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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tammuz 28 5777 – July 21/22, 2017** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We thank and praise G-d, Most blessed be He, for the speedy recovery of His Eminence Rabbi Dr. Eliyahu ben Abraham from a very dangerous situation back to “near normal.” We pray still for a full and complete recovery, amen ve amen!

We also pray for His Eminence Rabbi Dr. Hillel ben David, whose home was sold by the owner, to find soon another suitable accommodation to rent. Also, we need to pray for his health and strength. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence Rabbi Dr. Hillel ben David, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him and to find promptly for him a suitable rental accommodation. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “B’Rosh” – “On the Head”**

**&**

**Second Sabbath of Three Sabbaths of Penitence &**

**Mevar’chim HaChodesh Ab – Proclamation of the New Moon/Month of Ab**

**(Sunday Evening 23rd of July – Monday Evening 24th of July)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּרֹאשׁ** |  | **Saturday Afternoon** |
| **“B’Rosh”** | Reader 1 – Vayiqra 13:29-31 | Reader 1 – Vayiqra 14:1-4 |
| **“On the Head”** | Reader 2 – Vayiqra 13:32-34 | Reader 2 – Vayiqra 14:5-7 |
| **“En la Cabeza”** | Reader 3 – Vayiqra 13:35-39 | Reader 3 – Vayiqra 14:8-11 |
| Vayiqra (Lev.) 13:29-59 | Reader 4 – Vayiqra 13:40-46 |  |
| Ashlamatah: Is 7:20 – 8:3 + 9:6 | Reader 5 – Vayiqra 13:47-49 | **Monday & Thursday**  **Mornings** |
| Special: Jer. 2:4-28 + 4:1-2 | Reader 6 – Vayiqra 13:50-54 | Reader 1 – Vayiqra 14:1-4 |
| Psalms 78: 56-72 | Reader 7 – Vayiqra 13:55-59 | Reader 2 – Vayiqra 14:5-7 |
|  | Maftir – Vayiqra 13:57-59 | Reader 3 – Vayiqra 14:8-11 |
| N.C.: 1 Pet 2:11-12; Lk 10:38-42;  Rm 1:1-7 | Jer. 2:4-28 + 4:1-2 |  |

**Contents of the Torah Seder**

        Miraculous Leprosy on Head and Face – Leviticus 13:29-44

        Treatment of One with Miraculous Leprosy – Leviticus 13:45-46

        Miraculous Leprosy on Garments – Leviticus 13:47-59

**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. 292-299

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 13:29-59**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 29. If a man or a woman has a lesion **on the head** **or on the beard [area],** | 29. And if a man or a woman **have a plague upon the head, or in the beard,** |
| 30. the kohen shall look at the lesion, and, behold! its appearance is deeper than the skin, and in it is a thin golden yellow hair, the kohen shall pronounce him unclean. It is a nethek, which is tzara'ath of the head or the beard. | 30. the priest will look upon the plague; and, behold, if the appearance is deeper and whiter than the skin, and yellow hair be in it, in sight like a thin thread of gold, the priest will make him unclean; it is a scurvy, a leprosy in the head or the beard. |
| 31. But when the kohen looks at the nethek lesion, and, behold! its appearance is not deeper than the skin, and there is no black hair in it, the kohen will quarantine [the person with] the nethek lesion for seven days. | 31. But if the priest view the scurvies plague, and, behold, if the appearance of it be not deeper nor whiter than the skin, and there be no black hair in it, the priest will shut up him who has the scurvies plague seven days. |
| 32. And the kohen will look at the lesion on the seventh day. And, behold! the nethek has not spread, and no golden yellow hair was in it, and the appearance of the nethek is not deeper than the skin, | 32. And the priest on the seventh day will look upon the plague; and, behold, if the plague has not gone on in breadth, and no yellow hair like gold be in it, and the appearance of the scurf is not deeper than the skin, |
| 33. he will shave himself, but adjacent to the nethek he will not shave, and the kohen will quarantine [the person with] the nethek again for seven days. | 33. he will cut away the hair which surrounds the scar, but the scurvy part he must not shave; and the priest will shut him who has the scurf, seven days. |
| 34. Then the kohen will look at the nethek on the seventh day. And, behold! the nethek did not spread on the skin, and its appearance is not deeper than the skin, the kohen will pronounce him clean, and he will immerse his garments and become clean. | 34. Then will the priest look upon the scurf on the seventh day; and, behold, if the scar has not gone on in breadth in the skin, and its appearance is not deeper nor becoming whiter than the skin, the priest will make him to be clean; and he will wash his clothes and be clean. |
| 35. But if the nethek spreads on the skin, after he has been declared clean, | 35. But should the breadth of the scar go on in the skin after his purification, |
| 36. the kohen will look at it, and, behold! the nethek has spread on the skin, the kohen need not examine for golden yellow hair; it is unclean! | 36. the priest will inspect it: and, behold, if the breadth has increased, the priest need not look narrowly after the yellow hair; for he is unclean. |
| 37. But if the appearance of the nethek has remained the same, or if black hair has grown in it, the nethek has healed; he is clean. So the kohen will pronounce him clean. | 37. But if the scar abides, (without widening,) and black hair has sprung up in it, the scar has healed; he is clean, and the priest will make him to be clean. |
| 38. If a man or a woman has spots on the skin of their flesh, white spots, | 38. And if a man or a woman have in the skin of their flesh bright white spots, |
| 39. the kohen will look, and, behold! there are dim white spots on the skin of their flesh, it is a bohak [pigmentation] which has spread on the skin. He is clean. | 39. the priest will look, and, behold, if the spots in the skin of their flesh are a greyish white, it is a bright freckle growing in the skin; he is clean. |
| 40. If a man loses the hair on [the back of] his head, he is bald. He is clean. | 40. And if a man's hair fall off from his head, he is bald, but he is clean. |
| 41. And if he loses his hair on the side toward his face, he is bald at the front. He is clean. | 41. And if the hair fall away from the brow of his face, he is partly bald, but he is clean. |
| 42. If there is a reddish white lesion on the back or front bald area, it is a spreading tzara'ath in his back or front bald area. | 42. But, if his baldness or partial baldness has in it a white plague mixed with red, it is a leprosy growing in his baldness or partial baldness. |
| 43. So the kohen will look at it. And, behold! there is a reddish white se'eith lesion on his back or front bald area, like the appearance of tzara'ath on the skin of the flesh, | 43. And the priest will look upon it, and, behold, if the spot of the plague be white mixed with red in his baldness, or partial baldness, like the appearance of leprosy in the skin of the flesh, |
| 44. He is a man afflicted with tzara'ath; he is unclean. The kohen will surely pronounce him unclean; his lesion is on his head. | 44. he is a leprous man, he is unclean, and the priest will verily make him to be unclean, for the plague is on his head. |
| 45. And the person with tzara'ath, in whom there is the lesion his garments will be torn, his head will be unshorn, he will cover himself down to his mustache and call out, "Unclean! Unclean!" | 45. And the leper in whom is the plague will have his clothes rent, and his hair will be taken off, going to the shearer's, and his lips will be covered; and he will be clothed like a mourner, and crying, as a herald, he will say, Keep off, keep off from the unclean! |
| 46. All the days the lesion is upon him, he will remain unclean. He is unclean; **he will dwell isolated; his dwelling will be outside the camp.** | 46. All the days that the plague is in him he will be unclean, for unclean he is; **he will dwell alone by himself, to the side of his wife he must not come nigh, and his habitation will be without the camp.** |
| 47. [And as for] the garment that has the lesion of tzara'ath upon it, on a woolen garment, or on a linen garment, | 47. And a garment in which is the plague of leprosy, whether a garment of wool or a garment of linen, |
| 48. or on [threads prepared for the] warp or the woof of linen or of wool, or on leather or on anything made from leather. | 48. whether in the warp or in the woof, in linen or in wool, or in a skin, or in anything made of skin: |
| 49. If the lesion on the garment, the leather, the warp or woof [threads] or on any leather article, is deep green or deep red, it is a lesion of tzara'ath, and it will be shown to the kohen. | 49. if the plague be green or red in the garment, or in the skin, whether in the warp or in the woof, or in anything of leather, it is the plague of leprosy, and must be shown to the priest. |
| 50. The kohen will look at the lesion, and he will quarantine [the article with] the lesion for seven days. | 50. And the priest will look upon the plague, and will shut it up seven days: |
| 51. And he will look at the lesion on the seventh day. [If] the lesion has spread on the garment, or on the warp or woof [threads], or on the leather or on any article made from leather, the lesion is a malignanttzara'ath ; it is unclean. | 51. and he will look upon the plague on the seventh day, and if the plague has become wider in the garment, whether in the warp or woof, or in the skin, or anything made of skin, it is a manifest plague of leprosy, it is unclean. |
| 52. And he will burn the garment, the warp or woof [threads] of wool or of linen, or any leather article which has the lesion upon it, for it is a malignant tzara'ath ; it will be burned in fire. | 52. \_\_\_ |
| 53. But if the kohen looks, and, behold! the lesion has not spread on the garment, the warp or woof [threads], or any leather article, | 53. But if the priest look, and, behold, the width of the plague has not advanced in the garment, in warp or woof, or anything of skin, |
| 54. the kohen will order, and they will wash what the lesion is upon, and he will quarantine it again for seven days. | 54. let the priest direct that they wash the material which has the plague in it, and shut it up a second seven days. |
| 55. Then the kohen will look [at it] after the lesion has been washed. And, behold! the lesion has not changed in appearance, and the lesion has not spread; it is unclean. You will burn it in fire. It is a penetrating lesion on the worn or new [article]. | 55. And the priest will look after they have washed the plague, and, behold, the (condition of the) plague has not altered from what it was, and the plague has not advanced in its size, it is unclean, you will burn it in the fire, for the leprosy is deep in its bareness (or in its outward side). |
| 56. But if the kohen looks [at it] after it has been washed, and behold! the lesion has become dimmer, he will tear it out of the garment, out of the leather, or out of the warp or woof [threads]. | 56. And if the priest observe, and, behold, the plague has become dim, then will he tear it out of the garment, or from the leather, or out of the warp or the woof. |
| 57. And if it appears again on the garment, the warp or woof [threads] or any leather article, it is a recurrent growth [of the lesion]. You will burn it in fire [the article] upon which the lesion is [found]. | 57. But if it reappear in the garment, or in the warp or woof, or in anything of skin, and maketh increase, thou shalt burn such material which hath the plague in it. |
| 58. But the garment, the warp or woof [threads] or any leather article which is washed, and the lesion disappears from them, will be immersed a second time, and it will be clean. | 58. And the garment, or the warp or woof, or anything of skin, which you will wash and the plague depart from it will be washed a second time, and it will be clean. |
| 59. This is the law of a lesion of tzara'ath on a woolen or linen garment, warp or woof threads, or any leather article, to render it clean or unclean. | 59. This is the law for the plague of leprosy in a garment of wool or of linen, or the warp or the woof, or anything of skin, to make it to be clean or to be unclean. |
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**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) 13:29-59**

**29 on the head or on the beard [area]** Scripture comes to distinguish between a lesion in a place where hair grows and a lesion in a place of flesh, namely, that in one [case, i.e., on flesh], the sign [of uncleanness] is white hair, while in the other [case, i.e., on the area of hair], the sign [of uncleanness] is golden-yellow hair.-[*Torath Kohanim* 5:5]

**30 and in it is a... golden-yellow hair** [meaning] that the black hair in it has turned golden-yellow.

**It is a nethek** This is the name of the lesion [of *tzara’ath*when it occurs] on an area of [skin where] hair [grows].

**31 and there is no black hair in it** Thus, if there was black hair inside it, he is clean and does not require quarantine, for black hair in a *nethek* is a sign of cleanness, as the verse (37) says, "or if black hair has grown in it, [the *nethek* has healed; it is clean]."[Torath Kohanim 13:125].

**32 And, behold! the nethek did not spread** Thus, if [the *nethek*] did spread, or if it had golden-yellow hair in it, he is unclean.

**33 he shall shave himself** around the *nethek*.

**but adjacent to the***nethek* **he shall not shave** [I.e.,] he shall leave two hairs close to it all around, in order that any spread of the *nethek* will be discernible, so that, if it spreads, it will pass the hairs and go out to the shaven area.-[Torath Kohanim 13:133]

**35 after he has been declared clean** From here, we know only that [the lesion is pronounced unclean] if it spreads after dismissal. How do we know [that it is unclean if it spreads] at the end of the first week [of quarantine] or at the end of the second week [of quarantine]? Because Scripture [uses a double expression and] says, פָּשׂה יִפְשֶׂה, “it spreads,” [denoting that he is unclean if it spreads] in any case.-[*Torath Kohanim*13:134]

**37 black hair** How do we know that even yellow or red [hair], which are not golden-yellow? Because Scripture says, [שָׁחֹר] וְשֵׂעָר [lit., “ *and* black hair,” but here meaning, “ *or if* black hair.” Instead of using the expected אוֹ, “or,” the Torah used וְ, an inclusive term, which comes to include yellow and red hair in the *nethek* as signs of cleanness, just like black hair. See *Be’er Basadeh*] (*Torath Kohanim*13:137). The term צָהֹב means: resembling the appearance of gold (*Torath Kohanim*13:122). צָהֹב is the same as זָהֹב, *golden* [because צ and ז are interchangeable], *orable* in Old French, gold-colored, or *orpale*, pale gold.

**he is clean. So the kohen shall pronounce him clean**- But, an unclean person whom the *kohen*pronounces clean, is not clean. -[Torath Kohanim 13:140]

**38** **spots — Heb.**בֶּהָרֹת, spots.

**39 dim white** I.e., their whiteness is not bright, but dim.

**it is a bohak** Like the whiteness that appears on the flesh of a red man, called *ros* [in Old French, *rosso*in Italian], between the areas of his redness [i.e., flesh color]. This [white pigmentation] is called בֹּהַק, just like a freckled man, whose skin between one freckle and another shines brightly (מַבְהִיק) with pure whiteness.

**40 he is bald. He is clean** Clean of the uncleanness of *nethek* lesions (*Torath Kohanim* ; *Baraitha* of Rabbi Ishmael 1:5). I.e., this case is not judged by the signs of the head and beard, which are places of hair (see verses 2937). Rather, [it is judged] by the signs of a lesion on the skin of the flesh, namely: 1) white hair, 2) healthy flesh, and 3) spread.

**41 at the front of his head** [The area] from the slope of the crown toward one’s face is called גַּבַּחַת ‚ “forehead,” and included in this are the temples on either side as well. [The area] from the slope of the crown toward one’s back is called קָרַחַת, the “back of the head.”-[Torath Kohanim 13:144].

**42** **a reddish-white lesion** blended [of red and white]. How do we know [that the lesion is also unclean if it has] other colors? Because Scripture says, “like the appearance of *tzara’ath* on the skin of the flesh” (verse 43), i.e., appearing like the *tzara’ath* dealt with in the passage of [lesions of the] skin of the flesh, [which begins with] “If a man has [*se’eith*, *sapachat* or *bahereth*] on the skin of his flesh” (verse 13:2). And what is stated regarding it [i.e., regarding a lesion on the skin]? That one becomes unclean through [it, if it appears as one of] four shades [namely: 1) the snow-white of *bahereth* ; 2) the white as “lime of the Holy Temple” of the secondary form (*sapachat*) of *bahereth* ; 3) the white as white wool of *se’eith* ; and 4) the white as a “membrane that covers an egg” of the secondary (*sapachat*) form of *se’eith* (*Nega’im* 1:1), and that it is judged with [a possible] two weeks [of quarantine], and not like the appearance of *tzara’ath*stated concerning inflamed areas and burns, which is judged with [only] one [possible] week [of quarantine], and is also unlike the appearance of *nethek* lesions, [which are *tzara’ath* found] in hairy places, which do not become unclean through the four shades [as above].

**44 His lesion is on his head** I know only that [these laws apply to those stricken with] *nethek* lesions [the *tzara’ath* of the head]. From where [do I know] to include other afflicted people? Therefore, Scripture says: טַמֵּא יְטַמְּאֶנּוּ, *shall surely pronounce him unclean.* [The double expression comes] to include them all. Concerning them all, Scripture says: “ his garments shall be torn...” (verses 4546). -[*Torath Kohanim* 13:154]

**45 torn** Heb. פְרֻמִים, torn.-[*Mo’ed Katan* 15a]

**unshorn** Heb. פָּרוּעַ, with hair grown long.-[*Mo’ed Katan* 15a]

**He shall cover himself down to his mustache** like a mourner.-[*Torath Kohanim* 13:154]

**mustache** Heb. שָָׂפָם, the hair on the lips (שְׂפָתַיִם) [i.e., the mustache], *grenon* in Old French.

**and he shall call out," Unclean! Unclean!"** He announces that he is unclean, so that everyone should stay away from him.-[Torath Kohanim 13:155]

**46 He shall dwell isolated** [meaning] that other unclean people [not stricken with *tzara’ath*] shall not abide with him. Our Sages said: "Why is he different from other unclean people, that he must remain isolated? Since, with his slander, he caused a separation [i.e., a rift] between man and wife or between man and his fellow, he too, shall be separated [from society]."-[*Arachin* 16b] [This rationale is based on the premise that a person is stricken with *tzara’ath* as a result of his talking לְשׁוֹן הָרַע, i.e., speaking derogatorily of others, although he may be telling the truth.]

**outside the camp** Outside the three camps [of Israel, namely: 1) the camp of the *Shechinah*, in which the *Mishkan* was located; 2) the Levite camp, and 3) the camp of the Israelites].-[Torath Kohanim 13:157; Pes. 67a]

**48 of linen or of wool** Heb. לַפִּשְׁתִּים וְלַצָּמֶר, of linen or of wool. [Here the ל, usually meaning “to,” means “of.”]

**or the leather** This [refers to] leather upon which no work has been performed.

**or anything made from leather** This [refers] to leather upon which work has been performed.

**49 deep green** Heb. יְרַקְרַק, the greenest of greens.-[*Torath Kohanim* 13:161]

**deep red** - אֲדַמְדָָּם the reddest of reds. - [Torath Kohanim 13:161]

**51 a malignant tzara’th** Heb. צָרַעַת מַמְאֶרֶת, an expression similar to “a pricking briar (סִלּוֹן מַמְאִיר), (Ezek. 28:24),” *poñant* in Old French, stinging, pricking. The midrashic explanation is: Place a curse (מְאֵרָה) upon it [the item afflicted with *tzara’ath]* that you will not derive benefit from it. [Torath Kohanim 13:166]

**52 of wool or of linen** Heb. בַּצֶּמֶר אוֹ בַפִּשְׁתִּים, of wool or of linen. [The ב, which usually means “in,” here means “of.”] This is its simple meaning. Its midrashic explanation is, however: [The words, וְשָָׂרַף אֶת בֶּגֶד...בַּצֶּמֶר אוֹ בַפִּשְׁתִּים, can be understood literally, as: “And he shall burn the garment...in the wool or in the linen.” Thus,] one might think that [when burning the unclean garment,] one is required to bring wool shearings and stalks of flax and burn them along with it. Scripture, therefore, says [at the end of this verse], “for it... ; it shall be burned in fire. ” [I.e., it alone] it does not require anything else [to be burned] along with it. If so, why does Scripture say, "in the wool or the linen"? To exclude [from the requirement of burning] the edges (אִימְרִיּוֹת) if they are of another material (*Torath Kohanim* 13:167).  אִימְרִיּוֹת means “edges,” like אִימְרָא, *border*.

**54 what the lesion is upon** One might think that [one need wash] the area of the lesion alone. Scripture, therefore, says, “what the lesion is upon,” [meaning, the garment upon which the lesion is found. But if so,] one might think that the entire garment requires washing. Scripture, therefore, says, “[after] the lesion [has been washed],” (verse 55) [teaching us that only the lesion must be washed, not the entire garment]. So how [do we reconcile this apparent discrepancy]? He must wash part of the garment with it.-[see  Torath Kohanim 13:169]

**55** **after [the lesion] has been washed** Heb. הֻכַּבֵּס. This is an expression of “having been done,” [i.e., the passive voice].

**the lesion has not changed in appearance** i.e., it has not become dimmer in color.

**and the lesion has not spread** We understand that if the lesion neither changed [in color] nor spread, it is unclean, and it goes without saying that if it did not change in color but did spread, [it is unclean]. If it changed in color [but still was a shade that makes it unclean] yet did not spread, we do not know what one should do with it. Therefore, Scripture says, “he shall quarantine [the article with] the lesion” (verse 50), in any case. That is what Rabbi Judah says. [However,] the Sages say [that since the change in color was still within the unclean shades, the lesion is not considered to be changed at all; it is the same lesion that has already had two weeks of quarantine, and is now deemed definitely unclean], as is stated in *Torath Kohanim* (13:171). I have alluded to [only a portion of] this [Midrash] here in order to explain all the different aspects of this verse.

**it is a penetrating lesion** Heb. פְּחֶתֶת הִוא. [This expression] denotes holes [i.e., penetrations], as the verse says, “in one of the pits (פְּחָתִים) ” (II Sam. 17:9). That is to say, [in this context it means that the lesion] is deep, [i.e.,] it appears as if it is sunken.-[*Torath Kohanim* 13:172]

**on the worn or new [article]** - בְּקָרַחְתּוֹ אוֹ בְגַבַּחְתּוֹ, as the *Targum* [*Onkelos*] renders: בִּשְׁחִיקוּתֵיהּ אוֹ בְּחַדְתּוּתֵהּ, “in its worn state or in its new state.”

**the worn** Heb. בְּקָרַחְתּוֹ. Old, worn out garments, and because of the midrashic explanation, that this language is necessary for a גְּזֵרָה שָׁוָה here [i.e., a link between two seemingly unrelated passages through common terms, thereby inferring the laws of one passage from the laws of the other, as follows]: How do we know that if a lesion on a garment spreads [throughout the entire garment], it is clean? Because [Scripture] states קָרַחַת and גַּבַּחַת in the context of [lesions that appear on] man (verse 42), and here, in the context of [lesion on] garments, [Scripture] also states קָרַחַת and גַּבַּחַת ; just as there [in the case of lesions on man], if it spread over the entire body, he is clean (verses 1213), so too, here, [in the case of lesion on garments,] if it spread over the entire garment, it is clean (*San.* 88a), Scripture adopts the [unusual] expressions קָרַחַת and גַּבַּחַת. However, concerning the explanation and translation [of these terms], the simple meaning is that קָרַחַת means “old” and גַּבַּחַת means “new.” It is as though it were written, “[It is a lesion on] its end or its beginning,” for קָרַחַת means “back” [i.e., at the end of the garment’s life, when it is old,] and גַּבַּחַת means “front” [i.e., the beginning of its life, when it is new]. This is just as is written, “And if [he loses hair] at the front of his head, [he is bald at the front (גַּבַּח)]” (verse 41). And  קָרַחַתrefers from the crown toward his back. Thus it is explained in *Torath Kohanim* (13: 144).

**56 he shall tear it** He shall tear the afflicted area from the garment and burn that area [of garment].-[Torath Kohanim 13:174]

**57 it is a recurrent growth** - פֹּרַחַת, something that grows recurrently.

**You shall burn it in fire** the entire garment.

**58** **and the lesion disappears from them** If, after they first washed [the article] by order of the *kohen*, the lesion disappeared completely from it... [then]

**shall be immersed a second time** [The word וְכֻבַּס in this verse] means immersion [in a mikvah. See *Torath Kohanim* 13:179]. In *Targum* [*Onkelos*], the translation of all the instances of כִּבּוּס in this whole section is “to cleanse, clean” (וְיִתְחַוֵּר), with this one exception [in our verse]. Here the meaning is not “cleansing” but rather “immersion [in a mikvah].” Thus *Targum* [*Onkelos*] here [in translating the word וְכֻבַּס] says וְיִצְטַבַּע, “and it shall be immersed.” Likewise, wherever the  כִבּוּסof garments refers to immersion [in a mikvah], it is translated in the *Targum* as וְיִצְטַבַּע.

**Ketubim: Tehillim (Psalms) 78:56-72**

| **Rashi** | **Targum** |
| --- | --- |
| 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 78:56-72**

**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**

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.[[1]](#footnote-1) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

In this composition, the psalmist surveys the history of Israel from the bondage in Egypt until the reign of King David. The events of this period, spanning more than 400 years, do not seem to follow any apparent order. However, the discerning student of Jewish history quickly discovers that the varied events of these four centuries all stem from a single source: HaShem’s desire that His holy Torah should be the supreme authority over Israel. HaShem humbled the Jews as slaves in Egypt so that they would be prepared to accept the exclusive sovereignty of the Torah at Sinai. HaShem then settled them as an independent nation in the Holy Land, so that He might appoint a monarch who would rule the Jewish people in the name of the Torah. The monarch whom G-d chose was David. David’s son Solomon built the Bet HaMikdash, the sacred Temple in which HaShem’s Torah was enshrined and venerated as the supreme law.

But the authority of David did not go unchallenged. From the earliest times, the powerful tribe of Ephraim, the heir of royal line of Joseph, demanded dominion. They were proud that Yehoshua ben Nun, the conqueror of the land, was from the tribe of Ephraim and that the Tabernacle had been situated in Shiloh, in the territory of Ephraim, for ***369*** years.[[2]](#footnote-2)

Even when the spiritual and political capital of Israel transferred to Jerusalem, Ephraim did not forget its former glory. Yeravam ben Nevat of Ephraim arose to challenge Solomon. He eventually caused the ten tribes to secede from Judean rule; these tribes were known collectively as Ephraim.

Malbim and Hirsch explain that this psalm is a firm proclamation that HaShem recognizes none but David and his seed as the true Torah rulers of all Israel: *Moreover, He abhorred the tent of Joseph, and chose not the tribe of Ephraim; But chose the tribe of Judah, the mount Zion which He loved.*[[3]](#footnote-3)

The next historical period that is addressed by our psalm is 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. In 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[[4]](#footnote-4) 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;[[5]](#footnote-5) we can see the descent of the generations.[[6]](#footnote-6) 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,[[7]](#footnote-7) 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.[[8]](#footnote-8) 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 have 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.[[9]](#footnote-9) 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.[[10]](#footnote-10) 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,[[11]](#footnote-11) in the late eighteenth century, was one of the first Torah giants,[[12]](#footnote-12) in modern history, to attempt to marry science and Torah again.[[13]](#footnote-13) 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 starting the work and doing our part.[[14]](#footnote-14) Remember that because we know Mashiach ben Yosef,[[15]](#footnote-15) 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!

As I mentioned earlier, the last pasuk of the book of Judges contains a stunning indictment: Every man did that which was right in his own eyes.[[16]](#footnote-16) Yet, many ask: What is wrong with “doing what is right in our own eyes”? The problem is one of vision. Unless we have trained our eyes to see the world through HaShem’s eyes we will suffer from poor vision. We have to become so used to dealing with the world according to the Torah’s blueprint that we are not led astray by the ways of the world.

In case you haven’t noticed, our world has gone completely nuts! We have folks telling us that there are more than two genders, that we need to have a fifteen dollar an hour minimum wage, that the government can do things better than individuals or companies, and that Muslims are a peaceful people. This is utter nonsense! This is people doing what is right in their own eyes and completely missing HaShem’s ways.

HaShem tells us that in the beginning He created male and female. That’s right, there are just two genders. Any word to the contrary is nonsense and completely missing G-d’s teaching.

Striking for fifteen dollar an hour wage is to break the contract that provided you employment in the first place. If you are dissatisfied with your wage, then seek employment elsewhere. To strike for higher wages is to ensure that you will quickly be replaced by automation, or someone much wiser. The free market determines the wage, not a strike. The strikers may prevail in the short term, but in the long, term the free market will force its solution to your detriment.

When the people first asked for a king, HaShem told them that they would bring many troubles on themselves through this king.

***Shmuel alef (I Samuel) 8:10*** *And Samuel told all the words of HaShem unto the people that asked of him a king.11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. 12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. 13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. 14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. 16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. 17 He will take the tenth of your sheep: and ye shall be his servants. 18 And ye shall cry out in that day because of your king which ye shall have chosen you; and HaShem will not hear you in that day. 19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.*

A quick perusal of the effects of government, from the above pasuk, show the government taking from the people. The people had a king to take them to war, but they would be the big losers. We need to make HaShem our king and let Him rule us according to the Torah. HaShem only gives, He never takes. All appearances to the contrary are the result of our cloudy vision.

A quick perusal of the wars and conflicts going on in the world today shows that, of the one hundred plus conflicts, all involve Muslims, with perhaps only a handful of exceptions. Islam is not a religion of peace. Islam is a religion of war and lawlessness.

So far, no worldly king has been able to stop the spread of the madness that is engulfing our world. In fact, the world’s kings have only exasperated the situation because every man is doing what is right in his own eyes. Without Torah to guide us, our own desires cloud our vision and lead us to lawlessness. The rebellions described in our chapter of Psalms is an apt description of the rebellions going on in our days.All the college ‘safe places’[[17]](#footnote-17) and ‘social justice warriors’[[18]](#footnote-18) will not bring us peace or safety, nor will they bring us closer to HaShem. The descent of our generations is indeed rapid. Time is short! Soon, HaShem will send us King David[[19]](#footnote-19) to restore our lost world.

Our section of chapter of Psalms contains the condemnation that should awaken even this generation.

***Tehillim (Psalms) 78:60*** *And He forsook the tabernacle of Shiloh, the tent which He had made to dwell among men;*

When we compare that to HaShem’s original plan we find a clear connection.

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

The Mishkan[[20]](#footnote-20) and the Temple were not merely places of prayer and service, but were actually the dwelling place of HaShem. It was a stunning declaration of the principle that HaShem’s interest is in man alone.

The commentaries point out that the verse does not say, “I will dwell inside **it**,” but rather “inside **them**”. What is the meaning of this unusual phrasing? To answer this question will require a bit of background. Let’s start by examining the act of marriage.

The act of marriage causes the man and the woman to become one flesh, as we see in the Torah:

***Bereshit (Genesis) 4:1*** *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from HaShem.*

And Adam *knew* Eve.This means that they were united on every possible level until they became “as one flesh”.

The Torah describes the mitzva of marital intimacy as *onah*, “a response to her”, implying that a man must attune himself to his wife and her desire for holiness in the marriage.

Adam HaRishon, before he sinned, had skin that was translucent like our finger nails, which incidentally, we remind ourselves of at Habdalah on Motzei Shabbat[[21]](#footnote-21) when we use the light of the fire to view our fingernails. Physical food and physical digestion were unnecessary, for Adam HaRishon, on his pre-sin level, received his life-sustaining Holy Sparks directly from HaShem through creation. Just like Moshe after he came down the mountain with his “glowing”.

Furthermore, on such a level, becoming “one flesh” with one’s wife was not physically impossible, but easy to do since the skin resembled light more than it did physical and obstructing flesh. Rashi’s pshat of such human unification taking place only through the children is a post-sin consequence, and obviously has many shortcomings.

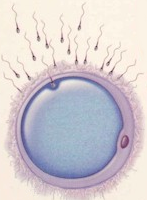
Moreover, we see that the Jewish mystical tradition describes the union of a couple in marriage as the coming together of two half-souls. The physical union completes the expression of their total bond.

This act of becoming “one flesh”, or “knowing” creates, on a small but physical scale, what will be in the end of days. One could say, crudely, that in the act of marriage, Adam was the delivery system for his seed, his memories. What we understand from this is that the essential part of Adam, of man, is that which is *inside* the woman. She is the house and he is the dweller in the house!

When Jews marry, the woman walks seven times around the man in order to make herself into his *house*.

Hakham Shimshon Raphael Hirsh states that the Hebrew word for bride - kallah - means completion as in: *“beyom kallot* *HaMishkan* - the day the tabernacle was completed.” Thus, we see that the Mishkan (The Tabernacle, the Sanctuary) is a representation of the body of Mashiach. It is feminine in gender, and we are, the kallah, the bride.

Additionally, it is well known that the woman is the undisputed ruler over her house. She determines the colors of the fabrics and the wall coverings. She arranges the furniture, and she chooses where her family is to live. In this she proves that she **IS** *the* *house*.

The man dwells in *the house* in the same way he dwells in the woman during the act of marriage. In fact, if you ask a man where is his favorite place, he will tell you that his favorite place is inside his wife while engaged in the act of marriage. Sex gives him his place. During sex, a man is in his house.

In the same way, the sperm dwells *in* the egg. The egg, from the woman, is the “house” and the sperm, from the man, is the dweller in the house.

This explanation is all well and good, but what does it mean? The meaning is as profound as you can possibly imagine! Consider the following pasukim:

***Beresheet (Genesis) 3:16*** *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

***Romans 8:1-8*** *There is therefore now no condemnation to them which are in Mashiach Yeshua, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Mashiach Yeshua hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, G-d sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against G-d: for it is not subject to the law of G-d, neither indeed can be. 8 So then they that are in the flesh cannot please* G-d.

This leads us to the following understanding: Adam as an *androgynous[[22]](#footnote-22)* being had a feminine body and a masculine soul. I say that he was androgynous in both body and soul, but, the male dominated the soul and the female dominated the body. In the act of marriage, man becomes the soul and woman becomes the body. This has profound implications!

***Midrash Rabbah - Leviticus XIV:1*** *Rabbi Shemuel bar Nachman said: When the Holy One, blessed be He, created the first man, he created him an hermaphrodite. Rabbi Levi said: When man was created, he was created with two body fronts, and He sawed him in two, so that two backs resulted, one back for the male and another for the female. An objection was raised: “And He took one of his ribs” (Bereshit 2:21). He answered: The word should be rendered “of his sides,” as it is written: “And for the second side of the tabernacle” (Shemot 26:20)*

We find that many mitzvot are commanded solely to the man, while others are the domain of the woman: a husband and wife, our sages explain, embody the two halves of a single soul; the deeds of each contribute to their common soul’s fulfillment of both the “masculine” and “feminine” elements of its mission in life.

Consider also that the body of Mashiach is feminine and will be the bride of HaShem. Now we know that Mashiach has a bride too. This means that Mashiach ben David will become the second Adam when he mates with Israel his bride:

***I Corinthians 15:45*** *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

As the first man was androgynous, so the last Adam will be androgynous. This androgynous Adam will then become the bride of HaShem, as we see in Yehezekel (Ezekiel) 16.

When HaShem marries His bride, she will be His *House* and He will *dwell* in her. He will be the soul and she will be the body, so to speak.

On Tisha B’Ab, when we mourn the destruction of the Temple, let us remember that the Temple was a physical representation of reality. It was NOT the reality! The reality is the body of Mashiach with HaShem dwelling *in* His people, as it says:

***Shemot (Exodus) 25:8*** *“They shall make for Me a sanctuary and I will dwell* ***in*** *them.”*

***Matityahu (Matthew) 12:6*** *But I say unto you, That in this place is one (Mashiach) greater than the temple.*

***Yochanan (John) 2:19*** *Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up.*

HaShem has asked us to bring what is needed to build His dwelling place. We are not looking to create a building made of inanimate stones, but rather a Temple of living stones (the body of Mashiach).

***1 Tsefet (Peter) 2:5*** *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua HaMashiach.*

We are commanded to form a living structure in which HaShem will dwell. How do we do this?

To answer this question, we must take a look at what was required of the physical components that made up the sanctuary. Those things which were used as the building blocks for the sanctuary were required to be new stones. Stones that had not been used for altars to other gods. Additionally, these stones needed to be fashioned without using metal implements. Since metal was used for war and killing, it was not suitable for forming the building blocks used in HaShem’s house.

From a close examination of what went into forming the stones, we can see that the people who make up the lively stones, must also be formed properly. What does it mean to be formed?

To answer this question involves a bit of self-examination. First, we must ask: What is a natural stone, a natural man? Surely, we must say that the natural man is described in detail as:

***I Corinthians 2:13-14*** *Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

A natural man is a man who can not receive the things of HaShem. It follows that a man who is properly formed, and is no longer “natural”, is a man who discerns the wisdom of HaShem. Wisdom is the word used through out the Tanach[[23]](#footnote-23) as the epitome of Torah. Thus, we would say that a properly formed man is a man of Torah study and Torah deeds.

Now a man of Torah deeds will be properly formed. To the extent that he avoids bloodshed, to that extent he is a stone formed without metal implements.

***Shemot (Exodus) 25:8*** *“They shall make for Me a sanctuary and I will dwell* ***in*** *them.”*

Let us pursue Torah and its deeds in order that we might build the lively stones, the stones of the final sanctuary, the body of Mashiach. Let us prepare now for intimacy with HaShem

Please remember that our Sages have taught that the Temple was destroyed because Jew hated Jew without cause. This hatred pulled the lively stones apart. When the lively stones were broken this was reflected in the stones of the physical Temple being pulled apart and destroyed. The goal of the Torah is the building up of the lively stones into the body of Mashiach in order that we might be a fitting place for HaShem to dwell.

HaShem desires to dwell in His People. Without lives that conform to the Torah pattern, the Shechinah[[24]](#footnote-24) cannot dwell in us. We must make ourselves into fit vessels for HaShem. He showed us the pattern on the mountain. He gave us the Mishkan as a physical example of this pattern. Finally, He gave us wise men, Hakhamim, to build us up and teach us the way.

**Ashlamatah: Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6**

| **Rashi** | **Targum** |
| --- | --- |
| 18. ¶ And it shall be on that day, that the Lord shall whistle to the "fly" that is at the edge of the canals of Egypt, and to the "bee" that is in the land of Assyria. | 18. ¶ And it will come to pass in that time that the LORD will call to a people of military units of mighty men that are as numerous as flies, and will bring them from the land of Egypt, and to the tough men of the armies who are powerful as bees, and bring them from the ends of the land of Assyria. |
| 19. And they shall come and all of them shall rest in the desolate valleys and in the clefts of the rocks and in all the thorn bushes and in all the shrines. | 19. And they will come and all of them dwell in the squares of the city, and in the clefts of the rocks, and in all the deserts of thorn bushes, and in all the famed buildings. |
| 20. On that day, the Lord shall shave with the great razor on the other side of the river, on the king of Assyria, **the head** and the hair of the legs, **and also the beard** shall be entirely removed. **{P}** | 20. In that time the LORD will kill by means of them as someone is slain with a sharp sword, with nets among the inhabitants in the areas beyond the river - by means of the king of Assyria - the king and the people of his armies He will destroy as one, and also the rulers. **{P}** |
| 21. ¶ And it shall come to pass on that day, a man shall keep alive a heifer of the herd and two sheep. | 21. ¶ And it will come to pass in that time that a man will preserve a young cow and two sheep. |
| 22. And it shall be, because of the plentiful milk produced, that he shall eat cream, for everyone left in the land will eat cream and honey. **{S}** | 22. And it will come to pass that because of the abundance of good he will eat curd; for all the righteous/generous who are left in the midst of the land will be nurtured with curd and honey. **{S}** |
| 23. And it shall come to pass, that every place where there were a thousand vines for a thousand pieces of silver, will be for the worms and the thorns. | 23. And it will come to pass in that time that every place where there used to be a thousand vines, worth a thousand mina of silver, it will be turned into briers and thorns. |
| 24. With arrows and with a bow shall one come there, for the whole land shall be worms and thorns. | 24. With arrows and bows they will come there, for all the land shall be briers and thorns; |
| 25. And all the mountains that will be dug with a spade - the fear of worms and thorns shall not come there; it shall be for the pasture of oxen and for the treading of sheep. **{P}** | 25. and as for all the hills of the house of Judah which were tilled with a hoe, you will not come there for fear of briers and thorn, but it will become a place where herds of oxen lie and a place where folds of sheep stay.   **{P}** |
|  |  |
| 1. ¶ And the Lord said to me, "Take for yourself a large scroll, and write on it in common script, to hasten loot, speed the spoils. | 1. ¶ And the LORD said to me, "Take a large tablet and write upon it in clear writing, 'He is hastening to plunder the spoil and to take away the booty. |
| 2. And I will call to testify for Myself trustworthy witnesses, Uriah the priest and Zechariah the son of Jeberechiah." | 2. And I will get reliable witnesses before Me, the curses which I threatened to bring in the prophecy of Uriah the priest, behold, they have come; even so all the consolations which I promised to bring in the prophecy of Zechariah the son of Jeberekiah I am about to bring back." |
| 3. And I was intimate with the prophetess, and she conceived, and she bore a son, and the Lord said to me, "Call his name Maher-shalal-hash-baz. | 3. And I went unto the prophetess, and she became pregnant and bore a son. Then the LORD said to me, "Call his name 'He is hastening to plunder the spoil and to take away the booty'; |
| 4. For, when the lad does not yet know to call, 'Father' and 'mother,' the wealth of Damascus and the plunder of Samaria shall be carried off before the king of Assyria." **{S}** | 4. for before the child knows how to cry 'My father' or 'My mother,' the possessions of Damascus and the booty of Samaria will be captured before the king of Assyria." **{S}** |
| 5. And the Lord continued to speak to me further, saying: | 5. And the Memra of the LORD spoke to me again, saying: |
| 6. "Since this people has rejected the waters of the Shiloah that flow gently, and rejoice in Rezin and the son of Remaliah, | 6. **"Because this people despised the kingdom of the house of David which leads them gently as the waters of Shiloah that flow gently**, and are pleased with Rezin and the son of Remeliah, |
| 7. Therefore, behold the Lord is bringing up on them the mighty and massive waters of the river-the king of Assyria and all his wealth, and it will overflow all its distributaries and go over all its banks. | 7. therefore, behold, the LORD is bringing and bringing up against them the armies of the Gentiles which are as numerous as the waters of the river, strong and hard, the king of Assyria and all his armies; and he will rise over all his channels and go over all his banks. |
| 8.  And it will penetrate into Judah, overflowing as it passes through, up to the neck it will reach; and the tips of his wings will fill the breadth of your land, Immanuel. **{S}** | 8. And he will pass through into the land of the house of Judah as an overflowing river; he will reach to Jerusalem and the people of his armies will fill the open places of your land, O Israel." **{S}** |
| 9. Join together, O peoples, and be broken, hearken, all you of distant countries. Gird yourselves and be broken, gird yourselves and be broken. | 9. Bind yourselves together, you peoples, and be shattered; give ear, all you at the ends of the earth; strengthen yourselves and be shattered, strengthen yourselves and be shattered. |
| 10. Take counsel and it will be foiled; speak a word and it will not succeed, for God is with us. **{S}** | 10. Take counsel together, but it will pass away; speak the word, but it will not be confirmed, for our God is our help. **{S}** |
| 11. So has the Lord spoken to me with the overwhelming power of prophecy, and He admonished me from going in the way of this people, saying: | 11. For the LORD spoke thus to me when the prophecy was strong, **and taught me not to walk in the way of this people**, saying: |
| 12. 'You shall not call a band everything that this people calls a band; and you shall not fear what it fears nor attribute strength to it. | 12. "Do not call a rebel everyone whom this people calls a rebel, and do not fear what they fear, nor call their strength strong. |
| 13. **The Lord of Hosts-Him shall you fear, and He is your fear, and He gives you strength.** | 13. **But the LORD of hosts, Him you will call holy, and let Him be your fear and let Him be your strength.** |
| 14. And it shall be for a portent and a stone upon which to dash oneself and for a rock upon which to stumble for the two houses of Israel, who came to be for a snare and a trap for the inhabitants of Jerusalem. | 14. And if you do not attend, His Memra will become among you an avenger, and a stone of smiting and a rock of stumbling to the two houses of the princes of Israel, a breaking and stumbling, because those of the house of Israel have been divided against those of the house of Judah that dwell in Jerusalem. |
| 15. And many shall stumble upon them, and fall and be broken, and be trapped and caught. **{P}** | 15. And many will stumble against them; and they will fall and be broken; and they will be caught and be taken." **{P}** |
| 16. **Bind this warning, seal the Torah in My disciples.'** | 16. **Prophet, guard the testimony, do not testify among them, for they do not attend. Seal and hide the law; they do not wish to learn from it.** |
| 17. And I will wait for the Lord, Who hides His countenance from the House of Jacob and I will hope for Him. | 17. The prophet said, For this reason I prayed before the LORD, who threatened to take up His Shekhinah from those of the house of Jacob, and I besought before Him. |
| 18. Behold, I and the children whom the Lord gave me for signs and for tokens in Israel, from the Lord of Hosts, Who dwells on Mount Zion. **{S}** | 18. Behold while I exist, and the children whom the LORD has given me, signs and portents will be realized among us which were promised to come upon Israel, that if they see and repent, the decree which was decreed against them - that they go into exile so as not to appear before the LORD of hosts, whose Shekhinah is on the Mount of Zion - will be void.  **{S}** |
| 19. And when they say to you, "Inquire of the necromancers and those who divine by Jidoa bone, who chirp and who mutter." "Does not this people inquire of its God? For the living, shall we inquire of the dead? | 19. And when the Gentiles that you are among say to you, "Inquire of oracles and necromancy, those who chirp and twitter," is not this the way of the Gentiles who serve idols? The people inquire of their idols, the living from the dead. |
| 20. **For the Torah and for the warning?" If they will not say the likes of the thing, that it has no light.** | 20. So you will say to them, **To the law that was given to us we listen for testimony!** But you will go into exile among the Gentiles and they will speak to you according to this word, From now on he has no one whom he will seek and beseech. |
| 21. And the one who passes therein shall suffer hardships and hunger, and it shall come to pass, when he is hungry and wroth, that he shall curse his king and his god and face upwards. | 21. And stumbling will pass through the land, and there will be distress and hunger; and when they see hunger and affliction, they will curse and despise the name of their image and their idol, and turn upward to beseech deliverance after the decree has been sealed and they are not able to do so; |
| 22. And he shall look to the land, and behold, distress and darkness, weariness of oppression, and to the darkness he is lost. | 22. and they will seek help from the inhabitants of the land, for there will come upon them distress, hunger and weariness, distress, darkness and scattering. |
| 23. For there is no weariness to the one who oppresses her; like the first time, he dealt mildly, [exiling only] the land of Zebulun and the land of Naftali, and the last one he dealt harshly, the way of the sea, and the other side of the Jordan, the attraction of the nations. | 23. For none that comes to distress them will be wearied. As in the former time the people of the land of Zebulun and the people of the land of Naphtali have gone into exile, and a strong king will exile what remains of them, because they did not remember the prodigy of the sea, the wonders of Jordan, the war of the Gentile fortresses. |
| 1. The people who walked in darkness, have seen a great light; those who dwell in the land of the shadow of death, light shone upon them. | 1. The people, the house of Israel, who walked in Egypt as in darkness have come out to see a great light; those who dwelt in a land of the shadows of death, on them light shined. |
| 2. You have aggrandized this nation; you have magnified the joy for them; they have rejoiced over You like the joy of harvest, as they rejoice when they divide spoils. | 2. You have increased the people, the house of Israel, You have increased their joy; they rejoice before You as with the joy of war victors, as men who rejoice when they divide the spoil. |
| 3. For, the yoke of his burden and the staff of his shoulder, the rod of the one who oppressed him have You broken, as on the day of Midian. | 3. For You have removed the yoke of his mastery and the rule of his tribulation, the ruler who was subjugating him is broken as on the day of Midian. |
| 4. For every victory shout sounds with clamor, and garments wallow in blood, but this shall be burnt, consumed by fire. | 4. For all their dealing is with wickedness; they are defiled with sins, even as a garment kneaded in blood whose stain marks are not cleansed from it, just as there is no use for it except to be burned in the fire. Therefore the Gentiles who are strong as the fire will come upon them and kill them. |
| 5. **For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, "the prince of peace."** | 5. **The prophet said to the house of David, For to us a child is born, to us a son is given; and he will accept the Law upon himself to keep it, and his name will be called before the Wonderful Counselor, the Mighty God, existing forever, "The Messiah in whose days peace will increase upon us."** |
| 6. **To him who increases the authority, and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness/generosity; from now and to eternity, the zeal of the Lord of Hosts shall accomplish this.** **{P}** | 6. **Great pride will belong to those who perform the Law, and for those who keep peace there will be no end, upon the throne of David and upon his kingdom, to establish it and to build it with judgment and with virtue from this time forth and forever. By the Memra of the LORD of hosts this will be done.** **{P}** |
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**Rashi’s Commentary to: Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6**

**20 the Lord shall shave with the great razor** Heb. (שְּׂכִירָה), comp. (Jer. 46: 21) “Also its officers (שְׂכִירֶיהָ) in its midst,” which Jonathan renders: its great ones.

**on the other side of the river** Of those who dwell on the other side of the river, and of which of those dwellers? The king of Assyria, the head He will shave and the hair of the legs. Since it is in the construct state, it is voweled with a ‘pattach,’ (שַׂעַר) instead of (שֵׂעָר).

**shall be entirely removed** Will be destroyed. The shaving is the slaying, and the razor is the sword.

**the head** This symbolizes the king.

**the legs** [This symbolizes] his camps [from Jonathan].

**the beard** [This symbolizes] the governors [from Jonathan]. But our Rabbis said that this literally refers to shaving, and the removal of the beard is by singeing it with fire. “The beard” refers to the beard of Sennacherib, as is found in the Aggadah of the chapter entitled, ‘Chelek.’

**21 a man shall keep alive** and since the land will be empty, for the armies will pillage the livestock, and in the few that remain I will give a blessing.

**22 And it shall be, because of the plentiful milk** that these two sheep will produce, they will despise the milk and eat the cream, which is the fat of the milk.

**everyone left** The righteous who were saved from the sword of Sennacheribhe is bringing them good news, that sustenance will be prepared for them after that desolation.

**23** **And it shall come to pass on that day** that the land will be desolate, there will be a place where there were, before the coming of the armies.

**a thousand vines** worth a thousand pieces of silver will be for the worms and the thorns, for their owners will abandon them and flee, and they will be overgrown by thorns and worms and scorpions.

**24 With arrows and with a bow shall one come there** Everyone who wishes to enter therein, will require a bow and arrows in his hand, to save himself from wild beasts, snakes, and scorpions.

**25** **And all the mountains** where there are wheat fields fit for grain.

**that will be dug with a spade** It is a kind of shovel called fosojjr in O.F.

**the fear of worms and thorns** For in them they will engage to sow grain for food, for it is impossible without grain, but the vines will be neglected, for that generation of Hezekiah will return to Me to engage in the Torah, and not to drink wine, as it is [stated] in [the chapter of] “Chelek” (San. 94b): They searched from Dan to Beer-sheba, and did not find any man who was not well-versed in the laws of prohibition and permissibility and ritual defilement and purity. And concerning that generation, Scripture says: And it shall come to pass, that every place, etc. This is what is stated (Prov. 25:1): “Which the men of Hezekiah, king of Judah, strengthened.”

**and it shall be for the pasture of oxen** There their cattle will graze on fat pastureland.

**Chapter 8**

**1** **scroll** Heb. גִּלְיוֹן, like מְגִלָה. ([Mss. add:] Or a tablet.)

**in common script** In script which any man who reads it can skim through quickly, even a very common man, even if he is not intelligent. In this manner Jonathan renders: in a distinct script.

**to hasten loot, speed the spoils** For Sennacherib to come and to loot all the possessions of the ten tribes and to speed Nebuchadnezzar to pillage Zedekiah and his generation.

**2 And I will call to testify for Myself** also in those days, in the days of Jehoiakim, concerning that calamity, destined to befall them, two trustworthy witnesses, one to foretell for them the evil that was destined to come upon them, viz. Uriah the priest, whom Jehoiakim dispatched, as it is said (Jer. 26:20): “And also a man was prophesying in the name of the Lord, Uriah the son of Shemaiah from Kiriath-jearim, and he prophesied concerning this city and concerning this land, according to all the words of Jeremiah.”

**and Zechariah the son of Jeberechiah** who prophesied in the second year of Darius (Zech. 8:4): “Old men and old women will again sit in the streets of Jerusalem.” Uriah is a sign for Zechariah. If you see that Uriah’s prophecy is fulfilled, you can expect that Zechariah’s will likewise be fulfilled, just as I have called to testify concerning Sennacherib, Amos and Isaiah; Amos for the calamity of the ten tribes (Amos 7: 11): “And Israel shall surely be exiled,” and Isaiah for his promise to Hezekiah (Isaiah 32,33) [when he would reign].

**3 and she bore a son** He is the very son whom the prophetess called Immanuel, since the Holy One, blessed be He, would be at the aid of Hezekiah when he would reign. [It is impossible to say that it was another son, for we learned [in Seder Olam ch. 22] that in the fourth year of Ahaz, this prophecy was said, and in the fourth year of Ahaz, Pekah was assassinated, and it is impossible for two children to be born in one year, one after the other.] And Isaiah his father called him Maher-shalal-hash-baz, because of the calamity destined to befall Rezin and the son of Remaliah, who were coming to wrest the kingdom from the House of David and to curtail the  kingdom of Hezekiah.

**Chapter 9**

**5** **For a child has been born to us** Although Ahaz is wicked, his son who was born to him many years ago [nine years prior to his assuming the throne] to be our king in his stead, shall be a righteous man, and the authority of the Holy One, blessed be He, and His yoke shall be on his shoulder, for he shall engage in the Torah and observe the commandments, and he shall bend his shoulder to bear the burden of the Holy One, blessed be He.

**and...called his name** The Holy One, blessed be He, Who gives wondrous counsel, is a mighty God and an everlasting Father, called Hezekiah’s name, “the prince of peace,” since peace and truth will be in his days.

**6 To him who increased the authority** To whom will He call this name? To the king who increases the authority of the Holy One, blessed be He, upon himself, to fear Him.

**authority** an expression of government. [This is to refute those who disagree with us [the Christians]. But it is possible to say that “Prince of Peace,” too, is one of the names of the Holy One, blessed be He, and this calling of a name is not actually a name but an expression of (var. for the purpose of) greatness and authority. Comp. (Ruth 4:11) “And be famous (וּקְרָא שֵׁם) in Bethlehem. Also (II Sam. 7:9, I Chron. 17:8): “And I shall make for you a name.” Here too, Scripture means, “And He gave him a name and authority.”]

**and for peace** which is given to him, there will be no end, for he had peace on all his sides, and this “end” is not an expression of an end to eternity, but there will be no boundaries. On the throne of the kingdom of David shall this peace be justice and righteousness that Hezekiah performed.

**and for peace** Heb. וּלְשָׁלוֹם. This ‘vav’ is to rectify the word, thus: He [Hezekiah] increased the authority upon his shoulder, and what reward will He [God] pay him? Behold, his peace shall have no end or any limit.

**from now and to eternity** The eternity of Hezekiah, viz. all his days. And so we find that Hannah said concerning Samuel (I Sam. 1:22): “and abide there forever.” And, in order to refute those who disagree [i.e., the Christians, who claim that this (Prince of Peace) is their deity], we can refute them [by asking], What is the meaning of: “from now”? Is it not so that the “deity” did not come until after five hundred years and more?

**the zeal of the Lord of Hosts** Who was zealous for Zion concerning what Aram and Pekah planned about it.

**shall accomplish this** but Ahaz does not deserve it, moreover, the merit of the Patriarchs has terminated. Addendum: And our Rabbis said: The Holy One, blessed be He, wished to make Hezekiah the Messiah and Sennacherib, Gog and Magog. Said the ministering angels before the Holy One, blessed be He, Should the one who stripped the doors of the Temple and sent them to the king of Assyria, be made Messiah? Immediately, Scripture closed it up.

**Special Ashlamatah: Jer. 2:4-28 + 4:1-2**

| **Rashi** | **Targum** |
| --- | --- |
| 4. ¶ **Hearken** to the word of the Lord, O house of Jacob, and all the families of the house of Israel. | 4. ¶ **Listen** to the word of the LORD, O house of Jacob, and every descendant of the house of Israel. |
| 5. So says the Lord: What wrong did your forefathers find in Me, that **they distanced themselves from Me, and they went after futility and themselves became futile?** | 5. Thus says the LORD: "What did your fathers ‎find in My Memra (that was) false that they removed themselves from the fear of Me, and went astray after the idols and became worthless? |
| 6. And they did not say, "Where is the Lord, Who brought us up from the land of Egypt, Who led us in the desert, in a land of plains and pits, in a land of waste and darkness, in a land where no man had passed and where no man had dwelt. | 6. And they did not say: ‘Let us fear from before the LORD, who brought us up from the land of Egypt, who led us in the wilderness, in a ‎land level and waste, in a land desolate, and of the shadow of death; in the land in which no man passes by, and no man dwells there.' |
| 7. And I brought you to a forest land to eat of its produce and its goodness, and you came and contaminated My land, and made My heritage an abomination. | 7. And I brought you into the land of Israel which was planted like Carmel, to eat its fruit and its goodness; but you went up and defiled the ‎land of the house of My Shekhina and you made my inheritance into the worship of idols. |
| 8. The priests did not say, "Where is the Lord?" And those who hold onto the Torah did not know Me and the rulers rebelled against Me, and the prophets prophesied by Baal and followed what does not avail. | 8. The priests did not say: 'Let us fear before the ‎LORD'; nor did the teachers of the Law study to know the fear of Me. But the king/ rebelled against My Memra, and the prophets of falsehood ‎prophesied in the name of the idols, and went after what would not profit them. |
| 9. Therefore, I will still contend with you, says the Lord, and with your children's children will I contend. | 9. Therefore I am going to exact punishment from you, ‎says the LORD, ‎and from the children of your sons whom I am going to punish, if they act according to your deeds. |
| 10. For pass over [to] the isles of the Kittites and see, and send to Kedar and consider diligently, and see whether there was any such thing, | 10. For cross over to the coast lands of the ‎Kittim, and see; and send to the province of the Arabs and observe carefully; and see the nations who go into exile from district to district ‎and from province to province transporting their idols and carrying them with them: And in the place where they settle, they spread their ‎tents, and set up their idols and worship them. Where now is a nation and language which has acted like you, O house of 'Israel? |
| 11. Whether a nation exchanged a god although they are not gods. Yet My nation exchanged their glory for what does not avail. | 11. Behold, the nations have not forsaken the service of the idols, and they are idols in which there is no profit, But My people have forsaken ‎My service, for the sake of which I bring glory upon them, and they have gone after what will not profit them. |
| 12. Oh heavens, be astonished about this, and storm, become very desolate, says the Lord. | 12. Mourn, O heavens, because ‎of this, because of the land of Israel which is to be wasted, and because of the Sanctuary which is to be made desolate, and because My ‎people have done evil deeds to excess, says the LORD. |
| 13. **For My people have committed two evils; they have forsaken Me, the spring of living waters, to dig for themselves cisterns, broken cisterns that do not hold water.** | **13. For My people have committed two evils: they have forsaken My service, for the ‎sake of which I bring goodness upon them like a fountain of water which does not cease; and they have strayed after the idols which are ‎like broken pits for them, which cannot guarantee water.** |
| 14. Is Israel a slave? Is he a home-born slave? Why has he become a prey? | 14. Was Israel like a slave? Is he the son of a slave? Why is he handed over to ‎plunderers? |
| 15. Young lions roar over him: they have raised their voice, and they have made his land a desolation; his cities were burnt without an inhabitant. | 15. Kings will shout against him; they will lift up their voice and make' his land a desolation; his cities will be desolate ‎without inhabitant. |
| 16. Also the children of Noph and Tahpanhes will break your crown. | 16. Moreover the children of Memphis and Tahpanhes will kill your mighty men and plunder your herds. |
| 17. Is not this caused to you by your forsaking the Lord your God at the time He leads you by the way? | 17. Will not ‎this punishment be exacted from you because you have forsaken the worship of the LORD your God, who showed you the way which was ‎right but you did not walk in it? |
| 18. And now, what have you to do in the way of Egypt to drink the water of the Shihor and what have you to do in the way of Assyria to drink the water of the river? | 18. And now what profit was it for you to associate with Pharaoh the king of Egypt to cast your males ‎into the river? And what profit was it for you to make a covenant with the Assyrians (that they should) banish you yonder beyond the ‎Euphrates? |
| 19. Your evil will chastise you, and your backslidings will reprove you, and you shall know and see that your forsaking the Lord your God is evil and bitter, and fear of Me was not upon you, says the Lord God of Hosts. | 19. I have brought sufferings upon you. but you have not refrained from your wickednesses; and **because you have not ‎returned to the Law** punishment will be exacted from you. And know and see that I will bring evil and bitterness upon you, O Jerusalem, **because you have forsaken the worship of the LORD your God,** **and have not set my fear before your eyes,** says the ‎LORD God of Hosts. |
| 20. For of old I broke your yoke, I tore open your yoke-bands, and you said, "I will not transgress," but on every lofty hill and under every leafy tree, you recline as a harlot. | 20. For from of old I have broken the yoke of the nations from your neck. I have severed your chains; and you said; ‎‎'We will not again transgress against Your Memra. But on every exalted height and under every leafy tree you worship the idols. |
| 21. Yet I planted you a noble vine stock, throughout of right seed; now how have you turned yourself into a degenerate wild vine to Me? | 21. And ‎ I Myself established you before Me like the plant of the choice vine. **All of you were doers of the truth**; and how then are you changed ‎before Me in your corrupted works? You have turned aside from My worship: you have been like a vine in which there is no profit. |
| 22. For if you wash with natron and use much soap, your iniquity is stained before Me, says the Lord God. | 22. Even ‎if you think to be cleansed of your sins, just as they cleanse (things) with natron and make white with soap, behold, like the mark of a ‎blood-stain which is unclean, so are your sins many before Me, says the LORD God. |
| 23. How do you say, "I have not been defiled; I have not gone after the Baalim"? See your way in the valley, know what you have done, [like] a swift young she-camel, clinging to her ways. | 23. How do you say: 'I am not defiled, I have not walked ‎after the idols of the nations'? Lift up your eves upon your ways and see when you were dwelling in the ‎valley in front of Beth Peor, know what you did; you were like a swift young camel who corrupts her ways. |
| 24. A wild donkey accustomed to the desert, that snuffs up the wind in her desire, her tendency like the sea creatures, who can hinder her? **All who seek her will not weary; in her month they will find her.** | 24. Like a wild ass who dwells in the wilderness, walking in the pleasure of her soul, drinking the wind like a wild ass, ‎thus the assembly of Israel has rebelled and strayed from the Law, and does not wish to return. Say to her, O prophet,**’All those who seek ‎My Law will not be forgotten: in its time they will find it.‎'** |
| 25. **Withhold your foot from going barefoot** and your throat from thirst; but you said, "I despair. No, for I love strangers, and I will follow them." | 25. **Restrain your foot from associating with the nations.** and your mouth from worshipping the idols. But you said: 'I have turned away from ‎your worship. No; because I have loved to associate with the nations, so will I follow the worship of their idols.' |
| 26. As the shame of a thief when he is found out, **so have the house of Israel been ashamed; they, their kings, their princes, their priests, and their prophets.** | 26. Like the shame of ‎a man who is considered trustworthy and is found to be a thief, **so is the house of Israel ashamed, they, their kings, their princes, and their ‎priests, and their prophets of falsehood.** |
| 27. They say to the wood, "You are my father," and to the stone, "You bore us," for they turned to Me their nape and not their face, and at the time of their misfortune they say, "Arise and save us." | 27. saying to an image of wood; 'You are our father’; and saying to something which is made of ‎stone: ‘You created us.' For they have turned their back on My worship, and have not set the fear of Me before their faces. But when ‎misfortune comes upon them, they renounce their idols, confessing before Me and saying: 'Have mercy on us and redeem us'. |
| 28. Now where are your gods that you have made for yourself; let them get up if they will save you at the time of your misfortune, for as many as your cities were your gods, O Judea. **{S}** | 28. But where ‎are your deities which you made for yourselves? Let them ‎ arise, if they can, to redeem you in the time of your misfortune: for the number of your towns is (the same) as (the number of) your deities, ‎‎O men of the house of Judah.‎ **{S}** |
|  |  |
| 1. **If you return, O Israel, says the Lord, to Me**, you shall return, and **if you remove your detestable things from My Presence, you shall not wander.** | 1. **‎"If you return, O Israel, to My worship**, says the LORD, your repentance will be received before your decree is sealed; and **if you remove your abominations from before Me, then you will not be exiled.** |
| 2. **And you will swear, "As the Lord lives," in truth and in justice and in righteousness, nations will bless themselves with him and boast about him.** | 2. **And if you swear in My ‎Name, The LORD is He who Exists; in truth, in justice, and in righteousness/ generosity, then will the nations be blessed through‎Israel, and will glorify themselves through him.‎ {S}** |
|  |  |

**Rashi’s Commentary for: Yirm’yahu (Jeremiah) 2:4-28 + 4:1-2**

**6 And they did not say,** Where is the Lord that we should follow other gods?

**plains** Heb. ערבה (planure in O.F.), related to pianoro in Old Italian, meaning ‘a plateau.’

**and pits** Heb. ושוחה (enfosses in O.F.), pitted.

**waste** Heb. ציה (degat in French).

**and darkness** Heb. וצלמות . An expression of darkness.

**7 to a forest land**To the land of Israel which is planted like כרמל , meaning: planted like a forest.

**8 and those who hold onto the Torah** The Sanhedrin.

**and the rulers** the kings.

**prophesied by Baal** In the name of Baal.

**9 Therefore, I will still contend** Before I bring misfortune upon you, I will still contend with you through My prophets, although I have already contended with you many days.

**10 the isles of the Kittites**To the isles of the Kittites. איי is (isles in French).

**and send to Kedar** And send to Kedar to see their custom.

**and consider diligently** And put your heart to it to consider the matter diligently.

**whether**Heb. הן , like אם , if. Whether either of those nations exchanged its god although they are no gods, yet My nation exchanged their glory, with which they were honored. The Kittites and the Kedarites were tent dwellers and cattle herders, who would travel, go, and wander from pasture to pasture and from desert to desert, and they carry their gods with them to the place where they encamp. But I carried you until I established you, yet you forsook Me. This is how Jonathan paraphrased it. Our Sages said however: The Kittites worshipped water and the Kedarites worshipped fire. And although they know that water quenches fire, they did not forsake their god.

**11 for what does not avail** For an idol that does not avail.

**12 O heavens, be astonished** Heb. שמו , an expression of astonishment, like השתוממוּ . It is the imperative form, with the same vowel points as (I Sam. 14:9): “If they say thus to us, “Wait (דּמּוּ) .” and storm Heb. ושערו , an expression of סער , a storm.

**become very desolate**As though you are becoming desolate because of the Temple that is destined to be destroyed.

**13 two evils** **Had they exchanged their Deity [lit. their fear] for one His equal, it would be one evil, and now that they have forsaken Me, that I am a spring of living waters, to follow idols, which are like cisterns of stored up water, and they are broken and cracked, and their water is absorbed in their cracks, these are two evils.**

**to dig** Heb. לחצב , lit. to hew.

**that do not hold** (Tendront in O.F.) their water, for the water will make their edge and their walls muddy, and they cave in.

**14 Is he a home born slave?** The son of a maidservant.

**15 roar** roar, a present tense.

**young lions** Symbolic of kings.

**were burnt** were burnt with fire.

**16 Also the children of Noph and Tahpanhes** They are the Egyptians upon whom you trust for aid.

**will break your crown**They will break your skull. ירעוּך is an expression of breaking (רציצה) , as we translate ורצוץ , “and crushed” (Deut. 28:33), וּרעיע .

**17 Is not this caused to you** Is not this misfortune and this retribution caused to you by the guilt and the iniquity that you have forsaken the Lord your God?

at the time He leads you by the way For He would teach you the good and the straight way.

**18 what have you to do in the way of Egypt** Why do you leave Me and trust in Egypt?

**to drink the water of the Shihor** For they drowned your male children in the Nile. Shihor is the Nile, as it is said: “From the Shihor which is before Egypt,” in the Book of Joshua (13:3).

**and what have you to do to rebel against Me** so that you should be exiled to the way of Assyria, to the other side of the Euphrates River?

**19 Your evil will chastise you** Eventually, your evil will bring suffering upon you.

**and your backslidings,** Heb. ומשבותיך , an expression related to “backsliding children (שובבים) ” (infra 3:22).

**will reprove you** Heb. תוכחך , an expression of reproof.

**and the fear of Me was not** **My fear was not in your heart that you should fear Me.**

**20 I broke your yoke** To the wooden yoke an expression of breaking applies, and to the yoke-bands which are of leather an expression of tearing open applies.

**yoke-bands** [ מוסרותיך are the] ropes used to shackle the yoke [to the animal].

**and you said, “I will not transgress.”** your words.

**but on every lofty hill** But you did not keep your promise, for on every lofty hill you recline (צעה) . This is an expression of a bed and a sheet (מצע) . [The word] כי serves as an expression of ‘but.’

**21 I planted you a noble vine stock**Heb. שורק is the branches of a good vine, that is to say the children of pious and righteous fathers. **Its midrashic interpretation is: I planted you שורק . I added for you to the seven commandments of the children of Noah, six hundred and six, as is the numerical value ofשורק .**

**degenerate** Heb. סוּרי (Destoultours in O.F).

**wild vine**that grows in the forests.

**22 with natron** A type of earth with which garments are cleansed and rubbed.

**soap** Heb. בּֽרִית , cleanliness. Comp. “And pure (וּבַר) of heart” (Ps. 24:4). Some explain בּֽרִית as savon in French, soap.

**your iniquity is stained**Jon. renders: Like the mark of a stain that is unclean, so have your sins increased before Me. כתם is tka in O.F.

**your iniquity** This is said concerning the iniquity of the ‘Golden Calf,’ which remains in existence forever, as it is stated: “And on the day of My visitation, I will visit upon them their sin” (Exodus 32:34). **All visitations that come upon Israel have part of the iniquity of the Golden Calf in them.**

**23 See your way in the valley** See what you have done opposite Beth-Peor, and until now you adhere to that way like a swift she camel clinging to her ways.

**young she-camel**Heb. בכרה , a young female camel, **that loves to wander.** “The young camels (בכרי) of Midian” (Isa. 60:6) is translated “and they are young camels,” as we find in Sanhedrin 52a: There are many old camels laden with the skins of young camels (הוגני) .

**clinging**Adhering to the ways of her youth, an expression similar to: “it would have clung (מסריך סריך) ” (Chullin 51a). This may be associated with “a shoe thong (שרוך נעל) ” (Gen. 14:23). She binds the ways of her youth in her heart.

**24 A wild donkey** (salvatico in O.F.) wild, and some interpret it as poulain in O.F., a foal.

**accustomed to the desert** Accustomed to be in the deserts, s**o she loves to wander.**

**that snuffs up the wind**She opens her mouth and snuffs up the wind, and he always returns to his place.

**her tendency like the sea creatures, who can hinder her?** That trait of the sea creatures that she has, for also the sea creature snuffs up the wind, as it is said: “They snuff up the wind like sea creatures” (infra 14:6). Who can hinder her from that trait? So it is with you who can return you from your evil way?

**her tendency like a sea creature** Son dagronemant in O.F., **dragon nature**. Jonathan rendered it in this manner, כערודה . Another explanation: It is an expression of wailing, comp. “moaning and wailing”

**all who seek her will not weary** For they will weary needlessly, for they will be unable to overtake her. What will her end be? In her month, they will find her. There is one month in the year that she sleeps for the whole month, and then she is captured. You, too, - **one month (viz. Ab) was already prepared for you from the days of the spies, when your forefathers established it as a time of vain weeping, therein**, you will be captured. (תּאניה ואניה) (Lam. 2:5). Another explanation: (sa contree in French,) her country, comp. Taanath Shiloh (Josh. 16:6).

**25 Withhold your foot from going barefoot** This your habit, like the wild donkey that loves to wander. My prophets say to you, “Withhold your foot from idolatry lest you go barefoot into exile and withhold your throat from dying of thirst.”

**but you said** concerning the words of the prophets.

**I despair It is of no concern.** I despair of your words. נואש is (nonkalajjr in O. F.) nonchalair in modern French.

**26 when he is found out**At the beginning, when he is found to be a thief, and he was presumed to be faithful. In this manner, Jonathan rendered it.

**27 and at the time of their misfortune they say** i. e., they say to Me, “Arise and save us.” Jonathan, too, translates in this manner: And at the time that misfortune befalls them, they deny their idols and confess before Me, and say. “Have mercy upon us and save us.”

**28 as many as your cities were your gods** In every city was another god.

**Chapter 4**

**1 If you return,** O Israel with this repentance, to Me, you will return to your original glory and greatness.

**and if you remove your detestable things from My Presence** Then you shall not wander to go out in exile.

**2 And you will swear, “As the Lord lives,” in truth** When you swear by My name, you will swear in truth, not as now, that it is written concerning you, “And if they say, ‘As the Lord lives,’ surely they swear falsely” (5:2).

**nations will bless themselves with him** **If you do so, then nations will bless themselves with Israel. Every non-Jew will say to his son, “You shall be like So-and-so the Jew.”**

·        **Hakham’s Interpretation –**The “Him” here is speaking about G-d or an special agent of G-d as it is written: “in which G-d’s Name is in him” (cf. Exodus 23:21). Further, The word translated as “will bless themselves” is ***“Hit’barku”***which can also mean ***“Graft themselves,”*** so that the verse could be translated as: ***“And you will swear as Ha-Shem lives, in truth, in justice, and in righteousness/generosity***, ***then the Goyim*** (Gentiles) ***will be grafted into Him*** (G-d) ***and in Him*** (G-d) ***will they glory.”*** [Cf. Romans 11:17 ff. and Gen. 18:18; and 22:18.]

**boast** Heb. יתהללו , they will recite your praise. Another explanation of is יתהללו : Whoever is able to cleave to Israel will boast about the matter (porvanter in French).

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 13:29-59**

**Tehillim (Psalms) 78:56-72**

**Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6**

**1 Pet 2:11-12, Lk 10:38-42, Rm 1:1-7**

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

Priest - כהן, Strong’s number 03548.

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

Man - איש, Strong’s number 0376.

Head - ראש, Strong’s number 07218.

Beard - זקן, Strong’s number 02206.

Priest - כהן, Strong’s number 03548.

**Vayikra (Leviticus) 13:29** If a **man <0376>** or woman have a plague upon the **head <07218>** or the **beard <02206>**; 30 Then the **priest <03548>** shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the **priest <03548>** shall pronounce him unclean: it is a dry scall, even a leprosy upon the **head <07218>** or **beard <02206>**.

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

**Yeshayahu (Isaiah) 7:20** In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the **head <07218>**, and the hair of the feet: and it shall also consume the **beard <02206>**.

**Yeshayahu (Isaiah) 7:21** And it shall come to pass in that day, that a **man <0376>** shall nourish a young cow, and two sheep;

**Yeshayahu (Isaiah) 8:2** And I took unto me faithful witnesses to record, Uriah the **priest <03548>**, and Zechariah the son of Jeberechiah.

**HEBREW:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 13:29-59** | **Psalms**  **78:56-72** | **Ashlamatah**  **Is 7:20 – 8:3 + 9:6** |
| --- | --- | --- | --- | --- |
| ba' | father |  | Ps. 78:57 | Isa. 9:6 |
| yn"doa] | Lord |  | Ps. 78:65 | Isa. 7:20 |
| rx;a; | after, following | Lev. 13:35 Lev. 13:55 Lev. 13:56 | Ps. 78:71 |  |
| vyai | man | Lev. 13:29 Lev. 13:38 Lev. 13:40 Lev. 13:44 |  | Isa. 7:21 |
| lk;a' | consumed, ate |  | Ps. 78:63 | Isa. 7:22 |
| #r,a, | earth, land |  | Ps. 78:69 | Isa. 7:22 Isa. 7:24 |
| vae | fire | Lev. 13:52 Lev. 13:55 Lev. 13:57 | Ps. 78:63 |  |
| AB | bought, come, go |  | Ps. 78:71 | Isa. 7:24 Isa. 7:25 |
| rABGI | mighty |  | Ps. 78:65 | Isa. 9:6 |
| xl;G' | shave | Lev. 13:33 |  | Isa. 7:20 |
| %p;h' | changed, turned aside | Lev. 13:55 | Ps. 78:57 |  |
| rh; | mount, mountain |  | Ps. 78:68 | Isa. 7:25 |
| !q'z" | beard | Lev. 13:29 Lev. 13:30 |  | Isa. 7:20 |
| ~Ay | days | Lev. 13:31 Lev. 13:32 Lev. 13:33 Lev. 13:34 Lev. 13:46 Lev. 13:50 Lev. 13:51 Lev. 13:54 |  | Isa. 7:20 Isa. 7:21 Isa. 7:23 |
| !heKo | priest | Lev. 13:30 Lev. 13:31 Lev. 13:32 Lev. 13:33 Lev. 13:34 Lev. 13:36 Lev. 13:37 Lev. 13:39 Lev. 13:43 Lev. 13:44 Lev. 13:49 Lev. 13:50 Lev. 13:53 Lev. 13:54 Lev. 13:55 Lev. 13:56 | Ps. 78:64 | Isa. 8:2 |
| xq;l' | took, take |  | Ps. 78:70 | Isa. 8:1 |
| !t;n" | delivered, put, given |  | Ps. 78:61 Ps. 78:66 | Isa. 9:6 |
| rg;s' | isolate, gave | Lev. 13:31 Lev. 13:33 Lev. 13:50 Lev. 13:54 | Ps. 78:62 |  |
| hf'[' | made, make, do, did, done | Lev. 13:51 |  | Isa. 7:22 |
| !aco | sheepfolds,sheep |  | Ps. 78:70 | Isa. 7:21 |
| ar'q' | call, cry | Lev. 13:45 |  | Isa. 8:3 Isa. 9:6 |
| tv,q, | bow |  | Ps. 78:57 | Isa. 7:24 |
| varo | head | Lev. 13:29 Lev. 13:30 Lev. 13:40 Lev. 13:41 Lev. 13:44 Lev. 13:45 |  | Isa. 7:20 |
| r['fe | hair | Lev. 13:30 Lev. 13:31 Lev. 13:32 Lev. 13:36 Lev. 13:37 |  | Isa. 7:20 |

**GREEK:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 13:29-59** | **Psalms**  **78:56-72** | **Ashlamatah**  **Is 7:20 – 8:3 + 9:6** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 2:11-12** | **Tosefta of**  **Luke**  **Lk 10:38-42** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Rm 1:1-7** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαπητός | beloved |  |  |  | 1 Pet. 2:11 |  | Rom. 1:7 |
| αἰών | ages, eon |  | Psa 78:69 | Isa 9:6 |  |  |  |
| ἀκούω | heard, hear |  | Psa 78:59 |  |  | Lk. 10:39 |  |
| ἄνθρωπος | man, men | Lev. 13:29 Lev. 13:38 Lev. 13:40 Lev. 13:44 | Psa 78:60 | Isa. 7:21 |  |  |  |
| ἀφορίζω | separate | Lev 13:31 Lev 13:33  Lev 13:50  Lev 13:54 |  |  |  |  | Rom. 1:1 |
| γυνή | woman | Lev 13:29 Lev 13:38 |  |  |  | Lk. 10:38 |  |
| δίδωμι | isolate, gave | Lev. 13:31 Lev. 13:33 Lev. 13:50 Lev. 13:54 | Ps. 78:62 |  |  |  | Rom. 1:1 |
| ἔθνος | nations |  |  |  | 1 Pet. 2:12 |  | Rom. 1:5 |
| εἴδω | saw, behold |  |  |  |  |  |  |
| εἰρήνη | peace |  |  | Isa 9:6 |  |  | Rom. 1:7 |
| εἰσέρχομαι | enter |  |  | Isa 7:24 |  | Lk. 10:38 |  |
| ἔπω | said |  |  | Isa 8:1  Isa 8:3 |  | Lk. 10:40 Lk. 10:41 |  |
| ἡμέρα | day | Lev. 13:31 Lev. 13:32 Lev. 13:33 Lev. 13:34 Lev. 13:46 Lev. 13:50 Lev. 13:51 Lev. 13:54 |  | Isa. 7:20 Isa. 7:21 Isa. 7:23 | 1 Pet. 2:12 |  |  |
| θεός | God |  | Ps. 78:65 | Isa. 7:20 | 1 Pet. 2:12 |  | Rom. 1:1 Rom. 1:4 Rom. 1:7 |
| καλέω | call, cry | Lev. 13:45 |  | Isa. 8:3 Isa. 9:6 |  | Lk. 10:39 |  |
| καταλείπω | behind |  |  | Isa 7:22 |  | Lk. 10:40 |  |
| κύριος | LORD, master |  | Ps. 78:65 | Isa. 7:20 |  | Lk. 10:40 | Rom. 1:3 Rom. 1:7 |
| λαμβάνω | took, take |  | Ps. 78:70 | Isa. 8:1 |  |  | Rom. 1:5 |
| ὄνομα | name |  |  | Isa 8:3  Isa 9:6 |  | Lk. 10:38 | Rom. 1:5 |
| πατήρ | father |  | Ps. 78:57 | Isa. 9:6 |  |  | Rom. 1:7 |
| ποιέω | do, make, made, did, done | Lev. 13:51 |  | Isa. 7:22 |  |  |  |
| πούς | feet |  |  | Isa 7:20 |  | Lk. 10:39 |  |
| σάρξ | flesh | Lev 13:38  Lev 13:39  Lev 13:43 |  |  |  |  | Rom. 1:3 |
| υἱός | sons |  |  | Isa 8:2  Isa 8:3 Isa 9:6 |  |  | Rom. 1:3 Rom. 1:4 |

**PIRQE ABOT**

**Pereq Vav**

**Mishnah 6:12**

**Hakham Yitschaq (ben Moshe) Magriso**

**Rabbi Chanania ben Akashia said: God wanted to give Israel merit; He therefore gave them a large amount of Torah and commandments. It is thus written: “*God desired to make [Israel] righteous, He made the Torah great and potent.*” (Isaiah 42:21)**

This Mishnah is not part of *Aboth,* but rather, the last Mishnah in the tract of *Makkoth.* It is the custom to rewrite it at the end of each chapter of *Aboth* because it teaches an important and beautiful lesson. Furthermore, the *Kaddish* can only be recited after a lesson is learned from the *aggadat*, the non-legalistic parts of the Talmud). Since this Mishnah is obviously part of the *aggadah,* it is recited after each chapter, so that the *Kaddish* can then be said.

The commandments are divided into three categories.

The first category are the logical commandments *(sikhlJoth),* Even if God had not given these commandments, they would be logical and morally imperative. A good example of such a commandment is the injunction to honor one's parents. It is logical that one give his parents respect, because they brought him into the world, nursed him, gave him clothes and shoes, and nourished and sustained him with much pain and suffering. Moral logic requires that no matter how much honor one gives his parents, he cannot repay even a small fraction of all that they have done for him.

Even though this is morally logical, God still gave it as a command­ment. He also gave many other commandment which would be logical­ly kept even if they had not been given.

The second category of commandments are the legal ones *(mishpatioth).* These are the laws involving *the* business world and tort. Although these laws are also logical. they are not morally imperative like the first.

The third category of commandments are those which are "heard" *(shimioth*). These are kept only because we *heard* that Cod com­manded us to do them. Otherwise. we never would have thought of keeping them. We do not know the reasons for such commandments. but only keep them because Cod commanded us to, realizing that He did so with good reason. Included among such commandments are the Red Heifer *(Parar: Adumah)* Numbers 19. and the prohibi­tions against eating milk and meat. or wearing a garment made of linen and wool *(shuatnez)*. Leviticus 19:19.

The master now teaches us that Cod even gave us the morally imperative commandments. even though it may seem unnecessary, and would have been kept even without a specific commandment on the part of God. He gave them as *commandments,* however. to increase our reward.

The Talmud teaches that "one who is commanded and does is greater than one who is not commanded and does." If a person does something that he is com­manded to do. he has greater reward than a person who does something which he is not commanded to do.

The reason for this is that the more the Evil Urge tries to prevent him from doing the good deed, the greater his reward should be. When a person is commanded to do something. the Evil Urge does everything in its power to prevent him doing it; therefore. if he overcome the Evil Urge. his reward is all the greater. When a person is not commanded to do something. the Evil Urge does not try to prevent it, and the person's reward is correspondingly less.

Because of the great love that Cod has for Israel, He wanted to in­crease their reward. He therefore gave them even the morally imperative rules as commandments. Since a person who is commanded to do something has a greater reward. by giving these rules as com­mandments, God increased the reward due His people.

Some authorities explain Rabbi Chanania ben Akahia's statement somewhat differently. A person may keep just one of the 613 com­mandments a it should be done. completely, with a good heart. for the sake of Heaven and out of love for Cod. without any ulterior motive. For that alone. he will be worthy of the World to Come.

Rabbi Hanania ben Akashia thus said that God wanted to grant Israel merit, so He gave His people a Torah with many commandments. Since there are so many commandments. it is impossible that a person not keep at least one as it should be done. Through this. he is worthy of life in the World to Come!

According to other authorities. Rabbi Chanania ben Akashia is giving a reason why there are more negative commandments than positive commandments in the Torah. The Torah contains 248 positive com­mandments and 365 negative commandments. [In the case of positive commandments, one must actually do something to receive reward. In the case of negative commandments, on the other hand. one receives reward merely for refraining from violating them.] God gave a larger number of negative commandments because He wanted His people to have reward even while they sit down and do nothing. Even though they are not actively keeping any positive commandment. they are still passively refraining from violating negative commandments. and they are rewarded accordingly.

**NAZAREAN TALMUD**

**Sidra Of Vayiqra (Lev.) 13:29-59**

**“B’Rosh” “On the Head”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas (Lk) 10:38-42)**  **Mishnah א** | **Hakham Tsefet’s School of Peshat Tsefet (1 Pet.) 2:11-12**  **Mishnah א** |
| **Now as they departed, he entered into a certain village. And a certain woman named Martha welcomed him** into her house**. And** she had **a sister named Miriam, who also sat at the feet of the Master** and **was listening to his teaching** (of the Oral Torah)**. But Martha was distracted with much serving,[[25]](#footnote-25) so she approached** the Master and **said, “Master, is it not a concern to you that my sister has left me alone to serve? Tell her then that she should help me!”[[26]](#footnote-26) But the Master answered** and **said to her, calling** her **“Martha, Martha, you are anxious[[27]](#footnote-27) and distressed about many** things**! But one** thing **is necessary, and Miriam has chosen the good portion, that cannot be taken** away from **her.”** | ¶ **Beloved, I urge you as sojourners[[28]](#footnote-28) and exiles to distance[[29]](#footnote-29) yourselves from excessive** (and abnormal) **passions of the Yetser HaRa** (evil inclination), **which wage war against your Nefesh** (soul breathed into a body of “flesh”). **Guard[[30]](#footnote-30)** (shomer) **your conduct,** showing that you are **men of nobility[[31]](#footnote-31)** among **the Gentiles, so that when they speak against you as evildoers, they can see your good[[32]](#footnote-32) works[[33]](#footnote-33)** (Tsedaqah – works of righteous/ generosity) **and glorify God on the day[[34]](#footnote-34) you are to take office** (are ordained or vested) **as a Paqid/Hakham.[[35]](#footnote-35)** |

|  |
| --- |
| **Hakham Shaul’s School of Remes**  **Romans 1:1-7**  **Mishnah א:א** |
| **Hakham Shaul,[[36]](#footnote-36) a courtier[[37]](#footnote-37) of Yeshua HaMashiach, called[[38]](#footnote-38) to be a Sh’liach,[[39]](#footnote-39) set apart**[[40]](#footnote-40) **by the Mesorah[[41]](#footnote-41) of God,[[42]](#footnote-42) which he promised previously through his Nebi’im[[43]](#footnote-43) in the Holy Writings**, **concerning His son who was/is a physical descendent of David.**[[44]](#footnote-44) **Yeshua HaMashiach our Master, appointed[[45]](#footnote-45) Ben Elohim by the virtuous power resurrecting[[46]](#footnote-46)** him **from the dead, according to the Ruach[[47]](#footnote-47) HaKodesh.[[48]](#footnote-48)** **Through him, I have received chesed[[49]](#footnote-49) and an Igeret Reshut[[50]](#footnote-50) to bring** Messiah’s **authority[[51]](#footnote-51)** **over all the Gentiles** turning to God**, and** bringing them **into faithful obedience[[52]](#footnote-52)** (Talmudizing them in the Torah and oral Torah), **among whom you also are the called[[53]](#footnote-53)** (given a vocation**) of Yeshua HaMashiach.**  **To all who are in Rome, beloved of God,[[54]](#footnote-54) called[[55]](#footnote-55) to be Tsadiqim: Chesed to you and Shalom from God our Father and** from **the Master Yeshua HaMashiach.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Lev 6:1 – 7:10** | **Psa 76:1-7** | **Micah 6:6-8 + 7:14-20** | **1 Pet 2:11-12** | **Lk 10:38-42** | **Acts 20:17-38** |

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

Scholars tell us that the Igeretim (letters) of Hakham Tsefet (1-2 Peter) have a great deal in common with Hakham Shaul’s Igeret to the Romans, specifically the 13th chapter. We will not, now cite what we have recorded there for the sake of time and space. We will point out that the present pericope bears resemblances to Romans chapter one.

**Rom. 1:5 Through him** (Messiah), **we have received the loving-kindness** (of God) **and service as Sheliachim, the Master’s “plenipotentiary agents” for bringing about faithful obedience among all Nations by his authority**.

The **“plenipotentiary agents”** of the master have one objective while living in the Diaspora. That objective is to bring the Gentiles into faithful obedience to the Oral Torah. We interpret the words of Hakham Tsefet as he offers special wisdom to the Master’s “plenipotentiary agents,” in saying, keep yourself at a safe distance. Interaction between Jew and Gentile has historically not been in favour of the Jewish people. Therefore, Hakham Tsefet tells his readers to keep (guard) themselves when interacting with Gentiles. The admonition to “guard” against the Yetser HaRa is not because the Jewish people have an exceptional difficulty with their negative impulse. His warning is because the Nazarean emissaries will constantly be confronted with these qualities when interacting with Gentiles.

Paula Fredriksen Aurelio Professor of Scripture emerita at Boston University suggests that the typical Jewish view of the Gentile in the first century was less than desirable. As noted from our comments above Professor Fredriksen sees that Jewish opinion of the Gentiles as follows:

What, on the average, did the average Jew think of the average Gentile? I think that we can rely here on Paul who, even when addressing Gentiles and in some sense acting as their advocate, refers to them, quite unselfconsciously, as ‘sinners’ (Gal.2: 15). Their characteristic social and sexual sins—slander, insolence, deceit, malicious gossip, envy, heartlessness, disrespect of parents, homosexual and heterosexual fornication—are the varied expression of a more fundamental spiritual error: they worship idols. Could there be such a thing, then, as a morally good Gentile?[[56]](#footnote-56)

As can be seen from Professor Fredrikson’s summation, the Jewish view of Gentiles was not positive. The interesting point is that Professor Fredrikson cites Hakham Shaul as her source. Therefore, we might think that Hakham Tsefet and the Nazarean Hakhamim held similar opinions.

As we have stated in the past Professor Fredrikson also notes that there were those Gentiles who liked the best of both worlds[[57]](#footnote-57). In other words, they possibly attended the Esnoga (Synagogue) and the Pagan Festivals where they indulged in all associated pagan rites.[[58]](#footnote-58)

Who are the Godfearers? They are Gentiles, **but not proselytes**; if they were proselytes, they would then be Jews. To think of them as “semi-proselytes” is unhelpful: the word suggests some sort of arrested development or objective impediment.[[59]](#footnote-59)

George Foot Moore makes this point clear.

Nothing but misunderstanding can come from calling the *ger toshab* a “proselyte” or semi-proselyte;” he was not a convert to Judaism at all. [[60]](#footnote-60)

These scholars realize the depth of dealing with Gentiles in Diaspora. The production of the “Fiddler on the Roof,” deals with the delicate balance that is to be maintained when dealing with those of different religious and political persuasions. However, Hakham Tsefet realizes that the “mission” of the Nazarean Jew is cosmic, i.e. tikun. Yosef the son of Ya’aqob is the prototypical Messiah. Deeper still is the idea that he is the prototypical Nazarean. Yosef’s brothers sold him into slavery and was carried into Egypt against his own will. Yet, the day dawned when Yosef became the single prototypical agent who possessed the redemptive key to global tikun. In his bringing deliverance to the Gentiles he procured healing and redemption for the Jewish people. The lesson learned from Yosef is that there must be interaction with the Gentiles for the plan of G-d to be fulfilled.

**Guard** (shomer) **your conduct**

**The wisdom of our father Ya’aqob teaches us that the Jewish people cannot survive in exile if they do not have houses of study**. Hakham Tsefet is telling his Jewish readers that they must “guard – shomer” their conduct through learning the Oral Torah of the Master and the Hakhamim. We note that Yeshua accepted the dictums of the Hakhamim before him. A simple example is attested to when we see Yeshua feeding the multitudes.[[61]](#footnote-61) The mandate to bless G-d before consuming food is a decision made by the Hakhamim before Yeshua’s time. Yeshua’s acceptance is demonstrated in his recital of the appropriate Berachot.

**Ya’aqob knows that the key to Jewish survival is found in the Oral Torah**. Therefore, he sent Y’hudah into diaspora before him to establish a Bet HaMidrash.[[62]](#footnote-62)

HaRav Zekharyah Tobi and translated by HaRav Meir Orlian further elucidates this name, stating:[[63]](#footnote-63)

The annual Torah Seder “Vayigash” tells of the descent of Yaakov and the tribes to Egypt and the designation of their dwelling place, "the land of Goshen," as it says: "Yosef said to his brothers ... when Pharaoh summons you ... Then you are to say, 'Your servants have been cattlemen' ... so that you may be able to settle on the land of Goshen." So it was, "Israel settled in the land of Egypt in the land of Goshen; they acquired property in it and they were fruitful and multiplied greatly." (ch. 46-47)

What was special about that place called "the land of Goshen," and why was it called by this name? The simple understanding is that this place was far from the Egyptian population, **to be separate from the Egyptians and not to be influenced by Egyptian culture.** Therefore, Yosef sought to settle his brothers there. The Kli Yakar writes: "The purpose of all of this was to **distance** them from Pharaoh, so that they would settle in the land of Goshen."[[64]](#footnote-64) This has a practical lesson for our days also, that we should seek to live in a place that is not subject to non-Jewish influence.

**The lessons we should be learning from the activities of our ancestors is that the Jewish people in Diaspora cannot survive without houses of study**. While, we at present use devices like the internet for teaching centres, this is only a temporary solution. A true Yeshiva must be established in an existing community where talmidim can be taught on a personal basis and communal interaction can take place.

We will further unfold the wisdom of Hakham Tsefet as his talmid, Hakham Shaul illuminates the words of his master.

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

**Igeret to the Romans**

**Introduction to Romans**

Shelves and shelves of books line bookcases with scholarly works on Hakham Shaul. Every pro and con is constantly being weighed trying to make heads or tails of his writings. Interestingly, Hakham Shaul’s name does not receive as much attention in the Nazarean Codicil as that of Hakham Tsefet.[[65]](#footnote-65) This in no way diminishes the accomplished work of Hakham Shaul. However, the perspective of his message and mission are not his own. Hakham Tsefet and Hakham Peresh (Philip) were the first to reach out to the Gentiles.[[66]](#footnote-66) This is a matter of history found in 2 Luqas (Acts). Hakham Shaul was subordinate to the three Hakhamim and foundational **Sh’liachim** (Apostles) commissioned by Yeshua. As a collegiate Rabbi under the prevue of Hakham Tsefet, Hakham Shaul was commissioned (appointed) as the **Sh'liach[[67]](#footnote-67)** to the Gentiles.[[68]](#footnote-68) As such, we can now see that the theme and purpose of the Igeret to the Romans was an acceptance of the great commission by Yeshua to “Talmudize the Gentiles.”[[69]](#footnote-69) Hakham Shaul’s tool chest is nothing less than the Mesorah. Interestingly, Hakham Shaul does not make the Mesorah out to be anything less than the “Mesorah of G-d.” Here the opening statement of Hakham Shaul as “**a courtier of Yeshua HaMashiach”** bears great deal of importance for his Epistle. The opening pericope of Romans equips Hakham Shaul with a commission, appointment and mission. This mission is spoken of (promised) by the Prophets. He by the guidance of his mentors embarks on the greatest mission of tikun launched since the fall of Adam HaRishon. The Prophets prophesied of Yisrael’s return. Hakham Shaul has set out on his mission to find the lost souls of brethren and bring them back to the Father. Is his Armory Messiah or the Mesorah? Are they not, the same? “**The chief part of the Mesorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim - the King/Judge.”[[70]](#footnote-70)**

Hakham Shaul came to an awareness that the master was a living expression of the Mesorah. Hakham Shaul speaking to the Corinthians sees Yeshua’s talmidim as a personification of the Mesorah.[[71]](#footnote-71) This also bears on the “promise of the Father” in the revelation of **Yechezkel** – Ezekiel.

**2 Cor. 3:2-3 You are our epistle** (Igeret) **written in our hearts, known and read by all men: Forasmuch as you are manifestly declared to be the epistle** (Igeret) **of Messiah ministered by us, written not with ink, but with the Ruach of the living God; not in tables of stone, but in fleshy tables of the heart.**

**Eze 36:27 "I will put My Ruach within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.**

Allegorical interpretation here teaches us that the Mesorah is a living organism. If the Master was a living personification of the Torah (written and Oral), **his “body”** must accept the same mission. As “**courtier**” Hakham Shaul shows us that the Hakhamim and Torah scholars, be they women or men have a greater duty in life than recycling oxygen.

In a matter of speaking the Tikun of Hakham Shaul’s mission is a return to the Garden of PaRDeS. The waters of Gan Eden flowed from a river of “Delight.”

**B’resheet 2:10 Now a river flowed out of Eden** (delight) **to water the garden; and from there it divided and became four rivers. 15. Then the LORD God took the man and put him into the garden of Eden to serve in it and guard** (shomer) **it.**

Continuing our allegorical interpretation, the river that flows out of “Delight” is the Mesorah undiluted, i.e. Messiah. As it enters the Garden the river separates and becomes four Rishonim (heads). The tributaries of “Delight” are the four levels of PaRDeS Hermeneutics. The tributaries are the personifications of the Mesorah i.e. the Hakhamim. In stating that the tributaries are the Hakhamim, we are not implying that this is a specialized club for “members only.” Hakham Shaul answers this question immediately! “**You also are the called!”** You are “called” to become B’ne Elohim (sons of G-d, sons of the judges[[72]](#footnote-72)). The Igeret to the Romans will leave us all without excuse.

**Rom. 8:9 “if indeed the Ruach Elohim** (Spirit of the Judge i.e. Messiah)[[73]](#footnote-73) **lives in you.”** **But if anyone does not have the Ruach HaMashiach, this person does not belong to him** (Messiah). **11. And if the Ruach of the one who raised Yeshua from the dead lives in you, the one who raised Yeshua HaMashiach from the dead will also make you alive.**

The phrase “Ruach Elohim” can also be rendered “breathings (Logos - Rhema) of the Judge.” The Breathed Judgments” deal with those things that foster personal repair and practice. The Mesorah is the tool of repair. However, this is because we must be aligned with the Mesorah if there to be a “Yom Echad.[[74]](#footnote-74) The Cosmos is the Torah. This being said the cosmos would purge itself of all that is not Torah. Actions in cosmos are invariably carried out under ordinances and laws (Toroth) woven into the universe as unalterable. G-d orders all things in the heavens and earth appropriately by equality under immovable laws and ordinances. Therefore, “Talmudizing the Gentiles” who possess a remnant of the Nefesh Yehudi, lost to the Diaspora becomes a quantum effort.

Hakham Shaul did not experience conversion to a new faith while traveling to Damascus, nor a change of religion. Hakham Shaul aligned himself with the Master and the cosmos. His call and commission to bring the Mesorah to the Gentiles produced a Jew fully faithful to the Torah throughout his life. Hakham Shaul's primary concern was the Jewish/Gentile problem, specifically the conversion of the Gentiles. This was the absolute antithesis of his life as a Shammaite talmid. Hillel thought in terms of the cosmos rather than self. All of Hillel’s scholars (Chaberim) adopted this cosmic mission. Like Hakham Shaul, as talmidim of Yeshua who was a talmid of Hillel we need to embrace this cosmic mission. We will see on the coming reading and pericopes how this mission unfolds and how Hakham Shaul addresses this issue.

**Talmudizing the Gentiles**

**I have received chesed and an Igeret Reshut to bring** Messiah’s(his) **authority** **over all the Gentiles** turning to God**,** bringing them **into faithful obedience** (Talmudizing them in the Torah).

Hakham Shaul begins by teaching us how the Gentiles will be talmudized.

* Firstly, they must be brought under the Master’s authority.
* Secondly, they must become fully (faithfully)[[75]](#footnote-75) obedient to the Agents of Messiah’s Mesorah
* Thirdly, Hakham Shaul was telling the Roman Congregations and Jewish Congregations in Diaspora that it was their duty to “Talmudize the Gentiles” as a joint effort.
* Fourthly, as we will see the Mesorah is to be taught to the Gentiles by the Jewish Hakhamim, First!, and then by the Hellenistic Jews.
* Gentile inclusion into the “Body of Messiah” means that they have fully accepted the rites, rituals and life of Yeshua’s Jewish talmidim in concert with a fully Torah obedient lifestyle.

The “Great Commission” is read out of context in almost EVERY reading of Christian exegetes.

You go therefore, and Talmudize **all** Gentiles, immersing on the authority of the Father, and of the son (God’s agents), and of the Ruach HaKodersh (Mesorah). Teaching them to observe **all things whatsoever I have commanded** (verbally communicated to) **you**: and, behold, I am with you always, *even* unto the end of this age. Amen.

A hermeneutic that we must apply to this passage is “context”! Context is the Jewish Master speaking to his Jewish talmidim! This then necessitates the understanding that everything that the Master taught his talmidim is Torah related, Oral and written! If the Gentile is to be “Talmudized,” he must learn and observe all the Mitzvoth, Mesorah (halakhah) and Torah (written) by subjecting himself (or herself) to the Jewish Hakhamim.

**Chosen and Counted**

Allegorically speaking we say that G-d has counted (selected or chosen) the numbers of the B’ne Yisrael and those who possess the Nefesh Yehudi and found some missing. Therefore, like the analogy of lost sheep, G-d sends his **Sh’liachim** (emissaries) to find them.

**Luk 15:3-7 So he gave them this analogy, saying, "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? "When he has found it, he lays it on his shoulders, rejoicing. "And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' "I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.**

**b. Ned., 72b; ﻿**But we find in the whole Torah that a man's **agent is as himself**

When the final soul is accounted then the rejoicing will begin! The depth of meaning we find here reaches to the most sublime thoughts. Every soul is a Logos/Memra/Dabar of G-d. These “ideas” must play their part in the concert of cosmic history. Each idea (Logos) has cosmic value and, as real beings, a Logos or a pure mind, that contains within itself its thought of the intelligible world, which in its turn consists of the “ideas” of G-d. These ideas dance and encountered each other as they perform the cosmic melody of G-d’s intentional idea. Interestingly, many of these ideas have common names. Those things with a common name have similar missions, activities and qualities. Their commonality brings them into relationship with one another. Nazareans share the commonality of Messiah, his Mesorah, his Hakhamim and his mission. Again, a man’s agent is as himself.

Our souls have not entered Diaspora without intention. Here we do not mean simply those who were lost in the earlier dispersions. Those who entered the Diaspora in earlier stages had occupations that required their exile. However, what we fail to see and understand is the goal and mission of these exiles. Furthermore, we may not comprehend the intention for our own exile. Again, we opine that entry into Diaspora is for the sake of cosmic tikun. Each “idea” of G-d possesses the desire to return to G-d. Incorporated within each “idea” (soul) is the way of return. Built within them is the DNA of return. Alternatively, perhaps we should say that built within them is the DNA of tikun. However, like a worker who enters the field, he must complete his duties before he can return. The “idea” must achieve its objective before turning for home. As we will see, the Igeret to the Romans will illumine the following allegorical “ideas.”

1. We will be with Messiah
2. We will be like Messiah[[76]](#footnote-76)
3. We will experience some sort of honor[[77]](#footnote-77)
4. We will attend a great feast
5. We will be given a place and position of authority in the eternal Kingdom

**Amen v’amen**

**Some Questions to Ponder:**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. From all the Tanakh: Torah Seder (Lev. 13:29-59), Psalms (78: 56-72), Prophets (Is. 7:20 – 8:3 + 9:6 & Jer. 2:4-28 + 4:1-2 ) readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?
3. From the Nazarean Codicil readings for this week, which particular verse taught you about the role of Mosheh Rabbenu as described in the Tanakh readings for this week?
4. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “Torat HaM’tsora” – “The Law of the Leper”**

**&**

**Third Sabbath of Three Sabbaths of Penitence**

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



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. 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-1)
2. See Ibn Ezra v. 9 [↑](#footnote-ref-2)
3. Tehillim (Psalms) 78:67-68. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Tehillim (Psalms) 78:60 [↑](#footnote-ref-4)
5. While Europe wallowed in barbaric ignorance, the Jews experienced the uplifting period of the Geonim and achieved greatness in Torah and knowledge. [↑](#footnote-ref-5)
6. 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-6)
7. 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 a 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-7)
8. 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-8)
9. 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-9)
10. Ibn Ezra [↑](#footnote-ref-10)
11. 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-11)
12. There have since been others such as: The Holy Ari, Rav Kook and Rabbi Weissmandl (Torah codes). [↑](#footnote-ref-12)
13. See also the introduction to Kol HaTor. [↑](#footnote-ref-13)
14. Avot 2:21 [↑](#footnote-ref-14)
15. Yeshua [↑](#footnote-ref-15)
16. Shoftim (Judges) 21:25 [↑](#footnote-ref-16)
17. So-called "safe spaces" -- where students can shield themselves from uncomfortable or dissenting viewpoints -- might be all the rage on college campuses, but they would not have been too popular with the founding fathers, say Constitutional law experts. [↑](#footnote-ref-17)
18. A pejorative term for an individual who repeatedly and vehemently engages in arguments on social justice on the Internet, often in a shallow or not well-thought-out way, for the purpose of raising their own personal reputation. A social justice warrior, or SJW, does not necessarily strongly believe all that they say, or even care about the groups they are fighting on behalf of. They typically repeat points from whoever is the most popular blogger or commenter of the moment, hoping that they will "get SJ points" and become popular in return. They are very sure to adopt stances that are "correct" in their social circle. [↑](#footnote-ref-18)
19. Tehillim (Psalms) 78:70 – History will soon see King David restored to his throne just as he was elevated in the Tanach. [↑](#footnote-ref-19)
20. The Tabernacle in the wilderness [↑](#footnote-ref-20)
21. The term Motzei Shabbat (Hebrew: מוצאי שבת‎‎—literally, the going out of the Sabbath) in Judaism refers to the time in the evening immediately following Shabbat, that is Saturday night. [↑](#footnote-ref-21)
22. A hermaphrodite like creature. [↑](#footnote-ref-22)
23. **Tanach** (Hebrew: תנ׳ך‎) is an acronym that identifies the Hebrew Bible. The acronym is formed from the initial Hebrew letters of the Tanach's three traditional subdivisions:

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

    **Nevi'im (נביאים),** meaning "Prophets." The Nevi'im are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies.

    **Ketuvim (כתובים),** meaning "Writings," are sometimes also known by the Greek title "Hagiographa." These encompass all the remaining books, and include the Five Scrolls. [↑](#footnote-ref-23)
24. Shechinah שכינה is derived from the word shochen שכן, “to dwell within.” The Shechinah is G‑d as G‑d is dwelling within. Sometimes we translate Shechinah as “The Divine Presence.” The word Shechinah is feminine, and so when we refer to G‑d as the Shechinah, we say “She.” Of course, we’re still referring to the same One G‑d, just in a different modality. [↑](#footnote-ref-24)
25. **διακονία** – *diakonia* “deacon” with the idea of service and becoming a Paqid. Here Martha was pre occupied with ministry as opposed to hearing the words of the Master. Her preoccupation is with the “Written Torah.” [↑](#footnote-ref-25)
26. This has more of an idea of being venerated than being helped. She seems to express a desire to be acknowledged for her hard work that truly needing help. [↑](#footnote-ref-26)
27. *to care for, look out for (a thing); to seek to promote one's interests* [↑](#footnote-ref-27)
28. The Greek word **πάροικος** – *paroikos* gives the impression of someone who is a neighbor to a Gentile while in exile. This reminds us of the idea of the “Mishkan” that houses the “neighboring presence of G-d.” The Hebrew synonym for **πάροικος** – *paroikos* is **שׁכן** – shâkên, meaning neighboring etc. However, the word **πάροικος** – *paroikos* gives us the impression that we do not belong to the place of our present residence. Therefore, we are aliens and exiles, sent on a specific mission. [↑](#footnote-ref-28)
29. It is easy to see that Hakham Tsefet is telling his reader that they must minimize their interactions with Gentiles. However, while they must limit their interactions with Gentiles, they are to be a living example of Priestly nobility. [↑](#footnote-ref-29)
30. A shomer Shabbat (plural shomré Shabbat; Hebrew: שומר שבת‎‎, Sabbath Observer, sometimes more specifically Saturday Sabbath Observer) is a person who observes the mitzvot (commandments) associated with Judaism's Shabbat ("Sabbath", dusk on Friday until sunset, Saturday.) This phrase has come to mean a person who “guards” the observance of the mitzvoth. Or, makes sure that he guards himself against things that are forbidden, i.e. mitzvoth. And, this person is meticulous about keeping relevant mitzvoth. [↑](#footnote-ref-30)
31. The continuity of the present pericope with the previous tells the Nazarean that he must conduct himself as a Royal Priesthood and a holy Temple in and of himself. See “good” below. [↑](#footnote-ref-31)
32. In origin, **καλός** is to be grouped with the Sanskrit *kalja* “sound,” “powerful,” “vigorous,” “**excellent**.” A linguistic relation has been indicated to the Old German *hoele*,﻿﻿ which means a “hero” or “strong man.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 3:536ff. The καλοὶ καὶ ἀγαθοί (good and holy) are the leading citizens in contrast to the δῆμος (Am HaAretz). It is amazing that this idea is found in Greek life and structure. This idea is strictly Jewish in its origin. This shows the impact of Jewish life on Greek culture. Not only are these men “good and holy” they live as “men of wisdom.” [↑](#footnote-ref-32)
33. Καλῶν ἔργων(good works) these “good works” are consistent with the “works of the Torah.” [↑](#footnote-ref-33)
34. The “day” of visitation can be viewed in both a negative and positive sense. We have shown the positive sense of elevation and ordination. However, it can just as easily be seen as a day of calamity for those who refuse to obey the Torah and mitzvoth. Cf. TDNT 2:607 (i) and (2.b.). [↑](#footnote-ref-34)
35. Here we are not making the office of the Paqid equal to the Office of a Hakham. We are only noting that the idea of **ἐπισκοπή** – *episcope* contains the understanding of being “ordained.” [↑](#footnote-ref-35)
36. **Paulus:** It is the transliteration of the Latin *paulus* (**παῦλος**) or *paulles* (παυλλες) meaning “little.” Wuest, K. S. (1997, c1984). Wuest's word studies from the Greek New Testament: For the English reader (Ro 1:1). Grand Rapids: Eerdmans.

    This name would have been very important to the Gentile converts in Rome. Likewise, they needed the Igeret (letter) in Greek. Within the Roman congregation, the Igeret of Hakham Shaul would have been in Mishnaic Hebrew and translated by the Congregational Meturgeman. We do not need to make a big ordeal out of Hakham Shaul referred to as “Paul” in Gentile, Greek-speaking congregations. [↑](#footnote-ref-36)
37. **Courtier:** **δοῦλος** referring to the King’s agent or courtier. Thus, we see that **δοῦλος** is a coded phrase for saying that Hakham Shaul serves in the Kings (Messiah's) court as a Hakham. This causes us to know that the Mesorah is of quintessential importance. Furthermore, the language is legal, which we would expect in a discourse concerning the Mesorah. On the use of Courtier see, Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 50 [↑](#footnote-ref-37)
38. **Called**: Called not converted! Hagner, Donald A. 1993. "*Paul and Judaism The Jewish Matrix of Early Christianity: Issues in the Current Debate."* Bulletin for Biblical Research 3. 111 - 130 p. 114. **Called B'ne Elohim** - our vocation is **to become** B'ne Elohim (Ben Elohim) [↑](#footnote-ref-38)
39. **Sh'liach: Sh'liach** – **(apostle - emissary) “plenipotentiary agent”** The **legal institution** of the **שְׁלוּחִים** is old. It may be proved from the time after the Exile (2 Ch. 17:7–9), but is probably older still. Yet it is only around the 1st century that it takes distinctive shape. What characterizes the **שְׁלוּחִים** of all periods is their commissioning with distinctive tasks which take them greater or lesser distances away from the residence of the one who gives them. Thus the point of the designation **שְׁלוּחִים** is neither description of the fact of sending nor indication of the task involved but simply assertion of the **form of sending**, i.e., **of authorization**. Fundamentally, therefore, it matters little whether the task is to proclaim religious truths (2Ch. 17:7 ff.) or to conduct financial business (T. Kid., 4, 2). The “agent” is sent to conduct business on behalf of his master. In this Tosefta the master, sent his agent to betroth in “such and such a place.” However, the agent found her (the woman to be betrothed) in “another place” The halakhic ruling is that she is betrothed. (see *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol. 1, Page 414)

    **Sh'liach:** The term is legal rather than religious, and if the **שָׁלִיחַ** has religious significance this is not because he is a **שָׁלִיחַ** but because as such he is entrusted with a religious task. In other words, we simply have a consistent application of the sense of **שָׁלִיחַ** (ἀποστέλλειν) irrespective of certain theological contexts in which it is given a particular flavor by the situation. The Rabbis traced back the institution to the Torah (**b**. **Ned**., **72b; ﻿But we find in the whole Torah that a man's agent is as himself!**)The agent is often “divine” or human. The terms **מַלְאָךְ** and **שָׁלַח** are frequently conjoined in numerous instances. As such, many שָׁלִיחַ are considered **מַלְאָכִים** being human rather than “divine.”

    **Hakham Shaul’s Bat Kol and Calling:** In Hakham Shaul’s case, we can see that he is “called” through a Bat Kol (Daughter of the Voice) by Yeshua Himself. However, the “calling” of Hakham Shaul would be pointless if the Three Pillars of the Nazarean Bet Did had not accepted him. Therefore, the “calling” and “commissioning” are a result of being ‘set apart” by the Nazarean Bet Din. He did not meet the “Apostolic” qualifications of 2 Luqas 1:15-26. Nevertheless, he is appointed, sent and therefor a **שָׁלִיחַ**

    Careful attention to the three accounts of the Damascus experience reveals that Hakham Shaul did not get his commission directly from the Bat Kol i.e. the Master. 2 Luqas (Acts) 9:1-27 (6); 22:5-11 (10); 26:12-20. The altered reading of chapter 26 can be attributed to anachronistically telling what his commission was after the Hakhamim had instructed him. Furthermore, we see from this that Hakham Shau accepted the authority of the Nazarean Hakhamim and Bate Din. An interesting side note the from the TDNT tells us that the name Silas is in fact actually a “title” borne by Jews who are ἀπόστολοι – *apostoloi*. Silas is a Latinized form of **שְׁלִיחָא**. Slias from **שליחא** as Messias from **משיחא**, Krauss, JQR, 17 (1905), 370, n. 4. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (1:414). [↑](#footnote-ref-39)
40. **Set Apart**: **ἀφορίζω** – *aphorizo* generally translated as “set apart.” Its Hebrew parallel is **פָּרושׁ** the root for the **פרושים** P’rushim (Pharisees). Hakham Shaul’s words can be read “**Hakham Shaul, a courtier of Yeshua HaMashiach, called to be a Shaliach, a Parush (פָּרושׁ) by the Mesorah of God**” [↑](#footnote-ref-40)
41. **Mesorah:** http://www.betemunah.org/sederim/nisan872.html [↑](#footnote-ref-41)
42. **θεοῦ**, – the point of origin of the Mesorah. Furthermore, Morris reminds us that the book of Romans is about G-d. Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. pp. 249-63 [↑](#footnote-ref-42)
43. **Prophets:** Through the Prophets, proving that the Prophets prophesied in Remes or higher levels of PRDS Hermeneutics. This is also proof that the message of Prophets is a part of the Mesorah.

    We tend to think in preconceived notions rather than in the broader scope of things. Generally speaking, the prophets need not be confined to the "Biblical" prophets. Men such as the Sages of history are also thought of in terms of being prophetic. Ezra for example was very prophetic while being a simple Sofer (Scribe) and Priest. By ‘prophets’ here we should probably understand not just those whom we normally think of as OT prophets nor yet all whose combined legacy makes up the second division of the Hebrew Scriptures, but the inspired men of the OT generally, including such as Moses (cf. Acts 3:22) and David (cf. Acts 2:30f). For ‘his (i.e. God’s) prophets’ cf. Lk 1:70; Acts 3:21 (cf. also ‘thy prophets’ in Rom 11:3). Cranfield, C. E. B. (2004). *A Critical and Exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 56

    **b. Berachoth 34b -** All the prophets prophesied only for the days of the Messiah, but as for the world to come, ‘Eye hath not seen, oh God, but You.’ Augustine notes that even Gentile Prophets prophesied of the Master’s coming. See B’midbar (Numbers) 22-24. *Romans. Ancient Christian Commentary on Scripture 6*. Downers Grove, Ill: InterVarsity Press, 2005. p. 6 [↑](#footnote-ref-43)
44. **Physical Descendent**: The Neshamah of Messiah has seen many personifications and expressions, not all of which have been Davidic. It may be that the Nazarean Hakhamim were among the vanguard who postulated Messiah as a direct descendent of David from the Scriptures that we naturally read today. [↑](#footnote-ref-44)
45. **Appointed:** **ὁρίζω** – *orizo* “to appoint” Cf. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 5 page 452 [↑](#footnote-ref-45)
46. **Crucifixion:** Surprisingly we have no mention of Yeshua’s crucifixion and death.

    **Resurrection:** It is also argued that this phrase should read “as from the resurrection of the dead” meaning that Yeshua was the beginning of resurrection of the dead. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. pp. 236-7 [↑](#footnote-ref-46)
47. **Wisdom, Hokhmah and Hakhamim**: See TDNT 6:370 8. πνεῦμα in Wisdom. See also **ἅγιος** and **Virtuous Power:** footnoted below. [↑](#footnote-ref-47)
48. **ἅγιος** – *hagios* (usually translated as “holy”) Philo demonstrates for us that the Greek word **ἅγιος** – *hagios* (usually translated as “holy”) is a synonym for **σοφία** – *sophia* (wisdom). The obvious Hebrew parallel is Hokhmah. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 40

    **ἅγιος** – *hagios* (usually translated as “holy”) is a synonym for **σοφία** – *sophia* (wisdom). We can see that **πνεῦμα** – *pneuma* and **רוּחַ** – *ruach* are synonyms to the Greek word **σοφία** – *sophia* (wisdom – ***חָכְמָה***). From the use of these synonyms, we can see that that **ἅγιος** – *hagios* (usually translated as “holy”) is a synonym for **חָכְמָה/**Hokhmah. And, that ***רוּחַ*** and **πνεῦμα** are also synonyms for **חָכְמָה/**Hokhmah. Therefore, Hokhmah refers to “holiness” and “spirit.” We might word this slightly different for the sake of clarity. Hokhmah is a reference to the “holy spirit” or better stated the “spirit of holiness.” Therefore, the phrase “Ruach HaKodesh” and “Agio Pneumati” are redundant and refer to the “spirit” of Hokhmah. Hokhmah can be taken to mean a “spirit of holiness” or the “spirit of wisdom.” As such, wisdom, holiness and spirit are all synonyms referring to the same thing.

    **Virtuous Power:** δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν. **δυνάμει** – *dunamei*, meaning virtuous power is in perfect unity with the Ruach HaKodesh, the Spirit of Holiness. However, as noted above the Greek word **πνεῦμα** – pneuma (Spirit) is a synonym for **σοφία –** Sophia, (wisdom). Therefore, the Master’s resurrection is facilitated by the Prophetic breathings **πνεῦμα** – pneuma (Spirit) of the Hakhamim, i.e. the Prophets. If πνεῦμα ἁγιωσύνης (spirit of holiness) speaks of the Master’s spiritual accomplishments, we are also endowed with the same spirit. Rom. 8:9 “if indeed the Ruach Elohim (Spirit of God) lives in you.” But if anyone does not have the Ruach HaMashiach, this person does not belong to him (Messiah). Rom 8:11And if the Ruach of the one who raised Yeshua from the dead lives in you, the one who raised Yeshua HaMashiach from the dead will also make alive.

    **Allegorical Interpretation:** Taken allegorically the idea of resurrection through the Ruach HaKodesh means that we who live and breathe the Torah will be resurrected by the Mesorah (Holy Breathings of the Hakhamim) because they detail the resurrection in their teachings which we read in the Orally breathed Torah. This also means that those who receive the teachings of the Mesorah/Oral Torah are resurrected from a life of dead works to a life of righteous activity. [↑](#footnote-ref-48)
49. **Chesed:** It is G-d’s loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah. [↑](#footnote-ref-49)
50. **Igeret Reshut:** “**Letter of Permission**.” The Bet Din of Yeshua’s three pillars, Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul’s Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim. [↑](#footnote-ref-50)
51. **Name:** **ὄνομα** – *onoma,* (name) meaning authority [↑](#footnote-ref-51)
52. **Faithful Obedience:** ὑπακοὴν πίστεως – *upakonen pisteos*, faithful obedience.” πίστις – *pistis* is paralleled to the Hebrew word אמנה אמוּנה – *emunah*, meaning faithfulness, faithful obedience.

    Faithful Obedience to G-d

    Acceptance of the Mesorah (Orally breathed and written Torah)

    Acceptance and obedience to the authority of the Nazarean Hakhamim [↑](#footnote-ref-52)
53. **Called:** to be **B'ne Elohim** – our vocation, like Messiah is **to become** B'ne Elohim (Ben Elohim) Sons of G-d. This also teaches us that Hakham Shaul was telling the Roman Congregations and Congregations in Diaspora that it was their duty to “Talmudize the Gentiles” as a joint effort. [↑](#footnote-ref-53)
54. Those Gentiles turning to G-d can truly expect to be embraced by G-d’s loving-kindness [↑](#footnote-ref-54)
55. See **Called**: above [↑](#footnote-ref-55)
56. Professor Paula Fredrikson, [Journal of Theological Studies, N.S. 42 (1991) p534](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-56)
57. Ibid [↑](#footnote-ref-57)
58. Ibid p. 542 [↑](#footnote-ref-58)
59. Ibid p. 541 [↑](#footnote-ref-59)
60. Moore, G. F. (1960). *Judaism In the First Centuries of the Christian Era: Age of the Tannaim* (Vol. I). Peabody, MA: Hendrickson Publishers Inc. Vol 1 p. 339 [↑](#footnote-ref-60)
61. Cf. **Mk. 6:41** **And taking the five loaves and the two fish, looking up to Heavens he blessed** G-d for the bread and the fishes **and broke the loaves and giving out to his talmidim to place before them** (the many groups of people)**.** [↑](#footnote-ref-61)
62. See [Tebet 23, 5773](http://www.torahfocus.com/triennial/5773/Tebet-23-5773.pdf) The Hebrew Text here has: **שָׁלַח יְהוּדָה-וְאֶת** (Lit. “And he sent Y’hudah with Et”) – This “V’Et” implies a feminine “something” in connection with Y’hudah, and thus alluding to the “Bet Midrash” (a feminine word in Hebrew) that Y’hudah was commanded to establish by his father Ya’aqob, and further corroborating the explanation of Rashi and Midrash Tanchuma. (See also Acts 10:36 for a similar construction.) [↑](#footnote-ref-62)
63. <http://www.kby.org.il/hebrew/torat-yavneh/view.asp?id=3633> [↑](#footnote-ref-63)
64. https://www.kby.org/english/torat-yavneh/view.asp?id=3633 [↑](#footnote-ref-64)
65. Hengel, Martin. *Saint Peter: The Under-Estimated Apostle*. Cambridge, U.K. ; Grand Rapids, Mich: W.B. Eerdmans Pub. Co, 2010. pp. 10-12 [↑](#footnote-ref-65)
66. Cf. 2 Luqas (Acts) 8 – 11 [↑](#footnote-ref-66)
67. Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan [↑](#footnote-ref-67)
68. Cf. Gal. 1:16 [↑](#footnote-ref-68)
69. Cf. Mt 28: 19-20; Mk. 16:15 [↑](#footnote-ref-69)
70. Mk. 1:1 [↑](#footnote-ref-70)
71. 2 Cor. 3:2 2 aYou are our letter, written in our hearts, known and read by all men; 3 being manifested that you are a letter of Messiah, cared for by us, written not with ink but with the Breath (Ruach) of the living God, not on tablets of stone but on tablets of human hearts. Eze 36:27 "I will put My Ruach within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. [↑](#footnote-ref-71)
72. The phrase “Sons of the Judges,” i.e. Elohim means becoming talmidim of the Hakhamim with the intent of becoming a Sage, either male or female. [↑](#footnote-ref-72)
73. See Mk 1:1 above [↑](#footnote-ref-73)
74. While we refer to the “Yom Echad” of B’resheet 1:5 we can allegorically be speaking of Shavuot. We have referred to this day as “the day the earth stood still” because everything achieved its goal on that day. Now that we have tasted perfection, we must labor towards that goal. [↑](#footnote-ref-74)
75. Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. p. 117 We listed Gaston here as a orroboration to the fact that “**πίστις** – *pistis*” should be translated “faithfulness.” [↑](#footnote-ref-75)
76. Many of G-d’s “ideas” have common names. Those things with a common name have similar missions, activities and qualities. Are not the Nazareans also watchmen, guardians of the soul, Guardians of their own souls and Guardians of the souls under their care. [↑](#footnote-ref-76)
77. What perspective would we have on the “judgment” if we were to understand this :honoring” as some sort of Ceremonial procession of honor such as an awards banquet? [↑](#footnote-ref-77)