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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tebet 25, 5781 – January 8/9, 2021** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Torat HaM’tsora” – “The Law of the Leper”**

**& Shabbat Mevar’chim Rosh Chodesh Shabbat**

**(Proclamation of the New Moon for the Month of Shebat)**

**(Evening Wednesday 13th of January – Thursday Evening 14th of January)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תּוֹרַת הַמְּצֹרָע** |  | **Saturday Afternoon** |
| **“****Torat HaM’tsora”** | Reader 1 – Vayiqra 14:1-8 | Reader 1 – Vayiqra 15:1-9 |
| **“The Law of the Leper”** | Reader 2 – Vayiqra 14:9-18 | Reader 2 – Vayiqra 15:10-18 |
| **“La ley del leproso”** | Reader 3 – Vayiqra 14:19-32 | Reader 3 – Vayiqra 15:19-27 |
| Vayiqra (Lev.) 14:1-57  BaMidbar (Num.) 28:9-15 | Reader 4 – Vayiqra 14:33-37 |  |
| Ashlamatah: II Kings 7:3-11 + 8:4-5 | Reader 5 – Vayiqra 14:38-44 | **Monday & Thursday**  **Mornings** |
| Special: I Sam. 20:18 & 42 | Reader 6 – Vayiqra 14:45-48 | Reader 1 – Vayiqra 15:1-9 |
| Psalms 79:1-13 | Reader 7 – Vayiqra 14:49-57 | Reader 2 – Vayiqra 15:10-18 |
| N.C.: 1 Pet 2:13-17; Lk 11:1-14;  1 Ti 6:1-16 | Maftir – Vayiqra 14:49-57 | Reader 3 – Vayiqra 15:19-27 |

**Contents of the Torah Seder**

* + - Purification of a Person Afflicted with Miraculous Leprosy – Leviticus 14:1-32
    - Miraculous Leprosy in a House – Leviticus 14:33-53
    - Summary of the Contents of this Section – Leviticus 14:54-57
    - Miraculous Leprosy in a House – Leviticus 14:33-53
    - Summary of Leviticus Chapters 13-14

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 14:1-57**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying, |
| 2. This shall be the law **of the person afflicted with tzara'ath**, on the day of his cleansing: He shall be brought to the kohen. | 2. This will be **the law for the leper**: on the day of his purification, he will be brought to the priest. |
| 3. The kohen shall go outside the camp, and the kohen shall look, and behold, the lesion of tzara'ath has healed in the afflicted person. | 3. And the priest will go forth out of the camp, and look, and behold, the leper has been healed of his leprosy. |
| 4. Then the kohen shall order, and the person to be cleansed shall take two live, clean birds, a cedar stick, a strip of crimson [wool], and hyssop. | 4. Then the priest will direct that he who is to be cleansed take two birds, alive and clean, and wood of the cedar, and scarlet (wool), and hyssop. |
| 5. The kohen shall order, and one shall slaughter the one bird into an earthenware vessel, over spring water. | 5. And the priest will instruct the killer to kill one of the birds in an earthen vessel with spring water. |
| 6. [As for] the live bird, he shall take it, and then the cedar stick, the strip of crimson [wool], and the hyssop, and, along with the live bird, he shall dip them into the blood of the slaughtered bird, over the spring water. | 6. Let him take the living bird with the cedar wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that had been killed, and in the spring water. |
| 7. He shall then sprinkle seven times upon the person being cleansed from tzara'ath, and he shall cleanse him. He shall then send away the live bird into the [open] field. | 7. And let him sprinkle it upon the face of him who is to be cleansed of the leprosy seven times, and cleanse him; and send forth. the living bird over the face of the field. And it will be that if that man is again to be stricken with leprosy, the living bird will come back to his house on that day, and may be held fit to be eaten. But the bird that had been killed the priest will bury in the presence of the leper. |
| 8. The person being cleansed shall then immerse his garments, shave off all his hair, and immerse [himself] in water, and become clean. After this, he may enter the camp, but he shall remain outside his tent for seven days. | 8. And he who is cleansed will wash his clothes, and shave off all his hair, and wash himself in water, and be clean; and afterward **he may enter the camp, but will dwell without his tent, the house of his habitation, and come not to the side of his wife for seven days.** |
| 9. And it shall be, on the seventh day, that he shall shave off all his hair: [that of] his head, his beard, his eyebrows; indeed, all his hair, he shall shave off. He shall then immerse his garments and immerse his flesh in water, thus becoming clean. | 9. And on the seventh day he will again shave off all the hair of his head, of the beard, and of the eyebrows, even all his hair will he shave, and dip his clothes, and wash his flesh in water, and he is clean. |
| 10. And on the eighth day, he shall take two unblemished [male] lambs, one unblemished ewe lamb in its [first] year, three tenths [of an ephah] of fine flour mixed with [olive] oil as a meal offering, and one log of [olive] oil. | 10. And on the eighth day let him take two lambs unblemished, and one ewe lamb of the year unblemished; and three-tenths of flour for the mincha mingled with olive oil, and one log of olive oil. |
| 11. And the kohen who is performing the cleansing shall place the person being cleansed [together] with these [things], before the Lord, at the entrance of the Tent of Meeting. | 11. And the priest who purifies the man who is to be cleansed will make him stand with the lambs before the LORD at the door of the tabernacle of ordinance. |
| 12. And the kohen shall take one [male] lamb and bring it as a guilt offering, along with the log of oil, and wave them as a waving before the Lord. | 12. And the priest will take one lamb, and offer him as an oblation for trespass, with the log of oil, and uplift them all elevation before the LORD. |
| 13. He shall slaughter the lamb in the place where one slaughters the sin offering and the burnt offering, in a holy place. For regarding the kohen’s [ service], the guilt offering is like the sin offering. It is a holy of holies. | 13. And the slayer will kill the lamb in the place where the sin offering is killed, and the burnt offering, in the holy place; because, as the sin offering, so the trespass offering is the priest's; it is most sacred. |
| 14. The kohen shall take some of the blood of the guilt offering, and the kohen shall place it above the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot. | 14. And the priest will take of the blood of the trespass offering and will put it upon the middle point of the right ear of him who is to be cleansed, and upon the middle joint of his right hand, and on the middle joint of his right foot. |
| 15. And the kohen shall take some of the log of oil, and pour [it] onto the kohen's left palm. | 15. And the priest, with his right hand, will take (some) from the log of oil, and pour it upon the priest's left hand; |
| 16. The kohen shall then dip his right index finger into some of the oil that is on his left palm, and sprinkle some of the oil with his index finger seven times, before the Lord. | 16. and the priest will dip his right-hand finger in the oil, which is in his left hand, and sprinkle the oil with his finger seven times. |
| 17. And some of the remainder of the oil that is in his palm, the kohen shall place on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand and on the big toe of his right foot, on [top of] the blood of the guilt offering. | 17. And of what remains of the oil that is in his hand the priest will put some upon the cartilage of the right ear of him who is to be cleansed, and upon the middle finger of his right hand, and on the middle toe of his right foot upon the spot whereon he had first put the blood of the trespass offering. |
| 18. And what is left over from the oil that is in the kohen's palm, he shall place upon the head of the person being cleansed, and the kohen shall effect atonement for him before the Lord. | 18. And that which yet remains of the oil that is in the priest's hand he will put upon the head of him who is to be cleansed, and the priest will make atonement for him before the LORD. |
| 19. The kohen shall then perform [the service of] the sin offering and effect atonement for the person being cleansed of his uncleanness. After this, he shall slaughter the burnt offering. | 19. And the priest will perform the oblation of the sin offering, and make atonement for him who is to be cleansed from his defilement; and afterwards will he kill the burnt offering. |
| 20. And the kohen shall bring up the burnt offering and the meal offering to the altar. The kohen shall thus effect atonement for him, and he shall be [completely] clean. | 20. And the priest will offer the burnt offering with the mincha at the altar, and the priest will make atonement for him, and he will be clean. |
| 21. But if he is poor and cannot afford [these sacrifices], he shall take one [male] lamb as a guilt offering for a waving to effect atonement for him, and one tenth [of an ephah] of fine flour mixed with oil as a meal offering, and a log of oil. | 21. But if he be a poor man, and his hand have not sufficiency, let him take one lamb for the trespass offering to be an elevation to make atonement for him, and one tenth of flour mingled with olive oil for the mincha, and a log of olive oil. |
| 22. And two turtle doves or two young doves, according to what he can afford; one shall be a sin offering, and one a burnt offering. | 22. And two large turtle doves, or two young pigeons, of the sufficiency of his hand, and let one be for the sin and one for the burnt offering. |
| 23. And he shall bring them on the eighth day of his cleansing, to the kohen, to the entrance of the Tent of Meeting, before the Lord. | 23. And he will bring them on the eighth day for his purification unto the priest, at the door of the tabernacle of ordinance. \_\_\_ |
| 24. And the kohen shall take the guilt offering lamb and the log of oil, and the kohen shall wave them as a waving, before the Lord. | 24. And the priest will take the lamb for the trespass offering, and the log of oil, and uplift them, an elevation before the LORD. |
| 25. And he shall slaughter the guilt offering lamb, and the kohen shall take some of the blood of the guilt offering's and place it on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot. | 25. And the slayer will kill the lamb of the trespass offering, and the priest will take the blood of the trespass offering and put it upon the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot. |
| 26. And the kohen shall then pour some of the oil into the left palm of the kohen. | 26. And the priest will pour some of the oil with his right hand into the priest's left hand, |
| 27. And the kohen shall sprinkle with his right index finger some of the oil that is in his left palm, seven times before the Lord. | 27. and the priest with the finger of his right hand will sprinkle of the oil that is in his left hand seven times before the LORD. |
| 28. And the kohen shall place some of the oil that is in his palm, on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering. | 28. And the priest will put of the oil that is in his hand on the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot, upon the spot whereon he first put the blood of the trespass offering. |
| 29. And what is left over from the oil that is in the kohen's palm, he shall place upon the head of the person being cleansed, to effect atonement for him, before the Lord. | 29. And what remains of the oil that is upon the priest's hand he will put upon the head of him who is to be cleansed, to atone for him before the LORD. |
| 30. He shall then perform [the service of] one of the turtle doves or of the young doves, from whatever he can afford, | 30. And the priest will perform (the offering of) one of the large turtle doves, or of the pigeons of which his hand had sufficiency. |
| 31. [from] what he can afford, one as a sin offering, and one as a burnt offering, besides the meal offering, and the kohen shall effect atonement for the person being cleansed, before the Lord. | 31. That which his hand was sufficient to bring, let him bring, one for the sin, and one for the burnt offering, with the oblation of the mincha, and let the priest make atonement for him who is to be cleansed before the LORD. |
| 32. This is the law of one in whom there is a lesion of tzara'ath, who cannot afford [the full array of sacrifices], when he is to be cleansed. | 32. This is the decree of instruction for him in whom is the plague of leprosy. If there be not sufficiency in his hands to bring the greater oblations, let him bring of these oblations which are easier (and) which are here explained, on the day of his purification. |

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| 33. And the Lord spoke to Moses and to Aaron, saying, | 33. And the Lord spoke with Mosheh and with Aharon, saying, |
| 34. When you come to the land of Canaan, which I am giving you as a possession, **and I place a lesion of tzara'ath** upon a house in the land of your possession, | 34. When you have entered upon the land of Kenaan which I will give you for a possession, and a man who has built a house by rapine finds that **I have put the plague of leprosy** in the house of the land of your inheritance; |
| 35. and the one to whom the house belongs comes and tells the kohen, saying, "Something like a lesion has appeared to me in the house," | 35. and he who owns the house will come to the priest, saying, there is a plague, as it appears to me, in the house: |
| 36. the kohen shall order that they clear out the house, before the kohen comes to look at the lesion, so that everything in the house should not become unclean. After this, the kohen shall come to look at the house. | 36. then the priest will direct that they make the house empty before the priest comes to inspect the house, that all that is in the house may not be (condemned as) unclean; and after that the priest will go in to inspect the house. |
| 37. And he shall look at the lesion. Now, [if] the lesion in the walls of the house consists of dark green or dark red sunken looking stains, appearing as if deeper than the wall, | 37. And the priest will look, and behold, if the plague be like (the color of) two beans crushed with stones, and goes lower than the four walls, green or red, and its appearance be deeper than the walls; |
| 38. then the kohen shall go out of the house to the entrance of the house, and he shall quarantine the house for seven days. | 38. the priest will go out from the house to the door of the house and shut up the house seven days. |
| 39. Then the kohen shall return on the seventh day and look [at the house]. Now, [if] the lesion has spread in the walls of the house, | 39. And the priest, returning on the seventh day, will look, and behold, if the breadth of the plague has increased in the wall of the house, |
| 40. the kohen shall order that they remove the stones upon which the lesion is [found], and they shall cast them away outside the city, to an unclean place. | 40. then the priest will direct that they break out the stones which have the plague in them and throw them without the city into an unclean place. |
| 41. And he shall scrape out the house from the inside, all around, and they shall pour out the [mortar] dust from what they scraped, outside the city, into an unclean place. | 41. And they will scrape the inside of the house round about and throw the dust which they have scraped off without the city into an unclean place. |
| 42. And they shall take other stones and bring them instead of those stones. And he shall take other [mortar] dust, and plaster the house. | 42. And they will take other stones, and insert them in the place of the (former) stones, and let other mortar be taken, and the house be replastered. |
| 43. And if the lesion returns and erupts in the house, after he had removed the stones, and after the house had been scraped around and after it had been plastered, | 43. But if the plague return and increase in the house, after the stones have been broken out, and after the house has been scraped, and after that it has been replastered, |
| 44. then the kohen shall come and look [at it]. Now, [if] the lesion in the house has spread, it is malignant tzara'ath in the house; it is unclean. | 44. then the priest will come and look, and behold, (if) the breadth of the plague has increased in the house, it is a plain leprosy in the house, it is unclean. |
| 45. He shall demolish the house, its stones, its wood, and all the [mortar] dust of the house, and he shall take [them] outside the city, to an unclean place. | 45. Then will they destroy that house, and its stones, and its timber, and all the plaster of the house, and lie will remove it without the city to an unclean place. |
| 46. And anyone entering the house during all the days of its quarantine shall become unclean until the evening. | 46. And whoever goes into the house in the days that it is shut up, will be unclean until evening. |
| 47. And whoever lies down in the house, shall immerse his garments, and whoever eats in the house, shall immerse his garments. | 47. And whoever sleeps in the house will wash his clothes, and whoever eats in the house will wash his clothes. |
| 48. But if the kohen comes and comes again and looks [at the lesion], and behold, the lesion did not spread in the house, after the house has been plastered, the kohen shall pronounce the house clean, because the lesion has healed. | 48. But if, having gone in, the priest looks, and behold the breadth of the plague has not increased in the house, after the house hath been plastered, then the priest will make the house to be clean, for the plague has healed. |
| 49. To [ritually] cleanse the house, he shall take two birds, a cedar stick, a strip of crimson [wool], and hyssop. | 49. And he will take, for the purification plague of the house, two turtle doves and cedar-wood and scarlet and hyssop; |
| 50. He shall slaughter one bird into an earthenware vessel, over spring water. | 50. and the slayer will kill one turtle dove in a vessel of earthenware with spring water; |
| 51. And he shall take the cedar stick, the hyssop, the strip of crimson [wool], and the live bird, and he shall dip them into the blood of slaughtered bird and into the spring water and sprinkle towards the house seven times. | 51. and he will take the cedar-wood and the hyssop and the scarlet and the living bird and dip them in the blood of the bird that had been killed and in the spring water, and sprinkle the house seven times. |
| 52. And he shall [thus] cleanse the house with the blood of the bird, the spring water, the live bird, the cedar wood, the hyssop and the strip of crimson [wool]. | 52. And he will purify the house with the blood, with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet. |
| 53. He shall then send away the live bird outside the city, onto the [open] field. He shall thus effect atonement for the house, and it will be clean. | 53. And the living bird he will send forth out of the town upon the face of the field, and will atone for the house, and it will be clean. But if it is to be that the house will be again struck with leprosy, the bird on that day will return, and may be fit for food. But the bird that was killed will the priest bury in the presence of the owner of the house. |
| 54. [All] this is the law for every lesion of tzara'ath, and for a nethek, | 54. This is the decree of instruction in the law for every plague of leprosy and scorbutus, |
| 55. And for tzara'ath of garments and houses, | 55. and for leprosy in apparel, or in a house; |
| 56. And for a se'eith and for a sapachath and for a bahereth; | 56. and for tumors, scars, and inflamed blotches. |
| 57. **To render decisions regarding the day of** **uncleanness and the day of cleanness. This is the law of tzara'ath.** | 57. **That the priest may teach the people to discern** **between the day of darkness in which they may not be able to see the plague, and the day of light;** and between a man who is unclean and a man who is clean. This will be the decree of instruction for the leprosy. |

**Reading Assignment:**

**The Torah Anthology, Volume 11, The Divine Service, pp. 301-320**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

**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) 14:1-57**

**2** **This shall be the law of the person afflicted with tzara’ath, on the day...** This teaches [us] that [one afflicted with *tzara’ath*] is not [pronounced] clean at night.-[*Torath Kohanim* 14:3; Meg. 21a]

**3 outside the camp** [I.e.,] outside the three camps, [namely, a) the camp of the *Shechinah*, in which the sanctuary is situated, b) the Levite camp, and c) the camp of Israel, where the ordinary Israelites encamped], where he was sent during the time of his “definite” uncleanness (See 13:46).

**4 live [birds]** Heb., חַיּוֹת, excluding [birds] that have a fatal disease or injury.- [See *Chul.* 140a]

**clean [birds]** Excluding an unclean bird, [i.e., forbidden to be eaten] (see *Chul.* 140a). [Why are birds required for this cleansing rite?] **Because lesions of *tzara’ath* come as a result of derogatory speech, which is done by chattering.** **Therefore, for his cleansing, this person is required to bring birds, which twitter constantly with chirping sounds.-[*Arachin* 16b]**

**a cedar stick Because lesions of *tzara’ath* come because of haughtiness [symbolized by the tall cedar]**.-[*Arachin* 16a]

**a strip of crimson [wool], and hyssop** What is the remedy that he may be healed [of his *tzara’ath*]? **He must humble himself from his haughtiness, just as [symbolized by] the תּוֹלַעַת [lit., “a worm,” which infested the berries from which the crimson dye was extracted to color wool], and the [lowly] hyssop**.-[*Tanchuma* 3]

**cedar stick** Heb. וְעֵץ אֶרֶז, a stick of cedar wood.-[*Torath Kohanim* 13:12]

**a strip of crimson [wool]** Heb. וּשְׁנִי תוֹלַעַת, **a tongue-like strip of wool dyed crimson**.-[Torath Kohanim 14:13].

**5 over spring water** He places [i.e., pours] it into the vessel first, in order that the blood of the bird should be recognizable in it. And how much [water is necessary]? A *revi’ith* [a quarter of a *log*].-[*Torath Kohanim* 14:21; *Sotah* 16b]

**6 [As for] the live bird, he shall take it** [Scripture separates the taking of the bird from that of the other items.] This teaches [us] that he does not bind it with them, but separates it, by itself. The cedar stick and the hyssop, however, are bound together with the tongue-like strip of crimson wool, as the matter is stated, “and then the cedar stick, the strip of crimson [wool], and the hyssop,” i. e., one [act of] taking for the three of them. [I.e., the cedar stick and the hyssop are bound together with one end of the tongue of crimson wool, and the loose end is dipped into the blood together with them (*Torath Kohanim* 14:21). Now, one might think that since it [the bird] is not included in the binding, it is not to be included in the dipping [in the blood]. Therefore, Scripture says here, “and, along with the live bird, he shall dip them,” thereby, re-including the bird for the dipping.-[*Torath Kohanim* 14:24]

**8 but he shall remain outside his tent [for seven days]** **This teaches [us] that [during this period,] he is prohibited to have marital relations.**-[*Torath Kohanim* 14:34; *Mo’ed Katan* 15b]

**9 all his hair...** [This is] a general statement, followed by a specific statement [namely, “that of his head, his beard, his eyebrows,”] followed, in turn, by another general statement [namely, “all his hair,]” **to include [the shaving of] every place where hair grows in a bunch and is visible**, [bearing a similarity to the hair of the head, the beard, and the eyebrows].-[Sotah 16a]

**10** **one... ewe lamb** [One male lamb and one ewe lamb were to be sacrificed, one as a burnt offering and one as a sin-offering (see verse 19), although Scripture does not specify which animal was for which sacrifice. However, since a female animal is never brought as a burnt offering (see Lev. 1:3), it is obvious that this ewe lamb was to be sacrificed] as the sin-offering.

**three tenths [of an ephah of... flour]**- for the libations [i.e., to accompany the libations] of these three lambs, for [unlike other sin-offerings and guilt-offerings,] the sin-offering and the guilt-offering of one stricken with *tzara’ath* require libations.-[*Men.* 91a]

**and one log of [olive] oil** to sprinkle on his behalf [Heb. עָלָיו, lit. on him, absent in all incunabula editions (*Yosef Hallel*)] seven times (see verse 16), and to place some of it on the cartilage of his ear, and for the applications on the thumb and big toe (see verses 16, 17).

**11 before the Lord** **[This expression usually means within the Temple courtyard.** In this case, however, it means that he is to be placed] at The Nicanor gate, but not within the courtyard itself, since he is lacking atonement. [The Nicanor gate was at the eastern end of the courtyard, directly facing the Holy; thus, when standing inside the gateway, the person was placed “before the Lord” without entering the courtyard. For this purpose, the space under The Nicanor gate was left unsanctified.]-[Torath Kohanim 14:44; Sotah 7a]

**NICANOR'S GATE,** one of the gates leading to the Temple courtyard during the period of the Second Temple. According to the Mishnah, "There were seven gates in the Temple courtyard.… In the east there was the gate of Nicanor, which had two rooms attached, one on its right and one on its left, one the room of Phinehas the dresser and one the room of the griddle cake makers" (Mid. 1:4). This gate was one of the best known of the gifts made to the Temple and "miracles were performed in connection with the gate of Nicanor and his memory was praised" (Yoma 3:10). Of these miracles the Talmud states: "What miracles were performed by his doors? When Nicanor went to Alexandria in Egypt to bring them, on his return a huge wave threatened to engulf him. Thereupon they took one of the doors and cast it into the sea but still the sea continued to rage. When they prepared to cast the other one into the sea, Nicanor rose and clung to it, saying 'cast me in with it.'" The sea immediately became calm. He was, however, deeply grieved about the other door. As they reached the harbor of Acre it broke the surface and appeared from under the sides of the boat. Others say a sea monster swallowed it and ejected it out onto dry land. Subsequently all the gates of the Sanctuary were changed for golden ones, but the Nicanor gates, which were said to be of bronze, were left because of the miracles wrought with them. But some say that they were retained because the bronze of which they were made had a special golden hue. R. Eliezer b. Jacob said, "It was Corinthian copper which shone like gold" (Yoma 38a). Corinthian gold was the name given to a family of copper alloys with gold and silver which were depletion-gilded to give them a golden or silver luster (see Jacobson). An important production center for Corinthian gold was in Egypt, where, according to tradition, alchemy had its origins.

Scholars disagree over where the gates stood. Some claim that they were on the western side of the Court of Women which was to the east of the Court of Israelites; others maintain that they were on the eastern side of the Court of Women. The basis of this conflict is in the interpretation of a passage in Josephus (Wars, 5:204). Schalit's discussion of the problem concludes that the words of Josephus are to be explained as meaning that the gates of Nicanor were "beyond" the entrance to the Sanctuary and facing "the gate that was larger," i.e., that it was on the eastern side of the Court of Women. The gates were undoubtedly made after the time of Herod (the most reasonable date being about the middle of the first century, a generation before the destruction) and were the work of an Alexandrian craftsman. Nicanor is also recorded in a first century C.E. inscription on an ossuary found in October 1902 in a cave on Mt. Scopus in Jerusalem ("the Cave of Nicanor"). The Greek inscription reads: "the remains of the children of Nicanor of Alexandria who made the doors." Nicanor's name also appears in a Hebrew inscription as well. Nicanor's gift was so well known that no additional explanation was necessary. Nicanor was an Alexandrian, though he may have gone to live in Jerusalem. It seems more likely, however, that his remains were brought from Alexandria to Jerusalem, where he had a family tomb. The ossuary mentioning Nicanor is now in the collections of the British Museum. Klein (1920; see also Tal 2002) expressed certainty that the Nicanor of the ossuary was the same as the Nicanor who made the set of gates of the Temple according to rabbinic sources; Schwartz (1991), however, has expressed some doubts about this.

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**12 and bring it as a guilt-offering** He shall bring it inside the courtyard for the purpose of a guilt-offering, in order to wave it, for it requires waving [while it was still] alive.-[*Men.* 61a]

**and he shall wave them** i.e., the guilt-offering and the *log*.-[Men. 61a]

**13 In the place where one slaughters the sin-offering and the burnt offering** Namely, on the side of the [copper] altar, at the north [of the sanctuary courtyard]. But what is this verse coming to teach us? Was it not already stated regarding the law of the guilt-offering in the *parashah* of צַַו אֶת־אַהֲרֹן (Lev. 7:2) that the guilt-offering was required to be slaughtered in the north? But since this guilt-offering differs from other guilt-offerings insofar as it requires placing [together with the one bringing it], one might think that the animal should be slaughtered where it is placed [i.e., at The Nicanor gate and not at the northern side of the altar]. Scripture, therefore, says, “He shall slaughter the lamb in the place where one slaughters the sin-offering and the burnt offering.”-[*Torath Kohanim* 14:46]

**For...it is like the sin-offering** [I.e.,] For it is like all sin- offerings.

**the guilt-offering** [I.e.,] this guilt- offering [is like a sin-offering, insofar as:]

**it is to the kohen** In all the procedures of holy service [performed] by the *kohen*, this guilt-offering is likened to a sin-offering. [This is specified] so that one should not say that, since the blood of this guilt-offering is unlike that of other guilt-offerings, insofar as it is placed on the cartilage of the ear and on the thumb and big toe (see verse 14), it should also [be an exception in that it] should not require applications of blood and the prescribed fats upon the altar. Therefore, it is said, “regarding the [service of the] *kohen*, the guilt-offering is just like the sin-offering.” [However, if this is so,] one might think that its blood is applied above [the red line demarcating the upper and lower parts of the altar (see *Rashi* Lev. 1:5)], like [the blood of] a sin-offering. Scripture, therefore, says [(Lev. 7:1): “And this is the law of a guilt-offering,” where the term תּוֹרָה, “law,” is an inclusive term, coming here to include this special guilt-offering, that its blood should be applied below the red line as with other guilt-offerings, [even though in all other respects this sacrifice is similar to a sin-offering].- [*Torath Kohanim* 14:47; Zev. 49a]

**14 cartilage** Heb. תְּנוּךְ. The middle wall of the ear (*Torath Kohanim* 14:50). The actual etymology of the term תְּנוּךְ is unknown to me [i.e., whether it is Hebrew or Aramaic], but the interpreters call it *tendron* [or *tandrum*].

**thumb** Heb. בֹּהֶן. The thumb [or the big toe].

**16 [And sprinkle...] before the Lord** opposite, [i.e., in the direction of] the Holy of Holies.-[Torath Kohanim 14:53]

**20 and the meal offering** [A collective term, referring to all three] libation meal offerings of [these] animals. [See Rashi on verse 10]

**21** **and one tenth [of an ephah] of fine flour** for [the libation meal offering to accompany] this lamb, which is one, he shall bring one “tenth” [of an *ephah* of flour] for his libation offering [to accompany his one lamb].

**and a log of oil** to place some of it [upon the cartilage of the ear and] on the thumb and big toe. However, as far as the [amount of] oil required for the libation meal offerings, Scripture did not need to specify [for we know it from another passage (see Num. 15)].

**23** **on the eighth day of his cleansing** [I.e.,] on the eighth day after [he had brought] the birds and been sprinkled with the cedar stick, the hyssop, and the strip of crimson wool [for that procedure is also called a “cleansing,” albeit interim].

**28 on the place of the blood of the guilt-offering** Even if the blood had been wiped off. This teaches us that the blood is not

**34 and I place a lesion of tzara’ath** Heb. וְנָתַתִּי , lit. and I will give. This is [good] news for them that lesions of tzara’ath will come upon them, (Torath Kohanim 14:75), because the Amorites had hidden away treasures of gold inside the walls of their houses during the entire forty years that the Israelites were in the desert, and through the lesion, he will demolish the house (see verses 43-45) and find them.-[Vayikra Rabbah 17:6]

**35 Something like a lesion has appeared to me in the house** Even a Torah scholar, who knows that it is definitely a lesion [of tzara’ath], shall not make his statement using a decisive expression, saying, “A lesion has appeared to me,” but, “Something like an lesion has appeared to me” [out of respect for the kohen, who is to make the decision].-[Nega’im 12:5]

**36 before the kohen comes...** since as long as the kohen has not yet become involved with the house [in question], the law of uncleanness does not yet apply to it.

**so that everything in the house should not become unclean** For if they do not clear it out, and the kohen comes and sees the lesion, the house will have to be quarantined and everything inside it will become unclean. Now, for what objects did the Torah have consideration? If it was upon vessels that require immersion [in a mikvah to cleanse them], then [instead of having them removed,] let him immerse them, and they will become clean. And if it was upon food and drink, then [instead of removing them, let them become unclean] and he can eat and drink them during his period of uncleanness. Hence, the Torah has consideration only for earthenware vessels, which cannot be cleansed by [immersion in] a mikvah [and would thus undergo permanent damage if they became unclean].-[Nega’im 12:5]

**37 sunken-looking stains** Heb., שְׁקַעֲרוּרֽת , sunken (שׁוֹקְעוֹת) in their appearance (בְּמַרְאֵיהֶן) . -[Torath Kohanim 14:89]

**40 they remove the stones** Heb. וְחִלְּצוּ , as the Targum [Onkelos] renders: וְיִשְׁלְפוּן , “they shall remove them from there,” similar to, “[Then his brother’s wife shall...] remove (וְחָלְצָה) his shoe” (Deut. 25:9), an expression of removal.

**to an unclean place** [I.e.,] a place where clean things are not used. This verse teaches us that these [unclean] stones contaminate their place as long as they are there. -[Torath Kohanim 4:96]

**41 scraped out** Heb. יַקְצִעַ , rogner in French, or rodoniyer in Old French, to clip, to trim. This term occurs many times in the language of the Mishnah, [for example, Kelim 27:4, 5, B.K. 66b, Chul. 123b]. [Note that the spelling in Mikraoth Gedoloth is different. I have not found such a spelling in any dictionary. Greenberg, however, writes that Tobler and Lommatszch, Altfranzösisches Wörterbuch gives fifteen spellings for this word.]

**inside** Heb., מִבַּיִת , inside.

**all around** Heb. סָבִיב , around the lesion. In Midrash Torath Kohanim, it is thus expounded, namely, that he shall scrape out the plaster surrounding the afflicted stones.

**they scraped** Heb. הִקְצוּ , an expression denoting an edge (קָצֶה) . [I.e.,] that they scrape off (קִצְּעוּ) around the edges (קְצוֹת) of the lesion.

**43 had been scraped** הִקְצוֹת , an expression of having been done, [i. e., the passive], and so is "it had been plastered (הִטּוֹחַ) ". However, [in] “he had removed (חִלֵּץ) the stones,” the expression refers to the person who had removed them, and this is [an example of] the intensive verb form [called pi’el, which has a dagesh in the middle letter of the root form], like [the verbs] כִּפֵּר [with a dagesh in the פּ ] and דִּבֵּר [with a dagesh in the בּ ].

**And if...the lesion returns** One might think that if it returned on that same day, it would be deemed unclean. Scripture, therefore, states (verse 39), “Then the kohen shall return (וְשָׁב הַכּֽהֵן) ,” [the same term as in our verse, namely,], “and if... [the lesion] returns (וְאִם יָשׁוּב) .” Just as the return (שִׁיבָה) of the kohen mentioned there, is at the end of a week, so is the return [of the lesion] mentioned here, at the end of a week.-[Torath Kohanim 14:105]

**44 Then the kohen shall come and look [at it]. Now, [if] the lesion...has spread** [From here,] one might think that a recurrent lesion [in a house] can be deemed unclean only if it spreads. However, the term צָרַעַת מַמְאֶרֶת , “malignant tzara’ath,” is mentioned in reference to houses, and צָרַעַת מַמְאֶרֶת is mentioned in reference to garments (see verse 13: 52). [Through the exposition of a גְזֵרָה שָׁוָה we derive that] just as over there [in the case of garments,] a recurrent lesion is deemed unclean even if it had not spread, here too, [in the case of houses,] a recurrent lesion is deemed unclean even if it has not spread. If so, what does Scripture teach us here when it says, "Now, [if] the lesion... has spread..."? [in answer to this question, Rashi explains that the verses here should not be understood in the order in which they are written. Rather, they should be read in a different order, because] this is not the place for this verse. [I.e., the first section of this verse, namely, “Then the kohen shall come and look [at it]. Now [if] the lesion in the house has spread,” is to be understood by inserting it elsewhere within these verses, as follows]: “He shall demolish the house...” (verse 45), should be [understood as if] written after “And if... the lesion returns...” (verse 43), [skipping over the first section of verse 44], and then [reinserting this first section of our verse] “Then the kohen shall come and look... the lesion in the house has spread.” Thus, [when our verse says that the kohen looks at the lesion, the phrase, “[if] the lesion...has spread”] comes to teach [us] only about a lesion which remains the same during the first week [of quarantine], but when he came at the end of the second week [of quarantine], he found that it had spread. For in the earlier verses, Scripture does not explicitly tell us about a case where the lesion had remained with the same appearance after the first week [of quarantine]. Here, though, Scripture teaches you with this mention of spreading, that it is referring only to a lesion that has remained the same for the first week but spread during the second [week]. So what shall he do to it? I may think that he should demolish it, as is written immediately following it, “He shall demolish the house....” (verse 45). Scripture, therefore, says (verse 39), “the kohen shall return,” and [here], “the kohen shall come.” Just as in the case of “returning” [i.e., when the kohen returned after one week and the lesion had spread], he must remove [the unclean stones], scrape, and plaster, and give it another week [of quarantine], likewise, in the case of “coming” [i.e., where the lesion has remained the same for the first week, but spread during the second week], he must remove [the unclean stones], scrape, and plaster and then give it a week [of quarantine]. And, if it recurs again, he must demolish [the house]. If it does not recur, [however,] it is clean. Now, how do we know that if it remained the same during this and this, [i.e., during the first and second weeks], he must [also] remove [the unclean stones], scrape, plaster, and give it a [third] week [of quarantine]? Therefore, Scripture [here] says, “the kohen shall come (וּבָא) ,” and [in verse 48, it says], “if the kohen comes and comes [again] (בּֽא יָבֽא) ” What is Scripture referring to? If [you suggest that it means a lesion] that spread during the first week [of quarantine], this has already been mentioned [in verse 43]; if [you suggest that verse 48 is referring to a lesion] that spread during the second [week], this has already been mentioned [in our verse]; so [one must conclude that verse 48], “if the kohen comes and comes [again],” [is referring to the case that] he comes (בּֽא) at the end of the first week [of quarantine] and comes [again] (יָבֽא) at the end of the second week [of quarantine], and looks, and [as is continued in verse 48], “behold, the lesion did not spread” [i.e., it has remained the same throughout]. What shall he do to it? One might think that he should dismiss [the case] and depart, as it is written here (48) “the kohen shall pronounce the house clean.” Scripture, however, continues there, “because the lesion has healed.” [God says:] I deemed clean only what was healed. What shall be done with it [if the lesion has remained the same during the first and second weeks, and has not yet healed]? “Coming” is stated above [in verse 44, “the kohen shall come”], and “coming” is stated here [in verse 48, “if the kohen comes...and comes [again]”]; just as in the case above (verse 44), he must remove [the unclean stones], scrape, plaster, and give it a week [of quarantine], a law which we learned through the link made between the terms “returning” and “coming,” likewise, in the case below, [in the question of a lesion that has remained the same through the two weeks, the owner shall remove the unclean stones, scrape, plaster, and observe a week of quarantine]. The above is taught in Torath Kohanim (14: 105). The conclusion of this matter is: Demolition [of an afflicted house] is required only when the lesion recurs after the removal [of the unclean stones], scraping, and plastering. The recurring lesion does not require spreading [to necessitate demolition]. Hence, the sequence of the verses is as follows: (Verse 43), “And if [after he had removed the stones, and after the house had been scraped around and after it had been plastered, the lesion] returns”; then (verse 44, second section),"it is malignant tzara’ath...it is unclean"]; then (verse 45), “He shall demolish the house...,” and (verse 46), “Anyone entering the house [...shall become unclean],” and (verse 47), “[And one who lies down...] and one who eats in the house [shall immerse...]”; [at this juncture, just before verse 48, the second section of our verse (44) is now inserted in the sequence, namely,] "Then the kohen shall come and look...the lesion in the house has spread"—[and, as above, now we know that] Scripture here is referring to a case where the lesion remained the same during the first week [of quarantine], so a second week of quarantine is applied, and at the end of this second week of its quarantine, he comes and sees that it has spread. What should he do with it? The owner must remove [the unclean stones], scrape, plaster, and give it another [i.e., a third] week [of quarantine]. Now, if the lesion recurs, he must demolish, but if it does not recur, [the house is deemed clean, and] birds are required [along with the whole cleansing procedure, because lesions are never quarantined for more than three weeks. [See Rashi on verse 48 below, which is understood in light of this Rashi.]

**46 during all the days of its quarantine** However, not [someone entering the house] during the days that he scrapes off the lesion [during which time the house does not defile those who enter it, until the quarantine period begins]. But [if this is so,] one might think, if a lesion is pronounced definitely unclean [and the house is slated for demolition], that if the owner [disregards the order to demolish the house, but instead, removes the unclean stones and] scrapes off its lesion, that this case is also excluded [i.e., this house shall also not defile those entering it]. Scripture, therefore, says: “during all the days” [in which the seemingly superfluous word “all” comes to include this case, that since this house is unclean and must be demolished, it will always defile those who enter it].-[Torath Kohanim 14:110].

**[And anyone entering the house...] shall become unclean until the evening** [Since no mention of immersing garments is made here, Scripture] teaches us that [the one who enters] the house does not defile [his] garments. One might think that even if he remained in the house for the time of אֲכִילַת פְּרָס כְּדֵּי -the length of time it takes someone to eat an average meal [i.e., half a loaf—that his garments would also remain undefiled]. Scripture, therefore, says: "(verse 47) “one who eats in the house shall immerse his garments.” We know only if one eats [that his garments become unclean]. How do we know that if someone lies down [in the house, his garments become unclean]? Therefore, Scripture says (verse 47),"And whoever lies down in the house, [shall immerse his garments]." I know only [that this law applies to] someone who either eats or lies down. How do we know that [this law applies also to] someone who did not eat or lie down [in the house]? Therefore, Scripture (verse 47),"shall immerse... shall immerse." [The repetition of this expression] includes [the case where the person merely stayed in the house, that his garments become unclean]. If so, why are eating and lying down mentioned? To give a measurement [of time] that it takes to eat half a loaf for one who lies down [i.e., only if someone lies down in the house for that period do his garments become unclean].-[Torath Kohanim 14:111]

**48** [The following Rashi is more clearly understood after learning Rashi on verse 44.]

**But if the kohen comes [...] and comes [again]** At the end of the second week [of quarantine],

**and looks [at the lesion], and behold, the lesion did not spread** This verse comes to teach [us] about a lesion that has remained the same throughout [both] the first and second weeks [of quarantine]. And what should be done to it]? One might think that it should be pronounced clean, as is apparent from the plain meaning of this verse, which continues: “the kohen shall pronounce the house clean.” Scripture, however, concludes the verse with, “because the lesion has healed.” [God says:] I deem clean only [the lesion] that has healed. And “healed” means only a house which has been scraped and plastered, and the lesion did not recur. But this [house, in which the lesion has neither disappeared nor spread], requires removal [of the unclean stones], scraping, plastering, and a third week [of quarantine]. Thus, the following is how our verse is to be understood: "But if the kohen comes [...] and comes [again] at the end of the second [week of quarantine] and beholds, the lesion did not spread, he must plaster it, and there is no plastering without removing [the unclean stones] and scraping. [Then] after the house has been plastered, the kohen shall [pronounce] the house clean if the lesion did not recur at the end of the week [of quarantine], because the lesion has healed." But if it recurs, Scripture has already explained regarding a [house with a] recurring lesion, that it requires demolition.

**57 To render decisions regarding the day of uncleanness** [I.e., to determine] which day renders it clean and which day renders it unclean.

**Rashi & Targum Pseudo Jonathan for: B’Midbar (Num.) 28:9-15‎**

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

**Rashi’s Commentary for: B’Midbar (Numbers) 28:9-15**

**10 The burnt offering of each Sabbath on its Sabbath** But not the burnt offering of this Sabbath on another Sabbath. For if they did not offer one up on this Sabbath, I might think that two should be offered up on the following Sabbath. Scripture therefore says, “on its Sabbath” to instruct us that if its day passes, its offering is canceled.-[Sifrei Pinchas 40]

**in addition to the continual burnt offering** This refers to the additional [musaf] offerings, besides those two lambs of the continual burnt offering. And it teaches us that they [the additional sacrifices] may be offered only between the two continual offerings. Similarly, in the case of all the additional offerings it says, “In addition to the continual burnt offering” for this teaching.-[Sifrei Pinchas 40]

**12 Three tenths** As is the case with the libations brought with a bull, for thus they are fixed in the portion dealing with libations [see 15:9].

**14 This is the burnt offering of each new month in its month** However, once the day passes, its offering is cancelled, and there is no way to make it up.-[Sifrei Pinchas 43]

**15 And one young male goat...** All the additional-offering goats were brought to atone for defiling the Sanctuary and it holy sacrifices, as is outlined in the Tractate of Shevuoth (9a). The young male goat [brought] on the first day of the month differs insofar as with regard to it Scripture says, “to the Lord.” This teaches you that it atones for a case where there is no awareness [of the person’s uncleanness] either before [entering the Temple or eating sacrificial food] or after [the sin has been committed]. The only One aware of the sin is the Holy One, blessed is He. We derive [the law of] the other young male goats from this one. In the Aggadah, it is expounded thus: The Holy One, blessed is He, said, “Bring atonement for Me because I diminished [the size of] the moon.” -[Shev. 9a]

**it shall be offered up in addition to the continual burnt offering** This entire offering [not just the young male goat]. and its libation [The phrase] “and its libation” does not refer to the young male goat because sin-offerings have no libations.

**Ketubim: Tehillim (Psalms) 79:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song of Asaph. O God! Nations have come into Your heritage, they have defiled Your Holy Temple, they have made Jerusalem into heaps. | 1. A psalm composed by Asaph about the destruction of the Temple. He said in the spirit of prophecy: O God, the Gentiles are entering Your inheritance; they have defiled Your holy temple, they have made Jerusalem a desolation. |
| 2. They have given the corpses of Your servants as food to the birds of the heaven, the flesh of Your pious ones to the beasts of the earth. | 2. They have given the bodies of Your servants to the birds of heaven for food, the flesh of Your pious ones to the wild beasts. |
| 3. They have spilt their blood like water around Jerusalem, and no one buries [them]. | 3. They have poured out their blood like water around Jerusalem, and there is none to bury. |
| 4. We were a disgrace to our neighbors, ridicule and derision to those around us. | 4. We have become a disgrace to our neighbors, a subject of scorn and mockery to our surroundings. |
| 5. How long, O Lord? Will You be **wroth** forever? Will Your jealousy burn like fire? | 5. How long, O LORD, will You be fierce forever? How long will Your zeal burn like fire? |
| 6. Pour out **Your wrath** upon the nations that do not know You and upon the kingdoms that did not call out in Your name. | 6. Pour out **Your wrath** on the Gentiles who have not known You, and on the kingdoms, who have not prayed in Your name. |
| 7. For they devoured Jacob and made his dwelling desolate. | 7. For they have destroyed the house of Jacob and made desolate his sanctuary. |
| 8. Do not remember for us the early iniquities; may Your mercies quickly come before us for we have become very poor. | 8. Do not remember against us trespasses which were from the beginning; in haste, may Your favors go before us, for we have become very destitute. |
| 9. Help us, O God of our salvation, on account of the glory of Your name, and save us and atone for our sins for Your name's sake. | 9. Help us, O God our redemption, because of Your glorious name; and redeem us, and atone for our sins, for the sake of Your name. |
| 10. Why should the nations say, "Where is their God?" Let it be known among the nations before our eyes the revenge of the spilt blood of Your servants. | 10. Why should the Gentiles say, "Where is their God?" Let the punishment for the blood of Your servants that has been spilled be revealed in our sight among the Gentiles. |
| 11. May the cry of the prisoner come before You; according to the greatness of Your arm, set free the children of the mother who died. | 11. Let the groan of the prisoners come before You like the great strength of Your arm; release the children who have been handed over to death. |
| 12. And return to our neighbors sevenfold into their bosom, their reproach with which they reproached You, O Lord. | 12. And give back to our neighbors a seven-fold requital for the punishment of their oaths, and the aspersions they cast on You, O LORD. |
| 13. But we, Your people and the flock of Your pasture, shall thank You forever; to all generations we shall recite Your praise. | 13. But we are Your people, and the sheep of Your pasture; we will give thanks in Your presence forever; for all generations we will recite Your praise. |

**Rashi’s Commentary for: Psalms 79:1-13**

**1** **into heaps** Now what is this song? Is it not a lamentation? But because it says (Lam. 4:11): “The Lord has spent His fury.” With what has He spent it? “He has kindled a fire in Zion.” This is a song and an occasion for singing, for He poured out His fury on the wood and stones and did not utterly destroy His children.

**2** **the flesh of Your pious ones** Now were they not wicked? But since they received their punishment, they are accounted as pious men. Similarly, Scripture states (Deut. 25:3): “your brother would be degraded before your eyes.” As soon as he is lashed, he is your brother. It is explained in this manner in the Aggadah (Mid. Ps. 79:4).

**4** **and derision** Heb. וקלס, an expression of speech, to speak of them as for a byword.

**5** **How long** Heb. עד מה [lit. until what.] Until when?

**Your jealousy** Your wrath, that You are jealous to wreak vengeance, an expression of (Exod. 20: 5): “a jealous (קנא) God,” emportement or enprenemant in Old French, zealous anger.

**11** **set free** Heb. הותר, release the prisoners from their prison, as (below 105: 20): “A king sent and released him (ויתירהו) ”; (146:7), “sets loose (מתיר) the bound.”

**the children of the mother who died** The children of her who was killed because of You; enmorinede in Old French, doomed to die. There is an example in the Sages’ language: “It is better that Jews eat the flesh of slaughtered dying beasts rather than eat the flesh of the carcasses of dying animals.” That means the flesh of a dying animal that was slaughtered, in tractate Kiddushin (21b).

**Meditation from the Psalms**

**Psalms ‎‎79:1-4**

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

The superscription of this psalm ascribes authorship to Assaf, son of Qorach. Assaf composed many psalms, whose relationship to his personal life is not readily apparent. In this case however, Midrash Shocher Tov[[1]](#footnote-1) explains that Assaf's approach to this subject can be un­derstood by means of a parable:

A beggar's daughter once went to fill her earthenware jug at a well. Much to her dismay, the rope snapped, and her jug fell deep into the well. The poor girl was crushed by the loss of her only vessel, for she knew that no one would make an effort to retrieve such an inexpensive utensil Suddenly, however, the king's daughter arrived to draw some well water in her golden pitcher. Accidently, this precious pitcher also tumbled into the well. Upon observ­ing this, the beggar's daughter burst into a joyous dance, saying 'The person who descends into the pit to retrieve the princess' precious pitcher will be able to retrieve my jug as well!'

Midrash Shocher Tov explains that Assaf had been distressed when his father, Qorach, was swallowed into the bowels of the earth.[[2]](#footnote-2) He lost all hope for his father's return, until he received a prophetic vision that the gates of the Temple would also be swallowed by the earth, while the rest of the Sanctuary was destroyed. The vision concluded with these very same gates being raised it to their former glory. Then Assaf became ecstatic. He composed this psalm, saying, 'He who shall descend to the bowels of the earth to retrieve the Temple's gates will also raise my father, Qorach.'

A similar problem was presented to Haman in Megillat Esther. Haman was casting lots to choose the most auspicious time to annihilate the Jews. The lot fell on Adar, which seemed auspicious to Haman because Moshe died on Adar 7. Unfortunately for Haman, Moshe was also born on Adar 7. So instead of helping Haman, his endeavor was doomed.

Since this psalm focuses on Qorach, I thought I’d spend a little time to look at this man.

**Qorach was a very great man**, though one must read carefully to appreciate this fact. The name of this Torah reading, Qorach, provokes an obvious question: Why is this portion named after a man who appears to be very wicked? It is written:

***Proverbs 10:7*** *The memory of the just is blessed: but the name of the wicked shall rot.*

To understand the answer to this question, we must remember that Qorach’s identity is perpetuated forever, since the Torah is eternal. From a mystical perspective,[[3]](#footnote-3) it is explained that Qorach’s desires reflected the spiritual heights to be reached in the era of the redemption. Qorach’s problem was a problem with timing. He was ahead of his time. Unfortunately, this bad timing also manifested a split in the congregation. Thus, we see that Qorach was appropriately named, for the Hebrew root word *qorach* means “division” or “split”,[[4]](#footnote-4) and Chazal[[5]](#footnote-5) associate Qorach, not only in fact, but also in essence, with the cause of a division. The Targum Onkelos tells us that Qorach made a ‘division’.

***Targum Onkelos to Numbers 16:1*** *But Korach bar Izhar bar Kahath bar Levi, and Dathan and Abiram the sons of Eliab, and On bar Pelath of the Beni Reuben, made a division.*

In the Messianic age, the Levites (Qorach’s tribe) will be elevated to the station of priests, and the entire Jewish people will reach pinnacles of spiritual experience, as we read in the Prophet Yoel:

***Yoel 3:1-2*** *And it shall come to pass afterward, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 2 And also upon the servants and upon the handmaids in those days will I pour out my spirit.*

Now that we realize that **Qorach was a great man**, we can begin to understand his sin.

The commentators explain that Qorach’s sin was an infraction, for which there is no room for forgiveness. First, his declaration that Moshe had no right to lead a nation in which everybody was holy, contradicts the order of creation. The world was created upon the principle of a mashpia (giver), one who influences, who inspires others, and on a mekabel (receiver), one who is influenced, who accepts from him. This is the relationship of male and female, heaven and earth, Rebbe and talmid, teacher and student. Just as there is nothing on this physical world that is not in some way connected to the spiritual world from which it receives its sustenance, so, too, is everything in this world sustained through the mashpia/mekabel process. Qorach wanted to exist beyond the parameters that HaShem set for this world. He wanted everyone to be equal. This indicated rebellion against HaShem’s course of directing the world.

The Jewish Encyclopedia, in the article “Sun”, tells us the following:

*The sun and the moon are employed as symbols in the Kabbala. Generally, the sun is masculine and represents the principal or independent—technically it is the “giver” (“mashpia”); Abraham is the sun; so is Samuel, because he was independent, accepting no gift or fee from anyone.[[6]](#footnote-6) The moon is feminine, and represents the secondary or dependent—technically the “receiver” (“mekabel”). Thus, the sun means the father; the moon, the mother. Moses and Aaron; the rich man and the poor man; the Torah and the Talmud; Rabbi and Rabina (or R. Ashi), are respectively the sun and the moon.[[7]](#footnote-7) Samson’s name denotes “sun,” as he, likewise, was independent. The initial letters of the names Samuel, Moses, and Samson spell “shemesh” (= “sun”). The Messiah is the sun: “And his throne as the sun before me”.[[8]](#footnote-8)*

1. **How do we understand this dispute? What was the root reason behind this dispute?**

The root reason is that Qorach believed that they had already entered the Messianic age. He disputed that he had to be a receiver. It was Qorach’s understanding that he had become a giver, along with the other two-hundred and fifty men. They believed that they no longer needed to be receivers. There was no more Rebbe and talmid. We are all holy, we are all Shabbat, we are all the sun, we are all givers.

The face of Moshe was like the face of the sun, where the face of Joshua was like the face of the moon.[[9]](#footnote-9) The Hebrew word for afternoon is צוהריים tzoharayam, this word has the same gematria as Moshe = 345. The value is equal because the afternoon is when the sun is shining the brightest, and Moshe is the sun.

Not all those who were in Qorach’s company were enticed:

***Sanhedrin 109b*** *Rab said: On, the son of Peleth, was saved by his wife. Said she to him, ‘What matters it to thee?* ***Whether the one [Moses] remains master or the other [Qorach] becomes master, thou art but a disciple.’*** *He replied, ‘But what can I do? I have taken part in their counsel, and they have sworn me [to be] with them.’ She said, ‘I know that they are all a holy community, as it is written, seeing all the congregation are holy, every one of them. [So,]’ she proceeded, ‘Sit here, and I will save thee.’ She gave him wine to drink, intoxicated him and laid him down within [the tent]. Then she sat down at the entrance thereto and loosened her hair. Whoever came [to summon him] saw her and retreated. Meanwhile, Qorach’s wife joined them [the rebels] and said to him [Qorach], ‘See what Moses has done. He himself has become king; his brother he appointed High Priest; his brother’s sons he hath made the vice High Priests. If terumah is brought, he decrees, Let it be for the priest; if the tithe is brought, which belongs to you [i.e., to the Levite], he orders, Give a tenth part thereof to the priest. Moreover, he has had your hair cut off, and makes sport of you as though ye were dirt; for he was jealous of your hair.’ Said he to her, ‘But he has done likewise!’ She replied, ‘Since all the greatness was his, he said also, let me die with the Philistines. Moreover, he has commanded you, Set [fringes] of blue wool [in the corners of your garments]; but if there is virtue in blue wool, then bring forth blue wool, and clothe thine entire academy therewith.’ Thus, it is written, Every wise woman buildeth her house — this refers to the wife of On, the son of Peleth; but the foolish plucketh it down with her hands — to Qorach’s wife.*

HaShem clearly delineates the positions, rights, and duties of priests and Levites; He quickly rejects Qorach’s impressive, but premature, attempt to establish a Messianic democracy. The wicked both quickly flourish and quickly wither:

***Tehillim (Psalms) 92:7*** *When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever… 12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.*

The final letters of that verse’s last three words *tsadi****k*** *katama****r*** *yifra****ch*** spell *Qorach*-- **in the end of days,** **his egalitarian vision will indeed prevail**.[[10]](#footnote-10)

“Qorach was such an intelligent person. How could he have made such a colossal blunder [and rebel against Moshe]?” This is the question that our Sages pose.[[11]](#footnote-11) They answer that he misinterpreted the information that he had. Qorach knew prophetically that he would have extremely great descendants. The prophet Samuel, equal in stature to Moshe and Aharon, was one of them. Qorach reasoned that the merit and service of his future offspring were so great that it had be he that would prevail in the rebellion. The problem is that Qorach did not hear that this greatness would be due to his sons, not to his own actions. Qorach’s sons, Assir, Elkanah, and Avaisaph, saints and prophets, repent before it’s too late, and they survive;[[12]](#footnote-12) they’re the first of forty-eight prophets succeeding Moshe.[[13]](#footnote-13) They authored Tehillim (Psalms) 42, 44-9, 84-5, 87-8.

Qorach was the son of Izhar, the son of Kohath, the son of Levi. We do not mention that he was the son of Yaaqob. Rashi introduces our Parasha with the statement: “This Parasha is explained nicely in the midrash of Rabbi Tanchuma”. Rashi quoted the midrash Tanchuma, that the Patriarch Yaaqob had pleaded not to have any share in the rebellion of Qorach. For that reason, Qorach’s genealogy stops before mentioning Yaaqob:

**Rashi: *the son of Izhar the son of Kohath the son of Levi*** *[The verse] does not mention, “the son of Jacob,” because he [Jacob] prayed not to be mentioned in connection with their quarrel, as it is stated, “my honor, you shall not join their assembly” (Gen. 49:6). And where is his name mentioned in connection with Qorach? In (I) Chron. (6:22, 23), where their genealogy is traced for the service of the Levites on the platform [in the Temple], as it says, “the son of Qorach, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel”.[[14]](#footnote-14)*

The Midrash Rabbah adds additional insight:

***Midrash Rabbah - Numbers XVIII:5*** *NOW KORAH, THE SON OF IZHAR, THE SON OF KOHATH, THE SON OF LEVI... TOOK. Why is it not written, ‘The son of Jacob’ or ‘The son of Israel’? This bears on the text, Let my soul not come into their council (Gen. XLIX, 6), namely that of the spies; Unto their assembly let my glory not be united (ib.), namely to that of Qorach. Jacob said to the Holy One, blessed be He: ‘Sovereign of the Universe! Let not my name be mentioned with those wicked people, either in connection with the spies or in connection with Qorach’s quarrel. When then should my name be mentioned? When they trace their pedigrees to take their stand upon the dais; and so it says, The son of Tahlath, the son of Assir, the son of Ebiasaph, the son of Qorach, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.[[15]](#footnote-15)*

1. **Why didn’t Yaaqob want to have his name associated with the sin of Qorach, as opposed to the golden calf or the sin of the spies?**

Yaaqob was the ultimate receiver. Yaaqob is represented by the moon. In Kiddush Lavanah (the moon blessing) we face the moon, and we say:

|  |  |
| --- | --- |
| ברוך יוצריך | The first letter of each word spells: יעקב - Yaaqob. The “man in the moon”, the face, is the face of Yaaqob. This explains why he did not want to be associated with a receiver who had failed. |
| ברוך עושיך |
| ברוך קוניך |
| ברוך בוראיך |

Qorach went around “all night” according to the Midrash:

***Midrash Rabbah - Numbers XVIII:10*** *NEITHER HAVE I HURT ONE OF THEM (XVI, 15). By this Moses meant: I did not condemn the innocent nor acquit the guilty. When Moses saw that they persisted in their haughtiness, he said to them: BE THOU AND ALL THY CONGREGATION BEFORE THE LORD... TO-MORROW (ib. 16)* ***Qorach went about all that night and misled the Israelites****. He said to them: ‘ What do you suppose? That I am working to obtain greatness for myself? I desire that we should all enjoy greatness in turn, not like Moses who has appropriated the kingship to himself and has given the High Priesthood to his brother!’ And so he went about winning over each tribe with arguments suited to that particular tribe, until they made common cause with him. How is this inferred? From the text, AND KORAH ASSEMBLED ALL THE CONGREGATION AGAINST THEM (ib. 19). They approached Moses, all speaking as Qorach did. Instantly, THE LORD SPOKE UNTO MOSES AND UNTO AARON, SAYING: SEPARATE YOURSELVES FROM AMONG THIS CONGREGATION,.. AND THEY FELL UPON THEIR FACES (ib. 20 f.).*

1. **Why does the Midrash stress that Qorach sought support all night?**

Qorach did his work of gaining support at night, because subconsciously he knew that he did his best work at night. Qorach is the night man. The night is the receiver in the same way Qorach was a receiver. Rashi tells us about Qorach’s nighttime work:

**Rashi: *19 Qorach assembled... against them*** *with words of mockery. All that night, he went to the tribes and enticed them [saying,] “Do you think I care only for myself? I care for all of you. These [people] come and take all the high positions: the kingship for himself and the kahuna for his brother,” until they were all enticed.[[16]](#footnote-16)*

Moses says that “in the morning” HaShem will reveal His will. The Midrash lends us some additional insight:

***Midrash Rabbah - Numbers XVIII:4*** *Said He: In the morning the Lord will show who are His (Num. XVI, 5). What is the reason why He chose such a time? R. Nathan explained: The Holy One, blessed be He, said: ‘ If all the magicians of the world were to assemble and try to turn the morning into evening, they would not be able to do so, and as I made a partition between light and darkness, so have I set Aaron apart to sanctify him as most holy.’*

1. **Why does Moses wait till the morning to resolve this issue? Why not resolve it now?**

Moshe procrastinated till the morning because he is the sun, the daytime. Qorach is the moon, he is the night. Therefore, Moshe wanted to wait until his time, his turf had arrived. Moshe wanted Qorach to see that this is the reality, that Qorach is the receiver.

Rashi alludes to this:

**Rashi: *near to Him*** *Heb.* וְהִקְרִיב אֵלָיו *. And the Targum [Onkelos] proves this [that it is referring to both the Levites and the kohanim], for he renders the first phrase, “He will bring them close to Him” [and the second phrase] “He will bring into His service.” The Midrashic interpretation of* בּֽקֶר *, morning, [rather than* מָחָר *, tomorrow] is: Moses said to him [Qorach], The Holy One, blessed is He, assigned boundaries to His world. Are you able to transform morning into evening? That is how possible it is for you to undo this, as it says, “It was evening and it was morning... and He separated (*וַיַּבְדֵּל*) “ (Gen. 1:5, 7); similarly, “Aaron was set apart (*וַיִּבָּדֵל*) to sanctify him...”[[17]](#footnote-17).[[18]](#footnote-18)*

Rashi also tells us why Moshe put the decision off till the morning:

**Rashi: *5 In the morning, the Lord will make known*** *Night is a time of drunkenness for us, and it is improper to appear before Him. His real intention was to delay, with the hope that they might retract [their opposition].[[19]](#footnote-19)*

Midrashim relate that Qorach’s 250 men donned solid blue four-cornered garments (tallit) and ridiculed Moshe’s ruling, that they still needed the blue string, amidst the other fringes, at each corner of the garment. The Midrash Rabba offers further insight:

***Midrash Rabbah - Numbers XVIII:3*** *NOW KORAH... TOOK. What is written in the preceding passage? Bid them that they make them... fringes... and that they put with the fringe of each corner a thread of blue (Num. XV, 38). Qorach jumped up and asked Moses: ‘If a cloak is entirely of blue, what is the law as regards its being exempted from the obligation of fringes? ‘Moses answered him:’ It is subject to the obligation of fringes. ‘Qorach retorted:’ A cloak that is entirely composed of blue cannot free itself from the obligation, yet the four blue threads do free it! If,’ he asked again, ‘a house is full of Scriptural books, what is the law as regards its being exempt from the obligation of mezuzah?’ He answered him: ‘It is under the obligation of having a mezuzah.’ ‘The whole Torah,’ he argued, ‘which contains two hundred and seventy-five sections, cannot exempt the house, yet the one section in the mezuzah exempts it! These are things,’ he continued, ‘which you have not been commanded, but you are inventing them out of your own mind!’*

The Keli Yakar quotes the above Midrash. At the end of the previous Parasha (Shelach), we were informed of the mitzva of tzitzith. Qorach “took” the Parasha of tzitzith and challenged Moshe in the realms of Halacha. If a garment is completely made of Techelet does it need tzitzith of Techelet on its’ fringes? Moshe replied in the affirmative. Qorach challenged the answer given by Moshe.

Rashi gives us a similar response:

**Rashi: *Dathan and Abiram*** *Since the tribe of Reuben was settled in the south when they camped, thus being neighbors of Kohath and his children who were also camped in the south, they joined with Qorach in his rebellion. Woe to the wicked, and woe to his neighbor! Now what made Qorach decide to quarrel with Moses? He envied the chieftainship of Elizaphan the son of Uzziel whom Moses appointed as chieftain over the sons of Kohath by the [Divine] word. Qorach claimed, “My father and his brothers were four [in number]” as it says, “The sons of Kohath were...” (Exod. 6:18). Amram was the first, and his two sons received greatness—one a king and one a kohen gadol. Who is entitled to receive the second [position]? Is it not I, who am the son of Izhar, who is the second brother to Amram? And yet, he [Moses] appointed to the chieftainship the son of his youngest brother! I hereby oppose him and will invalidate his word.[[20]](#footnote-20) What did he do? He went and assembled two hundred and fifty men, heads of Sanhedrin, most of them from the tribe of Reuben, his neighbors. These were Elitzur the son of Shedeur and his colleagues, and others like him, as it says, “chieftains of the congregation, those called to the assembly.” And further it states, “These were the chosen ones of the congregation” (1:16). He dressed them with cloaks made entirely of blue wool. They came and stood before Moses and asked him, “Does a cloak made entirely of blue wool require fringes [‘tzitzith’], or is it exempt?” He replied, “It does require [fringes].” They began laughing at him [saying], “Is it possible that a cloak of another [colored] material, one string of blue wool exempts it [from the obligation of Techelet], and this one, which is made entirely of blue wool, should not exempt itself?[[21]](#footnote-21)*

If one thread of Techelet can be used to exempt a garment of tzitzith, then surely a garment of Techelet would not require tzitzith?

1. **Why does Qorach choose tzitzith (fringes) for his argument as opposed to the Parah Adumah or another chok?**[[22]](#footnote-22)

The word *tzitzith*, fringes, is related to that which bursts forth with life from seemingly dead earth and trees; after Qorach’s debacle, we read that only Aaron’s rod flowered, “Vayatzetz Tzitz”, and put forth buds.[[23]](#footnote-23) The garment, Heb. *begged*, represents external physical reality, the illusory world of the senses, limited by its four corners, unless one progresses to the transcendental world of truth and eternity, via the mitzvot, linking every aspect of mundane life to HaShem, it’s represented by the blue string.

We are to *see* the tzitzith. If we wear a tallit at night, we do not need tzitzith. They only need tzitzith by day so that we can *see* them. Thus, we understand that the reason Qorach chose to dispute this mitzva was due to his perspective. He was coming from the perspective of night! And from his perspective, he was right!

Moshe took *his* perspective of the sun, of daytime. The tallit requires tzitzith during the day.

Qorach’s eye mislead him. Qorach saw that Shmuel the prophet would be his descendant. He sought leadership because he saw how great his descendants would be, even though the one not chosen would die. The Midrash confirms this:

***Midrash Rabbah - Numbers XVIII:8*** *Now Qorach, who was a clever man--what reason had he for such folly?* ***His mind’s eye misled him****. He foresaw that a long and distinguished progeny would emanate from him, particularly Samuel, whose importance would equal that of Moses and Aaron; as may be inferred from the text, Moses and Aaron among His priests, and Samuel among them that call upon His Name,[[24]](#footnote-24) and that from among his descendants there would be formed twenty-four levitical divisions all of whom would prophesy under the influence of the Holy Spirit; as it says, All these were the sons of Heman.[[25]](#footnote-25) He argued: ‘Is it reasonable that, since such greatness is destined to emanate from me, I should keep silent?‘ He did not, however, foresee accurately. In fact his sons repented, and it was from them that the distinguished progeny was to emanate. Moses, however, did foresee it. The reason then why Qorach was foolish enough to risk that danger was because he heard from Moses that they would all perish and one of them would escape; as it says, AND IT SHALL BE THAT THE MAN WHOM THE LORD DOTH CHOOSE, HE SHALL BE HOLY.*

Rashi also tells us about these great descendants:

**Rashi: *7 you have taken too much upon yourselves, sons of Levi*** *Heb.* רַב לָכֶם בְּנֵי לֵוִי *, [interpreted Midrashically as:] I have told you a very great thing. Were they not fools? For he warned them about it and they [still] took upon themselves to offer [the incense]. They sinned at the cost of their lives, as it says, “the censers of these who sinned at the cost of their lives” (17:3). But what did Qorach, who was astute, see [to commit] this folly? His vision deceived him. He saw [prophetically] a chain of great people descended from him: Samuel, who is equal [in importance] to Moses and Aaron. He [Qorach] said, “For his sake I will be spared. [He also saw] twenty-four watches [of Levites] emanating from his grandsons, all prophesying through the holy spirit, as it says, “all these were the sons of Heman” (I Chron 25:5). He said, “Is it possible that all this greatness is destined to emanate from me, and I should remain silent?” Therefore, he participated [in the rebellion] to reach that prerogative, for he had heard from Moses that they would all perish and one would escape [death]: “the one whom the Lord chooses—he is the holy one.” He erred in thinking that it referred to him. He, however, did not “see” properly, for his sons repented [and thus did not die at that time]. Moses, however, foresaw this.[[26]](#footnote-26)*

1. **If Qorach had prophecy, why did Qorach’s eye not see that the descendant’s greatness was due to his children’s merit, not his?**

Because in order to hear a prophecy in its entirety, one must learn how to listen, how to be a receiver. Without this skill, Qorach did not hear the whole prophecy. Qorach wanted to give, therefore he missed the part that comes from a giver. Moshe, on the other hand, had perfected the art of hearing by being the receiver from HaShem. He had perfected the art of hearing.

1. **Why did Dathan and Abiram say that they will not come even if Moses would pull their eyes out of their sockets? Why eyes?**

The eyes see during the day. We need light to see. Dathan and Abiram said they were givers, men of the day, and they did not need to see, because eyes receive whilst we are givers now. Light will come from our eye sockets; we are givers now. They had bought into Qorach’s arguments.

1. **Why did HaShem open the ground to kill Qorach and his followers, as opposed to plague or some other way?**

The ground “received” Qorach to indicate that Qorach and his followers were receivers. This was HaShem’s last message to Qorach. The ground formed a mouth which receives, and the mouth swallowed Qorach.

1. **Why did HaShem have to prove that Aharon was the man with the sprouting rods? Why not use a bat kol?**

Aharon was the giver in the area of the priesthood. Aharon represented the sun, too. Obviously Aharon’s staff was still connected to its source. It produced fruit because it is still connected to it’s source. Aharon was therefore the source – the giver. Everyone else is the receiver that had cut themselves off from Aharon the giver.

1. **In Tehillim 92:13, it says:** צדיק כתמר יפרח - ***The righteous shall flourish like the palm tree*: – the last letters spell Qorach’s name. The Arizal says that Qorach was a צדיק - Tzadik.**

Qorach was wise and there will be a time when he is a giver. Unfortunately, his timing was way off. Qorach was trying to assume the role of a giver at a time when HaShem still had him as a receiver. But the letters of Qorach’s name appear at the end of the words to indicate that in the end Qorach will be a Tzadik, not now.

1. **Why was Joshua punished by having laws removed from his memory?**

Moshe receives Torah from HaShem and then he turns around and becomes the Rebbe, the teacher, giving Torah to Joshua and the people. Joshua later turns around and becomes the giver. However, because he assumes the role of the giver a minute early, his punishment is to forget what he received, because he is still supposed to be a receiver! Joshua said that he had never left Moshe’s side, therefore he had received everything, yet it was not yet his time to be a giver. In each generation there is a Torah teacher who is the giver of his generation. One day the world will be filled with the knowledge of HaShem. We will all be filled to capacity. Thus, we learn that this current situation where we have a Rebbe and a talmid, is a temporary situation. It will not always be this way.

1. **In the Song of Shabbat, Psalm 92, the first letters of each word spell *Moshe*, thus Moshe is Shabbat. Moshe was called Shabbat. How can this be?**

Only Shabbat has sanctity, the six days have no inherent sanctity, but rather they receive their sanctity from Shabbat. That is why we begin Shabbat early on the sixth day and extend Shabbat into the first day of the week. We are injecting the sanctity of Shabbat into the six workdays by affecting the first and the last of those six days. In the same way, Moshe was holy and was giving that holiness to the people. He was giving the Torah and they were receiving it. Moshe is the sun, he is Shabbat, he is the giver. Qorach and the people are the moon, they are the six workdays, they are the receivers.

On the fourth day, HaShem created the two great luminaries, later it calls them a greater and a lesser luminaries. This is because the sun and the moon were equal, later the moon was diminished. Shabbat and Rosh Chodesh: This represents a fusion of opposites. Shabbat is associated with the weekly cycle of the sun, whereas Rosh Chodesh is associated with the lunar cycle. The two reflect the difference between a *mashpia* (giver) and a *mekabel* (receiver). This very differentiation, however, also implies that a connection is established between them; the *mashpia* and the *mekabel* are united.

The concepts of *mashpia* and *mekabel* are reflected in Parshat Qorach. Qorach appreciated the positive quality of the recipients. Thus, he asked Moshe: *“Why do you raise yourself above the congregation of G-d?”[[27]](#footnote-27)* This was a mistake. Although the recipients have great positive qualities, these qualities are revealed when they submit themselves to the guidance of the *mashpia*.

1. **Why can’t there be two kings with the same crown? Why can’t both the moon and the sun be equal?**

Everything that HaShem created is a pair: Heaven and earth, **sun and moon**, Adam and Chava, man and woman, this world and the next world, givers and receivers, Rebbe and talmid, Shabbat and the six workdays. However, HaShem is One and He is unique, He is NOT a pair. Everything in this world works as either a giver or a receiver. These pairs define everything in this world. A man gives and a woman receives. Though on occasion they assume opposite roles, nevertheless, they are primarily in these roles. Thus, the sun is the giver and the moon is the receiver.

1. **Why did HaShem create them equal and then later diminish one?**

The world operates with givers and receivers now, but, that was not how it was in the beginning, nor is it how we will function in the end.[[28]](#footnote-28) When Mashiach comes, there will be a drastic change when everyone will become a giver.

In the Kiddush Lavanah we say: *Fill the lacking of the moon that there be no diminishing of the moon and that its light be equal to the sun as it was in the beginning*. One day we will all be able to give, even as the moon will be able to give its own light.

**Ashlamatah: II Kings 7:3-11 + 8:4-5**

| **Rashi** | **Targum** |
| --- | --- |
| 3. ¶ Now there were four men, stricken with zaraath, [at] the entrance of the gate. And they said to each other, "Why are we sitting here until we die? | 3. ¶ And four leprous men were sitting at the entrance of the gate, and they said, each to his fellow: "Why are we sitting here until we die?” |
| 4. If we say that we will come into the city, with the famine in the city, we will die there, and if we stay here, we will die. So now, let us go and let us defect to the Aramean camp. If they spare us, we will live, and if they kill us we will die." | 4. “If we say, 'Let us go into the city,' there is famine in the city, and we will die there. And if we sit here, we will die. And now come, and let us desert to the camp of Aram. If they let us live, we will live. And if they kill us, we will be killed.” |
| 5. And they arose in the evening to come to the Aramean camp. And they came to the edge of the Aramean camp, and behold, no one was there. | 5. And they arose at dusk to enter the camp of Aram, and they came unto the edges of the camp of Aram; and behold there was not a man there. |
| 6. Now the Lord had caused the Aramean camp to hear the sound of chariots and the sound of horses, the sound of a great army. And they said to one another, "Behold, the king of Israel has hired for us the kings of the Hittites and the kings of the Egyptians to attack us." | 6. And from before the LORD a sound of chariots, a sound of horses, a sound of many companies was heard in the camp of Aram; and they said, each to his brothers: "Behold the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to come against us." |
| 7. And they picked themselves up and fled at dusk, leaving behind their tents, their horses, and their donkeys, the camp as it was, and they fled for their lives. | 7. And they arose and fled at dusk and left their tents and their horses and their asses at the camp as it was, and they fled to save their lives. |
| 8. Now these mezoraim came up to the edge of the camp, entered one tent, ate and drank, and carried off from there silver, gold, and clothing, and they went and hid [them]. And they returned and entered another tent, and carried off from there, and they went and hid [them]. | 8. And these lepers came unto the edges of the camp and came into the tent of one, and they ate and drank and took from there silver and gold and clothes, and they came and hid (them); and they returned and went into another tent, and they took from there and went and hid (them). |
| 9. Now one said to another, **"We are not doing right.** This day is a day of good news, yet we are keeping quiet. If we wait until daybreak, we will incur guilt. Now, let us go and come and relate this in the king's palace." | 9. And they said, each man to his fellow: **"What we are doing is not right.** This day is a day of good news. And if we are silent and waiting until the light of morning, punishment will befall us. And now come, and let us go back and tell the house of the king." |
| 10. And they came and called to the gatekeepers of the city and told them, saying, "We came to the Aramean camp, and behold there is no man there nor the sound of a human, but the horses are tethered, and the donkeys are tethered, and the tents are as they were." | 10. And they came and called to the keepers of the gate of the city and told them, saying: "We came to the camp of Aram, and behold there was there no man and no sound of a man except horses tied and asses tied and tents as they were." |
| 11. And he called the gatekeepers; and they related it to the king's palace inside. | 11. And the keepers of the gates called out and they told the house of the king inside. |
| 12. And the king arose at night and said to his servants, "Now I will tell you what the Arameans have done to us. They know that we are hungry. So they left the camp to hide in the field, saying, 'When they come out of the city, we will seize them alive and enter the city. ' " | 12. And the king arose by night and said to his servants: "I will tell you now what the men of Aram have done to us. They know that we are starving, and they went forth from the camp to hide themselves in the field, saying: 'For they will come forth from the city, and we will seize them alive and go into the city.’” |
| 13. Now one of his servants called out and said, "Let them take now five of the remaining horses that are left there. Behold, they are like all the multitude of Israel that are left there, behold they are like all the multitude of Israel that have perished; and let us send and we will see." | 13. And one from his servants answered and said: "Let them take now five from the horses; the rest that remain in it, behold those are like all the crowd of Israel who are left in it; and if they perish behold, they are like all the crowd of Israel who have come to an end; and let us send and see." |
| 14. So they took two riders of horses, and the king sent them after the Aramean camp, saying, "Go and see." | 14. And they took two riders of horses, and the king sent after the army of Aram, saying: "Go, and see." |
| 15. And they followed them up to the Jordan, and behold all the way was full of garments and vessels that the Arameans had cast off in their haste; and the messengers returned and related it to the king. | 15. And they went after them up to the Jordan, and behold all the road was full of clothes and equipment that the men of Aram threw down in their haste to flee; and the messengers returned and told the king. |
| 16. And the people went out and plundered the Aramean camp; and a seah of fine flour was sold for a shekel and two seahs of barley were sold for a shekel, according to the word of the Lord. | 16. And the people went forth and despoiled the army of Aram, and a seah of fine flour was for a sela, and two seahs of barley were for a sela according to the word of the LORD. |
| 17. Now the king appointed the officer upon whose hand he leaned, over the gate, and the people trampled him, and he died, as the man of God had spoken, which he spoke when the king had come down to him. | 17. And the king appointed the warrior upon whose hand he relied in charge of the gate; and the people trampled him at the gate, and he died just as the prophet of the LORD spoke, who spoke when the king went down unto him. |
| 18. And it was when the man of God had spoken to the king, saying, "Two seahs of barley will be sold for a shekel and a seah of fine flour will be sold at this time tomorrow in the gate of Samaria,". | 18. And when the prophet of the LORD spoke with the king, saying: "Two seahs of barley for a sela, and a seah of fine flour for a sela - it will be at this time tomorrow at the gate of Samaria," |
| 19. That the officer answered the man of God and said, "And behold, if God makes windows in the sky, will this thing come about?" And he said, "Behold you will see it with your own eyes, yet you shall not eat therefrom." | 19. the warrior answered the prophet of the LORD and said: "And if the LORD opens windows and brings happiness down from the heavens would it be according to this word?" And he said: "Behold you are seeing with your eyes, and from there you will not eat." |
| 20. And so it happened to him, that the people trampled him in the gate, and he died. **{S}** | 20. And so it was to him, and the people trampled him at the gate, and he died. **{S}** |
|  |  |
| 1. Now Elisha had spoken to the woman whose son he had revived, saying, "Get up and go, you and your household, and sojourn in a place suitable for you to sojourn, for the Lord has decreed a famine, and it is destined to come upon the land for seven years." | 1. And Elisha spoke with the woman whose son he restored to life, saying: "Arise and go, you and the men of your house, and dwell in a place where it is good to dwell, for the LORD has decreed a famine, and also it is ready to come upon the land for seven years." |
| 2. And the woman got up and did according to the word of the man of God: and she and her household went, and she sojourned in the land of Philistines for seven years. | 2. And the woman arose and did according to the word of the prophet of the LORD and she and the men of her houses went, and she made her dwelling in the land of the Philistines for seven years. |
| 3. And it came about at the end of seven years that the woman returned from the land of Philistines; and she went out to complain to the king about her house and about her field. | 3. And at the end of seven years the woman returned from the land of the Philistines, and she went forth to complain before the king about her house and about her field. |
| 4. Now the king was speaking to Gehazi, the servant of the man of God, saying, "Please tell me all the great things that Elisha performed." **{S}** | 4. And the king was speaking with Gehazi, the student of the prophet of the LORD saying: "Tell me now all the great things that Elisha has done." **{S}** |
| 5. And it was that he was telling the king that he revived the dead, that the woman whose son he had revived complained to the king about her house and about her field. And Gehazi said, "My lord the king, this is the woman, and this is her son whom Elisha revived." | 5. And he was telling the king that he brought back to life a dead person, and behold the woman whose son he brought back to life was complaining before the king about her house and about her field. And Gehazi said: "My master the king, this is the woman, and this is her son whom Elisha brought back to life." |
| 6. And the king asked the woman and she told him: and the king appointed for her one eunuch, saying, "Return all her property, and all the produce of the field from the day she left the land until now." **{P}** | 6. And the king asked the woman, and she told him. And the king appointed for her one eunuch, saying: "Return everything that is hers and all the produce of the field from the day that she left the land and until now." **{P}** |

**Rashi’s Commentary to: II Kings 7:3-11 + 8:4-5**

**Chapter 7**

**3** **Now there were four men** Gehazi and his sons.

**at the entrance of the gate** as it is said (Lev. 13:46) “He shall live alone; outside the camp shall be his habitation.”

**6** **had caused the Aramean camp to hear** It seemed to them as though they were hearing.

**9** **We will incur guilt** We will be held guilty by the throne.

**10** **as they were** as they were full at the beginning; they did not take out what was in them.

**12** **that we are hungry** and long to go out to the loot and to the food.

**13 that are left there** within the city, that did not die of hunger.

**Behold, they are like all the multitude of Israel that are left there** If they will say that they are imperiled lest the Arameans kill them, behold they are in this city in peril of famine like the rest of all the multitude of Israel that are left there, and if they die, they are like all the multitude of Israel that have perished from hunger.

**15** **in their haste** in their hurry to flee.

**17** **upon whose hand he leaned** on the day before, when he came to Elisha’s house.

**Chapter 8**

**1** **Now Elisha had spoken to the woman** already seven years before.

**for the Lord has decreed a famine** This is the famine that took place in the days of Joel the son of Pethuel.

**3** **about her house and about her field** which robbers occupied.

**Special Ashlamatah: 1 Sam. 20:18 & 42**

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

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 14:1-57**

**Tehillim (Psalms) 79:1-4**

**Melachim Bet (II Kings) 7:3-11 + 8:4-5**

**1 Pet 2:13-17, Lk 11:1-14, Rm 1:8-17**

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

Brought / Enter / Come / Go - בוא, Strong’s number 0935.

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

Spoke / Talked - דבר, Strong’s number 01696.

Saying / Said - אמר, Strong’s number 0559.

Leper - צרע, Strong’s number 06879.

Day - יום, Strong’s number 03117.

Brought / Enter / Come / Go - בוא, Strong’s number 0935.

**Vayikra (Leviticus) 14:1** And the LORD **spoke <01696> (8762)** unto Moses, **saying <0559> (8800)**, 2 This shall be the law of the **leper <06879> (8794)** in the **day <03117>** of his cleansing: He shall be **brought <0935> (8717)** unto the priest:

**Tehillim (Psalms) 79:1** A Psalm of Asaph. » O God, the heathen are **come <0935> (8804)** into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

**Melachim Bet (II Kings) 7:3** And there were four **leprous <06879> (8794)** men at the entering in of the gate: and they **said <0559> (8799)** one to another, Why sit we here until we die?

**Melachim Bet (II Kings) 7:4** If we **say <0559> (8804)**, We will **enter <0935> (8799)** into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

**Melachim Bet (II Kings) 7:9** Then they **said <0559> (8799)** one to another, We do not well: this **day <03117>** is a **day <03117>** of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may **go <0935> (8799)** and tell the king’s household.

**Melachim Bet (II Kings) 8:4** And the king **talked <01696> (8764)** with Gehazi the servant of the man of God, **saying <0559> (8800)**, Tell me, I pray thee, all the great things that Elisha hath done.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 14:1-32** | **Psalms**  **79:1-4** | **Ashlamatah**  **2Kings 7:3-11 + 8:4-5** |
| --- | --- | --- | --- | --- |
| lh,ao | tent | Lev. 14:8  Lev. 14:11  Lev. 14:23 |  | 2 Ki. 7:7  2 Ki. 7:8  2 Ki. 7:10 |
| dx'a, | one | Lev. 14:5  Lev. 14:10  Lev. 14:12  Lev. 14:21  Lev. 14:22  Lev. 14:30  Lev. 14:31 |  | 2 Ki. 7:8 |
| vyai | man, men | Lev. 14:11 |  | 2 Ki. 7:3  2 Ki. 7:5  2 Ki. 7:6  2 Ki. 7:9  2 Ki. 7:10  2 Ki. 8:4 |
| ~yhil{a/ | God |  | Ps. 79:1 | 2 Ki. 8:4 |
| rm;a' | saying | Lev. 14:1 |  | 2 Ki. 7:3  2 Ki. 7:4  2 Ki. 7:6  2 Ki. 7:9  2 Ki. 7:10  2 Ki. 8:4  2 Ki. 8:5 |
| dg<B, | clothes, garment | Lev. 14:8  Lev. 14:9 |  | 2 Ki. 7:8 |
| aAB | brought, come, go | Lev. 14:2  Lev. 14:8  Lev. 14:23 | Ps. 79:1 | 2 Ki. 7:4  2 Ki. 7:5  2 Ki. 7:6  2 Ki. 7:8  2 Ki. 7:9  2 Ki. 7:10 |
| !Be | young, son, children | Lev. 14:22  Lev. 14:30 |  | 2 Ki. 8:5 |
| rf'B' | body, flesh | Lev. 14:9 | Ps. 79:2 |  |
| rBeDI | spoke, speak, said | Lev. 14:1 |  | 2 Ki. 8:4 |
| ~D' | blood | Lev. 14:6  Lev. 14:14  Lev. 14:17  Lev. 14:25  Lev. 14:28 | Ps. 79:3 |  |
| yx; | living | Lev. 14:4  Lev. 14:5  Lev. 14:6  Lev. 14:7 | Ps. 79:2 |  |
| ~Ay | day | Lev. 14:2  Lev. 14:8  Lev. 14:9  Lev. 14:10  Lev. 14:23 |  | 2 Ki. 7:9 |
| bv;y" | stay , sitting | Lev. 14:8 |  | 2 Ki. 7:3  2 Ki. 7:4 |
| hn,x]m; | camp | Lev. 14:3  Lev. 14:8 |  | 2 Ki. 7:4  2 Ki. 7:5  2 Ki. 7:6  2 Ki. 7:7  2 Ki. 7:8  2 Ki. 7:10 |
| ~yIm; | water | Lev. 14:5  Lev. 14:6  Lev. 14:8  Lev. 14:9 | Ps. 79:3 |  |
| !t;n" | put, give, given | Lev. 14:14  Lev. 14:17  Lev. 14:18  Lev. 14:25  Lev. 14:28  Lev. 14:29 | Ps. 79:2 |  |
| f'[' | offer, do, make, made, done | Lev. 14:19  Lev. 14:30 |  | 2 Ki. 7:9  2 Ki. 8:4 |
| xt;P, | door, entrance | Lev. 14:11  Lev. 14:23 |  | 2 Ki. 7:3 |
| [r;c' | leper, leporsy | Lev. 14:2  Lev. 14:3 |  | 2 Ki. 7:3  2 Ki. 7:8 |
| vd,qo | holy | Lev. 14:13 | Ps. 79:1 |  |
| hd,f' | field | Lev. 14:7 |  | 2 Ki. 8:5 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 14:1-32** | **Psalms**  **79:1-4** | **Ashlamatah**  **2Kings 7:3-11 + 8:4-5** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 2:13-17** | **Tosefta of**  **Luke**  **Lk 11:1-14** |
| --- | --- | --- | --- | --- | --- | --- |
| ἅγιον | holy | Lev. 14:13 | Ps. 79:1 |  |  | Luk 11:13 |
| ἁμαρτία | sins | Lev 14:13  Lev 14:19  Lev 14:22  Lev 14:31 |  |  |  | Lk. 11:4 |
| ἄνθρωπος | man, men | Lev. 14:11 |  | 2 Ki. 7:3  2 Ki. 7:5  2 Ki. 7:6  2 Ki. 7:9  2 Ki. 7:10  2 Ki. 8:4 | 1 Pet. 2:15 |  |
| ἀνίστημι | rose up |  |  | 2Ki 7:5  2Ki 7:7 |  | Lk. 11:7  Lk. 11:8 |
| βασιλεύς | king |  |  | 2Ki 7:6  2Ki 7:9  2Ki 7:11  2Ki 8:4  2Ki 8:5 | 1 Pet. 2:13  1 Pet. 2:17 |  |
| γῆ | earth |  | Ps 79:2 |  |  | Lk. 11:2 |
| γίνομαι | became, came to pass |  | Ps 79:4 | 2Ki 8:5 |  | Lk. 11:1  Lk. 11:2  Lk. 11:14 |
| δεῦρο | come, go |  |  | 2Ki 7:9 |  |  |
| δοῦλος | servants |  | Ps 79:2 |  | 1 Pet. 2:16 |  |
| δύναμις | force, power |  |  | 2Ki 7:6 |  |  |
| εἷς | one | Lev. 14:5  Lev. 14:10  Lev. 14:12  Lev. 14:21  Lev. 14:22  Lev. 14:30  Lev. 14:31 |  | 2 Ki. 7:8 |  |  |
| ἐξέρχομαι | come forth | Lev 14:3 |  |  |  | Lk. 11:14 |
| ἔπω | said |  |  | 2Ki 7:4  2Ki 7:6  2Ki 7:9  2Ki 8:5 |  | Lk. 11:1  Lk. 11:2  Lk. 11:5  Lk. 11:7 |
| ἔρχομαι | came, come |  | Ps. 79:1 | 2Ki 7:6  2Ki 7:8 |  | Lk. 11:2 |
| εὑρίσκω | find, found | Lev 14:21  Lev 14:22  Lev 14:30  Lev 14:32 |  | 2Ki 7:9 |  | Lk. 11:9  Lk. 11:10 |
| ζάω | lives, living | Lev 14:4  Lev 14:5  Lev 14:6  Lev 14:7 |  | 2Ki 7:4 |  |  |
| ἡμέρα | day | Lev. 14:2  Lev. 14:8  Lev. 14:9  Lev. 14:10  Lev. 14:23 |  | 2 Ki. 7:9 |  | Lk. 11:3 |
| θέλημα | the will |  |  |  | 1 Pet. 2:15 | Lk. 11:2 |
| θεός | God |  | Ps. 79:1 | 2 Ki. 8:4 | 1 Pet. 2:15  1 Pet. 2:16  1 Pet. 2:17 |  |
| θύρα | door, entrance | Lev. 14:11  Lev. 14:23 |  | 2 Ki. 7:3 |  | Lk. 11:7 |
| κύριος | LORD | Lev 14:1  Lev 14:11  Lev 14:12  Lev 14:16  Lev 14:18  Lev 14:20  Lev 14:23  Lev 14:24  Lev 14:27  Lev 14:29  Lev 14:31 |  | 2Ki 7:6  2Ki 8:5 | 1 Pet. 2:13 | Lk. 11:1 |
| λαλέω | spoke, speak, said | Lev. 14:1 |  | 2 Ki. 8:4 |  | Lk. 11:14 |
| λαμβάνω | take, took | Lev 14:4  Lev 14:6  Lev 14:10  Lev 14:12  Lev 14:14  Lev 14:15  Lev 14:21  Lev 14:24  Lev 14:25 |  | 2Ki 7:8 |  | Lk. 11:10 |
| λέγω | saying | Lev. 14:1 |  | 2 Ki. 7:3  2 Ki. 7:4  2 Ki. 7:6  2 Ki. 7:9  2 Ki. 7:10  2 Ki. 8:4  2 Ki. 8:5 |  | Lk. 11:2  Lk. 11:8  Lk. 11:9 |
| οὖν | then |  |  |  | 1 Pet. 2:13 | Lk. 11:13 |
| οὐρανός | heaven |  | Ps 79:2 |  |  | Lk. 11:2  Lk. 11:13 |
| πνεῦμα | spirit |  |  |  |  | Lk. 11:13 |
| ποιέω | offer, do, make, made, done | Lev. 14:19  Lev. 14:30 |  | 2 Ki. 7:9  2 Ki. 8:4 |  |  |
| πορεύομαι | go, went |  |  | 2Ki 7:8  2Ki 7:9 |  | Lk. 11:5 |
| τόπος | place | Lev 14:13  Lev 14:17  Lev 14:28 |  |  |  | Lk. 11:1 |
| τρεῖς / τρία | three | Lev 14:10 |  |  |  | Lk. 11:5 |
| υἱός | sons |  |  | 2Ki 8:5 |  | Lk. 11:11 |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) Lev 14:1-32**

**““Torat HaM’tsora” “The Law of the Leper”**

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

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| **Hakham Shaul’s School of Tosefta**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  Mishnah **א:א** |
| **And now it happened that while he was in a certain place praying,[[29]](#footnote-29) when they finished, a certain one of his talmidim said to him, “Master,** (now)**[[30]](#footnote-30) teach us to pray, just as Yochanan also taught his talmidim.” And he said to them, “When you pray, say, “Our Father, may your name be sanctified. May your kingdom/governance** (sovereignty)of G-d through the Hakhamim and Bate Din as opposed to human kings **continue coming. Give us each day our necessary bread. And forgive us our sins, for we ourselves also** will **forgive everyone who is indebted to us. And do not** allow us to be **lead into testing.”**  **And he said to them, “Who of you will have a friend, and will go to him at midnight and say to him, ‘Friend, lend me three loaves, because a friend of mine has come to me on a journey, and I do not have anything to set before him.’ And that one will answer from inside** and **say, ‘Do not disturb me! The door has already been shut and my children are with me in bed! I am not able to get up to give you** anything**.’ I tell you, even if he does not give him** anything after he **gets up because** he **is his friend, at any rate because of his impudence he will get up** and **give him whatever he needs. And I tell you, ask and it will be given to you; seek and you will find; knock and it will be opened for you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. But what father from among you,** if his **son will ask for a fish, instead of a fish will give him a snake? Or also,** if **he will ask for an egg, will give him a scorpion?**  **Therefore if you,** although you **are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Ruach HaQodesh to those who ask him?”** | **Make yourselves subject to every ordinance[[31]](#footnote-31) of Noble Jewish men** (i.e Hakhamim), established **through the Lord**; **to kings, because of their excellency**; **and to governors, because they are sent by Him** (God) **for the punishment of evil workers and because of the honor due to them behave appropriately** (uprightly) doing works of righteous/generosity. **Because this is the will[[32]](#footnote-32) of God** (pleasing to God) **that your acts of righteousness/generosity[[33]](#footnote-33) will silence** (muzzle and cause speechlessness)[[34]](#footnote-34) **the foolishness[[35]](#footnote-35) of ignorant men: as free men and not as those who conceal their depravity** (lawlessness) **as if at liberty from** (who conduct themselves as if free from the Torah) **of God but are truly bound as slaves.**[[36]](#footnote-36)Show **Honor to all,** (those who are honorable, i.e. the Torah Scholars) **loving their fellowship**, **fear God, honor the king**. |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev 14:1-32 | Ps 79:1-4 | II Kings 7:3-11 + 8:4-5 | 1 Pet 2:13-17 | Lk 11:1-14 | 1 Ti 6:1-16 |

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

**Free men and Slaves**

Hakham Tsefet’s word **“ordinance”** relates to the Hebrew idea of Yesod (foundation). Therefore, the ordinances of the Jewish Hakhamim are related to the foundation of the world. These foundations are sandwiched between creation and the legislative portions of the Torah as elucidated in the Oral Torah. In a manner of speaking, the “Foundations of Torah” (**תורה של יסודות**) unfold as a sequence that we know of as time. However, as we have previously stated, time is also energy. Thus, the “Foundations of Torah” (**תורה של יסודות**) relates to that energy and the unfolding of time. A key element in Jewish life is the “sanctification of time” (הזמן של קידושו). Hakham Tsefet shows that these elemental foundations are established through the L-rd. This foundational concept relates to things far deeper than Peshat will allow us to discuss. Yet, the wise talmid will look into the words carefully and see the amazement of the repetitive interconnecting cycle.

On a Peshat level, **“ordinance,”** “Foundations of Torah” (**תורה של יסודות**) of Jewish Noblemen is the cosmic energy that drives the world. The relationship between the creation of the world and the legislative enactments of the Jewish Noblemen is unfolded in looking at the architecture of the natural world and the heavens above. The beauty and ingenuity of their design is more than awe-inspiring. Hakham Tsefet weighs those who are subservient to the “Foundations of Torah” (**תורה של יסודות**) against those who vainly believe they are free (from the Torah). In creation, we see the marriage between the immortal and mortal within Adam HaRishon. The man who subjects himself to the beauty of the immortal, i.e. “Foundations of Torah” (**תורה של יסודות**) finds that the engine of the cosmos aids him in spiritual endeavors. Secular men may amass material objects, which they deem treasures, but the soul, subject to the Oracles of Jewish men is married to the immortal. The life of secular men attached to materials goods rejects the immortal and thereby the eternal. In other words, the attachment to the material world disavows the attachment to the eternal. The “Foundations of Torah” (**תורה של יסודות**) established by Jewish Noblemen teaches men to be honorable, moral and upright. Each of these thoughts bears restraints that the secular worldly man finds offensive. The **“ordinances,”** of Jewish Noblemen set appropriate boundaries that distinguish nobility from rogue. The soul of the Nobleman attached to virtue by way of his disposition, finds the ordinances of the Sages refreshing. The treasure of his heart being immortal, grants and guarantees life in the Olam HaBa. The soul of nobility accepts the Foundations of the Torah as a tool for training his disposition towards righteous/generosity. The charlatan finds these institutions and commandments offensive. After all, thievery is a path to a fortune of material possessions. Of course, he does not realize that these ventures bind his soul to the material and mortal. When the charlatan’s soul leaves the mundane, he finds himself in overwhelming torment. This is because he has traveled into a world where there are no mundane treasures or possessions to be misappropriated. The promised castles, virgins and nirvana are nowhere to be found. These materialists have made their lower states of consciousness their god. Consequently, these gods do not exist in the dimensions of the immaterial. They are contrary to those who have made their lower states of consciousness subservient to G-d.

**τα έργα του νόμου –** **The Works of the Law**

Since the age of the “Reformation,” there has been an overwhelming fear of the Torah as a result from Martin Luther’s rebellion against the Catholic Church. Hakham Shaul’s “Theology” has been misunderstood because it is read through the lens of Luther and the Reformation.[[37]](#footnote-37) Legalism as defined by Luther had nothing to do with Judaism or the Torah and associated “works.” Luther’s rebellion and personal struggles have been interpreted through recent scholarship to mean that he was **not** referring to Pharisaic Judaism or any possible association with the Torah. Sanders established that **“*Judaism was/is not a religion where acceptance with God is earned through religious merit based on works.*”**[[38]](#footnote-38) Sanders and other scholars like Gaston, Stendahl and Dunn have begun a new interpretation of Hakham Shaul labeling it “New Perspectives on Paul.” However, other misguided scholars, too foolish to see what Luther was really talking about, believe that he was speaking in terms against Rabbinic Judaism. Luther’s convoluted schemes were aimed at the “traditions” of Catholicism rather than the writings of Hakham Shaul. This bias has been overlooked at the price of truth and detriment to the advance honest dialogue between the Jewish people and Christianity. Only those scholars who realize what Luther was saying in his rebellion against Catholicism can interpret and find a way through the maze of impairment caused by this misunderstanding. This is by no means an acceptance of Luther and his “reforms.” As Nazarean Jews, we find the matter distasteful and counterproductive at best.

Understanding that **“*Judaism was not a religion where acceptance with God is earned through religious merit based on works,*”** we understand that acceptance of the “Foundations of Torah” (**תורה של יסודות**) have merit to the righteous/generous. The so-called “New Perspective on Paul” turns out to be the “old perspective on Paul.” Or, we might say that scholars are finally beginning to see the real Hakham Shaul. The real Hakham Shaul is being asked to stand. As the “real” Hakham Shaul stands, we hear his testimony.

**If anyone else thinks he may have confidence in observances, I have more: circumcised the eighth day, of the stock of Jewish Noblemen,** of**the tribe of Benyamin, a Hebrew of the Hebrews; concerning the Torah, a Pharisee; concerning zeal, persecuting the Nazarean Congregations; concerning the righteousness/generous which is in the Torah, blameless**.[[39]](#footnote-39)

**I am a Pharisee, the son of a Pharisee;[[40]](#footnote-40)**

Being found blameless in the eyes of the Torah and Hakhamim is a very “tall order” as they say. Finding Hakham Shaul blameless in the Torah is of paramount importance for those who are turning to their Jewish ancestry. **“*Since Judaism was not a religion of works of righteousness, Paul did not have to move from legalism to grace, as in the typical protestant schema*.”**[[41]](#footnote-41) Therefore, those turning to Judaism should not find their journey as being from “faith” to “works.” It is time to accept the Torah, Oral and written for what it truly is, “instruction and teachings” for the righteous/generous. We will have more to say on these matters when we reach the Igeret to the Romans.

**The Mastery of Manhood**

What is the difference between the evil doers and the Noble men of righteous/generosity? The evil doer believes himself to be free from the Torah, Law of the Cosmos. Yet, as Hakham Tsefet readily explains they are absolutely slaves to G-d. The mastery of manhood or womanhood is the opposite. The man or woman who submits to G-d and the Torah of the Cosmos is rewarded with a special name, **אנושׁ** –*Enosh*. In other words, he (or she) has mastered all of humanity, superior in rank to a universe of evil doers. It is from this idea that we call men (Ish) Royal Anashim,[[42]](#footnote-42) men of true dignity and worth. It is as if the entire universe was created on their behalf. And, if one of these Royal Anashim were to be injured or killed it is as if a whole universe was destroyed.

For the Ba’al Teshuba a similar thought is purported. A man who has followed the path of the evil doers and exchanged it for the path of the righteous, of this man, it is said “and God took him.”[[43]](#footnote-43) He has ceased to exist on one plane so much so that he is no longer to be found. Of these men, it is also said that they are “without father, without mother, without beginning, having neither beginning of days nor end of life, but made like the Ben Elohim (i.e. Messiah – the Jewish people), who remain eternal priests (of the firstborn).” Philo says that this man has turned his head around,[[44]](#footnote-44) referring to the similitude of Abraham. Furthermore, it is for this reason that we refer to the Ba’al Teshuba as Ben Abraham or Bat Sarah. When the adversary comes to find the Ba’al Teshuba he only finds a vacancy left and the occupant missing. The Yetser HaRa is a vital part of the equation. However, the Royal Anashim, be they of Jewish birth or a Ba’al Teshuba use the Yetser HaRa as an engine to drive themselves forward into righteous/generosity. The Yetser HaRa never realizes that the **Tsaddiq** has enslaved it in service to G-d.

There is a world of people given to spiritual apathy. Their torpor renders then dead to the things of G-d. Abraham deduced from nature that there was only one G-d. His mental processes were alive and filled with the awe of G-d. In our generation, we must take a lesson from Abraham. Hakham Tsefet wants us to see that mental apathy towards the ordinances of the Sages is mental suicide. The Sages do not ask for blind acceptance. Actually, it is the exact opposite. Halakhic decisions are difficult and mentally demanding. However, G-d expects immediate acceptance based on the logic of halakhot. The reason halakhot are contested is mental lethargy and anarchy. When one looks at the purpose behind any halakhah with true logic, meditation and practice, he will appreciate the work of the Sages. It is a law of nature that the Creator must maintain what He has created. This means that the Oral Torah, which is the cosmos, maintained through mental diligence rumination and practice must permeate our souls. This is why we diligently stress that it is the occupational goal of every Nazarean to become a Hakham. Nazarean Judaism is not for those who like safety in numbers. Nor is it for those who would resign themselves to the doctrines of the wolves who refuse Rabbinic Authority. The truth is that Nazarean Hakhamim invite, rather than exclude the congregation to become Sages rather than blindly following a set of rules that they do not understand. How are we to access the truth of the Oral Torah? The Masters of Wisdom teach us a valuable lesson concerning this process. We are able to see the sun by means of the sun. Likewise, we are able to see the stars by means of their light. Application of this analogy shows us that the only way to see and understand the Oral Torah is by means of practicing and studying the Oral Torah. If we reject the Oral Torah’s wisdom, we reject the Law of the cosmos. If we reject the Torah of the cosmos, we reject the authority of G-d. Those who make these mental assessments fail to realize that they are slaves to G-d, the Oral Torah and G-d’s established authorities to the detriment of their soul.

Vayikra 7:20 teaches us a vital principle.

Vayikra (Lev.) 7:20 **But the person who eats the flesh of the sacrifice of the peace offering that** belongs**to the LORD, while he is unclean, that person will be cut off from his people**.

Failure to heed the logic, deliberation and practice of the Oral Torah will result in being **כָּרַת** – *karet* (cut off). The true reward for the righteous/generous scholar is the Olam HaBa, a spiritual existence in which one is occupied exclusively with knowing God. This reward is not granted so much as achieved, whatever level one achieves in one's life continues into a spiritual existence afterwards. The Rambam illustrates that “knowing G-d” is associated with “cleaving to the Hakhamim,” i.e. the Oral Torah.[[45]](#footnote-45) We should then interpret this to mean that our “reward” of knowing G-d in the Olam HaBa is to be better acquainted with the seminal wisdom (Hokhmah) of the Hakhamim. By speaking of the seminal wisdom of the Hakhamim, we are relating to those things that are unspoken, i.e. So’od. The ultimate reward for the Tsadiqim will be fulfillment of human potential.

**Psa 31:19-20 Oh, how great** is**Your goodness, which You have hidden for those who fear You** (i.e. the Tsadiqim). **You have prepared for those who take refuge in You, in the presence of the sons of men! You will hide them in the secret place of Your presence from the plotting’s of man; You will keep them secretly in a pavilion from the strife of tongues.**

Like the Ohr HaGanuz that has been hidden for the Tsadiqim (righteous/generous)[[46]](#footnote-46) the Olam HaBa is concealed from view for those who fear G-d. This brings a connection of three of the positive mitzvoth, Fear G-d, Worship and Cleaving to G-d through his Sages. The Sages did not use the expression “the world to come” with the intention of implying that this realm does not presently exist or that the present realm will be destroyed and then, that realm will come into being. These Sages have taught us how to see the Ohr HaGanuz with their seminal wisdom. As stated above we see the sun by the power of the sun, and we see the stars by the power of their light. We can only see the Olam HaBa, “ever coming world,” only by experiencing the Olam HaBa through involvement in the present world. The reward of the Tsaddiq is to experience this good. For the wicked their retribution is that they will be **“Cut Off.**” The retribution beyond which there is no greater reprisal is that the soul will be “Cut Off” and not merit life in the Olam HaBa.

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

**1 Timothy 6:1-16**

**TS\_NC-92 – Tebet 25, 5781 January 9, 2021**

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| 1 **Let all who are under the yoke as bondservants**, becoming a Torah Scholar **count their own masters** Torah Teachers **worthy of all honor,** t**hat the authority of God and His Mesorah be used with irreverence.**    **under the yoke as bondservants:** Contextually, the Peshat of the verse speaks of the **bondservant δοῦλος** (*doulos*) in figurative (allegorical) speech. We have shown that δοῦλος it is used in Hakham Shaul's writings as a "Courtier" and it's us used for those who have devoted their lives to the discipline of the Torah.    **Courtier: δοῦλος** referring to the King’s agent or courtier. Thus, we see that δοῦλος is a coded phrase for saying that the Hakhamim serves in the Kings (Messiah's) court as a Torah Scholar. This causes us to know that the Mesorah is of quintessential importance. Furthermore, the language is legal, which we would expect in a discourse concerning the Mesorah. On the use of Courtier see, Cranfield, C. E. B. A Critical and Exegetical Commentary on the Epistle to the Romans. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 50    **count their own masters: "**Count: meaning to be lead - ἡγέομαι (hēgeomai) "to govern." All Hebrew parallels relate to the power of the leader, Teacher or Torah Scholar. Thus, we see that the yoke of becoming a Hakham (Sage) fall under the category of service to the Torah Scholar who is guiding his Talmidim. In this case the verse can read "**Let Talmidim be led by their Hakham who are worthy of honor**."    **Name: "Implying authority**" "Malchut - Kingdom.  Zodhiates, S. (2000). *The complete word study dictionary: New Testament*. Chattanooga, TN: AMG Publishers.  Also, the "reputation" of G-d. This may seem inconsequential, yet we must keep in mind that the audience would have been exposed to pan theology. Thus, the reputation of the One and only True G-d must be blameless in Nazarean Doctrine.    **His Mesorah**: Thus, an agent, Courtier is one who is sent to carry out the will of G-d, i.e. the **Mesorah** which is G-d’s tool of creation and the Law of the Cosmos. If the goal of G-d’s agents is reconciliation, we need to note that this is a key goal and ministry of an Ambassador. However, we can see that the Agent or Ambassador is not the same as the Courtier. The Courtier is and agent and we could also say an Ambassador, but the Courtier is primarily occupied with the activities of the Court (of Messiah) and legal matters. and thus an agent o the Court, (Jewish – Nazarean).    **Irreverence:**  The Rambam has listed this negative commandment as #60. We are prohibited and forbidden to blaspheme the Great Name of the Lord. Maimonides, Moses. The Commandments: The 613 Mitzvoth of the Torah Elucidated in English. Vol. 1. 2 vols. New York: Soncino, 2003. p. 56 |
| 2 **let those who have faithful masters**, **not strive** with **them**, **because they are brethren; but rather be their students** talmidim, **because they**, the Hakhamim **are faithful and beloved** of G-d, **partakers of the benefit. Teach and exhort these things**.    Yet let •those having believing owners not be despising them seeing that they are brethren, but rather let them |slave for them, seeing that they are believing and beloved, •being supported~ by the slave's benefaction. These things |teach and |entreat.    **faithful masters:** Here we see πιστους as those who are faithful to G-d and Yeshua who the believe to be Messiah. It may also imply that they "believe" that G-d's agent is Mesiah, i.e. Yeshua. Therefore, we see that the use of "Master as a Hakham must be faithful to G-d and His Messiah in duty to the mitzvioth of G-d. Furthermore, as seen **"Irreverence"** above they must believe that G-d is ONE G-d and not a pantheon of gods. As such, the "Master" becomes a faithful mentor believing in the ONE G-d of Yisrael and model for his servants (Talmidim). Again, here we draw on the allegorical meaning of the text. Servants, ministers, who are faithful in the performance of duty. πίστις *pístis* As a technical term indicative of the means of appropriating what God in Christ has for man, resulting in the transformation of man’s character and way of life. Such can be termed gospel or Christian faith (Rom. 3:22ff.).  See πιστους Zodhiates, S. (2000). The complete word study dictionary: New Testament. Chattanooga, TN: AMG Publishers**.**    **Not Strive with them:** The depth of the phrase does not soley mean to resist or strive with their masters or Not Strive with them: The depth of the phrase does not solely mean to resist or strive with their masters or teachers. It carries the added weight of striving with G-d and His wisdom, specifically Da'at. Philo sees this as the nourishment of the soul, i.e. the Neshamah. Thus, the phrase requires the thoughts of the talmid not to argue or strive with the teachings of his master. Philo further sees the mater of Jewish thought as the education directly from the mind of G-d not gods.  **they are brethren:** Hebrew אָח *ach* is clearly a “brother” per se. However, here again we see that allegorical use of Hakham Shaul’s ideology. Ach can be a fellow Jews, brother, associate, brethren on Messiah, humanity, Sh’liachim, “spiritual brethren” and a collegiate group. The context shows that Hakham Shaul is dealing with, through Timothy those who are semi-recent converts. This the do not know how to correctly deal with leaders and Torah Scholars. In present day ideology everyone is a professed scholar with no formal training. Hakham Shaul may be speaking about men (new Talmidim) who are educated in the Roman world of the pantheon but NOT in Jewish understanding of Torah and ONE G-d.  **but rather be their students talmidim:** This gives the verse continuity to the above allegory of talmidim.  **partakers of the benefit:** Because they are doing a good deed, act of tzedakah. |
| 3 **If any man is teaching a different Mesorah**, **and does not draw near to wholesome words**, **even the Mesorah, teachings of our Master Yeshua HaMashiach**, and to the **teachings according to godliness;**    **teaching a different doctrine: ἑτεροδιδασκαλέω** *heterodidaskaléō* - accuracy i.e. the Nazarean Doctrine according to the Mesorah of G-d and His Messiah Yeshua. The required "accuracy" is the way of the P'rushim (Pharisees). Herein Hakham Shaul plainly says that following foreign Mesorah (doctrines) is tantamount to expulsion and excommunication.  **The P'rushim**  A principal question among Biblical scholars today is the question of Pharisaic Paradosis. Hakham Shaul’s statement, **“I am a Jewish man born in Tarsus in Cilicia, educated according to the exactness of the law received from our fathers,** should raise the flag of awareness concerning the parts of the Torah that requires an explanation as the “fathers” (Aboth) understood the Torah. In other words, just being read the Torah is not enough to be aware of what the Ancestors knew of the Torah. Hakham Ya’aqob’s statement, **Moshe who has those proclaiming him in every city from ancient generations …** shows us that the “ancients” knew things beyond the normal reading of the Torah. Furthermore, when the P’rushim taught in the Synagogue they also taught the Paradosis, that which had been handed down from the ancients and the forefathers. This “paradosis” handing down is nothing more that the Mesorah. Thus, the P’rushim not only taught their audiences the written Torah with accuracy and **exactness of the law received from our fathers,** they also passed down the teachings of the traditions of those ancient teachers. Therefore, the only way that the Torah can be taught with accuracy and exactness is to teach also the Mesorah – Paradosis of the Ancients and Forefathers. This was why the P’rushim held the “Seat of Moshe” in the Synagogues. The Tzdukim (Sadducees) could not teach with this accuracy and exactness because they had no Paradosis to hand down. Nor were they aware of the teachings of the forefathers and the Ancients.    Had the P’rushim fabricated a lie concerning the Mesorah – Paradosis it would have been easy enough to negate. But all P’rushim say the same thing. The Paradosis was the handing down of the teachings of the ancients. It was not created somewhere in a vacuum. It has been the only way that the Torah can be taught.    Scholars have investigated the Greek name associated with the “P’rushim.” It is generally agreed that the Hebrew “P’rushim is clearly used. But, the Greek equivalent is a different matter. The answer is found in nearly every reference to the P’rushim by Josephus in his works. He is constantly saying that the P’rushim are ἀκρίβεια - ἀκρίβεια, -είας, ἡ (ἀκριβής), exactness, exactest care.    Thus, the authority of the P’rushim comes with the awareness …  • They teach what has been handed down from the Ancients and forefathers  • They observed with scrupulous care the mitzvoth  • They taught the *Paradosis* – Mesorah and the written Torah side by side  • They understood that the only way to understand, keep and fulfill the mitzvoth was to be taught the *paradosis* – Mesorah by one who had himself received it from the ancients and forefathers himself  • This made them the authority in the Synagogue allowing them to sit in the seat of Moshe    ἀκρίβεια - ἀκρίβεια, -είας, ἡ (ἀκριβής), exactness, exactest care: Acts 22:3 (κατά ἀκρίβειαν τοῦ νόμου in accordance fwith the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.).  II Luqas (Acts) 22:3  εἰς γενεάς γενεῶν unto generations of generations, through all ages, …  ἀκρίβεια - ἀκρίβεια, -είας, ἡ (ἀκριβής), exactness, exactest care: Acts 22:3 (κατά ἀκρίβειαν τοῦ νόμου in accordance fwith the strictness of the Mosaic law (cf. Isoc. areop., p. 147 e.). **and does not draw near:** does not walk the same or walk with. Also relates to drawing close to the Hakhamim and Torah Scholars.    **teachings according to godliness:** or teachings on how to live a G-dly life. (Luqas) Like 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both **righteous before God**, **walking in all the commandments and ordinances of the LORD blameless.**7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.    From this we can see that being blameless or having G-dliness and Piety is the result of keeping the Mitzvoth (commandments) of the Master. Therefore, the teachings of the Master will be directly linked to the "commandments and ordinances" of G-d and taught by Yeshua. And as such, Yeshua cannot degrade from the Torah. |
| 4 **He is**  swelled up with **pride**, **knowing nothing**, **but sick with questions** producing **strife of words, resulting is envy, strife, malicious talk**, **evil suspicions,**    **swelled up with pride:**  **knowing nothing:**  not having Da'at, i.e. not mature enough in the teachings of G-d to achieve Da'at. Da'at (Knowledge) - White Virtue: Yichud (Unity) Ministry: 3rd of the bench of three APOSTLE. Mirror of Keter, echo of Hokhmah. Da'at is the beginning of the Divine structure. This "knowledge" comes from the interface between Hokhmah and Keter. Therefore, in a sense Da'at is the interface between Keter and Hokhmah with regard to some things. Da'at has a vertical connection with Keter and a diagonal connection with Hokhmah. This should teach us that Da'at does not always have a direct vertical connection with Keter. This connection is often dependent on the seminal flow from Hokhmah.  **sick:** have morbid desire. This desire and the morbid sense in which it is presented is only for the sake of strife and controversy. Also considered to be mentally unstable. See **νοσέω** Thayer, J. H. (1889). A Greek-English lexicon of the New Testament: being Grimm’s Wilke's Clavis Novi Testamenti (p. 429). New York: Harper & Brothers. See also #2 **moral malady**. Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 679). Chicago: University of Chicago Press. |
| 5 **Constant perverse bickering of men with corrupt minds**, **and devoid of the truth**, **supposing that prosperity is godliness**: **do not associate with these types.**    **Constant perverse bickering:** consistent bickering eventually wears away the truth if unchecked carrying the idea of being off of the path of normalcy.  **supposing that prosperity is godliness:** debunking the great "prosperity" teachings of our current times. Those who teach this fallacy live from swindled monies that have extracted from gullible empty-headed buffoons'. |
| 6 **Reverential fear of God is the greatest reward.**    **Reverential fear of God:** Heb. יראה Gk [**εὐσέβεια**](logosres:tdnt;ref=GreekStrongs.2150) **-** piety towards God, godliness [loyalty](logosres:lsj;ref=Page.p_731;off=11709;ctx=2.~_loyalty,_$CE$B7$CC$94_$CF$85$CC$94$CE$BC$CE$B5$CF$84$CE$B5$CC$81$CF$81$CE$B1_$CF$80$CF$81$CE$BF$CC$81$CF$82_$CE$BC$CE$B5_$CE$B5$CF$85$CC$93._P). Awesome respect accorded to God. Here the connection above [1 Tim. 6](isbtBibleVerse:kjv/54%206;1Timothy%206&qa=1) means that whatever teachings that lead to G-dliness are of the greatest value. And therefore a great reward or the only reward we should be seeking.  Thayer, J. H. (1889). A Greek-English lexicon of the New Testament: being Grimm’s Wilke's Clavis Novi Testamenti (p. 262). New York: Harper & Brothers.  Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 412). Chicago: University of Chicago Press.    **Greatest reward:** [αὐτάρκεια](logosres:thayergelexnt;hw=$CE$B1$CF$85$CC$93$CF$84$CE$B1$CC$81$CF$81$CE$BA$CE$B5$CE$B9$CE$B1), -ας, ἡ, a perfect condition of life, in which no aid or support is needed; equiv. to τελειότης κτήσεως ἀγαθῶν, The greatest contentment. Thayer points out that this is the perfect condition and no aid is necessary. This does not mean that continued study is not required. Nor does it mean to abandon teachers. Furthermore it looks at the present and not specifically the future reward although we do seek this result.  Thayer, J. H. (1889). A Greek-English lexicon of the New Testament: being Grimm’s Wilke's Clavis Novi Testamenti (pp. 84–85). New York: Harper & Brothers. |
| 7 **For we brought no** material **possessions into this world, and it is certain we can carry nothing out**.    **no material possessions:** The verse sets the conditions of living a satisfied life in this world. We were not able to bring with us from the world (heavenly)above and will likewise not be able to take any material possession with us. Thus, **Reverential fear of God is the greatest reward.** |
| 8 **And let us be satisfied with having food and clothing.**    (Mattiyahu) [Matthew 6:11](isbtBibleVerse:kjv/40%206:11;Matthew%206:11&qa=1) Give us this day our daily bread. The essentials of food and clothing are of primary importance. |
| 9 **But those who pursue wealth will fall into temptation and a trap** being examined by God, **and** fall **into great desires of hurtful lusts, which drown men in destruction and forfeit the Olam HaBa.**    **fall into temptation:** Or to fall into the hands of the tempter.    **and a trap:** the idea of a trap means to be captured by the enemy, tempter i.e. Yetser HaRa. Once trapped and captured we are under the control of the enemy and suffer great setbacks" in our faithfulness to G-d.  hurtful lusts: these desires develop into things that harm spiritual growth and the desire to draw close to G-d. These "harmful desires" bring the soul to an imbalance in life. G-dliness and pursuit of great wealth are not synonymous.  which drown: an allegorical illustration showing that pursuit of wealth is overwhelming to the Neshamah (soul/spirit). I is overcome or drown in physical desire and therefore cannot function. When the mind is constantly focused on financial gain there is never time to focus on spiritual development. The allegory is that of drowning and smothering of the Neshamah.  men in destruction: The allegorical idea is the destruction of the Soul (Neshamah). We might say "smothered to death in the depths."  **forfeit the Olam HaBa:** The loss of "salvations" means the inability to enter the world to come. This does not necessarily mean that a person will not be in the Y'mot HaMashiach. |
| 10 **For the love of money is the root of all evil: while some longed for, they have erred in their faithfulness, and pierced themselves through with many sorrows.**    **the love of money:** בָּצַע and בֶּצַע “**unlawful gain**,” i.e. systems of making money forbidden by the Torah and gain, coveting, greediness, exploitation, fraudulent extortion, dishonesty in financial activities.    **erred:** ἀποπλανάω *apoplanáō* To be lead astray. Here we see that is is being led astray from faithful service to G-d.    **faithfulness: שׁוּב** *shûb.* **"**Shub" means to turn around. Here it means to turn away from G-dliness and faithfulness to G-d.    **and pierced:** to be pierced as if by an arrow and or split. Here split is a choice word as it describes the soul focused on financial gain and trying to have a relationship with G-d.    **many sorrows:** pains here are equal to the pain of childbearing. The pain and sorrow are twofold. Firstly, during this present life the misguided soul longs for excessive material possessions. In the next life the soul that sought after many possessions will be grieved because it sought after tings rather than the love for G-d. |
| 11 ¶ **But you,** Timothy **O man of God**, **flee these things**; **and follow after righteousness/generous** being a Tsaddiq**, godliness**, **faithfulness**, **love**, **patience endurance**, **meekness**.    **But you,** Timothy: The name "Timothy" in Greek means one who is dear to G-d or as Hakham Shaul has stated here "Man of G-d." In Hebrew "*aish shel Elohim*," Aish Elohim. The phrase is based on the idea that Timothy is subservient to G-d in all manner’s life and service to G-d. The phrase "Ebed Elohim" servant to G-d may be synonymous with Timothy's name and title. It would appear from various readings in the Tanakh that "man of G-d" is also a title of respect and service to G-d. However, the phrase συ δε ω άνθρωπε του θεού ταύτα φεύγε δίωκε δε δικαιοσύνην may also relate to [Psalm 1](isbtBibleVerse:kjv/19%201;Psalms%201&qa=1) blessed is the man who does not walk in the counsel of the wicked, …    **Flee these things:** Do not walk after things! These things are the things of immaturity and negativity. Being a "Royal Man" is modeled in the Master Yeshua, the Sages and Torah Scholars. Thus, being a "Man of G-d" is being a man of dignity, integrity who is involved in the will of G-d for himself and always trying to help others with their difficulties. Knowing the things of negativity means steering clear of those troubles. In other words not making provision or room for them. This partially accomplished by being involved with Torah Scholars and other men of integrity.    Timothy is given a great opportunity and challenge to build himself into the "Man of G-d" taught by Hakham Shaul. But, not only is Timothy to build himself into the "Man of G-d" he is to transform a congregation of Gentiles into Royal Anashim (men of Royalty or Dignity).    **follow after righteousness and generosity:** Be a Tsaddiq (צדּיק) thus being involved in affairs of Jewish life and to follow the Torah (Laws of the Torah). Cf. **Luqas 1:5-6** And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen (priest) named Z’kharyah, of the (priestly) division of Aviyah. And he had a wife from the daughters of Aaron, and her name was Elisheba. And they were both **righteous/generous** before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes of the LORD.    Thus, "righteousness" is a lifestyle of legal obedience. And "generosity" is the character of a Tsaddiq (righteous man).    **G-dliness:** יראה  1. piety, reverence (towards parents and others).  2. piety towards God, godliness:  3. Fear of G-d  See verse 3 above.  **G-d's Presence and G-dliness:** Even deeper we see that the Divine presence has removed itself from every place on earth except where the Jewish people dwell. Their occupation restores the Divine presence to all places where they dwell. Yechezel's vision despite all mystical meanings is relevant in the sense that it reiterates this truth. Even in Diaspora G-d is present wherever we, the Jewish people make a dwelling place for Him. Contextually Timothy is to create a Divine space in Ephesus among Gentiles who were idolaters.    **Faithfulness:** fidelity to G-d meaning…  1. Meaning not submitting to things contrary to G-d's law.  2. Positive activity in doing, keeping (guarding) the mitzvoth.  Faithfulness is an attribute of G-d. This is the model we are to emulate to the best of our human abilities.  **Love:** giving of yourself for the sake of G-d and others. Not being selfish. Only by the experience of "Love" even as crude as human love can be, we understand the love G-d wants us to have for Him. Furthermore, the intimate climax of sexuality is how deeply we should desire and intimate relationship with G-d.  [**Aboth 3:14**](onenote:https://d.docs.live.net/d222720762074da0/Documents/Mishnah/400%20Aboth.one#3%20Aboth&section-id={8873BD7B-D651-4CE4-880C-F2E9A2ED39B7}&page-id={7B79C87B-F98B-437A-8A45-76FDBC69AC04}&object-id={47F6E1F5-AA88-4E93-9E4F-72C8FEE6718A}&10) **He would say:** Beloved is man, since he is created in the image [of God]. A deeper love - it is revealed to him that he is created in the image, as it says ([Genesis 9:6](isbtBibleVerse:kjv/1%209:6;Genesis%209:6&qa=1)): "for in G-d's image He made man." Beloved are Israel, since they are called children of the Omnipresent. A deeper love - it is revealed to them that they are called children to God, as it says ([Deuteronomy 14:1](isbtBibleVerse:kjv/5%2014:1;Deuteronomy%2014:1&qa=1)): "You are children of the Lord, your God." Beloved are Israel, since a precious instrument has been given to them. A deeper love - it is revealed to them that the precious instrument with which the world was created has been given to them, as it says ([Proverbs 4:2](isbtBibleVerse:kjv/20%204:2;Proverbs%204:2&qa=1)): "For a good lesson I have given to you; do not forsake my teaching."  **Endurance**: is a thing of nobility. Impatience is a selfish demand for what we want without any regard for what others may need or when things or the needs of others is more important that our own desire. Endurance breaks the strength of the adversary Yetser HaRa). Endurance is patient endurance. This is the mastery of one's self.  Fear and endure G-d's decrees and judgments and answer them not with arrogance and boldness; and then, being long-suffering, will He bear with you in your actions, and He will not suffer His anger to rise. Lift up yourself by prayer, if you have not prayed, and understand that this matter is not determined by you.  **Meekness:** Is again self-control. Is freedom from the control of arrogance. The trait of piety (G-dliness - see above) shows a man's true wisdom. This man has a tendency towards wisdom (Hokhmah). Thus, meekness as the Rambam discusses is to walk the middle path of the Torah and its legalities.  **Mishneh Torah - Human dispositions, 1:5** Composed in Middle-Age Egypt (c.1176 - c.1178 CE). The first book is HaMadda (Knowledge): Deot: general proper behavior |
| 12 **Fight the good fight of faithfulness**, **lay hold on eternal life**, **whereunto you art also called**, **and have committed yourself to the good profession** of ministry **before many witnesses**.    **wrestle with G-d:** fight the good fight of faithfulness. This idea comes from the names Yisrael (Israel) meaning to wrestle with G-d. Why do we wrestle with G-d? Only those who have labored and wrestled with G-d can understand that life is an endurance of character.    **(B'resheet)** [Genesis 32:23](isbtBibleVerse:kjv/1%2032:23;Genesis%2032:23&qa=1) And he said: ‘Let me go, for the sun has risen.’ And he said: ‘I will not let you go, unless you bless me.’ And he said to him: ‘What is your name?’ And be said: ‘Jacob.’ And he said: ‘You name shall be called Jacob, but **Yisrael; for you hast wrestled with God and with men, and prevailed.**’    **Eternal life**: What is eternal life Eternal life? Rashi comments on BT Shabbat 10a3 - [this is] Torah. Prayer [however] is for the needs of the temporary life, as it is for health, peace, and sustenance.    **whereunto you art also called:** Heb. קרא To Timothy a Jewish convert or soul has been pre-ordained to enter  the Olam HaBa. Here the "calling" is the voice of G-d or His shepherd (Moshe and Messiah) from within the eternal palaces. |
| 13 **I give you authority to teach these things in the sight of God**, **who gives life to all things**, **and** before **Yeshua HaMashiach**, **who before Pontius Pilate acknowledged the honest truth,** of his relationship as Messiah.    **authority to teach these things:** See παρ-αγγέλλω Strong's [3853](onenote:https://d.docs.live.net/d222720762074da0/Documents/First%20Dictionaries/Strong/2.%20New%20Testament.one#3800-3899&section-id={CBAAF091-337E-4E29-83D6-CF25B121B704}&page-id={5A3F8AA0-E866-4D90-BF80-DE1C2672A534}&object-id={A89FF24B-F87D-453E-9CE4-CE83A36A7665}&F3)    **of his relationship as Messiah:** The Greek phrase is difficult to translate. It may seem out of order with English published Bibles, but this is the real way it should be read. The "confession before Pilate is that Yeshua is honestly the Messiah. |
| 14 **Keep this commandment**(s) **without blame, irreprehensible, until the appearing of our Master Yeshua HaMashiach**:    **Keep this commandment(s) without blame:** See Verse 11 above in reference to [Luke 1:5-6](isbtBibleVerse:kjv/42%201:5-6;Luke%201:5-6&qa=1) |
| 15 **Which in the Y'mot HaMashiach will show, who is privileged recipient of Divine favor and who alone possesses authority and power, the King of the kingdom**, **and The Master of his ambassadors.**    [**See:**](bnONL:Comments%20to%20the%20Bible%20(1);9d574b1d-07de-4273-9603-1e26c89a687a;72b52aa6-8d72-45d8-93e2-5ee1287fe8e4&cpId=9d574b1d-07de-4273-9603-1e26c89a687a&coId=72b52aa6-8d72-45d8-93e2-5ee1287fe8e4) [Mark 1:14-15](isbtBibleVerse:kjv/41%201:14-15;Mark%201:14-15&qa=1)  **καιρός kairós**; here refering to his times meaning the Days of Messiah Y'mot HaMashiach.    **Divine favor:** The typical way this verse would be read is without a reference to the spiritual kingdom that is and will be governed and by Messiah and his School of thought. Evident in the language is the concept taught in Ephesians where the Esnoga (Synagogue) is governed and taught by an orderly system. The highest officers being **Chesed:** Divine favor, **Geborah:** power - authority and **Malchut:** the Kingdom. The Esnoga is the recipient of Divine favor, authority and manifestation of the Kingdom. |
| **16 Who is now clothed with an immortal body**, **dwelling in** unapproachable **light** the Ohr HaGanuz **which no man can approach**, **which no man hath seen**, **nor can see:** t**o whom be honor and power everlasting. Amen**.    **clothed with an immortal body:** B'resheet [Gen. 3:22](isbtBibleVerse:kjv/1%203:22;Genesis%203:22&qa=1) And the Eternal Almighty said: “The man is no longer similar to the heavenly beings, but is unique because he knows good and evil, and thus has freedom of choice; and having that, **he might choose to eat from the Tree of Life and become immortal**, no longer fearing sin and enabling him to deceive others.”    put on immortality=be clothed w. an immortal body [1 Cor 15:53](isbtBibleVerse:kjv/46%2015:53;1Corinthians%2015:53&qa=1)f; God ὁ μόνος ἔχων ἀ. [1 Ti 6:16](isbtBibleVerse:kjv/54%206:16;1Timothy%206:16&qa=1); ζωὴ ἐν ἀ  Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 23). Chicago: University of Chicago Press.      Thus, we see that Messiah was able to eat from the Tree of the Divine. His escalation moved beyond Chesed (lovingkindness) passing the upper triad and becoming Keter. This is a return from his mission and return to being the Light bearer who replaced and repaired the negativity of the primordial "Lucifer."    That he is "now clothed" shows that he was formerly not "clothed" and therefore an elevation in status. These are not the characteristics of G-d, but a human being.    The body in Hakham Shaul's Igeret to the Romans is "mortal" capable of dying. [Rom 6:12](isbtBibleVerse:kjv/45%206:12;Romans%206:12&qa=1)    Good is reserved for the righteous is life in the world to come,—**a life which is immortal**, a good without evil. Thus is it written in the Torah "that it may be well with thee and that thou mayest prolong thy days" ([Deut. 22:7](isbtBibleVerse:kjv/5%2022:7;Deuteronomy%2022:7&qa=1)); the traditional interpretation of which is as follows: "that it may be well with thee", in a world altogether good; "that thou mayest prolong thy days", in a world unending, that is, **the world to come**. The reward of the righteous is that they will attain this bliss and abide in this state of happiness; the punishment of the wicked is that they will not attain this life but will be cut off and die. He who does not attain this life will be dead, in the sense that he will never live again but will be cut off in his wickedness and perish like the brute beast. This is **the penalty of *excision****,* referred to in the Torah, as it is written, "That soul shall utterly be cut off, his iniquity shall be upon him" ([Num. 15:31](isbtBibleVerse:kjv/4%2015:31;Numbers%2015:31&qa=1)): which has been traditionally interpreted as follows: "'cut off', in this world; "utterly cut off', in the world to come". This means that that soul, after its separation from the body (at the close of its existence) on earth, will not attain life in the world to come but will be cut off from that life also.  Mishneh Torah, Repentance 8:1    It would appear from Rashi [Psalm 82](isbtBibleVerse:kjv/19%2082;Psalms%2082&qa=1).6 that G-d sees the **Jewish people as being immortal**.  See The Rashi Ketuvim by Rabbi Shraga Silverstein [Psalm 82](isbtBibleVerse:kjv/19%2082;Psalms%2082&qa=1).6    Being inscribed for life associates one with the rest of the Jewish people who are called holy, and by definition are thus **immortal**. The term "holy" קדוש is not generally attributed to a single individual. It is only used for the Jewish people collectively. Thus, the Jewish people who are "**immorta**l" by nature.    **Isiah 60:3** *And nations shall come to* ***thy light.*** He who is in darkness usually sees those that are dwelling in light.    **Dwelling in unapproachable Light**: A Keter on the Tree of lights the light at the very top is Ein Sof. It is from this source that the Lights of the Primordial tree appear. While there is much written and said this point is the shift from the spiritual world to the mundane Olam HaZeh. In some sense Hakham Shaul (Paul) marries the ancient past, the beginning with the coming future revelation of Messiah and his eternal role.    This is way of saying that Yeshua was a Torah Scholar far above the norm. This applies each time you come to a Torah scholar. You should tell him all the conundrums in your heart. The *Talmid Chakham* (Torah Scholar -student of the Torah) is like Moshe Rabbenu, who is an aspect of *Ayin,* as is written, “Wisdom comes from *Ayin*.” And in this way, you become encompassed in *Ein Sof* (Infinite One).    This ineffable light is the light that was sown for the righteous from the beginning. [Psa 97:11](isbtBibleVerse:kjv/19%2097:11;Psalms%2097:11&qa=1) This light is for the world to come. Thus, we see the preparations for entry into that dimension. We already experience this light on Festivals and Shabbat. |

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִישׁ אִישׁ, כִּי** |  | **Saturday Afternoon** |
| **‘Ish Ish Ki”** | Reader 1 – Vayiqra 15:1-9 | Reader 1 – Vayiqra 17:1-3 |
| **“When any man”** | Reader 2 – Vayiqra 15:10-18 | Reader 2 – Vayiqra 17:4-6 |
| **“Cuando cualquier hombre”** | Reader 3 – Vayiqra 15:19-27 | Reader 3 – Vayiqra 17:7-9 |
| Vayiqra (Lev.) 15:1-16:34 | Reader 4 – Vayiqra 15:29-16:4 |  |
| Ashlamatah: Hos 6:1-11  Ez. 16:9-14+59-62 | Reader 5 – Vayiqra 16:5-14 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 16:15-24 | Reader 1 – Vayiqra 17:1-3 |
| Psalms 80:1-20 | Reader 7 – Vayiqra 16:25-34 | Reader 2 – Vayiqra 17:4-6 |
|  | Maftir – Vayiqra 16:25-34 | Reader 3 – Vayiqra 17:7-9 |
| N.C.: 1 Pet 2:21-3:7; Lk 11:27-12:2-9,13-21 | Isaiah 49:14 – 51:3 |  |

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1. Midrash Tehillim (Midrash to Psalms) - From the 12th century it was called also Shocher Tov (see *Midrash Tehillim*, ed. S. Buber, Introduction, pp. 35 et seq.) [↑](#footnote-ref-1)
2. See Bamidbar (Numbers) 16:31-33 [↑](#footnote-ref-2)
3. Likutei Torah Bamidbar 54b et al. [↑](#footnote-ref-3)
4. The name “Korach” itself is used for a bald spot, which is a division of the hair. [↑](#footnote-ref-4)
5. Yalkut Shimoni, sec. 991. Chazal or Ḥazal (Hebrew: חז"ל‎‎), an acronym for the Hebrew "Ḥakhameinu Zikhram Liv'rakha" (חכמינו זכרונם לברכה, "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE. [↑](#footnote-ref-5)
6. I Sam. xii. 3 [↑](#footnote-ref-6)
7. Heilprin, “Erke ha-Kinnuyim”, s.v. חמה [↑](#footnote-ref-7)
8. Ps. lxxxix. 36 [↑](#footnote-ref-8)
9. Baba Bathra 75a [↑](#footnote-ref-9)
10. Yoel chapter 3. [↑](#footnote-ref-10)
11. *Midrash Tanchuma*; Rashi, Numbers 16:7 [↑](#footnote-ref-11)
12. See Rashi on Bamidbar 26:11 [↑](#footnote-ref-12)
13. Vilna Gaon, *Seder Olam* 20; see Ex. 6:24, I Chron. 6:7,22, 9:19. [↑](#footnote-ref-13)
14. Midrash Tanchuma Korach 4, Num. Rabbah 18:5 [↑](#footnote-ref-14)
15. I Chron. VI, 22 f. [↑](#footnote-ref-15)
16. Midrash Tanchuma Korach 7, Num. Rabbah 10 [↑](#footnote-ref-16)
17. I Chron. 23:13 [↑](#footnote-ref-17)
18. Midrash Tanchuma Korach 3, Num. Rabbah 4 [↑](#footnote-ref-18)
19. Midrash Tanchuma 5 [↑](#footnote-ref-19)
20. Midrash Tanchuma Korach 1, Num. Rabbah 18:2 [↑](#footnote-ref-20)
21. Midrash Tanchuma Korach 2, Num. Rabbah 18:3 [↑](#footnote-ref-21)
22. A ‘chok’ are commandments whose rational reason is difficult, if not impossible to discern. [↑](#footnote-ref-22)
23. Bamidbar 17:23 [↑](#footnote-ref-23)
24. Ps. XCIX, 6 [↑](#footnote-ref-24)
25. I Chron. XXV, 5 [↑](#footnote-ref-25)
26. This is found in Midrash Tanchuma Korach 5, Num. Rabbah 18:8 [↑](#footnote-ref-26)
27. Bamidbar (Numbers) 16:3 [↑](#footnote-ref-27)
28. Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10. [↑](#footnote-ref-28)
29. For an in-depth look at how the Master’s Prayer is an abbreviated version of the Amidah see. <http://www.betemunah.org/amida.html> . Also note: This section of Luqas aligns itself with the parts of the Mishnah, Tractate Berachot where Prayer is discussed, specifically Chapter 4 and following. The Luqan accounts of the Master’s life show him to be very closely associated with prayer. Cf. Lk. 3:21; 5:16; 6:12; 9:18, 28 [↑](#footnote-ref-29)
30. δίδαξον – *didaxion* shows an imperative need for prayer. This being the case we could see why Yeshua teaches an abbreviated version of the Amidah. [↑](#footnote-ref-30)
31. Cf. Schöttgen, Horae Hebrew 1:328, 704f. Gingrich Greek Lexicon defines **κτίσις** as an institution, i.e. Bet Din as a means of “governmental authority.” The Louw-Nida Lexicon associates **κτίσις** with authority and institutions (of authority). The Liddell-Scott Greek Lexicon associates **κτίσις** with a founding, or foundation. Herein the idea of **κτίσις** means the foundational institutions of the Hakhamim, i.e. Bate Din as noted in the Ginrich Greek Lexicon above. See also TDNT 3:1000. Following Thayer’s, Greek Lexicon of the NT this institution will be the Bet Din as it issues authoritative Halakhah for Gentiles turning to G-d. [↑](#footnote-ref-31)
32. **ratsôn**. Pleasure, delight, favor. This masculine noun occurs over fifty times in the OT. It carries three major shades of meaning. The primary one is the "favor" or "good will" of God (Deut 33:16; Isa 60:10; Psa 5:12 [H 13]; Psa 30:6, 8 et al).The root also refers to the "pleasure" or "favor" of kings ( Prov 14:35; Prov 16:13, 15 only ) and all men (Prov 10:32; Prov 11:27 et al.). [↑](#footnote-ref-32)
33. G15 ἀγαθοποιέω (agathopoieō)

    1.) to do good, do something which profits others

    1.a.) to be a good help to someone

    1.b.) to do someone a favor

    1.c.) to benefit

    2.) to do well, do right

    see TDNT 1:10 – “spiritual and moral magnitude"

    G18 ἀγαθός (agathos) The act of conduct determined by the knowledge of G-d (Elohim-the Judge) [↑](#footnote-ref-33)
34. חָסַם; (universally, ***to fasten, compress****,* τῷ ξύλῳ τόν αὐχένα τίνος, Aristophanes nub. 592) (See Deut 25.4) [↑](#footnote-ref-34)
35. Those who act without reason [↑](#footnote-ref-35)
36. Arachin 8:4, Bava Metzia 1.5, Eruvin 7.6, Ma’aser Sheni 4.4 [↑](#footnote-ref-36)
37. Hagner, D. A. *Paul And Judaism The Jewish Matrix of Early Christianity: Issues In Current Debate*. Bulletin for Biblical Research, BBR 03:1 NA 1993 p. 113 [↑](#footnote-ref-37)
38. Sanders E. P. *Paul, the Law and the Jewish People* Philadelphia: Fortress, 1983. See citation by Hagner noted above. [↑](#footnote-ref-38)
39. **Hakham Shaul’s Igeret to the Philippians,** Cf. Phil. 3:4-6; [↑](#footnote-ref-39)
40. **Igeret to his Excellency, Theophilus** Cf. 2 Luqas (Acts) 23:6 [↑](#footnote-ref-40)
41. Hagner, D. A. *Paul And Judaism The Jewish Matrix Of Early Christianity: Issues In Current Debate*. Bulletin for Biblical Research, BBR 03:1 NA 1993 p.113 [↑](#footnote-ref-41)
42. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 665 [↑](#footnote-ref-42)
43. Cf. B’resheet (Gen) 5:24 [↑](#footnote-ref-43)
44. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 665 [↑](#footnote-ref-44)
45. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. pp. 9-10 [↑](#footnote-ref-45)
46. Cf. Psa 97:11 [↑](#footnote-ref-46)