

Esnoga Bet Emunah

4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2017
<http://www.betemunah.org/>
E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2017
<http://torahfocus.com/>
E-Mail: waltoakley@charter.net

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 20, 5777 – Aug 11/12, 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 both their Eminences **Rabbi Dr. Hillel ben David** and **Rabbi Dr. Eliyahu ben Abraham** who at present are very sick. His Eminence Rabbi Dr. Hillel is at present hospitalized and awaiting an operation. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Eminences **Rabbi Dr. Hillel ben David** and **Rabbi Dr. Eliyahu ben Abraham**, 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 full and complete recovery of the body and a full and complete recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

Please pray the above prayer and recite some Tehillim (Psalms), and if possible give some charity on their behalf. This is urgent and we appreciate very much your prayers and charity on their behalf!

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 "Ish Ish Ki" – "When any man" Second Sabbath of Seven Sabbaths of Consolation

Shabbat	Torah Reading:	Weekday Torah Reading:
אִישׁ אִישׁ , כִּי		Saturday Afternoon
'Ish Ish Ki"	Reader 1 – Vayiqra 15:1-3	Reader 1 – Vayiqra 15:25-27
"When any man"	Reader 2 – Vayiqra 15:4-6	Reader 2 – Vayiqra 15:28-30
"Cuando cualquier hombre"	Reader 3 – Vayiqra 15:7-9	Reader 3 – Vayiqra 15:31-33
Vayiqra (Lev.) 15:1-24	Reader 4 – Vayiqra 15:10-12	
Ashlamatah: Hos 6:1-11	Reader 5 – Vayiqra 15:13-15	Monday & Thursday Mornings
Special Ashlamatah: Is. 49:14 – 51:3	Reader 6 – Vayiqra 15:16-18	Reader 1 – Vayiqra 15:25-27
Psalms 80:1-7	Reader 7 – Vayiqra 15:19-24	Reader 2 – Vayiqra 15:28-30
	Maftir – Vayiqra 15:21-24	Reader 3 – Vayiqra 15:31-33
N.C.: 1 Pet 1 Pet 2:21-25; Lk 11:27-28; Rm 1:24-25	Isaiah 49:14 – 51:3	

Contents of the Torah Seder

- Impurity of Issues – Leviticus 15:1-30
- Concluding Admonition – Leviticus 15:31-33

Reading Assignment:

The Torah Anthology, Volume 11, The Divine Service, pp. 320-325

By: Hakham Yitschak Magrisso
Translated by Rabbi Aryeh Kaplan
Moznaim Publishing Corporation, 1991

Rashi & Targum Pseudo Jonathan for: Vayiqra (Lev.) 15:1-33

RASHI	TARGUM PSEUDO JONATHAN
1. And the LORD spoke to Moses and to Aaron, saying,	1. And the LORD spoke with Mosheh and with Aharon, saying:
2. Speak to the children of Israel, and say to them, if any man has a discharge from his flesh, his discharge is unclean.	2. Speak with the sons of Israel, and say to them: A man , whether young or old, who has a discharge from his flesh, when he has seen it three times, is unclean.
3. And this shall be [the nature of] his uncleanness due to his discharge: [if] his flesh runs with his discharge, or [if] his flesh is plugged up by his discharge, that is his uncleanness.	3. And this will be his uncleanness, the appearance of the color of white in his discharge inflaming, the discharge of his flesh; or when his flesh has stopped from his discharge, it is his uncleanness.
4. Any bedding upon which the man with the discharge will lie, shall become unclean, and any object upon which he will sit, shall become unclean.	4. Every bed on which one who has such discharge lies will be unclean; and everything on which such an one sits will be unclean.
5. And a man who touches his bedding, shall immerse his garments and immerse himself in water and he remain unclean until evening.	5. And the man who touches his bed will wash his clothes, and wash himself in forty seahs of water, and will be unclean until evening.
6. And anyone who sits on an object, upon which the man with the discharge will sit, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.	6. And whoever may sit upon a thing whereon such an one who has an issue has sat, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
7. And anyone who touches the flesh of the man with a discharge, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.	7. And whoever may touch the flesh of one having an issue, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
8. And if the man with the discharge spits upon a clean person, [that person] shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.	8. And if he who has an issue spit upon any one who is clean, let him wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
9. Any riding gear upon which the man with the discharge will ride, becomes unclean.	9. And every girdle or saddle upon which he who has an issue rides will be unclean.

RASHI	TARGUM PSEUDO JONATHAN
10. And whoever touches anything what will be under him, becomes unclean until evening. And whoever lifts them up shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.	10. And whoever touches anything that has been under him will be unclean until evening; and he who carries them will wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
11. And whomever the man with the discharge touches, without [the latter] having rinsed his hands, shall immerse his garments and immerse himself in he waters, and he shall remain unclean until evening.	11. And whoever touches him who has the issue, and washes not his hands in water, will be unclean; if he be a man, he will wash his clothes, and bathe in forty seahs of water, and be unclean until the evening.
12. And an earthenware vessel which the man with the discharge will touch, shall be broken. And any wooden vessel shall be rinsed in water.	12. And any vessel of earthenware whose inside may have been touched by him who has the issue will be broken; and any vessel of wood will be washed in water.
13. When the man with the discharge is cleansed of his discharge, he shall count seven days for himself for his purification, and then immerse his garments and immerse his flesh in spring water, and he shall be clean.	13. But if he who has had the issue will have ceased from it, he will number to himself seven days for his purification, and wash his clothes, and bathe his flesh in spring water, to be clean.
14. And on the eighth day, he shall take for himself two turtle doves or two young doves, and come before the Lord, to the entrance of the Tent of Meeting, and give them to the kohen.	14. And on the eighth day let him take for himself two large turtle doves, or two young pigeons, and bring them before the LORD at the gate of the tabernacle of ordinance, and deliver them to the priest.
15. And the kohen shall make them: one into a sin offering and one into a burnt offering, and the kohen shall effect atonement for him from his discharge, before the Lord.	15. And the priest will make one a sin offering and one a burnt offering, and the priest will atone for him before the LORD, and he will be cleansed from his issue.
16. A man from whom there is a discharge of semen, shall immerse all his flesh in water, and he shall remain unclean until evening.	16. But if a man sin through ignorance and seed goes from him, let him wash all his flesh in forty seahs of water, and be unclean until evening.
17. And any garment or any leather [object] which has semen on it, shall be immersed in water, and shall remain unclean until evening.	17. And any garment or skin on which seed may be will be washed in water, and be unclean until evening;
18. A woman with whom a man cohabits, whereby there was [a discharge of] semen, they shall immerse in water, and they shall remain unclean until evening.	18. and secondly, a woman with whom a man lies will wash in forty seahs of water, and be unclean until evening.
19. If a woman has a discharge, her flesh discharging blood, she shall remain in her state of menstrual separation for seven days, and whoever touches her shall become unclean until evening.	19. And if a woman has an issue of blood, red or dark, yellow as saffron, or water of clay, or as red wine mixed with two parts of water, she has an uncleanness of blood in her flesh; she will dwell apart seven days; anyone who touches her will be unclean until evening.
20. And whatever she lies on during her menstrual separation, shall become unclean, and whatever she sits on, shall become unclean.	20. Whatever such an one will lie upon during the time of her separation will be unclean; and whatever such an one sits upon during the time of her separation will be unclean.
21. And anyone who touches her bedding, shall immerse his garments and immerse [himself] in water, and he shall remain unclean until evening.	21. And whoever touches her bed will wash his clothes, and bathe himself with forty seahs of water, and be unclean until evening.

RASHI	TARGUM PSEUDO JONATHAN
22. And anyone who touches any object upon which she will sit, shall immerse his garments and immerse himself in water, and he shall remain unclean until evening.	22. And whoever touches anything upon which such an one has sat will wash his clothes, and bathe in forty seahs of water, and be unclean until evening.
23. And if he is on the bedding or on the object, upon which she is sitting, when he touches it, he becomes unclean until evening.	23. And if the effusion of her body be upon her bed, or on a thing upon any part of which she sits, what time any one touches it, he will be unclean until evening.
24. If a man cohabits with her, [the uncleanness of] her menstruation shall be upon him, and he shall be unclean for seven days, and any bedding he lies upon, shall become unclean.	24. If a man lie with her in the time of her separation, he will be unclean seven days; and any bed upon which he lies will be unclean.

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 (Lev.) 15:1-24

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

as opposed to the uncleanness of a discharge of a *zav* or *zavah (gedolah)*, which do require this and are thus referred to as a major degree of uncleanness.]

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

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

with his discharge like saliva, which comes out clear.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

in her state of menstrual separation Heb. נִדְּתָהּ, like, “and chase him (וְנִדְּתָהּ) from the world” (Job 18:18), for she is separated (מִן־הָאָדָם) from contact with any man.

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

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

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

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

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

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

Ketubim: Tehillim (Psalms) 80:1-7

Rashi	Targum
1. For the conductor, to the roses, a testimony, of Asaph a song.	1. For praise; concerning those who sit in the Sanhedrin who occupy themselves with the testimony of the Torah; composed by Asaph; a psalm.
2. O Shepherd of Israel, hearken, He Who leads Joseph like flocks, He Who dwells between the cherubim, appear.	2. Caretaker of Israel, hear; you who guide the coffin of Joseph like a flock; You whose presence abides between the cherubim, shine forth.
3. Before Ephraim, Benjamin, and Manasseh arouse Your might, and it is for You to save us.	3. Before Ephraim and Benjamin and Manasseh, stir up Your mighty power for us; and it is right for You to redeem us.
4. O God, return us; cause Your countenance to shine and we shall be saved.	4. O God, bring us back from our exile, and shine the splendor of your countenance upon us, and we will be redeemed.
5. O Lord God of Hosts, how long have You been wroth at Your people's prayer?	5. O LORD God Sabaoth, how long have You not accepted the prayer of Your people!
6. You have fed them bread of tears, and You have given them to drink tears in large measure.	6. You fed them bread soaked in tears, and You made them drink the wine of tears in triple measure.
7. You have made us the target of strife to our neighbors, and our enemies mock themselves.	7. You made us a source of contention for our neighbors, and our enemies will jeer at them.

Rashi's Commentary for: Psalms 80:1-20

1 to the roses To Israel.

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

2 O Shepherd of Israel Their leader and supporter.

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

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

appear Demonstrate Your might.

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

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

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

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

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

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

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

6 You have fed them bread of tears in Egypt.

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

bitter one.” That is three. Because of them, he merited to live by his sword, as it is said (Gen. 27:40): “and it will come to pass when you complain, etc.”

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

Meditation from the Psalms Psalms 80:1-7

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

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

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

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

Hirsch contends that:

- verse 4 alludes to the exile of the Ten Tribes of Israel,¹
- verse 8 refers to the Babylonian exile, and
- verse 20 alludes to the present Roman exile.

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

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

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

¹ Verbal tally for the Torah, Ashlamata, and Psalms: Israel - ישראל, Strong’s number 03478.

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

This chapter of Psalms ascribes authorship to Assaf, the son of Korach.³

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

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

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

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

Tehillim (Psalms) 80:2 Give ear, O Shepherd of Israel, Thou that ledest Joseph like a flock; Thou that art enthroned upon the krubim,⁶ shine forth.

What does it mean to be "enthroned upon the krubim"?⁷ To understand this phrase, let's first try to understand something about these awesome creatures. We first find these creatures in the Gan Eden.

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

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

² Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

³ Shemot (Exodus) 6:24 And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korahites.

⁴ Berachot 31b - Actually, the Name appears in Scripture before Chana's prayer, however, she was the first person to use this Name. The Talmud explains her intention in calling HaShem the L-rd of Hosts: "Master of the Universe! From all the hosts upon hosts [of creatures] that You have created in Your universe, is it difficult in Your eyes to grant me one son?" The Talmud provides a metaphor: A pauper stood by the door of the palace as the king dined with his subjects. He asked for a piece of bread but was ignored. He pushed his way in and approached the king: "My lord, the king! Out of the entire feast that you have made, is it difficult in your eyes to give me one piece of bread?"

⁵ Midrash Shmuel 2

⁶ Krubim AKA Cherubim

⁷ Lit. krubim - כְּרוּבִים

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

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

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

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

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

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

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

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

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

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

"You shall not make any HaShems of silver, nor shall you make for yourselves any HaShems of gold"¹⁰ - 'Why was this verse stated?' Since it is written 'you shall make two krubim of gold',¹¹ one might say, 'I will make four krubim,' states the Torah '[you shall not make...] HaShems of gold' - If you make more than two [krubim] they are like HaShems of gold ... 'nor shall you make FOR YOURSELVES' - In order that one not think that since

⁸ Shemot (Exodus) 20:4

⁹ Tannaitic halakhic midrash on Exodus, compiled at end of the 4th century.

¹⁰ Shemot (Exodus) 20:20

¹¹ Shemot (Exodus) 25:18

the Torah permitted to [make the krubim] in the Temple he will also make [sculptured images] in synagogues and in houses of study, the Torah states 'nor shall you make FOR YOURSELVES.'"¹²

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

The Rambam also weighed in on this delicate subject:

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

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

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

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

Mishlei (Proverbs) 3:13-20 *Blessed is the man who finds wisdom, the man who gains understanding, For she is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who embrace her; those who lay*

¹² Mekhilta de-bachodesh chapter 10

¹³ Bereshit (Genesis) 22:15

¹⁴ ibid. 26:11

¹⁵ Shemot (Exodus) chapter 3

¹⁶ Guide for the Perplexed, Part 3, chapter 45

hold of her will be blessed. By wisdom HaShem laid the earth's foundations, by understanding he set the heavens in place; By his knowledge the deeps were divided, and the clouds let drop the dew.

The Krubim¹⁷ - We find this term in the Torah¹⁸ and in the prophets.¹⁹ The Perush interprets the word *krub* as meaning "king". That text also explains that on the cover for the holy ark, these angels are depicted with a childlike face.²⁰ Our Sages²¹ explain that the Hebrew word for *cherub*, *krub*, is from Aramaic and means "as a baby". The krubim had baby faces. A baby face represents innocence.

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

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

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

This leads to the conclusion that their spiritual level was low, similar to the *ishim*, who communicate with man. In the Guide for the Perplexed,²² the Rambam describes the krubim as being on a higher spiritual plane:

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

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

¹⁷ Kruvim - כְּרֻבִים

¹⁸ e.g., Bereshit (Genesis) 3:24

¹⁹ Yehezkehel (Ezekiel) 10:7-15

²⁰ Chaggigah 13b

²¹ Rashi, Succoth 5b.

²² Vol. III, Chapter 3

²³ ver. 20

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

Elsewhere in the Tanach,²⁴ HaShem is described very anthropomorphically as riding on a cherub.

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

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

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

Krubim, correspond to the sefirah²⁶ of yesod.²⁷ They represent the spiritual power of union between man and wife, and symbolize the union between HaShem and Israel. We can see this in the Talmud's description.

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

The Abrabanel²⁸ offers the following explanation: "The krubim in the Mishkan resembled two little unblemished children who never tasted sin. One had the appearance of a male and the other of a female hinting that every man and woman of the nation of Israel should, from childhood, consistently spend their time learning the divine Torah and delve in it day and night either by reading it or by practicing its commandments. Only through this will they achieve perfection and happiness".

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

²⁴ Shmuel bet (II Samuel) 22:11; Tehillim (Psalms) 18:11

²⁵ Krubim AKA Cherubim

²⁶ Sefirot (סְפִירוֹת), meaning emanations, are the 10 attributes/emanations in Kabbalah, through which Ein Sof (The Infinite) reveals Himself and continuously creates both the physical realm and the chain of higher metaphysical realms (Seder hishtalshelus). The term is alternatively transliterated into English as sephirot/sephiroth, singular sefirah/sephirah etc.

²⁷ Yesod (Hebrew: יסוד "foundation") is a sephirah or node in the kabbalistic Tree of Life, a system of Jewish understanding. Yesod, located near the base of the Tree, is the sephirah below Hod and Netzach, and above Malkuth (the kingdom). It is seen as a vehicle allowing movement from one thing or condition to another (the power of connection).

²⁸ Don Isaac Abrabanel, Spain, 1437-1508

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

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

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

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

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

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

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

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

We will conclude with Rabbi Hirsch's³¹ inspiring explanation of the krubim and the symbolism behind them: We find krubim in the Holy Scriptures having two definite meanings:

- a) As watchers and protectors.
- b) As bearers of the Glory of HaShem.
- c) Krubim were appointed as watchers and protectors of the way to the Tree of Life.³²

²⁹ Yoma 54a

³⁰ Rabbi Yitzchak Ginsburgh

³¹ Rabbi Samson Raphael Hirsch, Germany, 1808-1888

³² Bereshit (Genesis) 3:24

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

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

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

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

Ashlamatah: Hosea 6:1-11

Rashi	Targum
1. Come and let us return to the Lord, for He has torn and He shall heal us; He smites, and He will bind us up.	1. They will say, "Come let us return to the worship of the LORD: for He who struck us will heal us; He who brought destruction upon us will relieve us."
2. He will revive us from the two days, on the third day He will set us up, and we will live before Him.	2. He will give us life in the days of consolations that will come; on the day of the resurrection of the dead He will raise us up and we shall live before Him.
3. And let us know, let us strive to know the Lord: like the dawn whose going forth is sure, and He will come to us like rain, like the latter rain which satisfies the earth.	3. And we shall learn and strive to know the fear of the LORD. Like the light of the morning which shoots forth when it comes out, so He will bring blessings to us like strong rain; and like the latter rain that saturates the earth."
4. What shall I do for you, Ephraim? What shall I do for you, Judah? For your loving-kindness is like a morning cloud and like the dew that passes away early.	4. In the face of true judgement what can I do for you, O house of Ephraim, what can I do for you, O house of

³³ Tehillim (Psalms) 18:11

³⁴ R. Hirsch on Exodus 25

Rashi	Targum
	Judah, when your goodness is like morning cloud(s), and like dew which vanishes quickly.
5. Because I have hewed by the prophets, I have put them to death because of the words of My mouth; now will your verdicts come out to the light?	5. Because I warned them through the mission of My prophets and they did not repent, I have brought killers against them, for they transgressed the Memra of My will. And My judgment will go forth as the light.
6. For I desire loving-kindness, and not sacrifices, and knowledge of God more than burnt offerings.	6. For those who do acts of kindness are more desirable before Me than he that sacrifices, and those who carry out the law of the LORD more than those that offer up burnt offerings.
7. But they, like Adam, transgressed the covenant; there they betrayed Me.	7. But they, like the former generations, have transgressed My covenant. In the good land which I gave them to carry out My will, there they have been false to My Memra.
8. Gilead is a city of workers of them that work iniquity, who lurk to shed blood.	8. Gilead is a city of oppressors. They shed innocent blood with cunning.
9. And as a man gathers fish, so do bands; a gang of priests murder on the way in one group, for they devised a plot.	9. They and their priests unite in the same path, killing people with one accord. For they have carried out the counsel of sinners.
10. In the house of Israel I have seen a horrible thing; there, harlotry [is found] in Ephraim; Israel has become defiled.	10. In the house of Israel I have seen a horrible thing: they have changed the covenant which was made with them that they should not worship idols. They have gone astray again after the calves in Bethel. There the house of Ephraim have gone astray, the house of Israel have been defiled.
11. Judah, too, there is a harvest appointed to you, when I will return the backsliding of My people.	11. The people of the house of Judah also have begun to increase their guilt, and also to them will come an end when I bring back the exiles of My people.

Rashi's Commentary to: Hosea 6:1-11

1 Come and let us return They will say, "Come and let us return etc."

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

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

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

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

on the third day In the third time.

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

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

which satisfies the earth Heb. יוֹרֵה אֶרֶץ.

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

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

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

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

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

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

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

7 like Adam Heb. כְּאָדָם, like the first man.

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

8 who lurk to shed blood Heb. עֹקְבֵה. Full of people who lurk to murder. Comp. (Jos. 8:13) "and their lyers in wait (עֹקְבוֹ)"; (Gen. 27:36) "and he deceived me (וַיִּעְקְבוּנִי)".

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

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

in one group Heb. אֶשְׁכֵמָה an expression of one group.

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

11 Judah, too Since they sinned.

appointed Heb. שָׁא. The appointer appointed a time for retribution for her.

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

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

the backsliding of My people Heb. לְשׁוּבוֹת, an expression of the straying of youth and childhood, anwejjsdoure in O.F. Comp. (Jer. 3:14) "backsliding children (שׁוֹכְבִים)"; (ibid. 31:21) "backsliding daughter (הַבְּתֻלָּה שׁוֹכְבָה)."

Special Ashlamatah: Yeshayahu (Isaiah) 49:14 - 51:3 Shabbat # 2 of Consolation/Strengthening

Rashi	Targum
14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me."	14. Because Zion said, "The LORD has taken up His Shekhinah from me, the LORD has rejected me."
15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you.	15. "Is it possible that a woman can forget her son, that she should have no compassion on the son of her womb? Even if these may forget, My Memra will not reject you."
16. Behold on [My] hands have I engraved you; your walls are before Me always.	16. Behold, as on hands you are portrayed before Me, your walls are continually before Me.
17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you.	17. They hasten, they build your ruins, those who razed you and those who laid you waste go away from you into exile."
18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride.	18. "Lift up your eyes round about, O Jerusalem, and see all the sons of the people of your exiles: they gather, they come into your midst. As I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride's ornament.
19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away.	19. Surely your waste and desolate places and your devastated land – surely now you will be too pressed for inhabitants, and those who annihilated you will be rejected.
20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell."	20. From now on the sons of the people of your exiles will say, each one in your midst, 'The place is too narrow for me; make room for me to dwell in.'
21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" {P}	21. Then you will say in your heart: 'Who has brought me up these? I was bereaved and alone, exiled and cast out, but who has brought up these? Behold I was left alone, whence are these?'
22. So said the Lord God, " Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s].	22. Thus says the LORD God: " Behold I will disclose My might among the peoples, and raise my signal over the kingdoms; and your sons will come in litters and your daughters will be carried on couches.
23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know	23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the

Rashi	Targum
that I am the Lord, for those who wait for Me shall not be ashamed. {S}	LORD, the righteous/generous who wait for My salvation will not be put to shame."
24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" {S}	24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued?
25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save.	25. Surely, thus says the LORD: "Even that which mighty men capture I will restore, and that which strong men take away, I will rescue, for I will avenge your retribution and save your sons.
26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob.{S}	26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and just as they are drunk with sweet wine, so will beasts of the field be drunk from their blood, Then all the sons of flesh will know that I am the LORD your Saviour, and your Redeemer, the Strong One of Jacob."
1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away.	1. Thus says the LORD: "Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to whom have I sold you? Behold for your sins you were sold, and for your apostasies your congregation was rejected.
2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst.	2. Why, when I sent My prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a dessert; their fish will stink for lack of water, and die of thirst.
3. I clothe the heavens with darkness, and I make sackcloth their raiment. {P}	3. I will cover the heavens as with darkness, and make as sackcloth their covering."
<u>4. The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.</u>	<u>4. The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His Law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching.</u>
<u>5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards.</u>	<u>5. The LORD God has sent me to prophesy. and I was not rebellious, I turned not backward.</u>
<u>6. I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.</u>	<u>6. I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.</u>
7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed.	7. For the LORD God helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame;
8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me.	8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me.

Rashi	Targum
9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them. {S}	9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out. that the moth eats.
10. Who among you is God-fearing, who hearkens to the voice of His servant, who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God. {S}	10. Who among you of those who fear the LORD obeys the voice of His servants the prophets, who performs the Law in distress as a man who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the salvation of his God?
11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. {S}	11. Behold, all you who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My Memra: you shall return to your stumbling.
1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug.	1. "Attend to My Memra, you who pursue the truth, you who seek teaching from the LORD; consider that as the hewn stone from the rock you were hewn and as the rubble from an empty pit you were hacked.
2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many.	2. Consider Abraham your father and Sarah who was pregnant with you; for when Abraham was but one, single in the world. I brought him near to My service, and I blessed him and made him many.
3. For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song. {S}	3. For the LORD is about to comfort Zion and to comfort all her waste places, and He will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing.

Rashi's Commentary on Yeshayahu (Isaiah) 49:14 - 51:3

14 And Zion said She thought that I had forgotten her.

15 Shall a woman forget her sucking child Heb. עולל, similar to עולל.

from having mercy on the child of her womb Heb. מרחם בן-בטנה.

These too shall forget Even if these forget, I will not forget you.

16 Behold on [My] hands Heb. על-כפיים [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: על-כפיים "from upon the clouds of glory." Comp. (Job 36:32) "On the clouds (כפים) He covered the rain."

17 Your sons have hastened to return.

19 you shall be crowded by the inhabitants You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

20 Your children of whom you were bereaved [lit. the children of your bereavements.] The children of whom you were bereaved.

move over for me [lit. approach for me.] Draw closer to another side for me, and I will dwell.

21 and solitary solede in O.F.

rejected Rejected by everyone. All say about me, "Turn away from her."

22 My hand...My standard A signal to bring the exiles.

a standard Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) "And like a flagpole (וְרִבְּנִים) on a hill." It is a signal for gathering, and they place a cloth [a flag] on the end of it.

in their armpits Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): "Also I shook out my armpit (הִצֵּנִי)."

24 Shall prey be taken from a mighty warrior You think that it is impossible to take from Esau those captured from Jacob the righteous one.

25 and with your contender Heb. יָרִיבֶךָ. And with your contender I will contend.

26 And those who taunt you I will feed their flesh to the beasts of the field. The word מְגִדִים is an expression akin to (Lev. 25:14) "You shall not taunt (אַל תּוֹנוּ)." This denotes taunting with words, those who anger you with their revilings.

and as with sweet wine Heb. וְרִכְעָסִים. The sweetness of wine.

they shall become drunk [from] their blood So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

Chapter 50

2 Why have I come to draw near to you, and none of you turns to Me?

3 I clothe the heavens The host of the heavens, the princes of the heathens (nations [Mss. and K'li Paz]), when I come to mete out retribution upon the nations.

4 gave me a tongue for teaching Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.

to establish times Heb. לְעֵוֹת. Menahem classified it in the group of (Ps. 119:126) "It is time (עֵת) to do for the Lord." To establish times for them.

He awakens my ear He awakens my ear with His Holy Spirit.

to hear according to the teachings According to the custom of the teachings, the truth and that which is proper.

5 opened my ear and let me hear (supra 6:8), “Whom shall I send?” I sent Amos, and they called him ‘pesilus.’ I sent Micah, etc., as is stated in Pesikta of ‘Nachamu nachamu.’

and I did not rebel going on His mission, neither did I turn away backwards, but I said, “Here I am; send me” (ibid.).

6 I gave my back to smiters He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

7 But the Lord God helps me if they rise up against me.

8 He Who vindicates me is near The Holy One, blessed be He, is near to me to vindicate me in judgment.

9 a moth Heb. **שׂוּץ**, the worm of the clothing.

10 to the voice of His servant To the voice of the prophets.

who went in darkness Even if trouble comes upon him, let him trust in the name of the Lord, for He shall save him.

11 Behold all of you who do not hearken to the voice of His prophets.

who kindle fire of His wrath upon yourselves.

and give power to flames Who strengthen the flames; they are sparks and burning coals that are cast up with a slingshot. It has a cognate in the Aramaic tongue, **זיקוקין דגור**, flames of fire (Ber. 58b), so many slingers (**זיקתא**) are assigned to us (Baba Mezia 94a) [frondeles in O.F., sling].

go in the flame of your fire According to your way, you will be punished.

from My hand shall this retribution come to you.

Chapter 51

1 look at the rock whence you were hewn from it.

and at the hole of the pit Heb. **מַקְבָּת**. With which they penetrate (**נוקבין**) and hew the pits.

you were dug with which you were dug.

you were dug Heb. **נִקְרְתָם**, an expression similar to (Ex. 33:22) “The cleft (**נִקְרַת**) of the rock”; (Prov. 30: 17) “The ravens of the brook shall pick it (**יִקְרוּהָ**).” And who is the rock? He is Abraham your forefather. And who is the hole? She is Sarah who bore you. [תְּחַזְּקֵיכֶם means] ‘who bore you,’ an expression similar to (infra 66:8) “For Zion experienced pangs (**תְּחַלָּה**) and also bore.”

2 who bore you Heb. **תְּחַזְּקֵיכֶם** [lit. shall bear you.]

for when he was but one I called him For he was one single person in the land of Canaan where I exiled him from his land and from his birthplace. I called him, meaning that I raised him and exalted him. An expression [similar to] (Num. 1:16) “Those called of (**קְרִיאָה**) the congregation.” And just as he was a single person and I exalted him, so will I exalt you, who are singled out to Me.

3 and its wasteland Heb. נְעֻרְבָתָהּ. This too is an expression of a desert. Comp. (Jer. 2:6) "In a wasteland (נְעֻרְבָהּ) and a land of pits," but the wasteland once had a settlement and it was destroyed.

thanksgiving A voice of thanks.

Verbal Tallies

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

Vayikra (Leviticus) 15:1-24
Tehillim (Psalms) 80:1-7
Hoshea (Hosea) 6:1-11
1 Pet 2:21-25, Lk 11:27-28, Rm 1:24-25

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Israel - ישראל, Strong's number 03478.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.
Israel - ישראל, Strong's number 03478.
Man - איש, Strong's number 0376.

Vayikra (Leviticus) 15:1 And the **LORD <03068>** spake unto Moses and to Aaron, saying,
2 Speak unto the children of **Israel <03478>**, and say unto them, When **any <0376> man <0376>** hath a running issue out of his flesh, because of his issue he is unclean.

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

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

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

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

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

Hebrew:

Hebrew	English	Torah Reading Lev. 15:1-24	Psalms 80:1-7	Ashlamatah Hos 6:1-11
אִישׁ	man, men	Lev. 15:2 Lev. 15:5 Lev. 15:16 Lev. 15:18 Lev. 15:24		Hos. 6:9

Hebrew	English	Torah Reading Lev. 15:1-24	Psalms 80:1-7	Ashlamatah Hos 6:1-11
אלהים	God		Ps. 80:3 Ps. 80:4 Ps. 80:7	Hos. 6:6
אפרים	Ephraim		Ps. 80:2	Hos. 6:4 Hos. 6:10
בוא	come, go	Lev. 15:14		Hos. 6:3
דם	blood	Lev. 15:19		Hos. 6:8
טמא	unclean	Lev. 15:4 Lev. 15:5 Lev. 15:6 Lev. 15:7 Lev. 15:8 Lev. 15:9 Lev. 15:10 Lev. 15:11 Lev. 15:16 Lev. 15:17 Lev. 15:18 Lev. 15:19 Lev. 15:20 Lev. 15:21 Lev. 15:22 Lev. 15:23 Lev. 15:24		Hos. 6:10
יהוה	LORD	Lev. 15:1 Lev. 15:14 Lev. 15:15	Ps. 80:4	Hos. 6:1 Hos. 6:3
יום	days	Lev. 15:13 Lev. 15:14 Lev. 15:19 Lev. 15:24		Hos. 6:2
ילך	come, go		Ps. 80:2	Hos. 6:1
יצא	emission, goes forth	Lev. 15:16		Hos. 6:5
ישב	sits, dwell, sat	Lev. 15:4 Lev. 15:6 Lev. 15:20 Lev. 15:22 Lev. 15:23	Ps. 80:1	
ישראל	Israel	Lev. 15:2	Ps. 80:1	Hos. 6:10
כהן	priest	Lev. 15:14 Lev. 15:15		Hos. 6:9
עלה	burnt offering	Lev. 15:15		Hos. 6:6
עם	people		Ps. 80:4	Hos. 6:11
עשה	offer, do, make	Lev. 15:15		Hos. 6:4 Hos. 6:9
פנים	before, face	Lev. 15:14 Lev. 15:15	Ps. 80:2 Ps. 80:3 Ps. 80:7	Hos. 6:2
שיב	restore, turn, return		Ps. 80:3 Ps. 80:7	Hos. 6:1 Hos. 6:11

Greek:

GREEK	ENGLISH	Torah Reading Lev. 15:1-24	Psalms 80:1-7	Ashlamatah Hos 6:1-11	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pe 2:21-25	Tosefta of Luke Lk 11:27-28	Remes/Gemara of Acts/Romans and James Rm 1:24-25
ἀκαθαρσία	uncleaness	Lev 15:3 Lev 15:24					Rom. 1:24
γυνή	woman	Lev 15:18 Lev 15:19				Lk. 11:27	
ἐπιστρέφω	restore, turn, return		Ps. 80:3 Ps. 80:7	Hos. 6:1 Hos. 6:11	1 Pet. 2:25		
εὕρισκω	find			Hos 6:3	1 Pet. 2:22		
ζάω	live	Lev 15:13		Hos 6:2	1 Pet. 2:24		
θεός	God		Ps. 80:3 Ps. 80:4 Ps. 80:7	Hos. 6:6		Lk. 11:28	Rom. 1:24 Rom. 1:25
ἰάομαι	healed			Hos 6:1	1 Pet. 2:24		
λέγω	saying	Lev 15:1		Hos 6:1		Lk. 11:27	
παραδίδομι	delivered, gave them up				1 Pet. 2:23		Rom. 1:24
ποιέω	offer, do, make	Lev. 15:15		Hos. 6:4 Hos. 6:9	1 Pet. 2:22		
προβάτον	sheep		Psa 80:1		1 Pet. 2:25		
στόμα	mouth			Hos 6:5	1 Pet. 2:22		
σῶμα	body	Lev 15:2 Lev 15:3 Lev 15:13 Lev 15:16 Lev 15:19			1 Pet. 2:24		Rom. 1:24

NAZAREAN TALMUD

SIDRA OF VAYIKRA (LEV.) LEV 15: 1-24

“V'NATATI NEGA'A” “AND I WILL PUT AN INFECTION OF (MIRACULOUS LEPROSY)”

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM
SHAUL
TOSEFTA
Mishnah נ:נ

SCHOOL OF HAKHAM TSEFET
PESHAT
Mishnah נ:נ

¶ And now it happened that as he said these things, a certain woman from the group raised her voice and said to him, “Blessed is the womb that bore you, and the breasts at which you nursed!” But he said, “On the contrary, blessed are those who hear the Torah of God and follow (Shomer – Guard) it!”³⁵

For to this you were called, for even Messiah suffered on our behalf, leaving behind an example for us, that you should follow his steps; “*though he had done no violence, and deceit was not in his mouth*” (Isa. 53:9). who, having been reviled, did not revile in return; suffering, he did not threaten, but gave himself up to Him who was judging righteously/generously; who “*has borne our sicknesses/sins*” (Isa. 53:4) onto the tree; that dying to sins, we might live to righteousness/generosity, of whom “*with his wounds we ourselves are healed*” (Isa. 53:5) For you were “*like sheep that have gone astray*” (Isa. 53:6) but now you have turned back to the shepherd and overseer (Paqid) of your souls.

SCHOOL OF HAKHAM SHAUL'S REMES ROMANS
Mishnah נ:נ

Therefore³⁶ God³⁷ gave³⁸ them over to the immoral cravings of their minds³⁹ (hearts), that their bodies⁴⁰ would become reprehensible⁴¹ among themselves, who exchanged the truth of God with (for) a lie, and worshiped and served⁴² the creature (i.e. the Golden calf)⁴³ rather than the Creator, who is blessed for eternity.⁴⁴ Amen.

³⁵ We can find a fascinating connection to the writings of Hakham Tsefet in this week's pericope. Hakham Tsefet lauds Yeshua as Messiah equating him with a suffering servant. Yeshua sets the tone for how he will speak of himself. He will not open his mouth in favor of lauding himself. Instead, he lauds the Torah which he has worked so diligently to uplift in his life and teachings.

³⁶ The response of G-d is against the wicked men (Jannes and Jambres) who vehemently opposed the truth, i.e. Torah.

³⁷ Note that no intermediary or intercessor could intervene. This is the action of G-d upon the deserving wicked. What is evident contra Dodd is the “judgment of G-d” as a judicial act. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London: Hodder & Stoughton, 1940. p. 55. However, we must refer to the opening pericope of our present Igeret (Letter) to the Romans. Romans 1:1 “Hakham Shaul, a **courtier** of Yeshua HaMashiach, called to be a Sh'liach, set apart by the Mesorah of God.” Hakham Shaul's language is judicial. Therefore, we must read certain phrase as if we were in a judicial setting. Regardless the act is deliberate and a reaction to the conduct of the wicked.

³⁸ According to Dodd **παράδομι** – *paradidomi* the disastrous progress of evil in society is presented as a natural process of cause and effect, and not as the direct act of God. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London: Hodder & Stoughton, 1940. p.55 However, we must assert that this “cause and effect” is middah kneged middah” and in turn the “judgment of G-d. Yet we must also concede to understand that actively judges the wicked.

³⁹ Hakham Shaul shows that the mindset of these men who resemble Jannes and Jambres in character is very corrupt. *Because men are such fools and that is why God has given them over to the filthy things their hearts desire. And they do shameful things with each other.*

⁴⁰ Hakham Shaul outlines idolatry in perfect clarity. However, the idolatry that he is outlining is not the idolatry that the B'ne Yisrael has ever succumbed too. The present “idolatry” is in every sense true idolatry; however, the circumstances mentioned by Hakham Shaul are “pagan idolatry” rather than what Yisrael has experienced. As such, pagan idolatry results in the deprivation of the human body created after the “image” of G-d. Furthermore, the deprivation of the “body” becomes communal and therefore, obliteration of societal ethics and mores.

⁴¹ They do shameful things with each other.

⁴² Abodah Zarah

⁴³ As noted above this is an exact statement for understanding the true nature of idolatry. Humanity that follows the creation rather than the Creator is a civilization of idolatry.

⁴⁴ The contrast of G-d's wrath is given in terms of **Creator, who is blessed for eternity**, meaning there is no end to His blessings.

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

Lev 15:1-24	Ps 80:1-7	Hos 6:1-11	1 Pet 2: 21-25	Lk 11:27-28	Romans 1:24-25
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

HONOUR DUE TO THE TORAH

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

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

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

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

The role of the B'ne Yisrael is not only Torah observance. Their role is obedience to the Torah for the sake of redeeming the cosmos, nations. Consequently, violation of the Torah brings reproach on G-d, the Torah and the B'ne Yisrael. This reproach is a destructive force in the cosmos. Therefore, rather than heal and uplift the cosmos the negative approach to the Torah is destructive. Hakham Tsefet's previous discussion was that of “guarding” against the negativity of Gentile Yetser HaRa. His point in the present pericope, in conjunction with the Luqan Tosefta shows that the Jewish soul who rebels against the Torah is tantamount to being a Gentile. The P'rushim (Pharisees) had disdain for the Am HaAretz – “the people of Land” i.e. the uneducated Jews, because they had chosen a path other than Torah observance. They, the P'rushim realized the vital need for Torah observance in their day. Likewise, they were able to see the coming destruction of the Bet HaMikdash with relative ease. While the P'rushim are usually castigated by unwitting scholars who fail to appreciate the foresight they possessed, they were pre-occupied with talmud Torah. Schiffman⁴⁵ notes that the P'rushim were instrumental in collecting the writings of the Hakhamim (Sages) before them. They lacked the formalization of a Yeshiva, however Hillel brought a reformation that formalized what had been handed down to him. The ideological thesis of the P'rushim was to live in the present and prepare for the future, unlike the Tz'dukim who lived only for the “moment.” The initiation of the Tannaim envisioned

⁴⁵ Schiffman, Lawrence H. *From Text to Tradition: a History of Second Temple and Rabbinic Judaism*. Hoboken, N.J: Ktav Pub. House, 1991. p. 177ff

the “Kingdom” (governance) of G-d [through Hakhamim and Bate Din] as one world under “One G-d” This was the result of the preparatory work of the P’rushim. The P’rushim may not have envisioned the tikun of the cosmos as did Hakham Tsefet and Hakham Shaul but they were very instrumental in its initiation. The honour of G-d throughout the cosmos was a means of initiating the Y’mot HaMashiach. However, as we have noted in the past this world is actively present in the “here and now.”

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

PARDES

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

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

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

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

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

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

In Hakham Shaul's Igeret to the Romans we have the principle of contiguity. The vile characters of Jannes and Jambres are to be "cut off." Furthermore, we suggest that the exchange of the "truth for a lie" means that they (Jannes and Jambres) have taught a form of replacement theology per se. The name **Ἰάννης** – *Iannes* (Jannes) in Greek means "he vexed," and **Ἰαμβρῆς** – *Iambres* (Jambres) means "foamy healer, soothsayer, mystic, i.e. madness." Therefore, replacement theology is a form of abodah zarah (idolatry).

A summary shows that Jannes and Jambres "opposed"⁴⁶ Moshe in the following ways.

1. They opposed the birth of Moshe. (Targum Pseudo Yonatan Shemot 1:15)
2. They opposed Aaron's priesthood, i.e. the Priesthood of the First born. (Targum Pseudo Yonatan Shemot 7:11)
3. They opposed the reception of the Torah (Shemot 32:4ff)

Interestingly, all of these "oppositions" are inner-related. It was the right of the Firstborn of the B'ne Yisrael to minister Torah to the rest of the fledgling nation. However, the sin of the golden calf brought about a parenthetical period where the Kohanic line bore the yoke of the Priestly duties. However, before we denigrate the Firstborn too much we must better understand their motive. The Firstborn Priests accepted the punishment for the B'ne Yisrael to provide them with atonement and forgiveness. However, we must NEVER come to believe that the Priests of the Firstborn ever stopped teaching and elucidating the Torah. In acquiescing their role as "Priests," they accepted a more personal role of Torah education. Herein they became Torah-teachers and judges teaching the B'ne Yisrael the mitzvot and halakhot. Because the Kohanim were to officiate at the Mishkan they became instead Torah-teachers and judges over the B'ne Yisrael. Therefore, the plan of Jannes and Jambres failed because the "Priesthood" in a manner of speaking increased double.

Moshe's birth was a turning point in the history of the Jewish people. Nevertheless, we must look at his birth from an allegorical perspective. The "Birth of Moshe" is actually the birth of receiving the gift of the Torah from the heavens. Herein the interconnectedness of the three oppositions also relates to the Firstborn.

Ephesians 4:8 – 14 Therefore, He (God) says, "When he (Moshe Rabbenu) ascended⁴⁷ up on high,⁴⁸ he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle – Shakan there." (Ps. 68:18)

And truly he (Moshe/Messiah) gave some to be⁴⁹ Masoretim⁵⁰ (catechists/evangelists), and some to be

⁴⁶ 2 Tim 3:8

⁴⁷ This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle.

⁴⁸ Ascension "on high" here is in reference to Yeshua must be allegorical at minimum. The "ascension" of Yeshua is after his resurrection. While some theologians will suggest that these "gifts" were "poured out" at Shavuot/Pentecost with the so-called "outpouring of the Holy Spirit" we cannot agree with this line of thought. We will not argue at length the truth that the "Holy Spirit" is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave "gifts to men" like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation.

⁴⁹ What has been deemed the "Five-fold Ministry" by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office.

⁵⁰ Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term *masoret*, a word based on the biblical Hebrew root *SR*, meaning to bind or imprison. This root yields the biblical Hebrew term *masoret*, found at Ezek. 20:37, which refers to the "bond of the covenant" into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba

Chazanim (Cantors – Apostles of the congregation), **and some to be prophets** (Darshanim/Magidim),⁵¹ **and some to be pastors** (Parnasim), **and some to be [school] teachers/translators**⁵² - (Moreh/Meturgeman), **for the perfecting** (making stand)⁵³ **of the saints/Tsadiqim**⁵⁴, **for the work of the ministry, for the building up of the congregation of Messiah. And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da'at) **of the son of G-d**,⁵⁵ **to a royal man/woman of complete maturity**,⁵⁶ **to the measure of the stature of the fullness**⁵⁷ **of Messiah** (of becoming in complete unity with Messiah); **so that we no longer may be infants, tossed to and fro and carried about by every wind**⁵⁸ (fashion) **of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.**⁵⁹

The correct understanding of these verses is that they were originally applied to Moshe Rabbenu. In other words, Moshe Rabbenu ascended up on high, i.e. Har Sinai and received the gift of the seven offices of the Esnoga. The "Firstborn of the B'ne Yisrael chiefly occupied these offices, otherwise, why would they need redemption i.e. Pidyon HaBen? In restoring (returning) the firstborn to the family, the family was given a Torah Scholar in the place of a Priest. Again, the evil works of Jannes and Jambres failed most miserably once again.

The third opposition, the sin of the Golden calf was a direct affront to the Firstborn. However, this affront brings about an elevation rather than a denigration. How so? The firstborn assumes the identity of spiritual guides who no longer associated themselves with the sacrificial cult of the altar. Their graduation would eventually cause the B'ne Yisrael to follow suit. Should we digress to the place of the sacrificial cult? In some Rabbinic opinions, were we to digress in such a manner might be tantamount to reviving again the sin of the golden calf.

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 15:1-24), Psalms (Ps 80:1-7), Prophets (Hos 6:1-11) readings for this

in particular, calls tradition a "fence around the Torah" (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, "I will let you go in by number." RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462

⁵¹ The standard medieval Hebrew term for this genre is *derashah*; the most common term for the one who delivers the sermon is *darshan*; the verb "to preach" is *li-derosh*. All three words are linked with the biblical root meaning, "to seek, demand, investigate." The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320

⁵² cf. 1 Corinthians 12:10

⁵³ **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the "perfecting of the Saints" means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles.

⁵⁴ cf. Abot 1:1

⁵⁵ Heb. ben Elohim – the judge, i.e. Messiah

⁵⁶ **τέλειος** – *teleios*, **GOAL** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated... "(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes." This verse, correctly translated... (Rom. 10:4) **For Messiah is the GOAL (τέλειος – teleios) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the "Goal" and being like Messiah, and to possess his relationship to the Torah/Mesorah!

⁵⁷ **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah's Mesorah.

⁵⁸ While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **רוּחַ**, **πνεῦμα** – *pneuma* does not perfectly match **רוּחַ**. Therefore, Hakham Shaul uses **ἀνεμος** – *anemos*. This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave.

⁵⁹ The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception.

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 as translated above.
 - A. **Identify the context in which this Gemará was crafted;** (The context must be found in the Mishnah heading this Gemara,)
 - 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 Meléché HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!**

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

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

Next Shabbat:

**Shabbat "Ish Ish Ki" – "When any man"
Third Sabbath of Seven Sabbaths of Consolation**

Shabbat	Torah Reading:	Weekday Torah Reading:
וְאִשָּׁה כִּי-יִזְוֵב		Saturday Afternoon
'V'Ishah Ki Yazuv"	Reader 1 – Vayiqra 15:25-33	Reader 1 – Vayiqra 17:1-4
"If a woman has"	Reader 2 – Vayiqra 16:1-6	Reader 2 – Vayiqra 17:5-7
"Si una mujer tiene"	Reader 3 – Vayiqra 16:7-11	Reader 3 – Vayiqra 17:8-10
Vayiqra (Lev.) 15:25 – 16:34	Reader 4 – Vayiqra 16:12-21	
Ashlamatah: Ez. 16:9-14 +59-62	Reader 5 – Vayiqra 16:22-24	Monday & Thursday Mornings
Special: Isaiah 54:11 – 55:5	Reader 6 – Vayiqra 16:25-30	Reader 1 – Vayiqra 17:1-4
Psalms 80:8-20	Reader 7 – Vayiqra 16:31-34	Reader 2 – Vayiqra 17:5-7
	Maftir – Vayiqra 16:31-34	Reader 3 – Vayiqra 17:8-10
N.C.: 1 Pet 3:1-7; Lk 12:2-9, 13-21; Rm 1:26-27	Isaiah 54:11 – 55:5	

שַׁבַּת שְׁלוֹם
Shabbat Shalom!

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