Lk. 12:9 Lk. 12:20 Lk. 12:21 |
| θρίξ / τριχός | hair |  |  |  | 1 Pet. 3:3 | Lk. 12:7 |
| ἱμάτιον | cloak,  garment | Lev 15:27 Lev 16:4  Lev 16:26  Lev 16:28 |  |  | 1 Pet. 3:3 |  |
| καθαιρέω | demolish |  | Ps 80:12 |  |  | Lk. 12:18 |
| κεφαλή | head | Lev. 16:21 |  | Ezek. 16:12 |  | Lk. 12:7 |
| κοσμέω | adorned |  |  | Eze 16:11 Eze 16:13 | 1 Pet. 3:5 |  |
| κόσμος | adornment |  |  | Eze 16:11 | 1 Pet. 3:3 |  |
| κρυπτός | hidden |  |  |  | 1 Pet. 3:4 | Lk. 12:2 |
| κύριος | LORD | Lev. 15:30 Lev. 16:1 Lev. 16:2 Lev. 16:7 Lev. 16:8 Lev. 16:9 Lev. 16:10 Lev. 16:12 Lev. 16:13 Lev. 16:18 Lev. 16:30 Lev. 16:34 | Ps. 80:19 | Ezek. 16:62 | 1 Pet. 3:6 |  |
| λαλέω | speak,  spoke | Lev 16:1  Lev 16:2 |  |  |  | Lk. 12:3 |
| λέγω | saying |  |  | Eze 16:14  Eze 16:59 |  | Lk. 12:4 Lk. 12:5 Lk. 12:8 Lk. 12:16 Lk. 12:17 |
| ὁμοίως | manner, likewise |  |  |  | 1 Pet. 3:1 1 Pet. 3:7 |  |
| ὁράω | appear,  heed | Lev 16:2 |  |  |  | Lk. 12:15 |
| οὖς | ears |  |  | Eze 16:12 |  | Lk. 12:3 |
| ποιέω | did,  done,  offer,  make,  made | Lev. 15:30 Lev. 16:9 Lev. 16:15 Lev. 16:16 Lev. 16:24 Lev. 16:29 Lev. 16:34 |  | Ezek. 16:59 |  | Lk. 12:4 Lk. 12:17 Lk. 12:18 |
| σκεῦος | item,  vessel | Lev 15:26 |  |  | 1 Pet. 3:7 |  |
| σῶμα | body | Lev 16:4  Lev 16:24  Lev 16:26  Lev 16:28 |  |  |  | Lk. 12:4 |
| τίς | one,  any one | Lev 15:32 |  |  |  | Lk. 12:4 Lk. 12:13 Lk. 12:15 Lk. 12:16 |
| υἱός | sons,  young,  child | Lev. 15:29 Lev. 15:31 Lev. 16:1 Lev. 16:3 Lev. 16:5 Lev. 16:16 Lev. 16:19 Lev. 16:21 Lev. 16:34 | Ps. 80:15 Ps. 80:17 |  |  | Lk. 12:8 |
| φοβέω | afraid,  fear |  |  |  | 1 Pet. 3:6 | Lk. 12:4 Lk. 12:5 Lk. 12:7 |
| χρυσίον | gold |  |  | Eze 16:17 | 1 Pet. 3:3 |  |
| ψυχή | soul | Lev 16:29  Lev 16:31 |  |  |  | Lk. 12:19 Lk. 12:20 |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) Lev 15:1- 16:34**

**“Ish Ish Ki” – “When any man”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  Mishnah **א:א** |
| **¶ And now it happened that as he said these** things**, a certain woman from the group raised** her **voice** and **said to him, “Blessed** is **the womb that bore you, and** the **breasts** at **which you nursed!” But he said, “On the contrary, blessed** are **those who hear the Torah of God and follow** (Shomer – Guard)it**!”[[35]](#footnote-35)** | **For to this you were called, for even Messiah suffered on our behalf, leaving behind an example for us, that you should follow his steps;** “***though he had done no violence, and deceit was not in his mouth*”** (Isa. 53:9). **who, having been reviled, did not revile in return; suffering, he did not threaten, but gave himself up to Him who was judging righteously/generously; who “*has borne our sicknesses/sins*"** (Isa. 53:4) **onto the tree; that dying to sins, we might live to righteousness/generosity, of whom** **“*with his wounds we ourselves are healed*”** (Isa. 53:5) For you were **“*like sheep that have gone astray*”** (Isa. 53:6) **but now you have turned back to the shepherd and overseer** (Paqid) **of your souls.** |
| **School of Hakham Shaul**  **Tosefta**  **Luqas 11:27-28**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **1 Pet 2:21-25**  Mishnah **א:א** |
| **¶ And now it happened that as he said these** things**, a certain woman from the group raised** her **voice** and **said to him, “Blessed** is **the womb that bore you, and** the **breasts** at **which you nursed!” But he said, “On the contrary, blessed** are **those who hear the Torah of God and follow** (Shomer – Guard)it**!”[[36]](#footnote-36)** | **For to this you were called, for even Messiah suffered on our behalf, leaving behind an example for us, that you should follow his steps;** “***though he had done no violence, and deceit was not in his mouth*”** (Isa. 53:9). **who, having been reviled, did not revile in return; suffering, he did not threaten, but gave himself up to Him who was judging righteously/generously; who “*has borne our sicknesses/sins*"** (Isa. 53:4) **onto the tree; that dying to sins, we might live to righteousness/generosity, of whom** **“*with his wounds we ourselves are healed*”** (Isa. 53:5) For you were **“*like sheep that have gone astray*”** (Isa. 53:6) **but now you have turned back to the shepherd and overseer** (Paqid) **of your souls.** |

|  |  |
| --- | --- |
| **HAKHAM SHAUL’s SCHOOL**  **OF Tosefta**  **Luqas (Lk) 12:2–9; 12:13-21**  **Mishnah א** | **Hakham Tsefet’s School of**  **Peshat**  **1 Tsefet (1 Pet.) 3:1-7**  **Mishnah א** |
| **¶ But nothing is concealed that will not be revealed, and** (nothing is) **secret[[37]](#footnote-37) that will not be made known[[38]](#footnote-38). Therefore, everything that you have said in the dark will be heard in the light, and what you have whispered in the secret chambers will be proclaimed on the roof tops. “And I tell you, my friends, do not be afraid of those who destroy the body, and after this can do nothing. But I will show you whom you should fear: fear the One who has authority, after the killing, to throw** you **into GeyHinnom! Yes, I tell you, fear this One! Are not five sparrows sold for two pennies? And not one of them is forgotten in the sight of God. But even the hairs of your head are all numbered! Do not be afraid; you are worth more than many sparrows.” “And I tell you, everyone who acknowledges me before people, the Son of Man also will acknowledge him before the messengers of God, but the one who denies me before people will be denied before the messengers of God.**    **¶ Now someone from the congregation said to him, “Rabbi** (Hakham)**, tell my brother to divide the inheritance with me!” But he said to him, “Man, who made me a judge or an arbitrator over you?” And he said to them, “Watch out and guard** (shomer) **yourselves from all greediness, because** his **life does not consist of** his **possessions.”**    **And he gave an analogy to them, saying, “The land of a certain rich man yielded an abundant harvest. And he reasoned to himself, saying, ‘What should I do? For I do not have anywhere I can gather in my crops.’ And he said, ‘I will do this: I will tear down my granaries and build larger ones, and I will gather in there all my grain and** (good) **possessions. And I will say to my soul, “Soul, you have many** good **possessions stored up for many years. Relax, eat, drink, celebrate!” “But God said to him, ‘Fool! Tonight, your soul is demanded from you and** the things **which you have prepared, who will they belong to?’ So** is **the one who amasses wealth for himself, and who is not rich toward God!”** | **Similarly[[39]](#footnote-39) women** (wives) **being subject to their own man** (husband), **so that** the husband, **disobedient to the Torah**[[[40]](#footnote-40)](file:///G:\Documents\001%20Nazarean%20Talmud\001%20-%20Mishnaic%20Import\003%20Tsefet\Drafts\1%20Tsefet%203.1-7.docx#_ftn4)(word) **will by the woman’s** (wife’s) **reverential behaviour** (faithful obedience – halakhic observance) **be turned back** (the husband)[[41]](#footnote-41) **without direct intervention,** halakhic **discussion or argument as they** (the husbands) **observe the purity of your reverential behaviour,[[42]](#footnote-42) do not let your beauty be merely extraneous braiding of hair and gold necklaces or adornment of ornamental clothing. But** let **the soul’s hidden true honourable person** (character) **which is humble in its steadfast[[43]](#footnote-43)** (in peace –Shalom) **spirit, which is precious before God. For in this manner righteous/generous women of the past trusted in God adorning themselves, submitting to their own husbands.** (adorning themselves in subordination to their husbands) **As Sarah obeyed Abraham’s words habitually calling him “my lord:” you become her daughters in appropriate conduct also without fear or intimidation. Likewise, you men** (Husbands) **living with** (them) **with knowledge** (Da’at) **according to the weakness of their vessel,[[44]](#footnote-44) assigning honor to the wife as a fellow heir of a life of chesed** (loving-kindness)**, in order not to be cut off in your prayers** (personal convictions)**.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev 15:1- 16:34 | Ps 80:1-20 | Hos 6:1-11; Ez 16:9 - 14 + 59-62 | 1 Pet 2: 21-3:7 | Lk 11:27-12:2-9,13-21 |  |

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

**Honour Due to the Torah**

**But he said, “On the contrary, blessed** are **those who hear the Torah of God and follow** (Shomer – Guard)it**!” “*Though he had done no violence and deceit*** (vainglory) ***was not in his mouth*”** (Isa. 53:9).

The Master’s words in both the writings of Hakham Tsefet and Hakham Shaul’s Tosefta penned through his amanuensis Hillel/Luke, relate to us a powerful lesson from a Peshat perspective. The Master is not willing to accept the honour of the Torah. The Torah is to be lived out so that all who see your righteous/generous life will seek to give praise to those who observe (shomer – guarding) it with great care and devotion. The Master defers the honour that others want to be bestow on him to those who keep the Torah with due diligence.

Hakham Tsefet then continues here with the reason for the statement he made earlier. But, the heart of this pericope is contained in this very pericope, which calls us to imitate the Master. We are to endeavour to replicate the Master’s righteous/generous life, Torah study, obedience and teachings in our own very lives. He/she who is not endeavouring to do this during his/her course of life has failed in his/her calling as a human being (**אנושׁ** –*Enosh*). This is perfectly summed up in the words: **“leaving behind an example for us.”**

Hakham Tsefet, the master of Peshat shows us in the writings of 1-2 Tsefet and Y’hudah just how complex a pericope of Peshat can actually be. Here Hakham Tsefet shows that the Master is not willing to concede for the sake of personal edification when the honour of the Torah is at stake. When the pericope of Hakham Tsefet is joined with the Tosefta of Hakham Shaul we see that it is better to be silent that to take the honour of the Torah. The crime described here concerns the honour due to the one G-d, and the duty of service given to His people, the B’ne Yisrael. The issue of honour, for that reason, concerns the role of the B’ne Yisrael in the world, and their Torah observance. Consequently, the honor of the B’ne Yisrael is bound up to their relation to G-d, the honour of the people is also at stake here. Yeshua and Hakham Tsefet understand that the role of the B’ne Yisrael is inseparable from the Torah. If the Torah is dishonored, G-d is dishonored. And, by extension the B’ne Yisrael are castigated by the whole world.

The role of the B’ne Yisrael is not only Torah observance. Their role is obedience to the Torah for the sake of redeeming the cosmos, nations. Consequently, violation of the Torah brings reproach on G-d, the Torah and the B’ne Yisrael. This reproach is a destructive force in the cosmos. Therefore, rather than heal and uplift the cosmos the negative approach to the Torah is destructive. Hakham Tsefet’s previous discussion was that of “guarding” against the negativity of Gentile Yetser HaRa. His point in the present pericope, in conjunction with the Luqan Tosefta shows that the Jewish soul who rebels against the Torah is tantamount to being a Gentile. The P’rushim (Pharisees) had distain for the Am HaAretz – "the people of Land" i.e., the uneducated Jews, because they had chosen a path other than Torah observance. They, the P’rushim realized the vital need for Torah observance in their day. Likewise, they were able to see the coming destruction of the Bet HaMikdash with relative ease. While the P’rushim are usually castigated by unwitting scholars who fail to appreciate the foresight they possessed, they were pre-occupied with talmud Torah. Schiffman[[45]](#footnote-45) notes that the P’rushim were instrumental in collecting the writings of the Hakhamim (Sages) before them. They lacked the formalization of a Yeshiva; however, Hillel brought a reformation that formalized what had been handed down to him. The ideological thesis of the P’rushim was to live in the present and prepare for the future, unlike the Tz’dukim who lived only for the “moment.” The initiation of the Tannaim envisioned the “Kingdom” (governance) of G-d [through Hakhamim and Bate Din] as one world under “One G-d” This was the result of the preparatory work of the P’rushim. The P’rushim may not have envisioned the tikun of the cosmos as did Hakham Tsefet and Hakham Shaul but they were very instrumental in its initiation. The honour of G-d throughout the cosmos was a means of initiating the Y’mot HaMashiach. However, as we have noted in the past this world is actively present in the “here and now.”

While we have briefly stated the honour due the Torah, we note that honour due to Torah is subordinate to the honour due to G-d. However, honour due to G-d is closely related to the observance of the Torah. Failure to keep/guard the Torah is tantamount to apostasy. The principal mitzvah of “believing in G-d” affirms the grandeur of honour that we must have in relation to G-d. Yet, the record of that mitzvah is found in the Torah. The manifold complexity of the Torah and how it records the *taryag* mitzvoth, can never fully be appreciated. The Torah is inextricably bound to G-d and G-d is equally bound to the Torah as a revelation of His will for humanity. The Torah finds no approval for idols, effigies or any other images that might be “worshiped” in G-d’s place. What we must see here is the Torah as a living entity that protects the honour of G-d. The Torah’s portrayal of those who refuse to honour G-d appropriately equates with polytheism, atheism, and blasphemy. The Torah honor’s G-d with such reverence that it makes this the core of all its teachings and mitzvoth. Yeshua as a living personification of the Torah like the Sages before him upholds the honour of G-d in doing so. If the Master shows us that, we cannot assume the honour of the Torah how much the more will we be prohibited to take honour due to G-d?

**PaRDeS**

While the Torah honors G-d openly, it conceals deeper aspects of G-d in its hermeneutic robes. The Torah conceals G-d in its words yielding revelation only to those who hold the correct hermeneutic keys. Those willing to exercise their mental faculties will reap rewards the indolent soul will never experience. Looking at the Temple cult, Priestly robes and bloody sacrifices conceal G-d in a column of smoke that ascends from the altar. Yet, it was a column of fire reassuring the B’ne Yisrael of G-d’s presence as they marched through the desert. If we can say that we see the sun by the light of the sun, and we see the stars by their light we must realize that we can only see G-d by being in connection and communion with Him. G-d gave us the ability to use hermeneutic tools that would unlock the deeper dimensions of His persona and character.

Today the world has adopted fast food industry slogans demanding what they want without having to wait. Those who want to learn about G-d have adopted this same mindset. However, the lecturer must provide visions of G-d for us in neatly packaged sermons making us feel good about ourselves in a pre-specified time limit. After all, there is football, soap operas that we cannot miss. PaRDeS is hard work. Nevertheless, the reward is always worth the effort. Imagine the mental exercise of Abraham Abinu. His mental inquiries brought him to the conclusion that there can only be one G-d. His mental genius determined the power of the Shema before it was ever penned. The value of the mind is inestimable. Yet we would waste it on everything but G-d.

The Luqan Tosefta makes it very clear that we cannot take the honor due to G-d. However, one would ask, how many other things take the place of G-d in our lives.

The grandeur of G-d permeates the natural world. We see this with our eyes, believing that we have seen, and know all that there is to know. However, when we learn to apply mental exercise to hermeneutics, aspects of the Divine are revealed that would defy what we know of as a natural world. Hermeneutics is a key that unlocks the world of the Divine giving us small manageable pictures of G-d. However, our point is that none of this is available for those who…

* Will not spend the time laboring in the Torah
* Take G-d’s honour
* Take the Torah’s honour
* Will not cleave to G-d, through His Hakhamim

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

**for verses Luke 12:2-9,13-21**

The story of the tragic death of Nadab and Abihu[[46]](#footnote-46) raises many questions, some already rooted in its ambivalent portrayal in the Bible. The greatness of Sages is evident in their willingness to grapple with the obscure narrative in Leviticus, rather than shy away from the abyss that underlies it. There were sages who sought to reach the roots of this enigmatic story, so it is no wonder so many midrashim have sprouted up around it.’ The present study will not try to survey all these midrashim; rather, it focuses on those that present the brothers’ act in a positive or affirming light. A secondary argument will be that Philo’s abundant affection for Nadab and Ahihu is anchored in the thought of the Palestinian sages.[[47]](#footnote-47) Even though Philo is more lavish in his praise, his approach is fundamentally like the interpretive positions of the sages who viewed the tragic death of Aaron’s sons sympathetically. In Leviticus 10:1-3 we find: “Now Aaron’s sons, Nadab and Ahihu, each took his censer, put fire in it, and laid incense on it; and they offered foreign fire before the Lord, such as he had not commanded them. And fire came out from the presence of the Lord and consumed them, and they died before the Lord. Then Moses said to Aaron, ‘This is what the Lord meant when he said, ‘Through those who are near me I will show myself holy, and before all the people 1 will be glorified.’ And Aaron was silent.” Following the tragedy, the Sons of Aaron’s uncle “came forward and carried (Nadab and Abihu by their tunics out of the camp” (Lev 10:5). It is not our goal to provide new insights into the meaning of the original biblical text, though Moses’ words to his brother reflect approval and affection for the dead children. Now, Philo praises Aaron’s two sons and finds nothing wrong with their behaviour. According to Philo, the names Nadab and Abihu allude to their spiritual connection to God and their ability to elevate themselves above mortal affairs: Nadab, from the same root as the biblical מתנדב refers to one who fears God willingly and not as matter of compunction, while Abihu means that the Lord is his father — he accepts God’s authority as that of a father, not a master (On the Migration of Abraham, 168-169). This interpretation, which is based on the Hebrew meaning of the names, is otherwise unattested, though other readers have similarly focused on the motif of the sons’ willing and enthusiastic acceptance of God.

The assertion that Aaron’s cousins approached Nadab and Abihu, who were then “carried by their tunics,” is ambivalent in Hebrew: do the tunics in question belong to Nadal and Abihu, or to the carriers? The Sifra states: “The verse teaches,[[48]](#footnote-48) the fire . . . consumed them,’ them hurt not their clothes.”[[49]](#footnote-49) The same view is attested in Berakhot 4.17, where the verse is explained as follows: “Since one has mercy on the righteous during times of ire, how much the more so during times of mercy.” Philo, however, argues that the tunics in question belonged to the carriers, and this is the basis of his expansive reading. When Nadab and Abihu drew near to the Lord, they left their mortal life behind them and received eternal life. They stand naked before the vacuous vanities of the world, for those who carried them would not have had to use their own tunics had Aaron’s sons not torn from themselves the bonds of passion and physical compulsion (Allegorical Interpretation 2.57-58). It is hard to believe that such an interpretation existed in early rabbinic literature. Nonetheless, the general thrust is not wholly foreign to later rabbinic interpretations — even to this very day.

1. How can we resolve the connection between the Nazarean Codicil and the Torah Seder?
2. Explain why the Lord took Nadab and Abihu

From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil”** identify their relationship as translated above.

1. **Identify the context in which this Mishná was crafted;**
2. **Identify the parties or stake-holders of this Mishná debate;**
3. **Controversy of a Mitzvah or Mitzvoth in question;**
4. Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;
5. Riposte of the Master or Hakham;
6. Verdict concluded by the Master or Hakham (Halakha).

***Hakham Shaul’s School of Remes***

Igeret to Timothy

1 Tim 6:17-21

**TS\_NC-94 – Shebat 03, 5781 January 16, 2021**

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

Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| Biblical laws for the wealthy |  |
| 17 **As for those who possess some wealth in the present world, teach them not to be arrogant nor believing that they are better off than others, nor should they trust in uncertainty of wealth, but to trust in and be faithful to the living God, who gives us wealth and things to enjoy;**    **Those who possess some wealth:** יֶעְשַׁר **– πλούσιος**, ία, ιον (πλοῦτος) become wealthy or be wealthy, to have an abundance of earthly possessions or monitory gain that exceeds normal experience, rich, wealthy above their fellow Jews.  Fundamental source with my emendation: Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 831). Chicago: University of Chicago Press.    Those who have ample funds and abundant resources. The context here is to show that if a wealthy person wishes to be genuinely wealthy, he must labor over financial matters in the same way as the less fortunate. This also mean those who have a financial flow beyond the normal person and allows them to live in some comfort. See TDNT – πλούσιος, A:1    שמח זבולן בצאתך ויששכר באהליך REJOICE, ZEBULUN. IN THY GOING OUT, AND, ISSACHAR, IN THY TENTS — Zebulun and Issachar entered a partnership: Zebulun dwelt at the harbour of ships and went out in ships to trade; he made profit and used to provide food for Issachar who sat at home and occupied themselves with the Torah. Consequently, he mentioned Zebulun before Issachar (although the latter was the elder) because Issachar’s knowledge of Torah was due to Zebulun.    ויששכר — AND ISSACHAR, be successful when you sit in your tents (באהליך) to study the Torah — to sit in the Sanhedrin and to intercalate the years and to fix the day of New Moon, as it is said, (I Chronicles 12:33) “And of the children of Issachar, men that had understanding of the times, … the heads of them were two hundred”: as the heads of the Sanhedrin they used to busy themselves with this (Genesis Rabbah 72:5), and in accordance with their fixing of the seasons and their calculation of intercalary years,  Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934, D'barim 33:18    **B'resheet Rabbah 99:9** THE SEA (XCIX, 13). Zebulun comes before Issachar, though surely Issachar was older than Zebulun, since their birth is thus recorded: Issachar, Zebulun. Why then is it so? Because Zebulun engaged in commerce while Issachar studied the Torah, and Zebulun came and provided him with sustenance. Therefore, is he given precedence. Of him [Scripture says], She is a tree of life to them that uphold her (Prov. III, 18). 1 Issachar gathered [knowledge] while Zebulun brought [merchandise] in ships, sold it, and provided him with all his needs. And thus, too said Moses: Rejoice, Zebulun, in thy going out (Deut. XXXIII, 18). Why? Because Issachar [is] in thy tents (ib.): they are thine [Zebulun's], since thou dost assist him to sit in them [and study].2  (1) Which the Rabbis interpret: To them that support her-by supporting her (the Torah's) students.  (2) V. supra, XCVII (NV), p. 907.    **Soncino Zohar, Shemoth, Section 2, Page 27a**    (Gen. XLIX, 8). Had he not clung to the Right; he would not have broken down their armies. But does not the Left awaken Judgement? The truth is that when He judges Israel, He pushes them away from Him with His “Left Hand” but brings them near to Him with His “Right Hand”, but with the Gentiles it is just the opposite, as it is written, “Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy” (Ex. xv, 6). Therefore Judah, who is of the Left, clave to the Right, and the other tribes of his company (v. Numbers II) also clung to the Right; Issachar, who devoted himself to study of the Torah, which comes from the Right (Deut. XXXIII, 2: “from his right hand went a fiery law for them”), and Zebulun, who supported Issachar in his studies by supplying his material needs (cf. Gen. 24lb), also clave to the Right. Therefore, Judah effected a double union: north with water, left with right. Reuben, who sinned towards his father, started with the Right, joined the Left and clave to it, therefore all who belonged to his company were of the Left, viz. Simeon, symbolized by an ox (cf. Gen. XLIX, 6)…    **teach them not to be arrogant believing that they are better off than others:** "command" them not to be arrogant … The are not to feel superior nor are they to see themselves as being better. Truth said they have greater responsibility.    **teach them:**  some versions say "command" them. This implies that the "rich" are still subordinate to the Bet Din of the Esnoga (Synagogue).  **N:# 6:17** It is noteworthy for to know that wealth is from G-d. and thereby not the possession of the one to whom it is given. The wealth given to an individual is placed in his hand for the sake of dispersion. Thus, the money does not belong to him. He must be a steward of G-dly resources.    **but to trust in and be faithful to the living God:** G-d's faithfulness is based on the faithfulness of the one who He has given or distributed to the one who has wealth…    **who gives us wealth and things to enjoy:** Joy can only be experienced when one follows G-d formula and plan. |  |
| 18 **That they are to do good, that they are wealthy in order to rich in good deeds/works of righteous/generosity, Tzedakah and to be liberal in their distribution, of that wealth, willing to impart to the needy.**    **who gives us wealth and things to enjoy;** Only when the wealthy person is full of good works and righteous actions, Tzedakah is he using the wealth G-d has entrusted to him correctly?    Categorically Tzedakah covers the following topics…   * Human Rights * Poverty * Tikkun Olam * Kindness * Economic Justice * Peah * Generosity * Gifts (נדבה) * Gleanings * Generous * Poor People * Generous Eye * Laws of Charity * Stingy     **and to be liberal in their distribution:** Distribution can only be understood when we look at the structure of the ancient Esnoga (Synagogue). The ancient community was a local community whereby that community worked to keep everything in balance. Consequently, the needs of the community came before any other agenda.    **He informed them that it was impossible to escape God's observation, even in any of our outward actions, or in any of our inward thoughts**    **Impart to the "needy"** The true Jewish view of the "needy" is that of those who functioned as scholars who devoted themselves to Torah study with "spiritual" knowledge and Hokhmah. Cf. II Luqas – Acts 6:4 where the Talmidim (Disciples of Yeshua) determined to appoint to themselves "Talmidim" so they could do Torah Study, Prayer and Ministry of education on the Torah. They devoted themselves to the study and "ministry and left their care and support to the congregation following the model of Issachar and Zebulun noted above. |  |
| 19 **Build up a treasure store for themselves a solid foundation for the Olam HaBa, that they may enter the Olam HaBa.**  **Build up a treasure store for themselves a solid foundation for the Olam HaBa:** By following the above stated principles. The Disciples (Yeshua's Talmidim) most certainly felt that they should be supported by the Congregation for the sake of giving them spiritual guidance and direction.    But the key to this pasuk (verse) is in the idea of work and its reward. The primary point here being that the wealthy do not save money or wealth for the Olam HaBa but rather spiritual blessings. These "blessings" will not be given to the "wealthy" if they fail their job here in this present time. Furthermore, if they do not correctly do their job, they will not be granted entrance to the Olam HaBa. |  |
| 20 **O Timothy, guard that which is committed to your trust, avoiding profane unfruitful talk**, and **oppositions of false knowledge - wisdom:**    **profane unfruitful talk:** Lashon HaRa - the evil tongue. Lashon HaRa can also be something that is not said publicly but privately. |  |
| 21 **Which some professing have missed the mark concerning the faithfulness**. **Chesed be with you. Amen**.    **missed the mark:** Failed to achieve what is Taught in the Torah and Oral Torah.    <The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.> |  |

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “Asher Yishchat” – “(he) who slaughters”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
|  |  |  |
| **אֲשֶׁר יִשְׁחַט** |  | **Saturday Afternoon** |
| **‘****Asher Yishchat”** | Reader 1 – Vayiqra 17:1-7 | Reader 1 – Vayiqra 19:1-3 |
| **“(he) who slaughters”** | Reader 2 – Vayiqra 17:8--12 | Reader 2 – Vayiqra 19:4-8 |
| **“que degüelle”** | Reader 3 – Vayiqra 17:13-16 | Reader 3 – Vayiqra 19:9-11 |
| Vayiqra (Lev.) 17:1 – 18:30 | Reader 4 – Vayiqra 18:1-5 |  |
| Ashlamatah: Is 66:1-11;  Jer 10:2-11 | Reader 5 – Vayiqra 18:6-14 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 18:15-21 | Reader 1 – Vayiqra 19:1-3 |
| Psalms 81:1-17 + 82:1-8 | Reader 7 – Vayiqra 18:22-30 | Reader 2 – Vayiqra 19:4-8 |
| N.C.: 1 Pet 3:8 – 4:6; Lk 12:22-59 | Maftir – Vayiqra 18:28-30 | Reader 3 – Vayiqra 19:9-11 |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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1. Verbal tally for the Torah, Ashlamata, and Psalms: Israel - ישראל, Strong’s number 03478. [↑](#footnote-ref-1)
2. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. Shemot (Exodus) 6:24 And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. [↑](#footnote-ref-3)
4. Berachot 31b - Actually, the Name appears in Scripture before Chana’s prayer, however, she was the first person to use this Name. The Talmud explains her intention in calling HaShem the L-rd of Hosts: “Master of the Universe! From all the hosts upon hosts [of creatures] that You have created in Your universe, is it difficult in Your eyes to grant me one son?” The Talmud provides a metaphor: A pauper stood by the door of the palace as the king dined with his subjects. He asked for a piece of bread but was ignored. He pushed his way in and approached the king: “My lord, the king! Out of the entire feast that you have made, is it difficult in your eyes to give me one piece of bread?” [↑](#footnote-ref-4)
5. Midrash Shmuel 2 [↑](#footnote-ref-5)
6. Krubim AKA Cherubim [↑](#footnote-ref-6)
7. Lit. krubim - כְּרוּבִים [↑](#footnote-ref-7)
8. Shemot (Exodus) 20:4 [↑](#footnote-ref-8)
9. Tannaitic halakhic midrash on Exodus, compiled at end of the 4th century. [↑](#footnote-ref-9)
10. Shemot (Exodus) 20:20 [↑](#footnote-ref-10)
11. Shemot (Exodus) 25:18 [↑](#footnote-ref-11)
12. Mekhilta de-bachodesh chapter 10 [↑](#footnote-ref-12)
13. Bereshit (Genesis) 22:15 [↑](#footnote-ref-13)
14. ibid. 26:11 [↑](#footnote-ref-14)
15. Shemot (Exodus) chapter 3 [↑](#footnote-ref-15)
16. Guide for the Perplexed, Part 3, chapter 45 [↑](#footnote-ref-16)
17. Kruvim - כְּרוּבִים [↑](#footnote-ref-17)
18. e.g., Bereshit (Genesis) 3:24 [↑](#footnote-ref-18)
19. Yehezechel (Ezekiel) 10:7-15 [↑](#footnote-ref-19)
20. Chaggigah13b [↑](#footnote-ref-20)
21. Rashi, Succoth 5b. [↑](#footnote-ref-21)
22. Vol. III, Chapter 3 [↑](#footnote-ref-22)
23. ver. 20 [↑](#footnote-ref-23)
24. Shmuel bet (II Samuel) 22:11; Tehillim (Psalms) 18:11 [↑](#footnote-ref-24)
25. Krubim AKA Cherubim [↑](#footnote-ref-25)
26. Sefirot (סְפִירוֹת‎‎), meaning emanations, are the 10 attributes/emanations in Kabbalah, through which Ein Sof (The Infinite) reveals Himself and continuously creates both the physical realm and the chain of higher metaphysical realms (Seder hishtalshelus). The term is alternatively transliterated into English as sephirot/sephiroth, singular sefirah/sephirah etc. [↑](#footnote-ref-26)
27. Yesod (Hebrew: יסוד "foundation") is a sephirah or node in the kabbalistic Tree of Life, a system of Jewish understanding. Yesod, located near the base of the Tree, is the sephirah below Hod and Netzach, and above Malkuth (the kingdom). It is seen as a vehicle allowing movement from one thing or condition to another (the power of connection). [↑](#footnote-ref-27)
28. Don Isaac Abarbanel, Spain, 1437-1508 [↑](#footnote-ref-28)
29. Yoma 54a [↑](#footnote-ref-29)
30. Rabbi Yitzchak Ginsburgh [↑](#footnote-ref-30)
31. Rabbi Samson Raphael Hirsch, Germany, 1808-1888 [↑](#footnote-ref-31)
32. Bereshit (Genesis) 3:24 [↑](#footnote-ref-32)
33. Tehillim (Psalms) 18:11 [↑](#footnote-ref-33)
34. R. Hirsch on Exodus 25 [↑](#footnote-ref-34)
35. We can find a fascinating connection to the writings of Hakham Tsefet in this week’s pericope. Hakham Tsefet lauds Yeshua as Messiah equating him with a suffering servant. Yeshua sets the tone for how he will speak of himself. He will not open his mouth in favor of lauding himself. Instead, he lauds the Torah which he has worked so diligently to uplift in his life and teachings. [↑](#footnote-ref-35)
36. We can find a fascinating connection to the writings of Hakham Tsefet in this week’s pericope. Hakham Tsefet lauds Yeshua as Messiah equating him with a suffering servant. Yeshua sets the tone for how he will speak of himself. He will not open his mouth in favor of lauding himself. Instead, he lauds the Torah which he has worked so diligently to uplift in his life and teachings. [↑](#footnote-ref-36)
37. Verbal connection to 1 Tsefet (Pet.) 3:4 [↑](#footnote-ref-37)
38. Verbal connection to 1 Tsefet (Pet.) 3:7 [↑](#footnote-ref-38)
39. This adverb with its verb shows the continuity to the previous pericope. Elliott, John Hall. 1 Peter. New Haven, Conn.; London: Yale University Press, 2007. p. 553 This shows us that the early Nazareans followed Civil halakhah as a normative behavior. [↑](#footnote-ref-39)
40. It is from here that Hakham Shaul finds his basis for 1st Corinthians 7. The implication and context here is that of unfaithfulness. [↑](#footnote-ref-40)
41. Cause the husband to repent [↑](#footnote-ref-41)
42. TDNT 9:198ff [↑](#footnote-ref-42)
43. The Greek word ἡσύχιος – hēsukhios seems to imply someone who is seated (steadfast) in tranquility and quiet. See TDNT 2:362ff [↑](#footnote-ref-43)
44. The so-called “weaker vesse is l” is the vessel through which G-d reveals his power. (TDNT Vol. 1, Page 491) [↑](#footnote-ref-44)
45. Schiffman, Lawrence H. *From Text to Tradition: a History of Second Temple and Rabbinic Judaism*. Hoboken, N.J: Ktav Pub. House, 1991. p. 177ff [↑](#footnote-ref-45)
46. See A. Shinan, Thc Sin of Nadab and Ahihu in Rabbinic Aadah,” Tarbiz 48 (1979).

    201-214. Note the fascinating statement of Raw Saadia Gaon iii Rabbenu Saada Gaon’s Conmmentaries to the Torah, Qafih edition (Jerusalem, 1963), 90. [↑](#footnote-ref-46)
47. The passages in which Philo discusses the death of Nadab and Ahihu are listed in

    Colson and Earp’s translation in the Loeb Classical Library (London, 1961), 10.390-391. To

    Colson and Earp’s list should be added the Questions and Answers on Exodus at Exodus i:i,

    which is only extant in Armenian and was published in the Loeb series in the translation of

    R. Marcus as a supplement (London, 1953), 2.67-69. [↑](#footnote-ref-47)
48. According to Bacher [Strasbourg, 8921,.347, n. 3), this dictum should not be attributed to Rabbi Tarfon. [↑](#footnote-ref-48)
49. Sifra Shemini (page 45c-d in the Weiss edition). But see Leviticus Rabhah 20.9 (page 463 in the Margaliol edition), where the death of Nadab and Ahihu is explained, inter alia, as a result of their having no clothes or, according to Rabbi Levi, “they were lacking coats.” See also

    Shinan, “The Sin of Nadab and Abihu,’ 209. [↑](#footnote-ref-49)