

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Ab 06 5777 – July 28/29, 2017	Second Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
Her Excellency Giberet Zahavah bat Sarah & beloved family
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Marvin Hyde
His Excellency Adon Scott Allen
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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 benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Leah bat Sarah who is in a dangerous financial situation. May the Bore HaOlam, the Master of the universe who sees all things, and who is in control of all things have mercy on Her Excellency's finances and grant her salvation from a complex situation, and may she be granted from heaven to prosper most copiously on all things, together with all Yisrael, amen ve amen!

Blessings Before Torah Study

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

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

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

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

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

May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

Shabbat: "Torat HaM'tsora" – "The Law of the Leper" & Third Sabbath of Three Sabbaths of Penitence

Shabbat	Torah Reading:	Weekday Torah Reading:
תּוֹרַת הַמְצֻרָע		Saturday Afternoon
"Torat HaM'tsora"	Reader 1 – Vayiqra 14:1-4	Reader 1 – Vayiqra 14:33-35
"The Law of the Leper"	Reader 2 – Vayiqra 14:5-8	Reader 2 – Vayiqra 14:36-38
"La ley del leproso"	Reader 3 – Vayiqra 14:9-11	Reader 3 – Vayiqra 14:39-41
Vayiqra (Lev.) 14:1-32	Reader 4 – Vayiqra 14:12-16	
Ashlamatah: II Kings 7:3-11 + 8:4-5	Reader 5 – Vayiqra 14:17-20	Monday & Thursday Mornings
Special: Isaiah 1:1-27	Reader 6 – Vayiqra 14:21-23	Reader 1 – Vayiqra 14:33-35
Psalms 79:1-4	Reader 7 – Vayiqra 14:24-32	Reader 2 – Vayiqra 14:36-38
	Maftir – Vayiqra 14:20-32	Reader 3 – Vayiqra 14:39-41
N.C.: 1 Pet 2:13-17; Lk 11:1-14; Rm 1:8-17	Isaiah 1:1-27	

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

Reading Assignment:

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

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

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

Vol. 11 – "The Divine Service," pp. 301-312

**Rashi & Targum Pseudo Jonathan
for: Vayiqra (Leviticus) 14:1-32**

RASHI	TARGUM PSEUDO JONATHAN
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	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.

RASHI	TARGUM PSEUDO JONATHAN
[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.

RASHI	TARGUM PSEUDO JONATHAN
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.

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-yoṣe 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) 14:1-32

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., חַיִּים, 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 תולעת [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. אֵז אֲרָז, a stick of cedar wood.-[*Torath Kohanim* 13:12]

a strip of crimson [wool] Heb. וְשֵׁנִי 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. *לְיָדָיו*, 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 וַיִּצַח אֶת־הַזֶּה־לְפָנֶיךָ (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. תְּנוּחָה. The middle wall of the ear (*Torath Kohanim* 14:50). The actual etymology of the term תְּנוּחָה is unknown to me [i.e., whether it is Hebrew or Aramaic], but the interpreters call it *tendron* [or *tandrum*].

thumb Heb. בִּיָּד. 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

Ketubim: Tehillim (Psalms) 79:1-4

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.

Rashi's Commentary for: Psalms 79:1-4

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. סקל, an expression of speech, to speak of them as for a byword.

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 Tov¹ 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

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.)

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 Shocheh Tov explains that Assaf had been distressed when his father, Qorach, was swallowed into the bowels of the earth.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 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 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 and Chazal⁵ 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.*

² See Bamidbar (Numbers) 16:31-33

³ Likutei Torah Bamidbar 54b et al.

⁴ The name "Korach" itself is used for a bald spot, which is a division of the hair.

⁵ Yalkut Shimoni, sec. 991. Chazal or Hāzal (Hebrew: חז"ל), an acronym for the Hebrew "Hākhameinu Zikhram Liv'rakha" (הַחֲמִינוּ זִכְרוֹנָם לְבִרְכָה), "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.

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 any one.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 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

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 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, everyone 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

⁶ I Sam. xii. 3

⁷ Heilprin, "Erke ha-Kinnuyim", s.v. המה

⁸ Ps. lxxxix. 36

⁹ Baba Bathra 75a

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 for ever... 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 *tsadik katamar yifrach* spell *Qorach*-- **in the end of days, his egalitarian vision will indeed prevail.**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 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 to 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 they're the first of forty-eight prophets succeeding Moshe.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 Yaaqov. 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 Yaaqov had pleaded not to have any share in the rebellion of Qorach. For that reason, Qorach's genealogy stops before mentioning Yaaqov:

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

The Midrash Rabbah adds additional insight:

¹⁰ Yoel chapter 3.

¹¹ *Midrash Tanchuma*; Rashi, Numbers 16:7

¹² See Rashi on Bamidbar 26:11

¹³ Vilna Gaon, *Seder Olam* 20; see Ex. 6:24, I Chron. 6:7,22, 9:19.

¹⁴ *Midrash Tanchuma* Korach 4, Num. Rabbah 18:5

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

2. Why didn't Yaaqov want to have his name associated with the sin of Qorach, as opposed to the golden calf or the sin of the spies?

Yaaqov was the ultimate receiver. Yaaqov 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 - Yaaqov. The "man in the moon", the face, is the face of Yaaqov. 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.).

3. 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

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

¹⁵ I Chron. VI, 22 f.

¹⁶ Midrash Tanchuma Korach 7, Num. Rabbah 10

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.'

4. 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 בֶּקֶר, 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 (וַיַּבְדֵּל) to sanctify him..."^{17, 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

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

¹⁷ I Chron. 23:13

¹⁸ Midrash Tanchuma Korach 3, Num. Rabbah 4

¹⁹ Midrash Tanchuma 5

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 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

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

5. Why does Qorach choose tzitzith (fringes) for his argument as opposed to the Parah Adumah or another chok?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 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:

²⁰ Midrash Tanchuma Korach 1, Num. Rabbah 18:2

²¹ Midrash Tanchuma Korach 2, Num. Rabbah 18:3

²² A 'chok' are commandments whose rational reason is difficult, if not impossible to discern.

²³ Bamidbar 17:23

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 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 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. רב לְכֶם בְּגִי לִי [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

6. If Qorach had prophecy, why did Qorach's eye not see that the descendants 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.

7. 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.

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

²⁴ Ps. XCIX, 6

²⁵ I Chron. XXV, 5

²⁶ This is found in Midrash Tanchuma Korach 5, Num. Rabbah 18:8

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.

9. 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 its source. Aharon was therefore the source – the giver. Everyone else is the receiver that had cut themselves off from Aharon the giver.

10. 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.

11. 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.

12. 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 work days 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 work days, 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 This was a mistake. Although the recipients have great positive qualities, these qualities are revealed when they submit

²⁷ Bamidbar (Numbers) 16:3

themselves to the guidance of the *mashpia*.

13. 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 work days. 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, never the less, they are primarily in these roles. Thus the sun is the giver and the moon is the receiver.

14. 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 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.

²⁸ Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10.

Rashi	Targum
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	18. And when the prophet of the LORD spoke with the

Rashi	Targum
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,".	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: Yeshayahu (Is.) 1:1-27

Rashi	Targum
1. ¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.	1. ¶ The prophecy of Isaiah the son of Arnoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the days of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah.
2. Hear, O heavens, and give ear, O earth, for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me.	2. Hear, O heavens which shook when I gave My Law to My people, and give ear, O earth which reeled before My word; for the LORD speaks: "The house of Israel is My people, I called them sons. I cherished and glorified them, but they have rebelled against My Memra.
3. An ox knows his owner and a donkey his master's crib; Israel does not know, my people does not consider.	3. The ox knows its owner, and the ass its master's crib; but Israel does not teach to know the fear of Me, My people does not understand, to return to My Law."
4. Woe to a sinful nation, a people heavy with iniquity,	4. Woe, because they were called a holy people, and

Rashi	Targum
evildoing seed, corrupt children. They forsook the Lord ; they provoked the Holy One of Israel; they drew backwards.	sinned; a chosen congregation have multiplied sins; they were named as a beloved seed and they acted wickedly, and it was said of them, "Cherished sons": and they corrupted their ways! They have forsaken the service of the LORD , they have despised the fear of the Holy One of Israel, because of their wicked deeds they are turned about and backwards.
5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise.	5. They do not understand so as to say, "Why are we still smitten?" They continue to sin. They do not say, "For what reason is every head sick and every heart mournful?"
6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil.	6. From the remnant of the people even to the heads there is not among them one that is perfect in my fear. All of them are disobedient and rebellious; they defile themselves with sins as a dripping wound. They do not forsake their arrogance and they do not desire repentance, and they have no merits to protect them.
7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers.	7. Your country lies desolate, your cities are burned with fire; in your very presence the Gentiles take possession of your land; and because of your sins it is removed from you, and given to aliens.
8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city.	8. And the congregation of Zion is left like a booth in a vineyard after they have picked it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a city which is besieged.
9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." {P}	9. Had the abounding goodness of the LORD of hosts not left us a remnant in his mercies, then our sins would have been with us, so that as the men of Sodom we should have perished, and as the inhabitants of Gomorrah we should have been destroyed. {P}
10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah!	10. ¶ Listen to the word of the LORD, you rulers whose deeds are [as] evil as [those of] the rulers of Sodom! Give ear to the Law of our God, you people whose deeds resemble [those of] the people of Gomorrah!
11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats I do not want.	11. There is no pleasure before Me in the multitude of your holy sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or lambs or kids; in such things there is no pleasure before Me.
12. When you come to appear before Me, who requested this of you, to trample My courts?	12. When you come to be seen before Me, who requires this from your hand, that you should come? Do not trample My courts!
13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, I cannot [bear] iniquity with assembly.	13. Do not continue to bring an offering which is stolen; it is a despised oblation before me. At new moons and Sabbaths you gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies.

Rashi	Targum
14. Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them].	14. Your new moons and your appointed feasts My Memra despises; they are before Me as something despicable; I have forgiven much.
15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood.	15. And when the priests spread forth their hands to pray for you, I take up the face of My Shekhinah from you; even though you pray much concerning yourselves, there is no pleasure before Me to accept your prayers; because your hands are full of innocent blood.
16. Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil.	16. Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from before My Memra; cease to do evil.
17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow. {S}	17. Learn to do good; seek judgment, acquit him that is robbed, judge the case .of the fatherless, act on the complaint of the widow. {S}
18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool.	18. Then, when you, return to the Law, you will beseech before Me, and I will carry out your request, says the LORD: though your sins are scarlet like dyed cloth, they shall be white like snow; though they are red like crimson, they shall become like pure wool.
19. If you be willing and obey, you shall eat the best of the land.	19. If you are willing and attend to My Memra, you will eat of the good of the land;
20. But if you refuse and rebel, you will be devoured by the sword, for the mouth of the LORD spoke. {P}	20. but if you refuse and do not attend to My Memra, by the adversary's sword you will be killed; for by the Memra of the LORD it has been so decreed. {P}
21. ¶ How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers.	21. ¶ How the faithful city's deeds have turned to become as [those of] a harlot, she that was full of those who perform judgment! Truth was done in her, and now they are killers of souls.
22. Your silver has become dross; your wine is diluted with water.	22. Your silver has become dross, your wine mixed with water.
23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. {S}	23. Your princes are rebellious and companions of thieves. All of them love to accept a bribe, saying - a man to his neighbour - assist me in my case, so that I will repay you in your case. They do not defend the fatherless and the complaint of the widow does not come before them. {S}
24. "Therefore," says the Master, the Lord of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes.	24. Therefore the LORD of the world says, the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary.
25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin.	25. And I will turn the stroke of My might upon you and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners.

Rashi	Targum
26. And I will restore your judges as at first and your counsellors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City.	26. And I will appoint- in you true judges. steadfast as at the first. and your counsellors as at the beginning. Afterward you will be called the city of truth, the faithful city.
27. Zion shall be redeemed through justice and her penitent through righteousness.	27. Zion will be redeemed when judgment is performed in her, and the ones who have performed the Law will return to her in righteousness/generosity.
28.	28. But rebels and sinners will be shattered together, and those who have forsaken the Law of the LORD will be consumed.
29.	29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for your gardens of the idols in which you assemble.
30.	30. For you will be like a terebinth when its leaves fall, and like a channelled garden without water.
31.	31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when they are brought near to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and there will be no pity for them. {P}

Rashi's Commentary for: Yeshayahu (Isaiah) 1:1-27

1 the vision of Isaiah the son of Amoz Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

which he saw concerning Judah and Jerusalem Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraita of the Mechilta (Exod. 15:9, 10): "In the year of King Uzziah's death" (6:1) is the beginning of the Book, but there is no early and late in the order [i.e., **the order of the chapters is no indication of the chronological order.** (Others read: There is no early and late in the Book Parshandatha.) The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: "Whom shall I send and who will go for us?" And I said, "Here I am; send me" (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, "the prophecy of such and such a nation." Here too, Scripture writes: "which he saw concerning Judah and Jerusalem." **Since they are harsh reproofs, he calls them "chazon," which is the harshest of the ten expressions by which prophecy is called,** as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), "A harsh prophecy (תַּחֲזוֹן) was told to me."

in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

2 Hear, O heavens, and give ear, O earth And Moses said, "Give ear, O heavens,...and may the earth hear" (Deut.

32:1). Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled "Ha'azinu" in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, 'When we were called to this testimony in Moses' time, when he said, (Deut. 30:19) "I call heaven and earth to witness against you," we heard with an expression of giving ear,' and the earth would testify, 'I was called with an expression of hearing,' hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

for the Lord has spoken That you should be witnesses in this matter, when I warned them in Moses' time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? "Give ear, O heavens and I will speak" (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

3 his owner Heb. קִבְּרוּ [is] like מִתְקֵנוּ, the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, "Israel will be your name" (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): "Let each one go and worship his idols." Even after I took them out of Egypt and fed them the manna and called them, "My people, the children of Israel," they did not consider even as a donkey. Another explanation is:

An ox knows its owner An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plow today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

does not know i.e., did not want to know; they knew but trod with their heels, and My people did not take heart to consider.

4 Woe Every instance of וְהוּחַ in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, "Alas!" There are, however, several, which are an expression of a cry, the vocative voice, e.g., "Ho, ho, flee from the land of the north" (Zech. 2:10), which the Targum renders, אֲכַלּוּ, an expression of announcing.

Woe There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, "for you are a holy people" (Deut. 7:6), turned into a people with iniquity.

a people heavy with iniquity The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כִּבְדֵּךְ is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word יָפִין, iniquity.

evildoing seed And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

they provoked Heb. נִצְצוּ, they angered.

they drew backwards [The root נָדָרָה,] wherever it appears, is only an expression of separation. Similarly, Scripture states: "And they shall separate (וַיִּנְדְּרוּ) from the holy things of the children of Israel" (Lev. 22: 2), "the one separated (נָדָר) from his brothers" (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

5 Why are you beaten... A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, 'For this I have been punished. I will not repeat it again.' Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

6 soundness An expression of perfection, sound without pain.

wounds Heb. פְּצַע, i.e., a wound of a sword.

contusions Heb. חַבּוּרָה, an expression of a bruise. [Some editions read:] Other bruises.

and lacerated sores Jonathan renders: מְרֻסָּא, lacerated and crushed.

and lacerated sores demarcejire, in O.F., and in the language of the Talmud, we find, "he bumped (טָרְיָה) his head" (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].

they have not been sprinkled These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) "Sulphur shall be sprinkled (וַיִּזְרֶה) on his dwelling." Menahem explained it as an expression of healing, as in (Jeremiah 30:13): "No one pronounced your judgment for healing (לְקַוֵּר) ."

neither was it softened with oil Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, "They were not softened with oil," for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, "From the sole of the foot until the head," from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins.

they have not been sprinkled... i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

7 in your presence, strangers devour it Before your eyes, your enemies will devour it. and desolate of you as a heritage turned over to strangers, which is desolate of its owners. Jonathan renders in this manner.

8 And the daughter of Zion shall be left devoid of its inhabitants, for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

like a lodge in a cucumber field As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, but cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge

since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בְּתַר דְּאִבְעֵי־הִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): "There are three gatherings (אִבְעֵי־וֹת) a day."

like a besieged city Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan's translation.

9 Had not the Lord of Hosts left us a remnant by His own volition and with His mercy, not because of our merits.

we would soon be like Sodom All of us would be destroyed.

10 rulers of Sodom Princes whose deeds are like those of Sodom. **From here, [the Rabbis] deduced that a person should not open his mouth to Satan.**

11 I am sated with the burnt-offerings of rams This is similar to: "Lest he have too much of you and hate you," (Proverbs 25:18).

fattened cattle Fattened cattle and sheep.

I do not want Since you transgress My Torah, **the sacrifice of the wicked is an abomination** [from Prov. 21:27].

12 who requested this of you, to trample My courts to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

13 You shall bring no more vain meal-offerings I warn you, you shall not bring Me your vain meal-offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.

New moons and Sabbaths, calling, convocations, I cannot... and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.

15 And when you spread out your hands, I will hide My eyes from you because your hands are full of blood. blood Murder.

16 Wash, cleanse yourselves Voweled with a 'patach,' the imperative form, since it is derived from רָחַץ, but רָחַצוּ, [in the past tense, is voweled with a 'kamatz' because it is derived from רָחַץ].

Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go **Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].**

cease to do evil Desist from your evil deeds.

to do evil Heb. הרע, like לְהַרַע, to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מִהַרַע, desist from doing evil, for so does the Biblical language treat the expression of חָדְלָה, stopping, [e.g.,] "and he failed to make (לַעֲשׂוֹת) the Pesach" (Num. 9:13); "until he stopped

counting (לִסְפֹּר) ” (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

17 Learn It is punctuated ‘raphe,’ weak, without a dagesh. This is from the form לָמַד, learn to do good. One who teaches himself is of the ‘kal’ form. Therefore, its imperative plural is voweled with a ‘chirik’ like נִשְׁמְעוּ, אִמְרוּ, but one who teaches others is of the form of the ‘heavy conjugation’ (pi’el) with a ‘dagesh,’ and if one comes to command a number of people, the word is voweled לִמְדוּ. And so, דַּרְשׁוּ, from the form דָּרַשׁ, but אִשְׁרוּ in which the ‘shin’ has a ‘dagesh,’ is from the ‘heavy conjugation,’ and from the form אָשַׁר; therefore, the imperative plural is voweled with a ‘patach’ like בִּשְׂרוּ, סִפְרוּ, דַּבְּרוּ.

strengthen the robbed Heb. הִמְצִיחַ אֶשְׂרֹנֶיהִי. This is a Mishnaic term, אֶשְׂרֹנֶיהִי, “we have verified it” (Ketuboth 21a); “if I had strength (אִישׁוֹר) ” (Gittin 30b); “May your strength be strengthened (יִישַׁר) ” (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) “My foot held its path (בְּאִשׁוֹרוֹ) ”; (Prov. 23:19) “And go (וּאִשְׁר) in the way of your heart.”

perform justice So-and-so is innocent and so-and-so is guilty.

plead the case of the widow Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.

the robbed Heb. הִמְצִיחַ, similar to (Ps. 71:4) “from the hand of the unrighteous and the robber (וּמִהַמְצִיחַ).”

18 Come now, let us debate together, I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

If your sins prove to be like crimson Stained before Me like crimson red, I will make them as white as snow.

says the Lord [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) “By the word of the Lord they would camp (וַיִּחַנוּ),” also a future form. Another explanation is: Come now, let us debate. What is written above this? “Cease to do evil; learn to do good.” And after you return to Me, come now, and let us debate together, to notify Me, “We have done what is incumbent upon us; You do what is incumbent upon You;” and I say, “If your sins prove to be like crimson, they will become white as snow...”

as crimson dye Heb. תוֹלַעַת, lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תוֹלַעַת.

20 for the mouth of the Lord spoke Where did He speak? (Lev. 26:25) “And I will bring upon you a sword.”

21 a harlot Astray from her God.

city which was faithful and full of justice, and righteousness would lodge therein, but now murderers.

full of justice Heb. מְלֵאֲתֵי מִשְׁפָּט [equivalent to מְלֵאֲתֵי מִשְׁפָּט, the ‘yud’ being superfluous,] as in (Lamentations 1:1) רַבְּתֵי עָם, “great in population” [equivalent to רַבְּתֵי עָם].

in which righteousness would lodge The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become

murderers. [We find in] Pesikta [d'Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֹאֲתֵי.

and now murderers They killed Uriah; they killed Zechariah.

22 Your silver has become dross They would make copper coins and plate them with silver, in order to cheat with them.

your wine is diluted with water Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means 'mixed,' although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): "Of laughter I said, it makes one mad (מְהוֹלֵל) " to mean that it is confused, or mixed up.

23 rebellious Deviating from the straight path.

and runs after payments This word is similar to the Talmudic תְּשַׁלְּוּמִין. Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

and the quarrel of the widow does not come to them The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, "the orphan they do not judge, and the quarrel of the widow does not come to them" at all.

24 says the Master Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

the Mighty One of Israel the strength of Israel.

Oh Heb. הוּי. An expression of preparation and announcement, and similar to this is (Zech. 2:10): "הוּי הוּי, הוּי הוּי" flee from the land of the north." And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

25 And I will return My hand upon you One blow after another, until the transgressors have been completely destroyed.

as with lye This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): "and pure (בָּר) of heart," since it cleanses the garment of its stains.

your dross mentioned above, as: "Your silver has become dross"; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

all your tin The tin mixed with silver, that is to say, the wicked among you. תִּינ is called estejnn [etain] in O.F. [tin].

26 as at first I will appoint for you pious judges.

City of Righteousness As in the beginning, righteousness will lodge therein.

27 shall be redeemed through justice Since there will be in it people who practice justice.

shall be redeemed from her iniquities.

and her penitent those penitent among them.

through righteousness through those who make themselves righteous through justice and through righteousness that are in her midst [or,] among them.)

28 And destruction shall come upon rebels... For with all these expressions he reproved them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).

rebels Rebels and sectarians and those who worship idols.

and sinners Apostates guilty of other sins.

29 of the elms Heb. גַּמְלִים, an expression derived from אֵלֶּה, a species of tree called olme in O.F. [orme in modern French, an elm].

that you desired to worship idols under them, similar to what is stated (Hosea 4:13): "Under the oak and the aspen, and the elm, for its shade is good."

because of the gardens There they would worship idols, as it is stated (infra 66:17): "Those who prepare themselves and purify themselves for the gardens."

30 whose leaves wilt Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O.F.]. When heat or cold comes upon it, it wilts and its moisture is lost and destroyed. [The word] נִבֵּל is not an expression of decay like בִּלָּה, for no 'nun' is found in that expression, but נִבֵּל [is an expression of something that becomes fatigued and its strength is curtailed, from the root of] נָבַל תָּבַל (Exod. 18: 18), which Onkelos renders: You will surely be exhausted.

that has no water to water its seeds; to the thing with which they sin, he compares their punishment.

31 the[ir] strength with which they take from the poor by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.

and its perpetrator The one who amasses this power will become as a spark of fire, and they will burn, one with the other.

as a spark Heb. וְנִפְעֵלוּ לְיָדָיו, estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְנִפְעֵלוּ וְיָדָיו, and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled וְנִפְעֵלוּ with a 'kamatz-chatuf,' a hurried 'kamatz,' and it would be explained as an expression of work. Now, that it is voweled with a 'cholam,' it is an expression of a worker, or perpetrator.

with no one to extinguish Jonathan renders: And no one will pity them.

Verbal Tallies

By: H.Em. Rabbi Dr. Hillel ben David
& H.H. Giberet Dr. Elisheba bat Sarah

Vayikra (Leviticus) 14:1-32
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
אֶהָל	tent	Lev. 14:8 Lev. 14:11 Lev. 14:23		2 Ki. 7:7 2 Ki. 7:8 2 Ki. 7:10
אֶחָד	one	Lev. 14:5 Lev. 14:10 Lev. 14:12 Lev. 14:21		2 Ki. 7:8

Hebrew	English	Torah Reading Lev. 14:1-32	Psalms 79:1-4	Ashlamatah 2Kings 7:3-11 + 8:4-5
		Lev. 14:22 Lev. 14:30 Lev. 14:31		
אִישׁ	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
אֱלֹהִים	God		Ps. 79:1	2 Ki. 8:4
אָמַר	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
בְּגָד	clothes, garment	Lev. 14:8 Lev. 14:9		2 Ki. 7:8
בֹּא	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
בֵּן	young, son, children	Lev. 14:22 Lev. 14:30		2 Ki. 8:5
בָּשָׂר	body, flesh	Lev. 14:9	Ps. 79:2	
דִּבֶּר	spoke, speak, said	Lev. 14:1		2 Ki. 8:4
דָּם	blood	Lev. 14:6 Lev. 14:14 Lev. 14:17 Lev. 14:25 Lev. 14:28	Ps. 79:3	
חַי	living	Lev. 14:4 Lev. 14:5 Lev. 14:6 Lev. 14:7	Ps. 79:2	
יוֹם	day	Lev. 14:2 Lev. 14:8 Lev. 14:9 Lev. 14:10 Lev. 14:23		2 Ki. 7:9
יָשַׁב	stay, sitting	Lev. 14:8		2 Ki. 7:3 2 Ki. 7:4
מַחֲנֶה	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
מַיִם	water	Lev. 14:5 Lev. 14:6 Lev. 14:8 Lev. 14:9	Ps. 79:3	
נָתַן	put, give, given	Lev. 14:14 Lev. 14:17 Lev. 14:18	Ps. 79:2	

Hebrew	English	Torah Reading Lev. 14:1-32	Psalms 79:1-4	Ashlamatah 2Kings 7:3-11 + 8:4-5
		Lev. 14:25 Lev. 14:28 Lev. 14:29		
עָשׂ	offer, do, make, made, done	Lev. 14:19 Lev. 14:30		2 Ki. 7:9 2 Ki. 8:4
פֶּתַח	door, entrance	Lev. 14:11 Lev. 14:23		2 Ki. 7:3
צָרַע	leper, leprosy	Lev. 14:2 Lev. 14:3		2 Ki. 7:3 2 Ki. 7:8
קֹדֶשׁ	holy	Lev. 14:13	Ps. 79:1	
שָׂדֵה	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	Remes/Gemara of Acts/Romans and James Rm 1:8-17
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			Rom. 1:13
δούλος	servants		Ps 79:2		1 Pet. 2:16		
δυναμις	force, power			2Ki 7:6			Rom. 1:16
ἔθνος	nations		Ps 79:1				Rom. 1:13
εἶδω	know, see					Lk. 11:13	Rom. 1:11
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			
ἐξείρωμαι	come forth	Lev 14:3				Lk. 11:14	
εἶπω	said			2Ki 7:4		Lk. 11:1	

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	Remes/Gemara of Acts/Romans and James Rm 1:8-17
				2Ki 7:6 2Ki 7:9 2Ki 8:5		Lk. 11:2 Lk. 11:5 Lk. 11:7	
ἐρχομαι	came, come		Ps. 79:1	2Ki 7:6 2Ki 7:8		Lk. 11:2	Rom. 1:10 Rom. 1:13
εὕρισκω	find, found	Lev 14:21 Lev 14:22 Lev 14:30 Lev 14:32		2Ki 7:9		Lk. 11:9 Lk. 11:10	
ζαίω	lives, living	Lev 14:4 Lev 14:5 Lev 14:6 Lev 14:7		2Ki 7:4			Rom. 1:17
ἤδη	now					Lk. 11:7	Rom. 1:10
ἡμέρα	day	Lev. 14:2 Lev. 14:8 Lev. 14:9 Lev. 14:10 Lev. 14:23		2 Ki. 7:9		Lk. 11:3	
θελημα	the will				1 Pet. 2:15	Lk. 11:2	Rom. 1:10
θεοις	God		Ps. 79:1	2 Ki. 8:4	1 Pet. 2:15 1 Pet. 2:16 1 Pet. 2:17		Rom. 1:8 Rom. 1:9 Rom. 1:10 Rom. 1:16 Rom. 1:17
θυρα	door, entrance	Lev. 14:11 Lev. 14:23		2 Ki. 7:3		Lk. 11:7	
κυριος	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	
λαλειω	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	
λεγω	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	
οὕν	then				1 Pet. 2:13	Lk. 11:13	
οὐρανοις	heaven		Ps 79:2			Lk. 11:2	

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	Remes/Gemara of Acts/Romans and James Rm 1:8-17
						Lk. 11:13	
πνεῦμα	spirit					Lk. 11:13	Rom. 1:9
ποιεῖω	offer, do, make, made, done	Lev. 14:19 Lev. 14:30		2 Ki. 7:9 2 Ki. 8:4			Rom. 1:9
πορεύομαι	go, went			2Ki 7:8 2Ki 7:9		Lk. 11:5	
τοῖπος	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	Rom. 1:9

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 &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

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 when they finished, a certain one of his talmidim said to him, “Master, (now)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

Make yourselves subject to every ordinance³¹ 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 will³² of God (pleasing to God) that your acts of righteousness/generosity³³ will silence (muzzle and cause speechlessness)³⁴ the foolishness³⁵ 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

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

³⁰ διδάξον – *didaxion* shows an imperative need for prayer. This being the case we could see why Yeshua teaches an abbreviated version of the Amidah.

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.

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.).

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)

³⁴ ὀφθαλμοφανής (universally, *to fasten, compress*, τῷ ξύλω τὸν αὐχένα τίνοσ, Aristophanes nub. 592) (See Deut 25.4)

³⁵ Those who act without reason

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? from the Torah) of God but are truly bound as slaves.³⁶ Show Honor to all, (those who are honorable, i.e. the Torah Scholars) loving their fellowship, fear God, honor the king.

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?"

SCHOOL OF HAKHAM SHAUL REMES MISHNAH נ:נ

¶ First, I thank³⁷ my³⁸ God on the merit³⁹ of Yeshua HaMashiach for you all, that your faithful obedience⁴⁰ is proclaimed throughout the whole Congregation⁴¹ of Messiah. For God, whom I worship⁴² in my Neshamah⁴³ (ruach – inner man)⁴⁴ in the proclamation of the Mesorah of His son,⁴⁵ is my witness⁴⁶ as to how

³⁶ Arachin 8:4, Bava Metzia 1.5, Eruvin 7.6, Ma'aser Sheni 4.4

³⁷ **Thanks:** The Greek word **εὐχαριστέω** - "Eucharist" is of special interest to us because this word for "thanksgiving" is the same word used for the "Eucharistic" communion. It is important to notice that there is no possible connection to what Hakham Shaul is saying here, and the communal "Eucharist" of Christianity.

Unfortunately, Christian scholars believe that the Greek **εὐχαριστέω** – *eucharisteo* means the "Eucharist" instituted by Catholicism. In their ignorance, they have instituted a sacrilege before G-d. These practices align themselves with the dictates replacement theology that exchanges the B'ne Yisrael with a "New (Spiritual) Israel." While they like to think of themselves as the "Spiritual Israel", they do not even understand the connotations of being truly "spiritual." These institutions would appall the Master.

Cf. Mishneh Torah (Yad HaChazaqáh) the Rambam carefully lists the Brachot, their purpose and relative halakhot. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 12-13

The Rambam shows that the Rabbis commanded the saying a blessing before eating. Consequently, we understand by these statements and Yeshua's activities that he accepted the rabbinic ordinances (judgments) concerning making brachot before eating. By the hermeneutic principle of *Kal va-omer* (how much the more), we know that Yeshua would have also said the Birkat HaMazon (Grace after meals) which is mandated in the Torah. Deuteronomy 8:10

³⁸ **My G-d:** Hakham Shaul says I thank "My G-d" because his audience is Gentile. Therefore, can see the distinction between "us" and "them" or "me" and "you."

³⁹ **Zechut Aboth:** on the merit of Yeshua HaMashiach, Hakham Shaul "thanks" G-d "through" or on the merit of Yeshua just as we do when we pray the Amidah.

⁴⁰ **Faithful Obedience:** i.e. that is the continual and intentional practice of the mitzvot. The faithful obedience, level of service to HaShem must have been very commendable for Hakham Shaul to say to them that their service is known throughout the entire Congregation of the Master.

⁴¹ **Congregation:** We have translated the Greek word "**κόσμος**" – *kosmos*, as congregation. Here we must bear in mind that we are presenting an allegorical translation and commentary to the Igeret of Romans.

Lexical Data: **κόσμος**, The "Cosmos" is a "well ordered" (Seder) TDNT 1. "That which is well assembled or constructed from individual constituents."

⁴² **Worship:** **λατρεύω** – *latreuo*, **לָבַד** - *ebed*, can refer to worship. "It is not enough to say that **λατρεύειν** has religious significance." "it has sacril significance. **λατρεύειν** means more precisely to serve or worship culturally" *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 4 p 60

The service of worship can very easily mean that Hakham Shaul mentions the Roman Congregation in the regular prayer service. The idea of "cultic service" need not mean any type of animal sacrifice in the Temple. Cultic service simple would be taken to mean the regular services at the Synagogue. Contra Cranfield and other Christian scholars the idea of worship in no way undermines that validity of Jewish Synagogue worship. 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.76

⁴³ **My Spirit:** This portion of the pericope may be rendered "G-d whom I serve in breathing out the Mesorah."

Lexical Data: **πνεῦμα** – *pneuma*, **רוח** – *ruach*, have a great deal of possibilities. The contextual interpretation should be as we have translated it, Neshamah, the inner man. For an in depth understanding of the possible meaning of **πνεῦμα** – *pneuma*, **רוח** – *ruach*, see TDNT 6:332 ff. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Vol. 6 p. 333). Grand Rapids, MI: Eerdmans. and TWOT 2131 Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* Chicago: Moody Press.

unceasingly I make mention of you, every time I pray,⁴⁷ making request to God, that in His good determination, will at last make it possible for me to have a prosperous journey in coming to visit⁴⁸ you. For I long to see you, to share a spiritual blessing with you, to strengthen you. And this is so that we will be mutually comforted together⁴⁹ in our faithful obedience. But I want you to know,⁵⁰ brothers that I determined to come to you many times, and was detained even until now; that I might make converts⁵¹ (fruit/harvest) among you also, even as I have among other Gentiles. I am a servant to both Hellenists and to Spaniards,⁵² both to the wise and to the foolish. ¹⁵ So I am eager to Tamudize you⁵³ in the Mesorah (of Messiah) who are in Rome.

¶ For I am not ashamed of the Master's Mesorah, for it is the virtuous power⁵⁴ of God for bringing redemption to everyone who is faithfully obedient, to the Mesorah being proclaimed Chiefly by⁵⁵ the Jewish Hakhamim⁵⁶ and by the Jewish Hakhamim of the Hellenists (in Diaspora). For by it the righteous/generosity of God⁵⁷ is revealed from faithful obedience to faithful obedience, as it is written, "The righteous/generous will live by his faithful obedience."⁵⁸

⁴⁴ Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament: Based on semantic domains*. New York: United Bible societies. "πνεῦμα" 26.9

⁴⁵ **His Son:** Here the reference is certainly to Yeshua as Messiah. However, the Term "Son" can also refer to the Kings of Yisrael, the Prophets of Yisrael and to the B'ne Yisrael by and large.

⁴⁶ **Witness:** Here the allegorical interpretation can be understood to mean, that I call the Heavens (G-d) to witness... Isa 1:2 Listen, O heavens, and hear, O earth; For the LORD speaks, "Sons I have reared and brought up, But they have revolted against Me. Deu 31:28 Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them.

⁴⁷ "προσευχῶν" This literally says that "at the (time) prayers," meaning at the time of prayers I mention you to G-d. Therefore, Hakham Shaul found in the Siddur the necessity to pray for the recovery of the Jewish souls scattered (diaspora) throughout the nations (Gentiles). This is related to the Kibbutz G'luyot ("GATHERING OF THE EXILES")

1 Sound a great shofar for our freedom, and lift up a banner to gather our exiles, and gather us together from the four corners Of the earth.

2 Blessed are You, Adonai, who gathers the dispersed among his People Israel.

Hoffman, Lawrence A. My People's Prayer Book: The Amidah. Jewish Lights Publishing, 1998. p. 124

⁴⁸ **Visit:** WE must use the temporal idea of a limited "visit." This is because Hakham Shaul intends to "visit" the Romans on his way to Spain.

⁴⁹ **Comforted together:** Here the allegorical and possible lexical interpretation, is for Hakham Shaul to be able to "pray together" with the Roman congregations.

⁵⁰ **Grammar:** This phrase in Greek a double negative. Hakham Shaul does not want them to be ignorant or without Da'at "intimate knowledge."

⁵¹ καρπός is no doubt used here as in Phil 1:22 to denote the return to be hoped for from apostolic labors, whether new converts gained or the strengthening of the faith and obedience of those already believing. . Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p.82

Cottrell and others see fruit or harvest as "converts" who are turning to "Christianity. This idea of becoming "converts" is correct. However, these converts are the conversions of Gentiles to Orthodox Nazarean Judaism rather than "Christianity." Cottrell, J. (1996-c1998). *Romans: Volume 1*. College Press NIV commentary Joplin, Mo.: College Press Pub. Co. Ro 1:13.

⁵² Both pairs denote the whole of Gentile humanity, but they represent different groupings of the same totality. Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p.83

⁵³ I am eager to Talmudize you who are in Rome.

⁵⁴ δύναμις – *dunamis*, virtuous power. We base the translation of *dunamis* on its use in Mark 5:30. Yeshua is touched by the woman with the issue of blood. Power – *Dunamis* flows out of him in the form of immediate power. But, Yeshua says (in the Authorized Version) that "virtue" has gone out of him. The Greek word used for "virtue" is "dunamis." Therefore, we see that *dunamis* is associated with the "virtuous power of G-d. Mk. 5:30 And Yeshua, immediately knowing in himself that virtue had gone out of him.

⁵⁵ Instrumental Dative calls for the translation "by" rather than "to." See Moulton, James H, Wilbert F Howard, and Nigel Turner. *A Grammar of New Testament Greek*. Vol. III. Edinburgh: Clark, 1929. p 240

⁵⁶ The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the "Gentiles" who would teach Torah/Mesorah. They MUST be first taught by a Jewish Hakham!

⁵⁷ See "Abraham and the Righteousness of God" Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63

⁵⁸ Cf. Hab. 2:4

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	Romans 1:8-17
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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" (**יסודות של תורה**) 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" (**יסודות של תורה**) relates to that energy and the unfolding of time. A key element in Jewish life is the "sanctification of time" (**קידושו של הזמן**). 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" (**יסודות של תורה**) 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" (**יסודות של תורה**) 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" (**יסודות של תורה**) 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" (**יסודות של תורה**) 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 ΕΡΓΑ ΤΟΥ ΝΟΜΟΥ – 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.⁵⁹ Legalism as defined by Luther had nothing to do with

⁵⁹ 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

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.”**⁶⁰ 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” (יסודות של תורה) 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.⁶¹

I am a Pharisee, the son of a Pharisee;⁶²

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.”**⁶³ 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, אנוש – *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,⁶⁴ 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.

⁶⁰ Sanders E. P. *Paul, the Law and the Jewish People* Philadelphia: Fortress, 1983. See citation by Hagner noted above.

⁶¹ **Hakham Shaul's Igeret to the Philippians**, Cf. Phil. 3:4-6;

⁶² **Igeret to his Excellency, Theophilus** Cf. 2 Luqas (Acts) 23:6

⁶³ 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

⁶⁴ Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 665

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."⁶⁵ 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,⁶⁶ 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 them 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 **כָּרֵת** – *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.⁶⁷ 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.

⁶⁵ Cf. B'resheet (Gen) 5:24

⁶⁶ Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 665

⁶⁷ Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. pp. 9-10

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)⁶⁸ 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 REMES⁶⁹

The Merit of Messiah	Harvesting Fruit, making Converts
The Worship of G-d	The Power of the Mesorah
Making request to G-d	By the Jewish Hakhamim first
The Master's Mesorah	Righteous generosity

FRUIT, LITERAL OR ALLEGORY

B'reshet **Let the earth increase the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so. And the earth produced the fruit tree making fruit after its kind. And the Lord saw that it was good. 2:9 ...the fruit tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.**

Opi 1:42-43 PHE But in the first creation of the universe... God produced the whole race of trees out of the earth in full perfection, having their fruit not incomplete but in a state of entire ripeness (the Jewish people), to be ready for the immediate and undelayed use and enjoyment of the animals (The Gentiles) which were about immediately to be born. Accordingly, he (God) commanded the earth to produce these things. And, the earth, as though it had for a long time been pregnant and travailing,⁷⁰ produced every sort of seed, and every sort of tree, and of fruit, in unspeakable abundance. And not only were these produced fruits to be food for living animals, but enough also to serve as a preparation for the continuous production of similar fruits hereafter. The covering substances consisting of seed, in which are the principles of all plants undistinguishable and invisible, but destined hereafter to become manifest and visible in the periodical maturity of the fruit.

But I want you to know,⁷¹ brothers that I determined to come to you many times, and was detained even

⁶⁸ Cf. Psa 97:11

⁶⁹ **Caution to our readers this is a Remes commentary not a Peshat, therefore it must be read with a nonliteral mindset!**

⁷⁰ Cf. Rom 8:22

⁷¹ **Grammar:** This phrase in Greek a double negative. Hakham Shaul does not want them to be ignorant or without Da'at "intimate knowledge."

until now; that I might make converts⁷² (fruit/harvest) among you also, even as I have among other Gentiles.

The bracketed and highlighted “fruit/harvest” above shows that Hakham Shaul wants to “harvest” Gentiles among the Roman congregations. Of course, this makes Hakham Shaul sound like a farmer and not a **Sh'liach – (apostle - emissary) “plenipotentiary agent.”** Obviously, the literal sense of the word “harvest” is not Hakham Shaul’s intention. Therefore, we must see **fruit picking** and **harvest** as an allegory.

Among several of the commentaries on the present pericope is the idea that Hakham Shaul wishes to make converts among the Roman congregations as he has elsewhere. While the Christian scholars have a “new religion” in mind, we can see that they are right about conversion. Their failure to see that the Roman Gentiles were “turning to G-d” and the Jewish way of life relating to the Master is reprehensible. Hakham Shaul’s harvest is among the Roman Congregations is part of the Cosmic Redemption and covenantal renewal that the Sages and Prophets of antiquity were looking for. Suffice it to say, that the Nazarean Hakhamim and their talmidim saw cosmic redemption as an obligation. The narrative of 2 Luqas (Acts) shows that Yeshua’s talmidim wasted no time in embracing the Master’s cultural mandate.⁷³ In the previous pericope Hakham Shaul has shown that his mission as a Courtier of the Master is to “Talmudize the Gentiles,” bringing them under the authority of Messiah. The obligation to “Talmudize the Gentiles” emerges as a cosmic occupation. Hakham Shaul and the **Sh’liachim** saw their vocation as tikun olam. The primary means of satisfying this vocation is to create a Jewish community and identity, throughout the Gentile world, i.e. Diaspora. They were sent to harvest the souls of their exiled brethren.

The Mesorah, Oral Torah establishes the norms for the social order for the entire Jewish community. The social order of the Oral Torah has one basic pursuit. We know that it ultimately revolves around one basic principle, namely the assembling of a Perfected Community fit to exist in an eternal state of intimacy with God. For the Gentiles to become a part of this “Perfected Community” they must fully accept the organic teachings of the Hakhamim. The nexus in the halakhah of the Hakhamim means that halakhot are not independent entities. Each halakhah is interdependent on other halakhot. Furthermore, the nexus of the halakhot is dependent upon community. If the elemental and chief mitzvah is “I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage;” how can we say that we do not want to follow the rules of a society, which places G-d first? Man must come to terms with his creation by G-d and His purpose in doing so.

When the Highest Wisdom (G-d) considered everything needed to rectify the human race and make it into the Perfected Community discussed above, it saw that this goal would be furthered if some people could benefit others and help them attain a place in the Community.⁷⁴

Lloyd Gaston describes the Gentiles in relation to this plan as “the Gentile Predicament”⁷⁵ of the end times, and summed up by the Rabbis in one of two ways. Either the Gentiles will be destroyed or they will find redemption by being incorporated into Judaism.⁷⁶ Consequently, we see the path of “redemption” for the gentile is to embrace Jewish authority and to join the Jewish community or be cast aside as Luzzatto has taught above.⁷⁷

⁷² **καρπός** is no doubt used here as in Phil 1:22 to denote the return to be hoped for from Apostolic labors, whether new converts gained or the strengthening of the faithful obedience of those already believing. Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p.82

Cottrell and others see fruit or harvest as “coverts” who are turning to “Christianity. This idea of becoming “converts” is correct. However, these converts are the conversions of Gentiles to Orthodox Nazarean Judaism rather than “Christianity.” Cottrell, J. (1996-c1998). *Romans: Volume 1*. College Press NIV commentary Joplin, Mo.: College Press Pub. Co. Ro 1:13.

⁷³ Cf. Mt 28: 19-20; Mk. 16:15

⁷⁴ Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. New York: Soncino, 2003. p. 99

⁷⁵ Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

⁷⁶ Ibid p. 27

⁷⁷ Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. pp. 95-7

Jewish survival and meaning depend on our being a community organized around values and committed to tikun olam, i.e. "Talmudizing the Gentiles." Whatever its sources, tikun olam is central to Judaism, and to our Nazarean community.

Nazarean Communities should be built around, the **mitzvot**, **tzedakah** and **Redifat tzedek** (pursuing justice). The Sages teach us that the highest form of **tzedakah** is in teaching someone to be self-sustaining. Abot 1:1 "making a talmid to stand" is also the way we should approach "Talmudizing the Gentiles." This in turn, brings us to another point made by Hakham Shaul.

BY THE JEW FIRST

And the earth produced the fruit tree making fruit after its kind. And the LORD saw that it was good

For I am not ashamed of the Master's Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient, being proclaimed by⁷⁸ the Jew first and also by the Hellenistic Jews.

Making a Gentile talmid "stand" means first teaching him Torah (all of the Torah, written and Oral) specifically the Oral Torah. As we will see, Hakham Shaul loves the idea of "halakhah." The best way for a Gentile to understand the Torah is to join a Jewish Community. In other words, if you are going to become Jewish you must live as a "Jew" within a Jewish community." This, of course, means taking the appropriate steps towards integrating yourself into a Jewish community. In this way the Gentile soul, is brought under the wings of the Shekinah. Being "under the wings of the Shekinah" means acceptance of the Torah. More specifically it means being under the authority of the Hakhamim. This then corresponds to Hakham Shaul saying that the Gentile is to be brought under the authority of Messiah. What is the authority of Messiah?

IN ORDER THAT I MAY REAP SOME HARVEST (FRUIT) AMONG YOU

Hakham Shaul says, "I have **Igeret Reshut⁷⁹ to bring Messiah's authority⁸⁰ over all the Gentiles** turning to God, **and bringing them into faithful obedience⁸¹** (Talmudizing them in the Torah)."⁸² Talmudizing Gentiles is then the occupation of the Jewish Hakhamim. Being "under the authority of the Master," means being under the authority of his agents, the **Sh'liachim/Hakhamim**. Therefore, the Master's Mesorah is by the Jew (Hakham) first! Interestingly, the only path back to Gan Eden and Tikun Olam is through halakhot. Those who do not understand the Torah and the Oral Halakhot will fail to see the delight of subordinating themselves to the Hakhamim. To them this sounds like bondage. However, those souls who believe that being under authority and the return to Eden cannot be discussed in the same sentence, fail to understand B'reshet.

B'reshet 2:15 Then the LORD God took the man and put him into the Garden of Eden to SERVE (cultivate) it

⁷⁸ Instrumental Dative calls for the translation "by" rather than "to." See Moulton, James H, Wilbert F Howard, and Nigel Turner. *A Grammar of New Testament Greek*. Vol. III. Edinburgh: Clark, 1929. p 240

⁷⁹ **Igeret Reshut: "Letter of Permission."** The Bet Din of Yeshua's three pillars, Hakham Tsefet, Hakham Ya'aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul's Igeret Reshut is his letter of acceptance as a Chaber among the "Apostles." His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim.

⁸⁰ **Name: ὄνομα – onoma**, (name) meaning authority

⁸¹ **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience." πίστις – *pistis* is paralleled to the Hebrew word אֱמוּנָה אֱמוּנָה – *emunah*, meaning faithfulness, faithful obedience.

- Faithful Obedience to G-d
- Acceptance of the Mesorah (Orally breathed and written Torah)
- Acceptance and obedience to the authority of the Nazarean Hakhamim

⁸² Cf. Romans 1:5

and GUARD (Shomer - keep) it.

Implicit in the text is an "Order of Service" that was to be "observed (guarded) by Adam and Chavah (Eve). This is aligned with Hakham Shaul's statement, **For God, whom I worship⁸³ in my Neshamah is my witness.** Therefore, return to Gan Eden will mandate our understanding our participating in an "Ordered Service." Where will we find these instructions and the order of service? The community of Gan Eden (the perfected community) will guard (shomer) the ways (halakhot) of the community as captured in the maxim "Shomer Shabbat.

A NEW VISION OF EDEN

Tikun olam as Hakham Shaul would demonstrates is the ability to pick fruit. One must look at the fruit before he picks that fruit from its source. The allegory is that of the seed and the fruit. The seed inside is covered with the fruit which we see and taste. However, were it not for the seed the fruit would not exist. Hakham Shaul might be said to be a fruit inspector. From his inspections, he could determine the source of the Seed. The **Sh'liach** knew the difference in the fruit and how to determine the seed at the core of the fruit. Understanding the Biblical law that a tree can only produce fruit after its own kind Hakham Shaul was able to harvest many Jewish souls that only produce after their own kind.

Now a river flowed out of Eden to water the garden;⁸⁴ Then he showed me a river of the living water, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations (Gentiles).⁸⁵ And there was evening and there was morning, Yom Echad (a day of perfected unity, i.e. Shavuot).⁸⁶

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. From all the Tanakh: Torah Seder (Lev. 12:1 – 13:28), Psalms (78: 41-55), Prophets (Is. 9:5-6 + 11:1-9) readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?
3. From the "**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil**" identify their relationship in 1 Tsefet (Pe) 2:13-17 and Hakham Shaul's Igeret to the Romans 1:8-17 as translated above.

a. Identify the context in which this Gemará was crafted;

⁸³ **Worship:** λατρεύω – *latreuo*, עָבַד - *ebed*, can refer to worship. "It is not enough to say that λατρεύειν has religious significance." "it has sacral significance. λατρεύειν means more precisely to serve or worship culturally." *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 4 p 60

The service of worship can very easily mean that Hakham Shaul mentions the Roman Congregation in the regular prayer service. The idea of "cultic service" need not mean any type of animal sacrifice in the Temple. Cultic service simple would be taken to mean the regular services at the Synagogue. Contra Cranfield and other Christian scholars the idea of worship in no way undermines that validity of Jewish Synagogue worship. 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.76

⁸⁴ Cf. Gen 2:10

⁸⁵ Cf. Rev 22:1-2

⁸⁶ Cf. Gen 1:5

- b. Identify the parties or stake-holders of this Gemará debate;
 - c. Controversy of a Mitzvah or Mitzvoth in question;
 - d. Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;
 - e. Riposte of the Master or Hakham;
 - f. Verdict concluded by the Master or Hakham (Halakha).
4. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless,
and to establish you without a blemish,
before His majesty, with joy, [namely,] the only one God, our Deliverer,
by means of Yeshua the Messiah our Master, be praise, and dominion,
and honor, and majesty, both now and in all ages. Amen!”

Coming Great Fast: Fast of the 9th of Ab

(Evening Monday 31st of July – Evening Tuesday the 1st of August, 2017)

For further information download and print:

<http://www.betemunah.org/tishabav.html>

Next Shabbat:
Shabbat: "V'Natati Nega'a" – "And I put an infection (of miraculous leprosy)"
&
First Sabbath of Seven Sabbaths of Consolation

Shabbat	Torah Reading:	Weekday Torah Reading:
וְנָתַתִּי נֶגַע		Saturday Afternoon
"V'Natati Nega'a"	Reader 1 – Vayiqra 14:33-35	Reader 1 – Vayiqra 15:1-3
"And I put an infection (of miraculous leprosy)"	Reader 2 – Vayiqra 14:36-38	Reader 2 – Vayiqra 15:4-6
"y ponga Yo una infección (de lepra milagrosa)"	Reader 3 – Vayiqra 14:39-42	Reader 3 – Vayiqra 15:7-10
Vayiqra (Lev.) 14:33-57	Reader 4 – Vayiqra 14:43-45	
Ashlamatah: Is 5:8-16 + 6:3	Reader 5 – Vayiqra 14:46-48	Monday & Thursday Mornings
Special Ashlamatah: Is. 40:1-26	Reader 6 – Vayiqra 14:49-51	Reader 1 – Vayiqra 15:1-3
Psalms 79:5-13	Reader 7 – Vayiqra 14:52-57	Reader 2 – Vayiqra 15:4-6
	Maftir – Vayiqra 14:54-57	Reader 3 – Vayiqra 15:7-10
N.C.: 1 Pet 2:18-20; Lk 11:5-13; Rm 1:18-23	Isaiah 40:1-26	

שַׁבַּת שְׁלוֹם
Shabbat Shalom!

Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham