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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) | P8C2T1#yIS1 | **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** |
| **Tebet 18, 5781/January 1-2, 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:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

**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!**

**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!**

**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!**

**Shabbat: “Isha Khi Tazria’” – “[When] a woman conceives seed”**

**&: “B’Rosh” – “On the Head”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִשָּׁה כִּי תַזְרִיעַ** |  | **Saturday Afternoon** |
| **“****Ishah Khi Tazria’a”** | Reader 1 – Vayiqra 12:1-8 | Reader 1 – Vayiqra 12:1-8 |
| **“[When] a woman conceives seed”** | Reader 2 – Vayiqra 13:1-9 | Reader 2 – Vayiqra 13:1-9 |
| **“Cuando una mujer dé a luz”** | Reader 3 – Vayiqra 13:10-19 | Reader 3 – Vayiqra 13:10-19 |
| Vayiqra (Lev.) 12:1 – 13 :59 | Reader 4 – Vayiqra 13:20-28 |  |
| Ashlamatah: Is 9:5-6 + 11:1-9  Is 7:20-8:3+9:6 | Reader 5 – Vayiqra 13:29-37 | **Monday & Thursday**  **Mornings** |
| Psalms 78:41-72 | Reader 6 – Vayiqra 13:38-46 | Reader 1 – Vayiqra 12:1-8 |
| N.C.: 1 Pet 2:9-12; Lk 10:21-42; 1 Ti 5:17-25 | Reader 7 – Vayiqra 13:47-59 | Reader 2 – Vayiqra 13:1-9 |
|  | Maftir – Vayiqra 13:47-59 | Reader 3 – Vayiqra 13:10-19 |

**Contents of the Torah Seder**

·        Purification After Childbirth – Leviticus 12:1-8

·        Early Symptoms of Miraculous Leprosy – Leviticus 13:1-8

·        Diagnosing Miraculous Leprosy – Leviticus 13:9-17

·        Special Symptoms of Miraculous Leprosy – Leviticus 13:18-28

·     Miraculous Leprosy on Head and Face – Leviticus 13:29-44

·     Treatment of One with Miraculous Leprosy – Leviticus 13:45-46

·     Miraculous Leprosy on Garments – Leviticus 13:47-59

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 12:1 – 13:59**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. And the Lord spoke to Moses, saying: | 1. And the Lord spake with Mosheh, saying: |
| 2. Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean. | 2. Speak with the sons of Israel, saying: When a woman hath conceived and borne a male child, she shall be unclean seven days, as the days of the removal of her uncleanness shall she be unclean. |
| 3. And on the eighth day, the flesh of his foreskin shall be circumcised. | 3. But on the eighth day she shall be loosed, and her child shall be circumcised in the flesh of his foreskin. |
| 4. And for thirty three days, she shall remain in the blood of purity; she shall not touch anything holy, nor may she enter the Sanctuary, until the days of her purification have been completed. | 4. And thirty and three continuous days she shall have for the purification of the whole blood; but she must not touch things sacred, nor come into the sanctuary until the time when the days of her purification be completed. |
| 5. And if she gives birth to a female, she shall be unclean for two weeks, like her menstruation [period]. And for sixty six days, she shall remain in the blood of purity. | 5. And if she hath borne a daughter, she shall be unclean fourteen continuous days according to (the law of) her separation; and on the fifteenth she shall be released; but sixty and six continuous days shall she have for the (full) purification of the blood. |
| 6. And when the days of her purification have been completed, whether for a son or for a daughter, she shall bring a sheep in its first year as a burnt offering, and a young dove or a turtle dove as a sin offering, to the entrance of the Tent of Meeting, to the kohen. | 6. And when the days of her purification are completed for the son or the daughter, she shall bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the priest at the door of the tabernacle of ordinance; |
| 7. And he shall offer it up before the Lord and effect atonement for her, and thus, she will be purified from the source of her blood. This is the law of a woman who gives birth to a male or to a female. | 7. and the priest shall offer it before the Lord and make atonement for her; then shall she be purified from either source of (her) blood. This is the law of the purification of her who hath borne a son or a daughter. |
| 8. And if she cannot afford a sheep, she shall take two turtle doves or two young doves: one as a burnt offering and one as a sin offering. And the kohen shall effect atonement for her, and she shall become clean. | 8. But if she find not her hand sufficient to bring a lamb, let her bring two turtle doves or two young pigeons; one for the burnt offering, and one for the sin offering, and the priest shall make atonement for her, and she shall be clean. |
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| 1. And the Lord spoke to Moses and Aaron, saying: | 1. And the Lord spake with Mosheh, saying: |
| 2. If a man has a se'eith, a sappachath, or a bahereth on the skin of his flesh, and it forms a lesion of tzara'ath on the skin of his flesh, he shall be brought to Aaron the kohen, or to one of his sons, the kohanim. | 2. If a man have in the skin of his flesh a rising tumor or a white spot, and it be in the skin of his flesh (as) the plague of leprosy, let him be brought unto Aharon the priest, or to one of the priests his sons.  JERUSALEM: A tumor, or sore, or white spot, |
| 3. The kohen shall look at the lesion on the skin of his flesh, and [if] hair in the lesion has turned white and the appearance of the lesion is deeper than the skin of his flesh, it is a lesion of tzara'ath. When the kohen sees this, he shall pronounce him unclean. | 3. And the priest shall look at the plague in the skin of the flesh,--and if the hair of the stricken place be turned to whiteness, and the appearance of the plague be deeper (than the surface), and be whiter than the skin of his flesh, like snow, it is the plague of leprosy; and the priest having inspected him shall make him to be unclean. |
| 4. But if it is a white bahereth on the skin of his flesh, and its appearance is not deeper than the skin, and its hair has not turned white, the kohen shall quarantine the [person with the] lesion for seven days. | 4. But if the bright spot be white like chalk in the skin of his flesh, and the appearance of it be not deep, with whiteness like snow rather than skin, the hair, too, not being turned to whiteness like chalk, the priest shall shut up him who is plagued seven days; |
| 5. And on the seventh day, the kohen shall see him. And, behold! the lesion has remained the same in its appearance; the lesion has not spread on the skin. So the kohen shall quarantine him for seven days a second time. | 5. and the priest shall inspect him on the seventh day, and, behold, if the plague stand as it was, and have not gone on wider in the skin, the priest shall shut him up a second seven days. |
| 6. And the kohen shall see him on the seventh day a second time. And, behold! the lesion has become dimmer, and the lesion has not spread on the skin, the kohen shall pronounce him clean. It is a mispachath. He shall immerse his garments and become clean. | 6. And the priest shall inspect him the second seventh day; and, behold, if the plague hath become darker, and hath not gone wider in the skin, the priest shall make him to be clean; it is an obstinate sore, and he shall wash his clothes and be clean. |
| 7. However, if the mispachath.spreads on the skin after it has been shown it to the kohen for its purification, it shall be shown to the kohen a second time. | 7. But if the inveterate sore widen in the skin after he had been shown to the priest who had pronounced him clean, let him a second time be seen by the priest. |
| 8. The kohen shall look [at it]. And, behold! the mispachath has spread on the skin. The kohen shall pronounce him unclean. It is tzara'ath. | 8. And the priest shall look; and, behold, if the widening of the inveterate sore hath gone on in the skin, the priest shall make him unclean; for it is the leprosy. |
| 9. If a man has a lesion of tzara'ath, he shall be brought to the kohen. | 9. When the plague of leprosy is upon a man, let him be brought to the priest. |
| 10. The kohen shall look [at it]. And, behold! there is a white se'eith on the skin, and either it has turned the hair white, or there is healthy, live flesh in the se'eith, | 10. And the priest shall observe; and, behold, if there be a white tumour rising on the skin like pure wool, and the hair be turned to whiteness as the white of an egg, and the sign of quick flesh be in the tumour, |
| 11. it is old tzara'ath on the skin of his flesh, and the kohen shall pronounce him unclean; he need not quarantine him because he is unclean. | 11. it is an inveterate leprosy in the skin of his flesh; and the priest shall adjudge and pronounce him unclean, but not shut him up, for he is (known to be) unclean. |
| 12. And if the tzara'ath has spread over the skin, whereby the tzara'ath covers all the skin of the [person with the] lesion, from his head to his feet, wherever the eyes of the kohen can see it, | 12. Yet if the leprosy increasing increaseth in the skin, and the leprosy covereth all the skin of his flesh, from his head even to his feet, in whatever part the eyes of the priest may look on, in deliberating between cleanness and uncleanness, |
| 13. then the kohen shall look [at it]. And, behold! the tzara'ath has covered all his flesh, he shall pronounce [the person with] the lesion clean. He has turned completely white; he is clean. | 13. the priest shall consider; and, behold, if the leprosy covereth all his flesh, the plagued man shall be (pronounced) to be clean: all of him is turned to whiteness, he is clean. |
| 14. But on the day that live flesh appears in it, he shall become unclean. | 14. But in the day that live flesh appeareth in him he is unclean. |
| 15. When the kohen sees the healthy, live flesh, he shall pronounce him unclean. The live flesh is unclean; it is tzara'ath. | 15. And the priest shall observe the live flesh, and make him to be unclean; on account of the live flesh in him he is unclean; it is leprosy. |
| 16. But, if the healthy, live flesh once again turns white, he shall come to the kohen. | 16. Or if the live flesh be turned and changed into whiteness, he shall be brought to the priest; |
| 17. And the kohen shall look at it. And, behold! the lesion has turned white; the kohen shall pronounce the lesion clean. He is clean. | 17. and the priest shall observe, and, behold, the plague is turned white, and the priest shall adjudge the plague to be clean; he is clean. |
| 18. If [a person's] flesh has an inflammation on its skin, and it heals, | 18. And if a man have in his skin an ulcer, and it hath healed; |
| 19. and on the place of the inflammation there is a white se'eith, or a reddish white bahereth, it shall be shown to the kohen. | 19. but in the place of the ulcer there hath come a white rising tumour, or a bright fixed spot, (in colour) white mixed with red; he shall be seen by the priest. |
| 20. The kohen shall look [at it]. And, behold! its appearance is lower than the skin, and its hair has turned white; so the kohen shall pronounce him unclean. It is a lesion of tzara'ath that has erupted on the inflammation. | 20. And the priest shall look; and, behold, if the appearance of it be deeper than the skin, and it becometh white, and the hair is turned white, the priest shall make him to be unclean; for it is a plague of leprosy which increaseth in the ulcer. |
| 21. But if the kohen looks at it, and behold! it does not contain white hair, nor does it appear to be lower than the skin, and it is dim, the kohen shall quarantine him for seven days. | 21. And if the priest look, and, behold, the hair in it is not whitened, and the whiteness (of the spot) is not in appearance deeper than the skin, and that it hath become dim, then must the priest shut him up seven days. |
| 22. And if it spreads on the skin, the kohen shall pronounce him unclean. It is a lesion. | 22. And the priest shall look on the seventh day; and if it hath gone on widening in the skin, the priest shall make him to be unclean; for it is the plague of leprosy. |
| 23. But if the bahereth remains in its place, not spreading, it is the scar tissue of the inflammation, and the kohen shall pronounce him clean. | 23. But if the spot abideth in its place, and hath not gone on widening in the skin, but hath become fainter, it is an inflamed blotch; and the priest shall make him to be clean; it is a burning scar. |
| 24. If [a person's] flesh has a fire burn on its skin, and on the healed area of the burn, there is a reddish white or white bahereth, | 24. Or if there be in a man's skin a hot burning, and in the burning wound a spot of white mixed with red, or white only; |
| 25. the kohen shall look at it. And, behold! the hair has turned white in the bahereth, and its appearsance is deeper than the skin, it is tzara'ath which has spread in the burn. So, the kohen shall pronounce him unclean. It is a lesion oftzara'ath. | 25. the priest shall look upon it: and, behold, the hair is turned white as chalk, and its appearance is deeper than the skin becoming white as snow; it is leprosy growing in the burning spot; and the priest shall make him unclean, it is the plague of leprosy. |
| 26. But, if the kohen looks at it, and, behold! there is no white hair in the bahereth, and it is not lower than the skin and it is dim, the kohen shall quarantine him for seven days. | 26. But if the priest look on it, and, behold, the hair on the burning place be not white, and it be not deep, nor becoming whiter than the skin, though it may be dim; then the priest shall shut him up seven days. |
| 27. And the kohen shall look at it on the seventh day. If it has spread on the skin, the kohen shall pronounce him unclean. It is a lesion of tzara'ath. | 27. And the priest shall see him on the seventh day; and if it hath gone on widening in the skin, the priest shall make him unclean; it is the plague of leprosy. |
| 28. But if the bahereth remains in its place, not increasing on the skin, and it is dim, it is a se'eith of the burn, and the kohen shall pronounce him clean, because it is the scar tissue of the burn. | 28. But if the inflamed spot abide in its place, and go not on to widen in the skin and it be dim (in appearance), it is a burning spot; and the priest shall make him to be clean, for it is a burning wound. |
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| 29. If a man or a woman has a lesion **on the head** **or on the beard [area],** | 29. And if a man or a woman **have a plague upon the head, or in the beard,** |
| 30. the kohen shall look at the lesion, and, behold! its appearance is deeper than the skin, and in it is a thin golden yellow hair, the kohen shall pronounce him unclean. It is a nethek, which is tzara'ath of the head or the beard. | 30. the priest will look upon the plague; and, behold, if the appearance is deeper and whiter than the skin, and yellow hair be in it, in sight like a thin thread of gold, the priest will make him unclean; it is a scurvy, a leprosy in the head or the beard. |
| 31. But when the kohen looks at the nethek lesion, and, behold! its appearance is not deeper than the skin, and there is no black hair in it, the kohen will quarantine [the person with] the nethek lesion for seven days. | 31. But if the priest view the scurvies plague, and, behold, if the appearance of it be not deeper nor whiter than the skin, and there be no black hair in it, the priest will shut up him who has the scurvies plague seven days. |
| 32. And the kohen will look at the lesion on the seventh day. And, behold! the nethek has not spread, and no golden yellow hair was in it, and the appearance of the nethek is not deeper than the skin, | 32. And the priest on the seventh day will look upon the plague; and, behold, if the plague has not gone on in breadth, and no yellow hair like gold be in it, and the appearance of the scurf is not deeper than the skin, |
| 33. he will shave himself, but adjacent to the nethek he will not shave, and the kohen will quarantine [the person with] the nethek again for seven days. | 33. he will cut away the hair which surrounds the scar, but the scurvy part he must not shave; and the priest will shut him who has the scurf, seven days. |
| 34. Then the kohen will look at the nethek on the seventh day. And, behold! the nethek did not spread on the skin, and its appearance is not deeper than the skin, the kohen will pronounce him clean, and he will immerse his garments and become clean. | 34. Then will the priest look upon the scurf on the seventh day; and, behold, if the scar has not gone on in breadth in the skin, and its appearance is not deeper nor becoming whiter than the skin, the priest will make him to be clean; and he will wash his clothes and be clean. |
| 35. But if the nethek spreads on the skin, after he has been declared clean, | 35. But should the breadth of the scar go on in the skin after his purification, |
| 36. the kohen will look at it, and, behold! the nethek has spread on the skin, the kohen need not examine for golden yellow hair; it is unclean! | 36. the priest will inspect it: and, behold, if the breadth has increased, the priest need not look narrowly after the yellow hair; for he is unclean. |
| 37. But if the appearance of the nethek has remained the same, or if black hair has grown in it, the nethek has healed; he is clean. So the kohen will pronounce him clean. | 37. But if the scar abides, (without widening,) and black hair has sprung up in it, the scar has healed; he is clean, and the priest will make him to be clean. |
| 38. If a man or a woman has spots on the skin of their flesh, white spots, | 38. And if a man or a woman have in the skin of their flesh bright white spots, |
| 39. the kohen will look, and, behold! there are dim white spots on the skin of their flesh, it is a bohak [pigmentation] which has spread on the skin. He is clean. | 39. the priest will look, and, behold, if the spots in the skin of their flesh are a greyish white, it is a bright freckle growing in the skin; he is clean. |
| 40. If a man loses the hair on [the back of] his head, he is bald. He is clean. | 40. And if a man's hair fall off from his head, he is bald, but he is clean. |
| 41. And if he loses his hair on the side toward his face, he is bald at the front. He is clean. | 41. And if the hair fall away from the brow of his face, he is partly bald, but he is clean. |
| 42. If there is a reddish white lesion on the back or front bald area, it is a spreading tzara'ath in his back or front bald area. | 42. But, if his baldness or partial baldness has in it a white plague mixed with red, it is a leprosy growing in his baldness or partial baldness. |
| 43. So the kohen will look at it. And, behold! there is a reddish white se'eith lesion on his back or front bald area, like the appearance of tzara'ath on the skin of the flesh, | 43. And the priest will look upon it, and, behold, if the spot of the plague be white mixed with red in his baldness, or partial baldness, like the appearance of leprosy in the skin of the flesh, |
| 44. He is a man afflicted with tzara'ath; he is unclean. The kohen will surely pronounce him unclean; his lesion is on his head. | 44. he is a leprous man, he is unclean, and the priest will verily make him to be unclean, for the plague is on his head. |
| 45. And the person with tzara'ath, in whom there is the lesion his garments will be torn, his head will be unshorn, he will cover himself down to his mustache and call out, "Unclean! Unclean!" | 45. And the leper in whom is the plague will have his clothes rent, and his hair will be taken off, going to the shearer's, and his lips will be covered; and he will be clothed like a mourner, and crying, as a herald, he will say, Keep off, keep off from the unclean! |
| 46. All the days the lesion is upon him, he will remain unclean. He is unclean; **he will dwell isolated; his dwelling will be outside the camp.** | 46. All the days that the plague is in him he will be unclean, for unclean he is; **he will dwell alone by himself, to the side of his wife he must not come nigh, and his habitation will be without the camp.** |
| 47. [And as for] the garment that has the lesion of tzara'ath upon it, on a woolen garment, or on a linen garment, | 47. And a garment in which is the plague of leprosy, whether a garment of wool or a garment of linen, |
| 48. or on [threads prepared for the] warp or the woof of linen or of wool, or on leather or on anything made from leather. | 48. whether in the warp or in the woof, in linen or in wool, or in a skin, or in anything made of skin: |
| 49. If the lesion on the garment, the leather, the warp or woof [threads] or on any leather article, is deep green or deep red, it is a lesion of tzara'ath, and it will be shown to the kohen. | 49. if the plague be green or red in the garment, or in the skin, whether in the warp or in the woof, or in anything of leather, it is the plague of leprosy, and must be shown to the priest. |
| 50. The kohen will look at the lesion, and he will quarantine [the article with] the lesion for seven days. | 50. And the priest will look upon the plague, and will shut it up seven days: |
| 51. And he will look at the lesion on the seventh day. [If] the lesion has spread on the garment, or on the warp or woof [threads], or on the leather or on any article made from leather, the lesion is a malignanttzara'ath ; it is unclean. | 51. and he will look upon the plague on the seventh day, and if the plague has become wider in the garment, whether in the warp or woof, or in the skin, or anything made of skin, it is a manifest plague of leprosy, it is unclean. |
| 52. And he will burn the garment, the warp or woof [threads] of wool or of linen, or any leather article which has the lesion upon it, for it is a malignant tzara'ath ; it will be burned in fire. | 52. \_\_\_ |
| 53. But if the kohen looks, and, behold! the lesion has not spread on the garment, the warp or woof [threads], or any leather article, | 53. But if the priest look, and, behold, the width of the plague has not advanced in the garment, in warp or woof, or anything of skin, |
| 54. the kohen will order, and they will wash what the lesion is upon, and he will quarantine it again for seven days. | 54. let the priest direct that they wash the material which has the plague in it, and shut it up a second seven days. |
| 55. Then the kohen will look [at it] after the lesion has been washed. And, behold! the lesion has not changed in appearance, and the lesion has not spread; it is unclean. You will burn it in fire. It is a penetrating lesion on the worn or new [article]. | 55. And the priest will look after they have washed the plague, and, behold, the (condition of the) plague has not altered from what it was, and the plague has not advanced in its size, it is unclean, you will burn it in the fire, for the leprosy is deep in its bareness (or in its outward side). |
| 56. But if the kohen looks [at it] after it has been washed, and behold! the lesion has become dimmer, he will tear it out of the garment, out of the leather, or out of the warp or woof [threads]. | 56. And if the priest observe, and, behold, the plague has become dim, then will he tear it out of the garment, or from the leather, or out of the warp or the woof. |
| 57. And if it appears again on the garment, the warp or woof [threads] or any leather article, it is a recurrent growth [of the lesion]. You will burn it in fire [the article] upon which the lesion is [found]. | 57. But if it reappear in the garment, or in the warp or woof, or in anything of skin, and maketh increase, thou shalt burn such material which hath the plague in it. |
| 58. But the garment, the warp or woof [threads] or any leather article which is washed, and the lesion disappears from them, will be immersed a second time, and it will be clean. | 58. And the garment, or the warp or woof, or anything of skin, which you will wash and the plague depart from it will be washed a second time, and it will be clean. |
| 59. This is the law of a lesion of tzara'ath on a woolen or linen garment, warp or woof threads, or any leather article, to render it clean or unclean. | 59. This is the law for the plague of leprosy in a garment of wool or of linen, or the warp or the woof, or anything of skin, to make it to be clean or to be unclean. |

**Reading Assignment:**

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

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 12:1 – 13:59**

**2** **If a woman conceives** Rabbi Simlai said: "Just as in the Creation, man was created after all domestic animals, wild beasts, and birds, so too, the law [concerning the cleanness] of man is stated after the law [concerning the cleanness] of domestic animals, wild beasts, and birds."-[*Vayikra Rabbah* 14:1]

**If [a woman] conceives** Heb. כִּי תַזְרִיעַ. [These words are stated] to include the case of [a woman] who gave birth to a dissolved [fetus, i.e., the fetus had matured, but had subsequently] dissolved [in the womb], resulting in a semen- like mass (זֶרַע akin to תַזְרִיע), its mother has the impurity of birth.-[*Niddah* 27b]

**as [in] the days of her menstrual flow** According to the order of all the uncleanness mentioned in regard to the menstruating woman (נִדָּה), she becomes unclean on account of giving birth. [This is true] even if the womb opens without [any issue of] blood.

**flow** Heb. דְּוֹתָהּ This expression denotes a substance that flows from her body. Another explanation: It denotes illness (מַדְוֶה) and sickness, for there is not a woman who sees [menstrual] blood without feeling ill, [since] her head and limbs become heavy upon her.

**4** **she shall remain** The word תֵּשֵׁב means only staying [or remaining], like, “And you dwelled (וַתֵּשְׁבוּ) in Kadesh” (Deut. 1:46), “and he dwelt (וַיֵּשֶׁב) in the plain of Mamre” (Gen. 13:18).

**in the blood of purity** [I.e., during this interim period,] although she may see blood [issued from her], she is ritually clean.-[*Torath Kohanim* 12:15]

**in the blood of purity** Heb. טָהֳרָה. [This could be mistakenly understood as “in the blood of *her* purity.” However,] this is not an aspirate “hey,” [as is evidenced by the absence of a dot in the final letter ה]. Therefore, it is an [unqualified] noun, like the word טֹהַר [meaning “purity”].

**the days of her purification** Heb. טָהֳרָהּ. [Here,] this is an aspirate “hey,” meaning “the days of her purification.”

**she shall not touch [anything holy]** [Although the verse says “shall not touch,” this is] a warning against one eating [anything holy] as is taught in Tractate *Yev.* (75a).

**[she shall not touch] anything holy** This comes to include *terumah* [being prohibited to this woman, before she is ritually clean (*Torath Kohanim* 12:16). This woman is considered a טְבוּל יוֹם, i.e., someone who has immerses in a *mikvah*, but must still wait for that day to elapse in order to become completely clean. Now, how is she considered a טְבוּל יוֹם ? We are talking here about a thirty-three day period. However, she does fall under this category] because she is considered a יוֹם אָרֹךְ טְבוּלַת [i.e., she must wait a “prolonged day,” insofar as] she immerses after seven [days], but the sunset that she must wait for [in order to become pure is not the sunset of the day of her immersion, but rather, it] is the sunset of the fortieth day [from birth], since it is [only] on the following day that she may bring the atonement [sacrifice] of her purification. [Thus, the whole period is to be considered one prolonged day, in the context of the law regarding her eating anything holy.]

**7 And he shall offer it up** Heb. וְהִקְרִיבוֹ. This [singular object comes] to teach you that only one [of these sacrifices, if it has not yet been brought], holds her back from eating anything holy. And which one is it? It is the sin-offering, for it says, “a sin-offering. And [the *kohen*] shall effect atonement for her, and thus, she will be purified” (verse 8). The one through which her atonement is effected [namely, the sin-offering], is the same one upon which her purification is dependent.-[*Torath Kohanim* 12:27]

**and she will thus become clean** From here, [we can conclude] that until here [namely, the offering up of her sacrifices, she is called unclean [and may not eat sacrificial flesh or enter the Sanctuary]. -[*Yeb.* 74b].

**8 One as a burnt-offering and one as a sin-offering** Scripture places [the burnt-offering] before [the sin-offering] only insofar as how they must be read [in the Torah. This is due to the higher esteem of the burnt-offering, because it is burned in its entirety (*Maskil LeDavid*).] But the sacrificing of the sin-offering precedes [that of]the burnt-offering. Thus we learned in *Zevachim*, in the chapter entitled כָּל-הַתָּדִיר (90a).

**Chapter 13**

**2** **se’eith, a sappachath, [or a bahereth] The [terms***se’eith* and *bahereth*] are the names of two [major] lesions [and the term *sappachath* refers to categories related to these two major lesions], and one [major lesion, namely, *bahereth*] is whiter than the other [*se’eith*].-[*Shev.* 6b]

**bahereth** Heb. בַּהֶרֶת, spot, *taye* in Old French. This is similar to the verse, “it is [like] bright [clouds]  (בָּהִיר)in the skies” (Job 37:21) [i.e., like the spots created by bright clouds in the blue sky].

**[he shall be brought] to Aaron [the kohen, or to one of his sons]** It is a Scriptural decree that the uncleanness of lesions and their cleanness do not come about except by the pronouncement of a  *kohen*.-[*Torath Kohanim* 13:43]

**3 [if] hair in the lesion has turned white** Heb. וְשֵׂעָר. At first [the hair] was black, and then it turned white in the lesion. The minimum [quantity referred to by the term] שֵׂעָר, *hair*, is two, [as opposed to שַׂעֲרָה, *a hair*, as in Jud. 20:16. Thus, there shall be a minimum of two hairs that turn white in the lesion for this law to apply].-[*Torath Kohanim*13:4547]

**[and the appearance of the lesion] is deeper than the skin of his flesh** Anything with a white appearance seems deeper [in contrast to a darker object next to it], just as sunlight appears deeper than a shadow.-[*Shev.* 6b]

**he shall pronounce him unclean** He shall say to him: “You are unclean,” for white hair is a sign of uncleanness by Scriptural decree.

**4 [But if it is a white bahereth...] and its appearance is not deeper** I do not know its meaning [since a white *bahereth* should always appear deeper than the skin, as above, yet here the verse describes a case where it does not].

**quarantine**He shall have him confined to one house, and the person shall not be seen [by the *kohen*] until the end of the week. [Only] then will his signs indicate about him [whether he is clean or unclean].

**5 in its appearance** In its original appearance and size.

**[The kohen] shall quarantine him... a second time** But if it [the lesion] spread in the first week, he is definitely unclean. -[See *Nega’im* 3:3]

**6** **has become dimmer** [I.e.,] it became dimmer in its appearance. Hence, if it remained the same in its appearance or spread, he is unclean.

**mispachath** The name of a clean lesion.

**He shall immerse his garments and become clean**Since he was required to be quarantined, he is considered unclean and requires immersion.

**8 The kohen shall pronounce him unclean** And as soon as [the *kohen*] has pronounced him unclean, he is then “definitely” [unclean, and when he is healed, he] requires the bird offerings, shaving, and the sacrifice, specified in the section commencing: “This shall be the law of the *metzora* ” (תּוֹרַת הַמְצֹרָע) זֹאת תִּהֶיה.-[see *Lev.*, Chapter 14; *Meg.* 8b]

**It is tzara’ath** I.e., this *mispachath* [is *tzara’ath*].

**tzara’ath** Heb. צָרַעַת. [The term] צָרַעַת is feminine [which is why the verse says צָרַעַת הִוא, using the feminine word for “it”]. [The term] נֶגַע, *lesion*, however, is masculine [thus in verse 3, for instance, it says צָרַעַת הוּא, using the masculine word for “it,” referring to the נֶגַע rather than to the *tzara’ath*].

**10 healthy flesh** Heb. מִחְיַת, *sa(y)nement* in Old French, *a healing*. [It means that] part of the white in the *se’eith* lesion reverts to appear like [healthy] flesh. This is also a sign of uncleanness. [Hence, a sign of uncleanness is] either white hair without a מִחְיַָה, or a מִחְיַָה, an area of normal flesh, even without white hair. And even though מִחְיַָה is mentioned only in connection with the *se’eith*, nevertheless, in all [major] manifestations [of the lesion of *tzara’ath*] and their related categories, it is a sign of uncleanness.-[*Torath Kohanim* 13:69].

**11 it is an old tzara’ath** It is an old lesion which is under the area of normal skin. This wound appears healthy on the surface, but it is full of fluid underneath, so that one should not say, “Since healthy skin has appeared over [the lesion], I shall pronounce it clean!

**12** **from his head** [I.e., from the head] of the person [down] to his feet.

**wherever the eyes of the kohen can see it** [This phrase] comes to exclude a *kohen* whose eyesight has dimmed. [I.e., a *kohen* with one blind eye or with impaired vision in both eyes may not pronounce the status of lesions.]-[*Torath Kohanim* 13:83]

**14 But on the day that live flesh appears in it** If healthy flesh grows on it, [Scripture] has already explained that healthy flesh is a sign of uncleanness. [Therefore, what is this verse telling us here?] However, a case where the lesion was located on one of twenty-four tips of the limbs is not deemed unclean on account of healthy flesh because the lesion cannot be seen all at one glance [once an area of healthy flesh appears within the lesion], since these [limb tips] slope down on either side. [Therefore it is not deemed unclean.] If, however, such a tip of a limb altered [in its form], allowing its slanted facet to appear through fat—for example, when the tip of a limb became fat and broadened, and the healthy flesh (מִחְיַָה) became visible within [the lesion, thereby allowing the lesion to become visible all at one glance], Scripture teaches us [here] that it becomes unclean.-[*Torath Kohanim* 13:86]

**But on the day [that live flesh] appears** [The verse could have simply said, “But when live flesh appears.”] What does Scripture teach us [by saying,] “on the day”]? It [comes] to teach that there is a day on which you [the *kohen*] look [i.e., examine the suspected lesion], and there is a day on which you do not look [i.e., when he may not examine it]. From here [our Rabbis] say that a bridegroom is exempt [from having a lesion examined] throughout all the seven days of the wedding feast, for himself, his garments, and his house. Similarly, during a Festival [people] are exempt [from having a lesion examined] throughout all the days of the Festival. -[Torath Kohanim 13:87].

**15 it is tzara’ath** meaning, that flesh. Flesh (בָּשָׂר) is grammatically masculine. [Hence, the wording: צָרַעַת הוּא, rather than צָרַעַת הִיא, as in verse 8.]

**18 an inflammation** Heb. שְׁחִין. [This term] denotes heat, that the flesh became heated by the injury caused it by a blow, not by fire.-[*Chul.* 8a]

**and it heals** The inflammation healed, and in its place, another lesion appeared. [Not that the flesh healed, because, were that the case, there would be no lesion.

**19 A reddish-white bahereth** [meaning] that the lesion is not solid white, but streaked and blended of two colors, white and red.

**20 its appearance is lower than the skin** But its substance is not lower. Rather, because of its whiteness, the lesion [only] appears lower and deeper [than the skin], just as sunlight appears deeper than a shadow. -[Torath Kohanim 13:50].

**22 It is a lesion** Heb. נֶגַע הִוא. [Here, the pronoun is feminine. Since נֶגַע is masculine, however, it requires the masculine pronoun הוּא. But our verse here uses the feminine הִיא because the word “it” is referring to] this *se’eith* or this *bahereth*[both of which are feminine].

**23 in its place** Heb. תַּחְתֶּיה, [lit., “under it,” here meaning:] In its place.

**it is the scar tissue of the inflamation** Heb. צָרֶבֶת הַשְּׁחִין, as the *Targum* [*Onkelos*] renders it: רוֹשַׁם שִׁיחֲנָא, a residual impression of the inflammation, identifiable on the flesh [i.e., a scar]. Every expression of צָרֶבֶת [in Scripture] denotes the contraction of skin that has become shriveled because of heat. Similarly, the verse, “And all faces [from the south to the north] will be shriveled by it” (Ezek. 21:3), *retrire* in Old French, to contract.

**it is scar tissue** Heb. צָרֶבֶת, *retriyemant* in Old French, *shriveling*

**24 the healed area of the burn** *Saynement* [in Old French]. When the burn healed, the area changed to become a blended *bahereth* [of white and red], or pure white one. The signs of a burn (מִכְוָה) and the signs of an inflammation (שְׁחִין) are the same. [If so,] why does Scripture separate them [into two sections]? To teach us that they do not become combined with each other, [i.e., while a *griss*, the area of a bean, is the minimum surface area of a lesion for it to be deemed unclean,] if a lesion the size of half a *griss* emerges in an inflammation, and [another] the size of half a *griss* in a burn, they are not judged as [though] a full *griss* [of lesion has emerged].-[*Chul.* 8a].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ketubim: Tehillim (Psalms) 78:41-72**

| **Rashi** | **Targum** |
| --- | --- |
| 41. They returned and tried God, and they sought a sign from the Holy One of Israel. | 41. And they turned and tempted God, and brought regret to the Holy One of Israel. |
| 42. They did not remember His hand, the day that He redeemed them from distress. | 42. They did not remember His miracle, and the day that He redeemed them from the oppressor. |
| 43. Who placed His signs in Egypt and His wonders in the field of Zoan. | 43. Who set out His signs in Egypt, and His wonders in the field of Tanis. |
| 44. He turned their canals into blood, and their flowing waters they could not drink. | 44. And He turned their canals to blood, and they could not drink from their streams. |
| 45. He incited against them a mixture of wild beasts, which devoured them, and frogs, which mutilated them. | 45. He will incite against them a mass of wild animals, and exterminate them; likewise frogs, and He will slaughter them. |
| 46. He gave their produce to the finishing locusts and their toil to the increasing locusts. | 46. And He gave and handed over their grain to the grasshopper, and their toil to the locust. |
| 47. He killed their vines with hail and their sycamore trees with locusts. | 47. And He stripped their vines with hail, and their sycamores with locusts. |
| 48. He gave over their animals to the hail and their cattle to the fiery bolts. | 48. And He handed over their cattle to the hail, and their flocks to sparks of fire. |
| 49. He dispatched against them the kindling of His anger-wrath, fury, and trouble, a delegation of evil messengers. | 49. He will incite against them two hundred and fifty plagues in the harshness of His anger, in wrath, and in hostility, and in woe; which are sent in due time by evil messengers. |
| 50. He leveled a path for His anger; He did not withhold their soul from death, and He delivered their body to pestilence. | 50. He will travel on the path of His harshness, not keeping their soul from death, and handing over their cattle to the plague. |
| 51. He smote every firstborn in Egypt, the first fruit of their strength in the tents of Ham. | 51. And He slew all the firstborn in Egypt, the beginning of their sorrow in the tents of Ham. |
| 52. Then He caused His people to journey like sheep, and He led them as a flock in the desert. | 52. And He led his people like a flock, and guided them like a sheep flock in the wilderness. |
| 53. He led them securely and they were not afraid, and the sea covered their enemies. | 53. And He settled them securely, and they did not fear; and the sea covered their enemies. |
| 54. He brought them to the border of His sanctuary, this mountain that His right hand had acquired. | 54. And He brought them into the territory of the site of the Temple, the same mountain that His right hand created. |
| 55. He drove out nations from before them, and allotted them an inheritance by line, and He caused the tribes of Israel to dwell in their tents. | 55. And He drove out the Gentiles before them, and settled them in the lot of His inheritance, and settled the tribes of Israel in their tents. |
| 56. Yet they tried and provoked the Most High God, and did not keep His testimonies. | 56. But they tempted and provoked in the presence of God Most High, and they did not keep His testimony. | |
| 57. They turned back and dealt treacherously as their forefathers; they turned around like a deceitful bow. | 57. And they relapsed and did evil like their fathers; they became bent like a bow that shoots arrows. | |
| 58. They provoked Him with their high places, and with their graven images they angered Him. | 58. And they caused anger in His presence with their libations; and they made Him jealous with their idols and images. | |
| 59. God heard and became incensed, and He utterly rejected Israel. | 59. It was heard in the presence of God, and He became angry, and His soul was very disgusted with Israel. | |
| 60. And He abandoned the Tabernacle of Shiloh, the tent that He had stationed among men. | 60. And He abandoned the tabernacle of Shiloh, the tent where His presence did abide among the sons of men. | |
| 61. He delivered His might into captivity, and His glory into the hand of the adversary. | 61. And He handed over his Torah to captivity, and His splendour to the hand of the oppressor. | |
| 62. And He delivered His people to the sword, and He became incensed with His inheritance. | 62. And He handed over His people to those who slay with the sword, and became angry with His inheritance. | |
| 63. Fire consumed his youths and his virgins were not married. | 63. The fire consumed his young men, and his young women were not respected. | |
| 64. His priests fell by the sword, but his widows did not weep. | 64. His priests will fall with the killing of the sword, and his widows had no time to weep.  ANOTHER TARGUM: At the time when the Philistines captured the ark of the LORD, the priests of Shiloh, Hophni and Phinehas fell by the sword; and at the time when they informed his wives, they did not weep, for they too died on that same day. | |
| 65. And the Lord awoke as one asleep, as a mighty man, shouting from wine. | 65. And the LORD woke up like a sleeper, like a man who opens his eyes from wine. | |
| 66. And He smote His adversaries from the rear; He gave them perpetual disgrace. | 66. And He smote his oppressors on their behinds with hemorrhoids; He gave them eternal disgrace. | |
| 67. He rejected the tent of Joseph and did not choose the tribe of Ephraim. | 67. And He was disgusted with the tabernacle spread over the territory of Joseph; and He took no pleasure in the tribe of Ephraim. | |
| 68. He chose the tribe of Judah, Mount Zion, which He loved. | 68. But He was pleased with the tribe of Judah, with Mount Zion that He loves. | |
| 69. And He built His Sanctuary like the high heavens, like the earth He established it forever. | 69. And He built His sanctuary like the horn of the wild ox, fixed like the earth thatHhe founded forever and ever. | |
| 70. And He chose His servant David and took him from the sheepcotes. | 70. And He was pleased with David his servant, and took him from the flocks of sheep. | |
| 71. From behind the nursing ewes He brought him, to shepherd Jacob His people and Israel His heritage. | 71. And He brought him away from following after sucklings to rule over Jacob His people, and over Israel His inheritance. | |
| 72. **And he shepherded them according to the integrity of his heart, and with the skill of his hands** he **led** them. | 72. **And he reigned over them in the perfection of his heart, and he will guide them by the understanding of his hands.** | |

**Rashi’s Commentary for: Psalms 78:41-72**

**41 they sought a sign** Heb. התוו, an expression of a sign, as (Ezek. 9:4): “and set a mark (והתוית תו).” “A mark” is an expression of a wonder and a trial. They asked him for a sign and and a mark (Exodus 17:7): “Is the LORD in our midst or not?”

**45** **which mutilated them** They would pull off their testicles.

**47 with locusts** Heb. בחנמל, the name of the locust. According to the Midrash (Mid. Ps. 78:13) [it is composed of the following words]: בָּא חָן מָל, it comes, encamps, and cuts. It cut off the greens of the tree and the grass and ate it.

**48 He gave over their animals to hail** When the hail began to fall, the Egyptian drove his sheep (his animals) into the house, and the hail came before him like a wall. The Egyptian slaughtered it [the animal] and put it on his shoulder, to take it to his house to eat it, but the birds came and took it from him. That is [the meaning of] “and their cattle to the birds (לרשפים),” as (Job. 5:7): “but flying creatures (בני רשף) fly upward.” This is its midrashic interpretation (Mid. Ps. 78: 14), but according to its simple meaning, רשפים are bolts of fire, as it is written (Exod. 9:24): “and fire flaming within the hail.”

**50 He leveled a path for His anger** Although the plagues were dispatched in anger, they performed only their orders; what they were commanded to kill, they killed, but nothing else. They went in their paths. In other commentaries I found as follows:

**He leveled a path for His anger** When He smote every firstborn in Egypt, He showed the way for [the angel] who was destroying with anger to enter the houses of the Egyptians, but not the houses of the children of Israel.

**...and... their body** Heb. וחיתם, their body.

**55** **He drove out...from before them** the seven nations.

**in their tents** of the nations.

**56** **Yet they tried and provoked** during the days of the judges.

**57** **like a deceitful bow** which does not shoot the arrow to the place the archer wishes.

**61 He delivered His might into captivity** He delivered the Ark and the tablets into the hands of the Philistines.

**63 Fire consumed his youths** [The fire of] His wrath.

**were not married** Heb. לא הוללו. They were not married by being brought into a litter [under] a canopy because the youths died in battle. הוּלָלוּ is an expression of nuptials (הִלוּלָא) in Aramaic. Our Sages, however, explained it in reference to Nadab and Abihu (Mid. Ps. 78:18), but I feel uncertain about explaining it that way because he already commenced with the Tabernacle of Shiloh.

**64 His priests fell by the sword** Hophni and Phinehas.

**but his widows did not weep** Even his widow was not allowed to bewail him, for she too died on the day of the tidings, as it is said (I Sam. 4:19): “And she knelt and gave birth, for her pains had suddenly come upon her.”

**65  shouting** Heb. מתרונן, awaking and strengthening himself with speech to awaken from his wine.

**66 And He smote His adversaries from the rear** Plagues of the rear with hemorrhoids, which is a disgrace of perpetual ridicule for them.

**67** **He rejected the tent of Joseph** That is Shiloh, which is in Joseph’s territory.

**69** **And He built His Sanctuary like the high heavens, etc.** Like the heavens and the earth, about which two hands are mentioned, as it is stated (Isa. 48: 13): “Even My hand laid the foundation of the earth, and My right hand measured the heavens with handbreadths.” Also the Temple was with two hands, as it is said (Exod. 15:17): “Your hands established.” (Cf. Mechilta, Shirah 10, Keth. 5a, Rashi to Exod. 15:17.) Another explanation:

**And He built His Sanctuary like the high heavens, like the earth He established it** Just as heaven and earth have no substitute, neither does the Temple have a substitute in which to let the Shechinah rest.

**70 and took him from the sheepcotes** Heb. ממכלאתצאן, from the stalls of the sheep, as (Hab. 3:16): “The flock will be cut off from the fold

(ממכלה).”

**71 From behind the nursing ewes He brought him** For he would shepherd the nursing ewes for his father, **because he was merciful** and would bring the kids first and feed them the upper tips of the grasses, which are tender. Then after them he would bring out the he-goats, who would eat the middle of the grasses, and afterwards, he would bring out the older ones, who would eat the roots. **Said the Holy One, blessed be  He, “This one is fit to shepherd My people.”**

**Meditation from the Psalms**

**Psalms ‎‎78:41-72**

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

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

**The superscription of this psalm ascribes authorship to Assaf.** The Talmud says that any psalm that begins with the word “Maskil”, which comes from the word that means *enlightenment*, was made public and explained to the entire people by a skilled interpreter and orator.[[1]](#footnote-1) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

In this composition, the psalmist surveys the history of Israel from the bondage in Egypt until the reign of King David. The events of this period, spanning more than 400 years, do not seem to follow any apparent order. However, the discerning student of Jewish history quickly discovers that the varied events of these four centuries all stem from a single source: HaShem’s desire that His holy Torah should be the supreme authority over Israel. HaShem humbled the Jews as slaves in Egypt so that they would be prepared to accept the exclusive sovereignty of the Torah at Sinai. HaShem then settled them as an independent nation in the Holy Land, so that He might appoint a monarch who would rule the Jewish people in the name of the Torah. The monarch whom G-d chose was David. David’s son Solomon built the Bet HaMikdash, the sacred Temple in which HaShem’s Torah was enshrined and venerated as the supreme law.

But the authority of David did not go unchallenged. From the earliest times, the powerful tribe of Ephraim, the heir of royal line of Joseph, demanded dominion. They were proud that Yehoshua ben Nun, the conqueror of the land, was from the tribe of Ephraim and that the Tabernacle had been situated in Shiloh, in the territory of Ephraim, for ***369*** years.[[2]](#footnote-2)

Even when the spiritual and political capital of Israel transferred to Jerusalem, Ephraim did not forget its former glory. Yeravam ben Nevat of Ephraim arose to challenge Solomon. He eventually caused the ten tribes to secede from Judean rule; these tribes were known collectively as Ephraim.

Malbim and Hirsch explain that this psalm is a firm proclamation that HaShem recognizes none but David and his seed as the true Torah rulers of all Israel: *Moreover, He abhorred the tent of Joseph, and chose not the tribe of Ephraim; But chose the tribe of Judah, the mount Zion which He loved.*[[3]](#footnote-3)

Our psalm portion begins with this enigmatic pasuk:

***Tehillim (Psalms) 78:40****How oft did they rebel against Him in the wilderness, and grieve Him in the desert!* ***41****And still again they tried G-d, and set bounds to the Holy One of Israel.*

How did the Jews rebel against Him? The Mishna[[4]](#footnote-4)states, ‘With ten trials did our forefathers try the Holy One, Blessed be He, in the wilderness, as it is stated:

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

The Talmud[[5]](#footnote-5) recounts these ten trials.

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

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

**Second**, when they emerged from the Sea, they became contentious and said, ‘Just as we are coming out safe on this side, so are the Egyptians emerging from the other side.’ In order to calm them, G-d caused the Sea to spew forth the corpses of the drowned Egyptians.[[6]](#footnote-6)

**Third**, at *Marah,* they refused to drink the bitter water and murmured against Moses**.**[[7]](#footnote-7)

**Fourth**, at *Rephidim* there was no water and the people quarreled with Moses.[[8]](#footnote-8)

**Fifth**, although G-d warned the people that they were not to go out to search for manna on Sabbath, some people defied the warning and went out to gather some; they found none.[[9]](#footnote-9)

**Sixth**, earlier, Moses had commanded them to leave no manna from one morning to the next; yet some did save some manna, and it bred worms.[[10]](#footnote-10)

**Seventh**, the nation later complained about a lack of food and mourned for the ‘luxuries’ and ‘fleshpots’ which they had left behind in Egypt.[[11]](#footnote-11)

**Eighth**, they complained again about the Manna and demanded meat.[[12]](#footnote-12)

**Ninth**, they made the golden calf.[[13]](#footnote-13)

**Tenth**, in the wilderness of Paran, they dispatched spies, in defiance of the promises of HaShem.[[14]](#footnote-14)

**A Caution!**

The spiritual level of the generation of the wilderness was at such an exalted level that they were called “The Generation of Knowledge”.[[15]](#footnote-15) Rabbi Akiva Tatz admonished us: “The Talmud puts things into correct perspective: when the generation of the desert asked for water and were called failures for doing so, a careful reading shows that they had walked for three days in the Sinai desert without water and uttered not a word in protest or request. Only when three days without water presented the prospect of imminent death for them and their children did they ask when water would appear – and found themselves branded as failures in the area of faith. Why do you ask? Do you not know that G-d will provide as He has provided for you thus far? Where is your trust? At their level, facing death should have constituted a minor ordeal; the criticism that follows their failure shows that. But a small-minded and superficial view reads that passage as an account of a people who constantly moaned and complained, were never satisfied and always ungrateful, ready to fail every challenge at the merest provocation. **In fact, that generation sinned ten times in forty years; not a slight achievement.** And when it is clear that those sins were perpetrated at the highest level by a people capable of reaching into the rarefied realm of a face-to-face meeting with G-d, it becomes apparent that criticism must be measured by a different rule.”[[16]](#footnote-16)

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

***Midrash Rabbah - Numbers XVI:23*** *The oath was: Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land.[[17]](#footnote-17) A man who was twenty years old died whether he was of the same mind as the spies or not.[[18]](#footnote-18) One who was under twenty and had not produced two pubic hairs also died whether he was of the same mind as they or not. If he had produced two pubic hairs and was under twenty, then if he was of the same mind as they he did not enter the land. Nevertheless, no one died under sixty years of age.[[19]](#footnote-19)*

According to the Midrash, the first Tisha B’Ab[[20]](#footnote-20) calamity happened in the desert, when the spies returned from “touring”[[21]](#footnote-21) the land and convinced the people that they would not be able to defeat the Canaanites. Due to the sin of the spies,[[22]](#footnote-22) G-d decreed that they were to wander in the wilderness for forty years. During this time, “He ended their days as a breath, and their years in terror”.[[23]](#footnote-23) As the years of each one came to an end, he died at once; as He said to them, “You will bear your iniquities forty years”.[[24]](#footnote-24) That is to say, those who were twenty years of age or older kept dying every year until they all perished.[[25]](#footnote-25)

When the people all refused to “go up” to the land and were about ready to stone Moshe, G-d[[26]](#footnote-26) appeared and swore that all of that generation would fall in the desert and that, according to their word, they would not be allowed to go up. This happened on Tisha B’Ab.

Now, nobody died a natural death in the wilderness, i.e. from disease or old age, because, under the care of the Shechinah,[[27]](#footnote-27) nothing wore out, not their clothes and not their bodies. So, all that generation that eventually died would die a kind of painless but unnatural death. The Midrash explains how this happened:

***Midrash Rabbah - Lamentations Prologue XXXIII*** *R. Levi said: On every eve of the ninth of Ab Moses used to send a herald throughout the camp and announce, ‘Go out to dig graves’; and they used to go out and dig graves in which they slept. On the morrow, he sent out a herald to announce, ‘Arise and separate the dead from the living.’ They would then stand up and find themselves in round figures 15,000 short of 600,000.[[28]](#footnote-28)*

The Gemara also speaks of the effects of this sin:

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

Rabbi bar Chana in the name of Rabbi Yochanan, said that the adult Jews who departed from Egypt had a decree placed on them that they were to die before their children entered the land of Israel. The nation knew that the deaths related to this decree occurred annually on the 9th of Ab. All those who had been twenty or over at the time of the sin of the spies were condemned to die during the forty-year sojourn in the desert. The men died at the age of sixty.[[29]](#footnote-29)

Although G-d, in His mercy, took the lives only of the sixty-year old’s, there was no guarantee that such would be the case every year. Thus, everyone felt fear that he might remain in his grave on the coming Tisha B’Aband this year might be his last on earth.[[30]](#footnote-30)

On the 9th of Ab, when the Children of Israel sent spies to search the land, the tribes of Joseph and Judah were united: When the spies returned only Joshua and Caleb, from the tribes of Joseph and Judah respectively, remained steadfast in their desire to enter Israel. They serve as the prototypes for the Mashiach ben Yosef, and the Mashiach ben David (Judah), who usher in the Messianic Era.[[31]](#footnote-31)

The Midrashrelates that throughout their years in the wilderness, on the eve of the ninth of Ab, a herald would announce, ‘Everyone go out and dig a grave’. Every Israelite dug himself a grave and slept in it that night. The next morning, the herald would cry out, ‘Let the living separate themselves from the dead!’ The survivors left their graves in peace, while the dead [those who had reached sixty years of age] were buried in the graves where they slept. Worms crawled from their navels up to their mouths and they died in the same ignominious fashion as did the spies.[[32]](#footnote-32)

Each year, every man in the age group destined to die would dig a grave for himself and lie down in it on the eve on the 9th of Ab. 15,000 men were destined to die each year on Tisha B’Ab. All those who remained alive come the close of the 9th of Ab would get up, and repeat the same actions the next year. In the fortieth year, everyone arose. Seeing that no one had died, they thought that they might have erred in their calculation of the date, so they returned to their graves every night until the night of the 15th (Tu B’Ab). On the 15th,[[33]](#footnote-33) they saw the full moon which indicated that their calculations were correct, and still no one had died. The decree was over, and there was cause for celebration. This meant that HaShem had spared the last 15,000 men. This was truly a day for rejoicing!

Furthermore, the Gemara tells us that as long as those destined to die were still alive, the Divine Communication between HaShem and Moshe was on a lower and less personal level, to the extent that the Gemara considers it “no Divine Communication”. Once the 15th of Ab passed and it was confirmed that the decree was no longer, HaShem resumed speaking to Moshe as he had before the enactment of the decree.[[34]](#footnote-34) As this communication was for the benefit of Israel, the day it returned was a day of rejoicing and celebration. Our celebration of Tu B’Ab is centered around such events, according to the Gemara.[[35]](#footnote-35)

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

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

Assaf might as well been summing up all of history with these words, not just the generation in the wilderness. We know that HaShem is always behind the scenes, orchestrating events that will bring the people to an acknowledgment that they must live their lives according to His will. After Mount Sinai, under the tutelage of Moses, the people were capable of refining their very essence and elevating themselves to the lofty goal of shining HaShem’s light into the entire world. To an extent, they did this, but not enough. They fell short on other occasions, as recorded in the Torah, and in the end, it was decreed upon them to die inthe Wilderness, only their children entering the Land. Here, although they already attained belief in G-d, they were still not clear that the miracles that were happening before their eyes were explicitly for their benefit. Moses and Aaron were also accused of not believing,[[36]](#footnote-36) but as with everything, each person is held accountable according to his spiritual level andcapabilities. And in relation to the people in general, they, too, possessed awesome capabilities, and the miracles they were witnessing should have catapulted them to the even greater levels expected of them, yet this did not happen.[[37]](#footnote-37)

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

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

Rav Tzadok HaKohen from Lublin taught that the 9th of Ab will indeed become a holiday, a seven-day festival. (This is analogous to the seven day shiva period where we sit in mourning for those who died on Tisha B’Ab – and we rise at the end of Tu B’Ab[[38]](#footnote-38)) The first day (9th of Ab) will commemorate the coming of the Messiah. Then there will be Chol HaMoed (intermediate festival days), and on the seventh day (Tu B’Ab[[39]](#footnote-39)) the Temple will be rebuilt.

If Tisha B’Ab (the ninth day of Ab) will be the first day of this future holiday, then Tu B’Ab (the fifteenth day of Ab) will be the seventh day of that holiday. Therefore, just as Succoth and Pesach[[40]](#footnote-40) have a second day of Yom Tov (added sanctity including a prohibition against labor, unlike the intermediary days (Chol HaMoed) of Yom Tov), so too, Tu B’Ab will be the seventh day of the Yom Tov of Tisha B’Ab with all the days in between being Chol HaMoed. The following table details this relationship:

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

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

We are reading this portion on the first Shabbat after Tu B’Shebat. Our Torah portion speaks about the cleansing procedure for leprosy. How is leprosy connected to Tu B’Shebat? In Vayikra 13:45, we find how one who is afflicted with tzaraat (commonly translated as leprosy) is treated. The verse says “And the leper, upon whom the affliction is, his clothes should be torn, his head should be unkempt, and he should be veiled down until his upper lip, and the words ‘Impure, impure’ he should cry”.

What is the point of the leper crying out the words “Impure, impure?” Rashi explains that the leper is alerting all those near him that he is impure, so they can stay away from him and not become impure themselves. The Gemara, in Shabbat 67a, presents an additional reason for the announcement of “Impure, impure” by the leper. When people hear the leper’s cry, the Gemara tells us, they will understand that he is in pain. Once the masses hear that the leper is in pain and suffering from his affliction, they will pray for his cure. By announcing to the public that he is impure, the leper is putting out a call for prayer, one which he knows his brothers and sisters will answer. These prayers, the leper hopes, will result in the speedy end of his affliction.

The Gemara in Shabbat explains that the behavior we see with the leper explains a practice that the Gemara discusses as well. The Gemara, when discussing cures for ailments, writes that “a tree that loses its fruits before they ripen should be dyed with a red paint.” What is the point of dying the tree with red paint? How does the red paint prevent the tree from losing its fruits before they ripen? The point of painting the tree red, the Gemara explains, is the same as the leper calling out that he is impure. When people will pass by and see a red tree, they will know that they are seeing a tree that is not producing fruits properly and is not thriving. As soon as they become aware of this situation, they will pray that the tree should be cured of whatever affliction is causing it to lose its fruit.

This Gemara teaches us how we are to value our trees. The Gemara does not it is praiseworthy to pray for the welfare of trees. It does not say that praying for the health of trees is a preferred practice. It says that the red paint is there so that people will see the tree and will pray for the tree. It presumes that people will most definitely pray for the tree the same way people will pray for one of their brethren who is a leper. The health of our trees is vital, and the Gemara lets us know how vital: we take active measures to assure that people will be aware of the predicament of the tree and pray for it!

In the bimodal Torah readings, Tu B’Shebat lines up with Tu B’Ab,[[41]](#footnote-41) the day of rejoicing after these forty years of death on Tisha B’Ab. According to the Talmud,[[42]](#footnote-42) the Jewish people used to read through the Torah in three and a half years, even as we are doing now. They read it through twice in a seven year Shmita, or Sabbatical cycle.

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

The Midrash[[43]](#footnote-43) says: “Said the Holy One to Israel, ‘My children, all that I have created I created in paired units (zugot).[[44]](#footnote-44) Heaven and earth are a paired unit. The sun and the moon are a paired unit. Adam and Chava (Eve) are a paired unit. This world and the incoming world are a paired unit...’”. Likewise, the Talmud states, in Baba Bathra 74b, “All that the Holy One created in His world He created male and female, even the Leviathan...”. Thus, we expect that the months will also be paired:

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

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

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

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

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

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

The first Mishna of Rosh HaShana states that Tu B’Shebat is the Rosh HaShana for trees with regard to orlah[[45]](#footnote-45) (that which is cut off – think ‘circumcision’). The new year of Tu B’Shebat significantly affects the status of the trees’ fruit. The Torah does not permit fruits from a tree during its first three years of growth. Tu B’Shebat will terminate the third year as it ushers in the fourth, the year the fruits may be eaten. (The produce of the fourth year must be redeemed by transferring the holiness onto a coin before it is eaten.) This takes effect even though three full years (thirty-six months) have not elapsed. Once the tree has lived past three Tu B’Shebats, the tree is considered to be starting its forth year.

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

**Ashlamatah: Yeshayahu (Isaiah) 9:5-6 + 11:1-9**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The people who walked in darkness, have seen a great light; those who dwell in the land of the shadow of death, light shone upon them. | 1. For none that comes to distress them will be wearied. As in the former time the people of the land of Zebulun and the people of the land of Naphtali have gone into exile, and a strong king will exile what remains of them, because they did not remember the prodigy of the sea, the wonders of Jordan, the war of the Gentile fortresses. |
| 2. You have aggrandized this nation; you have magnified the joy for them; they have rejoiced over You like the joy of harvest, as they rejoice when they divide spoils. | 2. The people, the house of Israel, who walked in Egypt as in darkness have come out to see a great light; those who dwelt in a land of the shadows of death, on them light shined. |
| 3. For, the yoke of his burden and the staff of his shoulder, the rod of the one who oppressed him have You broken, as on the day of Midian. | 3. You have increased the people, the house of Israel, You have increased their joy; they rejoice before You as with the joy of war victors, as men who rejoice when they divide the spoil. |
| 4. For every victory shout sounds with clamor, and garments wallow in blood, but this shall be burnt, consumed by fire. | 4. For You have removed the yoke of his mastery and the rule of his tribulation, the ruler who was subjugating him is broken as on the day of Midian. |
| 5. For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, "the prince of peace." | 5. For all their dealing is with wickedness; they are defiled with sins, even as a garment kneaded in blood whose stain marks are not cleansed from it, just as there is no use for it except to be burned in the fire. Therefore the Gentiles who are strong as the fire will come upon them and kill them. |
| 6. To him who increases the authority, and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness; from now and to eternity, the zeal of the Lord of Hosts shall accomplish this.  **{P}** | 6. The prophet said to the house of David, For to us a child is born, to us a son is given; and he will accept the law upon himself to keep it, and his name will be called before the Wonderful Counselor, the Mighty God, existing forever, "The messiah in whose days peace will increase upon us."  **{P}** |
|  |  |
| 1. And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots. | 1. And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons. |
| 2. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord. | 2. And aspirit beforethe LORD will rest upon him (the Messiah), a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and the fear of the LORD. |
| 3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise. | 3. And the LORD will bring him (the Messiah) near to His fear. And he will not judge by the sight of his eyes, and he will not reprove by the hearing of his ears; |
| 4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death. | 4. but in truth he (the Messiah) will judge the poor, and reprove with faithfulness for the needy of the people; and he will strike the sinners of the land with the command of his mouth, and with the speaking of his lips the wicked will die. |
| 5. And righteousness shall be the girdle of his loins, and faith the girdle of his loins. | 5. And the righteous/generous will be all around him (the Messiah), and the faithful will be brought near him. |
| 6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them. | 6. In the days of the Messiah of Israel will peace increase in the land. and the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling child will lead them. |
| 7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw. | 7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox. |
| 8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. | 8. And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs. |
| 9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. **{S}** | 9. They will not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea. **{S}** |
| 10. And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor. **{P}** | 10. And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms be obedient, and his resting place will be glorious. **{P}** |

**Rashi’s Commentary to: Yeshayahu (Isaiah) 9:5-6 + 11:1-9**

**1** **The people who walked in darkness** The inhabitants of Jerusalem, who were darkened by their concern [of falling into the hands] of Sennacherib. Comp. with what Hezekiah said (infra 7:3), “This day is a day of distress, debate, and blasphemy.”

**have seen a great light** with Sennacherib’s downfall.

**2 You have aggrandized this nation** They have become aggrandized to all who hear of them, when the nations heard the miracles that were performed for them.

**You have magnified the joy for them** Heb. לוֹ, [lit. for him.] And not for his enemies. It is written לֹא, [spelled ‘lammed aleph,’ meaning ‘not,’] since Hezekiah’s joy was incomplete, because, at that time it was said to him (infra 39: 6), everything in your palace...will be carried off to Babylonia.”

**like the joy of harvest** Jonathan renders: like the joy of the victors of a battle, which is similar to the harvest; those who slay men cut throats. Scripture deviated from being explicit [lit. changed its language] to expound that the miracle took place on the night of the harvest of the omer.

**as they rejoice when they divide spoils** of Egypt in Moses’ time, for here, too, they divided the spoils of Cush and Egypt and the coveted treasures of all the nations, for, when he returned from Tirhakah, king of Cush, he came to Jerusalem with all the treasures of Cush and Egypt, as it is stated (infra 45:14): “The toil of Egypt and the merchandise of Cush and the Sebaites...” And all this Hezekiah and his people plundered.

**3** **For the yoke of his burden** The yoke which was a burden to Hezekiah, and that he bent his shoulder for this heavy burden to pay harsh tribute, and the rod with which he had oppressed Hezekiah.

**have You broken** You broke them together in one night.

**like the day of Midian** in Gideon’s time, for they, too, fell together in one night, and on the night of the harvest of the Omer, as it is said (Judges 7:13): “And behold, a roasted cake of barley bread tumbled into the camp of Midian.”

**For, every victory shout sounds with clamor** Heb. כִּי כָל־סְאוֹן סֹאֵן בְרַעַשׁ. Some (Machbereth Menachem, p. 125, who claims that the root is סא interpret this as an expression of a ‘seah’ and a measure, as our Rabbis expounded it (Sotah 8b, Tosefta 3:1, Mid. Psalms 91:2, [where the Rabbis interpret this passage to mean that a person is rewarded with the same measure he metes out to others]), but, according to the simple interpretation of the language of the Scriptures, it is impossible to explain it as an expression [of a ‘seah,’] since the ‘vav’ and the ‘nun’ are not radicals but like שָׁאוֹן from שׁוֹאֶה, and הָמוֹן from הוֹמֶה, and חָרוֹן from חָרָה, this root will not assume a verb form with a ‘nun’ to say סוֹאֵן, but סוֹאֶה, just as from הָמוֹן, we say הוֹמֶה, and from שָׁאוֹן, שׁוֹאֶה, but one does not say: שׁוֹאֵן, הוֹמֵן, חוֹרֵן. I [therefore,] say that its interpretation is according to the context, and that it is hapax legomenon in Scripture. Its interpretation is an expression of a shout of victory in battle. [We, therefore, explain the words: כָל־סְאוֹן סֹאֵן בְרַעַשׁ כִּי as follows:] The sound of [var. every] victory of any victor in war, is with clamor; it is the galloping of horses and the striking of shields against each other. And the garments of those killed in battle wallowing in blood. But in this victory there is no clamor, and there is no blood.

**but this shall be burnt** He shall be burnt, consumed by fire.

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

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

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

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

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

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

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

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

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

**Chapter 11**

**1** **And a shoot shall spring forth from the stem of Jesse** And if you say, ‘Here are consolations for Hezekiah and his people, that they shall not fall into his hands. Now what will be with the exile that was exiled to Halah and Habor, is their hope lost?’ It is not lost! Eventually, the King Messiah shall come and redeem them.

**a shoot** [This is symbolic of] the royal scepter.

**and a twig** an expression of a sapling.

**and a twig shall sprout from its roots** and the entire section, and at the end (v. 11), “And it shall come to pass, that on that day, the Lord shall apply His hand again...[from Assyria]...Hence, [it is obvious] that this prophecy was said to console those exiled to Assyria.

**3 And he shall be animated by the fear of the Lord** He shall be filled with the fear of the Lord. [ed enos mera il luy in O.F., and He shall be enlivened.]

**and neither with the sight of his eyes shall he judge** For, with the wisdom of the Holy One, blessed be He, which is within him, will he know and understand who is innocent and who is guilty.

**4 with equity** This is an expression of mildness and tenderness.

**and he shall smite the earth with the rod of his mouth** As the Targum states: And he shall smite the sinful of the earth.

**and with the breath of his lips** Jonathan [renders:] And with the speech of his lips.

**5 And righteousness shall be the girdle of his loins** Jonathan [renders:] And the righteous shall surround him; i.e., they will cleave to him like a girdle (robe).

**6** **and a fatling** a fattened ox [following Jonathan].

**8 shall play** Heb. וְשִׁעֲשַׁע, shall play.

**over the hole of an old snake** over a hole in the ground in which the snake makes its nest [krot in O.F.], a cave.

**an old snake**פֶּתֶן. A snake, when it ages, becomes deaf and is called פֶּתֶן. From then on, it cannot be charmed; as it is said (Psalms 58:6): “Who will not hearken to the voice of charmers.”

**and over the eyeball of a venomous snake** Jonathan renders: the eyeballs of venomous snakes [מְאוּרַת from אוֹר, light]. Menahem (Machbereth Menachem p. 32) interpreted it as an expression of a hole, namely holes in the ground. Comp. (Gen. 11:28) “The valley of the Chaldees (אוּר) ”; (infra 24:15) “In the valleys (בָּאוּרִים) honor the Lord.”

**a weaned child** a child weaned from his mother’s breasts.

**shall stretch forth his hand** Heb. הָדָה. Jonathan renders: shall stretch forth his hands (sic). Comp. (Ezekiel 7:7) “The joyful call (הֵד) of the mountains, also (infra 16:9) “The cry (הֵידָד),” which is an expression of raising the voice. This, too, is an expression of raising, and the final [letter] ‘heh’ appears in it as a radical which sometimes falls out, like  עָשָׂה(made), בָּנָה (built), קָנָה (acquired).

**9** **knowledge of the Lord** [lit.] to know the Lord.

**10** **as a banner for peoples** that peoples should raise a banner to gather to him.

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

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

**Rashi’s Commentary to: Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6**

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

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

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

**the head** This symbolizes the king.

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 8**

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

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

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

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

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

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

**Chapter 9**

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

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

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

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

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

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

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

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

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

**Verbal Tallies**

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

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

**Verbal Tallies**

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

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

**Tehillim (Psalms) 78:56-72**

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

**1 Pet 2:11-12, Lk 10:38-42**

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

Priest - כהן, Strong’s number 03548.

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

Man - איש, Strong’s number 0376.

Head - ראש, Strong’s number 07218.

Beard - זקן, Strong’s number 02206.

Priest - כהן, Strong’s number 03548.

**Vayikra (Leviticus) 13:29** If a **man <0376>** or woman have a plague upon the **head <07218>** or the **beard <02206>**; 30 Then the **priest <03548>** shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the **priest <03548>** shall pronounce him unclean: it is a dry scall, even a leprosy upon the **head <07218>** or **beard <02206>**.

**Tehillim (Psalms) 78:64** Their **priests <03548>** fell by the sword; and their widows made no lamentation.

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

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

**Yeshayahu (Isaiah) 8:2** And I took unto me faithful witnesses to record, Uriah the **priest <03548>**, and Zechariah the son of Jeberechiah.

**HEBREW:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 13:29-59** | **Psalms**  **78:56-72** | **Ashlamatah**  **Is 7:20 – 8:3 + 9:6** |
| --- | --- | --- | --- | --- |
| ba' | father |  | Ps. 78:57 | Isa. 9:6 |
| yn"doa] | Lord |  | Ps. 78:65 | Isa. 7:20 |
| rx;a; | after, following | Lev. 13:35 Lev. 13:55 Lev. 13:56 | Ps. 78:71 |  |
| vyai | man | Lev. 13:29 Lev. 13:38 Lev. 13:40 Lev. 13:44 |  | Isa. 7:21 |
| lk;a' | consumed, ate |  | Ps. 78:63 | Isa. 7:22 |
| #r,a, | earth, land |  | Ps. 78:69 | Isa. 7:22 Isa. 7:24 |
| vae | fire | Lev. 13:52 Lev. 13:55 Lev. 13:57 | Ps. 78:63 |  |
| AB | bought, come, go |  | Ps. 78:71 | Isa. 7:24 Isa. 7:25 |
| rABGI | mighty |  | Ps. 78:65 | Isa. 9:6 |
| xl;G' | shave | Lev. 13:33 |  | Isa. 7:20 |
| %p;h' | changed, turned aside | Lev. 13:55 | Ps. 78:57 |  |
| rh; | mount, mountain |  | Ps. 78:68 | Isa. 7:25 |
| !q'z" | beard | Lev. 13:29 Lev. 13:30 |  | Isa. 7:20 |
| ~Ay | days | Lev. 13:31 Lev. 13:32 Lev. 13:33 Lev. 13:34 Lev. 13:46 Lev. 13:50 Lev. 13:51 Lev. 13:54 |  | Isa. 7:20 Isa. 7:21 Isa. 7:23 |
| !heKo | priest | Lev. 13:30 Lev. 13:31 Lev. 13:32 Lev. 13:33 Lev. 13:34 Lev. 13:36 Lev. 13:37 Lev. 13:39 Lev. 13:43 Lev. 13:44 Lev. 13:49 Lev. 13:50 Lev. 13:53 Lev. 13:54 Lev. 13:55 Lev. 13:56 | Ps. 78:64 | Isa. 8:2 |
| xq;l' | took, take |  | Ps. 78:70 | Isa. 8:1 |
| !t;n" | delivered, put, given |  | Ps. 78:61 Ps. 78:66 | Isa. 9:6 |
| rg;s' | isolate, gave | Lev. 13:31 Lev. 13:33 Lev. 13:50 Lev. 13:54 | Ps. 78:62 |  |
| hf'[' | made, make, do, did, done | Lev. 13:51 |  | Isa. 7:22 |
| !aco | sheepfolds,sheep |  | Ps. 78:70 | Isa. 7:21 |
| ar'q' | call, cry | Lev. 13:45 |  | Isa. 8:3 Isa. 9:6 |
| tv,q, | bow |  | Ps. 78:57 | Isa. 7:24 |
| varo | head | Lev. 13:29 Lev. 13:30 Lev. 13:40 Lev. 13:41 Lev. 13:44 Lev. 13:45 |  | Isa. 7:20 |
| r['fe | hair | Lev. 13:30 Lev. 13:31 Lev. 13:32 Lev. 13:36 Lev. 13:37 |  | Isa. 7:20 |

**GREEK:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 13:29-59** | **Psalms**  **78:56-72** | **Ashlamatah**  **Is 7:20 – 8:3 + 9:6** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 2:11-12** | **Tosefta of**  **Luke**  **Lk 10:38-42** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀκούω | heard, hear |  | Psa 78:59 |  |  | Lk. 10:39 |
| γυνή | woman | Lev 13:29 Lev 13:38 |  |  |  | Lk. 10:38 |
| εἰσέρχομαι | enter |  |  | Isa 7:24 |  | Lk. 10:38 |
| ἔπω | said |  |  | Isa 8:1  Isa 8:3 |  | Lk. 10:40 Lk. 10:41 |
| ἡμέρα | day | Lev. 13:31 Lev. 13:32 Lev. 13:33 Lev. 13:34 Lev. 13:46 Lev. 13:50 Lev. 13:51 Lev. 13:54 |  | Isa. 7:20 Isa. 7:21 Isa. 7:23 | 1 Pet. 2:12 |  |
| θεός | God |  | Ps. 78:65 | Isa. 7:20 | 1 Pet. 2:12 |  |
| καλέω | call, cry | Lev. 13:45 |  | Isa. 8:3 Isa. 9:6 |  | Lk. 10:39 |
| καταλείπω | behind |  |  | Isa 7:22 |  | Lk. 10:40 |
| κύριος | LORD, master |  | Ps. 78:65 | Isa. 7:20 |  | Lk. 10:40 |
| ὄνομα | name |  |  | Isa 8:3  Isa 9:6 |  | Lk. 10:38 |
| πούς | feet |  |  | Isa 7:20 |  | Lk. 10:39 |

**NAZAREAN TALMUD**

**Sidra Of Vayiqra (Lev.) 12:1 – 13:28**

**“Ishah Khi Tazria’a” “[When] a woman conceives seed”**

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

|  |  |
| --- | --- |
| Hakham Shaul’s School of Tosefta  Mishnah א | Hakham Tsefet’s School of Peshat  Mishnah א |
| ¶And turning to the talmidim, he said privately, “Blessed are the eyes that see the things which you see! For I tell you that many prophets and kings desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear[[46]](#footnote-46) them.” | ¶ But you area chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; who once werenot a nation but arenow God’s Nation, who had not obtained mercy but now have obtained mercy |

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

Before we can understand Hakham Tsefet’s pericope we must ask ourselves the following questions.

1. **But you** are**a chosen generation,**

What does the phrase “chosen Generation” imply/mean

1. **a royal priesthood,**

Who is a Royal Priesthood?

1. **a holy nation,**

Who is a Holy Nation?

1. **His own special people**

Who are His (G-d’s) Special People?

1. **that you may proclaim the praises of Him**

What occupation is given to His special people?

1. **who called you out of darkness into His marvellous light;**

What does this statement mean?

1. **who once** were**not a people but** are**now God’s Nation,**

who were a not a Nation of G-d?

1. **who had not obtained mercy but now have obtained mercy**

What does it mean to obtain “chesed” G-d’s loving kindness?

From these questions, we write a short paragraph as an answer to what this statement as a pericope, paragraphically commenting on the present Torah Seder means.

From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil”** identify their relationship in 1 Tsefet (Pe) 2:9-10 as translated above.

1. **Identify the context in which this Peshat was crafted;**
2. **Identify the parties or stake-holders of this Peshat 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).

**NAZAREAN TALMUD**

**Sidra Of Vayiqra (Lev.) 13:29-59**

**“B’Rosh” “On the Head”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas (Lk) 10:38-42)**  **Mishnah א** | **Hakham Tsefet’s School of Peshat Tsefet (1 Pet.) 2:11-12**  **Mishnah א** |
| **Now as they departed, he entered into a certain village. And a certain woman named Martha welcomed him** into her house**. And** she had **a sister named Miriam, who also sat at the feet of the Master** and **was listening to his teaching** (of the Oral Torah)**. But Martha was distracted with much serving,[[47]](#footnote-47) so she approached** the Master and **said, “Master, is it not a concern to you that my sister has left me alone to serve? Tell her then that she should help me!”[[48]](#footnote-48) But the Master answered** and **said to her, calling** her **“Martha, Martha, you are anxious[[49]](#footnote-49) and distressed about many** things**! But one** thing **is necessary, and Miriam has chosen the good portion, that cannot be taken** away from **her.”** | ¶ **Beloved, I urge you as sojourners[[50]](#footnote-50) and exiles to distance[[51]](#footnote-51) yourselves from excessive** (and abnormal) **passions of the Yetser HaRa** (evil inclination), **which wage war against your Nefesh** (soul breathed into a body of “flesh”). **Guard[[52]](#footnote-52)** (shomer) **your conduct,** showing that you are **men of nobility[[53]](#footnote-53)** among **the Gentiles, so that when they speak against you as evildoers, they can see your good[[54]](#footnote-54) works[[55]](#footnote-55)** (Tsedaqah – works of righteous/ generosity) **and glorify God on the day[[56]](#footnote-56) you are to take office** (are ordained or vested) **as a Paqid/Hakham.[[57]](#footnote-57)** |

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

Scholars tell us that the Igeretim (letters) of Hakham Tsefet (1-2 Peter) have a great deal in common with Hakham Shaul’s Igeret to the Romans, specifically the 13th chapter. We will not, now cite what we have recorded there for the sake of time and space. We will point out that the present pericope bears resemblances to Romans chapter one.

**Rom. 1:5 Through him** (Messiah), **we have received the loving-kindness** (of God) **and service as Sheliachim, the Master’s “plenipotentiary agents” for bringing about faithful obedience among all Nations by his authority**.

The **“plenipotentiary agents”** of the master have one objective while living in the Diaspora. That objective is to bring the Gentiles into faithful obedience to the Oral Torah. We interpret the words of Hakham Tsefet as he offers special wisdom to the Master’s “plenipotentiary agents,” in saying, keep yourself at a safe distance. Interaction between Jew and Gentile has historically not been in favour of the Jewish people. Therefore, Hakham Tsefet tells his readers to keep (guard) themselves when interacting with Gentiles. The admonition to “guard” against the Yetser HaRa is not because the Jewish people have an exceptional difficulty with their negative impulse. His warning is because the Nazarean emissaries will constantly be confronted with these qualities when interacting with Gentiles.

Paula Fredriksen Aurelio Professor of Scripture emerita at Boston University suggests that the typical Jewish view of the Gentile in the first century was less than desirable. As noted from our comments above Professor Fredriksen sees that Jewish opinion of the Gentiles as follows:

What, on the average, did the average Jew think of the average Gentile? I think that we can rely here on Paul who, even when addressing Gentiles and in some sense acting as their advocate, refers to them, quite unselfconsciously, as ‘sinners’ (Gal.2: 15). Their characteristic social and sexual sins—slander, insolence, deceit, malicious gossip, envy, heartlessness, disrespect of parents, homosexual and heterosexual fornication—are the varied expression of a more fundamental spiritual error: they worship idols. Could there be such a thing, then, as a morally good Gentile?[[58]](#footnote-58)

As can be seen from Professor Fredrikson’s summation, the Jewish view of Gentiles was not positive. The interesting point is that Professor Fredrikson cites Hakham Shaul as her source. Therefore, we might think that Hakham Tsefet and the Nazarean Hakhamim held similar opinions.

As we have stated in the past Professor Fredrikson also notes that there were those Gentiles who liked the best of both worlds[[59]](#footnote-59). In other words, they possibly attended the Esnoga (Synagogue) and the Pagan Festivals where they indulged in all associated pagan rites.[[60]](#footnote-60)

Who are the Godfearers? They are Gentiles, **but not proselytes**; if they were proselytes, they would then be Jews. To think of them as “semi-proselytes” is unhelpful: the word suggests some sort of arrested development or objective impediment.[[61]](#footnote-61)

George Foot Moore makes this point clear.

Nothing but misunderstanding can come from calling the *ger toshab* a “proselyte” or semi-proselyte;” he was not a convert to Judaism at all. [[62]](#footnote-62)

These scholars realize the depth of dealing with Gentiles in Diaspora. The production of the “Fiddler on the Roof,” deals with the delicate balance that is to be maintained when dealing with those of different religious and political persuasions. However, Hakham Tsefet realizes that the “mission” of the Nazarean Jew is cosmic, i.e. tikun. Yosef the son of Ya’aqob is the prototypical Messiah. Deeper still is the idea that he is the prototypical Nazarean. Yosef’s brothers sold him into slavery and was carried into Egypt against his own will. Yet, the day dawned when Yosef became the single prototypical agent who possessed the redemptive key to global tikun. In his bringing deliverance to the Gentiles, he procured healing and redemption for the Jewish people. The lesson learned from Yosef is that there must be interaction with the Gentiles for the plan of G-d to be fulfilled.

**Guard** (shomer) **your conduct**

**The wisdom of our father Ya’aqob teaches us that the Jewish people cannot survive in exile if they do not have houses of study**. Hakham Tsefet is telling his Jewish readers that they must “guard – shomer” their conduct through learning the Oral Torah of the Master and the Hakhamim. We note that Yeshua accepted the dictums of the Hakhamim before him. A simple example is attested to when we see Yeshua feeding the multitudes.[[63]](#footnote-63) The mandate to bless G-d before consuming food is a decision made by the Hakhamim before Yeshua’s time. Yeshua’s acceptance is demonstrated in his recital of the appropriate Berachot.

**Ya’aqob knows that the key to Jewish survival is found in the Oral Torah**. Therefore, he sent Y’hudah into diaspora before him to establish a Bet HaMidrash.[[64]](#footnote-64)

HaRav Zekharyah Tobi and translated by HaRav Meir Orlian further elucidates this name, stating:[[65]](#footnote-65)

The annual Torah Seder “Vayigash” tells of the descent of Yaakov and the tribes to Egypt and the designation of their dwelling place, "the land of Goshen," as it says: "Yosef said to his brothers ... when Pharaoh summons you ... Then you are to say, 'Your servants have been cattlemen' ... so that you may be able to settle on the land of Goshen." So it was, "Israel settled in the land of Egypt in the land of Goshen; they acquired property in it and they were fruitful and multiplied greatly." (ch. 46-47)

What was special about that place called "the land of Goshen," and why was it called by this name? The simple understanding is that this place was far from the Egyptian population, **to be separate from the Egyptians and not to be influenced by Egyptian culture.** Therefore, Yosef sought to settle his brothers there. The Kli Yakar writes: "The purpose of all of this was to **distance** them from Pharaoh, so that they would settle in the land of Goshen."[[66]](#footnote-66) This has a practical lesson for our days also, that we should seek to live in a place that is not subject to non-Jewish influence.

**The lessons we should be learning from the activities of our ancestors is that the Jewish people in Diaspora cannot survive without houses of study**. While, we at present use devices like the internet for teaching centres, this is only a temporary solution. A true Yeshiva must be established in an existing community where talmidim can be taught on a personal basis and communal interaction can take place.

We will further unfold the wisdom of Hakham Tsefet as his talmid, Hakham Shaul illuminates the words of his master.

**1 Tim 5:17-25**

***Hakham Shaul’s School of Remes***

Igeret to The Romans

TS\_NC-91 – Tebet 18, 5781 January 2, 2021

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

1 Tim 5:17-25

**Let** **Zekhanim[[67]](#footnote-67)** **or Hakhamim who have presided in an ideal way[[68]](#footnote-68) be counted worthy of double honor**, **especially those who have exhausted[[69]](#footnote-69) themselves in Torah[[70]](#footnote-70) study and teaching, 18For the Torah says, “You shall not muzzle the ox while it is treading out the grain,[[71]](#footnote-71)  and, “The worker is worthy of his wages**.[[72]](#footnote-72) **19** **Against** *an* *a* **Zekhan** **or Hakham *do* not accept any accusation except for circumstances where there are two or three witnesses.[[73]](#footnote-73) 20 Those that sin in everyone’s presence,[[74]](#footnote-74) bring before a** Beit Din and let them **determine guilt and conviction so that everyone will also have fear of** God. 21 **I am testifying, in the sight of God and the master Messiah Yeshua and the chosen messengers,[[75]](#footnote-75) that you should guard** (keep)[[76]](#footnote-76) **these things,** and stay[[77]](#footnote-77) **apart from prejudice, doing nothing from partiality.** 22 **Do not place hands**[[78]](#footnote-78) **on someone prematurely**, **do not participate in the sins of others**. **Keep[[79]](#footnote-79) follow the laws of ritual purity.[[80]](#footnote-80)** 23 **No longer drink just water[[81]](#footnote-81) but** drink **some wine** **for your stomach and your frequent infirmities**. **24 Some men's sins are exposed beforehand, before going to judgment; and in some men they follow after.**[[82]](#footnote-82) **25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.**

**Some Questions to Ponder:**

1. From all the readings for this Shabbat which verse, or verses impressed your heart and fired your imagination?
2. Taking into consideration all the readings for this Shabbat what is the prophetic statement 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: “Torat HaM’tsora” – “The Law of the Leper”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תּוֹרַת הַמְּצֹרָע** |  | **Saturday Afternoon** |
| **“****Torat HaM’tsora”** | Reader 1 – Vayiqra 14:1-8 | Reader 1 – Vayiqra 14:1-8 |
| **“The Law of the Leper”** | Reader 2 – Vayiqra 14:9-18 | Reader 2 – Vayiqra 14:9-18 |
| **“La ley del leproso”** | Reader 3 – Vayiqra 14:19-28 | Reader 3 – Vayiqra 14:19-28 |
| Vayiqra (Lev.) 14:1-57 | Reader 4 – Vayiqra 14:29-36 |  |
| Ashlamatah: II Kings 7:3-11 + 8:4-5  Is 5:8-16+6:3 | Reader 5 – Vayiqra 14:37-42 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 14:43-48 | Reader 1 – Vayiqra 14:1-8 |
| Psalms 79:1-13 | Reader 7 – Vayiqra 14:49-57 | Reader 2 – Vayiqra 14:9-18 |
|  | Maftir – Vayiqra 14:49-57 | Reader 3 – Vayiqra 14:19-28 |
| N.C.: 1 Pet 2:13-17; Lk 11:1-14 |  |  |

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### Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](about:blank)

1. Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called Amora. The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia) [↑](#footnote-ref-1)
2. See Ibn Ezra v. 9 [↑](#footnote-ref-2)
3. Tehillim (Psalms) 78:67-68. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Avot5:6 [↑](#footnote-ref-4)
5. Arachin15a-b [↑](#footnote-ref-5)
6. Shemot (Exodus) 14:30 [↑](#footnote-ref-6)
7. Shemot (Exodus) 15:23-24 [↑](#footnote-ref-7)
8. Shemot (Exodus) 17:1-2 [↑](#footnote-ref-8)
9. Shemot (Exodus) chapters 25-27 [↑](#footnote-ref-9)
10. Shemot (Exodus) chapters 19-20 [↑](#footnote-ref-10)
11. Shemot (Exodus) 16:2-3 [↑](#footnote-ref-11)
12. Bamidbar (Numbers)11:4-6 [↑](#footnote-ref-12)
13. Shemot (Exodus) 32 [↑](#footnote-ref-13)
14. Bamidbar (Numbers) 13-14 [↑](#footnote-ref-14)
15. Dor De’ah – Rashi gave them this name. [↑](#footnote-ref-15)
16. WILL, FREEDOM & DESTINY, Free Will in Judaism, by Rabbi Dr. Akiva Tatz [↑](#footnote-ref-16)
17. Shemot (Exodus) 32:11. [↑](#footnote-ref-17)
18. In the latter case, because he did not openly dissociate himself from them. [↑](#footnote-ref-18)
19. I.e. G-d subsequently had compassion on those who were less than twenty years of age, and permitted them to enter the land. Thus, none died in the wilderness below the age of sixty (‘E.J.). [↑](#footnote-ref-19)
20. The ninth day of the fifth month – the July/August timeframe. [↑](#footnote-ref-20)
21. The word in Hebrew and English is the same. [↑](#footnote-ref-21)
22. Bamidbar (Numbers) chapter 14 [↑](#footnote-ref-22)
23. When many were dying in the camp, there was a great arousal. People began soul-searching, in the hope that perhaps they still would be able to annul the decree. Although serving G-d out of fear of punishment is not the highest level, it is also praiseworthy, for it shows that a person acknowledges that his suffering is from G-d. In contrast, some people aren’t even aroused in the face of suffering. Nonetheless, Assaf castigates the people for this, because given what they had already witnessed, they should not have needed this to rouse them. [↑](#footnote-ref-23)
24. Bamidbar (Numbers) 14:34 [↑](#footnote-ref-24)
25. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-25)
26. Elohim (G-d) is name used when HaShem is executing judgment. [↑](#footnote-ref-26)
27. HaShem’s presence. [↑](#footnote-ref-27)
28. I.e. one-fortieth of the adults died each year. [↑](#footnote-ref-28)
29. Radak [↑](#footnote-ref-29)
30. Alshich [↑](#footnote-ref-30)
31. Sukkah 52a [↑](#footnote-ref-31)
32. See Taanit 30b, Tosafot. [↑](#footnote-ref-32)
33. Tu B’Ab [↑](#footnote-ref-33)
34. The Talmud, Shabbat 22b, says that HaShem does not rest His spirit of prophecy upon those who are sad. [↑](#footnote-ref-34)
35. Taanit 30b-31a [↑](#footnote-ref-35)
36. Bamidbar (Numbers) 20:12 [↑](#footnote-ref-36)
37. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-37)
38. Hag Ha’Ahava – The Festival of Love [↑](#footnote-ref-38)
39. The *Shulchan Aruch* (Code of Jewish Law written by R. Joseph Caro 1488-1575) simply tells us: “It is the custom not to recite *Tachanun* (the prayer of supplication) on the fifteenth of Ab” (*Orach Hayyim* 131:6). The Mishna Berurah commentary (R. Israel Meir HaKohen, “the *Chafetz Hayyim*”, 1838-1933) explains: “Because according to the *Gemara* it was an important festival at the time of the Temple”. In other words, we know from the Talmud that Tu B’Ab was once an important festival, but from the *Mishna Berurah* it would appear that it is no longer the case. [↑](#footnote-ref-39)
40. BOTH Tisha B’Ab and Tu B’Ab relate to our final Redemption, the same way as the first and last day of the seven days of Passover. We have the seven weeks of Sephirat HaOmer until the climax day of Shavuot when we received the Torah; so too, we have what are called the Shivata D’Nechemata “Seven Haftarot of comfort”, the section from Prophets that are read on the final seven Shabbatot of the year following Tisha B’Ab. The three Shabbatot before Tisha B’Ab correspond to the Shalosh Regalim (three pilgrimage festivals). [↑](#footnote-ref-40)
41. There never were in Israel greater days of joy than Tu B’Ab and Yom Kippur. [↑](#footnote-ref-41)
42. Megillah 29b [↑](#footnote-ref-42)
43. Midrash Rabba VaEthanan 31 [↑](#footnote-ref-43)
44. In Hebrew, the word *zûghôth* (זוּגוֹת‎) indicates pairs of two identical objects, plural of *zûgh* (זוּג‎), a pair. [↑](#footnote-ref-44)
45. The prohibition on ***orlah*-fruit** (lit. **"uncircumcised" fruit**) is a command found in the Torah not to eat fruit produced by a tree during the first three years after planting. [↑](#footnote-ref-45)
46. **ἀκούω** – *akouo* hear – *kibal*, receive. [↑](#footnote-ref-46)
47. **διακονία** – *diakonia* “deacon” with the idea of service and becoming a Paqid. Here Martha was pre occupied with ministry as opposed to hearing the words of the Master. Her preoccupation is with the “Written Torah.” [↑](#footnote-ref-47)
48. This has more of an idea of being venerated than being helped. She seems to express a desire to be acknowledged for her hard work that truly needing help. [↑](#footnote-ref-48)
49. *to care for, look out for (a thing); to seek to promote one's interests* [↑](#footnote-ref-49)
50. The Greek word **πάροικος** – *paroikos* gives the impression of someone who is a neighbor to a Gentile while in exile. This reminds us of the idea of the “Mishkan” that houses the “neighboring presence of G-d.” The Hebrew synonym for **πάροικος** – *paroikos* is **שׁכן** – shâkên, meaning neighboring etc. However, the word **πάροικος** – *paroikos* gives us the impression that we do not belong to the place of our present residence. Therefore, we are aliens and exiles, sent on a specific mission. [↑](#footnote-ref-50)
51. It is easy to see that Hakham Tsefet is telling his reader that they must minimize their interactions with Gentiles. However, while they must limit their interactions with Gentiles, they are to be a living example of Priestly nobility. [↑](#footnote-ref-51)
52. A shomer Shabbat (plural shomré Shabbat; Hebrew: שומר שבת‎‎, Sabbath Observer, sometimes more specifically Saturday Sabbath Observer) is a person who observes the mitzvot (commandments) associated with Judaism's Shabbat ("Sabbath", dusk on Friday until sunset, Saturday.) This phrase has come to mean a person who “guards” the observance of the mitzvoth. Or, makes sure that he guards himself against things that are forbidden, i.e. mitzvoth. And, this person is meticulous about keeping relevant mitzvoth. [↑](#footnote-ref-52)
53. The continuity of the present pericope with the previous tells the Nazarean that he must conduct himself as a Royal Priesthood and a holy Temple in and of himself. See “good” below. [↑](#footnote-ref-53)
54. In origin, **καλός** is to be grouped with the Sanskrit *kalja* “sound,” “powerful,” “vigorous,” “**excellent**.” A linguistic relation has been indicated to the Old German *hoele*,﻿﻿ which means a “hero” or “strong man.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 3:536ff. The καλοὶ καὶ ἀγαθοί (good and holy) are the leading citizens in contrast to the δῆμος (Am HaAretz). It is amazing that this idea is found in Greek life and structure. This idea is strictly Jewish in its origin. This shows the impact of Jewish life on Greek culture. Not only are these men “good and holy” they live as “men of wisdom.” [↑](#footnote-ref-54)
55. Καλῶν ἔργων(good works) these “good works” are consistent with the “works of the Torah.” [↑](#footnote-ref-55)
56. The “day” of visitation can be viewed in both a negative and positive sense. We have shown the positive sense of elevation and ordination. However, it can just as easily be seen as a day of calamity for those who refuse to obey the Torah and mitzvoth. Cf. TDNT 2:607 (i) and (2.b.). [↑](#footnote-ref-56)
57. Here we are not making the office of the Paqid equal to the Office of a Hakham. We are only noting that the idea of **ἐπισκοπή** – *episcope* contains the understanding of being “ordained.” [↑](#footnote-ref-57)
58. Professor Paula Fredrikson, [Journal of Theological Studies, N.S. 42 (1991) p534](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-58)
59. Ibid [↑](#footnote-ref-59)
60. Ibid p. 542 [↑](#footnote-ref-60)
61. Ibid p. 541 [↑](#footnote-ref-61)
62. Moore, G. F. (1960). *Judaism In the First Centuries of the Christian Era: Age of the Tannaim* (Vol. I). Peabody, MA: Hendrickson Publishers Inc. Vol 1 p. 339 [↑](#footnote-ref-62)
63. Cf. **Mk. 6:41** **And taking the five loaves and the two fish, looking up to Heavens he blessed** G-d for the bread and the fishes **and broke the loaves and giving out to his talmidim to place before them** (the many groups of people)**.** [↑](#footnote-ref-63)
64. See [Tebet 23, 5773](http://www.torahfocus.com/triennial/5773/Tebet-23-5773.pdf) The Hebrew Text here has: **שָׁלַח יְהוּדָה-וְאֶת** (Lit. “And he sent Y’hudah with Et”) – This “V’Et” implies a feminine “something” in connection with Y’hudah, and thus alluding to the “Bet Midrash” (a feminine word in Hebrew) that Y’hudah was commanded to establish by his father Ya’aqob, and further corroborating the explanation of Rashi and Midrash Tanchuma. (See also Acts 10:36 for a similar construction.) [↑](#footnote-ref-64)
65. <http://www.kby.org.il/hebrew/torat-yavneh/view.asp?id=3633> [↑](#footnote-ref-65)
66. https://www.kby.org/english/torat-yavneh/view.asp?id=3633 [↑](#footnote-ref-66)
67. Most likely **πρεσβύτερος *presbúteros*** in Greek Nazarean Codicil. Here also we might add the members of the Sanhedrin who were the "Elders" ruling or guiding the people of Yisrael. The term "elder" does not necessarily mean OLD or OLDER. It refers to those who are thoroughly schooled in Jewish Halakhah etc. From the group of “Zekhanim” the leaders of the community were chosen or functioned. Men with questions were sought out for their understanding of the Torah and its guiding text. It would have been from this group that the members of a Beit Din were selected. A minimum of three were selected. These men were found in each Jewish community. They are also known as the fathers or forefathers of Yisrael. [↑](#footnote-ref-67)
68. Hakham Shaul is referring to Elders, Hakhamim who have not been despotic leaders. But men of good and ideal morals acting as a father/fathers to the B’ne Yisrael. [↑](#footnote-ref-68)
69. to exert oneself physically, mentally, or spiritually, ***work hard, toil, strive,*** ***struggle* –** to the point of exhaustion. In the present case this refers to the Fathers – Hakhamim who have exhausted themselves in Torah study. [↑](#footnote-ref-69)
70. The “word” of G-d here is unquestionable the Torah and related materials, Mishnah, Talmud etc. [↑](#footnote-ref-70)
71. D’barim (Deut) 25:4 i.e. to keep it from eating where it works [↑](#footnote-ref-71)
72. The workers deserve fair compensation for their labor. [↑](#footnote-ref-72)
73. Men are not infallible. However, accusations against Torah Scholars, Sages and Hakhamim one must be INCREDIBLY careful. In these cases, a minimum of two witness is required and three is preferred. The number three here means that there is a case before a Beit Din where **Zekhan** has verifiably committed an offense worthy of judgment. Furthermore, only a Sage, Torah Scholar or Hakhamim are qualified for deliberation on the matter in a legitimate Beit Din. This passage may be a direct relation to the tractate of the Sanhedrin and legal rulings required for a Beit Din. [↑](#footnote-ref-73)
74. **Those that sin in everyone’s presence:** Here we see the correct judicial structure as taught in the Talmud. Firstly, before a man is convicted of a criminal act he must blatantly commit it before two or three witnesses minimum. They in turn must report the incident to the proper authorities who must then turn the matter over to the Beit Din. [↑](#footnote-ref-74)
75. **Chosen messengers:** These word are usually translated as chosen angels. However, they correctly applky to the messengers of G-d as men who have been set aside from before the beginning of the world for the sake of elaborating and education on the ways of G-d.

    **Chosen:** Ephesians 1.3-6 He (God) has elected\* (separated) us (the Jewish people) to be in union with him Messiah before the foundation of the world to be Tsadiqim (Greek: agios) and blameless in His God's presence and love. He God appointed us as His chief/principle adoption as His own (children) through Yeshua HaMashiach according to His desire and good will to the praise of the honor of His chesed (loving-kindness), in which He has made us accepted as the one beloved.

    \***ἐκλέγω** Greek **ἐκλέγω** is compound. εκ meaning out of **λέγω** *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words.

    בְּרֵאשִׁית Gen. 1:1 can be translated בְּ רֵאשִׁ in *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e. spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being. And on a So'odic level we see that the creation of the cosmos was fulfilled by the words of the Sages. Furthermore, they have also seen the end and it will come to pass according to their words. [↑](#footnote-ref-75)
76. “**Keep** (*shomer* – guarded and held) **his saying”** implying that they had memorized his Mesorah (Oral Traditions). The three talmidim were the repository of Yeshua’s wisdom, ChaBaD. They were also his “*tannaim*,” the ones who memorized his words and teachings. Yeshua himself had memorized the teachings of our forefathers. Therefore, he is called Ben Elohim, son (sum) of the Judges. The special gift Yeshua handed down to his talmidim was his interpretation of the Mesorah from a “Messianic” understanding. Therefore, each pericope of the Nazarean Codicil is joined with a specific Torah Seder and Festival for the sake of seeing:

    1. The practical application of the incumbent mitzvoth

    2. The “messianic” interpretation of the Torah and those mitzvoth [↑](#footnote-ref-76)
77. Implied from sentence structure. [↑](#footnote-ref-77)
78. **Do not place hands:** The hand Hebrew יָד Greek χείρ bears great symbology in scripture and ancient culture. Here the hand is used allegorically for the transference of authority. Thus, do not lay hands (confer authority) to prematurely. However, the recipient resides under the authority of the authority conferred by the agent who "layed hands on" them. The precedent for this practice is found in the Torah when Moshe placed his hands of the seventy Zekhanim.

    B'Midbar (Num) 11:16-17, 24-25 So the Lord said to Moses, ‘Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you. 17I will come down and talk with you there; and I will take some of the spirit that is on you and put it on them; and they shall bear the burden of the people along with you so that you will not bear it all by yourself.

    24 So Moses went out and told the people the words of the Lord; and he gathered seventy elders of the people, and placed them all around the tent. 25Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.

    The idea of transference is seated in the idea that authority can be transferred through the hands of an official to a trainee or Talmid (disciple) who has progressed to a state whereby they can function on their own. However, they remain under the scrutiny and authority of their mentor as long as that mentor is alive. This was also seen when Moshe "ordained" Yehoshua (Joshua). Here we find that Yehoshua is the successor of Moshe Rabbenu and learn that the office and duties of one can be passed down and "transferred" to another. This rite is found in the Nazarea Codicil II Luqas (Acts) 6.3, 8.3) and in the Talmud as "semikah." [↑](#footnote-ref-78)
79. **Keep** See [Shomer](onenote:#5%20chapter.%201%20Timothy&section-id={D484D4DA-6904-40D3-A016-C68C3A53C2D0}&page-id={E3445B7C-F040-436B-818B-7B39CFCCB86D}&object-id={6F3DAA8E-32D4-0A0F-0A67-DF9F4D8A0F48}&12&base-path=https://d.docs.live.net/d222720762074da0/Documents/Bible/2.%20New%20Testament/15.%201%20Timothy.one) above. [↑](#footnote-ref-79)
80. **Laws of ritual purity:** This statement refers on a literal practice of ritual purity. However, ritual purity is a picture of true "spiritual" practice. [↑](#footnote-ref-80)
81. **Water** was often impure, a disease-carrier; **wine** was less likely to be so. Wine itself was usually served diluted with three to six parts water. Medicinal and ceremonial use of wine has Scriptural support; getting drunk has Scriptural opposition. Normal use of wine at meals has Scriptural support, also use of strong drink for special festivals, and for easing final pain at death or in times of great grief. Obviously, these general principles would not apply to someone who has a problem with alcohol. [↑](#footnote-ref-81)
82. **in some men they follow after:** This most likely refers to the exposure of their sins is addressed in the eternal judgment of mankind. Just because a man appears as being "sinless" does not mean that he or she is. [↑](#footnote-ref-82)