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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Kislev 13, 5785 / December 13-14, 2024** | **Third Year of the Shmita Cycle** |

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

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

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**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**.

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**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

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

***We pray for her Excellency Giberet Miriam bat Sarah***, Mi Shebeirach… He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, may he bless and heal Giberet Miriam bat Sarah and may He send her a complete recovery to her 248 organs and her 365 sinews. Please heal her, please heal her, please heal her and strengthen her and return her to her original strength. May He send her a complete recovery of her body and her soul from the heavens among the other sick of Yisrael, and we will say Amen ve amen!

**Shabbat “Emor El-HaKohanim” – “Speak to the Priests”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֱמֹר אֶל-הַכֹּהֲנִים** |  | **Saturday Afternoon** |
| **‘Emor El-HaKohanim”** | Reader 1 – Vayikra 21:1-4 | Reader 1 – Vayikra 22:17-19 |
| **“Speak to the Priests”** | Reader 2 – Vayikra 21:5-9 | Reader 2 – Vayikra 22:20-22 |
| **“Habla a los Sacerdotes”** | Reader 3 – Vayikra 21:10-15 | Reader 3 – Vayikra 22:23-25 |
| Vayikra (Leviticus) 21:1 – 22:16 | Reader 4 – Vayikra 21:16-24 |  |
| Ashlamatah:  Yehezchel (Ezekiel) 44:25 – 45:2, 15 | Reader 5 – Vayikra 22:1-7 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayikra 22:8-13 | Reader 1 – Vayikra 22:17-19 |
| Tehillim (Psalms) 85:1-14 | Reader 7 – Vayikra 2214-16 | Reader 2 – Vayikra 22:20-22 |
|  | Maftir – Vayikra 22:14-16 | Reader 3 – Vayikra 22:23-25 |
| N.C.: 1 Pet 5:1-4; Lk 13:22-30 | Ezekiel 44:25 – 45:2, 15 |  |

**Contents of the Torah Seder**

* Regulations Concerning the Ordinary Priest – Leviticus 21:1-9
* Increased Restrictions for the High Priest – Leviticus 21:10-15
* Physical Blemishes in a Priest – Leviticus 21:16-24
* Consecration of the Holy Sacrifices and the children of Israel and the sons of Aaron – Leviticus 22:1 - 16

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Magriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Leviticus – II-Vol. 12– “The Divine Service” pp.89-112** | **Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 326-349** |

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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](about:blank)]:

**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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 21:1 – 22:16**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And the Lord said to Moses: **Speak to the kohanim**, the sons of Aaron, and say to them: Let none [of you] defile himself for a dead person among his people | 1. AND the Lord spoke to Mosheh, saying: **Speak unto the priests**, the men of the children of Aharon, that they keep themselves apart from defilement and thus will you say to them: For a man who is dead, (the priest) will not defile himself among his people; |
| 2. except for his relative who is close to him, his mother, his father, his son, his daughter, his brother, | 2. but for a woman who is of kin to his flesh, for his daughter, and for his father, and for his son, and for his daughter, and for his brother, |
| 3. and for his virgin sister who is close to him, who was not [yet] with a man for her, he shall defile himself. | 3. and for his sister, a virgin who is near to him, and who has neither been betrothed, nor married to a husband, for her he may defile himself. |
| 4. [But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] among his people. | 4. The husband will not defile himself on account of his wife, except so far as it is right for him; but for a relative of those who do the work of his people he may defile himself. |
| 5. They shall not make bald patches on their heads, nor shall they shave the edge of their beard, nor shall they make cuts in their flesh. | 5. They will not mark themselves between their eyes, nor set a mark upon their heads, nor cut away the corners of their beards, nor make any incision in their flesh: |
| 6. They shall be holy to their God, and they shall not desecrate their God's Name, for they offer up the fire offerings of the Lord, the food offering of their God, so they shall be holy. | 6. but they will be holy before their God, and will not profane the name of their God; |
| 7. They shall not marry a woman who is a prostitute or who is desecrated, and they shall not marry a woman who is divorced from her husband for he [the kohen] is holy to his God. | 7. They will not take to wife a woman who has gone astray by fornication, or who was born illegitimate, nor a woman who has been put away, whether from her husband or the husband's brother, may they take; for he is to be holy before his God. |
| 8. You shall sanctify him, for he offers up the food offering of your God; he shall be holy to you, for I, the Lord Who sanctifies you, am holy. | 8. You will sanctify him unto the priesthood; for the oblation itself of your God he is to offer: he will be holy to you, and you will not make him profane: I, the LORD who sanctify you, am holy. |
| 9. If a kohen's daughter becomes desecrated through adultery she desecrates her father; she shall be burned in fire. | 9. And if the betrothed daughter of a man of the priesthood profane herself, by going astray in fornication; if, while she is yet in her father's house, she is guilty of fornication, she will be burned with fire. |
| 10. And the kohen who is elevated above his brothers, upon whose head the anointment oil has been poured or who has been inaugurated to wear the garments he shall not leave his hair unshorn or rend his garments. | 10. And the high priest who has been anointed over his brethren, and upon whose head the anointing oil was poured, and who offered his oblation to be arrayed in the (holy) robes, will not make his head bare, nor either rend or tear his garment in the hour of grief. |
| 11. And he shall not come upon any dead bodies; he shall not defile himself for his father or his mother. | 11. Nor unto any person who is dead will he go in, nor for his father or his mother make himself unclean. |
| 12. He shall not leave the Sanctuary, and he will not desecrate the holy things of his God, for the crown of his God's anointing oil is upon him. I am the Lord. | 12. And he will not go forth from the sanctuary or profane the sanctuary of his God; for the anointing oil of his God is upon him: I am the LORD. |
| 13. He shall marry a woman in her virgin state. | 13. And he will take a wife who is in her virginity; |
| 14. A widow, a divorcee, a woman who is desecrated or a prostitute he shall not marry [any] of these. Only a virgin of his people may he take as a wife. | 14. but a widow, or a divorced person, or one who was born of depraved parents, or who has gone astray by fornication, such as these he will not take; but a virgin proper will he take to wife from the daughters of his people. |
| 15. And he shall not desecrate his offspring among his people, for I am the Lord, Who sanctifies him. | 15. Neither will he profane his offspring among his people; for I the LORD do sanctify him. |
| 16. And the Lord spoke to Moses, saying, | 16. And the LORD spoke with Mosheh, saying: |
| 17. Speak to Aaron, saying: Any man among your offspring throughout their generations who has a defect, shall not come near to offer up his God's food. | 17. Speak with Aharon, saying: No man of your sons in the families of their generations who has a blemish in him will be qualified to offer the oblation of his God: |
| 18. For any man who has a defect should not approach: A blind man or a lame one, or one with a sunken nose or with mismatching limbs; | 18. for no man who has a blemish in him will offer. A man who is blind or lame, or stricken in his nostrils, or mutilated in his thigh, |
| 19. or a man who has a broken leg or a broken arm; | 19. or a man who has a broken foot, or a broken hand |
| 20. or one with long eyebrows, or a cataract, or a commingling in his eye; dry lesions or weeping sores, or one with crushed testicles | 20. or whose eyelids droop so as to cover his eyes, who has no hair on his eyelids; or who has a suffusion of whiteness with darkness in his eyes; or who has the dry scurvy, or who is full of the blotches of Egypt, or whose testicles are swollen or shrunk, |
| 21. Any man among Aaron the kohen's offspring who has a defect shall not draw near to offer up the Lord's fire offerings. There is a defect in him; he shall not draw near to offer up his God's food. | 21. no man, a priest of the descendants of Aharon the priest who has in him any such blemish, will be qualified to offer the oblations of the LORD. He has a blemish, and it is not meet for him to offer the oblation of his God. |
| 22. His God's food from the most holy and from the holy ones, he may eat. | 22. Nevertheless he may support himself with the residue of the oblations of his God which remain of the most holy and of the holy (offerings); |
| 23. But he shall not come to the dividing curtain, nor shall he draw near to the altar, for he has a defect, and he shall not desecrate My holy things, for I am the Lord Who sanctifies them. | 23. only he must not enter within the veil, nor approach the altar; for a blemish is in him, and he will not profane My sanctuary; for I the LORD do sanctify them. |
| 24. Moses told [this to] Aaron and his sons, and to all of the children of Israel. | 24. And Mosheh spoke with Aharon and with his sons, and with all the sons of Israel. |
| 1. The Lord spoke to Moses, saying: | 1. And the Lord spoke with Mosheh, saying: |
| 2. Speak to Aaron and to his sons, that they shall separate themselves from the holy [sacrifices] of the children of Israel, which they sanctify to Me, so as not to desecrate My Holy Name. I am the Lord. | 2. Speak with Aharon and with his sons, that they keep apart from the consecrated things of the children of Israel, and profane not the Name of My Holiness (in whatever) they hallow before Me: I am the LORD. |
| 3. Say to them: Throughout your generations, any man among any of your offspring who, while his defilement is still upon him, comes near to the holy sacrifices that the children of Israel consecrate to the Lord that soul shall be cut off from before me. I am the Lord. | 3. Say to them, Take heed in your generations: whatever man of all your sons who will offer things hallowed, which the children of Israel have consecrated before the LORD, having his uncleanness upon him, that man will be destroyed with a stroke of death before Me: I am the LORD. |
| 4. Any man whatsoever among Aaron's offspring if he has tzara'ath or has had a discharge, he shall not eat of the holy sacrifices, until he cleanses himself. And one who touches anyone who has become unclean [by contact with a dead] person, or a man from whom semen issued, | 4. Any man, young or old of the offspring of Aharon, who is a leper, or has a running issue, will not eat of things consecrated till he be clean: and whoever touches any uncleanness of man, or one from whom uncleanness has proceeded, |
| 5. or a man who touches any creeping creature through which he becomes unclean or a person through whom he becomes unclean, whatever his uncleanness | 5. or who touches any reptile that makes unclean, or (the corpse of) a dead man which makes unclean, or any of the uncleanness of his life, |
| 6. the person who touches it shall remain unclean until evening, and he shall not eat from the holy things unless he has immersed his flesh in water. | 6. the man being a priest who touches such will be unclean until the evening, and may not eat of the holy things, except that he wash his flesh in forty seahs of water. |
| 7. When the sun sets, he becomes clean, and afterwards, he may eat of the holy things, for it is his food. | 7. And when the sun has set and he be fit, he may afterward eat of the holy things; for they are his food. |
| 8. He shall not eat a carcass or anything that was torn, thereby becoming unclean through it. I am the Lord. | 8. But of a dead carcass, or (that which has been) killed (by violence), he may not eat to defile himself therewith. I am the LORD. |
| 9. They shall keep My charge and not bear a sin by [eating] it [while unclean] and thereby die through it since they will have desecrated it. I am the Lord Who sanctifies them. | 9. But the sons of Israel will observe the keeping of My Word, that they may not bring sin upon themselves, nor die for it by the flaming fire; because they have profaned it: I am the LORD who sanctify them. |
| 10. No non kohen may eat holy things; a kohen's resident and his hireling may not eat holy things. | 10. No stranger or profane person will eat of a consecrated thing, (neither) a son of Israel who is an inmate of the priest, nor any hireling, may eat of the hallowed thing. |
| 11. And if a kohen acquires a person, an acquisition through his money, he may eat of it, and those born in his house they may eat of his food. | 11. But if the priest buy a man a stranger with the price of his money, he may eat of it, and such as have grown up in his house may eat of his bread. |
| 12. And if a kohen's daughter is married to a non kohen, she may [no longer] eat of the separated holy things. | 12. And the daughter of a priest, if she be married to a man a stranger, may not eat of things set apart by consecration. |
| 13. But if the kohen's daughter becomes widowed or divorced, and she has no offspring she may return to her father's household as in her youth [and] eat of her father's food, but no non kohen may eat of it. | 13. But if the daughter of a priest be a widow, or be divorced and having no child by him has returned to her father's house, and has not been wedded to a brother-in-law, (Deut. xxv. 5,) she, being as in the days of her youth, and not being with child, may eat of her father's meat; but no stranger will eat thereof. |
| 14. And if a man unintentionally eats what is holy, he shall add a fifth of it to it and give the kohen the holy thing. | 14. And if a man of Israel eat that which is consecrated unknowingly, let him add a fifth part of its value to it, and give the (price of the) holy thing unto the priest. |
| 15. And they shall not desecrate the holy things of the children of Israel, those that they have set aside for the Lord, | 15. Let them not profane the sacred things of the children of Israel which are set apart unto the Name of the LORD, |
| 16. thereby bringing upon themselves to bear iniquity and guilt, when they eat their holy things, for I am the Lord Who sanctifies them. | 16. nor let the sin of their trespass be found upon them, by eating in uncleanness their consecrated things; for I am the LORD who do sanctify them. |

**Rashi’s Commentary for: ‎ Vayikra (Leviticus) 21:1- 22:16**

**1** **Speak to the kohanim** Heb. אֱמֹר ... וְאָמַרְתָּ “Speak [to the Kohanim...] and say [to them],” lit. “Say...and you shall say.” [**This double expression comes] to admonish the adult [*Kohanim* to be responsible] for the minors [that they must not contaminate them** (*Mizrachi*)]. - [*Yev.*. 114a]

**the sons of Aaron** [Had Scripture used just this expression,] I would have thought that even desecrated [*kohanim*, those born from forbidden unions, as in verse 7, are included in this admonition to separate from uncleanness]. Scripture, therefore, states, “the *kohanim*” [to teach us that the admonition applies only to non-desecrated *kohanim*].

**the sons of Aaron** Even those who have defects are implied.

**the sons of Aaron** But not the daughters of Aaron, [who may become defiled for the dead].-[*Torath Kohanim* 21:1,2]

**Let none [of you] defile himself [for a dead person] among his people** While the dead person is among his people [and therefore has people, non- kohanim, to bury him]. This comes to exclude [from the prohibition a kohen who comes across] a מֵתמִצְוָה, [a dead person for whom no one is in calling distance to attend to his burial and thus it is incumbent for people to attend to him]. - [Torath Kohanim 21:4]

**2** **except for his relative** [The expression שְׁאֵרוֹ] “his relative” refers only [here] to his wife. - [Torath Kohanim 21:5; Yev... 22b]

**3** **who is close [to him]** [This expression is] to include the sister who was betrothed [but not yet married] -[*Torath Kohanim* 21:5; *Yev.*. 60a]

**who was not [yet] with a man** for relations. - [see *Yev.* 60a]

**for her, he shall defile himself** [This is] an obligation [for him to do so]. - [*Torath Kohanim* 21:8; *Sotah* 3a]

**4** **[But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] among his people** He may not defile himself for his [deceased] wife who was unfit for him, and by whom he was desecrated [from his status,] while she was with him. - [Torath Kohanim 21:10; Yev... 22b] And this is the simple meaning of the verse: “A husband shall not defile himself” for his relative [i.e., his wife], while she is still “among his people,” i.e., while she has [non- kohen] relatives who can attend to her burial, for she is therefore not under the category of an unattended deceased. And which relative [i.e., wife] are we dealing with here? [With a wife] “through whom he becomes desecrated (לְהֵחַלּוֹ),” i.e., [because she was unfit to marry him,] he subsequently becomes desecrated from his kehunah [and is unfit to perform the Holy Service].

**5** **They shall not make bald patches on their heads** for a deceased. But are not [all] Israelites warned against this (see Deut. 14:1)]? However, when referring to the Israelites, Scripture says, “[You shall not...make any baldness] between your eyes [for the dead]” (Deut. 14:1). Thus, one might think that one is not liable [for making bald patches] anywhere else on the head. Scripture, therefore, says [regarding kohanim] “[They shall not make bald patches] on their heads” [teaching us that the prohibition applies to the entire head]. And we can extrapolate from kohanim to all Israelites through a gezeirah shavah [i.e., a Rabbinical tradition linking the laws of two otherwise unrelated verses or passages through common key words or phrases, as follows]: Here [regarding kohanim] Scripture uses the expression קָרְחָה - bald patches, and there regarding Israelites, Scripture [also] uses the expression קָרְחָה - bald patches. Thus, just as here [regarding kohanim, the prohibition applies to] the entire head, so is it understood further [regarding all Israelites], [that the prohibition applies to] the entire head, wherever one makes a bald patch on the head, [not just “between the eyes”], and just as there [regarding all Israelites, the prohibition applies to making bald patches only as a gesture of mourning] over a dead person [(see Deut. 14:1), “You shall not...make any baldness...for the dead”]-so, here [regarding kohanim, the prohibition applies to making bald patches only as a gesture of mourning] over a dead person.-[Torath Kohanim 21:11; Mak. 20a]

**nor shall they shave the edge of their beard** Since it is stated in reference to all Israelites, “and you shall not destroy [the edge of your beard]” (Lev. 19:27), one might think that if one removed [the hairs] with tweezers or with a plane, one would be liable [to lashes]. Therefore, it says [here], “nor shall they shave,” [meaning] that one is liable only for something called “shaving” (גִּלוּחַ) with “destruction” (הִשְׁחָתָה) involved in it—that being a razor. - [Mak. 21a]

**nor shall they make cuts in their flesh** יִשְׂרְטוּ שָׂרֶטֶת, lit. nor shall they cut a cut in their flesh." [Why the double language?] Since regarding [all] Israelites, Scripture states (Lev. 19:28), “You shall not make cuts in your flesh for a person [who died],” one might think, that if someone made [several, e.g.,] five cuts, he would be liable for [having transgressed] only one [negative commandment]. Scripture, therefore, states, “nor shall they cut a cut,” to make one becomes liable for every individual cut made. For this word [שָׂרֶטֶת] is superfluous and thus is to be expounded [as above], as Scripture could have [merely] written, “nor shall they cut,” [in which case] I would have known that it means [not to cut] a cut. [Hence, the superfluous שָׂרֶטֶת was written to make one liable for each individual cut.]-[Torath Kohanim 21:12]

**6** **They shall be holy** [Since Scripture does not state “They are holy,” but rather “They shall be holy,” it means that if *kohanim* wish to defile themselves over the dead and thereby desecrate their holiness]—against their will, the court must [prevent them from doing so, and thereby] sanctify them in this respect. - [*Mizrachi*; *Torath Kohanim* 21:13]

**7** **who is a prostitute** Heb. זֹנָה, [a woman] with whom an Israelite who is forbidden to her, has cohabited, for example, [relationships] punishable by excision (see Lev., Chapter 18), or a *nathin* [a descendant of the Gibeonites who were converted at the time of Joshua (see Josh., chapter 9) and who were forbidden to marry into Israel for all generations], or a mamzer [a product of a forbidden union].-[Torath Kohanim 21:14; Yev. 61b]

**who is desecrated** Heb. חֲלָלָה, [a woman] who was born from one who is unfit for the kehunah, for example, the daughter of a widow from a Kohen Gadol or the daughter of a divorcee from an ordinary kohen [the children of such unions becoming “desecrated” from the kehunah]. Also, [the term חֲלָלָה includes a woman] who becomes desecrated from the kehunah through relations with one of those who are themselves disqualified for the kehunah. - [Kid. 77a]

**8** **You shall sanctify him** Against his will—[meaning], that if he refuses to divorce [such a woman, lash him and chastise him until he divorces [her]. - [*Yev.* 88b; *Mizrachi*; *Torath Kohanim* 21:19]

**he shall be holy to you** Treat him with holiness, e.g., he should be the first to commence any matter, and to [be the one who] begins the blessings at a meal. - [Gittin 59b]

**9** **If [a kohen’s daughter] becomes desecrated through adultery**-Heb. כִּי תֵחֵל. [The word תֵּחֵל here, stems from the word חִלּוּל, desecration, and not from the word הַתְחָלָה, beginning, and thus, the phrase here means:] If she becomes desecrated (תִּתְחַלֵּל) through a forbidden union, whereby she had a marriage-bond to a man and she committed adultery—whether [this bond had been] a betrothal or a marriage. And our Rabbis differ with regards to the matter [i.e., as to which stage of marriage-bond is referred to here]. All agree, however, that Scripture did not speak of a single woman. - [Sanh. 50b-51a]

**she desecrates her father** She has desecrated and degraded his honor, for [people] will say of him, “Cursed is he who fathered this one! Cursed is he who raised this one!”- [*Sanh.* 52a]

**10** **he shall not leave his hair unshorn** Heb. לֹא יִפְרָע. He shall not leave his hair unshorn as a gesture of mourning.-[Torath Kohanim 21:27] Now what is considered “leaving one’s hair unshorn?” More than thirty days. - [Sanh. 22b]

**11** **And [he shall not come] upon any dead bodies** [i.e., he shall not enter] the tent [or house, etc., wherein] the dead person [lies]. - [*Torath Kohanim* 21:28]

**dead bodies** [This comes] to include [the law that] revi’ith [a “quarter” of a log] of blood [issued] from a dead person, defiles [anything found] in the tent. - [Sanh. 4a]

**he shall not defile himself for his father or his mother** [Since the Kohen Gadol, unlike the ordinary kohen (see verse 2 above), is forbidden to defile himself for any dead body, even for his parents, this seemingly superfluous statement here comes only] to permit him [to defile himself] for a מֵת מִצְוָה, a dead person for whom there is no one to attend to [his burial]. - [Torath Kohanim 21:28; Nazir 48a]

**12** **He shall not leave the Sanctuary** He shall not [leave the precincts of the Sanctuary to] follow the funeral procession [even of a relative].-[*Sanh.* 18a] Furthermore, from here, our Rabbis learned that a *Kohen Gadol* may offer up sacrifices [even] if he is an *onen* [i.e., if his close relative died on that day]. [The following, therefore], is its meaning [i.e., the meaning of the verse]: Even if his father or mother died, [the *Kohen Gadol*] *need* not leave the Sanctuary, but he may perform the service. - [*Sanh.*.. 84a]

**he will not desecrate the holy things** [meaning] that he does not thereby desecrate the Holy Service, for Scripture has permitted him [to perform the Holy Service under such circumstances]. However, an ordinary *kohen* who performs the Holy Service while being an *onen*, desecrates [it]. - [*Sanh.* 84a]

**14** **a woman who is desecrated** [The terms וַחֲלָלָה זֹנָה are not to be connected to mean a חֲלָלָה who is a זֹנָה, but rather, they should be read as two separate items, וַחֲלָלָה and then זֹנָה Thus, חֲלָלָה here refers to a woman] who was born from those unfit for the *kehunah*. - [see *Rashi* verse 7 above; *Torath Kohanim* 21:34]

**15** **And he shall not desecrate his offspring** But, if he does marry one of those [women listed in the verse as] being unfit [to marry a *Kohen Gadol*], his offspring from that woman are desecrated from the holiness of the *kehunah* [and are permitted to defile themselves for the dead, and they may marry a widow or a divorcee]. - [*Nachalath Yaakov* ; *Torath Kohanim* 21:34]

**17** **his God’s food** Heb. לֶחֶם אֱלֹֹהָיו, his God’s food. Any meal is termed לֶחֶם, as in, “...made a great feast (לְחֵם)” (Dan. 5:1).

**18** **For any man who has a defect should not approach** [But this prohibition has already been stated (preceding verse). The meaning here is that] it is not fitting that he should approach, like "[When you offer up a blind [animal]...a lame or a sick one, is there nothing wrong?] Were you to offer it to your governor, [would he accept you or would he favor you? says the Lord of Hosts" (Malachi 1:8). Thus, just as an animal with a defect is not fitting as an offering, neither is a person with a defect fit for presenting it.]

**with a sunken nose** Heb. חָרֻם. [This term means] that his nose is sunken between his two eyes, such that he applies [eye shadow to] his two eyes with one stroke [i.e., his nose is so sunken that its bridge does not intercede between the two eyes]. - [Torath Kohanim 21:48; Bech. 43b]

**with mismatching limbs** Heb. שָׂרוּעַ [This term means] that one of his limbs is bigger than its counterpart, [e.g.,] one of his eyes is large, and one of his eyes is smaller [normal], or one thigh longer than its [normal] counterpart. - [see Sifthei Chachamim; Bech. 40b]

**20** **one who has unusually long eyebrows** Heb. גִּבֵּן, sourcils in French, [meaning] that his eyebrow (גַּבִּין) hairs are [abnormally] long and droop. - [Bech. 43b]

**cataract** Heb. דַּק. [This means] that over his eyes he has a [thin] membrane (דּוֹק) which is called teile, tele, toyle, or tele in Old French, as in, “He Who stretches out [the heavens] like a curtain (דֹּק)” (Isa. 40:22). - [Torath Kohanim 21: 52; Bech. 38a]

**a commingling in his eyes** Heb. תְּבֻלַּל, something that mixes (מְבַלְבֵּל) the [colors of the] eye, e.g., a white line that extends from the white [of the eye], piercing the “ring” [viz., the iris,] i.e., the [colored] annulus that encompasses the black [center of the eye, viz., the pupil,] called *prunelle* in French. This line pierces the iris and enters the black [pupil]. The *Targum* renders תְּבֻלַּל as חִילִיז, derived from חִלָּזוֹן, because this line resembles a worm. And so did the Sages of Israel call it [when they enumerate] the defects of a firstborn animal [in the context of whether it may be slaughtered outside the Temple]: עֵינָב, נָחָשׁ, חִלָּזוֹן, a worm-shaped, snake-shaped [growth], or a berry-shaped [growth].-[*Torath Kohanim* 21:52, *Bech.* 38a, Mishnah *Bech*. 6:2]

**or dry lesions or weeping sores** These are various types of boils.

**dry lesions** Heb. גָרָב. This is [equivalent to] חֶרֶס, a skin disease [whose lesions are] dry [both] underneath and on the surface.

**weeping sores** Heb. יַלֶּפֶת. This is the Egyptian lichen. And why is it called יַלֶּפֶת ? Because it bonds (מְלַפֶּפֶת) itself more and more [to the stricken person] until the day of [his] death. It is wet on its surface and dry underneath. Now, in another passage, a lesion wet on the surface and dry underneath is called גָרָב, as the verse says (Deut. 28:27),"weeping sores (גָרָב) and with dry lesions (חֶרֶס)." (But how is that so, when here, we have explained גָּרָב not only to be a completely dry lesion but also to be synonymous with חֶרֶס)? The answer is that] when גָּרָב is mentioned alongside חֶרֶס [as in Deut. 28:27], then the term גָרָב means [with wet lesions on the surface, and the term חֶרֶס refers to dry lesions both on the surface and underneath (see Rashi there)]. However, when it is mentioned alongside יַלֶּפֶת, then חֶרֶס [the dry lesion], is called גָרָב. Thus, is the matter explained in Bech. (41a).

**one who has crushed testicles** Heb. מְרוֹחַ אֶשֶׁךְ [This term is to be understood] according to the Targum [Onkelos] as מְרִיס פַּחֲדִין, meaning: his testicles are crushed, like, “the sinews of his testicles (פַּחֲדָיו) are knit together” (Job 40:17).

**21** **Any man...who has a defect [shall not draw near...]** [But has this prohibition not already been stated in verse 17? This verse, however, comes to] include other types of defects [not specified in our passage]. - [*Torath Kohanim* 21:54]

**There is a defect in him** As long as he has the defect, he is unfit [for the Holy Service]. However, if his defect goes away, he is fit [to serve]. - [*Torath Kohanim* 21:55]

**his God’s food** Any food is termed לֶחֶם.

**22** **from the most holy** [This phrase] refers to [those sacrifices] with a higher degree of holiness;

**and from the holy ones, he may eat** These are the sacrifices with a lesser degree of holiness. Now, if sacrifices with a higher degree of holiness are mentioned [that a *kohen* with a defect may eat of them], why is it necessary to state [the same of] sacrifices with a lesser degree of holiness? [The answer is that] had they not been stated, I would have concluded [the following]: Indeed [a *kohen*] with a defect may eat of the sacrifices with a higher degree of holiness, since we find that these were allowed to [be eaten even by] a non- *kohen*, since Moses [who was not a *kohen*,] ate of the flesh of the sacrifices of the investitures. Consequently, perhaps the most holy sacrifices carry with them this leniency]. The breast and thigh of sacrifices with a lesser degree of holiness, however, shall not be eaten [by a *kohen* with a defect], for we do not find an instance where a non- *kohen* takes a share of these!" Therefore, Scripture states here “or from the holy” [thereby permitting a *kohen* with a defect to eat from the sacrifices with a lesser degree of holiness as well]. In this way the matter is explained in [Tractate] *Zevachim* (101b).

**23** **But [he shall not come] to the dividing curtain** to sprinkle the seven sprinklings [of blood] towards the dividing curtain. - [see Lev. 4:6]

**[Nor shall he draw near] to the altar** [This refers to] the outer altar [(see Exod. 27:18) in the courtyard of the Sanctuary, as opposed to the inner incense altar (see Exod. 30: 110) which was situated just outside the dividing curtain, all within the Holy enclosed area of the Sanctuary. Now, had our verse been referring to the inner altar, it would not have been necessary to specify the prohibition of the dividing curtain, for the dividing curtain was even closer in to the holy of holies. However, since it refers to the outer altar,] both [the altar and the curtain] are necessary to be written here; this matter is explained [in full] in *Torath Kohanim* (21:58).

**And he shall not desecrate My Holy Services** for if [a *kohen* with a defect] did perform the Holy Service, [his service is considered] desecrated [and] thereby deemed invalid. - [*Torath Kohanim* 21:60]

**24** **Moses told** [Literally, our verse would read: “Moses spoke to Aaron and his sons, and to all of the children of Israel.” But what did he speak? He told them] this [entire] commandment [i.e., all the laws of the *kehunah* delineated in this passage].

**[to] Aaron and his sons, and to all the children of Israel** [But why command “all the children of Israel” about laws pertaining only to *kohanim*?] So that the courts of law [comprising non-*kohen* judges] should warn *kohanim* [who have defects, to separate themselves from the Holy Service].-[*Midrash Hagadol*, and see *Torath Kohanim*, Glosses of *Gra*]

**Chapter 22**

**2 they shall separate themselves** The term נְזִירָה means only separation [from something]. Likewise, Scripture says, “and draws away (וְיִנָּזֵר) from following Me” (Ezek. 14:7), and, “they drew backwards (נָזֽרוּ)” (Isa. 1:4). [Thus, here, the meaning is that] when kohanim are in a state of uncleanness, they shall separate themselves (וְיִנָּזְרוּ) from the holy things. - [Torath Kohanim 22:62] Another explanation: [The commentators are at a loss to explain this expression, because the following comment easily agrees with the preceding one. See below.] “shall separate themselves from the holy [sacrifices] of the children of Israel which they sanctify to Me, so as not to desecrate My Holy Name.” [Now, the verse, in the order it is written, reads: "Aaron and his sons...shall separate themselves from the holy (sacrifices) of the children of Israel, so as not to desecrate My Holy Name—which they sanctify to Me."] Transpose the verse and explain it [as follows]: shall separate themselves from the holy [sacrifices] of the children of Israel which they sanctify to Me, so as not to desecrate My Holy Name." [Another explanation] (see Sifthei Chachamim):

**which they sanctify to Me** [This comes] to include offerings that the kohanim themselves sanctified [to the Holy Temple, offerings from which kohanim in the state of uncleanness shall also separate themselves]. [According to this explanation, no transposition is necessary, and the verse is to be explained as follows: When the kohanim are unclean, they must separate themselves from the holy things of the children of Israel, i.e., those consecrated by the children of Israel, and also from those consecrated by the kohanim themselves. Accordingly, the words, “another explanation,” appear at this point, not as they appear in the Mikraoth Gedoloth. According to Mizrachi and others, and according to all manuscripts and incunabula editions, these words do not appear at all. - [Torath Kohanim 22:64]

**3 Any man...who...comes near [to the holy sacrifices]** The phrase “comes near” really means “eating.” And so we find that a warning against eating holy sacrifices while in a state of uncleanness, is expressed as “touching,” [as is written], “she shall not touch anything holy” (Lev. 12:4) [which is] a warning against eating [anything holy, while in a state of uncleanness]. And our Rabbis have learnt [that these terms mean “eating” in this context] by way of a hekesh [a rule of Scriptural exposition, whereby, via Rabbinical transmission, laws from two passages are linked through their appearance in the same verse (Mizrachi).] Now, it is impossible to say that one is liable [to the penalty of excision] if he [merely] touches [holy sacrifices while he is in the state of uncleanness], for we find the penalty of excision for eating [holy sacrifices while one is unclean] stated in the passage “Command Aaron” (Lev. 7:20-21) [and moreover, there, we find] the penalty of excision for eating mentioned twice, one next to the other (see Lev. 7:20-21), and, if one would be liable just for touching, it would be unnecessary for Scripture to mention liability for eating. In a similar vein, [this explanation that our verse here refers to eating and not touching,] is expounded in Torath Kohanim (22:69), [as follows]: "...But is there [a case of] one who touches [holy sacrifices], that he should be liable [to the penalty of excision?!] If so, why does Scripture say, "comes near"? [Because it teaches us that for eating holy sacrifices, one incurs the penalty of excision] only when they become fit to be “brought near” as an offering—for one becomes liable only if one [eats holy sacrifices] while one is unclean, after the parts that makes the sacrifice permissible to be eaten has been offered up [i.e., only when the sacrificial fats have been offered up and the blood has been dashed, or the offering of the fistful of flour in a meal-offering, or the sanctification in a vessel of parts of other offerings (see Hagahoth Uvei-urei HaGra on Torath Kohanim ; Mizrachi), is the holy sacrifice allowed to be eaten by the kohanim, and not before]. Now, one may ask: [Since our verse, as well as the two verses in Lev. 7:20-21, are all referring to eating holy sacrifices when one is unclean,] why is it necessary for Scripture to mention three times the penalty of excision for kohanim [eating holy sacrifices] when they are in an unclean state? These have already been expounded upon in Tractate Shevuoth (7a): "One of them is [needed] to state the general law; one of them is [needed] to state a particular case [namely, the peace-offering, in order to preclude the eating of certain clean foods that are not sacrificed on the altar which do not have the punishment of excision; and one of them is needed to teach us that...when the verse says, “he incurs guilt” (Lev. 5:2), and may bring a עוֹלֶה וְיוֹרֵד קָרְבָּן, a sliding-scale sacrifice, Scripture is referring to...a person...who, while in an unclean state, enters the Sanctuary or eats of its holy sacrifices].

**while his defilement is still upon him** [meaning:] While the person is in a state of uncleanness. But I might think that Scripture is referring to the flesh, while the flesh is unclean," and the verse is speaking of someone in a clean state who eats unclean flesh [of holy sacrifices]. However, one is forced to learn the meaning of the verse from the literal meaning [of this phrase “while its/his uncleanness is still upon it/him”]—i. e., the verse is speaking of something from which uncleanness can be removed, and this is a person, because a person can cleanse himself in a mikvah [while meat cannot be purified once it is defiled. - [Torath Kohanim 22:69; Zev. 43b]

**shall be cut off** One might suggest that [the offender is to be “cut off”] from one place to another, i.e., he shall be cut off from his place [of abode] and exiled (Be’er Basadeh) to settle in another place. Scripture, therefore, continues, "I am the Lord"—[as if to say:] “I am in every place” [and even if someone is sent into exile, I am also in that other place. Hence, the “cutting off” here refers to excision of the soul, that he will die before his time (Be’er Basadeh)]. - [Torath Kohanim 22:69]

**4 The following two paragraphs appears only in the Guadalajara edition of Rashi.**

**among Aaron’s offspring** I know only that Aaron’s offspring [are meant]. How do I know that he himself [and every Kohen Gadol (Ramban on verse 17, Rash MiShantz on Torath Kohanim) is also included]? Therefore, Scripture states [the apparently superfluous word “he” in the clause], “if he has tzara’ath ”; for one might think that since he is allowed to offer up holy sacrifices when he is an onen (Rashi Lev. 21:12 above), he would also be allowed to offer them up if he has tzara’ath or if he had a discharge. Scripture, therefore, says, “if he...” [to include Aaron and all other Kohanim Gedolim]. - [Torath Kohanim 22:70]

**until he cleanses himself** [This means] sunset [after his immersion]. Or, perhaps, it means only immersion [in a mikvah, and that suffices]? It says here, וְטָהֵר , and it says below (verse 7), וְטָהֵר , “When the sun has set, he becomes clean (וְטָהֵר) .” Just as there (in verse 7), [it means] sunset, here too, [it means] sunset [that he may not eat holy things until the sun sets after his immersion]. - [Torath Kohanim 22:72]

**anyone who has become unclean [by contact with a dead] person** Heb. טְמֵא נֶפֶשׁ , one who has become unclean by [contact with] a dead person.

**5 [A man who touches] any creeping creature through which he becomes unclean** [The seemingly superfluous phrase “through which he becomes unclean” means,] the [minimum] size [of a part of a creeping creature] through which [contact] one is rendered unclean (Torath Kohanim 22:76) -namely, through the volume of a lentil. - [Chag. 11a]

**or a person a corpse**. - [Torath Kohanim 22:76] [That is to say, cleansing after contact with a dead body takes place only after immersion and sunset on the seventh day. - [Sifthei Chachamim]

**through whom he becomes unclean** - The size through which [contact] one is rendered unclean—namely, the volume of an olive. [Oholoth 2:1]

**whatever his uncleanness** [This comes] to include one who comes into contact with a man or woman who has had a discharge, or with a menstruating woman or with a woman who has given birth, [or with one who has tzara’ath].-[Torath Kohanim 22:76]

**6 The person who touches it** i.e., who touches any one of these unclean beings.

**7 and afterwards, he may eat of the holy things** This is expounded on in [Tractate] Yev. (74b) as referring to terumah, that [the purified kohen] may eat it after sunset [of the day of his cleansing].

**he may eat of the holy things** [meaning, some of the holy things,] but not all holy things [thus, our verse refers specifically to terumah, but not sacrificial flesh, which the kohen who was stricken with tzara’ath or had a discharge may not eat until he brings his sacrifices on the morrow]. - [see preceding Rashi]

**8 He shall not eat a carcass or anything that was torn, thereby becoming unclean through it** [Scripture] warned here regarding the [implications of one’s] uncleanness, as follows: If one ate a carcass of a clean bird, which [as explained (Rashi above 17: 15),] does not defile through contact or by lifting it but defiles only when it is swallowed into the esophagus—this person is prohibited to eat holy things. Now, [a bird that had been torn (טְרֵפָה) and mortally wounded by a wild animal, if slaughtered properly, does not convey uncleanness. So why is it mentioned here?] We must say that וּטְרֵפָה is [stated only to teach us that the carcass of a bird conveys uncleanness only] of the species that can be prohibited because of טְרֵפָה , thus excluding the carcass of an unclean bird, whose species can never fall under the category of טְרֵפָה [because it is prohibited even if it was perfectly healthy].-[Torath Kohanim 17:125126; see Rashi Lev. 17:15]

**9 They shall keep My charge** [and refrain] from eating teruman while one’s body is unclean. - [Sanh. 83a]

**and thereby die through it** we learn that it is death by the hands of Heaven [which is meted out “through it,”] meaning that the sin of eating while unclean brings about the death penalty by itself without any other prerequisites, such as witnesses or warning. That could be only death by the hands of Heaven. - [Gur Aryeh; Sanh. 83a; also see Sifthei Chachamim]

**10 No [non-kohen may] eat holy things**- The text is referring to terumah, for the entire passage speaks of it (see Rashi verse 7).

**a kohen’s resident and his hireling** [could be erroneously read as “a kohen who is a resident or a hireling.” However, the correct meaning here is:] The resident of a kohen or one who is hired by a kohen. [I.e., the word תּוֹשַׁב means “the resident of.”] Therefore, תּוֹשַׁב is vocalized with a patach [under the “shin,”] because it is in the construct state. [Had it been in the absolute state, simply meaning “resident,” the “shin” would have been vocalized with a kamatz.] Now, who is considered a “resident” [in this context]? This is a Hebrew slave whose ear has been bored [i.e., one who elected to remain a slave after six years, and resides with his master (see Exod. 21:16)], thereby becoming acquired [by his master] until the Jubilee year (see Rashi Exod. 21:6). And who is considered a hireling [in this context]? This is someone acquired for a [set] number of years [to be a Hebrew slave] and who is to be released after six years (see Exod. 21:2). The text comes to teach you here that he does not become his master’s physical property [and is, therefore, not permitted] to eat terumah. - [Torath Kohanim 22:86; Yev.. 70a]

**11 And if a kohen acquires a person** [This refers to] a Canaanite slave, whose body is acquired [by his master and may therefore eat from his master’s terumah].

and those born in his house These are the children of the [non-Jewish] maidservants [who are the property of the master]. We learn also from this verse here that a kohen’s wife may eat terumah, since she too, is considered “an acquisition through his money” [for the Jewish marriage is technically attained through the acquisition of a woman by a man by giving her money or an object worth money, such as a ring] (see Keth. 57b). However, we learn other [cases, namely, about a kohen’s wife who had been acquired through other means, e.g., by contract or cohabitation,] from another verse in Scripture “Anyone who is clean in your household [may eat it]” (Num. 18:11) [the above being expounded] in [Sifrei 18:29; see Levush Haorah also Gur Aryeh.]

**12 married to a non-kohen** - אִישׁ זָר [lit., “an alien man,” here, in the context of kehunah, this means] to a Levite or an Israelite. - [Torath Kohanim 22:92]

**13 [But if the kohen’s daughter] becomes widowed or divorced** from her non- kohen husband.

**and she has no offspring** from him.

**she may return [to her father’s household...(and) eat of her father’s food]** But, if she does have offspring from her non- kohen husband, she is prohibited to eat terumah as long as the offspring is alive. - [Yev. 87a-b]

**But no non-kohen may eat of it** [This seemingly superfluous phrase] is stated only to exclude an onen [kohen, i.e., one whose relative has died on that day,] who is permitted [to eat] terumah. [see Rashi 21:12 above] [It is as if Scripture is saying here:] “I said that only a non- kohen (זָר) [is prohibited to eat terumah]—but not an onen.” [Yev. 68b]

**14 And if [a man] eats that which is holy** [This refers to] terumah. and give the kohen the holy thing something that is fit to become holy. He shall not pay him money, but non-consecrated fruits, which in turn become [consecrated as] terumah. - [Pes. 32a]

**15 And they shall not desecrate [the holy things of the children of Israel]** By allowing non- kohanim to eat of them. [see next Rashi]

**16 thereby bringing upon themselves to bear-** [lit., “And they will cause them to bear (iniquity and guilt).”] They will cause themselves to bear iniquity when they [the non- kohanim] eat their holy things which were set aside for terumah, and were consecrated and consequently prohibited for them. Onkelos, however, who rendered: when they eat in uncleanness, unnecessarily rendered in this manner [because the verse deals with giving the terumah to non-kohanim, not with eating it in an unclean state].

**thereby bringing upon themselves to bear** Heb. וְהִשִּׂיאוּ אוֹתָם . This is one of the three instances in Scripture of אֶת [normally referring to a third party “him,” "them" etc.], which are expounded by Rabbi Ishmael to mean that the Torah is speaking of the persons themselves [i.e., the verb is reflexive]. Similarly, [the other two examples are]: בְּיוֹם מלֹאת יְמֵי נִזְרוֹ יָבִיא אֽתוֹ [lit., “On the day when his abstinence is completed, he shall bring him”] (Num. 6: 13)—[meaning] that he should bring himself. Likewise, וַיִּקְבּֽר אוֹתוֹ בַגַּי [lit., “And he buried him in the valley” (Deut. 34:6), meaning that] Moses buried himself (see Rashi there). Thus is it expounded in Sifrei (Bamidbar 6:124).

**Ketubim: Tehillim (Psalms) 85:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of the sons of Korah. | 1. For praise; composed by the sons of Korah; a psalm. |
| 2. **O Lord, You have appeased Your land; You have returned the Captivity of Jacob.** | 2. **You delighted, O LORD, in your land; You brought back the captivity of the house of Jacob.** |
| 3. **You have forgiven the iniquity of Your people; You have concealed all their sin forever.** | 3. **You forgave the sins of Your people; You covered all their faults forever.** |
| 4. You have taken in all Your wrath; You have retreated from the fierceness of Your anger. | 4. You withdrew all Your anger; You turned from the harshness of your anger. |
| 5. **Return us, O God of our salvation and revoke Your anger with us.** | 5. **Turn to us, O God our redemption; and revoke Your anger against us.** |
| 6. Will You be wroth with us forever? Will You extend Your anger to generation after generation? | 6. Can it be that You will act harshly against us forever? Will You prolong out Your harshness for all generations? |
| 7. Will You not return and revive us so that Your people will rejoice with You? | 7. Will you not again revive us? And Your people will rejoice in Your word. |
| 8. Show us, O Lord, Your kindness, and Your salvation You shall give to us. | 8. Show us, O LORD, Your goodness; and may Your redemption be given to us. |
| 9. I shall hear what God will speak when He speaks peace to His people and to His pious men, and they will not return to folly. | 9. I will hear what God, the LORD, will say; for He will speak peace to His people and to His pious ones, and they will not return to heathenism. |
| 10. Truly, His salvation is near those who fear Him, so that His glory dwell in our land. | 10. Truly His redemption is near to those who fear Him, to make His glory abide in our land. |
| 11. Kindness and truth have met; righteousness and peace have kissed. | 11. Favor and truth meet, righteousness/generosity and peace have joined together. |
| 12. Truth will sprout from the earth, and righteousness will look down from heaven. | 12. Truth grew up from the land; and righteousness/ generosity looked out from heaven. |
| 13. God too will give good, and our land will give its produce. | 13. Also the LORD will give what is good; and our land will give its produce. |
| 14. Righteousness will go before him, and He will place it on the way of his steps. | 14. Righteousness/Generosity will walk before him; and He set his steps on a good path. |

**Rashi’s Commentary for: Tehillim (Psalms) 85:1-14**

**2** **O Lord, You have appeased Your land, etc.** If You have returned the captivity of Jacob and forgiven their iniquity, and have concealed their sin and withdrawn Your wrath from them and retreated from Your fierce anger, then You have appeased Your land, and Your world will be appeased. But as long as You do not do this, Your land and Your world will not be appeased.

**5** **Return us** You return and bring us back.

**7** **Will You not** ultimately return and revive us, for [so] You promised us through Your prophet.

**9** **I shall hear what God will speak** I shall merit to hear what the Holy One, blessed be He, will speak when He speaks peace to His people.

**to folly** Heb. לכסלה, to foolishness, to sin before Him.

**11** **Kindness and truth have met** That Israel will speak truth, and from heaven kindness will meet them.

**righteousness and peace have kissed** The righteousness [or charity] that Israel was performing and the peace from the Holy One, blessed be He, will kiss one another, i.e., the act of charity will be peace (Isa. 32:12).

**12** **Truth will sprout from the earth, etc**. When Israel will speak truth, the charity that they perform on earth will look down from heaven.

**13** **God too will give good** He will open His treasury, the heavens, to give rain, in order that His land yield its produce.

**14** **and He will place it on the way of his steps** And the Holy One, blessed be He, will place the righteousness in the ways of his steps, with which he leads his sons.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎85:1-14**

**By: Hakham Dr. Hillel ben David**

This psalm describes Israel’s return from the Babylonian exile to build the Second Temple. This return was not enduring because the Second Temple was eventually destroyed. Therefore, the long-suffering nation yearns for a permanent redemption in which G-d will be completely reconciled to His land.

One very significant sign of G-d’s favor is the renewal of abundant precipitation and fertility in the land. Pesikta Zutrasa[[1]](#footnote-1) (Parshat Ki Tavo) observes that a day of great rains is as significant as the day of ingathering of exiles. Reflecting this concept, the sons of Korach juxtaposed these two themes in this psalm. First, they plead:[[2]](#footnote-2) Will You not revive us again so Your nation will be glad in You? Then the psalmist prophetically foretells:[[3]](#footnote-3) HaShem, too, will provide good, and our land will yield its produce.

The fertility of the earth is the most accurate indication of G-d’s favorable attitude towards Israel, because when Israel, G-d’s chosen people, fulfills its mission on earth, G-d allows the earth to flourish so that Israel’s way is eased, and its efforts rewarded. As the psalmist declares:[[4]](#footnote-4) Truth will sprout from earth. This verse teaches that the ‘redemption’ of the soil will truly prove that Israel has returned to G-d’s favor.[[5]](#footnote-5)

Our psalm contains a kri and ktiv.[[6]](#footnote-6) The kri reflects the comprehension of the text as revealed to us. The ktiv transcends conception and comprehension. That is, a particular word in its written form has no comprehensible “garment”, though as read aloud it does have such a “garment”, i.e., it is readily comprehensible.

***Tehillim (Psalms) 85:2*** *HaShem, Thou hast been favourable unto Thy land,[[7]](#footnote-7) Thou hast turned the captivity (ktiv - the return) of Jacob.*

Tehillim (Psalms) 85:2

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| שְׁבִית | שבות |
| *The captivity* | *The return.* (you turned with a turning [toward] Jacob)  *This alludes to the fact that even when the Jews returned from Babylon, they still were not independent, but remained under Persian rule. [In the year* 3390, *they were permitted to return to the land only at the behest of King Cyrus (Koresh). In* 3408 *they required the permission of King Darius II, who allowed them to begin reconstruction of the Holy Temple.[[8]](#footnote-8)* |

The kri & ktiv, of Psalm 85 is interesting because it alludes to Pesach. The Jews were ending two hundred and ten years of Egyptian **captivity**. They were **returning** to eretz Israel. Let’s run with this theme and examine some unusual aspects of The Land that are not often known.

The Sages teach us that what Shabbat, Sabbath, is to time, so Eretz Israel, the land of Israel, is to space.[[9]](#footnote-9) The Shmita, or Sabbatical, year connects these two. Space and time come together in a Shmita year. The last Shmita year was in 5782. It follows that we should study Eretz Israel as we would study Shabbat. Let’s look at Eretz Israel and its ownership. Let’s start by seeing what Rashi has to say about Eretz Israel:

R. Yitzchak says: The Torah should have begun with, “This month shall be for you”,[[10]](#footnote-10) which is the first mitzva that Israel was commanded. Why, then, did it begin with, “In the beginning”? Because of, “The strength of His deeds He declared to His people, to give them the heritage of the nations”.[[11]](#footnote-11) If the nations of the world should say to Israel, “You are thieves, because you captured the land of the seven nations”, they say to them, “The entire world is G-d’s! He created it and gave it to those that He wants. He desired to give it to them, and He desired to take it from them and give it to us.” [[12]](#footnote-12)

Rashi tells us that HaShem gave His people the land of Israel. It is their inheritance along with the Torah. The Torah also shows HaShem clearly giving the land to the Children of Israel:

***Bamidbar (Numbers) 33:50-54*** *And HaShem spake unto Moses in the plains of Moab by Jordan [near] Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess [the inhabitants of] the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: [and] to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man’s [inheritance] shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.*

***Bamidbar (Numbers) 34:2*** *Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this [is] the land that shall fall unto you for an inheritance, [even] the land of Canaan with the coasts thereof:)*

Since HaShem gave us this land, we must take possession of it. Even if today is not the right time to return to the land, we must have it in the forefront of our mind. “Wherever we are going, we are going to Israel”. The land of Israel is our ultimate destination!

“Returning” is what we do when we go up to Israel. “Returning” is what we do when we repent from our sins.

The parallel between Teshuva (or “return to HaShem”) and entering the Land of Israel is supported by the fact that Teshuva, from the root word meaning “return”, occurs in the Tanach[[13]](#footnote-13) most frequently in relation to the Jewish peoples’ return to the Land of Israel. This teaches that entering the Land of Israel (aliyah) in its deepest sense is the ultimate manifestation of return to HaShem (Teshuva), it being the physical and spiritual entry into an entirely new state of being. With this perspective, we can begin to appreciate what our Sages in the Talmud have told us:

***Ketuvot 110b*** *Anyone who lives outside of Eretz Israel, it is as if they worship idols.*

The Sages have thereby told us that there is a connection between returning to HaShem, through repentance, and returning to the land of Israel. This connection began “in the beginning…”

The Torah begins with the account of creation in order to prove that the earth belongs to HaShem and He can give it to anyone He wishes. When HaShem makes a covenant with Avraham, He gives Avraham AND HIS SEED Eretz Israel. Now we know that his seed was not through Ishmael, but through Yitzchak:

***Bereshit (Genesis) 21:12*** *And G-d said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*

HaShem said to Avraham: “To your **descendants** I will give this Land”.[[14]](#footnote-14) However, it is not clear who the descendants of Avraham are, Yitzchak or Ishmael? So, the Torah comes to tell us that Ishmael is excluded from all that Avraham had, he received gifts instead:

***Bereshit (Genesis) 25:5-6*** *And Avraham gave all (“kol”) that he had to Yitzchak. And to the sons of the concubines, he gave presents.*

The Zohar does indicate that Ishmael has some connection to the land:

***Soncino Zohar, Shemot, Section 2, Page 32a*** *Abram prayed to G-d: “O that Ishmael might live before thee!” Now, although the Holy One, blessed be He, promised Abraham that he would beget Isaac, yet Abraham was so attached to Ishmael, that the Holy One had to promise him: “As for Ishmael, I have heard thee: behold, I have blessed him... and I will make him a great nation”. Through his circumcision Ishmael entered into the holy covenant before Isaac was born. Now, for four hundred years the supramundane representative of Ishmael stood before the Holy One, blessed be He, and pleaded thus with him: “He who is circumcised, has he a portion in Thy Name?” “Yes.” “But what then of Ishmael? Is he not circumcised? Why then has he no portion in Thy Name, like Isaac?” The Holy One answered: “Isaac was circumcised according to rule, [Tr. Note: i.e., with the peri’ah, or exposure of the flesh.] not so Ishmael; moreover, the Israelites attach themselves to me from the eighth day of their birth, but the Ishmaelites for a long time are far from me.” Said he: “Yet, as Ishmael has been circumcised, he ought to have a reward!’, Woe, woe, that Ishmael was born into the world and was circumcised! What did the Holy One do? He banished the children of Ishmael from the heavenly communion and gave them instead a portion here below in the Holy Land, because of their circumcision. And they are destined to rule over the land a long time, so long as it is empty, just as their form of circumcision is empty and imperfect; and they will prevent Israel from returning to their own land until the merit of the children of Ishmael shall have become exhausted. And the sons of Ishmael will fight mighty battles in the world, and the sons of Edom will gather against them, and make war against them, some on land, others on sea, and some close to Jerusalem, and one shall prevail over the other, but the Holy Land will not be delivered to the sons of Edom. Then a nation from the furthest ends of the earth will rise against wicked Rome and fight against her for three months, and many nations will gather there and fall into the hands of that people, until all the sons of Edom will congregate against her from all the ends of the earth. Then the Holy One will rise against them, as it says: “A slaughter of the Lord in Bazrah and a great slaughter in the land of Edom” (Isa. XXXIV, 6). He will “take hold of the ends of the earth that the wicked might be shaken out of it” (Job XXXVIII, I3). He will wipe out the children of Ishmael from the Holy Land, and crush all the powers and principalities of the nations in the supramundane world, and only one power will remain above to rule over the nations of the world, namely the power representing Israel, as it is written: “The Lord is thy shadow at thy right hand” (Ps. CXXI, 5). For the Holy Name is at the Right, and the Torah is at the Right, and therefore all depends on the Right, and likewise the future salvation is at the Right, as it says: “Save with thy right hand” (Ps. LX, 7). Concerning that time, it is written: “Then I will turn to the peoples a pure language that they may all call upon the name of the Lord to serve him with one consent” (Haggai III, 9), and on that day “will the Lord be one and his name one “(Zech. XIV, 9). Blessed be the Lord for ever and ever. Amen and amen.’*

***Galatians 4:29-31*** *But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now. Nevertheless, what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.*

Ishmael’s rights in Eretz Israel can be exercised when the Jews do not exercise their blessing of clinging to HaShem. Thus, our struggle with Ishmael for the rights to Eretz Israel is not simply a physical struggle, but a spiritual one as well. It will be successful when we realize the blessing of spiritual connectedness that HaShem gave to Avraham, and that was transmitted to us through our father Yitzchak.

So, we know that the promise is to Yitzchak and not Ishmael, but how do we choose between Yaaqov and Esav? And while it is possible to exclude Ishmael, since he is the son of the maid, Esav is different, as Malachi states:

***Malachi 1:2*** *“Was not Esav the brother of Yaaqov, the word of HaShem, yet I loved Yaaqov.”*

Why was Esav excluded and the promise fulfilled only with Yaakov? This is because in the *brit bein habetarim* (covenant of the pieces), it says:

***Bereshit (Genesis) 15:13-18*** *Your* ***descendants*** *shall be aliens in a land not their own, and they will serve them, and they will oppress them, four hundred years ... The fourth generation shall return here ... On that day HaShem made a covenant with Avram saying, “To your* ***descendants*** *I have given this land.”*

Thus, it is clear that the same descendants who will be aliens, and will descend to Egypt -- they are the very same descendants to whom the Land will be given.

Regarding Esav it says: “Esav took his wives, his sons, his daughters ... and went to a land because of his brother Yaaqov”.[[15]](#footnote-15) Rashi cites a Midrash:

*“Because of his brother Yaaqov”. Because of the debt of the decree, “Your descendants shall be aliens”, which was placed on the descendants of Yitzchak. [Esav] said, “I will leave here, and I will share neither in the gift, that this land is given to him, nor in the payment of the debt”.*

Therefore, it says in the end of Parshat Vayishlach: “These are the chiefs of Edom by their settlements, in the land of their possession, he is Esav, father of Edom”[[16]](#footnote-16), and immediately afterwards it says: “Yaakov settled in the land of his father’s sojourning”[[17]](#footnote-17), and the story of the descent to Egypt begins. The account of the exile was fulfilled only through Yaaqov, whereas Esav settled in his possessed land.

Only through Yaakov was the decree of *brit bein habetarim*, the covenant between the parts, fulfilled, and only through him was the promise of the land fulfilled.

Even though HaShem gave Avraham Eretz Israel, He did require Avraham to do his part in taking possession. In the war that Avraham fought with the kings of the world[[18]](#footnote-18) in order to free Lot, Avraham became the owner of Eretz Israel because he defeated the kings who had previously owned it. Avraham defeated the kings of the known world. Avraham was the victor in this first world war and because of that victory he became the owner of the land of Israel. This manner of possession will be repeated by Avraham’s descendants in the days of Yehoshua.

In all of HaShem’s promises, we see an element of human effort. HaShem requires that we do our part.

Those who follow events in Israel have noticed that the main protagonists have been waging war against each other in an effort to take possession of Eretz Israel. The descendants of Ishmael have been warring against the descendants of Isaac. It is a war between those who *think* they are the seed of Avraham and those who are the true seed of Avraham. It is / was between the children of the bond woman and the children of the free woman:

***Bereshit (Genesis) 21:9-13*** *And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, [even] with Isaac. And the thing was very grievous in Abraham’s sight because of his son. And G-d said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also, of the son of the bondwoman will I make a nation, because he [is] thy seed.*

**Brit Mila**

As I was studying about Eretz Israel, the land of Israel, I discovered that there is an intrinsic link between Brit Mila, the covenant of circumcision, and HaShem’s gift of Eretz Israel to the Jewish people.

Brit mila is known by our Sages as a “covenant of Fire”. Most men will immediately understand the association of the procreative organ, to fire.

To begin our understanding, let’s look at the origin of Brit Mila:

***Bereshit (Genesis) 17:3-12*** *And Abram fell on his face: and G-d talked with him, saying, As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a G-d unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their G-d. And G-d said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which [is] not of thy seed.*

All covenants include the responsibilities and privileges of both parties. This Brit is no exception.

Note that HaShem has indicated that His part of the Brit, the covenant, includes the giving of Eretz Israel to Avraham and his seed:

***Bereshit (Genesis) 17:8*** *And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their G-d.*

So, HaShem was responsible for giving Avraham and his seed, Eretz Israel. What was Avraham’s responsibility?

***Bereshit (Genesis) 17:9-10*** *And G-d said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.*

Avraham and his seed were required to be circumcised. This was Avraham’s and his seed’s responsibility according to this Brit. The giving of Eretz Israel and the brit mila are therefore closely linked.

Now that we understand the connection of Brit Mila and Eretz Israel, let’s see how this manifests later in the interactions between HaShem and His people.

The next time circumcision is an issue, after Avraham circumcised himself and his household, is after the birth of Isaac:

***Bereshit (Genesis) 20:15 – 21:5*** *And Avimelech said, Behold, my land [is] before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand [pieces] of silver: behold, he [is] to thee a covering of the eyes, unto all that [are] with thee, and with all [other]: thus, she was reproved. So, Abraham prayed unto G-d: and G-d healed Avimelech, and his wife, and his maidservants; and they bare [children]. For HaShem had fast closed up all the wombs of the house of Avimelech, because of Sarah Abraham’s wife. And HaShem visited Sarah as he had said, and HaShem did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which G-d had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as G-d had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him.*

In the above pasuk, we see that the Torah closely associates the permission of Avimelech to allow Avraham to settle in Eretz Israel, with the circumcision of Isaac.

In Bereshit 34, we again see the issue of circumcision and dwelling in Eretz Israel, closely linked. In this pasuk, Shechem rapes Dinah and then the sons of Yaaqov agree to give Dinah in marriage to Shechem, if all the men of Shechem will be circumcised. In turn, Shechem agrees to let Yaaqov and his family settle in Eretz Israel.

Most Jews understand that a man must be circumcised in order to eat the Pesach lamb. It is also well known that all males were circumcised before the Pesach in Egypt:

***Shemot (Exodus) 12:48*** *And when a stranger shall sojourn with thee, and will keep the Passover to HaShem, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.*

This pasuk also clearly associates Eretz Israel and circumcision.

At this chronological point, something strange happens. The Children of Israel are circumcised in preparation for the Passover, which in turn is the preparation for leaving Egypt and entering Eretz Israel. The Children of Israel will be in the wilderness for forty years, yet no “newborns” will be circumcised in that entire forty-year period. Why?

The answer to this puzzling question can be understood by looking at the next time that the Children of Israel are circumcised:

***Yehoshua (Joshua) 5:2-8*** *At that time HaShem said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this [is] the cause why Joshua did circumcise: All the people that came out of Egypt, [that were] males, [even] all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people [that were] born in the wilderness by the way as they came forth out of Egypt, [them] they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people [that were] men of war, which came out of Egypt, were consumed, because they obeyed not the voice of HaShem: unto whom HaShem sware that he would not shew them the land, which HaShem sware unto their fathers that he would give us, a land that floweth with milk and honey. And their children, [whom] he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.*

Yehoshua and the Children of Israel have just crossed the Jordan river. They have entered Eretz Israel. All those who were born in the wilderness are to be circumcised in preparation for inheriting Eretz Israel. However, the pasuk also tells us that the generation that died in the wilderness, the circumcised ones, were NOT permitted to enter Eretz Israel because they had not obeyed HaShem’s voice. This suggests that those who are circumcised have a chance of entering Eretz Israel, but those who are not circumcised, can NOT enter Eretz Israel. We are explicitly told that the sin of the spies caused the people to sin and not obey the voice of HaShem:

***Bamidbar (Numbers) 14:20-24*** *And HaShem said, I have pardoned according to thy word: But [as] truly [as] I live, all the earth shall be filled with the glory of HaShem. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.*

So, this still does not explain why those born in the wilderness were not circumcised?

The Sages teach us that the new generation, those who were under twenty years of age at the time of the sin of the spies, were exempt from the mitzva because of their unpredictable travel plan and its dangers.[[19]](#footnote-19) Rashi, in particular, talks about a north wind that HaShem caused to blow during the entire forty years in the wilderness. The dust stirred up by this wind made it hazardous to circumcise.

So why did HaShem cause this north wind? Rashi gives us a concise explanation:

*“If your offspring will observe the commandment of circumcision they will enter the Holy Land; if not, they will not enter.”* (Rashi on Joshua 5:4).

Because the spies slandered Eretz Israel, HaShem understood that the people did not want Eretz Israel. Because they did not want His part, HaShem did not want the people to be able to fulfill the mitzva of circumcision. Therefore, HaShem sent a north wind to prevent the people from being circumcised.

In the days of Moshe, HaShem made explicit another implication of this Brit Mila that may be missed by some folks. This connection shows that there is an intrinsic implication that circumcision of the heart happens along with the circumcision of the foreskin:

***Devarim (Deuteronomy) 10:16*** *Circumcise therefore the foreskin of your heart, and be no more stiff-necked.*

First HaShem commands that Avraham’s seed circumcise their hearts, then HaShem ties that command to Eretz Israel:

***Devarim (Deuteronomy) 11:8-9*** *Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; And that ye may prolong [your] days in the land, which HaShem sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.*

Thus, we see that Brit Mila (physical circumcision), circumcision of the heart, and Eretz Israel, are all tied intrinsically into the same covenant.

Our verbal tally, with the Torah, is ‘people’ as found in the pasuk following the kri and ktiv.

***Tehillim (Psalms) 85:3*** *Thou hast forgiven the iniquity of Thy people,[[20]](#footnote-20) Thou hast pardoned all their sin. Selah*

**Thus, we see that our chapter of Psalms closely links the ‘return’ to the land, in v.2, with the ‘return’ of the people when HaShem turned away His wrath, in v.3. This caught the attention of the sons of Korach who penned this commentary for our Torah portion.**

**Ashlamatah: Yehezchel (Ezekiel) 44:25 – 45:2, 15**

| **Rashi** | **Targum** |
| --- | --- |
| 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God. | 15. ¶ But the priests, the Levites," the sons of Zadok, who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship to serve before Me, and they will serve at My altar, to offer up before Me the fat and the blood of the holy sacrifices, says the LORD God. |
| 16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge. | 16. They will enter My Sanctuary, and they will approach My table of the Display-bread to minister before Me, and they will keep the watch of My Memra. |
| 17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within. | 17. And when they enter the gates of the inner court, they will wear linen garments; no woollen cloak will be upon them when they serve at the gates of the inner court and within. |
| 18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats. | 18. Turbans of linen will be upon their heads, and linen trousers on their loins; they will not gird their loins; they will gird their hearts. |
| 19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments. | 19. And when they go out of the court of the Sanctuary to the outer court, to mingle with the people, they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, so that they should not mingle with the people in their vestments. |
| 20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads. | 20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads. |
| 21. And wine may no priest drink when they come into the Inner Court. | 21. No priest will drink wine when they enter the inner court. |
| 22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also, the widow who is only a widow, some of the priests may marry. | 22. A widow and a divorced woman, they will not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry. |
| 23. And My people shall they teach the difference between holy and profane and cause them to discern between the impure and the pure. | 23. They will teach My people the difference between the sacred and the un-consecrated, and they will make known to them the distinction between the unclean and the clean. |
| 24. And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify. | 24. In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will; they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy. |
| 25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves | 25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister." |
| 26. And after his purification they shall count seven days for him. | 26. After his purification, they will count seven days for him. |
| 27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God. | 27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God. |
| 28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession. | 28. Their share of inheritance will be the residue of My sacrifice; but you will give them no possession in Israel; the gifts that I give them these are their possession. |
| 29. The meal-offering and the sin-offering and the guilt- offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them. | 29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel, which is set apart as sacred, will be for them. |
| 30. And the first of all the first fruits, and every heave- offering; everything from every sort of your heave- offerings shall belong to the priests; also, the first out of your kneading-troughs shall you give to the priest, **to bring enduring blessing into your home.** | 30. And the first of every-thing; the first fruits of every kind, and all contributions which you set aside, will be entirely for the priests; and your first batch of bread you will give to the priests, **so that a blessing may rest upon your home.** |
| 31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat. **{P}** | 31. The priests will not eat anything of bird and of cattle that has died a natural death or has been torn by wild beasts." **{P}** |
|  |  |
| 45:1. ¶ And when you divide the land by lot for inheritance, you shall set aside an offering to the Lord, holy from the land, its length twenty-five thousand and its width ten thousand, it is holy within all its borders around. | 1. ¶ When you divide the land as an inheritance, you will set aside a gift before the LORD, a sacred portion of the land, the length twenty-five thousand cubits long, and the width, ten thousand it will be sacred within its entire boundary round about. |
| 2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around. | 2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about. |
| 3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies. | 3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand and within it will be the Sanctuary, Holy of Holies. |
| 4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, **and it shall be for them a place for houses,** and the hallowed part shall be for the Sanctuary. | 4. It is a sacred portion of the land; it will be for the priests who serve in the Temple, who approach to serve before the LORD, **so that they might have a place left for houses, and a precinct by the Sanctuary.** |
| 5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers. | 5. And an area of twenty-five thou- sand cubits length and ten thousand width, shall be for the Levites, the servants of the Temple, for a possession, twenty chambers." |
| 6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel, it shall be. | 6. And as property of the city, you will give an area of five thousand cubits width and a length of twenty-five thousand, facing that which is set aside for the Sanctuary; it will belong to the whole House of Israel. |
| 7. And for the prince, on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border. | 7. And to the prince will belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length will correspond to one of the portions extending from the western border to the eastern border. |
| 8. In the land, he shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes. **{P}** | 8. This land will be for the prince as a possession in Israel; and My princes will no longer oppress My people, but they will give the land to the House of Israel according to their tribes. **{P}** |
| 9. ¶ So said the Lord God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness; take away your evictions from My people, says the Lord God. | 9. ¶ Thus says the LORD God: Enough for you, princes of Israel! Put away violence and robbery, and practice true justice and righteousness/generosity; cease your taxation of My people, says the LORD God. |
| 10. You shall have honest scales, an honest ephah, and an honest bath. | 10. You will have accurate scales, and accurate measures, and accurate baths. |
| 11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a tenth part of the homer is the ephah; according to the homer shall be its volume. | 11. The measure and the bath will have the same volume, for you; an amount of three seahs, being the equivalent of one-tenth of a kor in the liquid measure of the bath; and one-tenth of a kor dry measure of the kor; this will be its measurement. |
| 12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you. | 12. The sela will be twenty meah. A third of a mina will be twenty sela. A silver mina will be twenty-five sela. One fourth of a mina will be fifteen sela. All of them together equals sixty. And you will have a large mina for Temple purposes. |
| 13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley. | 13. This is the contribution which you will make: one-sixth of a measure from a kor of wheat, and one-sixth of a measure from a kor of barley. |
| 14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a kor, ten baths are a homer, for ten baths are a homer. | 14. And that which is proper to take from the oil by liquid measure, one-tenth of a bath from a kor; one-tenth of a kor is a bath, for there are ten baths to the kor. |
| 15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God. **{P}** | 15. And one sheep from every flock of two hundred, which is proper to take from the fatlings of Israel; for meal offerings, and for burnt offerings, and for the holy sacrifices, to make atonement for them, says the LORD God. **{P}** |

**Rashi’s Commentary for: Yehezchel (Ezekiel) 44:25 – 45:2, 15**

**15** **But the priests, the Levites** [i.e., the priests, who are] of the tribe of Levi.

**the sons of Zadok** Since he was the High Priest who served as the first one in the Sanctuary of Solomon’s days, they are called by his name.

**when...went astray** [Heb. בִּתְעוֹת,] quand ils erraient, in Fr., when they strayed.

**17** **when they enter the gates of the Inner Court** the Inner Sanctum on the Day of Atonement.

**and no wool shall be upon them** They shall not wear the blue wool that was in the robe and girdle on the Day of Atonement during the service in the Inner Court.

**18** **they shall not gird themselves in a place that sweats** We learned in a Baraitha (Zeb. 18b, 19a): They do not gird themselves in a place where they sweat, neither above their elbows nor below their loins, which is a place of sweat, en la suor in O.F., on (whatever causes) sweat. Another explanation: The Torah prohibited the priests from wearing woolen raiment because wool causes the body to sweat (not found in some editions).

**hats** [Heb. פַאֲרֵי.] c(h)apelas in O.F., hats, head dress.

**19** **into the Outer Court, into the Outer Court** Since he was speaking of the Heichal and the Inner Sanctum, and he called them the “Inner Court,” and in relation to them, he should call the Israelites’ Court an “Outer Court,” he therefore had to double it twice to say that he is speaking of the Men’s Court, the area that all Israel enter.

**and place them in chambers belonging to the Sanctuary** as stated by our master Moses, may he rest in peace (Lev. 16: 23): “after that, he shall take off the linen garments which he had put on, etc., and he shall leave them there.”

**and they shall not sanctify the people** [Heb. יְקַדְשׁוּ אֶתהָעָם וְלֹא, lit. they shall not sanctify the people.] Jonathan renders: and they shall not mingle with the people in their garments, [i.e.,] they shall not touch the people with their holy garments, for ordinary garments are not ritually clean as regards [contaminating] holy garments.

**20** **And [the hair of] their heads they are not to shave** to remove all the hair.

**but also not to let it grow wild** They may not let their hair grow very long.

**they must be careful to trim** [Heb. כָּסוּם יִכְסְמוּ, (to cut the hair so that it appears)] like spelt (כֻּסֶמֶת), which is arranged on the ear [with] the end of one beside the root of another. So I heard in the name of Rabbi Menahem of blessed memory. It is possible to explain it as an expression for a measure of a medium thing, neither shearing [all the hair of] the head nor letting the hair grow long, but a medium amount, amo(d)ler in O.F., to cut to medium length.

**21** **when they come into the Inner Court** to the Heichal.

**22** **but...virgins** may the High Priests take. But there are some priests who may take a widow, namely, the ordinary ones, and this is the meaning of “some of the priests may marry”; there are some priests who are permitted to marry a widow.

**who is only a widow** A real [widow], excluding a divorcee and a woman upon whom the rite of chalitzah was performed; although she is unmarried, she is forbidden even for an ordinary [priest].

**26** **And after his purification** and after he has separated from the corpse. So was it taught in Moed Katan (15b).

**27** **And on the day that he enters** into the Sanctuary for the first time to initiate himself into the service, he shall offer up his sin-offering; this is his one tenth of an ephah [of flour]. In Moed Katan (16a) the following is taught: the regular priest requires one tenth of an ephah on the day of his initiation, as it is stated (Lev. 6:13): “This is the offering of Aaron and his sons, etc.” and as is explained in Tractate Menachoth (51b).

**28** **It shall be to them** the priesthood, for an inheritance.

**29** **and everything that is holy [Heb.** חֶרֶם,] an expression of sanctity, and so is every expression of חֶרֶם [when used] in the context of hallowed things.

**30** **to bring enduring blessings into your home** [Heb. לְהָנִיחַ,] aposer on O.F., (to cause) to rest, settle, as in (Exod. 10:14): “and it rested (וֳיָנָח) throughout all the borders of Egypt.”

**31** **Anything that has died of itself or is fatally wounded, etc.** Since nipping the neck of the bird sin-offering was permitted, which is [tantamount to] an animal that died of itself or was fatally wounded [since it is not the normal method of slaughter], he had to warn them concerning [eating] other creatures that died of themselves or were fatally wounded. So, our Sages explain.

**Chapter 45**

**1** **And when you divide the land by lot** For they are destined to divide the land of Israel into twelve strips, not like the original division, in which the large [tribe] had [land] according to its number and the small [tribe] according to its number, and there were two or three tribes on one strip. Now the portions are equal, and they are like rows in a vineyard, from the western side to the eastern side, as delineated at the end of the Book.

**an offering to the Lord** in which to build this Temple.

**2** **From this shall be** From this offering, there shall be for the needs of the Sanctuary: five hundred rods for the Temple Mount and the rest shall be for houses for the priests, as is delineated at the end of the Book.

**3** **And with this measurement** [lit. from this measurement.] With the measuring rod by which the 500 by 500 square of the Temple Mount was measured, as is stated above (42:20): “To four sides he measured it; its wall all around, five hundred rods, etc.”

**you shall measure the length** of 25,000 rods and the width of 10,000 rods. Because he did not explain in the first verse what the 25,000 are, whether rods or cubits, he had to say, concerning the 25,000 measures that they were measured with the measuring rod by which the five hundred by five hundred of the Temple Mount were measured.

**4** **It is the holy portion of the land** Rearrange the verse: “The remainder of the holy portion, which is from that land, shall be for the priests, the ministers of the Sanctuary, who come near, etc. The holy portion of the land is this offering.”

**for the priests, the ministers of the Sanctuary** The remainder over the 500 of the Temple Mount; 12,250 to the east and correspondingly to the west the Sanctuary [being] in the center 4,750 to the north, and correspondingly to the south.

**and it shall be for them a place for houses** this remainder, which surrounds the Sanctuary.

**and the hallowed part shall be for the Sanctuary** And the middle five hundred by five hundred shall be hallowed for the Sanctuary, e sentije al sentuere in O. F., and consecrated for the Sanctuary.

**5** **And twenty-five thousand** rods in length, and ten thousand in width, you shall separate as another strip beside this one, south of this one, for the Levites. It is explained at the end of the Book that it is in the south. Twenty chambers shall be for the Levites in the perimeter of the Sanctuary in order to guard the House and to provide beauty, and the remainder of the strip shall be used for their own needs.

**6** **And, [for] the property of the city** The environs of the city; its properties meant for ordinary dwelling, in which the Israelites may build houses.

**you shall give a width of five thousand** in the south of the second one, and a length equal to the measurement of the two strips. It is found that the entire offering is square, twenty-five [thousand] by twenty-five thousand.

**corresponding to the offering of the holy portion** in the measurement of the length of the strips of the offering of the holy portion.

**for the entire House of Israel it shall be** That third strip shall be the dwelling place for non-priests.

**7** **And for the prince, on either side of the offering of the holy portion and of the possession of the city** At the end of the section, he divides the land of Israel from east to west into thirteen strips: twelve as the number of the tribes each one twenty-five thousand rods wide, and its length equaling the length of all the land of Israel and one strip as an offering whose length is from the eastern border to the western border, and whose width is twenty-five thousand rods, just as each of the other portions. And from that strip he separated in its center the three strips stated above, which [all together] are twenty-five thousand by twenty-five thousand. And the remainder to the east until the end of the border of the land, and to the west, as well, shall be for the prince from either side to the east and to the west.

**alongside the offering of the holy portion and alongside the possession of the city** opposite the entire breadth of the three strips separated for the offering of the holy portion of the strips of the priests, the Levites, and the property of the city.

**from the western side, westward** from the west of the offering of the holy portion and the city until the west of the boundary.

**and from the eastern side, east ward** And from the east of the offering to the eastern boundary, opposite one of the portions of the tribes delineated at the end of the Book, which are from the western boundary of the land of Israel, until the eastern boundary.

**8** **In the land he shall have it for a possession** [Heb. לָאָרֶץ Jonathan renders: This land shall be for the prince as a possession.

**shall no longer defraud** [Heb. יוֹנוּ,] an expression for monetary fraud; they take away their inheritance forcibly for they rob their inherited property

**9** **take away your evictions** Take away [your practice] of evicting My people from their inherited property.

**10** **ephah** of the dry measure. **bath** of the liquid measure.

**11** **one volume** [Heb. תֹּכן,] a word denoting number, like (Exod. 5:18): “and a quota (וְתֹכֶן) of bricks you must deliver.” One measure is equivalent to one tenth of a “homer” of dry measure, which equals thirty “se’ah,” and which is a tenth of a “homer” of liquid measure. “Ephah” and “bath” are words for [units of] measurement.

**the homer** [A measure known further as] kor, moy(d) or muy(d) in Old French, a measure.

**shall contain** [Heb. לָשֵּׂאת,] similar to לָקַחַת, to take, and so too did Jonathan render it: לְמֵיסַב. A tenth part of a “homer” shall be a “bath,” and a tenth part of the dry “homer,” shall be an “ephah.”

**according to the homer shall be its volume** The total amount of [the volume of] the “bath” and the “ephah” shall be according to the size of the “homer.”

**12** **And the shekel is twenty gerah** Twenty “ma’ah.”

**twenty shekels, twenty- five shekels, and fifteen shekels** totaling sixty shekels.

**shall the maneh be to you** Le zent in O. F., the 100 (zuz weight). Menahem, however, connected it to the word מִנְיָן, a number (p. 118). We have here 240 “zuz,” [four zuz to a shekel]. From here we derive that the “maneh” of the Sanctuary was double, and they added a sixth to it in Ezekiel’s time, totaling 240 [zuz] (Men. 77a). When Scripture divided it into three parts and did not write simply, “sixty shekels shall the maneh be for you,” it commanded to make from it a weight one third of it, and a weight equaling a fourth of it, and a weight of the ordinary “maneh” as it was originally. So too did Jonathan paraphrase: a third of the “maneh” shall be twenty “selaim” of silver; a “maneh” of silver twenty-five “selaim”; a fourth of a “maneh” fifteen “selaim”; altogether, sixty “selaim”; and the great “maneh” of the Sanctuary shall be for you.

**13** **a sixth of an ephah from a homer of wheat** This amounts to one out of sixty. Whoever wishes to give little shall not give less than this, and this is what they said (Ter. 4:3): “A stingy person gives one out of sixty.”

**and you shall separate a sixth** And you shall separate a sixth of an “ephah” for the “terumah” of a “homer” of barley.

**14** **And the rule of the oil** regarding tithes.

**the bath, [which is a measure of] oil, etc.** The “bath,” which is a measure of oil this is its tithe: the “bath” will be from a “kor.” I found [the following]: The tenth that the “bath” represents as a tithe shall be from a “kor.” How so? The tithe of a “bath” is from a “kor.” Dix measures in French, ten measures. This word is used for itself and for others, like (Num. 7:9): “the service of the Sanctuary,” (ibid. 4:33): “the service of [the families of] the sons of Merari.”

**ten baths** shall equal a “homer” for you. Then it will be possible to take from it one “bath” as a tithe.

**for ten baths are a homer** because the “homer” will consist of ten “baths” for you. So too did Jonathan render it: one out of ten is the “bath” in relation to the “kor” for ten “baths” are a “kor”.

**15** **And one lamb from the flocks** A special one of his flocks, and so too said Moses (Deut. 12:11): “and all the choice of your pledges, le meilleur in Fr., the best.

**out of two hundred, from Israel’s banquet** Our Rabbis expounded (Pes. 48a) this as regarding libations [coming] from a multiplicity of two hundred [times as much of the original wine] as remained in the pit after the wine of “orlah” or of “mingled species in the vineyard” fell into it. From here it is derived that “orlah” and “mingled species in the vineyard” are nullified in two hundred [times as much].

**from Israel’s banquet** from what is permissible for Israel. All your sacrifices shall be drink that is fit for Israel. The main part of the feast is called by the name of the drink; i.e., the food and also the drink shall be from that which is permitted for Israel.

**Commentary on the Ashlamatah of Y*chzq'l* (Ezekiel) 44:25 – 45:2 & 15**

By: H.Ex. Adon Shlomoh Ben Abraham

In the chapter of our reading, we are told of the duties and the concerns of the Kohanim who are to serve in God’s New Temple. They were to teach the people the difference between the holy and the common, to cause them to discern between the unclean and the clean. If a controversy arose amongst the people, the priests were to stand and to judge among the people and the decisions of the Levite judges were not to be arbitrary. They were to be based upon the law of God, and they were to judge and decide according to God's ordinances. The priest (Kohanim) was to teach and to keep my laws and my statutes in all my appointed seasons. They shall hollow my Sabbath as recorded in v. 23-24. Malbim noted, That holiness was the primary Providence of the covenant and therefore their job was to instruct, by teaching the difference between the holy and the ordinary, however, he goes on to say the entire nation was equally responsible for the laws and the observance and the differentiation between the ritual and clean and contaminated, it was not just for the Priest (Kohanim).[[21]](#footnote-21)

It is understood that the men of the great assembly wrote the book of Ezekiel, his name means “May God strengthen” and Ezekiel is believed to have written the 12 minor prophets, Daniel and the Scroll of Esther[[22]](#footnote-22), or at the least compiled them. He was a Judaean priest and prophet who was taken into exile by the Babylonians in 597 bce. and the son of a Zadokite priest named Buzi. Ezekiel chapters 44 - 46 records a vision experienced by the prophet in Chebar.[[23]](#footnote-23) It was set in Jerusalem and this event occurred 14 years after the fall of Jerusalem and the 25th year of the Babylonian exile. Ezekiel saw a future temple and was given instructions on worship in this new temple, he expresses familiarity with the first temple in Jerusalem. He was a prophet whose ministry was characterized by graphic depictions of Israel’s sin, dramatic behavior, ecstatic visions, and a message of divine judgment and restoration.

Part of the discussions at this time was the transference of ritual purity to and from the priest, which thereby would render the people unfit for their normal everyday activity and possibly bring impurity into the temple area. The concern was to avoid that transfer of holiness of the investments and garments of the priest to the laity and if not actual transference, at least to avoid the appearance and to distance the ideal that the people were wholly just like the priest. We see a similar discussion along these same lines in Haggai 2:11-13, when they discussed the transfer of the sanctity, purity of bread, meat, and one who had been in contact with a human corpse.[[24]](#footnote-24) Another interesting point of the discussion in Haggai is the date of the rebuilding of the temple on the 24th day of the ninth month (Kislev).

In V.25*He shall defile himself only for son or daughter, Father or Mother or for a sister, that had no husband, A virgin, not married*. The context again is defilement by coming near a dead person. Some ancient Rabbis noted the absence of the wife in Lev. 21:2–3. They resolved the matter by suggesting that the reference to near kin in Lev. 21:2 refers to her (the wife) (cf. B[[25]](#footnote-25). Yevamot 90b). R. Eliezer of Beaugency rejects this view: “but he may not be defiled by the corpse of his wife.”[[26]](#footnote-26) This discussion brings up the question, does this pertain to the High Priest or all ordinary priest and Levites? Does this pertain to a priest before he enters the temple complex or only after he has entered to do service? Does this apply only to the priest of the third temple? Some, say this is for ordinary priest, because Lev 21:1,11 rules out a high priest from ever coming in contact with a human corpse. When the question is approached, why is the priest’s wife not mentioned? The sages say that the Lev. 21:2 verse, does reference the priest wife. Thus, it would be clear that she would be included in the list. And then, why does Ezekiel not mention it? The simple solution suggested by Radak and others is that Ezekiel did not attempt to give a complete list of all the laws that affected the priesthood just like in the previous verse 22, it does not list all the categories of women who are forbidden to the priest. The Rambam mentions.[[27]](#footnote-27) That the Torah permits a kohen to take part in the wife’s burial, but the obligation to do so is of rabbinic origin. Our passage goes on to say that after the cleansing they shall count seven days. Rashi mentioned these days are part of the normal 7 days required as recorded Num.19:11 for the cleansing of someone who comes in contact with a dead body. And then in verse 27 he is to bring his sin offering. This verse teaches that any priests: when he first comes to serve in the temple, must bring an offering as a consecration offering.[[28]](#footnote-28) There's also some discussion as to whether in the future temple there would be an extra 7 days added to this waiting from what was observed in the first temple period. And Radak interprets verses 27, as a continuation of the previous one and that after he becomes cleansed the Kohen must bring a sin offering. Once again, this law is not found in the Torah but will be with the result of an increased sanctity which will apply to the Third Temple. Our passage goes on to state that *the priesthood will be a heritage for the Kohanim and then it says I am their heritage, and they shall not have a possession in Israel because I am their possession.* This phrase echoes Num.18:20 where *God told Aaron his descendants would not have a portion in the land of Israel like the other tribes, for God would be their portion. And they are to be his legions*. Deut. 33:11.[[29]](#footnote-29)

The reality that God was the Levites’ inheritance primarily refers to physical provision in the Pentateuch. Nevertheless, even in the Pentateuch, the genesis of a relational nuance emerges. The passage in Deut. 10:8–9 discusses the Levites’ portion and inheritance in a context that appears to entail spiritual overtones. Moses notes the Levites’ special relationship with God: “*At that time the Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord, to minister to him, and to bless his name.”* Moses then adds, “Therefore, Levi has no portion or inheritance (חלק ונחלה) with his brother. The Lord himself is his inheritance (נחלתו).”[[30]](#footnote-30) Inheritance is defined as: **A**. the act of inheriting property. **B:** the reception of genetic qualities by transmission from parent to offspring. **C:** the acquisition of a possession, condition, or trait from past generations. The corpus of Deuteronomy is full of relational language where God appeals to the affections and the heart of man.[[31]](#footnote-31) The greatest commandment comes from Deuteronomy: “You shall love the Lord your God with all your heart and with all your soul and with all your might” Deut. 6:5. The idea of commanding a feeling is not foreign to the Torah, which assumes that people can cultivate proper attitudes. In Hebrew, ‘heart’ (lev or levav) usually refers to the interior of the body, conceived of as the seat of thought, intention, and feeling, and ‘soul’ (nefesh) refers to the seat of emotions, passions, and desires. Moreover, the greatest commandment precedes the Levitical rite in Deut. 10:9; and thus, when we read Deut. 10:8–9, it is reasonable to understand that “the Lord is his inheritance” entails relational overtones.[[32]](#footnote-32)

In the above passages an extraordinary reality surfaces: God is the Levites’ property. As Christensen states, “Theirs was the noblest inheritance of all, for Hashem himself is declared to be Levi’s family property (נחלה).”[[33]](#footnote-33) In Ezek. 44:28, as in Num 18:20, God asserts that he is the Levities’ property. Ezekiel 44:28 makes this plain with the use of אני, a first-person pronoun: אני נחלתם (“I am their inheritance”) and אני אחזתם (“I am their possession”). Zimmerli adds, “The proximity in form of the statement אני נחלתם (‘I am their property’) and אני אחזתם (‘I am their possession’) to the momentous sentence of self-presentation אני יהוה (‘I am Hashem’) can certainly not be ignored.”[[34]](#footnote-34)

At the time of the third Temple here in Ezekiel we learned that the land is divided into thirteen (13) strips of equal size. Twelve given to the twelve (12) tribes, Joseph is counted as two, Manasseh and Ephraim. Levi is not included, his living area is included with the thirteenth which is given to the Prince, the Nasi.[[35]](#footnote-35) According to Ezekiel's division of the land in the next chapter you have the Levites area and the temple in the middle. Above that to the north you have the seven (7) tribes Asher, Naphtali, Menash, Ephraim, Reuben, Judah and then to the south you have five (5) tribes, Benjamin, Simeon, Issachar, Zebulon and Gad. This area was not considered as an inheritance to the Levites but similar to the cities scattered around the land as stated in Numbers 35:1-8.[[36]](#footnote-36)

The next verses list some of the twenty-four (24) gifts of the Kohanim, most of which are enumerated in Numbers 18:8-20. Any consecrated property is forbidden for use and reverts to the ownership of God, who then gives it to the priest as a gift. Lev.27:21, Num. 18:14. This separated portion is a Terumah. Literally, it means that which is elevated, it refers to a portion of the produce that must be given to the Kohanim and as in the first portion of the dough in the challah. In Num.15:18. God told the children of Israel. *When you come to the land for which I am bringing you, and you eat the lands produce, you must separate an elevated gift for God. You must separate the first portion of your kneading as a dough offering. It must be separated very much like the elevated gift that is taken from the threshing floor. And in future generations, you must thus give the first of your needing as an elevated gift to God.* Repeated in Num.18:14. The noun Terumah can refer only to that which is set apart or dedicated. Hence it must be rendered “dedication, contribution.” This rendering is confirmed by the Targums, and the Septuagint. The function of the Terumah is to transfer the object from its owner to the deity. In the discussion of the Terumah, it is asked, is this given “before the Lord”? Or is it “given to the Lord”? The conclusion is: Terumah is “given to the Lord”. This is due to a dedication without ritual outside the sanctuary,[[37]](#footnote-37) meaning it is not a service of the priest necessarily, but of every Israelite when he separates out his first fruits, offerings, tithe or other gifts.

“In Israel, the priest’s only mission was to conduct the sacrifices and to preserve the integrity of the text of the Torah. As for property, he had none. He lived only from the tithe and the sacrificial animals….. Who, then, was the priest in Israel? To answer this question, we must go back to the origins of the institution. It is beyond doubt that up to a certain time after the exodus from Egypt, priestly functions were entrusted to the firstborn of each family. According to some sages, it was thus until the erection of the Tabernacle. The Mishnah is of this opinion.[[38]](#footnote-38) but other rabbis believe that Aaron and his sons assumed the priesthood at the time of Sinai.[[39]](#footnote-39) As long as Israel consisted only of families, the role of priest belonged to the firstborn, the portion of Israel specially consecrated to God, dedicated to the divine service, in effect, the representative before the Lord of the entire group, as well as of every family. Analogously, the firstborn of the animals was offered up as a sacrifice to God, like the first fruits of field and tree, and like the tithe set apart from the produce of the land. This harmonious correspondence of all phases of Israel’s historical evolution, of Mosaicism itself, is found also in Israel’s relation to mankind. In a famous passage in Jeremiah, the chosen people are actually called the terumah, or consecrated part, of mankind: the portion of Israel specially consecrated to God, dedicated to the divine service— Jer.2:3, in effect, the representative before the Lord of the entire group, as well as of every family. The priest, rather than being God’s representative to the people, (they were) the people’s representative before God… The functional, representative role of the Levites, by Moses’ authorization, was to take the place of the firstborn in the ritual of worship. No one ever claimed that the firstborn son was God’s representative in the family, rather than the member who was consecrated by the family to the worship of God. He who offered up the sacrifice was also himself a sacrifice: the two roles are inseparable. Some historical critics have even suggested that this consecration of the firstborn represents what at one time was a genuine sacrifice.”[[40]](#footnote-40)

The Terumah represents a portion of one's property, a sacred portion. To Hashem from the land. The part that was to be separated and made holy was called Terumah for Hashem, similar to the Terumah given to the Kohen from all the produce (44:30) testifying to the essential holiness with which one must imbue[[41]](#footnote-41) his property by sanctifying a part, one acknowledges the inner sanctity of the whole.(R’ Breuer).[[42]](#footnote-42) Our last verse speak of one lamb out of 200. I wonder if the Nazarene Codicil writers had these passages in mind: *By his sovereign plan he gave us birth through the message of truth, that we would be a kind of first fruits[[43]](#footnote-43) of all he created*. Jam. 1:18 *If the dough offered as first fruits is holy, so is the whole lump, and if the root is holy, so are the branches*.Rom.11:16 The concept of giving of the first-fruits or offerings to Hashem was an an act of mental obedience to the system God has set up, both the revelation at Siani and an acknowledgement of the Priesthood. The actual giving to the Priesthood was a physical act of obedience and acknowledgement that Hashem was God and you honored him as such when something is set aside as an offering, consecrated to God, given back to God it’s use becomes forbidden and it’s ownership reverts back to God. Who(God) in turn gives it to the Priest as a gift. We can all strive to make the same mental and physical “dedication, contribution.” and connection today in our service and walk with God.

**Verbal Tallies**

By: Hakham Dr. Hillel ben David & HH Giberet Dr. Elisheba bat Sarah

**Vayikra (Leviticus) 21:1 – 22:16**

**Tehillim (Psalms) 85**

**Yehezchel (Ezekiel) 44:25 – 45:2, 15**

**1 Pet 5:1-4, Lk 13:22-30**

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

LORD - יהוה, Strong’s number 03068.

Priest - כהן, Strong’s number 03548.

Son - בן, Strong’s number 01121.

Defile - טמא, Strong’s number 02930.

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

LORD - יהוה, Strong’s number 03068.

Son - בן, Strong’s number 01121.

People - עם, Strong’s number 05971.

**Vayikra (Leviticus) 21:1** And the **LORD <03068>** said unto Moses, Speak unto the **priests <03548>** the **sons <01121>** of Aaron, and say unto them, There shall none be **defiled <02930> (8691)** for the dead among his **people <05971>**:

**Yehezechel (Ezekiel) 44:25** And they shall come at no dead person to **defile <02930> (8800)** themselves: but for father, or for mother, or for **son <01121>**, or for daughter, for brother, or for sister that hath had no husband, they may **defile <02930> (8691)** themselves.

**Yehezechel (Ezekiel) 44:30** And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the **priest’s <03548>**: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

**Yehezechel (Ezekiel) 45:1** Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the **LORD <03068>**, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

**Tehillim (Psalms) 85:1** « To the chief Musician, A Psalm for the **sons <01121>** of Korah. » **LORD <03068>**, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

**Tehillim (Psalms) 85:3** Thou hast forgiven the iniquity of thy **people <05971>**, thou hast covered all their sin. Selah.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 21:1 – 22:16** | **Psalms**  **85:1-13** | **Ashlamatah**  **Ezek 44:25 – 45:2, 15** |
| --- | --- | --- | --- | --- |
| ba' | father | Lev. 21:2 Lev. 21:9 Lev. 21:11 Lev. 22:13 Ezek. 44:25 |  | Ezek. 44:25 |
| ~d'a' | person | Lev. 22:5 |  | Ezek. 44:25 |
| xa' | brother | Lev. 22:5 |  | Ezek. 44:25 |
| tAxa' | sister | Lev. 21:3 |  | Ezek. 44:25 |
| rx;a; | afterward, after | Lev. 22:7 |  | Ezek. 44:26 |
| vyai | husband, man | Lev. 21:3 Lev. 21:7 Lev. 21:9 Lev. 21:17 Lev. 21:18 Lev. 21:19 Lev. 21:21 Lev. 22:3 Lev. 22:4 Lev. 22:5 Lev. 22:12 Lev. 22:14 |  | Ezek. 44:25 |
| lk;a' | eat, ate | Lev. 21:22 Lev. 22:4 Lev. 22:6 Lev. 22:7 Lev. 22:8 Lev. 22:10 Lev. 22:11 Lev. 22:12 Lev. 22:13 Lev. 22:14 Lev. 22:16 |  | Ezek. 44:29 Ezek. 44:31 |
| ~yhil{a/ | God | Lev. 21:6 Lev. 21:7 Lev. 21:8 Lev. 21:12 Lev. 21:17 Lev. 21:21 Lev. 21:22 | Ps. 85:4 | Eze 45:15 |
| ~ae | mother | Lev. 21:2 Lev. 21:11 |  | Ezek. 44:25 |
| #r,a, | land, earth, ground |  | Ps. 85:1 Ps. 85:9 Ps. 85:11 Ps. 85:12 | Ezek. 45:1 |
| aAB | near, goes | Lev. 21:11 Lev. 21:23 Lev. 22:7 |  | Ezek. 44:25 Ezek. 44:27 |
| tyIB; | house | Lev. 22:11 Lev. 22:13 |  | Ezek. 44:30 |
| !Be | sons, children | Lev. 21:1 Lev. 21:2 Lev. 21:24 Lev. 22:2 Lev. 22:3 Lev. 22:15 | Ps. 85:1 | Ezek. 44:25 |
| tB; | daughter | Lev. 21:2 Lev. 21:9 Lev. 22:12 Lev. 22:13 |  | Ezek. 44:25 |
| rBeDI | spoke, speak, told | Lev. 21:16 Lev. 21:17 Lev. 21:24 Lev. 22:1 Lev. 22:2 | Ps. 85:8 |  |
| rAD | generations | Lev. 21:17 Lev. 22:3 | Ps. 85:5 |  |
| ha'J'x; | sin |  | Ps. 85:2 | Ezek. 44:27 Ezek. 44:29 |
| amej' | defile, unclean | Lev. 21:1 Lev. 21:3 Lev. 21:4 Lev. 21:11 Lev. 22:5 Lev. 22:6 Lev. 22:8 |  | Ezek. 44:25 |
| hp'rej. | torn | Lev. 22:8 |  | Ezek. 44:31 |
| hw"hoy> | LORD | Lev. 21:1 Lev. 21:6 Lev. 21:8 Lev. 21:12 Lev. 21:15 Lev. 21:16 Lev. 21:21 Lev. 21:23 Lev. 22:1 Lev. 22:2 Lev. 22:3 Lev. 22:8 Lev. 22:9 Lev. 22:15 Lev. 22:16 | Ps. 85:1 Ps. 85:7 Ps. 85:8 Ps. 85:12 | Ezek. 45:1 |
| laer'f.yI | Israel | Lev. 21:24 Lev. 22:2 Lev. 22:3 Lev. 22:15 |  | Ezek. 44:28 Ezek. 44:29 Ezek. 45:15 |
| !heKo | priests | Lev. 21:1 Lev. 21:9 Lev. 21:10 Lev. 21:21 Lev. 22:10 Lev. 22:11 Lev. 22:12 Lev. 22:13 Lev. 22:14 |  | Ezek. 44:30 Ezek. 44:31 |
| tAm' | dead, die | Lev. 21:11 Lev. 22:9 |  | Ezek. 44:25 |
| hl'ben> | dies | Lev. 22:8 |  | Ezek. 44:31 |
| af'n" | bear | Lev. 22:9 Lev. 22:16 | Ps. 85:2 |  |
| !t;n" | restore, grant, give, | Lev. 22:14 | Ps. 85:7 Ps. 85:12 | Ezek. 44:28 Ezek. 44:30 |
| !wO[' | guilt, iniquity | Lev. 22:16 | Ps. 85:2 |  |
| ~[; | people | Lev. 21:1 Lev. 21:4 Lev. 21:14 Lev. 21:15 | Ps. 85:2 Ps. 85:6 Ps. 85:8 |  |
| ~ynIP' | presence, face, before | Lev. 22:3 | Ps. 85:13 |  |
| vd,qo | holy | Lev. 21:6 Lev. 21:22 Lev. 22:2 Lev. 22:3 Lev. 22:4 Lev. 22:6 Lev. 22:7 Lev. 22:10 Lev. 22:12 Lev. 22:14 Lev. 22:15 Lev. 22:16 |  | Ezek. 44:27 Ezek. 45:1 Ezek. 45:2 |
| br;q' | offer, approach | Lev. 21:6 Lev. 21:8 Lev. 21:17 Lev. 21:18 Lev. 21:21 Lev. 22:3 |  | Ezek. 44:27 |
| bArq' | nearest, near | Lev. 21:2 Lev. 21:3 | Ps. 85:9 |  |
| ~Wr | offer | Lev. 22:15 |  | Ezek. 45:1 |
| bWv | returned, turn | Lev. 22:13 | Ps. 85:1 Ps. 85:3 Ps. 85:4 Ps. 85:6 Ps. 85:8 |  |
| hm'WrT. | offerings | Lev. 22:12 |  | Ezek. 44:30 Ezek. 45:1 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 21:1 – 22:16** | **Psalms**  **85:1-14** | **Ashlamatah**  **Ezek 44:25 – 45:2, 15** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 5:1-4** | **Tosefta of**  **Luke**  **Lk 13:22-30** |
| --- | --- | --- | --- | --- | --- | --- |
| δόξα | glory |  | Psa 85:9 |  | 1 Pet. 5:1 1 Pet. 5:4 |  |
| εἰσέρχομαι | enter | Lev 21:11 |  | Eze 44:25 |  | Lk. 13:24 |
| ἐκβάλλω | cast out | Lev 21:7  Lev 21:14  Lev 22:13 |  |  |  | Lk. 13:28 |
| ἐνώπιον | before |  | Psa 85:13 |  |  | Lk. 13:26 |
| ἔπω | said, speak | Lev 21:1 Lev 21:17  Lev 22:2 Lev 22:3 |  |  |  | Lk. 13:23 |
| ἐρέω | speak, say | Lev 21:1 Lev 21:18 |  |  |  | Lk. 13:25 Lk. 13:27 |
| ἐσθίω | eat, ate | Lev. 21:22 Lev. 22:4 Lev. 22:6 Lev. 22:7 Lev. 22:8 Lev. 22:10 Lev. 22:11 Lev. 22:12 Lev. 22:13 Lev. 22:14 Lev. 22:16 |  | Ezek. 44:29 Ezek. 44:31 |  | Luk 13:26 |
| θεός | God | Lev. 21:6 Lev. 21:7 Lev. 21:8 Lev. 21:12 Lev. 21:17 Lev. 21:21 Lev. 21:22 | Ps. 85:4 | Eze 45:15 | 1 Pet. 5:2 | Lk. 13:28 Lk. 13:29 |
| κύριος | LORD | Lev. 21:1 Lev. 21:6 Lev. 21:8 Lev. 21:12 Lev. 21:15 Lev. 21:16 Lev. 21:21 Lev. 21:23 Lev. 22:1 Lev. 22:2 Lev. 22:3 Lev. 22:8 Lev. 22:9 Lev. 22:15 Lev. 22:16 | Ps. 85:1 Ps. 85:7 Ps. 85:8 Ps. 85:12 | Ezek. 45:1 |  | Lk. 13:23 Lk. 13:25 |
| λέγω | saying | Lev 21:1  Lev 21:16  Lev 21:17  Lev 22:1 |  | Eze 44:27 Eze 45:15 |  | Lk. 13:24 Lk. 13:25 Lk. 13:26 Lk. 13:27 |
| Χριστός | anointed, Christ | Lev 21:10 Lev 21:12 |  |  | 1 Pet. 5:1 |  |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 21:1 – 22:16**

**“Emor El-HaKohanim” “Speak to the Priests”**

By: Hakham Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 13:22- 30** | **School of Hakham Tsefet**  **Peshat**  **1 Tsefet (1 Pet) 5:1- 4** |
| **22Yeshua continued traveling through town after town and village after village, teaching and making his way toward Yerushalayim.**  **23 Someone asked him, “Are only a few people being saved And someone asked Him, Lord, will only a few be saved** (rescued, delivered from the penalties of the last judgment, and made partakers of the salvation through Messiah)**? And He said to them,?” 24He answered, “Struggle to get in through the narrow door,** (force yourselves through it,) **because—I’m telling you!—many will be demanding to get in** **and won’t be able to, 25once the owner of the house has gotten up and shut the door. You will stand outside, knocking at the door** (knocking on the door repeatedly) **and saying, ‘Lord! Open up for us!’ But he will answer, ‘**What household—certainly not Mine **do you come from!’ 26 Then you will say, ‘We ate and drank with you! you taught in our streets!’ 27and he will tell you, ‘I don’t know where you’re from. Get away from me, all you workers of wickedness** (lawlessness)**!’ 28 You will cry and grind your teeth when you see Abraham, Yitzchak, Ya‘aqob, and all the prophets inside the Kingdom of God, but yourselves are thrown outside. 29 Moreover, people will come from the east, the west, the north and the south to sit at the table in the Kingdom of God. 30 And notice that some who are last will be first, and some who are first will be last.”** | **Therefore, I address** (exhort) **the Hakhamim** (Zakenim – Hakhamim) **in your midst, I am also a Hakham** andI am also a **witness of Messiah’s suffering, and** I will **also share in the glory of his revealing soon. 2 Tend** (nurture, guard, guide, and fold) **the flock[[44]](#footnote-44) of God that is** *your responsibility****,* not by coercion[[45]](#footnote-45) *or* constraint, but willingly; not dishonorably motivated by the advantages *and* profits** *belonging to the office***, but eagerly *and* cheerfully; 3 Not domineering** *in arrogance, dictatorial, and overbearing persons* **over those in your charge, but being examples** *patterns and models of Messiah’s life* **to the** *God’s* **flock** the congregation**. 4 And** *then* **when** *Messiah* **the Chief Shepherd is revealed, you will receive a** *conqueror’s* **crown of glory.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| \*Lev. 21:1 – 22:16 | Psa 85:1-14 | Ezek 44:25 – 45:2, 15 | 1 Pet 5:1-4 | Lk 13:22-30 |

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

**Heaven, Hakhamim and Hell Fire**

**Shemot (Ex.) 19:16 So it came about on the third day, when it was morning, that there were thunder** (the voices of the Hakhamim) **and lightning flashes** (the Hakhamim running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (Tiferet - Darshan or Magid [Prophet])**, so that all the people who were in the camp (world) trembled.**

**D’barim (De.) 33:2** And he said: The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery law** unto them.

**D’barim (De.) 5:21** and ye said: ‘Behold, the Lord our God has shown us His glory and His greatness, and **we have heard His voice out of the midst of the fire**; we have seen this day that God speaks with man, and he lives.

D’barim equates the Torah with fire. While it is not the scope of this commentary to comment on So’od or Midrash, we learn from the Midrash that the Torah is equated with fire.

**Midrash Rabbah - Deuteronomy III:12** Resh Lakish said: When Moses wrote the law (Torah) he acquired a lustrous appearance. How [did this come about]? Resh Lakish said: The scroll that was given to Moses was made of a parchment of white fire,[[46]](#footnote-46) and was written upon with black fire and sealed with fire and was swathed with bands of fire, and whilst he was writing it he dried his pen on his hair, and as a result, he acquired a lustrous appearance.

The Midrash Rabbah further equates “black” with the Torah scholar (Hakham).

R. Judah applied the verse[[47]](#footnote-47) to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches**; **they [will] run to and fro like the lightnings** (Nah. II, 5).[[48]](#footnote-48)

The correlation between the Hakham and fire is further elucidated in the Gemara.

**b. Chag. 27a** Abbahu said that R. Eleazar said: **The fire of Gehinnom has no power over the Hakhamim**. **It is an ad majus conclusion** [to be drawn] from the salamander.[[49]](#footnote-49) If now [in the case of] the salamander, which is [only] an offspring of fire, he who anoints himself with its blood is not affected by fire, **how much more so the Hakhamim, whose whole body is fire**, for it is written: **Is not My word like as fire?** saith the Lord.[[50]](#footnote-50) Resh Lakish said. **The fire of Gehinnom has no power over the transgressors of Israel.** It is an ad majus conclusion [to be drawn] from the altar of gold. If the altar of gold, on which there is only a denar thickness of gold,[[51]](#footnote-51) is not affected through so many years by the fire, **how much less** so the transgressors of Israel, who are full of good deeds[[52]](#footnote-52) as a pomegranate [is of seeds]; for it is written, Your temples are like a pomegranate split open.[[53]](#footnote-53) Read not thy temples [*rakkathek*] but thy worthless ones [*rekanim shebak*]. [[54]](#footnote-54)

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Now, we begin to see that fire does not mean “judgment” in the present text from a **Kal va-Komer.[[55]](#footnote-55)** Furthermore, we start to see that fire directly relates to Hakhamim. As Gemara stated above, Hakham “is fire.” Why is the Hakham “fire”? Because the “Davar Elohim” breath of G-d in them is fire.

Hakham Shaul alludes to this truth when he tells Timothy that all “Scripture” (Torah-Oral Torah) is divinely “inspired.”

**2Ti 3:16** All Scripture is **inspired** by God (God breathed) and profitable for teaching, for reproof, for correction, for training in righteousness/generosity.

The Greek word **θεόπνευστος -** *theopneustos* means, “G-d breathed.” However, the idea of “inspiration” means “to breathe into” and “**set the mind aflame**.”[[56]](#footnote-56) Another term for this is “brain sweat!”

We must also reiterate that the phrase “the Word of God” in the Nazarean Codicil refers to the Torah.

A Peshat reference will clarify all the information from above.

**m. Abot 2:10** They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself.” “And don’t be easy to anger.” “And repent one day before you die.” “And warm yourself by the **fire of the Hakhamim**, **but be careful of their coals, so you don’t get burned**.” “For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake.” “And everything they say is like fiery coals.”[[57]](#footnote-57)

Immersion in “fire”? As Yeshua, our Master, like the Hakhamim of the first century, immersed his talmidim with fire when he “breathed” on them. While this Mishnah is Peshat, we can see that the implications are certainly Remes.

Many scholars have made “fire” a symbol of judgment. We can concur if we realize that the judgment they refer to is the Torah and the Oral Torah of the Hakhamim (Bate Din). However, should they like to make the concept of fire strictly negative, they will have missed the point. Yeshua’s immersion in the Oral Torah, “fire” is a purifying agent.

R. Judah applied the verse[[58]](#footnote-58) to the students of the Torah. LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5).[[59]](#footnote-59)

When applied to the Diaspora, Shemot (Ex.) 19:16 should be understood as follows:

**Shemot (Ex.) 19:16** So it came about on the third day, when it was morning, that there were thunder (the voices of the Hakhamim) and lightning flashes (the Hakhamim running back and forth to elucidate the Torah) and a thick cloud upon the mountain (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) and a very loud voice of the shofar (**Tiferet** - **Darshan or Magid [Prophet]**),[[60]](#footnote-60) so that all the people who *were* in the camp (world) trembled.

The Nazarean parallel should be read as follows…

**2 Luqas (Acts) 2:1-5** When the day of Shavuot had come, they were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind (the voices of the Hakhamim – elucidating Torah), and it filled the whole house (temple of living stones) where they were sitting (studying Torah and judging in their Bate Din’s). And there appeared to them tongues as of fire (voices of the Hakhamim elucidating Torah) distributing themselves (the Hakhamim running back and forth to elucidate the Torah), and they rested on each one of them. And they were all filled with the Holy Spirit (holy breath of the Mesorah as elucidated by the Hakhamim) and began to rule (judge – in their Bate Dins) in foreign languages (in Diaspora), according to the Ruach (Mesorah) that was given (transmitted) to them. Now there were Jews living in Yerushalayim, devout (God fearing) men from every nation under the heavens.

Deca 1: 46 And a **voice sounded forth from out of the midst of the fire which had flowed from heaven**, a most marvellous and awful voice, **the flame being endowed with articulate speech in a language familiar to the hearers**, which **expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it**.[[1]](file:///G:\Documents\Bne%20Torah\Classes\Torah%20Seder\5774\002_Iyar\Iyar%2010,%205774.docx#_ftn1)

**Fire and the Hakhamim**

**Mal 3:19-20 For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes will burn them up so that it will leave them neither root nor branch, says the Lord of Hosts. And the sun of mercy[[61]](#footnote-61) will rise with healing in her wings[[62]](#footnote-62) for you who fear My Name. Then will you go forth and be fat as fatted calves.**

**Rashi Mal 3:19 For lo, the sun comes** This instance of **יום** is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): “And the sun of mercy shall rise for you who fear My Name, etc.” **neither root nor branch** Neither son nor grandson.

**The Fire of Sinai**

There is a rabbinic tradition that those who earnestly seek to enter into the mystery of the Sacred Text will be brought to the source of all revelation and experience the fire of Sinai. This method of pondering the Sacred Text is called “stringing pearls,” and it consists in elucidating texts by “piercing and “stringing” them together. One moves from the Torah to the Nebiim, to the Ketubim, back to the Torah, to the Nebiim, and the Ketubim until the very source of revelation is accorded to the seekers. A tale from the Jerusalem Talmud recounted by Rabbi Elisha b. Abuyah illustrates this tradition:

Abuyah my father was one of the leading men of Jerusalem. It happened on a Sabbath day, when I was to be circumcised, that he invited all the leading men of Jerusalem and he seated them in one room; but R. Eliezer and R. \_Joshua he put in another room. When they (all the guests) had finished eating and drinking, they began to clap and dance. R. Eliezer said to R. Joshua: As they are busy about their affairs let us be busy about ours. And they sat down and busied themselves with the words of the Torah, from the Torah to the prophets and from the prophets to the Writings. And a fire came down and enveloped them. Abuyah said to them: Masters have you come to burn my house down on me?

They said to him: Far be it from us! But we were sitting and stringing together the words Of the Torah, from the Torah to the Prophets and from the prophets to the Writings. And the words were full of joy as when they were delivered from Sinai. The fire was lapping at them, coming from Sinai. Originally, when they were given from Sinai, they were Only given in fire: “And the mountain was burning with fire right up to the heart of heaven” (Dt. 4:11)[[63]](#footnote-63)

This connection between the Sacred Text’s revelatory power and Sinai’s fire lies behind the Lucan passage that recounts Yesrua’s meeting with the two disciples leaving Jerusalem. Jesus takes the disciples through “Moses and all the prophets,” and then through the Torah, the Nebiim, and the Ketubim (here abbreviated as “the Psalms.”

Then, beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.... “Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?”... He said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and in the prophets and psalms must be fulfilled.” Then he opened their minds to understand the scriptures. (Luke 24:13-45)

In this passage, St. Luke makes two theological statements. First, Yeshua is the fire of Sinai, the revelatory light and unifying reality of all Scripture. Second, the experience of being instructed by him is one of the proofs of his resurrection. This second point is elaborated upon by Toma (Thomas), who describes the spiritual understanding that pertains to the grace of prophecy:

After the level of those who receive revelation directly from God, another level of grace is necessary. Because men receive revelation from God not only for their own time but also for the instruction of all who come after them, it was necessary that the things revealed to them be passed on not only in speech to their contemporaries but also as written down for the instruction of those to come after them. And thus it was also necessary that there be those who could interpret what was written down. This also be done by Divine grace. And so we read in Genesis 40:8, “Does not interpretation come from God.”

Now, this explains the statement made by Abbahu in the name of R. Eleazar: **The fire of Gehinnom has no power over the Hakhamim**.[[64]](#footnote-64) It is inevitable that the Hakhamim and their talmidim be equated with fire. The Bride of G‑d, i.e., the Sages of B’ne Yisrael, are wrapped in a dress of white fire, written upon it in black. She stands under a canopy of blazing torches, and lightning runs back and forth.[[65]](#footnote-65)

Our Fathers bring us into this world and our Sages (Hakhamim) bring us into the Olam HaBa. **m. Baba Mestiza 2:11**

**b. Nedarim 20 a-b** Amemar said: ''Who are the Ministering Angels? **The Rabbis**, for if you say literally, Ministering Angels, And why does he call them “Ministering Angels”? Because they are excellent, like the Ministering Angels.

**Pesiqta de Rab Kahana**

**Pisqa Twenty-Seven (Part I)**

**[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ... ] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God (Leviticus 23:39-43).**

**XXVII:II**

Another matter: **“In your presence is the fullness of joy” (Ps. 16:11): Read not fullness (SWB`) but seven (SB’). These are the seven groups of righteous/generous men who are going to receive the face of the Presence of God.** And their face is like the sun, moon, firmament, lightning, stars, lilies, and the candelabrum that was in the house of the sanctuary. How do we know that it is like the sun? As it is said, “Clear as the sun” (Song 6:10). How do we know that it is like the moon? As it is said, “As lovely as the moon” (Song 6:10). How do we know that it is like the firmament? As it is said, **“And they that are wise** (**The Hakhamim**) will shine as the brightness of the firmament” (Dan. 12:3). How do we know that it is like the lightning? As it is said, “**Their appearance is like torches, they run to and fro like lightning” (Nah. 2:5).** And how do we know that it is like the stars? As it is said, **“And they that turn the many to righteousness/generosity** as the stars forever and ever” (Dan. 12:3). How do we know that it is like lilies? As it is said, “For the leader: upon the lilies (Ps. 69:1). **How do we know that it will be like the candelabrum of the house of the sanctuary? As it is said, “And he said to me, What do you see? And I said, I looked and behold [there was] a candelabrum all of gold” (Zech. 4:2).**

And why do these Paqidim run to and fro? They serve the Sages as Paqidim at the Bench.

**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: 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: “Asher Yaq’riv” – “Who presents”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֲשֶׁר יַקְרִיב** |  | **Saturday Afternoon** |
| **“Asher Yaq’riv”** | Reader 1 – Vayikra 22:17-19 | Reader 1 – Vayikra 23:9--14 |
| **“Who presents”** | Reader 2 – Vayikra 22:20-23 | Reader 2 – Vayikra 23:15-22 |
| **“que presente”** | Reader 3 – Vayikra 22:24-28 | Reader 3 – Vayikra 23:23-25 |
| Vayikra (Leviticus) 22:17– 23:8 | Reader 4 – Vayikra 22:29-31 |  |
| Ashlamatah:  Yoel (Joel) 4:13-21 | Reader 5 – Vayikra 22:30-33 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayikra 23:1-3 | Reader 1 – Vayikra 23:9--14 |
| Tehillim (Psalms) 86:1-7 | Reader 7 – Vayikra 23:4-8 | Reader 2 – Vayikra 23:15-22 |
| N.C.: 1 Pet 5:5-11; Lk 13:31-35 | Maftir – Vayikra 23:4-8 | Reader 3 – Vayikra 23:23-25 |

**Reading Assignment for next Shabbat**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Magriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus II - Vol. 12– “Holiness” pp. 112-158** | **Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 349-368** |



**Hakham Dr. Yosef ben Haggai**

**Hakham Dr. Hillel ben David**

**Hakham Dr. Eliyahu ben Abraham**

1. “PESIKTA ZUTRA. (a.k.a. Midrash Lekah Tov) is an aggadic commentary on the Five Books of Moses by Rabbi Tobiah ben Eliezer (11th cent.)- Using various midrashim collected primarily from earlier sources, it attempts to explore each verse in the Torah. [↑](#footnote-ref-1)
2. v. 7 [↑](#footnote-ref-2)
3. v. 13 [↑](#footnote-ref-3)
4. v. 12 [↑](#footnote-ref-4)
5. 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-5)
6. Moshe Rabbeinu heard by ear, directly from HaShem, all the words which he was transcribing. Through hearing the words of the Torah, he knew the *kri* (the Torah as read) and through the sight of the script he knew the *ktiv* (the Torah as written). [↑](#footnote-ref-6)
7. *Thou hast been favourable* means with rain. Rain is withheld until G-d has allowed Himself to be propitiated for Israel’s sins and forgiven them, this being also the object of sacrifices (Th. on the basis of Ta’anit. 7b). [↑](#footnote-ref-7)
8. Malbim [↑](#footnote-ref-8)
9. Most of this study I learned from Rabbi Yitzchak Ginsburgh. [↑](#footnote-ref-9)
10. Shemot 12:1 [↑](#footnote-ref-10)
11. Tehillim 111:6 [↑](#footnote-ref-11)
12. Rashi quoting the Midrash [↑](#footnote-ref-12)
13. **Tanach** (Hebrew: תנ׳ך‎) is an acronym that identifies the Hebrew Bible. The acronym is formed from the initial Hebrew letters of the Tanach’s three traditional subdivisions:

    **Torah** (תורה), meaning “teaching” or “law,” includes the Five Books of Moses. The Torah is also known by its Greek name, “the Pentateuch”, which similarly means “five scrolls”.

    **Neviim** (נביאים), meaning “Prophets”. The Neviim are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies.

    **Ketuvim** (כתובים), meaning “Writings”, are sometimes also known by the Greek title “Hagiographa.” These encompass all the remaining books, and include the Five Scrolls. [↑](#footnote-ref-13)
14. Bereshit (Genesis) 15:18. [↑](#footnote-ref-14)
15. Bereshit 36:6 [↑](#footnote-ref-15)
16. Bereshit 36:43 [↑](#footnote-ref-16)
17. Bereshit 37:1 [↑](#footnote-ref-17)
18. Bereshit 14 [↑](#footnote-ref-18)
19. Yevamot 73a [↑](#footnote-ref-19)
20. People - עם, Strong’s number 05971. [↑](#footnote-ref-20)
21. The prophets, Milstein Edition, Ezekiel, Pg.385 [↑](#footnote-ref-21)
22. Bava Batra 14B-15A. “To this very day”, Amnon Bazak. Published by Yeshivat Har. Etzion. Page 140. [↑](#footnote-ref-22)
23. **CHEBAR** (כְּבָר, *kevar*). A canal in Babylon. Ezekiel received his visions while living near there. It is thought to be identical with the river Habor in northern Mesopotamia, to which the Assyrians exiled some of the Israelites ([2 Kgs 17:6](https://ref.ly/logosref/bible.12.17.6)) the Chebar was actually a canal, Its ancient course left the Euphrates River N of Babylon and flowed 60 miles SE through the vicinity of ancient Nippur, rejoining the Euphrates S of Warka (biblical Erech). [↑](#footnote-ref-23)
24. Trei asar. The twelve minor Prophets Vol.2, Mesorah Publications Pg.185 [↑](#footnote-ref-24)
25. [↑](#footnote-ref-25)
26. Michael A. Fishbane, [*Haftarot*](https://ref.ly/logosres/jpsbblehaf?ref=BibleBHS2.Eze44.25&off=0&ctx=f+laymen+%5bTransl.%5d.%0a~25.+He+shall+defile+), The JPS Bible Commentary (Philadelphia: The Jewish Publication Society, 2002), 196. And See his *Peirush Yeḥezkel ve-Trei ʿAsar* (Warsaw: Mekize Nirdamim 3, 1909), 1:105 [↑](#footnote-ref-26)
27. The prophets, Milstein Edition. 385 - In AVEIL 2:7. [↑](#footnote-ref-27)
28. Minchas Chinuch; See Rambam. Keli HaMikdash 5:16. The Prophets, Pg. 380--386. [↑](#footnote-ref-28)
29. See the Rambam Shemittah VeYovel 13:12. The prophets, Pg.387 [↑](#footnote-ref-29)
30. Samuel L. Rico, [“Thirsting for God: The Levitical inheritance motif in the Apocalypse ”](https://ref.ly/logosres/wtj-74?ref=Page.p+419&off=1533&ctx=Spiritual+Provision%0a~The+reality+that+God) *The Westminster Theological Journal* 74, no. 2 (2012): 419. [↑](#footnote-ref-30)
31. Deut. 5:10; 6:5; 7:7, 9, 12–13; 10:12,15; 11:1, 13; 13:3; 30:6 [↑](#footnote-ref-31)
32. Samuel L. Rico, [“Thirsting for God: The Levitical Inheritance Motif in the Apocalypse,”](https://ref.ly/logosres/wtj-74?ref=Page.p+420&off=696&ctx=+book+of+the+Torah.+~The+corpus+of+Deuter) *The Westminster Theological Journal* 74, no. 2 (2012): 420. [↑](#footnote-ref-32)
33. Duane L. Christensen, *Deuteronomy 1–11* (WBC 6A; Dallas: Word, 1991), 200. BDB 635d [↑](#footnote-ref-33)
34. Walther Zimmerli, *Ezekiel: A Commentary on the Book of the Prophet Ezekiel* (ed. Paul D. Hanson with Leonard Jay Greenspoon; trans. James D. Martin; 2 vols; Hermeneia; Philadelphia: Fortress, 1983), 2:462. [↑](#footnote-ref-34)
35. נָשִׂיא ***nāśiy =*** Prince, a noun - it refers to the leader of the people. Rashi holds that it refers to the High Priest while other commentors believe it’s referring to the King Messiah. [↑](#footnote-ref-35)
36. The Prophets, Milstein Edition, Pg.386-389 [↑](#footnote-ref-36)
37. Jacob Milgrom, [*Numbers*](https://ref.ly/logosres/jpstorahnu?ref=Page.p+427&off=612&ctx=y+and+the+latter+by+~a+dedication+without), The JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1990), 427. [↑](#footnote-ref-37)
38. Zebahim 115b; Bekhorot 4b. [↑](#footnote-ref-38)
39. See Rashi on Nm 3:12. [↑](#footnote-ref-39)
40. Elijah Benamozegh, [*Elijah Benamozegh: Israel and Humanity*](https://ref.ly/logosres/ljhbnmzghshmnty?ref=Page.p+282&off=818&ctx=ntative+before+God.%0a~The+functional%2c+repr), ed. Maxwell Luria and Bernard McGinn, trans. Maxwell Luria, The Classics of Western Spirituality (New York; Mahwah, NJ: Paulist Press, 1995), 282. [↑](#footnote-ref-40)
41. Imbue, a verb – to inspire or permeate with feeling or quality. Or as with an ideal, meaning or characteristic. [↑](#footnote-ref-41)
42. The Prophets, The Milstein Edition, Pg.389 [↑](#footnote-ref-42)
43. ***Entity Metaphor*** — An ontological metaphor in which a specific concrete entity is used to conceptualize an abstract concept. Lexham Figurative Language of the Bible [↑](#footnote-ref-43)
44. Give a shepherd’s care as if they were G-d’s flock [↑](#footnote-ref-44)
45. Not by compulsion, but rather willingly.

    The citation from Num. Rab. 11 (163D) adduced by Wettstein does not belong here. Correctly translated, the passage reads: “God said to the priests, ‘Not because I told you that you should bless the Israelites may you bless them in a hurry (literally: with an introduction) and hastiness, but rather you shall bless them with attentiveness (reverence) of heart.’ ”

    Strack, H. L., & Billerbeck, P. (2021). A Commentary on the New Testament from the Talmud & Midrash (J. N. Cerone, Ed.; J. Longarino, Trans.; Vol. 3, p. 894). Lexham Press. [↑](#footnote-ref-45)
46. J. Sot. VIII, 22; J. Shek. VI, 49d [↑](#footnote-ref-46)
47. Song of Solomon 5:11 [↑](#footnote-ref-47)
48. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-48)
49. A fabulous animal generated in fire which, according to the Midrash, must burn incessantly for seven days and nights; but Rashi here postulates seven years, and the Aruch (s.v.) seventy years. For a fun account of the legend, v. J. E. vol. X, pp. 646-7. [↑](#footnote-ref-49)
50. Jer. XXIII, 29. [↑](#footnote-ref-50)
51. Denarius, v. Glos. For Moses wonder at the miracle, v. Tosaf. s.v. ihtau. [↑](#footnote-ref-51)
52. Lit., ‘precepts. [↑](#footnote-ref-52)
53. Cant. IV, 3. [↑](#footnote-ref-53)
54. Lit., ‘thy empty ones’. The thought is the reverse of Eccl. VII, 20; there is none in Israel that sinneth, and yet doeth not good, for even the transgressors, devoid of merit as they may seem, still have innumerable good deeds to their credit. [↑](#footnote-ref-54)
55. Peshat hermeneutic rule **#1. Kal va-Komer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori. Remes hermeneutic Rule #1. **Kal wa-Komer:** Identical with the first rule of Hillel. [↑](#footnote-ref-55)
56. id-14c., *enspiren*, "to fill (the mind, heart, etc., with grace, etc.);" also "to prompt or induce (someone to do something)," from O.Fr. *enspirer* (13c.), from L. *inspirare* "inflame; blow into" (see ***inspiration***), a loan-translation of Gk. *pnein* in the Bible. General sense of "influence or animate with an idea or purpose" is from late 14c. Also sometimes used in literal sense in M.E. Related: *Inspired*; *inspires*; *inspiring*. <http://www.etymonline.com> “inspire” [↑](#footnote-ref-56)
57. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 677 [↑](#footnote-ref-57)
58. Song of Solomon 5:11 [↑](#footnote-ref-58)
59. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-59)
60. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p.522 [↑](#footnote-ref-60)
61. The “Sun of Mercy (Chesed) can certainly be understood as a reference to Messiah. And we can also see that the allegorical connotations refer to a season (cycle of the Sun) here G-d reigns in Chesed. [↑](#footnote-ref-61)
62. The feminine tense here is requisite speaking of the Shekinah the “Divine Presence” and G-d’s chesed

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    edited by Scott Carl [↑](#footnote-ref-62)
63. y. Hagigah 2:1. For a slightly more ample account of this theme, one could consult Francis Martin, Narrative Parallels to the New Testament, SBL Resources for Biblical Study 22 (Atlanta: Scholars Press, 1988), p. 35. For a modern appreciation of the importance of this theme, see Rickie D. Moore, "Deuteronomy and the Fire of God," Journal of Pentecostal neology7 (1995): [↑](#footnote-ref-63)
64. b. Chag. 27a [↑](#footnote-ref-64)
65. R. Judah applied the verse (Song Sol 5:11) to the students of the Torah. LOCKS BLACK LIKE A RAVEN: these are the Hakhamim; they look repulsive and black in this world, but in the time to come, The appearance of them will be like torches, they [will] run to and fro like the lightnings (Nah. II, 5) [↑](#footnote-ref-65)