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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2017**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2017**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ab 27, 5777 – Aug 18/19, 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**](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 Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon 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 loose 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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We pray for Her Excellency Giberet Angela Gober who is presently hospitalized. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Angela Gober 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 also pray for His Eminence our beloved Rabbi Dr. Hillel ben David, who is very sick at home awaiting for his arteries to be more defined before an operation. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence our beloved Rabbi Dr. Hillel ben David, May the Holy One Most blessed is He, be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael. A recovery of the body, and a recovery of the spirit 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 His Eminence’s 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 “V’Ishah Ki Yazuv” – “If a Woman has”**

**Fourth Sabbath of Seven Sabbaths of Consolation**

**&**

**Shabbat Mevar’chim Ha Chodesh Ellul**

**Proclamation of the New Moon for the Month of Ellul**

**(Monday Evening the 21st of August till Wednesday Eve the 23rd of August)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאִשָּׁה כִּי-יָזוּב** |  | **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  B’Midbar 28:9-15 | Reader 4 – Vayiqra 16:12-21 |  |
| Ashlamatah: Ez. 16:9-14 +59-62 | Reader 5 – Vayiqra 16:22-24 | **Monday & Thursday**  **Mornings** |
| Special: Isaiah 51:12 – 52:12  & I Samuel 20:18,42 | 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 51:12 – 52:12  I Samuel 20:18,42 |  |

**Contents of the Torah Seder**

* Impurity of Issues of Women – Leviticus 15:25-30
* Concluding Admonition – Leviticus 15:31-33
* The Day of Atonement: Purification in the Sanctuary - Lev. 16:1-28
* Instituting the Day of Atonements – Lev. 16:29-34

**Reading Assignment:**

**The Torah Anthology, Volume 11, The Divine Service, pp. 325-386**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Lev.)****15:25 – 16:34**

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

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. **And on the beginning of your months,** you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11**. And at the beginning of your months** you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD **at the disappearing (failure) of the moon**, with the perpetual burnt sacrifice will you perform with its libation. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Lev.) 15:25 – 16:34**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ketubim: Tehillim (Psalms) 80:8-20**

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

**Rashi’s Commentary for: Psalms 80:8-20**

**8** **return us, etc., and we shall be saved** from the Greeks.

**9** **You uprooted a vine from Egypt** He went back and alluded to the exile of the Romans. The vine of Israel, which You uprooted from Egypt. You uprooted them from there, as (Job 19:10): “He has uprooted (ויסע) my hope like a tree.” Afterwards, You drove out the seven nations and planted Israel in their land.

**10** **You cleared before it** those dwelling there.

**11** **and its branches were great cedars** Heb. ארזי אל, like strong cedars, i.e., mighty kings.

**12 It sent forth its branches** Heb. קצירה. It sent forth its branches, as (Job 14: 9): “and it will produce a branch (קציר).”

**until the sea** Its boundary was until the Mediterranean Sea.

**and to the river its tender shoots** The width of Eretz Israel is from the desert to the Euphrates river.

**13** **Why** now?

**have You breached its fences** of that vineyard?

**so that all wayfarers have plucked its fruit** וארוה. All who came plucked it, as (Song 5: 1): “I gathered (אריתי) my myrrh with my spices.” Similarly, in the language of the Mishnah (Shevi’ith 1:2): “as much space as is required by a picker (אורה) and his basket.”

**14 The boar from the forest gnaws at it** Heb. יכרסמנה, as (Peah 2:7): “A field that the ants have nibbled (קרסמוה),” an expression of plucking out.

**from the forest** Heb. מיער. The “ayin” is suspended (as though it were written with an “aleph”). If Israel is worthy, the enemies are like the beasts of the river, which have no strength to climb out upon the dry land; but when retribution is decreed upon them, he (sic) grows strong as the beast of the forest, which destroys and kills. The boar of the forest is Esau, as is written (Dan. 7:7): “It devoured and broke in pieces and the rest it trampled with its feet.” And it (the swine) has some signs of purity. Esau, too, has the merit of his fathers.

**and the creeping things of the field** Heb. זיז, all creeping things of the field. The expression זיז means anything that constantly moves from its place.

**graze upon it** Graze upon it and its branches and eat them

**16 And of the foundation that Your right hand has planted** Which is founded and established, which Your right hand has planted, an expression of (Gen. 40: 13): “and restore you to your office (כנך).”

**and over the son You have strengthened for Yourself** And over Esau, who was a beloved son to this father, who would call him, “my son.” You strengthened the vine of Jacob for Yourself, as it is said (Gen. 27:40 “and You will serve your brother.” Now it is...

**17 Burned with fire [and] cut off** Heb. כסוחה, an expression of (Lev. 25: 4): “You shall not prune (תזמר), which Onkelos renders: לא תכסח.

**they perish**constantly; they continually perish from the rebuke of Your face and Your anger.

**18 May Your hand be upon the man of Your right hand** Deliver Your blows upon the man viz. Esau who is destined to receive retribution from Your right hand.

**upon the son of man** whom You strengthened for Yourself that his habitation should be the fat places of the earth.

**19 And let us not withdraw from You** Do not cause us to withdraw from You.

**grant us life** from the exile, and we shall mention Your goodness and Your might, and then we shall call out in Your name.

**20 O Lord God of Hosts** Here are mentioned three holy names, yet in the middle case two names and in the first case one name. All this is according to the intensity of the exile, the trouble, and the redemption (which shall surely come).

**Meditation from the Psalms**

**Psalms ‎‎80:8-20**

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

I am going to repeat my opening remarks from the first part of this chapter of Psalms. This chapter of Psalms ascribes authorship to Assaf, the son of Korach.[[1]](#footnote-1)

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 | God | Justice or Judgement |
| In v.8, HaShem is addressed as: | אֱלֹהִים צְבָאוֹת | God of Legions[[2]](#footnote-2) | Sovereign of Justice |
| In v.20, HaShem is beseeched as: | יְהוָה אֱלֹהִים צְבָאוֹת | HaShem, God of Legions | Sovereign of  Loving-Kindness with Justice |

Hirsch contends that:

verse 4 alludes to the exile of the Ten Tribes of Israel,[[3]](#footnote-3)

verse 8 refers to the Babylonian exile, and

verse 20 alludes to the present Roman exile.

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

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

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

Verses 9-20 express the cry of those exiled by the Romans, who destroyed the Second Temple and scattered Israel to the four corners of the earth. This exile has been the longest of all, it continues today and its end is unknown. In each of these tragic eras, Israel beseeches HaShem, ‘Return us, and set Your face aglow that we may be saved!’[[4]](#footnote-4)

Lets return to our discussion of the various names of HaShem that are found in our chapter of Psalms.

Chazal describe seven names which are so holy that, once written, should not be erased: HaShem, El (“God”), Elohim (“Gods”), Eloah (“God”), Elohai or Elohei (“My God”), El Shaddai (“God Almighty”), and Tzevaot or Sabaoth (“Of Hosts”). Other names are considered mere epithets or titles reflecting different aspects of God. This suggests that ‘HaShem Tzebaot’ is a special name that we should examine more closely.

When I think of HaShem, I don't think of angelic armies attacking the armies of evil directly. HaShem usually works in far more subtle ways than this, e.g. appearing as a burning bush to motivate Moshe to act, rather than acting himself. Consider the following pesukim as an introduction to ‘tzebaot’. These pesukim show the various ways that indicate that HaShem has an army.

***Shoftim (Judges) 5:20*** *From heaven they fought; the stars from their courses fought against Sisera.*

***Yeshayahu (Isaiah) 24:21-23*** *And it shall come to pass on that day, that the Lord shall visit punishment upon the host of heaven on high and upon the kings of the earth on the earth. And they shall be gathered a gathering [as] prisoners into a dungeon, and they shall be shut up in the prison, and [sins] of many days shall be visited [upon them]. And the moon shall be ashamed and the sun shall be abashed, for the Lord of Hosts* (Tzebaot) *has reigned in Mount Zion and in Jerusalem, and before His elders will be glory.*

***Yeshayahu (Isaiah) 31:4-5*** *For so has the Lord said to me, "As a lion or a young lion growls over his prey, although a band of shepherds gather against him, from their voice he is not dismayed and from their stirring he is not subdued, so****shall the Lord of Hosts*** (Tzebaot) ***descend to gather an army on Mount Zion and on its hill.****Like flying birds, so shall the Lord of Hosts protect Jerusalem, protecting and saving, passing over and rescuing."*

***Daniel 10:13*** *And the prince of the kingdom of Persia has been standing against me for twenty-one days, and behold Michael, one of the first princes, has come to help, and I remained there beside the kings of Persia.*

**However,** in Samuel 17:45 it seems like what is being referred to by "Lord of Hosts" is the armies of Israel, not the armies of Heaven:

***Shmuel (Samuel) 17:45*** *And David said to the Philistine, "You come to me with spear and javelin, and I come to you with the Name of the Lord of Hosts, the God of the armies of Israel which you have taunted.*

On Chanukah, we read the famous words of the Prophet Zechariah:

***Zechariah 4:6*** *Not by might, nor by power, but by My Spirit, said Adonai Tzebaot.*

Clearly, we have His Armies in mind because, at that time we were engaged in His fight directly. But, there is more to this phrase than meets the eye.

What exactly is meant by **Hosts** (Tzebaot) in the term **Lord of Hosts (צְבָאוֹת)?** Is it referring the all human armies, Heavenly Armies (as Christians believe in Revelations 12), or both? Do we believe that HaShem actually has armies of angels? To understand an answer to this question, consider the following incident:

“Adonai Tzebaot”, Hannah begins her prayer, “Lord of Hosts”, or “Master of Legions”.[[5]](#footnote-5) It’s a name for HaShem that appears throughout the Hebrew Tanach, an image of HaShem as the commander of myriads of soldiers, perhaps, all of us on earth marching under HaShem’s command. It’s not the most common way of addressing HaShem, but not the most unusual one, either. And so while it’s not particularly surprising that Hannah might address HaShem in this way, what is surprising is how the rabbis of the Talmud respond to her usage. “From the day that the Holy One of Blessing created the universe,” Rabbi Elazar exclaims, “there was not a person who called the Holy One of Blessing by this name: Adonai Tzebaot, Master of Legions, until Hannah arrived and called” HaShem by this name!

Why are the Rabbis making this claim? Technically, they are observing that while the term “Adonai Tzebaot, Master of Legions” appears many times in the Tanach, Hannah’s prayer is the first time that phrase is uttered by a Biblical character as part of a prayer, rather than simply as a part of the Biblical narrative. But this technicality seems like a stretch when the term not only appears regularly in the Bible, but has even appeared earlier in the same chapter, at the beginning of the story of Hannah.[[6]](#footnote-6) Hannah, her husband, and her husband’s other wife, the story tells us “used to go up every year to Shiloh to worship and to offer sacrifice to Adonai Tzebaot, the Lord of Hosts”. Hannah is not inventing this name for HaShem.

But Chazal explain themselves in the next line, as they imagine what thoughts Hannah must have had in her head that made her select this name:

***Berachot 31b*** *Hannah said before the Holy One of Blessing: “Master of the Universe! From all the legions upon legions [of creatures] that You have created in Your universe, is it really so difficult in Your eyes to grant me one son”?*

I imagine Hannah looking around at all the young men in the world, all the mothers with children, all the animals with their young; and each one of these that she sees feels like a fresh insult, mocking her childlessness. HaShem of all these children, she calls out in her prayer, find a way to give me a child, too. The name Adonai Tzebaot may have existed before Hannah uttered her prayer, but she is the first one to imbue the name with deep, personal meaning.

The overall implication is that it does not refer to an "army" in the sense of soldiers who will go and fight actual battles for HaShem, but rather to the vast abundance of creations, be they spiritual[[7]](#footnote-7) or physical,[[8]](#footnote-8) at His control. The Midrash add the understanding that tzebaot is used when HaShem battles evil.

***Midrash Rabbah - Exodus III:6*** *“Rabbi Aba bar Memel said, ‘God said to Moses, “You want to know my name? I am known according to my deeds. Sometimes I am known as EL SHADDAI, sometimes as TZEVAOT, sometimes as ELOHIM, sometimes as ADONAI. When I judge creation I am called ELOHIM. When I make war against evil I am called TZEVAOT.[[9]](#footnote-9) And when I forgive the transgression of human beings I am called EL SHADDAI. And when I show compassion on my world I am called ADONAI, for any time I am called ADONAI, you will find the quality of compassion. You see, you can know me and my name according to my deeds.”*

In addition to this unusual progression of the name of HaShem, our chapter of Psalms also contains a large letter *zayin* which soferim have calculated to be the middle letter[[10]](#footnote-10) of the Book of Psalms. The Talmud tell us about several “middles”:[[11]](#footnote-11)

***Kiddushin 30a*** *The early [scholars] were called soferim because they used to count all the letters of the Torah. Thus, they said, the waw in gahon[[12]](#footnote-12) marks half the letters of the Torah; darosh darash,[[13]](#footnote-13) half the words; we-hithggalah,[[14]](#footnote-14) half the verses. The boar out of the wood [mi-ya’ar] doth ravage it:[[15]](#footnote-15) the ‘ayin of ya’ar marks half of the Psalms.[[16]](#footnote-16) But he, being full of compassion, forgiveth their iniquity,[[17]](#footnote-17) half of the verses.*

The *ayin* (ע) of the word *ya’ar*, in the verse “The boar of the field ravages it. . .” (80:14), is the middle letter[[18]](#footnote-18) of *Tehillim*:

**יד**  יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר;    וְזִיז שָׂדַי יִרְעֶנָּה.

***Tehillim (Psalms) 80:14*** *The boar out of the* ***wood*** *doth waste it, and the wild beast of the field doth devour it.*

Traditionally, four letters in the Hebrew Bible are written raised (or "suspended"). The list:

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| --- | --- | --- | --- |
| נ | Shoftiim (Judges) 18:30 | בֶּן־מְנַשֶּׁה |  |
| ע | Tehillim (Psalms) 80:14 | מִיָּעַר |  |
| ע | Iyov (Job) 38:13 | רְשָׁעִים |  |
| ע | Iyov (Job) 38:15 | מֵרְשָׁעִים |  |

Rashi comments on this special ayin in our psalm:

**from the forest**: Heb. מיער – miyaar (meaning: out of the wood). The “ayin” is suspended (as though it were written with an “aleph”). If Israel is worthy, the enemies are like the beasts of the river, which have no strength to climb out upon the dry land; but when retribution is decreed upon them, he (sic) grows strong as the beast of the forest, which destroys and kills. The boar of the forest is Esau,[[19]](#footnote-19) as is written (Dan. 7:7): “It devoured and broke in pieces and the rest it trampled with its feet.” And it (the swine) has some signs of purity. Esau, too, has the merit of his fathers.

It is written,[[20]](#footnote-20) "the pig out of the wood ravages it that which moves in the field feeds it”.

***Genesis Rabbah 65:1*** *R. Pinchas and R. Hlkiah said in the name of R. Shimon, "Of all the prophets, only two, Mosheh and Asaf, revealed it. Asaf wrote, "The pig in the wood ravages it." While Mosheh said, "And the pig because his hoof is split”.[[21]](#footnote-21) Why does he compare it [the Roman govermnent] to a pig? For this reason, when the pig is lying down, it puts out its hoofs as if to say "I am clean”: so does this wicked State rob and oppress yet pretend to be executing justice.[[22]](#footnote-22)*

***Beresheet (Genesis) 26:34*** *When Esav was 40 years old, he married Yehudit the daughter of Beeri the Hittite and Basemat the daughter of Elon.*

In Psalms chapter 80, the people of Israel are likened to a vine, and their enemies to a wild boar eating the vine. According to Rabbinic interpretation, the boar represented Rome.

The two verses chosen: “... also the swine, for although it has true hoofs ...”[[23]](#footnote-23) and “... wild boars gnaw at it…”[[24]](#footnote-24) represent the two sides of the Romans. In the latter verse, there is the wild creature trying to destroy and swallow the vine. In the former, there is the calm, domesticated animal extending its “kosher” (i.e., split) hoofs. The not-so-subtle point of the Midrash is: Don’t believe everything you see. The pig shows off its kosher feet; the Romans pretend that they are a cultured and moral nation. What we don’t see is that the swine does not chew its cud; accordingly, it is not “kosher.” Roman corruption and cruelty give lie to the pretense of justice.

In the same way, Esau... Rome’s hypocrisy mirrors Esau’s. According to the Rab­bis, Esau lived a life of debauchery. Yet, for appearance’s sake, he married at the same age as his father Isaac did.[[25]](#footnote-25) Some people were fooled by his show of piety; those who knew him recognized his true nature. The same was true of Rome. The Jewish people were not fooled by Rome’s pretense at civilized demeanor. The people with the good eye (ayin) are consumed by the people with the evil eye (ayin).

The Hebrew letter ayin means eye and correspondingly, the ayin has to do with vision and bringing forth lights that are hidden. Ayin teaches us to see beyond and relates to time. It is the aspect of the visionary, to see not just what is happening in front of us, but to envision beyond that, to know one’s direction 5, 10, 100 years ahead and beyond. The pronunciation of the ayin is also very significant, it is often mispronounced as a silent letter similar to the aleph, however ayin’s correct sound is a guttural throat sound which stimulates the thyroid gland.

Ayin is included in a great number of words associated with time (עת – time,   שעה – hours,  עתיד – future,   עבר – past,   רגע – moment, עוד – until, עד – eternity) and vision. The Talmud tells us a story about a very old man, out in the yard of the family house, moving large rocks, clearing the land, creating a garden and planting trees. When a man asked, “Why is the old man planting those trees? He was too old and they would not mature in time to feed him”. It was because he was planting them for the next generation ahead, beyond himself. That is vision. It teaches us to understand the cause and effect in our lives, how past actions lead to future outcomes, and how to think for the future.

Ayin implores us to open our eyes, to see beyond the physical. The ayin is meant to take us from dark to light. It urges us to break through the walls of limitations in order to see what is not yet visible to us.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Special Ashlamtah: Y’sha’ayahu 51:12 – 52:12**

**Shabbat Nachamu IV**

| **Rashi** | **Targum** |
| --- | --- |
| 12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass? | 12. ‎"I, I am He that comforts you; of whom are you afraid. of man who dies, of the son of man who is reckoned as the grass? |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have ‎forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day ‎because of the fury of the oppressor, when he sets himself to destroy? And now. where is the fury of the oppressor? |
| 14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting. | 14. **The avenger will ‎speedily be revealed; the righteous/ generous will not die in destruction, neither will they lack their food.** |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who ‎rebukes the sea so that its waves roar, the LORD of armies is His name. |
| 16. **And I placed My words into your mouth, and with the shadow of My hand I covered you,** to plant the heavens **and to found the earth and to say to Zion [that] you are My people.** | 16. **And I have put the words of My prophecy in your mouth, and ‎protected you in the shadow of My might,**to establish the people concerning whom it was said that they would increase as the stars of ‎the heavens **and to found the congregation concerning whom it was said they would increase as the dust of the earth**, **and to say to those ‎who reside in Zion, ‘You are my people.’”** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained. | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the ‎LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing. |
| 18. **She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.** | 18. **There is none to comfort her among all the sons ‎she has borne; there is none to take her by the hand among all the sons she has brought up.** |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you. ‎Jerusalem - you are not able to stand. When four will come upon you -spoil and breaking and famine and sword; there is none that will‎comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath ‎from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. | 21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. |
| 22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it. | 22. Thus says your Lord, the LORD, your God who is about to take the just retribution of His people: "Behold, I have accepted from your ‎hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more; |
| 23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross." | 23. and I will hand it over into the hand of those who ‎were your oppressors, who have said to you, 'Be humble, that we may pass over'; and you have humbled your glory like the ground, and were ‎like a street to those who pass over." ‎ |
|  |  |
| 1. Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. | 1. ‎Be revealed, be revealed, put on your strength, O Zion; put on, put on your celebrity, O Jerusalem, the holy city; for there will no ‎longer pass among you the uncircumcised and the unclean. |
| 2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion. | 2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of ‎glory; the chains of your necks are broken, O captives of the congregation of Zion. |
| 3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money." | 3. For thus says the LORD: "You were sold for ‎nothing, and you will be redeemed without money. |
| 4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing." | 4. For thus says the LORD God: My people went down at the first to Egypt to ‎sojourn there, and the Assyrian robbed him for nothing. |
| 5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed. | 5. Now therefore I am about to save, says the LORD, seeing that My people ‎are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against ‎the service of My name. |
| 6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." | 6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I ‎who speak; and my Memra endures." |
| 7. **How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom."** | 7. **How beautiful upon the mountains of the land of Israel are the feet of him who announces, ‎who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of ‎your God is revealed."** |
| 8. The voice of your **watchmen**- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion. | 8. The voice of your‎ **guardians**, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do ‎when He will return his Shekhinah to Zion. |
| 9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem. | 9. Shout and sing together, you waste places of Jerusalem; for the LORD is about to ‎comfort His people, He has redeemed Jerusalem. |
| 10. **The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.** | 10. **The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those ‎at the ends of the earth will see the salvation of our God.** |
| 11. **Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.** | 11. **Separate, separate, go out thence, draw near no unclean thing; go out ‎from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.** |
| 12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. | 12. For you will not go out in ‎haste from among the peoples, and you will not be brought in flight to your land, for the LORD leads before you, and the God of ‎Israel is about to gather your exiles. |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎‎‎51:12 – 52:12**

**12 who are you** the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

**13 And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor** The rulers of the heathens (the nations of the world [Parshandatha, K’li Paz]) who subjugate you.

**when he prepared** Prepared himself.

**Now where is the wrath of the oppressor**Tomorrow comes and he is not here.

**14 What must be poured out hastened to be opened** Heb. מִהַר צֽעֶה לְהִפָּתֵחַ . Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צֽעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צֽעִים) upon him and they shall pour him out (וְצֵעֻהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מִהַר צֽעֶה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צֽעֶה Girded. Comp. (infra 63:1) “Girded (צֽעֶה) with the greatness of His strength.”

**and he shall not die**i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15 Who wrinkles the sea** Heb. רֽגַע , an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens** to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan]**.

**17 dregs** Heb. קֻבַּעַת . Jonathan renders: פַּיְלֵי , which is the name of a cup [phiala in Latin]. But it appears to me that קֻבַּעַת , these are the dregs fixed (קְבוּעִים) to the bottom of the vessel, and the word מָצִית , “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (יִמְצוּ) its dregs.”

**weakness** Heb. תַּרְעֵלָה . That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (הָרְעָלוּ) .” Also (supra 3:19), “And the bracelets and the veils (רְעָלוֹת) ,” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רְעוּלוֹת) ,” a kind of beautiful veil in which to enwrap oneself. תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

**you have drained** Heb. מָצִית , egoutter in French, [to drain, exhaust].

**19 These two things have befallen you** Twofold calamities, two by two.

**[With] whom will I console you?** Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

**20 fainted**Heb. עֻלְּפוּ . An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלַּפְנָה) from thirst.” Pasmer in O.F., (pamer in Modern French).

**like a wild ox in a net** Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וּתְאוֹ) and the giraffe.”

**21 and who is drunk but not from wine** Drunk from something else other than wine.

**22 Who shall judge His people** Who shall judge the case of His people.

**23 those who cause you to wander** Heb. מוֹגַיִךְ . Those who cause you to wander and those who cause you to move. Comp. (I Sam. 14:16) “And the multitude was wandering (נָמוֹג) ,” krosler in O.F.

**Bend down** and let us cross on your back.

**Chapter 52**

**2 Shake yourself**Heb. הִתְנַעֲרִי , escourre in O.F., to shake strongly, like one who shakes out a garment.

**arise from the ground,** from the decree (supra 3:26), “She shall sit on the ground.”

**sit down** on a throne.

**free yourself** Untie yourself [from Jonathan].

**bands of** Heb. מוֹסְרֵי , cringatro umbriah in O.F., [strap].

**captive** Heb. שְׁבִיָה , like שְׁבוּיָה , captive.

**3 You were sold for naught**Because of worthless matters, i.e., the evil inclination, which affords you no reward.

**and you shall not be redeemed for money** but with repentance.

**4 My people first went down to Egypt** The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

**5 And now, what have I here** Why do I stay and detain My children here?

**boast**Heb. יְהֵילִילוּ , Boast saying, “Our hand was powerful.”

**is blasphemed**Blasphemes itself, and this is an instance similar to (Num 7:89) “And he heard the voice speaking to him.”

**6 My people shall know** When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

**therefore, on that day** The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

**8 The voice of your watchmen**The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

**10 has revealed** Heb. חָשַׂף , has revealed.

**11 touch no unclean one** They shall be abominable to you to touch them.

**get out of its midst** **Out of the midst of the exile, for all these last consolations refer only to the last exile.**

**purify yourselves** Heb. הִבָּרוּ , purify yourselves.

**you who bear the Lord’s vessels**You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert **[from here is proof of the resurrection of the dead].**

**12 for...goes before you** Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) “And the division of the camp of Dan shall travel, the rear guard of all the camps.” Whoever goes after the camp is called מְאַסֵּף , the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6:13): “And the rear guard was going after the Ark.”

**Special Ashlamatah: I Samuel 20:18,42**

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

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 15:25 – 16:34**

**Tehillim (Psalms) 80:8-20**

**Yehezechel (Ezekiel) 16:9-14 +59-62**

**1 Pet 3:1-7, Lk 12:2-9, Lk 12:13-21, Rm 1:26-27**

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

Young / Branch - בן, Strong’s number 01121.

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

Blood - דמ, Strong’s number 01818.

Day - יום, Strong’s number 03117.

**Vayikra (Leviticus) 15:25** And if a woman have an issue of her **blood <01818>** many **days <03117>** out of the time of her separation, or if it run beyond the time of her separation; all the **days <03117>** of the issue of her uncleanness shall be as the **days <03117>** of her separation: she shall be unclean.

26 Every bed whereon she lieth all the **days <03117>** of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

29 And on the eighth **day <03117>** she shall take unto her two turtles, or two **young <01121>** pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

**Tehillim (Psalms) 80:15** And the vineyard which thy right hand hath planted, and the **branch <01121>** that thou madest strong for thyself.

**Yehezechel (Ezekiel) 16:9** Then washed I thee with water; yea, I throughly washed away thy **blood <01818>** from thee, and I anointed thee with oil.

**Yehezechel (Ezekiel) 16:60** Nevertheless I will remember my covenant with thee in the **days <03117>** of thy youth, and I will establish unto thee an everlasting covenant.

**Hebrew:**

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

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 15:25 –**  **16:34** | **Psalms**  **80:8-20** | **Ashlamatah**  **Ez. 16:9-14 +59-62** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 3:1-7** | **Tosefta of**  **Luke**  **Lk 12:2-9 + 13-21** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Rm 1:26-27** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy | Lev 16:2  Lev 16:3  Lev 16:4  Lev 16:16  Lev 16:17  Lev 16:20  Lev 16:23  Lev 16:24  Lev 16:27  Lev 16:32  Lev 16:33 |  |  | 1Pe 3:5 |  |  |
| **ἀδελφός** | brother | Lev 16:2 |  |  |  | Lk. 12:13 |  |
| **ἄν** | ever | Lev 15:26  Lev 16:17  Lev 16:32 |  |  |  | Lk. 12:8 |  |
| **ἀνήρ** | man | Lev. 15:33 Lev. 16:21 | Ps 80:17 |  | 1 Pet. 3:1 1 Pet. 3:5 1 Pet. 3:7 |  |  |
| **ἄνθρωπος** | man,  men | Lev 16:17  Lev 16:21 | Ps 80:15  Ps 80:17 |  | 1 Pet. 3:4 | Lk. 12:8 Lk. 12:9 Lk. 12:14 Lk. 12:16 |  |
| **ἀφίημι** | will be  forgiven | Lev 6:6  Lev 16:10 |  |  |  |  | Rom. 1:27 |
| **γυνή** | woman,  wife | Lev 15:25 |  |  | 1 Pet. 3:1 1 Pet. 3:5 |  |  |
| **δύο** | two | Lev 15:29  Lev 16:1  Lev 16:5  Lev 16:7  Lev 16:8  Lev 16:21 |  |  |  | Lk. 12:6 |  |
| **εἷς** | any  one,  one | Lev 15:30 Lev 16:5  Lev 16:8 |  |  |  | Lk. 12:6 |  |
| **ἐνώπιον** | before |  |  |  | 1 Pet. 3:4 | Lk. 12:6 Lk. 12:9 |  |
| **ἐξέρχομαι** | come forth,  go forth | Lev 15:32 Lev 16:17  Lev 16:18  Lev 16:24 |  | Eze 16:14 |  |  |  |
| **ἔπω** | said | Lev 16:2 |  |  |  | Lk. 12:3 Lk. 12:13 Lk. 12:14 Lk. 12:15 Lk. 12:16 Lk. 12:18 Lk. 12:20 |  |
| **ἐσθίω** | eat, ate |  |  | Eze 16:13 |  | Luk 12:19 |  |
| **ζωή** | life |  |  |  | 1 Pet. 3:7 | Lk. 12:15 |  |
| **ἡμέρα** | day | Lev. 15:25 Lev. 15:26 Lev. 15:28 Lev. 15:29 Lev. 16:30 |  | Ezek. 16:60 |  |  |  |
| **θεός** | God |  | Ps 80:10 Ps 80:14  Ps 80:19 |  | 1 Pet. 3:4 1 Pet. 3:5 | Lk. 12:6 Lk. 12:8 Lk. 12:9 Lk. 12:20 Lk. 12:21 | Rom. 1:26 |
| **θῆλυς** | female | Lev 15:33 |  |  |  |  | Rom. 1:26 Rom. 1:27 |
| **θρίξ  /  τριχός** | hair |  |  |  | 1 Pet. 3:3 | Lk. 12:7 |  |
| **θύρα** | door | Lev 15:29 Lev 16:7 |  |  |  |  |  |
| **ἱμάτιον** | cloak,  garment | Lev 15:27 Lev 16:4  Lev 16:26  Lev 16:28 |  |  | 1 Pet. 3:3 |  |  |
| **καθαιρέω** | demolish |  | Ps 80:12 |  |  | Lk. 12:18 |  |
| **κεφαλή** | head | Lev. 16:21 |  | Ezek. 16:12 |  | Lk. 12:7 |  |
| **κοσμέω** | adorned |  |  | Eze 16:11 Eze 16:13 | 1 Pet. 3:5 |  |  |
| **κόσμος** | adornment |  |  | Eze 16:11 | 1 Pet. 3:3 |  |  |
| **κρυπτός** | hidden |  |  |  | 1 Pet. 3:4 | Lk. 12:2 |  |
| **κύριος** | LORD | Lev. 15:30 Lev. 16:1 Lev. 16:2 Lev. 16:7 Lev. 16:8 Lev. 16:9 Lev. 16:10 Lev. 16:12 Lev. 16:13 Lev. 16:18 Lev. 16:30 Lev. 16:34 | Ps. 80:19 | Ezek. 16:62 | 1 Pet. 3:6 |  |  |
| **λαλέω** | speak,  spoke | Lev 16:1  Lev 16:2 |  |  |  | Lk. 12:3 |  |
| **λέγω** | saying |  |  | Eze 16:14  Eze 16:59 |  | Lk. 12:4 Lk. 12:5 Lk. 12:8 Lk. 12:16 Lk. 12:17 |  |
| **ὁμοίως** | manner, likewise |  |  |  | 1 Pet. 3:1 1 Pet. 3:7 |  | Rom. 1:27 |
| **ὁράω** | appear,  heed | Lev 16:2 |  |  |  | Lk. 12:15 |  |
| **οὖς** | ears |  |  | Eze 16:12 |  | Lk. 12:3 |  |
| **ποιέω** | did,  done,  offer,  make,  made | Lev. 15:30 Lev. 16:9 Lev. 16:15 Lev. 16:16 Lev. 16:24 Lev. 16:29 Lev. 16:34 |  | Ezek. 16:59 |  | Lk. 12:4 Lk. 12:17 Lk. 12:18 |  |
| **σκεῦος** | item,  vessel | Lev 15:26 |  |  | 1 Pet. 3:7 |  |  |
| **σῶμα** | body | Lev 16:4  Lev 16:24  Lev 16:26  Lev 16:28 |  |  |  | Lk. 12:4 |  |
| **τίς** | one,  any one | Lev 15:32 |  |  |  | Lk. 12:4 Lk. 12:13 Lk. 12:15 Lk. 12:16 |  |
| **υἱός** | sons,  young,  child | Lev. 15:29 Lev. 15:31 Lev. 16:1 Lev. 16:3 Lev. 16:5 Lev. 16:16 Lev. 16:19 Lev. 16:21 Lev. 16:34 | Ps. 80:15 Ps. 80:17 |  |  | Lk. 12:8 |  |
| **φοβέω** | afraid,  fear |  |  |  | 1 Pet. 3:6 | Lk. 12:4 Lk. 12:5 Lk. 12:7 |  |
| **χρυσίον** | gold |  |  | Eze 16:17 | 1 Pet. 3:3 |  |  |
| **ψυχή** | soul | Lev 16:29  Lev 16:31 |  |  |  | Lk. 12:19 Lk. 12:20 |  |

**NAZAREAN TALMUD**

**Sidra of Vayiqra (Lev.) 15:25 – 16:34**

**“V’Ishah Ki Yazuv” “If a woman has”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **HAKHAM SHAUL’s SCHOOL**  **OF Tosefta**  **Luqas (Lk) 12:2–9; 12:13-21**  **Mishnah א** | **Hakham Tsefet’s School of**  **Peshat**  **1 Tsefet (1 Pet.) 3:1-7**  **Mishnah א** |
| **¶ But nothing is concealed that will not be revealed, and** (nothing is) **secret[[26]](#footnote-26) that will not be made known[[27]](#footnote-27). Therefore, everything that you have said in the dark will be heard in the light, and what you have whispered in the secret chambers will be proclaimed on the roof tops. “And I tell you, my friends, do not be afraid of those who destroy the body, and after this can do nothing. But I will show you whom you should fear: fear the One who has authority, after the killing, to throw** you **into GeyHinnom! Yes, I tell you, fear this One! Are not five sparrows sold for two pennies? And not one of them is forgotten in the sight of God. But even the hairs of your head are all numbered! Do not be afraid; you are worth more than many sparrows.” “And I tell you, everyone who acknowledges me before people, the Son of Man also will acknowledge him before the messengers of God, but the one who denies me before people will be denied before the messengers of God.**    **¶ Now someone from the congregation said to him, “Rabbi** (Hakham)**, tell my brother to divide the inheritance with me!” But he said to him, “Man, who made me a judge or an arbitrator over you?” And he said to them, “Watch out and guard** (shomer) **yourselves from all greediness, because** his **life does not consist of** his **possessions.”**    **And he gave an analogy to them, saying, “The land of a certain rich man yielded an abundant harvest. And he reasoned to himself, saying, ‘What should I do? For I do not have anywhere I can gather in my crops.’ And he said, ‘I will do this: I will tear down my granaries and build larger ones, and I will gather in there all my grain and** (good) **possessions. And I will say to my soul, “Soul, you have many** good **possessions stored up for many years. Relax, eat, drink, celebrate!” “But God said to him, ‘Fool! Tonight, your soul is demanded from you and** the things **which you have prepared, who will they belong to?’ So** is **the one who amasses wealth for himself, and who is not rich toward God!”** | **Similarly[[28]](#footnote-28) women** (wives) **being subject to their own man** (husband), **so that** the husband, **disobedient to the Torah**[[[29]](#footnote-29)](file:///G:\Documents\001%20Nazarean%20Talmud\001%20-%20Mishnaic%20Import\003%20Tsefet\Drafts\1%20Tsefet%203.1-7.docx#_ftn4)(word) **will by the woman’s** (wife’s) **reverential behavior** (faithful obedience – halakhic observance) **be turned back** (the husband)[[30]](#footnote-30) **without direct intervention,** halakhic **discussion or argument as they** (the husbands) **observe the purity of your reverential behavior,[[31]](#footnote-31) do not let your beauty be merely extraneous braiding of hair and gold necklaces or adornment of ornamental clothing. But** let **the soul’s hidden true honorable person** (character) **which is humble in its steadfast[[32]](#footnote-32)** (in peace –Shalom) **spirit, which is precious before God. For in this manner righteous/generous women of the past trusted in God adorning themselves, submitting to their own husbands.** (adorning themselves in subordination to their husbands) **As Sarah obeyed Abraham’s words habitually calling him “my lord:” you become her daughters in appropriate conduct also without fear or intimidation. Likewise, you men** (Husbands) **living with** (them) **with knowledge** (Da’at) **according to the weakness of their vessel,[[33]](#footnote-33) assigning honor to the wife as a fellow heir of a life of chesed** (loving-kindness)**, in order not to be cut off in your prayers** (personal convictions)**.** |
| **Hakham Shaul’s School of Remes**  **Romans 1:26-27**  **Pereq א** | |
| **It was for this reason; God gave them over to their corrupt passions. For their women exchanged the natural[[34]](#footnote-34) relations[[35]](#footnote-35) for those contrary to nature,[[36]](#footnote-36) and likewise also the males, abandoning the natural relations with the female, were inflamed in their desire toward one another, males with males committing the shameless deed,[[37]](#footnote-37) and receiving in themselves the penalty that was necessary for their error.** | |

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

The story of the tragic death of Nadab and Abihu[[38]](#footnote-38) raises many questions, some already rooted in its ambivalent portrayal in the Bible. The greatness of Sages is evident in their willingness to grapple with the obscure narrative in Leviticus, rather than shy away from the abyss that underlies it. There were sages who sought to reach the roots of this enigmatic story, so it is no wonder so many midrashim have sprouted up around it.’ The present study will not try to survey all these midrashim; rather, it focuses on those that present the brothers’ act in a positive or affirming light. A secondary argument will be that Philo’s abundant affection for Nadab and Ahihu is anchored in the thought of the Palestinian sages.[[39]](#footnote-39) Even though Philo is more lavish in his praise, his approach is fundamentally like the interpretive positions of the sages who viewed the tragic death of Aaron’s sons sympathetically. In Leviticus 10:1-3 we find: “Now Aaron’s sons, Nadab and Ahihu, each took his censer, put fire in it, and laid incense on it; and they offered foreign fire before the Lord, such as he had not commanded them. And fire came out from the presence of the Lord and consumed them, and they died before the Lord. Then Moses said to Aaron, ‘This is what the Lord meant when he said, ‘Through those who are near me I will show myself holy, and before all the people 1 will be glorified.’ And Aaron was silent.” Following the tragedy, the Sons of Aaron’s uncle “came forward and carried (Nadab and Abihu by their tunics out of the camp” (Lev 10:5). It is not our goal to provide new insights into the meaning of the original biblical text, though Moses’ words to his brother reflect approval and affection for the dead children. Now, Philo praises Aaron’s two sons and finds nothing wrong with their behaviour. According to Philo, the names Nadab and Abihu allude to their spiritual connection to God and their ability to elevate themselves above mortal affairs: Nadab, from the same root as the biblical מתנדב refers to one who fears God willingly and not as matter of compunction, while Abihu means that the Lord is his father — he accepts God’s authority as that of a father, not a master (On the Migration of Abraham, 168-169). This interpretation, which is based on the Hebrew meaning of the names, is otherwise unattested, though other readers have similarly focused on the motif of the sons’ willing and enthusiastic acceptance of God.

The assertion that Aaron’s cousins approached Nadab and Abihu, who were then “carried by their tunics,” is ambivalent in Hebrew: do the tunics in question belong to Nadal and Abihu, or to the carriers? The Sifra states: “The verse teaches,[[40]](#footnote-40) the fire . . . consumed them,’ them hurt not their clothes.”[[41]](#footnote-41) The same view is attested in Berakhot 4.17, where the verse is explained as follows: “Since one has mercy on the righteous during times of ire, how much the more so during times of mercy.” Philo, however, argues that the tunics in question belonged to the carriers, and this is the basis of his expansive reading. When Nadab and Abihu drew near to the Lord, they left their mortal life behind them and received eternal life. They stand naked before the vacuous vanities of the world, for those who carried them would not have had to use their own tunics had Aaron’s sons not torn from themselves the bonds of passion and physical compulsion (Allegorical Interpretation 2.57-58). It is hard to believe that such an interpretation existed in early rabbinic literature. Nonetheless, the general thrust is not wholly foreign to later rabbinic interpretations — even to this very day.

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

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

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

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

**Immorality and Idolatry**

When we consider the genius of the Nazarean Hakhamim, we are often astounded at their mental enormity. Hakham Shaul makes an allegorical connection to the Torah Seder’s discussion of the Sotah. In Midrashic terms sexual immorality (adultery) conceived of as “idolatry.” Hakham Shaul directly connects idolatry with sexual immorality and covetousness in his Igeret to the Colossians.[[42]](#footnote-42) In one sense, the link between sexual immorality and idolatry could not be more concrete when speaking of Rome. Pagan temples were often the venue for illicit sexual activities. In the Roman world, religious prostitution was commonly practiced by the cults of the ancient Near Eastern fertility religions, and it was a problem for the B’ne Yisrael from the moment they entered Eretz Yisrael. However, Hakham Shaul’s allegory deals with things greater than pagan temple activities. In fact, the Peshat readings of this pericope have only a vague connection to the true meaning of the pericope. Hakham Shaul is adamant about spiritual fidelity in conjunction with the Torah Seder and the allegorical text before us. In a matter of speaking, we can see Hakham Shaul’s “Rabbinic fence.” What is evident in the literality of the text is that within the context of an honourable marriage there is no association with the present charges brought against Roman Gentile world. The so-called “works of the flesh” in Hakham Shaul’s Igeret to the Galatians[[43]](#footnote-43) all relate to idolatry. In his Igeret to the Ephesians Hakham Shaul calls the covetous person an idolater.

**Eph 5:5 For you** already **know this, that no fornicator, or unclean person, or greedy one who is an idolater**, **has any inheritance in the Kingdom/Governance of Messiah and of God** (through the Hakhamim and Bate Din as opposed to human kings)**.[[44]](#footnote-44)**

Hakham Shaul’s comments in the present pericope show that spiritual fidelity within the marriage will overcome all the mentioned obstacles. The punishment for spiritual infidelity is found in the readings we had just a few weeks ago.

**Romans 1:21 Because[[45]](#footnote-45)** although they **knew[[46]](#footnote-46) God, they did not[[47]](#footnote-47) honor[[48]](#footnote-48)** Him **as God[[49]](#footnote-49) or give** Him **thanks, but they became vain[[50]](#footnote-50)** (futile) **in their reasoning,[[51]](#footnote-51) and their unteachable[[52]](#footnote-52) minds** (hearts[[53]](#footnote-53)) **were darkened.**

However, we must understand that the narrative Hakham Shaul is presenting has little to do with the apparent immorality that would be discussed in a Midrashic setting. So, what is it that Hakham Shaul is saying allegorically?

**Marriage and restrained power**

The missing part of the equation in our Remes teachings this week is an honourable marriage. In a manner of speaking, we can see that Hakham Shaul is teaching us the result of an unstable marital bed. Furthermore, we cannot use the present pericope to point at every citizen of Rome saying that they are sexually immoral. Therefore, we need to look at the text from an allegorical perspective if we wish to understand Hakham Shaul’s thoughts.

**1 Corinthians 7:3** **The husband must fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband** does; **and likewise, the husband does not have authority over his own body, but the wife** does.

The allegorical implications of this passage are beyond the scope of our discussion. However, we can make a simple note that a man’s priority is seeing to the (sexual) needs of his wife. And, the reverse is equally true. The wife must render due benevolence to her husband. In other words, the husband has no ability to gratify himself, and for the wife the same is true. The beauty of a wonderful marriage is that both partners are doing everything within their power to gratify their partner’s needs. Therefore, we can see that marriage is a picture of restrained power. The husband restrains his personal desire by giving to his wife and the wife restrains herself in giving to her husband. In this analogy, we can begin to see what Hakham Shaul is speaking of in his allegory of Romans 1:26-27.

**Contrary to Nature**

As we have discussed on many occasions, G-d has invested in the earth specific powers and abilities.[[54]](#footnote-54) However, the present pericope extends beyond the abilities of the earth. By “nature,” Hakham Shaul is pointing to everything in the cosmos that bears influence on humankind. By mentally reflecting on the spheres in the heavens, we can see how things are to function on the mundane plane. Contradiction of nature therefore has application that is more mundane.

A part of “Patach Eliyahu” reads, “Anyone who causes these Ten Sefirot to diverge from one another is regarded as if he had caused a divergence within You.” By understanding the “Hint” (Remes) of the ten sefirot, we understand how the power/authority of G-d is apportioned within the realm of an Esnoga. Disruption of order within the Esnoga is tantamount to causing the divergence within the realm of the Divine. The model of the ten sefirot is an example of balanced power evenly distributed. Now we can dissect Hakham Shaul’s words.

**“For their women exchanged the natural relations for those contrary to nature” and likewise the males, abandoning the natural relations with the female, were inflamed in their desire toward one another, males with males committing the shameless deed.**

Perhaps we can change the translation slightly so that we can better see what Hakham Shaul is saying.

Chesed cannot reside only with Chesed, and G’vurah cannot only reside with G’vurah. When any authority becomes despotic, the potential for evil is always present and resultant. Yeshua and his talmidim never dispatched talmidim with the same disposition. In other words, the Master always dispatched his talmidim with their equal opposite for the sake of balance and equity. Therefore, the allegory of male with male and female with female is disastrous.

**Targum Onkelos D’barim** (Deut) **33:2** **And he said: The LORD was revealed from Sinai, and the brightness of His glory appeared to us from Seir. He was revealed in His power upon the mountain of Pharan, and with Him were ten thousand Tsadiqim** (Hakhamim)**; He gave us, written with His own right hand** (hand of authority)**, the Law from the midst of the fire.**

Governance of the cosmos is under the authority of G-d’s right hand. The intermediaries of G-d’s right hand are none other than the Hakhamim and their talmidim.

The conclusion Hakham Shaul wants us to draw is…

1. The Esnoga and its officers must bring a balance to the congregation
2. The Roman Gentiles turning towards G-d were no longer under the authority of other intermediaries and spheres. In joining the Nazareans, they were now under the direct authority of G-d through His Agent Messiah.
3. To seek benefaction and blessing through any other agent is idolatry.

May we be found always living balanced lives, amen ve amen!

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

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

Amen v’amen

**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 15:25 – 16:34), Psalms (Ps 80:8-20), Prophets (Ez. 16:9-14 +59-62) readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless,**

**and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer,**

**by means of Yeshua the Messiah our Master, be praise, and dominion,**

**and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

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

**Fifth Sabbath of Seven Sabbaths of Consolation**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֲשֶׁר יִשְׁחַט** |  | **Saturday Afternoon** |
| **‘****Asher Yishchat”** | Reader 1 – Vayiqra 17:1-7 | Reader 1 – Vayiqra 19:1-3 |
| **“(he) who slaughters”** | Reader 2 – Vayiqra 17:8--12 | Reader 2 – Vayiqra 19:4-8 |
| **“que degüelle”** | Reader 3 – Vayiqra 17:13-16 | Reader 3 – Vayiqra 19:9-11 |
| Vayiqra (Lev.) 17:1 – 18:30 | Reader 4 – Vayiqra 18:1-5 |  |
| Ashlamatah: Is 66:1-11 | Reader 5 – Vayiqra 18:6-14 | **Monday & Thursday**  **Mornings** |
| Special: Isaiah 54:1-10 | Reader 6 – Vayiqra 18:15-21 | Reader 1 – Vayiqra 19:1-3 |
| Psalms 81:1-17 + 82:1-8 | Reader 7 – Vayiqra 18:22-30 | Reader 2 – Vayiqra 19:4-8 |
|  | Maftir – Vayiqra 18:28-30 | Reader 3 – Vayiqra 19:9-11 |
| N.C.: 1 Pet 3:8 – 4:6; Lk 12:22-59,  Rm 1:28 – 2:11 | Isaiah 54:1-10 |  |



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. Shemot (Exodus) 6:24 And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korahites. [↑](#footnote-ref-1)
2. Corresponding to the sefira of Hod. [↑](#footnote-ref-2)
3. Verbal tally for the Torah, Ashlamata, and Psalms: Israel - ישראל, Strong’s number 03478. [↑](#footnote-ref-3)
4. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. Shmuel alef (I Samuel) 1:11. [↑](#footnote-ref-5)
6. Shmuel alef (I Samuel) 1:3. [↑](#footnote-ref-6)
7. The Malbim to Yeshayahu 6:3, explains that *Tzebaot* refers to the Heavenly hosts. [↑](#footnote-ref-7)
8. The Radak to Yeshayahu 6:3 says that *Tzebaot* refers to the armies on High and below. [↑](#footnote-ref-8)
9. Shmuel alef (I Samuel) 15:2, Yeshayahu (Isaiah) 12:14-15. [↑](#footnote-ref-9)
10. There are exactly seven unusually large and small letters in Psalms and the fourth - the middle letter – is the *ayin* of *miyaar*. The middle “book” of the Psalms (Ps 73-89) consists of three sedarim. The middle seder (Ps 78:38-84:13) consists of 173 lines (counting blank lines). The middle line contains 27 characters. Its middle character is the elevated ayin. In other words, the elevated ayin in Ps 80:14 is the middle letter of the middle line of the middle seder of the middle “book” of Psalms. [↑](#footnote-ref-10)
11. The number of pages of Gemara in the Vilna (Romm) Talmud, excluding pages with only Mishnah and no Gemara, is 2690 (2711 in total, minus 21 with only Mishnah). Therefore, the midpoints are pages 1345-6.

    According to one calculation, those pages fall out on Kiddushin 29-30. As pointed out above, Kiddushin 30 discusses the midpoint of the Torah. In other words, the midpoint of the Talmud is the location of the discussion of the midpoint of the Torah. [↑](#footnote-ref-11)
12. Whatsoever goeth upon the belly (iujd) — Leviticus 11:42. [↑](#footnote-ref-12)
13. Leviticus 10:16: And Moses diligently enquired after — darosh darash — the goat of the sin-offering. [↑](#footnote-ref-13)
14. Leviticus 13:33: we-hithggalah, then he shall be shaven. [In M.T. the words ‘he placed on him’ (Lev. VIII, 8) is given as the middle verse.] [↑](#footnote-ref-14)
15. Psalm 80:14. [↑](#footnote-ref-15)
16. It is not stated whether letters or words are meant: S. Strashun observes that he counted the words, and found that the first half exceeds the second by nearly 2,000; hence the reference is to letters, and there is such a reading too. [↑](#footnote-ref-16)
17. Psalm 78:38. [↑](#footnote-ref-17)
18. “And He is Merciful. . .” (78:38), a verse that is familiar to us due to its use as an introduction to the *arvit* (evening) prayer, is the middle verse of *Tehillim*. ***Tehillim (Psalms) 78:38*** *And He is merciful, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.* [↑](#footnote-ref-18)
19. Midrash Kli Yakar suggests that the boar, in Tehillim 80:14, represents Rome. [↑](#footnote-ref-19)
20. Tehillim (Psalms) 80:14 [↑](#footnote-ref-20)
21. Debarim (Deuteronomy) 14:8 [↑](#footnote-ref-21)
22. I find it sobering that Chazal could speak of Rome 2000+ years ago and have it sound just like the politicians of today. [↑](#footnote-ref-22)
23. Debarim (Deuteronomy) 14:8 [↑](#footnote-ref-23)
24. Tehillim (Psalms) 80:14 [↑](#footnote-ref-24)
25. Bereshit (Genesis) 25:20 [↑](#footnote-ref-25)
26. Verbal connection to 1 Tsefet (Pet.) 3:4 [↑](#footnote-ref-26)
27. Verbal connection to 1 Tsefet (Pet.) 3:7 [↑](#footnote-ref-27)
28. This adverb with its verb shows the continuity to the previous pericope. Elliott, John Hall. 1 Peter. New Haven, Conn.; London: Yale University Press, 2007. p. 553 This shows us that the early Nazareans followed Civil halakhah as a normative behavior. [↑](#footnote-ref-28)
29. It is from here that Hakham Shaul finds his basis for 1st Corinthians 7. The implication and context here is that of unfaithfulness. [↑](#footnote-ref-29)
30. Cause the husband to repent [↑](#footnote-ref-30)
31. TDNT 9:198ff [↑](#footnote-ref-31)
32. The Greek word ἡσύχιος – hēsukhios seems to imply someone who is seated (steadfast) in tranquility and quiet. See TDNT 2:362ff [↑](#footnote-ref-32)
33. The so-called “weaker vesse is l” is the vessel through which G-d reveals his power. (TDNT Vol. 1, Page 491) [↑](#footnote-ref-33)
34. **φυσικός** – *phusikos* the natural “physical” use of the body. [↑](#footnote-ref-34)
35. Hakham Shaul shows here that the Gentiles had adequate knowledge for discerning natural sexual intercourse. [↑](#footnote-ref-35)
36. Contrary to the natural order of marital relationships between husband and wife [↑](#footnote-ref-36)
37. Hakham Shaul clearly means ‘in accordance with the intention of the Creator’ and ‘contrary to the intention of the Creator, respectively. [↑](#footnote-ref-37)
38. See A. Shinan, Thc Sin of Nadab and Ahihu in Rabbinic Aadah,” Tarbiz 48 (1979).

    201-214. Note the fascinating statement of Raw Saadia Gaon iii Rabbenu Saada Gaon’s Conmmentaries to the Torah, Qafih edition (Jerusalem, 1963), 90. [↑](#footnote-ref-38)
39. The passages in which Philo discusses the death of Nadab and Ahihu are listed in

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

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

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

    R. Marcus as a supplement (London, 1953), 2.67-69. [↑](#footnote-ref-39)
40. According to Bacher [Strasbourg, 8921,.347, n. 3), this dictum should not be attributed to Rabbi Tarfon. [↑](#footnote-ref-40)
41. Sifra Shemini (page 45c-d in the Weiss edition). But see Leviticus Rabhah 20.9 (page 463 in the Margaliol edition), where the death of Nadab and Ahihu is explained, inter alia, as a result of their having no clothes or, according to Rabbi Levi, “they were lacking coats.” See also

    Shinan, “The Sin of Nadab and Abihu,’ 209. [↑](#footnote-ref-41)
42. Cf. Col. 3:5 [↑](#footnote-ref-42)
43. Cf. Galatians 5:16-21 [↑](#footnote-ref-43)
44. The mention of the “Governance relates to the ten men of the congregation and our theme for Hakham Shaul’s Letter to the Ephesians. The “Governance of Messiah is an expression of the Governance of G-d,” through the Hakhamim and Bate Din as opposed to human kings.

    The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted. [↑](#footnote-ref-44)
45. **Διότι** – *dioti* = “because” on account of; a marker of cause or reason. [↑](#footnote-ref-45)
46. Generally associated with “Da’at,” here is in the negative showing an absence of “Da’at.” In other words, the pagan view of G-d is distorted and devoid of true “Da’at.” The “wisdom” of pagan humanity can never “know” G-d. Their “wisdom” is not Biblical, Jewish Hokhmah. Failure to find true wisdom is due to the absence of the Mesorah among the Gentiles. **Eph 1:17** **the Father of dignity grant you** the **power to comprehend through the Oral Torah, and His** agents **Chochmah, Binah and Da’at.** The wisdom of the world, philosophical or otherwise cannot “know” G-d. In other words, the world (kosmos – pagan earthly system) cannot even achieve the level of “Da’at.” herein is the blinding “veil” which covers the minds of the unfaithful. cf. 2 Cor. 4: 3ff once the Mesorah is shined on the soul of the “Gentile” the true nature of that soul shines forth. If the resident soul is that of the Nefesh Yehudi that Neshamah will embrace the Torah, Oral and Written. [↑](#footnote-ref-46)
47. Because they knew, they did not conduct themselves accordingly.

    **Γνόντες**, the aorist participle is used since their experience of God has necessarily always gone before their failure to recognize its true significance and act accordingly. Canfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 116 [↑](#footnote-ref-47)
48. Praise, glorify, honor and magnify. **Δoxázō** also means to “believe in.” Therefore, we have the connotation of pagans and Gentiles not believing in G-d. They had enough knowledge of G-d to know to give Him due benevolence, however, they failed/refused to do so. The phrase implies giving thanks for G-d’s actions towards man, i.e. His loving-kindness, “good.” Cf. Luzzatto, Moshe Hayyim. *Derekh Hashem / the Way of God / by Moshe Chaim Luzzatto ; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. pp. 37-41 [↑](#footnote-ref-48)
49. The article **τὸν θεὸν** implies the “true G-d.” Shedd, William G. T. *Commentary on Romans*. Wipf and Stock Publishers, 1999. p. 22 fn. #4 [↑](#footnote-ref-49)
50. Cf. D’barim (Deut) 32:21; Yermi’yahu (Jer.) 2:5 [↑](#footnote-ref-50)
51. **Διαλογίζομαι** implies that they have no ability to conceive of G-d. This means that the “Da’at” intimate knowledge they would possess is not available to them. In the Nazarean Codicil **διαλογισμός** – *dialogismos* is only used in the negative sense for evil thoughts or anxious reflection. G. Schrenk TDNT 2:96 [↑](#footnote-ref-51)
52. What we translated here as “unteachable” bears stronger language in Hebrew. The words “stupid,” “wicked” and “fallen.” **ἀσύνετος** takes on the connotation of being without or in opposition to the wisdom of the teacher (Hakham). As such, we note that Hakham Shaulk refers here to those who have an unteachable spirit. [↑](#footnote-ref-52)
53. The “heart” is the center of “inner life.” Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. p. 85 [↑](#footnote-ref-53)
54. Cf. B’resheet (Gen.) 1:11 [↑](#footnote-ref-54)