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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Shebat 24, 5774 – Jan 24/Jan 25, 2014** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jan 24 2014 – Candles at 5:49 PM  Sat. Jan 25 2014 – Habdalah 6:48 PM | **Austin & Conroe, TX, U.S.**  Fri. Jan 24 2014 – Candles at 5:42 PM  Sat. Jan 25 2014 – Habdalah 6:39 PM | **Brisbane, Australia**  Fri. Jan 24 2014 – Candles at 6:28 PM  Sat. Jan 25 2014 – Habdalah 7:24 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 24 2014 – Candles at 5:43 PM  Sat. Jan 25 2014 – Habdalah 6:42 PM | **Everett, WA. U.S.**  Fri. Jan 24 2014 – Candles at 4:38 PM  Sat. Jan 25 2014 – Habdalah 5:47 PM | **Manila & Cebu, Philippines**  Fri. Jan 24 2014 – Candles at 5:33 PM  Sat. Jan 25 2014 – Habdalah 6:25 PM |
| **Miami, FL, U.S.**  Fri. Jan 24 2014 – Candles at 5:40 PM  Sat. Jan 25 2014 – Habdalah 6:35 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 24 2014 – Candles at 4:52 PM  Sat. Jan 25 2014 – Habdalah 5:52 PM | **Olympia, WA, U.S.**  Fri. Jan 24 2014 – Candles at 4:44 PM  Sat. Jan 25 2014 – Habdalah 5:52 PM |
| **San Antonio, TX, U.S.**  Fri. Jan 24 2014 – Candles at 5:47 PM  Sat. Jan 25 2014 – Habdalah 6:43 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jan 24 2014 – Candles at 4:32 PM  Sat. Jan 25 2014 – Habdalah 5:37 PM | **Singapore, Singapore**  Fri. Jan 24 2014 – Candles at 7:00 PM  Sat. Jan 25 2014 – Habdalah 7:51 PM |
| **St. Louis, MO, U.S.**  Fri. Jan 24 2014 – Candles at 4:55 PM  Sat. Jan 25 2014 – Habdalah 5:56 PM | **Tacoma, WA, U.S.**  Fri. Jan 24 2014 – Candles at 4:41 PM  Sat. Jan 25 2014 – Habdalah 5:50 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

Her Excellency Giberet Sarai bat Sarah & beloved family

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His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Kyle Sullivan

His Excellency Adon Zev ben Abraham and beloved wife HE Giberet Katrina Shulgen

His Excellency Adon Michael Harston

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

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

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

**Shabbat “HaMetsorá” – “Of the Leper”**

**&**

**Mevar’chim HaChodesh Adar I**

**Proclamation of the New Moon for Adar I**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַמְּצֹרָע** |  | **Saturday Afternoon** |
| **“HaMetsorá”** | Reader 1 – Vayiqra 14:1-8 | Reader 1 – Vayiqra 15:1-5 |
| **“of the leper”** | Reader 2 – Vayiqra 14:9-16 | Reader 2 – Vayiqra 15:5-10 |
| **“del leproso”** | Reader 3 – Vayiqra 14:17-20 | Reader 3 – Vayiqra 15:11-15 |
| Vayiqra (Lev.) 14:1-57  B’Midbar Num. 28:9-15 | Reader 4 – Vayiqra 14:21-32 |  |
| Ashlamatah:  II Kings 7:3-11 + 8:4-5  I Samuel 20:18,42 | Reader 5 – Vayiqra 14:33-42 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 14:43-48 | Reader 1 – Vayiqra 15:1-5 |
| Psalm 78:40-72 | Reader 7 – Vayiqra 14:49-57 | Reader 2 – Vayiqra 15:5-10 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – Vayiqra 15:11-15 |
| 1 Pet 5:1-14; Lk 13:22 – 14:6  Acts 23:31 - 24:21 | II Kings 7:3-11 + 8:4-5  I Samuel 20:18,42 |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

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

**Reading Assignment:**

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

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

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

Vol. 11 – “The Divine Service,” pp. 301-320

**Rashi & Targum Pseudo Jonathan**

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

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. And the Lord spoke to Moses, saying, | 1. And the LORD spoke with Mosheh, saying, |
| 2. This shall be the law **of the person afflicted with tzara'ath**, on the day of his cleansing: He shall be brought to the kohen. | 2. This will be the law **for the leper**: on the day of his purification he will be brought to the priest. |
| 3. The kohen shall go outside the camp, and the kohen shall look, and behold, the lesion of tzara'ath has healed in the afflicted person. | 3. And the priest will go forth out of the camp, and look, and behold, the leper has been healed of his leprosy. |
| 4. Then the kohen shall order, and the person to be cleansed shall take two live, clean birds, a cedar stick, a strip of crimson [wool], and hyssop. | 4. Then the priest will direct that he who is to be cleansed take two birds, alive and clean, and wood of the cedar, and scarlet (wool), and hyssop. |
| 5. The kohen shall order, and one shall slaughter the one bird into an earthenware vessel, over spring water. | 5. And the priest will instruct the killer to kill one of the birds in an earthen vessel with spring water. |
| 6. [As for] the live bird, he shall take it, and then the cedar stick, the strip of crimson [wool], and the hyssop, and, along with the live bird, he shall dip them into the blood of the slaughtered bird, over the spring water. | 6. Let him take the living bird with the cedar wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that had been killed, and in the spring water. |
| 7. He shall then sprinkle seven times upon the person being cleansed from tzara'ath, and he shall cleanse him. He shall then send away the live bird into the [open] field. | 7. And let him sprinkle it upon the face of him who is to be cleansed of the leprosy seven times, and cleanse him; and send forth. the living bird over the face of the field. And it will be that if that man is again to be stricken with leprosy, the living bird will come back to his house on that day, and may be held fit to be eaten. But the bird that had been killed the priest will bury in the presence of the leper. |
| 8. The person being cleansed shall then immerse his garments, shave off all his hair, and immerse [himself] in water, and become clean. After this, he may enter the camp, but he shall remain outside his tent for seven days. | 8. And he who is cleansed will wash his clothes, and shave off all his hair, and wash himself in water, and be clean; and afterward **he may enter the camp, but will dwell without his tent, the house of his habitation, and come not to the side of his wife for seven days.** |
| 9. And it shall be, on the seventh day, that he shall shave off all his hair: [that of] his head, his beard, his eyebrows; indeed, all his hair, he shall shave off. He shall then immerse his garments and immerse his flesh in water, thus becoming clean. | 9. And on the seventh day he will again shave off all the hair of his head, of the beard, and of the eyebrows, even all his hair will he shave, and dip his clothes, and wash his flesh in water, and he is clean. |
| 10. And on the eighth day, he shall take two unblemished [male] lambs, one unblemished ewe lamb in its [first] year, three tenths [of an ephah] of fine flour mixed with [olive] oil as a meal offering, and one log of [olive] oil. | 10. And on the eighth day let him take two lambs unblemished, and one ewe lamb of the year unblemished; and three-tenths of flour for the mincha mingled with olive oil, and one log of olive oil. |
| 11. And the kohen who is performing the cleansing shall place the person being cleansed [together] with these [things], before the Lord, at the entrance of the Tent of Meeting. | 11. And the priest who purifies the man who is to be cleansed will make him stand with the lambs before the LORD at the door of the tabernacle of ordinance. |
| 12. And the kohen shall take one [male] lamb and bring it as a guilt offering, along with the log of oil, and wave them as a waving before the Lord. | 12. And the priest will take one lamb, and offer him as an oblation for trespass, with the log of oil, and uplift them all elevation before the LORD. |
| 13. He shall slaughter the lamb in the place where one slaughters the sin offering and the burnt offering, in a holy place. For regarding the kohen['s service], the guilt offering is like the sin offering. It is a holy of holies. | 13. And the slayer will kill the lamb in the place where the sin offering is killed, and the burnt offering, in the holy place; because, as the sin offering, so the trespass offering is the priest's; it is most sacred. |
| 14. The kohen shall take some of the blood of the guilt offering, and the kohen shall place it above the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot. | 14. And the priest will take of the blood of the trespass offering, and will put it upon the middle point of the right ear of him who is to be cleansed, and upon the middle joint of his right hand, and on the middle joint of his right foot. |
| 15. And the kohen shall take some of the log of oil, and pour [it] onto the kohen's left palm. | 15. And the priest, with his right hand, will take (some) from the log of oil, and pour it upon the priest's left hand; |
| 16. The kohen shall then dip his right index finger into some of the oil that is on his left palm, and sprinkle some of the oil with his index finger seven times, before the Lord. | 16. and the priest will dip his right hand finger in the oil which is in his left hand, and sprinkle the oil with his finger seven times. |
| 17. And some of the remainder of the oil that is in his palm, the kohen shall place on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand and on the big toe of his right foot, on [top of] the blood of the guilt offering. | 17. And of what remains of the oil that is in his hand the priest will put some upon the cartilage of the right ear of him who is to be cleansed, and upon the middle finger of his right hand, and on the middle toe of his right foot upon the spot whereon he had first put the blood of the trespass offering. |
| 18. And what is left over from the oil that is in the kohen's palm, he shall place upon the head of the person being cleansed, and the kohen shall effect atonement for him before the Lord. | 18. And that which yet remains of the oil that is in the priest's hand he will put upon the head of him who is to be cleansed, and the priest will make atonement for him before the LORD. |
| 19. The kohen shall then perform [the service of] the sin offering and effect atonement for the person being cleansed of his uncleanness. After this, he shall slaughter the burnt offering. | 19. And the priest will perform the oblation of the sin offering, and make atonement for him who is to be cleansed from his defilement; and afterwards will he kill the burnt offering. |
| 20. And the kohen shall bring up the burnt offering and the meal offering to the altar. The kohen shall thus effect atonement for him, and he shall be [completely] clean. | 20. And the priest will offer the burnt offering with the mincha at the altar, and the priest will make atonement for him, and he will be clean. |
| 21. But if he is poor and cannot afford [these sacrifices], he shall take one [male] lamb as a guilt offering for a waving to effect atonement for him, and one tenth [of an ephah] of fine flour mixed with oil as a meal offering, and a log of oil. | 21. But if he be a poor man, and his hand have not sufficiency, let him take one lamb for the trespass offering to be an elevation to make atonement for him, and one tenth of flour mingled with olive oil for the mincha, and a log of olive oil. |
| 22. And two turtle doves or two young doves, according to what he can afford; one shall be a sin offering, and one a burnt offering. | 22. And two large turtle doves, or two young pigeons, of the sufficiency of his hand, and let one be for the sin and one for the burnt offering. |
| 23. And he shall bring them on the eighth day of his cleansing, to the kohen, to the entrance of the Tent of Meeting, before the Lord. | 23. And he will bring them on the eighth day for his purification unto the priest, at the door of the tabernacle of ordinance. \_\_\_ |
| 24. And the kohen shall take the guilt offering lamb and the log of oil, and the kohen shall wave them as a waving, before the Lord. | 24. And the priest will take the lamb for the trespass offering, and the log of oil, and uplift them, an elevation before the LORD. |
| 25. And he shall slaughter the guilt offering lamb, and the kohen shall take some of the blood of the guilt offering's and place it on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot. | 25. And the slayer will kill the lamb of the trespass offering, and the priest will take the blood of the trespass offering, and put it upon the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot. |
| 26. And the kohen shall then pour some of the oil into the left palm of the kohen. | 26. And the priest will pour some of the oil with his right hand into the priest's left hand, |
| 27. And the kohen shall sprinkle with his right index finger some of the oil that is in his left palm, seven times before the Lord. | 27. and the priest with the finger of his right hand will sprinkle of the oil that is in his left hand seven times before the LORD. |
| 28. And the kohen shall place some of the oil that is in his palm, on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering. | 28. And the priest will put of the oil that is in his hand on the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot, upon the spot whereon he first put the blood of the trespass offering. |
| 29. And what is left over from the oil that is in the kohen's palm, he shall place upon the head of the person being cleansed, to effect atonement for him, before the Lord. | 29. And what remains of the oil that is upon the priest's hand he will put upon the head of him who is to be cleansed, to atone for him before the LORD. |
| 30. He shall then perform [the service of] one of the turtle doves or of the young doves, from whatever he can afford, | 30. And the priest will perform (the offering of) one of the large turtle doves, or of the pigeons of which his hand had sufficiency. |
| 31. [from] what he can afford, one as a sin offering, and one as a burnt offering, besides the meal offering, and the kohen shall effect atonement for the person being cleansed, before the Lord. | 31. That which his hand was sufficient to bring, let him bring, one for the sin, and one for the burnt offering, with the oblation of the mincha, and let the priest make atonement for him who is to be cleansed before the LORD. |
| 32. This is the law of one in whom there is a lesion of tzara'ath, who cannot afford [the full array of sacrifices], when he is to be cleansed. | 32. This is the decree of instruction for him in whom is the plague of leprosy. If there be not sufficiency in his hands to bring the greater oblations, let him bring of these oblations which are easier (and) which are here explained, on the day of his purification. |
| 33. And the Lord spoke to Moses and to Aaron, saying, | 33. And the LORD spoke with Mosheh and with Aharon, saying, |
| 34. When you come to the land of Canaan, which I am giving you as a possession, **and I place a lesion of tzara'ath upon a house** in the land of your possession, | 34. When you have entered upon the land of Kenaan which I will give you for a possession, **and a man who has built a house by rapine finds that I have put the plague of leprosy in the house** of the land of your inheritance; |
| 35. and the one to whom the house belongs comes and tells the kohen, saying, "Something like a lesion has appeared to me in the house," | 35. and he who owns the house will come to the priest, saying, There is a plague, as it appears to me, in the house: |
| 36. the kohen shall order that they clear out the house, before the kohen comes to look at the lesion, so that everything in the house should not become unclean. After this, the kohen shall come to look at the house. | 36. then the priest will direct that they make the house empty before the priest comes to inspect the house, that all that is in the house may not be (condemned as) unclean; and after that the priest will go in to inspect the house. |
| 37. And he shall look at the lesion. Now, [if] the lesion in the walls of the house consists of dark green or dark red sunken looking stains, appearing as if deeper than the wall, | 37. And the priest will look, and, behold, if the plague be like (the color of) two beans crushed with stones, and goes lower than the four walls, green or red, and its appearance be deeper than the walls; |
| 38. then the kohen shall go out of the house to the entrance of the house, and he shall quarantine the house for seven days. | 38. the priest will go out from the house to the door of the house, and shut up the house seven days. |
| 39. Then the kohen shall return on the seventh day and look [at the house]. Now, [if] the lesion has spread in the walls of the house, | 39. And the priest, returning on the seventh day, will look, and, behold, if the breadth of the plague has increased in the wall of the house, |
| 40. the kohen shall order that they remove the stones upon which the lesion is [found], and they shall cast them away outside the city, to an unclean place. | 40. then the priest will direct that they break out the stones which have the plague in them, and throw them without the city into an unclean place. |
| 41. And he shall scrape out the house from the inside, all around, and they shall pour out the [mortar] dust from what they scraped, outside the city, into an unclean place. | 41. And they will scrape the inside of the house round about, and throw the dust which they have scraped off without the city into an unclean place. |
| 42. And they shall take other stones and bring them instead of those stones. And he shall take other [mortar] dust, and plaster the house. | 42. And they will take other stones, and insert them in the place of the (former) stones, and let other mortar be taken, and the house be replastered. |
| 43. And if the lesion returns and erupts in the house, after he had removed the stones, and after the house had been scraped around and after it had been plastered, | 43. But if the plague return and increase in the house, after the stones have been broken out, and after the house has been scraped, and after that it has been replastered, |
| 44. then the kohen shall come and look [at it]. Now, [if] the lesion in the house has spread, it is malignant tzara'ath in the house; it is unclean. | 44. then the priest will come and look, and, behold, (if) the breadth of the plague has increased in the house, it is a plain leprosy in the house, it is unclean. |
| 45. He shall demolish the house, its stones, its wood, and all the [mortar] dust of the house, and he shall take [them] outside the city, to an unclean place. | 45. Then will they destroy that house, and its stones, and its timber, and all the plaster of the house, and lie will remove it without the city to an unclean place. |
| 46. And anyone entering the house during all the days of its quarantine shall become unclean until the evening. | 46. And whoever goes into the house in the days that it is shut up, will be unclean until evening. |
| 47. And whoever lies down in the house, shall immerse his garments, and whoever eats in the house, shall immerse his garments. | 47. And whoever sleeps in the house will wash his clothes, and whoever eats in the house will wash his clothes. |
| 48. But if the kohen comes and comes again and looks [at the lesion], and behold, the lesion did not spread in the house, after the house has been plastered, the kohen shall pronounce the house clean, because the lesion has healed. | 48. But if, having gone in, the priest looks, and, behold the breadth of the plague has not increased in the house, after the house has been plastered, then the priest will make the house to be clean, for the plague has healed. |
| 49. To [ritually] cleanse the house, he shall take two birds, a cedar stick, a strip of crimson [wool], and hyssop. | 49. And he will take, for the purification plague of the house, two turtle doves and cedar-wood and scarlet and hyssop; |
| 50. He shall slaughter one bird into an earthenware vessel, over spring water. | 50. and the slayer will kill one turtle dove in a vessel of earthenware with spring water; |
| 51. And he shall take the cedar stick, the hyssop, the strip of crimson [wool], and the live bird, and he shall dip them into the blood of slaughtered bird and into the spring water and sprinkle towards the house seven times. | 51. and he will take the cedar-wood and the hyssop and the scarlet and the living bird, and dip them in the blood of the bird that had been killed and in the spring water, and sprinkle the house seven times. |
| 52. And he shall [thus] cleanse the house with the blood of the bird, the spring water, the live bird, the cedar wood, the hyssop and the strip of crimson [wool]. | 52. And he will purify the house with the blood, with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet. |
| 53. He shall then send away the live bird outside the city, onto the [open] field. He shall thus effect atonement for the house, and it will be clean. | 53. And the living bird he will send forth out of the town upon the face of the field, and will atone for the house, and it will be clean. But if it is to be that the house will be again struck with leprosy, the bird on that day will return, and may be fit for food. But the bird that was killed will the priest bury in the presence of the owner of the house. |
| 54. [All] this is the law for every lesion of tzara'ath, and for a nethek, | 54. This is the decree of instruction in the law for every plague of leprosy and scorbutus, |
| 55. And for tzara'ath of garments and houses, | 55. and for leprosy in apparel, or in a house; |
| 56. And for a se'eith and for a sapachath and for a bahereth; | 56. and for tumors, scars, and inflamed blotches. |
| 57. **To render decisions regarding the day of uncleanness and the day of cleanness. This is the law of tzara'ath.** | 57. **That the priest may teach the people to discern between the day of darkness in which they may not be able to see the plague, and the day of light; and between a man who is unclean and a man who is clean. This will be the decree of instruction for the leprosy.** |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 14:1-57**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**28 on the place of the blood of the guilt-offering** Even if the blood had been wiped off. This teaches us that the blood is not the determining factor, but the place is the determining factor.-[Torath Kohanim 14:54; Men. 10a]

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

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

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

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

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

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

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

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

**inside** Heb., מִבַּיִת, inside.

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

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

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

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

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

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

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

**48** [The following *Rashi* is more clearly understood after learning *Rashi* on verse 44.] **But if the kohen comes [...] and comes [again]** At the end of the second week [of quarantine],

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

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

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-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](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a 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.

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 14:1-57**

**14:2. THIS WILL BE THE LAW OFTHE LEPER IN THE DAY OF HIS CLEANSING: HE WILL BE BROUGHT UNTO THE PRIEST.** Scripture is stating that this will be the law of the leper in the day that he wishes to be pronounced pure, that he should be brought to the priest, **as he can never attain purity except by means of the priest's word.** Then [in the following verse] Scripture tells that ***the priest will* go *forth to***the place of his [the leper's] habitation ***out of the camp****,[[1]](#footnote-1)* but he [the leper] is not to come to the priest even though his leprosy has been healed.[[2]](#footnote-2) The interpretation thereof in the Torath Kohanim is as follows:[[3]](#footnote-3) ***"And he will be brought unto the priest,***this means that he is not to wait." If so, Scripture is stating that on the same day that he is cleansed, [meaning] that he is cured from his leprosy,[[4]](#footnote-4) he is to be brought even against his will to the priest. Similarly, the verses, ***And when he that has an issue is cleansed of his issue;[[5]](#footnote-5)*** ***But if she be cleansed of her issue****,[[6]](#footnote-6)* mean when [the issues] will cease and the persons become cleansed of them, as I have explained [i.e., that the term "cleansing" in the verse before us means "the healing" of the leprosy, and the same meaning applies to "the cleansing," of him or her that has an issue]. This is the correct explanation.

**4. THEN WILL THE PRIEST COMMAND TO TAKE FOR HIM THAT IS TO BE CLEANSED TWO LIVING, CLEAN TZIPORIM' (BIRDS). *"Living****,* this excludes birds which are ***treifah****.[[7]](#footnote-7)* ***Clean,***this excludes a bird unfit for food. **Since the plagues of leprosy came as a punishment for slander, which is done by chattering, therefore Scripture required for the leper's cleansing that he bring birds which always twitter with a chirping sound."** This is Rashi's language.

Now in view of the fact that Rashi wrote, ***"Clean,***this excludes a bird which is unfit for food," we can deduce that the [unqualified] term ***tziporim,***does not denote a permissible species of birds, but is instead a generic term for all birds [those permissible as food and those forbidden]. If so, the question appears: what is this "chirping" that they found [among the ***tziporim***]? For there are many birds among which ***there is none that opens the mouth, or chirps![[8]](#footnote-8)*** Moreover, the interpretation [which Rashi quoted]: ***"Living****,* this excludes birds which are ***treifah****,*" is really subject to a controversy of opinion,[[9]](#footnote-9) and according to the Sage who says that a ***treifah*** can survive, this interpretation [of Rashi] is not correct. And in the Torath Kohanim we find this interpretation:[[10]](#footnote-10) ***"Living****,* not slaughtered. ***Clean,***not unfit for food. ***Clean,***not ***treifoth."*** *[[11]](#footnote-11)* Now the scholars who follow the simple meaning of Scripture[[12]](#footnote-12) say that every kind of bird [whether permissible as food or forbidden] is called ***tzipor,***as is evidenced by the verses which state: ***'txipor' (the fowl) of the air, and the fish. of the sea;[[13]](#footnote-13)*** ***every 'tzipor' (bird) of every sort;[[14]](#footnote-14)*** ***And you son of man .*.. *speak 'l'tzipor' (unto the birds) of every sort****.[[15]](#footnote-15)* Similarly, it says, ***and 'hatzipor' (the birds) he did not divide****,[[16]](#footnote-16)* with reference to the turtle-doves and young pigeons[[17]](#footnote-17) [which are permissible birds, thus proving that the term ***tzipor***is used with reference to both permissible and forbidden birds].

The correct interpretation appears to me to be that the term ***tzipor***is a generic term for all small birds that rise early in the morning to chirp and to sing, the term being associated with the Aramaic word ***tzaphra***(morning). Similarly, the expression ***let him return v'yitzpor'[[18]](#footnote-18)*** means, and arise "early in the morning." The expression ***'tzipor' (the fowl of) the air***is said with reference to these small birds, because it is mostly they that fly high in the air. ***Every 'tzipor' (bird) of every sort*** refers to two kinds, all the little ones and the big ones. ***If a 'kan tzipor' (bird's nest) chance to be before you*** *[[19]](#footnote-19)* speaks about the little ones which are many [and therefore likely to chance to be there], to teach that even when they are young, the finder must exercise mercy towards them. Similarly, ***therein 'tziporim' (the birds) make nests*** *[[20]](#footnote-20)* [means the little ones], for it is they that dwell on the boughs of the cedars of the Lebanon. ***Speak 'l'tzipor' (unto the birds) of every sort*** means that even the little ones should gather upon [the flesh of the mighty that have fallen in battle],[[21]](#footnote-21) for the big marauding birds will come by themselves. Similarly, ***Will you play with him* [the leviathan] *'hatzipor' (as with a bird)? Or will you bind him for your maidens?[[22]](#footnote-22)*** [refers to the little birds], for it is the way of young boys to play with little birds. The language of the Sages also follows that usage: Any statue which bears in its hand a staff or ***'tzipor'*** (a bird)[[23]](#footnote-23) [one may not derive any benefit from, since these objects indicate that the statue is worshipped as an idol]; "If a man wove into a garment one ***sit's***length of a Nazirite's hair [from which one is forbidden to derive any benefit], the garment is to be burnt,"[[24]](#footnote-24) [and when the Sages of the Gemara raised the question, "why is this small piece not neutralized by the larger part of the garment?" it was answered that this is a case where he wove into the garment "the form of] a ***tziporta"***[a small bird, which made the whole garment more valuable, and therefore it is not neutralized by the larger part thereof, and hence must be burnt].[[25]](#footnote-25) The Sages also speak of ***"tziporoth***(birds of) the vineyard [however small]."[[26]](#footnote-26) They also said: "the meat of ***tziporim,***(birds) brings back a sickness to a sick man [who is recovering, and makes it worse" [[27]](#footnote-27) thus indicating that the term ***tzipor***refers to a bird which one may eat]. Scripture further states, ***All 'tzipor' (birds) that are clean you may eat****, [[28]](#footnote-28)* meaning all these many species of [permissible] birds, thus including [the living bird sent away by] the leper [into the open field[[29]](#footnote-29) as permissible food],[[30]](#footnote-30) by means of the word ***kol******('All' birds that are clean you may eat)****.* And the verse which states, ***But these are they of which you will not eat: the great vulture, and the bearded vulture, and the osprey[[31]](#footnote-31)*** is [to be understood] as if it said, "and these are they, from the flesh of which ye may not eat." It is for this reason [i.e., since the term ***tzipor***includes both permissible and forbidden birds], that the Sages found it necessary to interpret: ***"Clean,***not forbidden birds" [but they would not have been able to derive it if the word ***tziporini***had not been qualified]. In any case it is clear that ***tziporim***are the small chirping birds. Similarly, ***Yea, the 'tzipor' has found a house, and the swallow a nest for herself*** *[[32]](#footnote-32)* also indicates that the word ***tzipor***is not a name for all birds [for otherwise why should the verse mention both ***tzipor***and the swallow, if the term ***tzipor***already includes all birds]. Likewise, ***Wherein tziporim. (the birds) make their nests, the stork makes the fir-tree her house*** *[[33]](#footnote-33)* [indicates that ***tziporim***does not include all birds, since the verse proceeds also to mention some specific birds].

It would appear from the words of our Sages that all birds permissible as food are called ***tzipor,***but the leper was commanded to bring ***tziporei dror***["free birds," a term which, as explained further on means birds which live in the house as well as in the field], for we have been taught in the Torath Kohanim:[[34]](#footnote-34) ***"And he will let go the living bird out of the city into the open field****.[[35]](#footnote-35)* Rabbi Yosei the Galilean said: This means a bird that lives outside all cities. And what kind of bird is it? It is the bird called ***dror'* "** [the free bird that lives in the house as well as in the field]. It is on the basis of this interpretation of the Rabbis that they further mentioned **[in connection with the leper's birds] that they "chatter" [since it is usually these free birds which twitter].**

It is possible that the requirement that the birds be of "the free" kind is a commandment [which is to be observed if possible, but is not indispensable], so that if it has already been done, they are all valid [whether free or unfree]. Therefore the Sages in the Torath Kohanim found it necessary to exclude forbidden birds [which do not possess this characteristic of living in the house and in the field]. And so we have been taught in a Mishnah of Tractate Negaim:[[36]](#footnote-36) "And he [the leper] brought two birds that are of the free type of bird." And it is furthermore taught there:[[37]](#footnote-37) "It is a commandment that the two birds of the leper should be alike in appearance, in size and in value, and that they should be brought at the same time. Yet even if they are not alike, they are valid. If one was slaughtered and it was found that it was not a 'free bird,' he should buy a partner for the second one." The reason [why he must buy a partner for the second one] although [as we have said above] if it has already been done, all birds [whether free or unfree] are valid, is that if they were of two different kinds [as in this case, where the slaughtered one was a non **­*dror,***and the living one a ***dror]****,* they ***are***invalid. And in the Chapter ***Eilu Treifath*** *[[38]](#footnote-38)* the Sages of the Gemara have said: "A bird which scratches, is valid to be used for the purification of the leper. This is the white-bellied swallow concerning which Rabbi Eliezer and the Sages differed" [as explained further on]. From these texts [it is clear] that the birds for the purification of the leper are not limited to one species, and that the purification is not to be done with ***any***permissible bird, but rather the commandment is that it be done only with those birds that are ***dror,***that is to say, "which live in the house as well as in the field."[[39]](#footnote-39) Therefore the Rabbis said [in the above-quoted text] with reference to the white- bellied swallow, that since according to the Sages it is a bird which may be eaten, it is also valid for the purification of the leper, as it is included within [the category of those birds that are] ***dror***[living in the house as well as in the field]. Yet nonetheless ***all***permissible birds [even those that are not "free birds"] are valid, if the purification of the leper has already been done with them, since they are all included within the phrase, ***two living clean birds****.*

And we have been taught in the Sifre:[[40]](#footnote-40) "Rabbi Yashiyah said: 'Wherever it says in Scripture ***tzipor,***it speaks of a permissible bird.' Said Rabbi Yitzchak: 'A permissible bird is called ***oph***(fowl) and also ***tzipor***(bird), but a forbidden one is only called ***oph****."* Similarly the Rabbis mentioned also in the Gemara [of Tractate Chullin], in the Chapter ***Shilu'ach Hakan****,[[41]](#footnote-41)* where they resolved that the term ***living [two 'living' clean birds]***means "the ends of whose limbs 'live' (exist), thus excluding birds from whom a limb is missing." Similarly [permissible] birds which are ***treifah*** are invalid [for the purification of the leper]. The Rabbis also interpreted there the term ***clean [two living 'clean' birds]***to exclude those birds which are of a permissible species but are forbidden to be eaten [for some special reason], such as birds belonging to a person of a city that went astray,[[42]](#footnote-42) or a fowl that killed a human being, or those that have been exchanged for an idol.[[43]](#footnote-43) This interpretation was derived by the Sages from the very language itself, since the term ***tzipor***denotes only a permissible bird. It is clear then from this text, that all permissible birds [whether they are of the ***dror-type***or not] are included within the category of ***tzipor.***

I have further seen in the Yerushalmi of Tractate Nazir[[44]](#footnote-44) that the Sages of the Gemara said: "But does an impure Nazirite really bring ***tziporim*?[[45]](#footnote-45)** It is turtle-doves or young pigeons that he brings! [To this question the reply was made:] 'There are some authorities who teach that all edible birds are called ***tziporim,***and there are other authorities that teach that all birds, whether permissible or forbidden, are called ***tziporim.****'* " [[46]](#footnote-46) Thus we are now left with a divergence of opinion [as to what the term ***tzipor*** denotes]! Yet it is possible that the name applies only to the small birds. This appears so in the Gemara from what the Rabbis have said in Tractate Sotah:[[47]](#footnote-47) [In the process of his purification the leper is commanded to] "bring a sufficient amount of water that the bird's blood may remain discernible in it.[[48]](#footnote-48) And how much is this? The fourth of a ***log.****"* Upon this the Sages queried: "If the bird was a large one so that the blood thereof 'pushed away' the water [so that it was imperceptible], or the bird was a small one so that its blood was 'pushed away' by the water [so that the blood was indiscernible], what is the ruling on these cases?" On these questions [the Rabbis of the Talmud] explained: "All standard measures laid down by the Sages were fixed with precision. The Sages estimated with reference to a 'free bird' that you will not find one so big that the blood thereof will 'push away' the water, nor will you find one so small that the blood thereof will be 'pushed away' by the water." Now if all kinds of permissible birds were valid for [the purification of the leper], there are some birds the blood of which would "push away" many ***logim****.* of water! Perhaps the Sages established the above standard only with reference to a "free bird" which one is commanded to bring if this is possible, according to the interpretation of Rabbi Yosei the Galilean,[[49]](#footnote-49) [but if the purification has already been done with a large bird, it is also valid]. Ithas already been mentioned in the Gemara:[[50]](#footnote-50) "Perhaps he saw a large ***tziporo***(bird) and he called it ***gamal***(camel)." [[51]](#footnote-51)

The correct [and final] conclusion which emerges from all this discussion is that we say on the basis of this interpretation that any bird which is not a "free one" is invalid for the purification of the leper, even if the purification has already been done, since in the Mishnah thereof it was not taught: "It is a commandment [to be fulfilled if possible] that the birds should be 'free birds,' but even if they were not 'free birds,' they are valid," as it taught concerning the requirement of equality [in appearance, size and value, that "even if they are not alike, they are valid"]; also, the correct conclusion is **that all birds that are "free birds" are those that chatter**. And that which the Rabbis said in the Torath Kohanim, ***"Clean,***not those forbidden as food," [[52]](#footnote-52) is because even among the forbidden birds there are some species that possess this quality of ***dror***[living in the house as well as in the field], such as the white-bellied swallow according to Rabbi Eliezer.[[53]](#footnote-53) Or perhaps the meaning of the Torath Kohanim is that it excludes those birds [whose prohibition is not because they belong to the forbidden species, but because of special circumstances] which make them "forbidden to you," such as those birds which are nonetheless forbidden [as food or benefit, because they belonged to a person of a city that had gone astray, or those that have been exchanged for an idol], or those which are ***treifah****,* just as the Rabbis resolved in the Gemara in the Chapter ***Sliilu'acli Hakan****.* This is the correct interpretation in my eyes. In the Agadah of the [Midrash] Rabbah we find this statement:[[54]](#footnote-54) "Rabbi Yehudah the son of Rabbi Simon said: **These birds [brought by the leper for his purification] are noisy ones, symbolic of he who speaks slander [and as a punishment for which, the slanderer is stricken with leprosy]**. Said the Holy One, blessed be He, 'Let that which is accompanied by sound [namely, these noisy birds] come to bring atonement for the evil sound [of the slanderer].' And Rabbi Yehoshua the son of Levi said: **The birds [brought by the leper for his purification] are of the 'free kind' [that live in the house as well as in the field] and thus ate of the leper's bread and drank of his water.** Now the following statement follows logically with stronger reason etc." [[55]](#footnote-55)

**AND CEDAR-WOOD, AND SCARLET, AND HYSSOP.** Rabbi Abraham ibn Ezra commented that "[the cedar-wood and the hyssop] represent the tallest and the lowest in species of vegetation, as is evidenced by the words of wisdom of Solomon.[[56]](#footnote-56) Thus the law of the leper and the law of the house stricken with leprosy and the [law of] impurity [conveyed by] a corpse are closely related,[[57]](#footnote-57) and they resemble the Passover in Egypt.[[58]](#footnote-58) And the meaning of the expression ***into the open field*** *[[59]](#footnote-59)* is to an un-inhabited place, so that no infection might be caused." [Thus far are the words of Ibn Ezra.].

And in the Torath Kohanim the Rabbis have said:[[60]](#footnote-60) ***"Into the open field****,* this means that he is not to stand in Joppa [which is on the sea] and let it go into the sea, nor is he to stand in Gabbath [a city which is on the edge of the desert] and let it go into the desert." Now if so, [that he may not let it go into the sea or into the desert], then the reason why it is sent into the open field is like the secret of the goat sent to Azazel,[[61]](#footnote-61) except that there it is sent ***for Azazel into the wilderness****,* and here it is sent to the flying [destructive spirits] of the field.[[62]](#footnote-62) I will yet explain this with the help of G-d.[[63]](#footnote-63)

**9. AND IT WILL BE ON THE SEVENTH DAY, THAT HE WILL SHAVE ALL HIS HAIR, HIS HEAD AND HIS BEARD AND HIS EYEBROWS, EVEN ALL HIS HAIR HE WILL SHAVE OFF.** "This is a general principle ***[he will shave all his head]***followed by an enumeration of particulars [already comprehended in the general proposition, i.e., ***his head* etc.]** and [this again is followed by] a generalization ***[all his hair he will shave off]****. [[64]](#footnote-64)* This is to include every spot of the body where there is a visible collection of hair" [just like the head, beard and eyebrows]. This is Rashi's language.

But in the Torath Kohanim it is stated:[[65]](#footnote-65) ***"And he will shave off all his hair****.* I might think this includes the hidden parts of the body; Scripture therefore states, ***his eyebrows****.* Just as the eyebrows are visible, so also [the expression] ***all his hair***refers only to visible parts of the body, thus excluding hair which is in the hidden parts of the body. If so I might think, just as the eyebrows are in a place where there is a visible collection of hair, so we are to include [only] those places where there is a visible collection of hair. Whence do I know to include [in the commandment of shaving his hair] an invisible collection of hair [such as under the armpits, and between the legs], or a visible scattering of hair [such as on the stomach or ribs] or an invisible scattering of hair [such as the hair in the folds of the body]? Scripture therefore says, ***even all his hair he will shave off."***However, the Rabbi [Rashi] followed the interpretation of Rabbi Yishmael, who included only the hair between the legs, and excluded the hair under the armpits and on the whole body [since they are not "visible collections of hair]." But here the accepted law is that he shaves his body as smooth as a gourd, either because this is one [of the three instances] where the practice goes beyond the Biblical text,[[66]](#footnote-66) or because the accepted law is like the opinion of Rabbi Akiba, who [as a consequence of his wider method of exegesis] included the hair of the whole body [in the requirement of being shaved], and excluded only the hair within the nose [or ears]. So also have we been taught in a Mishnah [like Rabbi Akiba]:[[67]](#footnote-67) "He passed the razor over the whole of his body," and it is further explained in the second chapter of Tractate Sotah.

**10. AND ON THE EIGHTH DAY HE WILL TAKE TWO HE­LAMBS WITHOUT BLEMISH, AND ONE EWE-LAMB.** Scripture has not explained what is to be done with the two he-lambs and the one ewe-lamb. However, it mentioned concerning one of the he-lambs that the priest offer it as a guilt-offering,[[68]](#footnote-68) and further mentioned that he should offer up the sin-offering,[[69]](#footnote-69) ***and afterward he will slaughter the burnt-offering****.* This is because He has already mentioned in the section of ***Vayikra***that the sin-offering should be a female,[[70]](#footnote-70) and that every burnt-offering should be a male.[[71]](#footnote-71) Therefore there was no need here to speak at length, it being known that [since the first he-lamb was a guilt-offering], the second he-lamb would be the burnt-offering, and the ewe-lamb would be the sin­ offering.

**18. AND THE REST OF THE OIL THAT IS IN THE PRIEST'S HAND HE WILL PUT UPON THE HEAD OF HIM TO BE CLEANSED; AND THE PRIEST WILL MAKE ATONEMENT FOR HIM BEFORE THE ETERNAL**. This atonement is accomplished by means of the priest's acts with the blood of the guilt­-offering [as prescribed in Verse 14] and the oil [as set forth in Verse" 15-18]. Similarly, the verse stating [in connection with a leper who is poor], ***to make atonement for him before the Eternal****,[[72]](#footnote-72)* [carries the same meaning]. And in the Torath Kohanim we find it said:[[73]](#footnote-73) ***"And the rest of the oil that is in the priest's hand he will put upon the head of him that is to be cleansed, and the priest will make atonement****.* 'If he put [the rest of the oil upon his head], he effected atonement for him, and if he did not put it thereon, hedid not effect atonement.' These are the words of Rabbi Akiba. Rabbi Yochanan the son of Nuri said: 'This is the ***residue***of a commandment, [and therefore is not part of the commandment itself, and thus not indispensable]; whether he put it thereon or did not put it thereon, he has effected atonement.' " Now if so, according to the opinion of Rabbi Yochanan the son of Nuri, the expression ***and the priest will make atonement for him****,* refers [only] to the guilt-offering [which ***is***indispensable in the final purification of the leper].

Now Scripture states [here] in the case of the guilt-offering, ***and the priest will make atonement****,* and then states again in the case of the sin-offering, ***and he will make atonement for him that is to be cleansed because of his uncleanness****,[[74]](#footnote-74)* and with reference to the burnt-offering and meal-offering it also states, ***and the priest will make atonement for him, and he will be clean****.[[75]](#footnote-75)* **But we do not know the purport of all these expressions of atonement.** **Perhaps the guilt-­offering effects atonement for the trespass that he committed before he was affected by his plague, and the sin-offering effects atonement for his sin which he committed during the time of the plague.** For perhaps in his anguish ***he ascribed aught unseemly to G-d****, [[76]](#footnote-76)* this being the significance of the expression ***because of his uncleanness*** [used in connection with the sin-offering that he must bring]. **The burnt-offering and meal-offering constitute a ransom for his soul, that he be worthy to be purified and return to his dwelling.** Therefore He said, ***and the priest will make atonement for him, 'and he will be clean.*'**

Now in the Torath Kohanim it is stated:[[77]](#footnote-77) ***"And the priest will offer the sin-offering, and make atonement****.* Why is this said?[[78]](#footnote-78) Since it is said, ***And the priest will offer the burnt-offering and the meal-offering upon the altar****,* I might think that they are all indispensable for the purification of the leper, therefore Scripture states, ***and the priest will offer the sin-offering, and make atonement****,* thus teaching that the atonement is dependent [only] upon the sin-offering." It is possible that the expression ***and the priest will make atonement for him, and he will be clean*** alludes to everything that has been done for him [i.e., for the leper's purification], for the birds [which he brought at the very beginning of his purification, followed by the three offerings brought on the eighth day, as discussed here] also came for the purpose of atonement and purification, for so He also said in connection with a plague in the house, ***and he will make atonement for the house, and it will be clean****.[[79]](#footnote-79)*

**34.** Scripture states with reference to plagues in houses, ***and ‘I’ will put the plague of leprosy****,* in order to allude **to the fact that it was G-d's hand that did this, and not an act of nature at all**, as I have explained.[[80]](#footnote-80) Itstates, ***When you are come into the land of Canaan***etc. ***in a house of the Land of your possession****,[[81]](#footnote-81)* because He is speaking to all Israel [since Moses and Aaron did not come into the Land]. Now it would have been proper that after the verse, ***And the Eternal spoke unto Moses and unto Aaron, saying****,[[82]](#footnote-82)* He should continue to state, "Speak unto the children of Israel." But Scripture shortens the account since it is self-understood [that the command was to be given to the children of Israel who would enter the Land]. Or it may be that he spoke to them in the place of [i.e., as representing] all Israel, and hinted that the intention [of giving the commandment] now is merely to teach them all the laws of leprosy, and that they in turn should teach them to the priests, and Moses did not warn all Israel now [about these laws, as they did not apply until they came into the Land]. It was only those who came into the Land that he warned, ***Take heed in the plague of leprosy, that you observe diligently***etc.,[[83]](#footnote-83) for it was to them that he commanded at first to take heed in these ordinances.

**43. AND IF THE PLAGUE RETURN AND BREAK OUT IN THE HOUSE.** Now this plague which came in the other stones and in the other mortar [which replaced the original ones], is not identical with the first plague which was there, [but is a different outbreak]. It is thus unlike the "breaking out" of the leprosy mentioned in the case of a person[[84]](#footnote-84) and the spreading thereof, which mean that the plague returned to its former natural place, since the pus many times hides under the skin and retreats into the interior of the body, and afterwards it returns and spreads to the skin on its outside. Rather, the matter [of leprosy in a house] is as I have written in ***Seder Ishah Ki Thazria****,* that it is a plague and Divine intervention implying that ***the evil spirit from G-d*** *[[85]](#footnote-85)* is in that place. And in the Torath Kohanim the Rabbis have said:[[86]](#footnote-86) ***"And if the plague come again, and break out in the house****.[[87]](#footnote-87)* This is like saying, 'That person has returned to his place.' " The meaning of the Sages is to state that the expression ***'u 'parach' (and it break out)***mentioned here [in connection with leprosy in a house], does not mean "spreading out" as it does in the verse [dealing with leprosy of a man], ***And if the leprosy 'paro'acb. tiphrach' (break out abroad) in the skin****,[[88]](#footnote-88)* but here it denotes a [fresh] outbreak in that place just like the expression, ***the rod of Aaron 'parach' (was budded).[[89]](#footnote-89)*** The comparison that the Rabbis drew [i.e., that this is like saying, "That person has returned to his place"], is to allude to the matter we have stated, namely, that this is not a plague which comes into existence and spreads out [as in the case of leprosy of man], but is one outbreak after another, just like a man who left his place and then came back to sit in his former place, on a different chair which was prepared for him there. I have already explained the meaning of this "breaking out'' [of leprosy in a house], as well as of the "breaking out" of leprosy in garments.[[90]](#footnote-90)

Now Scripture does not state here, "and if the plague comes back, and breaks out 'in those stones' " [but instead it says, ***and breaks out 'in the house']****,* for even if it broke out in another place of the house, and even if it was of another color, unlike that of the first plague, it is considered a recurring plague [i.e., one that recurs after removal of the stones, scraping and re-plastering, which necessitates the demolition of the house], and is not considered a plague appearing for the first time in the house. This is the sense of the expression ***in the house [and if the plague come again, and break out' in the house****,* meaning that wherever it recurs in the house, it is governed by that law [which requires the demolition of the house]. The reason for this is that the evil spirit will not depart from that house, but will always be in one of the places in that house, to frighten its owners. So also the Rabbis have said in the Torath Kohanim:[[91]](#footnote-91) I know only that [the house is to be demolished] if the plague returns to its former place. Whence do I know to include a return to any place in the house? Scripture therefore says, ***in the house****.* I know only that this rule applies if the plague recurs in its original color. Whence do I know that even if it recurs in a different color [it is governed by the same rule]? Scripture therefore says, ***and it break out*** [meaning, in its original color or a different one].

Now the meaning of these verses according to the interpretation [of the Torath Kohanim] is as follows. ***And If the plague come again***on the seventh day and returns ***in the house, after that the stones have been taken out, and after the house has been scraped, and after it is plastered****,* or[[92]](#footnote-92) ***the priest will come***a second time ***and see, and, behold,***that now ***the plague has recurred*** *[[93]](#footnote-93)* ***in the house***as it was at first, ***it is malignant leprosy .*.., *and he will break down the house****,[[94]](#footnote-94)* the two verses thus explaining that whether the plague recurred at the end of the first week or at the end of the second week, they are governed by one law [which requires the demolition of the house].[[95]](#footnote-95) Scripture did not need to say [in Verse 44] ***"and the priest will come and see, if the plague be 'pasah' (have recurred) in the house***-, he will then command that they take out the stones" etc., [as Rashi would have it],[[96]](#footnote-96) for this verse ***[and the priest will come .*.. ]** is connected with the verse [43] immediately preceding it, stating, ***if the plague come again .*.. *after that the stones have been taken out***at the end of the first week or the second week, when the priest comes, and he sees its recurrence, ***it is a malignant leprosy****.* Then Scripture further states, ***And if the priest shall come in****,[[97]](#footnote-97)* that is, at the end of the second week mentioned above [in Verse 44], ***and see it, and, behold, the plague has not recurred*** *[[98]](#footnote-98)* ***in the house, after that the house was plastered; then the priest will pronounce the house clean****,* since it is healed of the plague, that is to say, it did not recur. Thus we now derive the principle that if a plague remained as it was during the first week and the second week, he removes the stones, scrapes away and re-plasters, and gives it another week, and if the plague returns, he demolishes the house. This is the correct interpretation of the verses in accordance with the [Rabbinical] interpretation thereof, **for it is impossible to cut them, so to say, with a knife**[[99]](#footnote-99) placing later verses first and earlier verses later, in a manner which is not all their meaning.

It is further possible that we say as a correct interpretation of the verses on this subject, that the term ***pasah*** in this section [which deals with leprosy in a house], is like ***parach****,* both of them being an expression of **"sprouting."** Where a plague exists already, the term ***pasah***denotes its growth and extension, and where there is no plague, it means its [original] sprouting and [subsequent] recurrence, since it is all a matter of growth. Onkelos also has rendered all [expressions of ***pasah***]as ***oseiph***(adding), and the term ***tosepheth***(addition) is used of a growing thing which is added to another, such as in the expressions: ***'v'nosapli gam hu' (they be added also) to our enemies****;[[100]](#footnote-100)* ***'v'nosphah nachalathan' (then will their inheritance be added)****,[[101]](#footnote-101)* and it may also be used of a matter which **"returns,"** such as: ***the Eternal 'yosiph' (will set again) His hand****;[[102]](#footnote-102)* ***and they prophesied 'v'lo yasaphu' (but they did so no more)****,[[103]](#footnote-103)* meaning that [Eldad and Medad] did not prophesy any more. Thus the meaning of the term ***pasah***is that the plague **"returned."** Now after the removing of the stones, [scraping and replastering], when Scripture speaks of ***pisayon***[as it does in Verse 44 and 48], the meaning thereof is **"sprouting,"** as I have mentioned in connection with the term ***prichah****.[[104]](#footnote-104)* If so, Scripture is stating: ***and if the plague came again and 'sprouted' in the house after that the stones have been taken out .*.. *and the priest will******come and see, and behold the plague has 'sprouted' in the house.* . *then he will break down the house*** *[[105]](#footnote-105)* for every plague that returns is a sign of confirmed impurity. ***And if the priest will come in, and see that the plague has not 'sprouted'***at all ***in the house after the house was plastered***he will pronounce it pure, ***because the plague has been healed***by the removal of the stones, [scraping] and re-plastering.

Thus the law of a house wherein the plague recurs at the end of the first week has been explained here, that he removes the stones, scrapes and re-plasters, and gives it another week. If the plague returns the house is impure [and is to be demolished], and if it does not return it is pure. But where it remained at the end of the first week as it was [when he first saw it], and it recurred at the end of the second week, the law thereof was not explained in the Torah, **but we derive it by means of a** ***gzerah shavah[[106]](#footnote-106)*** as follows: [the expression, ***and behold if the plague recur***is found both in Verse 44: ***and the priest will come****,* and in Verse 39: ***and the priest will return****,* thus establishing that] ***"coming***[in Verse 44] and ***returning***[in Verse 39] are identical in regard to their law," meaning that the law of **"coming"** which is stated at the end of the second week, is like the law of **"returning"** stated at the end of the first week, i.e., **that in both cases if the plague recurred, he removes the stones, scrapes and re-plasters and gives it another week**.[[107]](#footnote-107) Similarly, if the plague remained as it was [at the end of] the first and second weeks, and recurred [at the end of] the third week, the law thereof is not mentioned in the Torah, but it is **derived by means of another *gzerah shavah:*** ***'v'im bo yavo hakohen' (and if the priest will come in)****,[[108]](#footnote-108)* thus establishing that the priest's third coming is identical in law to his coming the second time.[[109]](#footnote-109) Thus the verses are explained in line with their simple meaning, while the [Rabbinical] interpretations were derived by a ***gzerah shavah***taught to Moses on Sinai. And that which the Rabbis said in the Torath Kohanim:[[110]](#footnote-110) "What does Scripture refer to? etc." [from which you might think that these interpretations were originally established by the Rabbis, and not based on the ***gzerah shavah***taught to Moses on Sinai], is merely a Rabbinical support, since they wanted to find a basis in the Scriptural text for that principle which they had received by tradition established by the ***gzerali shavah****.* Similarly, what the Rabbis said there:[[111]](#footnote-111) "If we are eventually to include a plague which recurred, even though it did not extend [in the law requiring the removal of the stones etc.], why then does Scripture say, ***And the priest will come and see, and behold, if the plague be 'pasah' (extended)?***[[112]](#footnote-112) Leave it." [[113]](#footnote-113) That is to say, we are to leave here the plain meaning of the verse and follow the interpretation, but not that we are to uproot the verse from its place and explain it as referring to another place. This is what appears to me to be correct in the meaning of this Scriptural section, so that the words of the Sages be upheld, and it is a fitting and appealing interpretation.

**53. AND HE WILL LET GO THE LIVING BIRD OUT OF THE CITY INTO THE OPEN FIELD, AND MAKE ATONEMENT FOR THE HOUSE, AND IT WILL BE CLEAN.** Now this atonement was effected by the bird which is to be sent away, the bird carrying away all his sins ***out of the city into the open field****,* like the atonement effected by the goat that is to be sent away.[[114]](#footnote-114) Now since the punishment of the plague which appears in a person's house is unlike [i.e., less in severity than] that of a plague which afflicts his body, Scripture did not make it necessary for him [the owner of the house] to bring a guilt-offering and sin-offering [as it required for the purification of a leper], because the first [stage of] atonement that the leper brings for his purification, namely, the birds, the cedar-wood and the hyssop[[115]](#footnote-115) - is sufficient for him [i.e., the owner of the house].

**54. THIS IS THE LAW FOR ALL MANNER OF PLAGUE OF LEPROSY.** This refers to leprosy of inflammation and the burnt part in the skin. Scripture mentioned them here first [although in the section on leprosy above they are not mentioned first][[116]](#footnote-116) because of their frequency. Then it mentioned ***and for a scall****,* which is also frequent. Then Scripture mentioned here, ***and for the leprosy of a garment, and for a house****,[[117]](#footnote-117)* followed by, ***and for a rising, and for a scab, and for a bright spot****,[[118]](#footnote-118)* which are the first plagues with which Scripture opened this discussion: ***When a man will have in the skin of his flesh a risng***etc.[[119]](#footnote-119) Scripture always mentions the ***bahereth***(bright spot) last, because it is the strongest and worst form of all the plagues.

**Ketubim: Tehillim (Psalms) 78:40-72**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth. | 1. A teaching of the Holy Spirit, composed by Asaph. Hear, O My people, My Torah; incline your ears to the utterances of my mouth. |
| 2. I shall open my mouth with a parable; I shall express riddles from time immemorial. | 2. I will open my mouth in a proverb; I will declare riddles from ancient times. |
| 3. That we heard and we knew them, and our forefathers told us. | 3. Which we have heard and known, and which our fathers told to us. |
| 4. **We shall not hide from their sons; to the last generation they will recite the praises of the Lord, and His might and His wonders, which He performed.** | 4. **We will not hide it from their sons, recounting the psalms of the LORD to a later generation, and His might, and the wonders that He performed.** |
| 5. **And He established testimony in Jacob, and He set down a Torah in Israel, which He commanded our forefathers to make them known to their sons.** | 5. **And He established a witness among those of the house of Jacob, and He decreed a Torah among those of the house of Israel, which He commanded our fathers to teach to their sons.** |
| 6. **In order that the last generation might know, sons who will be born should tell their sons.** | 6. **So that another generation, sons still to be born, should know; they will arise and tell it to their children.** |
| 7. **And they should put their hope in God, and not forget the deeds of God, and keep His commandments.** | 7. **And they will place their hope in God, and not forget the works of God, and they will keep His commandments.** |
| 8. **And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.** | 8. **And they will not be like their fathers, a stubborn and vexing generation, a generation whose heart was not firm with its lord, and its spirit was not faithful to God.** |
| 9. The sons of Ephraim, armed archers, retreated on the day of battle. | 9. While they were living in Egypt, **the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time**, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle. |
| 10. **They did not keep the covenant of God, and they refused to follow His Torah.** | 10. **Because they did not keep the covenant of God and refused to walk in His Torah.** |
| 11. **They forgot His deeds and His wonders, which He showed them.** | 11. **And the people, the house of Israel, forgot His deeds and His wonders that He showed them.** |
| 12. Before their forefathers He wrought wonders, in the land of Egypt, the field of Zoan. | 12. In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, He performed wonders in the land of Egypt, the field of Tanis. |
| 13. He split the sea and took them across, He made the water stand as a heap. | 13. He split the sea with the staff of Moses their leader, and made them to pass through, and He made the water stand up, fastened like a skin bottle. |
| 14. He led them with a cloud by day, and all night with the light of fire. | 14. And He guided them with the cloud by day, and all of the night with the light of fire. |
| 15. He split rocks in the desert and gave them to drink as [from] great deeps. | 15. He split mountains with the staff of Moses their leader in the wilderness; and He gave drink as if from the great deeps. |
| 16. He drew flowing water from a rock and brought down water like rivers. | 16. And He brought forth streams of water from the rock, and He made water come down like flowing rivers. |
| 17. But they continued further to sin against Him, to provoke the Most High in the desert. | 17. But they continued still to sin before him, to provoke anger in the presence of the Most High in the dry wilderness. |
| 18. They tried God in their heart by requesting food for their craving. | 18. And they tempted God in their heart, to ask for food for their souls. |
| 19. And they spoke against God; they said, "Can God set a table in the desert? | 19. And they complained in the presence of the LORD; they said, "Is there the ability in the presence of God to set a table in the wilderness?" |
| 20. True, He struck a rock and water flowed, and streams flooded. Can He give meat too? Can He prepare flesh for His people?" | 20. Behold, he already has smitten a rock, and water gushed out, and streams flowed; is he also able to give bread, or to arrange food for his people? |
| 21. Therefore, God heard and was incensed; fire was kindled against Jacob, and also wrath ascended upon Israel. | 21. Then it was heard in the presence of God, and he was angry, and fire was made to come up on those of the house of Jacob, and also harsh anger came up on Israel. |
| 22. Because they did not believe in God and did not trust in His salvation. | 22. For they did not believe in God, and did not put their trust in his redemption. |
| 23. And He had commanded the skies from above, and He had opened the portals of heaven. | 23. And he commanded the skies above and he opened the windows of heaven. |
| 24. He had rained upon them manna to eat, and He had given them corn of heaven. | 24. And he made descend on them manna to eat, and he gave them the grain of heaven. |
| 25. Men ate the bread of the mighty; He sent them provisions for satisfaction. | 25. The sons of men ate food that came down from the abode of angels; he sent them provisions unto satiety. |
| 26. He caused the east wind to set forth in heaven, and He led the south wind with His might. | 26. He made the east wind move in the heavens, and guided the south wind by his strength. |
| 27. He rained down flesh upon them like dust, and, like the sand of the seas, winged fowl. | 27. And he made flesh descend on them like dust, and flying fowl like the sand of the sea. |
| 28. And He let it fall in the midst of their camp, around their dwellings. | 28. And he made them fall in the midst of his camp, round about its tents. |
| 29. They ate and were very satisfied, and He brought them their desire. | 29. And they ate and were very satisfied; so he brought to them their craving. |
| 30. They were not estranged from their desire; while their food was still in their mouth, | 30. They did not turn from their craving, still their food was in their mouth. |
| 31. The wrath of God ascended upon them and slew [some] of their stoutest and caused the chosen of Israel to fall. | 31. And the anger of God went up on them, and he slew some of their champions, and he subdued the young men of Israel. |
| 32. Despite all this, they sinned again and did not believe despite His wonders. | 32. For all this they sinned again, and did not believe in His wonders. |
| 33. And He ended their days in vanity and their years in terror. | 33. And He ended their days with nothingness, and their years with disaster. |
| 34. When He slew them, they would seek Him, and they would repent and pray to God. | 34. Whenever He killed them, they sought Him, repenting; and they will repent and pray in the presence of God. |
| 35. And they remembered that God is their rock and the Most High God is their Redeemer. | 35. And they remembered, for God is their strength, and the Most High God is their redeemer. |
| 36. They beguiled Him with their mouth, and with their tongue they lied to Him. | 36. And they enticed Him with their mouth, and they lie to Him with their tongue. |
| 37. Their heart was not sincere with Him; they were not faithful in His covenant. | 37. Because their heart was not faithful to Him, and they did not believe in His covenant. |
| 38. But He is merciful, He expiates iniquity and does not destroy; many times He takes back His wrath and does not arouse all His anger. | 38. But He is merciful, atoning for their sins, and does not destroy them; and He frequently turns from His anger, and He will not hasten all His wrath against them. |
| 39. He remembers that they are flesh, a spirit that goes away and does not return. | 39. And He remembers that they are sons of flesh, a breath that goes away and does not return. |
| 40. How often they provoked Him in the desert, vexed Him in the wasteland! | 40. How they would rebel against Him in the wilderness! They would cause anger in His presence in a desolate place. |
| 41. They returned and tried God, and they sought a sign from the Holy One of Israel. | 41. And they turned and tempted God, and brought regret to the Holy One of Israel. |
| 42. They did not remember His hand, the day that He redeemed them from distress. | 42. They did not remember His miracle, and the day that He redeemed them from the oppressor. |
| 43. Who placed His signs in Egypt and His wonders in the field of Zoan. | 43. Who set out His signs in Egypt, and His wonders in the field of Tanis. |
| 44. He turned their canals into blood, and their flowing waters they could not drink. | 44. And He turned their canals to blood, and they could not drink from their streams. |
| 45. He incited against them a mixture of wild beasts, which devoured them, and frogs, which mutilated them. | 45. He will incite against them a mass of wild animals, and exterminate them; likewise frogs, and He will slaughter them. |
| 46. He gave their produce to the finishing locusts and their toil to the increasing locusts. | 46. And He gave and handed over their grain to the grasshopper, and their toil to the locust. |
| 47. He killed their vines with hail and their sycamore trees with locusts. | 47. And He stripped their vines with hail, and their sycamores with locusts. |
| 48. He gave over their animals to the hail and their cattle to the fiery bolts. | 48. And He handed over their cattle to the hail, and their flocks to sparks of fire. |
| 49. He dispatched against them the kindling of His anger-wrath, fury, and trouble, a delegation of evil messengers. | 49. He will incite against them two hundred and fifty plagues in the harshness of His anger, in wrath, and in hostility, and in woe; which are sent in due time by evil messengers. |
| 50. He leveled a path for His anger; He did not withhold their soul from death, and He delivered their body to pestilence. | 50. He will travel on the path of His harshness, not keeping their soul from death, and handing over their cattle to the plague. |
| 51. He smote every firstborn in Egypt, the first fruit of their strength in the tents of Ham. | 51. And He slew all the firstborn in Egypt, the beginning of their sorrow in the tents of Ham. |
| 52. Then He caused His people to journey like sheep, and He led them as a flock in the desert. | 52. And He led his people like a flock, and guided them like a sheep flock in the wilderness. |
| 53. He led them securely and they were not afraid, and the sea covered their enemies. | 53. And He settled them securely, and they did not fear; and the sea covered their enemies. |
| 54. He brought them to the border of His sanctuary, this mountain that His right hand had acquired. | 54. And He brought them into the territory of the site of the Temple, the same mountain that His right hand created. |
| 55. He drove out nations from before them, and allotted them an inheritance by line, and He caused the tribes of Israel to dwell in their tents. | 55. And He drove out the Gentiles before them, and settled them in the lot of His inheritance, and settled the tribes of Israel in their tents. |
| 56. Yet they tried and provoked the Most High God, and did not keep His testimonies. | 56. But they tempted and provoked in the presence of God Most High, and they did not keep His testimony. |
| 57. They turned back and dealt treacherously as their forefathers; they turned around like a deceitful bow. | 57. And they relapsed and did evil like their fathers; they became bent like a bow that shoots arrows. |
| 58. They provoked Him with their high places, and with their graven images they angered Him. | 58. And they caused anger in His presence with their libations; and they made Him jealous with their idols and images. |
| 59. God heard and became incensed, and He utterly rejected Israel. | 59. It was heard in the presence of God, and He became angry, and His soul was very disgusted with Israel. |
| 60. And He abandoned the Tabernacle of Shiloh, the tent that He had stationed among men. | 60. And He abandoned the tabernacle of Shiloh, the tent where His presence did abide among the sons of men. |
| 61. He delivered His might into captivity, and His glory into the hand of the adversary. | 61. And He handed over his Torah to captivity, and His splendour to the hand of the oppressor. |
| 62. And He delivered His people to the sword, and He became incensed with His inheritance. | 62. And He handed over His people to those who slay with the sword, and became angry with His inheritance. |
| 63. Fire consumed his youths and his virgins were not married. | 63. The fire consumed his young men, and his young women were not respected. |
| 64. His priests fell by the sword, but his widows did not weep. | 64. His priests will fall with the killing of the sword, and his widows had no time to weep.  ANOTHER TARGUM: At the time when the Philistines captured the ark of the LORD, the priests of Shiloh, Hophni and Phinehas fell by the sword; and at the time when they informed his wives, they did not weep, for they too died on that same day. |
| 65. And the Lord awoke as one asleep, as a mighty man, shouting from wine. | 65. And the LORD woke up like a sleeper, like a man who opens his eyes from wine. |
| 66. And He smote His adversaries from the rear; He gave them perpetual disgrace. | 66. And He smote his oppressors on their behinds with hemorrhoids; He gave them eternal disgrace. |
| 67. He rejected the tent of Joseph and did not choose the tribe of Ephraim. | 67. And He was disgusted with the tabernacle spread over the territory of Joseph; and He took no pleasure in the tribe of Ephraim. |
| 68. He chose the tribe of Judah, Mount Zion, which He loved. | 68. But He was pleased with the tribe of Judah, with Mount Zion that He loves. |
| 69. And He built His Sanctuary like the high heavens, like the earth He established it forever. | 69. And He built His sanctuary like the horn of the wild ox, fixed like the earth thatHhe founded forever and ever. |
| 70. And He chose His servant David and took him from the sheepcotes. | 70. And He was pleased with David his servant, and took him from the flocks of sheep. |
| 71. From behind the nursing ewes He brought him, to shepherd Jacob His people and Israel His heritage. | 71. And He brought him away from following after sucklings to rule over Jacob His people, and over Israel His inheritance. |
| 72. **And he shepherded them according to the integrity of his heart, and with the skill of his hands** he **led** them. | 72. **And he reigned over them in the perfection of his heart, and he will guide them by the understanding of his hands.** |
|  |  |

**Rashi’s Commentary for: Psalms 78:40-72**

**40** **How often** [How many] times.

**they provoked him** always in the desert.

**41 they sought a sign** Heb. התוו, an expression of a sign, as (Ezek. 9:4): “and set a mark (והתוית תו).” “A mark” is an expression of a wonder and a trial. They asked him for a sign and and a mark (Exodus 17:7): “Is the LORD in our midst or not?”

**45** **which mutilated them** They would pull off their testicles.

**47 with locusts** Heb. בחנמל, the name of the locust. According to the Midrash (Mid. Ps. 78:13) [it is composed of the following words]: בָּא חָן מָל, it comes, encamps, and cuts. It cut off the greens of the tree and the grass and ate it.

**48 He gave over their animals to hail** When the hail began to fall, the Egyptian drove his sheep (his animals) into the house, and the hail came before him like a wall. The Egyptian slaughtered it [the animal] and put it on his shoulder, to take it to his house to eat it, but the birds came and took it from him. That is [the meaning of] “and their cattle to the birds (לרשפים),” as (Job. 5:7): “but flying creatures (בני רשף) fly upward.” This is its midrashic interpretation (Mid. Ps. 78: 14), but according to its simple meaning, רשפים are bolts of fire, as it is written (Exod. 9:24): “and fire flaming within the hail.”

**50 He leveled a path for His anger** Although the plagues were dispatched in anger, they performed only their orders; what they were commanded to kill, they killed, but nothing else. They went in their paths. In other commentaries I found as follows:

**He leveled a path for His anger** When He smote every firstborn in Egypt, He showed the way for [the angel] who was destroying with anger to enter the houses of the Egyptians, but not the houses of the children of Israel.

**...and... their body** Heb. וחיתם, their body.

**55** **He drove out...from before them** the seven nations.

**in their tents** of the nations.

**56** **Yet they tried and provoked** during the days of the judges.

**57** **like a deceitful bow** which does not shoot the arrow to the place the archer wishes.

**61 He delivered His might into captivity** He delivered the Ark and the tablets into the hands of the Philistines.

**63 Fire consumed his youths** [The fire of] His wrath.

**were not married** Heb. לא הוללו. They were not married by being brought into a litter [under] a canopy because the youths died in battle. הוּלָלוּ is an expression of nuptials (הִלוּלָא) in Aramaic. Our Sages, however, explained it in reference to Nadab and Abihu (Mid. Ps. 78:18), but I feel uncertain about explaining it that way because he already commenced with the Tabernacle of Shiloh.

**64 His priests fell by the sword** Hophni and Phinehas.

**but his widows did not weep** Even his widow was not allowed to bewail him, for she too died on the day of the tidings, as it is said (I Sam. 4:19): “And she knelt and gave birth, for her pains had suddenly come upon her.”

**65 shouting** Heb. מתרונן, awaking and strengthening himself with speech to awaken from his wine.

**66 And He smote His adversaries from the rear** Plagues of the rear with hemorrhoids, which is a disgrace of perpetual ridicule for them.

**67** **He rejected the tent of Joseph** That is Shiloh, which is in Joseph’s territory.

**69** **And He built His Sanctuary like the high heavens, etc.** Like the heavens and the earth, about which two hands are mentioned, as it is stated (Isa. 48: 13): “Even My hand laid the foundation of the earth, and My right hand measured the heavens with handbreadths.” Also the Temple was with two hands, as it is said (Exod. 15:17): “Your hands established.” (Cf. Mechilta, Shirah 10, Keth. 5a, Rashi to Exod. 15:17.) Another explanation:

**And He built His Sanctuary like the high heavens, like the earth He established it** Just as heaven and earth have no substitute, neither does the Temple have a substitute in which to let the Shechinah rest.

**70 and took him from the sheepcotes** Heb. ממכלאתצאן, from the stalls of the sheep, as (Hab. 3:16): “The flock will be cut off from the fold

(ממכלה).”

**71 From behind the nursing ewes He brought him** For he would shepherd the nursing ewes for his father, **because he was merciful** and would bring the kids first and feed them the upper tips of the grasses, which are tender. Then after them he would bring out the he-goats, who would eat the middle of the grasses, and afterwards, he would bring out the older ones, who would eat the roots. **Said the Holy One, blessed be He, “This one is fit to shepherd My people.”**

**Meditation from the Psalms**

**Psalms ‎‎78:40-72**

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

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

Day - יום, Strong’s number 03117.

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

Priest - כהן, Strong’s number 03548.

This is the fourth week that we are examining Psalms chapter 78. I want to reiterate the opening from last week as we look at the fourth and last part of Psalms chapter 78.

**The superscription of this psalm ascribes authorship to Assaf.** The Talmud says that any psalm that begins with the word “Maskil”, which comes from the word that means *enlightenment*, was made public and explained to the entire people by a skilled interpreter and orator.[[120]](#footnote-120) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

The focus of verses 42-53 of our psalm concerns itself with the plagues in Egypt. These plagues were very methodical in dismantling the gods of Egypt while revealing HaShem and freeing His people. A Midrash points out that the plagues corresponded to the strategy of a general laying siege to a city. Thus, the plague of blood corresponded to the poisoning of the drinking water; the frogs, to the trumpeters that would sow fear among the inhabitants; the lice, to the arrows shot into the city; the wild animals to the mercenaries that would be sent; and so on.[[121]](#footnote-121) Now lets examine some of the relationships which exist within the plagues themselves.

***Midrash Rabbah - Shemot (Exodus) XII:4*** *AND MOSES STRETCHED FORTH HIS ROD TOWARD HEAVEN (IX, 23). Three of the plagues came through the agency of Aaron, three through Moses, three through God, and one through the united efforts of all three. Blood, frogs, and gnats, being on the earth, were through Aaron; hail, locusts, and darkness, through Moses, because they were in the air and Moses had power over earth and heaven; the swarms, the murrain, and the plague of the firstborn through God, and the boils-- through all of them.*

Abarbanel was the first to divide the plagues into groups. The plagues can be divided into the following groups:

|  |  |  |
| --- | --- | --- |
| The purpose of the first group:  **HaShem’s existence.**  These were initiated by **Aaron**, with the staff of Moses, and they involved water and land.[[122]](#footnote-122)  **DeTzaCh** - דצ״ך | The purpose of the second group:  **Divine providence.**  These were initiated by **HaShem**, without the staff of Moses, and they involved those dwelling on the land:[[123]](#footnote-123)  **AdaSh -** עד״ש | The purpose of the third group:  **HaShem is universal.**  These were initiated by **Moses**, with his staff, and they revealed HaShem‘s power to strike from the air:[[124]](#footnote-124)  **BeAChaB -** באח״ב |
|  |  |  |
| 1. **Blood** - דם  Shemot (Exodus) 7:14-25 | **4.** **Beasts** - ערוב  Shemot (Exodus) 8:20-32 | **7.** **Hail/Fire -** ברד  Shemot (Exodus) 9:13-35 |
| **Preceded by a warning** | **Preceded by a warning** | **Preceded by a warning** |
| “…in the morning…” Shemot (Exodus) 7:15 | “… in the morning…” Shemot (Exodus) 8:16 | “…in the morning…” Shemot (Exodus) 9:13 |
| “…you shalt know that I am HaShem Shemot (Exodus) 7:17 | “…you will know that I, HaShem, am in this land.” Shemot (Exodus) 8:22 | “… so you may know that there is no one like me in all the earth. |
| Paro hardened his heart. - Shemot (Exodus) 7:22-23 | Paro hardened his heart. – Shemot (Exodus) 8:28 | HaShem hardened the heart of Paro. – Shemot (Exodus) 9:27,34,35 – Shemot 10:1 |
| Reduced the Egyptians in their own land to the insecure existence of strangers.[[125]](#footnote-125) | Reduced the Egyptians in their own land to the insecure existence of strangers. | Reduced the Egyptians in their own land to the insecure existence of strangers. |
| 2. **Frogs** - צפרדע  Shemot (Exodus) 8:1-15 | **5.** **Plague** - דבר  Shemot (Exodus) 9:1-7 | **8.** **Locusts** - ארבה  Shemot (Exodus) 10:1-20 |
| **Preceded by a warning** | **Preceded by a warning** | **Preceded by a warning** |
| “Go in to Paro…”  Shemot (Exodus) 7:26 | “Go in to Paro…”  Shemot (Exodus) 9:1 | “…Go in to Paro…”  Shemot (Exodus) 10:1 |
| Paro hardened his heart. – Shemot (Exodus) 8:11 | Paro hardened his heart. – Shemot (Exodus) 9:7 | HaShem hardened the heart of Paro. – Shemot (Exodus) 10:20 |
| Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. | Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. | Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. |
| 3. **Lice** - כנים  Shemot (Exodus) 8:16-19 | **6.** **Boils** - שחין  Shemot (Exodus) 9:8-12 | **9.** **Darkness** - חשך  Shemot (Exodus) 10:21-29 |
| **No warning!**  Shemot (Exodus) 8:16 | **No warning!**  Shemot (Exodus) 9:8 | **No warning!**  Shemot (Exodus) 10:21 |
| Paro hardened his heart  Shemot (Exodus) 8:15 | HASHEM hardened the heart of Paro. – Shemot (Exodus) 9:12 | HASHEM hardened the heart of Paro. – Shemot (Exodus) 10:27 |
| Imposed upon the Egyptians actual physical suffering. | Imposed upon the Egyptians actual physical suffering. | Imposed upon the Egyptians actual physical suffering. |
| **10.** **Death** - בכורות מכת **-** **This was brought on by HaShem:**[[126]](#footnote-126) - Shemot (Exodus) 12:29-33 | | |
| HaShem hardened the heart of Paro. – Shemot (Exodus) 14:4-5 | | |

Please go back and look carefully at the above chart while noting relationships that the table brings out.

Plagues **1**, **4**, and **7** are all introduced by a meeting between Moses and Paro “in the morning”. These plagues also specifically state that the purpose of the plague is to know HaShem . These plagues reduced the Egyptians in their own land to the insecure existence of strangers.[[127]](#footnote-127)

Plagues **2**, **5**, and **8** all take place in Paro’s palace. These plagues robbed the Egyptians of their pride, their possession’s, and their sense of superiority, reducing them to lowly submission.[[128]](#footnote-128)

Plagues **3**, **6**, and **9** all take place without any warning being given to Paro. These plagues imposed on the Egyptians actual physical suffering.[[129]](#footnote-129)

But what is the purpose of this structure? The Maharal[[130]](#footnote-130) believes that this shows the gradual ascendancy of Moshe[[131]](#footnote-131) in his domination over Paro. In the first encounter, Moshe meets Paro but cannot come into Paro’s home. To smite him, Moshe first warns Paro. In the second encounter, Moshe can enter Paro’s home, but still must warn him. Finally, the third Plague in each set shows complete domination over Paro, as Moshe does not have to inform Paro prior to the Plague, and immediately executes the action without an encounter. This explanation of the Maharal makes sense on the one hand, but also begs the question: if after the first set of Plagues (Blood, Frogs, Lice), Moshe ALREADY demonstrates complete domination over Paro, why is it necessary to return to the first stage once again in Plague #4 (Wild Animals) and begin again? Similarly, after once again showing complete domination in Plague #6 (Boils), why is it necessary for Moshe to begin again in Plague #7 (Hail)? Why the same pattern three separate times? However, if we examine the Plagues carefully, we will see that the PURPOSE of each set of Plagues is completely different, and, therefore, in each set, Moshe has to show his domination.

The plagues are a crash course in getting to “know“ HaShem. The ten plagues certainly follow a pattern of increasing effect. Blood, the first plague, struck the water, while frogs moved from the water to the land. Lice emerged from the dust of the earth, and the fourth plague, *arov*, is understood by some classic commentators as swarms of insects. The fifth plague attacks the cattle and livestock of the Egyptians, and boils begin to attack the people’s own bodies. The next three plagues - hail, locusts, and darkness - come from or affect the heavens. After nine plagues, all the domains of nature had been shown to be controlled by the G-d of the Hebrews. When all the firstborn throughout Egypt are smitten on one night, then it is clear that HaShem is the master of life itself. There was nowhere else to turn; no part of creation could be regarded beyond the power of HaShem. Paro’s somewhat bizarre request on that fateful night of liberation - “and may you bring a blessing upon me also” - reveals that Paro had acknowledged HaShem‘s mastery over the entire natural order.[[132]](#footnote-132)

Every plague EXCEPT numbers **3**, **6**, and **9** are represented in our psalm. What is special about these three plagues? What message is the psalmist trying to convey by omitting these three plagues?

In the third Plague, there is something new. In Lice, Paro again calls his advisors to duplicate the plague (as they did in the first two Plagues), but, for the first time, they cannot, Shemot (Exodus) 8:14. Another interesting pattern is that in each one of the third plagues in each of the three groups of Plagues, Paro uses his advisors and call them in, but they cannot duplicate what HaShem has done. After they try, the advisors say:

***Shemot (Exodus) 8:15*** *This is the finger of HaShem*

They acknowledge HaShem‘s power, but, once again, this does not obligate them to believe. Nevertheless, they must agree in actuality and philosophically that HaShem’s power indeed exists.

The lice represented the defeat of the all-powerful Egyptian priests and magicians; they could not duplicate this plague, acknowledged HaShem‘s power, and are not mentioned again. Moreover, this plague struck at the earth which had heretofore provided man with the clay and bricks needed for his misguided adventures, such as the Tower of Babylon[[133]](#footnote-133) and, later, Paro’s store-cities. This would explain why, according to some Midrashic opinions, the Jews at this point were no longer forced to continue their slave labor.

The “Finger of HaShem“ uttered by the advisors signifies that they understand HaShem’s power not only as the ability to transfer matter but also to be able to create Ex Nihilo, YESH MAI-AYIN, something from nothing. Thus, these three Plagues are a strong response to Paro’s question of “Who is the Lord, that I should obey his voice to let Israel go?” This does not turn Paro into a Righteous Gentile nor obligates him to listen to HaShem, but it is a philosophical response that Paro cannot refute. At this point, the advisors say only that it is a “Finger” of HaShem and not yet the entire “Strong Hand“ of HaShem. These plagues do not “move” Paro, but are merely a first step in the process of his belief, the philosophical knowledge that HaShem exists. But that does not affect the person’s actions or obligations. A person can acknowledge HaShem but harden his heart and cause no change.

It is belief in HaShem that is necessary, not mere intellectual understanding. If we only ask “Who is HaShem?” we could not possibly receive an adequate or satisfying response. The purpose of the second group of Plagues is to “know“ HaShem, and not to merely *understand* that He exists. Paro must be shown that he has a relationship to this universal G-d.

Thus we understand the plagues 3, 6, and 9 are not mentioned in our psalm because the Egyptians had no control over them. The psalmist seems to be emphasizing the will of man to respond to HaShem rather than His punishments that were completely out of human hands.

The next historical period that is addressed by our psalm is the assembly at Sinai followed by the rebellions of Israel during the period of the judges. The pattern of rebellion follows very much the same pattern that we saw last week with the ten trials. If fact, the period of the Judges was so bad that HaShem summarized the period, from the last pasuk of Shoftim (Judges):

***Shoftim (Judges) 21:25*** *In those days there was no king in Israel: every man did that which was right in his own eyes.*

This was a stunning indictment of the Jewish attitude of this period. In many ways, this is also a summary of many Jews and Christians today. We are commanded to do what is right in HaShem’s eyes, not our own. HaShem’s vision of the “right things to do” are embodied in the written and the oral Torah. HaShem is interested in a relationship, not a bunch of independent, “do your own thing” followers. He abandoned his tabernacle and both Temples because they were no longer focusing our attention on this relations ship, as we can see in His reason for the Tabernacle:

***Shemot (Exodus) 25:8*** *And let them make me a sanctuary; that I may dwell in them.*

HaShem has designed a world for us to dwell with Him. He is not interested in dwelling in a stone building. HaShem has repeatedly chastised us when we lost sight of this goal. When we returned to Him, then He healed us and restored us. In our generation we are seeing such a proliferation of Torah knowledge that it is hard to fathom and keep up with. Yet, our problem remains the same: We still want things our own way.

If you are paying attention, it is possible to see the effects that our sin is having on us;[[134]](#footnote-134) we can see the descent of the generations.[[135]](#footnote-135) The Talmud begins to describe the Torah aspect of this decline:

***Shabbath 112b*** *R. Zera said in Raba b. Zimuna's name: If the earlier [scholars] were sons of angels, we are sons of men; and if the earlier [scholars] were sons of men, we are like asses, and not [even] like asses of R. Hanina b. Dosa and R. Phinehas b. Jair, but like other asses.*

Consider the following:

1. A good concert is no longer about sublime notes in harmony with a melody, but rather music is all about an exceedingly loud noise with lyrics that can no longer be understood. Music has become a cacophony. A modern concert almost demands that nude women be paraded across the stage, rather than musicians wearing tuxedos.
2. When an artist paints a picture, he has to tell us what we are looking at because it bears no resemblance to anything except splashes of paint. There was a time that when an artist painted a bowl of fruit, that you were tempted to take one and eat it.
3. In architecture we no longer have symmetry and balance, such as we see in almost every living creature. We now have a hodgepodge of rooms just thrown together. There was a time when all building were built with perfect symmetry.
4. We have decayed rapidly in our dress. When I was younger we always wore a suit and tie to work. Now we see that most folks wear jeans and a tee shirt. Early, 1950s, TV shows showed that no one ever went out in public without a hat. Now, hats are extremely rare.

At the same time,[[136]](#footnote-136) HaShem is trying to get our attention in the sciences. At the same time we see a degradation in the arts, we are seeing an exponential rise in technological achievement.[[137]](#footnote-137) Things are happening so fast that it is impossible to keep up.

1. Today we casually connect to many folks with video conferencing machines that would be considered magic or even miraculous just two generations ago.
2. In medicine, we are seeing virtual miracles happening before our eyes. I read, a few weeks ago, of a single pill that cure pancreatic cancer. This form of cancer used to be a guaranteed death sentence.
3. In chemistry we have created magical substances that have transformed our lives. Plastic, for example, has replaced metals, woods, ceramics, and glass in most applications. But this magical substance was invented in my lifetime!
4. In engineering we such feats that boggle our imagination, much less those of previous generations. We have sent men to the moon and constructed satellites that have transformed our lives. We see super tankers and super buildings. We have cars that have revolutionized our lives for the better.
5. We have miracle fabrics that can keep us dry when everything around us is wet. Fabrics that keep us warm while being amazingly thin. Fabric colors that amaze.

Why this dichotomy? Why are we degrading in the arts while making miracles in the scientific world? What is going on?

The answer is found in the book of Daniel:

***Daniel 12:4*** *But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

We are living in the end of the age where knowledge is increasing.[[138]](#footnote-138) While we advance in the physical realms, we are regressing in the spiritual sides of our lives. Yet, science is also Torah! In fact, it is impossible to understand the Torah without extensive knowledge of the sciences.[[139]](#footnote-139) There was a time when these two arenas were joined together. Consider what Daniel said:

***Daniel 1:4*** *Children in whom was no blemish, but well favoured, and* ***skilful in all wisdom, and cunning in knowledge, and understanding science****, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans.*

Wisdom, in the above pasuk, always speaks of Torah wisdom. Knowledge always speaks of our connection to the wisdom. Thus when one understands the sciences it is always from the wisdom of the Torah.

The Gaon of Vilna,[[140]](#footnote-140) in the late eighteenth century, was one of the first Torah giants,[[141]](#footnote-141) in modern history, to attempt to marry science and Torah again.[[142]](#footnote-142) He mastered the sciences to such an extent that scientists from all over the world came to him with their insoluble problems – and he solved them! He had so mastered the Torah that he could see the answers to scientific problems, because it was the Torah that created these sciences.

In our days we are seeing the prophecies of Daniel coming to fruition. Torah knowledge is becoming so plentiful that even the poorest person has enough to be overwhelmed. This development is a sure sign of the end of the age. Just remember that we are going to be held accountable for what we *could* have learned. We will be held accountable for the deeds we *could* have performed with the Torah knowledge at our disposal. This is a marvelous age which carries great responsibilities. We are not here to go our own way, to test HaShem. We have a mission which is embodied in our names and the time of our birth. HaShem is in complete control of these things and He expects us to pay attention to the clues He gives us.

The work of Mashiach ben Yosef is to catch HaShem’s wave with our surf boards. We must ride this wave with skill and daring. We don’t have to complete this work, but neither are we exempt from staring and doing our part.[[143]](#footnote-143) Remember that because we know Mashiach ben Yosef[[144]](#footnote-144) we have the responsibility to reveal Him to our brothers. This is the fulfillment of the prophecy of the first Mashiach ben Yosef:

***Beresheet (Genesis) 47:7*** *And Joseph knew his brethren, but they knew him not.*

There is a reason why Mashiach ben Yosef is hidden from His brothers, yet it is our mission to reveal Him. We can not do this without long hard hours of study. We must resist the urge to let our arts and dress descend into the abyss, and we must catch the ascending sciences and ride them to greater Torah knowledge. This is the Nazarean mission!

We are reading this on the twenty-fourth day of Shebat. This the same day that Zechariah had the vision of the red, brown, and white horses. He predicts the restoration of Zion.[[145]](#footnote-145) This prophecy concerned the nations who were at ease while suppressing Israel. It is at the time when this prophecy is fulfilled that HaShem will rebuild Jerusalem and restore His kingdom. Amen V’Amen - may it come quickly.

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

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

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

**Chapter 7**

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

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

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

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

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

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

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

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

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

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

**Chapter 8**

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

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

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

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

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

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

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

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

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

**Tehillim (Psalms) 78:40-72**

**1 Pet 5:1-14, Lk 13:22-35, Lk 14:1-6, Acts 23:31-35; 24:1-21**

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

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

Saying - אמר, Strong’s number 0559.

Leper / Leperous - צרע, Strong’s number 06879.

Day - יום, Strong’s number 03117.

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

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

Day - יום, Strong’s number 03117.

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

Priest - כהן, Strong’s number 03548.

**Vayikra (Leviticus) 14:1** And the LORD <03068> spoke <01696> (8762) unto Moses <04872>, saying <0559> (8800), 2 This will be the law <08451> of the leper <06879> (8794) in the day <03117> of his cleansing <02893>: He will be brought <0935> (8717) unto the priest <03548>:

**Melachim bet (II Kings) 7:3** And there were four <0702> leprous <06879> (8794) men <0582> at the entering in <06607> of the gate <08179>: and they said <0559> (8799) one <0376> to another <07453>, Why sit <03427> (8802) we here until we die <04191> (8804)?

**Melachim bet (II Kings) 7:4** If we say <0559> (8804), We will enter <0935> (8799) into the city <05892>, then the famine <07458> is in the city <05892>, and we shall die <04191> (8804) there: and if we sit still <03427> (8804) here, we die <04191> (8804) also. Now therefore come <03212> (8798), and let us fall <05307> (8799) unto the host <04264> of the Syrians <0758>: if they save us alive <02421> (8762), we shall live <02421> (8799); and if they kill <04191> (8686) us, we shall but die <04191> (8804).

**Melachim bet (II Kings) 7:9** Then they said <0559> (8799) one <0376> to another <07453>, We do <06213> (8802) not well: this day <03117> is a day <03117> of good tidings <01309>, and we hold our peace <02814> (8688): if we tarry <02442> (8765) till the morning <01242> light <0216>, some mischief <05771> will come <04672> (8804) upon us: now therefore come <03212> (8798), that we may go <0935> (8799) and tell <05046> (8686) the king’s <04428> household <01004>.

**Melachim bet (II Kings) 8:4** And the king <04428> talked <01696> (8764) with Gehazi <01522> the servant <05288> of the man <0376> of God <0430>, saying <0559> (8800), Tell <05608> (8761) me, I pray thee, all the great things <01419> that Elisha <0477> hath done <06213> (8804).

**Tehillim (Psalms) 78:42** They remembered <02142> (8804) not his hand <03027>, nor the day <03117> when he delivered <06299> (8804) them from the enemy <06862>.

**Tehillim (Psalms) 78:54** And he brought <0935> (8686) them to the border <01366> of his sanctuary <06944>, even to this mountain <02022>, which his right hand <03225> had purchased <07069> (8804).

**Tehillim (Psalms) 78:64** Their priests <03548> fell <05307> (8804) by the sword <02719>; and their widows <0490> made no lamentation <01058> (8799).

**HEBREW:**

| **Hebrew** | **English** | **Torah Seder**  **Lev. 14:1-32** | **Psalms**  **Psa 78:40-55** | **Ashlamatah**  **2 Ki 7:3-11 + 8:4-5** |
| --- | --- | --- | --- | --- |
| lh,ao | tents | Lev 14:8 Lev 14:11 Lev 14:23 | Ps 78:51 Ps 78:55 | 2 Kgs 7:7 2 Kgs 7:8 2 Kgs 7:10 |
| dx'a, | one | Lev 14:5 Lev 14:10 Lev 14:12 Lev 14:21 Lev 14:22 Lev 14:30 Lev 14:31 |  | 2 Kgs 7:8 |
| vyai | man | Lev 14:11 |  | 2 Kgs 7:3 2 Kgs 7:5 2 Kgs 7:6 2 Kgs 7:9 2 Kgs 7:10 2 Kgs 8:4 |
| lk;a' | ate |  | Ps 78:45 | 2 Kgs 7:8 |
| ~ai | if | Lev 14:21 |  | 2 Kgs 7:4 2 Kgs 7:10 |
| rm;a' | saying | Lev 14:1 |  | 2 Kgs 7:3 2 Kgs 7:4 2 Kgs 7:6 2 Kgs 7:9 2 Kgs 7:10 2 Kgs 8:4 2 Kgs 8:5 |
| rv,a] | where | Lev 14:13 Lev 14:17 Lev 14:22 Lev 14:30 Lev 14:31 Lev 14:32 | Ps 78:42 Ps 78:43 | 2 Kgs 8:5 |
| aAB | brought, come, go | Lev 14:2 Lev 14:8 Lev 14:23 | Ps 78:54 | 2 Kgs 7:4 2 Kgs 7:5 2 Kgs 7:6 2 Kgs 7:8 2 Kgs 7:9 2 Kgs 7:10 |
| !Be | young, son | Lev 14:22 Lev 14:30 |  | 2 Kgs 8:5 |
| rb;D' | spoke, talking | Lev 14:1 |  | 2 Kgs 8:4 |
| ~D' | blood | Lev 14:6 Lev 14:14 Lev 14:17 Lev 14:25 Lev 14:28 | Ps 78:44 |  |
| hNEhi | if | Lev 14:3 |  | 2 Kgs 7:5 2 Kgs 7:6 2 Kgs 7:10 2 Kgs 8:5 |
| hz< | this | Lev 14:2 Lev 14:32 | Ps 78:54 | 2 Kgs 7:9 2 Kgs 8:5 |
| dy" | hand | Lev 14:14 Lev 14:17 Lev 14:21 Lev 14:22 Lev 14:25 Lev 14:28 Lev 14:30 Lev 14:31 Lev 14:32 | Ps 78:42 |  |
| ~Ay | day | Lev 14:2 Lev 14:8 Lev 14:9 Lev 14:10 Lev 14:23 | Ps 78:42 | 2 Kgs 7:9 |
| bv;y" | stay | Lev 14:8 |  | 2 Kgs 7:3 2 Kgs 7:4 |
| laer'f.yI | Israel |  | Ps 78:41 Ps 78:55 | 2 Kgs 7:6 |
| lKo | all, every | Lev 14:8 Lev 14:9 | Ps 78:51 | 2 Kgs 8:4 |
| hm' | why |  | Ps 78:40 | 2 Kgs 7:3 |
| hn<x]m; | camp | Lev 14:3 Lev 14:8 |  | 2 Kgs 7:4 2 Kgs 7:5 2 Kgs 7:6 2 Kgs 7:7 2 Kgs 7:8 2 Kgs 7:10 |
| !mi | outside, some, before | Lev 14:3 Lev 14:8 Lev 14:14 Lev 14:15 Lev 14:16 Lev 14:25 Lev 14:26 Lev 14:27 Lev 14:28 | Ps 78:55 |  |
| ~yIr'c.mi | Egyptians |  | Ps 78:43 Ps 78:51 | 2 Kgs 7:6 |
| lp;n" | go, apportioned |  | Ps 78:55 | 2 Kgs 7:4 |
| vp,n< | life, soul |  | Ps 78:50 | 2 Kgs 7:7 |
| !t;n" | put, give | Lev 14:14 Lev 14:17 Lev 14:18 Lev 14:25 Lev 14:28 Lev 14:29 | Ps 78:46 |  |
| l[; | over, behalf | Lev 14:5 Lev 14:6 Lev 14:7 Lev 14:18 Lev 14:29 Lev 14:31 |  | 2 Kgs 7:6 |
| ~ynIP' | open, face, before | Lev 14:7 Lev 14:11 Lev 14:12 Lev 14:16 Lev 14:18 Lev 14:23 Lev 14:24 Lev 14:27 Lev 14:29 Lev 14:31 | Ps 78:55 |  |
| xt;P, | doorway, enterance | Lev 14:11 Lev 14:23 |  | 2 Kgs 7:3 |
| [r'c' | leper | Lev 14:2 Lev 14:3 |  | 2 Kgs 7:3 2 Kgs 7:8 |
| vd,qo | sanctuary, holy | Lev 14:13 | Ps 78:54 |  |
| hd,f' | field | Lev 14:7 | Ps 78:43 | 2 Kgs 8:5 |
| bWv | return, turn |  | Ps 78:41 | 2 Kgs 7:8 |
| xl;v' | go, sent | Lev 14:7 | Ps 78:45 Ps 78:49 |  |
| ht'v' | drank |  | Ps 78:44 | 2 Kgs 7:8 |
| hf'[' | offer, doing, done | Lev 14:19 Lev 14:30 |  | 2 Kgs 7:9 2 Kgs 8:4 |
| dg<B, | clothes | Lev 14:8 Lev 14:9 |  | 2 Kgs 7:8 |

**GREEK:**

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| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Lev. 14:1-32** | **Psalms**  **Psa 78:40-55** | **Ashlamatah**  **2 Ki 7:3-11 + 8:4-5** | **Peshat**  **Mk/Jude/Pet**  **1 Pet 5:1-4** | **Remes 1**  **Luke**  **Lk 13:22-30** | **Remes 2**  **Acts/Romans**  **Acts 23:31-35** |
| ἀδικία | iniquity |  |  | 2Ki 7:9 |  | Luke 13:27 |  |
| γίνομαι | came to pass |  |  | 2Ki 8:5 | 1 Pet 5:3 |  |  |
| εἰσέρχομαι | entered | Lev 14:8 |  | 2Ki 7:4  2Ki 7:5  2Ki 7:8  2Ki 7:10 |  | Luke 13:24 | Acts 23:33 |
| ἔξω | outside | Lev 14:3  Lev 14:8 |  |  |  | Luke 13:25 |  |
| ἐσθίω | eat, ate |  |  | 2Ki 7:8 |  | Luke 13:26 |  |
| θεός | God |  | Psa 78:41 | 2Ki 8:4 | 1 Pet 5:2 | Luke 13:28 Luke 13:29 |  |
| θύρα | doors | Lev 14:11 Lev 14:23 |  | 2 Kgs 7:3 |  | Luke 13:24 Luke 13:25 |  |
| ἰδού | behold | Lev 14:3 |  | 2Ki 7:5  2Ki 7:6  2Ki 7:10  2Ki 8:5 |  | Luke 13:30 |  |
| ἵστημι | stand | Lev 14:11 |  |  |  | Luke 13:25 |  |
| κύριος | Lord | Lev 14:1  Lev 14:11  Lev 14:12  Lev 14:16  Lev 14:18   Lev 14:20  Lev 14:23  Lev 14:24  Lev 14:27  Lev 14:29  Lev 14:31 |  | 2Ki 7:6 2Ki 8:5 |  | Luke 13:23 Luke 13:25 |  |
| λέγω | says, said | Lev 14:1 |  | 2 Kgs 7:3 2 Kgs 7:4 2 Kgs 7:6 2 Kgs 7:9 2 Kgs 7:10 2 Kgs 8:4 2 Kgs 8:5 |  | Luke 13:23 Luke 13:24 Luke 13:25 Luke 13:26 Luke 13:27 |  |
| ὁράω | see, look | ὁράω |  |  |  | Luke 13:28 |  |
| πᾶς | every, all, whole | Lev 14:8 Lev 14:9 | Ps 78:51 | 2 Kgs 8:4 |  | Luke 13:27 Luke 13:28 |  |
| πίνω | drink, drank |  | Ps 78:44 | 2 Kgs 7:8 |  | Luke 13:26 |  |
| ποίμνιον | flocks |  | Psa 78:52 |  | 1 Pet 5:2 1 Pet 5:3 |  |  |
| πόλις | city |  |  | 2Ki 7:3  2Ki 7:4  2Ki 7:10 |  | Luke 13:22 |  |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 14:1–32**

**“HaMetsorá” “of the leper”**

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

**H. Em. Hakham Dr. Yosef ben Haggai**

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| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 13:22- 14:6**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **1 Tsefet (1 Pet) 5:1-14**  Mishnah **א:א** |
| **And he went on his way going throughout towns and villages, teaching and making** his **journey toward Yerushalayim. And someone asked him saying, “Master, are there only a few who are saved?” And he said to them, “Make every effort to enter through the narrow door, because I tell you many, will seek to enter and will not be able to. Once the master of the house has risen to shut the door, and you standing outside start to knock** on **the door, saying, ‘Master, open** the door **for us!’ And he will answer you saying ‘I do not know where you are from!’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets!’ And he will reply, saying to you, ‘I do not know where you are from! Go away from me, all** you **workers of falsehood!’[[146]](#footnote-146) In that place there will be weeping and grinding of teeth, when you see Abraham and Yitzchak and Ya’aqob** (the Patriarchs – fathers) **and all the prophets in the kingdom/**governance **of God, but yourselves are thrown outside! And they will come from the east and the west, and from the north and south, and will recline at the table in the kingdom/**governance **of God. And behold,** some who **are last will be first, and** some who **are first will be last.”**  **¶ On that very daysome P’rushim** (Pharisees) **came, saying to him, “Get out and depart from here, for Herod wants to kill you.” And he said to them, “Go, tell that fox, Behold, I cast out shedim** (demons) **and perform healings today and tomorrow, and on the third** day **I will be perfected.” “Nevertheless I must journey today, tomorrow, and the** day**following; for it cannot be that a prophet should perish outside of Yerushalayim. "O Yerushalayim, Yerushalayim, the city who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen** gathers**her brood under** her**wings, but you were not willing!’ See! “Your house is left to you desolate”** (Jer. 22:5)**; and assuredly, I say to you, you will not see me until** the time**comes when you say, “Blessed is He who comes in the name of the Lord!"** (Psalm 118:26).  **¶ And now it happened, as he went into the house of one of the rulers of the P’rushim** (Pharisees) **to eat bread on the Sabbath, that they watched him closely. And behold, there was a certain man before him who had dropsy. And Yeshua, answering, spoke to those especially schooled in legal halakhah and P’rushim, saying, "Is it lawful to heal on the Sabbath?" But they kept silent. And he took** him **and healed him, and let him go. Then he answered them, saying, "Which of you, having a donkeyor an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?**” **And they could not resist him regarding these things.** | **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 in the near future.** Therefore, **shepherd the flock among you guarding over them not by force or coercion,[[147]](#footnote-147) but willingly [under God’s hand],** and **do not be preoccupied with earning a living** but work voluntarily with compassion [towards the brethren]**. Do not be domineering over those in your safekeeping, but be a** living **example to the flock. And, when the Chief Shepherd appears you will have** earned **an unfading crown. Likewise, you who are younger** (recent converts)voluntarily **submit to the Hakhamim. Show your humility in the clothing you wear, because God resists the proud showing His loving-kindness to the humble.**  **¶ Therefore humble yourselves under the Yad Hazahah** (mighty hand) **of God, that He may exalt you at the appropriate time, casting all your cares upon Him, for He cares for you. Be sober, and vigilant; becauseyour adversary** (the Yetser HaRa) **is lurking about like a shadé and a roaring lion, seeking whom he can devour. He** (the Yetser HaRa) **is resisted through faithful obedience and the knowledge that your brethren in the diaspora are suffering the same thing. But after having suffered for a short season, the God of unlimited loving-kindness, who has called you to His eternal honor through Yeshua HaMashiach, will Himself restore, confirm, strengthen and establish you. To Him** (God) **be the glory and dominion forever and ever. Amen**  **¶ By Hillel/Luqas** (Silas)**, our faithful brother who I consider most honorable, I have written to you this brief exhortation declaring the true loving-kindness of God by which you have been made to stand. The equally chosen of Babylon greet you and so does Mordechai** (Mark) **my talmid.**  **¶ Greet one another with a loving kiss. Shalom Alechem to all of you in Messiah. Amen.** |
|  | |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 23:31-35**  **Mishnah א:א** | |
| **Therefore the soldiers, in accordance with their orders, took Hakham Shaul** and **brought** him **to Antipatris during the night. And on the next day they let the horsemen go on with him,** and **they returned to the barracks. The horsemen,** when they **came to Caesarea and delivered the letter to the governor, also presented Hakham Shaul to him. So** after **reading** the letter **and asking what province he was from, and learning that** he was **from Cilicia, he said, “I will give you a hearing whenever your accusers arrive also,” giving orders** for **him to be guarded in the praetorium of Herod.**  **¶ Now after five days Chananyah the high priest came down with the elders** of the Tz’dukim **and a certain lawyer** named **Tertullus. These gave evidence to the governor against Hakham Shaul.**  **¶ And when he was called upon, Tertullus[[148]](#footnote-148) began his accusation, saying: “Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight, “we accept** it **always and in all places, most noble Felix, with all thankfulness.” Nevertheless, not to be wearisome to you any further, I beg you to hear, by your courtesy, a few words from us. "For we have found this man a plague, a creator of dissension among all the Jewish people throughout the world, and a ringleader of the sect of the Nazareans.” “He even tried to profane the temple, and we seized him, and wanted to judge him according to our law.” “But the commander Lysias came by and with great violence took** him **out of our hands, “commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him.”**  **¶ And the Jewish Tz’dukim who assented, maintaining that these things were so.**  **¶ Then, after the governor had nodded allowing Hakham Shaul to speak to him, answered: “Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, “because you may ascertain that it is no more than twelve days since I went up to Yerushalayim to worship.” “And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. “Nor can they prove the things of which they now accuse me.** “**But this I confess to you, that according to the Way which they call a sect** of the Nazareans**, so I worship the God of my fathers, believing all things which are written in the Torah and in the Prophets. “I have confidence in God, which they themselves also accept, that there will be a resurrection of** the **dead, both of** the **just and** the **unjust. “This** being**so, I myself always strive to have a conscience without offense toward God and men. “Now after many years I came to bring alms and offerings to my nation, in the midst of which some Jewish** men **from Asia found me purified in the temple, neither with a mob nor with tumult. “They ought to have been here before you to object if they had anything against me. “Or else let those who are** here**themselves say if they found any wrongdoingin me while I stood before their council, unless** it is **for this one statement which I cried out, standing among them, “Concerning the resurrection of the dead I am being judged by you this day.’”** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| \*Lev. 14:1-32 | Psa 78:40-55 | II Kings 7:3-11 + 8:4-5 | 1 Pet 5:1-4 | Lk 13:22-30 | Acts 23:31-35 |
| Lev. 14:33-57 | Psa 78:65-72 | Is 5:8-16 + 6:3 | 1 Pet 5:5-11  1 Pet 5:12-14 | Lk 13:31-35  Lk 14:1-6 | Acts 24:1-9  Acts 24:10-21 |

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

**Yad Hazakah (mighty hand) of God**



The phrase **Yad Hazahah** (mighty hand) **of God,** can also be rendered “Take hold of G-d’s mighty hand.” The Mishneh Torah (Repetition of the Torah) is the *magnum opus* of the Rambam.[[149]](#footnote-149) The title “Yad Hazahah” is the secondary title to the Mishnah Torah. It is given this title because the Mishneh Torah is subdivided into 14 (Yad) divisions. Interestingly, the 14th (Yad) book (sub-division) of the Mishneh Torah is devoted to Messiah and the Y’mot HaMashiach (Days of Messiah) and relative principles.[[150]](#footnote-150)

Hakham Tsefet’s use of this phrase sends the mind in a thousand directions. How was it that the phrase “Yad Hazahah” was picked up by the Rambam? How is it that the Rambam chose 14 divisions? The Hebrew number 14 is the equivalent to the word “hand.” For those who are not familiar with this vital work, it is a monumental elucidation of the Torah’s 613 mitzvoth. What we also find overwhelming is the thought that this very week we have initiated Yeshivat Bet El. The first class taught after our regular Triennial Torah class was Yad Hazahah imparted by His Eminence Rabbi Dr Hillel ben David. Of course, everyone knows that we had this planned so that the initial course would fall out so that it included this phrase by Hakham Tsefet. (Obviously, everyone will know this was said in jest) The overwhelming odds for these events to coalesce at the same time are beyond the human mind’s ability to reach.

**Taking Hold and casting away**

Humility “takes hold” of the Hand of G-d. While we dare not travel too far into the mystical world, we understand that “humility” is associated with the Malchut Shamayim (Kingdom/Governance of G-d through the Hakhamim as opposed to human Kings). Furthermore, the Moreh (teacher) is associated with the characteristic of humility. Only, by “taking hold” of G-d’s mighty hand can we truly cast off our burdens. While the world at large wants freedom from the “Law” (Torah), the Jewish people see the Torah as the gift of G-d’s bountiful grace. Only by acceptance of the Kingdom/Governance of G-d can we find practical application of the Torah. We repeatedly use the phrase, “Kingdom/Governance of G-d through the Hakhamim as opposed to human Kings” for the sake of understanding the *halakhah l’maaseh* (practical application) comes through the Sages. While we take great care not to put too much of this in Hakham Tsefet’s mouth we certainly can use hermeneutic logic to see these connections from our present post. These logical thoughts capture the essence of what Hakham Tsefet was trying to say. Only by acceptance of the mitzvoth can we find rest from the cares that would burden the soul. Faithful obedience is readily rewarded. Though the wages are not necessarily in terms of monies, we find great pleasure and consolation in the study of the Torah, its mitzvoth and the words of the Hakhamim. Herein we see that we labor not to find a career in the secular world. We labor for the sake of Torah Study.

**Whose hand are you holding?**

As noted above the phrase **Yad Hazaqah** (mighty hand) **of God,** can also be rendered “Take hold of G-d’s mighty hand.” This phrase is synonymous with the notion of “walking with G-d” or being with G-d. The congregations of Gentiles will “take hold” of the *kanaf* (corner – tzitzith) of the Jewish Man’s tallit as we have discussed. Interestingly, the Hebrew text actually reads, “take hold, take hold.” The “grasping” – taking hold is doubled in the idea of grasping and taking hold, which in Hebrew is from the same root קזַח. Therefore, we can determine that the Gentile congregations “grasping” and “taking hold” of the Jewish man’s *kanaf* is tantamount to “taking hold” of G-d’s hand. Or, as it is stated in the present text of 1 Tsefet, submitting to the mighty hand of G-d. What is it that makes a soul Jewish? “Taking hold of the mighty hand of G-d and submitting to the Kingdom/Governance of G-d through the Hakhamim as opposed to human kings.

Another possible translation of the Hebrew phrase: “Yad Hazaqah” is “the hand that strengthens.” In other words, by grasping the hand of G-d through the observance of the commandments we become **strengthened!**

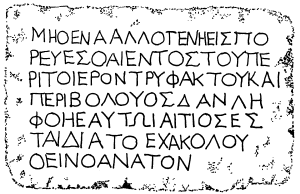
**Commentary to Hakham Shaul’s School of Remes**

**Liar for hire**

The amazing connections to the Torah Seder astound us. We have been reading of the miraculous *tzarat* (leprosy) for the past weeks. This week’s Torah Seder continues with offering presented for the sin of Lashon HaRa (the evil/wicked tongue). It does not take much imagination to see the connection of Hakham Shaul’s 2 Luqas with the Torah Seder.

Tertullus is a “lawyer/orator.” The lexicons have trouble deciding what he is or what office he holds. Regardless, the whole court conducted before the “Most Excellent Felix” (his Excellency) is detained waiting for Tertullus to arrive. His flowering words sound so smooth and polished. But of course, they are all lies. Do we need to be told that his name means “threefold hardening?” The Tz’dukim have their hired liar to speak before the Roman official. It is hard to tell which of the criminals is worse. Tertullus is the hired liar and Felix is waiting to be bribed by Hakham Shaul. The wife of Felix is Jewish. This shows us that he is thoroughly versed in Jewish halakhah. However, we are hard pressed to know which sect she is devoted to. Regardless the matter makes Felix very nervous. On the one hand, Hakham Shaul is a Roman citizen. Yet on the other hand, the Tz’dukim are aligned with the Romans through corruption and bribery.

If we were able to look at the Tz’dukim and Tertullus through spiritual eyes, we would see lepers as white as snow. They have spread their infectious disease of Lashon HaRa through every corner of the Temple. The courts are filled with their contagious lies. The allegory is so subtle we all most miss it. The Tz’dukim accuse Hakham Shaul of bringing a gentile into the holy courts. Of course, this is their great falsehood. The court of the Gentiles is the location for all the *mikvaoth* allowing Jewish pilgrims access to their courts. The Lashon HaRa of the Tz’dukim and the defunct priesthood profanes all the courts of the Jews and Gentiles alike. Hakham Shaul was accused of bringing a Gentile into the Jewish courts. However, the fabrication is without true witness. Furthermore, we have to be very ignorant of the Temple halakhot to accept these unfounded lies. Had these things been true there would not have been any ad hoc council needed to try Hakham Shaul.

Why do we find the claims of the *kohanim* (priests) so preposterous? The tractate “Tamid” and “Middoth” of the Mishnah records the locations of the Temple guards. The Kohanim guarded at three locations.[[151]](#footnote-151) Surely Hakham Shaul would have been able to sneak a Gentile past one of these three stations. However, this is not the end of the story. Mishnah tractate Middot does not stop with the three locations of the Kohanim. It continues telling us that at twenty-one locations the Levites guard the Temple mount.[[152]](#footnote-152) The Rambam tells us that the guards protected and watched over the Temple night AND DAY![[153]](#footnote-153) Had a Gentile crossed the “*soreg*,” a fence/wall marking the boundary of the court of the gentiles, he immediately incurred the death penalty. The “*soreg*” was clearly marked with the following warning, **“No foreigner** (Gentile) **is to enter the barriers surrounding the sanctuary. He who is caught will have himself to blame for his death which will follow.”** It is erroneous to believe that Hakham Shaul’s Igeret (letter) to the Ephesians speaks of the *soreg*.

Soreg Inscription

**But you** (Gentiles) **who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition[[154]](#footnote-154) which stood between us. This was accomplished by abolishing the enactments contained** **in** (Shammaite) **ordinances** (dogma)**[[155]](#footnote-155), that he might establish one new body[[156]](#footnote-156) in himself, by the cross, having broken down conflict** between the Jewish people and the Gentiles**.**

Please read the footnotes VERY carefully!

Antiochus IV Epiphanes nicknamed Επιμανής – *epimaneis* (madman), brought the abomination of desolation into the Temple courts contaminating the stones of the altar and all the Temple precincts. This Gentile “madman” forced the Jewish people into assimilation. However, the crimes of this lunatic cannot measure up to the criminal activities of the Tz’dukim, who feigned Jewish priesthood for the sake of wealth. The informers, the Epicureans and the conspirators who regurgitated their Lashon HaRa against Hakham Shaul had contaminated the Temple courts and precincts with a far greater abomination that the “Madman.”

The allegorical picture is clear. Tertullus, the liar for hire is a picture of the lepers in our Torah Seder. The Kohanim as inspectors of the lepers were themselves contaminated. All who entered the Temple precincts were themselves contaminated rather than elevated to a level of “holiness.” Why was it necessary to reinstate the Priesthood of the Firstborn?

The allegorical application is also readily discerned. Only the acceptance of the **Yad Hazakah** (mighty hand) **of God,** can we be living Sanctuaries. The Torah cleanses the soul, the tongue and the life of every man. The inspection of the Leper’s house is tantamount to the inspection of the Temple. The leper’s house went through a ritual cleansing. How are we, the Temple of living stones cleansed? Is it not through the cleansing words of the Torah?

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat “Yif’qod Adonai” – “Let Appoint the LORD”**

**Rosh Chodesh Adar I - 5774**

**New Moon for Adar I - 5774**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  | **Saturday Afternoon** |
| **“Yif’qod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – Vayiqra 15:1-5 |
| **“Let Appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – Vayiqra 15:5-10 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – Vayiqra 15:11-15 |
| B’Midbar (Num.) 27:15 – 28:26 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah:  Yeshayahu (Is.) 66:1-24 | Reader 5 – B’Midbar 28:10-14 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 28:15-18 | Reader 1 – Vayiqra 15:1-5 |
| Proverbs 7:1-27 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – Vayiqra 15:5-10 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – Vayiqra 15:11-15 |
| N.C.: Col. 2:16-23‎ | Isaiah ‎66:1-24‎ |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Verse 3. [↑](#footnote-ref-1)
2. Since the plague is a form of punishment, (see Ramban above, 13: 47), the priest's visit to his habitation on the day that the affliction of leprosy is healed is an indication that his repentance has been accepted. Hence the Torah commands the priest to go to the person who had suffered the affliction. and not the other way (Klei Yakar). [↑](#footnote-ref-2)
3. Torath Kohanim, Metzora 1:3. [↑](#footnote-ref-3)
4. There is thus a distinct difference between the first interpretation, and that of the Torath Kohanim. At first we explained ***b'yom tahoratho******(on the day oj his cleansing)***as meaning: "on the day that he is to be pronounced clean, he is to be brought to the priest, for no one else can so pronounce him" (see Note 46 in ***Seder Tazria)****.* But according to the Torath Kohanim the verse means: "on the day he is actually 'cleansed' of the sickness, i.e., on the day that he is physically healed of the affliction, there must be no delay and he is to be brought before the priest." [↑](#footnote-ref-4)
5. Further, 15:13. [↑](#footnote-ref-5)
6. Ibid., Verse 28. [↑](#footnote-ref-6)
7. ***Treifah***according to the accepted opinion (see Note 9 below), is an animal or bird suffering from one of certain organic diseases from which it is bound to die within twelve months. even though it be ritually slaughtered. Thus the word *living* excludes a bird which will die from a disease. Ramban further on will comment on this point. [↑](#footnote-ref-7)
8. Isaiah 10:14. [↑](#footnote-ref-8)
9. I.e., in Tractate Chullin 140a we find a difference of opinion among the Rabbis as to whether a ***treifah***animal or bird can in fact survive for more than one year. [↑](#footnote-ref-9)
10. Torath Kohanim. *Metzora* 1:12. [↑](#footnote-ref-10)
11. In his commentary to the Torath Kohanim , Malbim explains this text as follows: "First [the Tanna of this Baraitha] explains the simple meaning of the verse. saying: ***'Living***means not slaughtered: ***clean***means not unfit for food.' Then [the Tanna] says that according to the Midrash thereof, ***clean***means not ***treifah****,* since that it may not be of a forbidden species, we know already from the word ***tzipor.***This Sage further holds that a ***treifah.***can survive, and therefore birds which are ***treifah*** are not excluded by the word ***living,***"but instead are excluded by the term ***clean.*** [↑](#footnote-ref-11)
12. Ibn Ezra on this verse, and R'dak in his Book of Roots, under the root ***tzipor.*** [↑](#footnote-ref-12)
13. Psalms 8:9. [↑](#footnote-ref-13)
14. Genesis 7:14. [↑](#footnote-ref-14)
15. Ezekiel 39:17. [↑](#footnote-ref-15)
16. Genesis 15:10. [↑](#footnote-ref-16)
17. *Ibid.,* Verse 9. [↑](#footnote-ref-17)
18. Judges 7:3. [↑](#footnote-ref-18)
19. Deuteronomy 22:6. [↑](#footnote-ref-19)
20. Psalms 104:17. [↑](#footnote-ref-20)
21. Ezekiel 39:18. [↑](#footnote-ref-21)
22. Job 40:29. [↑](#footnote-ref-22)
23. Abodah Zarah 40b. Now the emblem of the bird, as explained in the Gemara (41a), is "a symbol that [the idol in question] causes itself to be caught like a bird on behalf of the entire world." Hence the reference in the word ***TZlPOR***must be to a small bird that can easily be caught. Rabbenu Chananel explains the text of the Gemara in the following words: "he holds the whole world in his hand as one holds a bird." Here too the reference is to a small bird that the holder can easily control in the palm of his hand. [↑](#footnote-ref-23)
24. Terumah 34a. A ***sit*** is the distance between the tips of the outstretched thumb and forefinger. [↑](#footnote-ref-24)
25. Rashi, *ibid.* From this too it is clear that the term ***tzipor***denotes a small bird. [↑](#footnote-ref-25)
26. Shabbath 90a. The Mishnah there in speaking with reference to taking out any object from one domain to another on the Sabbath, states: "for ***tziporoth***(birds of) the vineyard, whether alive or dead, [he is liable], however small [the size be]." It is thus clear that the word ***tzipor***is used by the Sages to mean a small bird, which even when alive is "however small." [↑](#footnote-ref-26)
27. Berachoth 57b. Having proven that the term ***tzipor*** refers to a small bird, Ramban now begins to elucidate further that it means both a permissible and forbidden species of bird. Here in the text of Berachoth it definitely means a permissible bird, but further it will be shown that it may mean also a forbidden bird. [↑](#footnote-ref-27)
28. Deuteronomy 14:11. [↑](#footnote-ref-28)
29. Verse 7. [↑](#footnote-ref-29)
30. Ramban here alludes to a question that was raised in the Gemara (Chullin 140a), as to whether the living bird of the leper that is sent into the open field is permissible to be eaten if caught by someone. To this the answer was given that one is permitted to eat it; for since the Torah stated ***'All' birds that are clean you may eat***(Deuteronomy 14:11), meaning any bird of a permissible species that is found may be eaten, now if the living bird of the leper were forbidden to be eaten, the Torah would not command the bird to be sent off, as this could involve a possible offense [since if the bird were not in fact permitted to be eaten, one might catch it without knowing that it had been used by the leper, and eat it]! Now, concludes Ramban, this permission is based in the Talmud on the word **'all' *('All birds* etc.)** as explained above. This proves that the word ***tzipor,***such as found here in the text before us, does not of itself only mean a permissible kind of bird. Rather, since it is a term for both the permissible and forbidden kind, it was therefore necessary for the Torath Kohanim here to establish that the leper's bird must be of a permissible species, from the word ***clean***qualifying ***tziporim.*** [↑](#footnote-ref-30)
31. Deuteronomy 14:12. Having established that the word ***tzipor***means **"a small" bird,** whether of a permissible or forbidden kind, Ramban finds this verse difficult, since the expression ***of them***[In translation of the verse: "of which"] apparently refers back to ***'kol tzipor' (birds)***mentioned in the previous verse [11], and yet it mentions here (in Verse 12) big birds like the great vulture, etc. In addition, the word ***tzipor***in Verse 11 is explicitly qualified by the word ***'t'horah,'***thus excluding the great vulture. Rarnban's answer follows in the text, where he explains that the expression ***of them***does not refer back to ***'kol tzipor'******(all birds)***previously mentioned, but rather means **"of their flesh,"** i.e., the flesh of these big birds about to be mentioned - the great vulture, etc. [↑](#footnote-ref-31)
32. Psalms 84:4. [↑](#footnote-ref-32)
33. Ibid., 104:17. [↑](#footnote-ref-33)
34. Torath Kohanim, *Metzora* 5:13. [↑](#footnote-ref-34)
35. Further, Verse 53. [↑](#footnote-ref-35)
36. Negaim 14:1. [↑](#footnote-ref-36)
37. Ibid., 5. [↑](#footnote-ref-37)
38. "These are accounted ***treifah****"* among cattle. It is the third chapter of Tractate Chullin. The text quoted here is found there on 62a. For the word ***treifah****,* see above, Note 7. [↑](#footnote-ref-38)
39. Shabbath 106b. [↑](#footnote-ref-39)
40. Sifre, ***R'eili***103. See in ***Seder Vayikra***Note 121, on Sifre. [↑](#footnote-ref-40)
41. "The letting of [the dam] go from the nest." It is the twelfth chapter of Tractate Chullin, discussing the law stated in Deuteronomy 22:6-7. The text quoted here is found there on p. 140 a. [↑](#footnote-ref-41)
42. See Deuteronomy 13:16-18, that all the belongings thereof are to be destroyed. [↑](#footnote-ref-42)
43. Thus if one received birds of a permissible species as payment for an idol, they are nonetheless forbidden for ***any***use, just as the original idol may not be made any use of. [↑](#footnote-ref-43)
44. Yerushalmi Nazir I, I. - To understand the name " 'Yerushalmi of Nazir," it is important to note that after the Mishnah was completed by **Rabbi Yehudah Hanasi** - also known as **Rabbenu Hakadosh** - in the Land of Israel [about the year 200 of Common Era] it formed, the basis of study in all academies of learning. But whereas hitherto all the great Yeshivoth were concentrated in the Land of Israel, after the completion of the Mishnah two groups of Yeshivoth came into prominence: those of the Land of Israel, and those of Babylon. Thus for a number of generations there existed side by side two groups of academies where the Mishnah was studied and interpreted. In the course of time, the continuous Roman persecutions forced the closing of the Palestinian schools of learning; but before they were finally closed, the Rabbis compiled their teachings in what is known as the ***Talmud Yerushalmi*****i.e ., the Jerusalem Talmud**. The academies in Babylon flourished for many centuries longer. Their teachings were later compiled [about the year 475 of Common Era] and are known as the Babylonian Talmud. To this day Talmudic study is almost exclusively devoted to the Babylonian Talmud, so that any tractate of the Talmud generally cited, is that of the Babylonian Talmud, unless specified as in the case before us: "the Yerushalmi of Tractate" so-and-so. A tradition has it that after the redaction of the Jerusalem Talmud, its Sages went down as a group to Babylon, and most of their teachings were incorporated into the text of the Babylonian Talmud. **This explains why Talmudic study throughout the ages was concentrated almost entirely upon the Babylonian Talmud, while only the outstanding Rabbis of the generations devoted their studies also to the Jerusalem Talmud.** [↑](#footnote-ref-44)
45. The question refers back to a statement in the Mishnah which reads: "If a person said, 'I pledge myself to offer ***tziporim***(birds),' Rabbi Meir says that he becomes a Nazirite etc." The reason for this opinion of Rabbi Meir was explained there in the Gemara by Resh Lakish, that it is because a Nazirite whose consecration has been defiled. must bring ***tziporim*** as an atonement (Numbers 6:9-11). On this explanation of Resh Lakish, the Gemara asked: "But does a Nazirite really bring ***tziporim?***It is turtle- doves or young pigeons that he brings!" In other words, ***tziporim.***means birds which are of a forbidden kind, while the Nazirite must bring birds which are permissible to be eaten! So how could the reason Resh Lakish advanced to explain Rabbi Meir’s opinion be correct, since ***tziporim***(forbidden birds) are not used at all by a Nazirite!- Ramban is thus beginning at this point to refute his own explanation which he had set forth. namely. that ***tzipor*** refers only to a permissible bird, since it is evident from the Yerushalmi that ***tzipor***means a forbidden bird! The final solution of the Yerushalmi follows. [↑](#footnote-ref-45)
46. Hence he who said, "I pledge myself to offer ***tziporim,***becomes a Nazirite even according to those authorities that hold that the term ***tziporim***denotes all kinds of birds, permissible ones or forbidden ones, for since it also denotes permissible birds, his intention was those birds that may be brought upon the altar (P'nei Moshe). [↑](#footnote-ref-46)
47. Sotah 16b. [↑](#footnote-ref-47)
48. Verse 5 here reads: ***And the priest will command that one of the birds will be slaughtered in an earthen vessel over running water****.* On this the Sages commented that the vessel must contain just enough water that the blood of the bird is discernible in it. And how much etc. (see text). [↑](#footnote-ref-48)
49. See text of Ramban above, quoting the Torath Kohanim at Note 34. [↑](#footnote-ref-49)
50. Shebuoth 29a. [↑](#footnote-ref-50)
51. This text clearly shows that the term ***tzipor***includes also large birds, and hence the above-mentioned explanation that it refers only to small birds is incorrect. [↑](#footnote-ref-51)
52. Ramban's meaning is as follows. On this exclusion of forbidden birds by the Torath Kohanim one might ask: "Since, as we have now established, the **dror-characteristic** of the bird is indispensable in the purification of the leper, meaning that if the birds did not have this quality of living in the house as well as in the field, the purification is invalid even if already done, why was it necessary for the Torath Kohanim to point to a special Scriptural source for the exclusion of forbidden birds; for such birds are not of the kind that live in the house as well as in the field, and we have said that if the birds lack this characteristic, the purification is invalid?" Ramban answers that we must perforce say that even among forbidden birds there ***are***some species that do have this characteristic of being able to live in the house as well as in the field, and hence it was necessary for the Torath Kohanim to exclude them by means of a special expression in the verse. [↑](#footnote-ref-52)
53. Mentioned above in the text, at Note 38. [↑](#footnote-ref-53)
54. Vayikra Rabbah 16:7 . [↑](#footnote-ref-54)
55. If these birds that ate of his bread and drank of his water. effect atonement for the leper how much more so do the priests who enjoy twenty-four kinds of gifts. effect atonement for Israel!" (Ibid.) [↑](#footnote-ref-55)
56. ***And he* [Solomon] *spoke of trees, from the cedar that is In Lebanon even unto the hyssop that springs out of the wall***(I Kings 5:13). The inference is clearly that Solomon's wisdom encompassed all vegetation, from highest to lowest. [↑](#footnote-ref-56)
57. In each of these cases the cedar-wood and the hyssop are requirements in the process of purification. See further, 14:52 for the purification of a house that had been affected by leprosy, and Numbers 19:6 and 18, for the purification from the impurity conveyed by a corpse. [↑](#footnote-ref-57)
58. Exodus 12:22. There the hyssop was required in the sprinkling of the blood upon the lintel and the two side-posts, so that the destroyer would not come into the Israelite houses.-- Ibn Ezra is thus intimating that in the cases of leprosy and impurity of a corpse, the purification was a sign that the destroyer would no longer approach that person or house, just as was its function in Egypt (Ezra L'havin). [↑](#footnote-ref-58)
59. Verse 7. [↑](#footnote-ref-59)
60. Torath Kohanim. Metzora 2:5. [↑](#footnote-ref-60)
61. Further, 16:10. [↑](#footnote-ref-61)
62. See my Hebrew commentary. p. 80. [↑](#footnote-ref-62)
63. Further, 16:8. [↑](#footnote-ref-63)
64. **Such a Scriptural statement is governed by the rule enunciated by Rabbi Yishmael [In his "Thirteen exegetical principles by which the Torah is expounded"], that the generalizations can include only such new particulars as are similar to those particulars specified. In the verse they therefore include etc.** [↑](#footnote-ref-64)
65. Torath Kohanim, ***Metzora*** 2:2-3. Rarnban's meaning is to point out that Rashi here follows Rabbi Yishmael's method of exposition, while the accepted rule is that of Rabbi Akiba. who had a different method of exegesis which allowed in such cases for a wider inclusion of particulars not specified, as indicated in the following text of the Torath Kohanim. See my Hebrew commentary, p. 80. [↑](#footnote-ref-65)
66. Sotah 16a. [↑](#footnote-ref-66)
67. Negaim 14:2. [↑](#footnote-ref-67)
68. Verse 12. [↑](#footnote-ref-68)
69. Verse 19. [↑](#footnote-ref-69)
70. Above 4:28, 32. [↑](#footnote-ref-70)
71. Ibid., 1:3, 10. [↑](#footnote-ref-71)
72. Further, Verse 29. [↑](#footnote-ref-72)
73. Torath Kohanim. *Metzora* 3:12. [↑](#footnote-ref-73)
74. Verse 19. [↑](#footnote-ref-74)
75. Verse 20. [↑](#footnote-ref-75)
76. Job 1:22. [↑](#footnote-ref-76)
77. Torath Kohanim, Metzora 3:13 [↑](#footnote-ref-77)
78. I.e .. why does it say here. ***and he will make atonement****,* when at the end of the section (in Verse 20) it concludes, ***and the priest will make atonement for him, and he will be clean?***(Malbim in his commentary to the Torath Kohanim). [↑](#footnote-ref-78)
79. Further, Verse 53. There the expression. ***and the priest will make atonement …* *and it will be clean***clearly refers to the birds mentioned in that verse. Here too, then, (in Verse 20) the reference is similar. [↑](#footnote-ref-79)
80. Above. 13:47. [↑](#footnote-ref-80)
81. Verse 34 before us. [↑](#footnote-ref-81)
82. Verse 33. [↑](#footnote-ref-82)
83. Deuteronomy 24:8. See *ibid.,* 1:3 where it says that the Book of Deuteronomy was said ***in the fortieth year****,* i.e., to those about to enter the Land. [↑](#footnote-ref-83)
84. Above, 13:12, 20. [↑](#footnote-ref-84)
85. I Samuel 16:16. [↑](#footnote-ref-85)
86. Torath Kohanim. *Metzora* 7:1. [↑](#footnote-ref-86)
87. Further, Verse 43. [↑](#footnote-ref-87)
88. Above, 13:12, [↑](#footnote-ref-88)
89. Numbers 17:23. [↑](#footnote-ref-89)
90. Above, 13:57 [↑](#footnote-ref-90)
91. Torath Kohanim , *Metzora* 7:1, 3. [↑](#footnote-ref-91)
92. The expression ***u'va hakohen***of Verse 44, which is generally translated **" *'and'* the priest will come,"** Ramban interprets to mean" **'or' the priest will come,"** See further, Note 95, on the significance of this interpretation, [↑](#footnote-ref-92)
93. The Hebrew word is ***pasah;***which is generally translated as **"spread,"** But Ramban has already explained above that in this section dealing with leprosy of a house, the term means **"recur"** and not **"spread."** See Note 95. [↑](#footnote-ref-93)
94. Verse 45. [↑](#footnote-ref-94)
95. Ramban thus avoids a great exegetical difficulty which Rashi found in these verses. Principally it is as follows: Verse 44 states: ***And the priest will come and see, and, behold, the plague be 'pasah in the house, it is a malignant leprosy .. it is unclean.***This is followed by Verse 45 which states: ***And he will break down the house***etc. Now Rashi, who interpreted the word ***pasah*** here in Verse 44 in the same way as in leprosy of man, meaning that **"it spread out,"** found this difficulty: since the Rabbis have said that every plague that recurs in a house after the removal of stones, scraping and re-plastering, is a sign of impurity, and requires the whole house to be demolished, why then does the verse state here ***pasah****,* since the same law applies even if the plague did not spread out? Accordingly Rashi transposed the order of the verses, placing Verse 45 ***[And he shall break down the house.*]** after Verse 43 ***[And if the plague come again*],** and Verse 44 ***[And the priest shall come*]** after Verses 46 and 47 ***[and he that eateth in the house*].** Ramban later remarks that this transposition of the verses is like **"cutting the verses with a knife."** Ramban on the other hand explained the verses on these two premises: (a) the term ***pasah***in this section on leprosy of a house, means **"recur,"** and not **"spread,"** (b) ***'u'va hakohen'***in Verse 44 does not mean ***"then* the priest will come,"** or ***"and* the priest will come,"** but rather ***"or* the priest will come."** Thus Verse 43 speaks of the recurrence of the plague at the end of the ***first***week [after the removal of the stones etc.]. and Verse 44 speaks of the case when it recurred at the end of the ***second*** week, In each of these cases the law is as stated in Verse 45: ***And he will break down the house.***Thus according to Ramban all the verses are in order. The text of Ramban which follows sets forth this exposition in more detail. [↑](#footnote-ref-95)
96. Since Rashi explained the word ***pasah*** as **"spreading,"** he was also forced besides transposing Verse 44 ***[And the priest will come and see*]** to follow after Verse 47 as mentioned above to explain that if at the end of the second week after the house was shut up, the priest found that the plague has spread then Verse 40 (1) reapplies: ***then the priest will command that they take out the stones***and he gives it another week. If it returns, he demolishes the house, and if it does not return, it is pure. It is this re-introduction of Verse 40 here in the order of the verses that Ramban finds unnecessary, as explained in the text. [↑](#footnote-ref-96)
97. Verse 48, [↑](#footnote-ref-97)
98. Here too (in Verse 48) the word is ***pasah,***which Rashi would explain as **"spread"** or **"extended"** [and it is so rendered in most translations], but Ramban explains it as meaning **"recur.”** [↑](#footnote-ref-98)
99. Reference is to Rashi’s exposition of the verses. See above. Note 95. [↑](#footnote-ref-99)
100. Exodus 1:10. [↑](#footnote-ref-100)
101. Numbers 36:4. [↑](#footnote-ref-101)
102. Isaiah 11:11. [↑](#footnote-ref-102)
103. Numbers 11:25. [↑](#footnote-ref-103)
104. In the beginning of this verse, in the text before Note 88. [↑](#footnote-ref-104)
105. Verses 43-45. [↑](#footnote-ref-105)
106. Literally: **"a similarity of phrases."** It is one of the thirteen principles of exegesis established by Rabbi Yishmael, by which the Torah is expounded (see above, Note 64). Thus where a similarity of phrases occurs in two different texts, the strictures mentioned in one text may equally apply to the second text, even though they are not mentioned there. It is important to note in this connection that an analogy from such congruent expressions cannot be established of one's own accord; it must be an authorized tradition that this similarity of phrases is to be applied, in order to establish such an analogy. [↑](#footnote-ref-106)
107. This is clearly stated in Verse 40 with regard to the end of the first week. The above analogy establishes that the same law applies to the end of the second week, although it is not clearly specified. [↑](#footnote-ref-107)
108. Verse 48. [↑](#footnote-ref-108)
109. The root ***bo***(coming) together with the verb ***yava***(he will come) suggest two "comings" - thus making the priest's coming into the house to examine the status of the plague at the end of the third week, comparable in its law to that of his second visit, as explained in the text. [↑](#footnote-ref-109)
110. Torath Kohanim, *Metzora* 7:7 [↑](#footnote-ref-110)
111. Ibid., v. 6. [↑](#footnote-ref-111)
112. Verse 44. See also above. Note 98. [↑](#footnote-ref-112)
113. I.e., "This is not the proper place of the verse, since that verse speaks of the case of a plague that remained as it was during the first week, to which the priest has therefore given a second week to be shut up, and at the end of the second week he comes and sees that it has spread." See above, Note 96, that Rashi transposed Verse 44 and read it after Verse 47. This is all predicated upon the interpretation of the term ***pasah***as meaning "spreading" or "extending." The phrase in the Torath Kohanim ***hanach******lo*** ("Leave it") is therefore interpreted as explained above [on the basis of the Rabad's commentary there. which follows Rashi's interpretation]. Ramban who has explained the term differently, as explained above in the text, is therefore bound to give a different interpretation of the expression in the Torath Kohanim, which now follows in the text: "That is to say, that we are to leave etc." [↑](#footnote-ref-113)
114. Further, 16:21-22. [↑](#footnote-ref-114)
115. Above, Verse 4. And here too, in the purification of a house from leprosy, these are the requirements as stated in Verse 52. [↑](#footnote-ref-115)
116. Ibid., 13:18-28. [↑](#footnote-ref-116)
117. Verse 55. [↑](#footnote-ref-117)
118. Verse 56. [↑](#footnote-ref-118)
119. Above, 13:2. [↑](#footnote-ref-119)
120. Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called Amora. The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia) [↑](#footnote-ref-120)
121. Tanchuma [↑](#footnote-ref-121)
122. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-122)
123. [Midrash](orallaw.html) Rabbah - Exodus XII:4 [↑](#footnote-ref-123)
124. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-124)
125. Rabbi S.R. Hirsch [↑](#footnote-ref-125)
126. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-126)
127. Rabbi S.R. Hirsch [↑](#footnote-ref-127)
128. Rabbi S.R. Hirsch [↑](#footnote-ref-128)
129. Rabbi S.R. Hirsch [↑](#footnote-ref-129)
130. Gevurot Hashem [page 253], Chapter 57 [↑](#footnote-ref-130)
131. Mashiach ben Yosef is a gilgul of Moshe rabbenu. [↑](#footnote-ref-131)
132. Rabbi Dr. Michael S. Berger [↑](#footnote-ref-132)
133. Note that Nimrod brought the people together to make bricks, not to make a tower. They made bricks! (Genesis 11:3) [↑](#footnote-ref-133)
134. While Europe wallowed in barbaric ignorance, the Jews experienced the uplifting period of the Geonim and achieved greatness in Torah and knowledge. [↑](#footnote-ref-134)
135. Yeridat ha-dorot (Hebrew: ירידת הדורות), Traditional Judaism views latter generations to be spiritually inferior and lower than former generations. This belief, called Yeridat ha-dorot ("Descent of the generations"), shapes the development of traditional Jewish thought. In Talmudic commentary and Halachah it means that latter authorities in the Eras of Rabbinic Judaism generally do not disagree with authorities from a previous era. The basis of this is two-fold. In the historical chain of transmission of Judaism from generation to generation, a latter generation is further removed from the original Revelation of the Torah on Mount Sinai. The Halachic authorities of a subsequent generation would avoid disagreeing with the preceding Halachic authorities, since to reach them, the chain of Torah transmission is longer and more vulnerable to mistaken recollection. This applies until the Oral Torah was written down in the Talmud, where the Amoraim Sages of the Gemara commentary do not disagree with the earlier Tannaim Sages of the Mishna. Accordingly, the Mishnaic Pirke Avot begins with a historical account of the chain of Oral Torah transmission from Moses, until it became written down in the Mishna. Once the Oral Torah was written down in the Talmud and its commentaries, the principle still applies for a second reason. While Halachah adapts itself to new technological innovations, the principles behind it are held to be foundational. Latter authorities are less qualified to define the fundamental parameters of Halachah. [↑](#footnote-ref-135)
136. Kol HaTor: This aligns with the Kabbalistic view, founded on Genesis 7:11, which states that "in the 600th year of Noah's life, all the wellsprings of the great deep burst forth and the floodgates were opened." Various kabbalists have seen this statement as an beacon pointing to the fact that after the 600th year of the 6th millennium (the Jewish calendar year of 5600, i.e., the mid-19th century), the Gates of Wisdom Above (Kabbalah) and the Wellsprings of Wisdom Below (Science) would — and did — increasingly open. [↑](#footnote-ref-136)
137. Kol HaTor: The strong sense worldwide that things are getting better, yet getting worse, and certainly more confusing: technological breakthroughs and primitive hatreds, millennial thinking of Apocalypse Now and "We want Mashiach Now," the world as a global village but a world terribly out of whack, the end of the Cold War but the rise of a new axis of evil. And Israel — and Jerusalem! — at the center of the quickening, crazy spiral. [↑](#footnote-ref-137)
138. Tzemach Tzeddek (the 3rd Chabad Rebbe) sees it as a reference to *ikvata d'meshichah*, the generation of "the heels of Mashiach" (the last generation of the Exile is called "the heels of Mashiach" by our sages because: a) they are the spiritually lowest generation, due to the "descent of the generations"; b) it is the generation in which the footsteps of Mashiach can already be heard).This is the generation that will "hearken to these laws," as Maimonides writes: "The Torah has already promised that the people of Israel will return to G-d at the end of their exile, and will be immediately redeemed." [↑](#footnote-ref-138)
139. Ibn Ezra [↑](#footnote-ref-139)
140. Rabbi Elijah ben Shlomo Zalman Kremer. Through his annotations and emendations of Talmudic and other texts he became one of the most familiar and influential names in rabbinic study since the Middle Ages, counted by many among the sages known as the Acharonim, and ranked by some with the even more revered Rishonim of the Middle Ages. [↑](#footnote-ref-140)
141. There have since been others such as: The Holy Ari, Rav Kook and Rabbi Weissmandl (Torah codes). [↑](#footnote-ref-141)
142. See also the introduction to Kol HaTor. [↑](#footnote-ref-142)
143. Avot 2:21 [↑](#footnote-ref-143)
144. Yeshua [↑](#footnote-ref-144)
145. Zechariah 1:7-8 [↑](#footnote-ref-145)
146. Here we follow the hermeneutic of cross-linguistic translation. **Aδικία** – *adikia* is paralleled in the Hebrew word **שֶׁקֶר** meaning falsehood or liar. [↑](#footnote-ref-146)
147. Do not be domineering. Treat the flock as if they were your children. Be a father to them. [↑](#footnote-ref-147)
148. “Triple-hardened” [↑](#footnote-ref-148)
149. Roth, Cecil. *Encyclopedia Judaica [or Encyclopedia Judaica] (16 Volumes)*. Keter Publishing House, n.d. Vol. 11 pp. 744 - 780 [↑](#footnote-ref-149)
150. *Shofetim* (Judges): the laws relating legislators, the Sanhedrin, the king, and the judges. It also addresses the Noahide Laws and those pertaining to messianic times. [↑](#footnote-ref-150)
151. m. Tamid 1:1; Middot 1:1 [↑](#footnote-ref-151)
152. m. Middot 1:1 [↑](#footnote-ref-152)
153. *Rambam, Hil, Bet Habehirah* 8:1-2 [↑](#footnote-ref-153)
154. The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*; (Isaiah 5:5) *Why have You broken down* ***('paratzta')*** *her fences*? (Psalms 80:13) And in the language of the Rabbis: ***“Pirtzah*** (a breach in a wall).” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you* ***('upharatzta')*** *to the west, and to the east;* *And the man broke forth* **(‘vayiphrotz ')** *exceedingly*. [↑](#footnote-ref-154)
155. These δόγμασιν are a reference to the eighteen edicts (middot) of Shammai, which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers. [↑](#footnote-ref-155)
156. The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach. [↑](#footnote-ref-156)