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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  [**https://www.betemunah.org/**](https://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**  **© 2020**  [**https://torahfocus.com/**](https://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** |
| **Tebet 11, 5781/ December 25-26, 2020** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

**Shabbat:** **“Yayin VeShekar” – “Wine and Strong Drink”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יַיִן וְשֵׁכָר** |  | **Saturday Afternoon** |
| **“Yayin VeShekar”** | Reader 1 – Vayiqra 10:8-15 | Reader 1 – Vayiqra 12:1-4 |
| **“Wine and strong drink”** | Reader 2 – Vayiqra 10:16 – 11:2 | Reader 2 – Vayiqra 12:5-8 |
| **“Vino y Licor”** | Reader 3 – Vayiqra 11:3-12 | Reader 3 – vayiqra 12:9-12 |
| Vayiqra (Lev.) 10:8 - 11:47 | Reader 4 – Vayiqra 11:13-19 |  |
| Ashlamatah: Ezek 44:21-29 + 45:15:  Is 40:16-26 | Reader 5 – Vayiqra 11:20-26 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 11:27-36 | Reader 1 – Vayiqra 12:1-4 |
| Psalms 78:1-40 | Reader 7 – Vayiqra 11:37-47 | Reader 2 – Vayiqra 12:5-8 |
|  | Maftir – Vayiqra 11:37-47 | Reader 3 – Vayiqra 12:9-12 |
| N.C.: 1 Pet 2:1-8; Lk 10:7-16  1 Tim 4:1-11 | Ezekiel 44:21-29 + 45:15  Is 40:16-26 |  |

**Contents of the Torah Seder**

 Priests Warned Against Intoxicants Whilst in Service – Leviticus 10:8-11

 Disposal of the Initiatory Offerings – Leviticus 10:12-19

 Clean and Unclean Quadrupeds – Leviticus 11:1-8

 Clean and Unclean Fish – Leviticus 11:9-12

 Unclean Birds – Leviticus 11:13-19

 Winged Swarming Things – Leviticus 11:20-23

 Defilement Through Contact – Leviticus 11:24-28

 Unclean Creeping Things – Leviticus 11:29-43

 Spiritual Purpose of the Laws – Leviticus 11:44-47

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**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 10:8 – 11:47**

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| 1. And the Lord spoke to Moses and to Aaron, to say to them: | 1. And the LORD spoke with Mosheh and with Aharon, bidding them and the sons of Aharon **admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.** |
| 2. Speak to the children of Israel, saying: **These are the creatures that you may eat among all the animals on earth:** | 2. **Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth.** |
| 3. Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud that one you may eat. | 3. Whatsoever divides the hoof and is cloven-footed, and that which has horns bringing up the cud among the beasts, that you may eat. |
| 4. But these you shall not eat among those that bring up the cud and those that have a cloven hoof: the camel, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you. | 4. But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he brings up the cud, but divides not the hoof; he is unclean to you. |
| 5. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you; | 5. And the daman, because he brings up the cud, but divides not the hoof, is unclean to you. |
| 6. And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you; | 6. And the hare, because he brings up the cud, but divides not the hoof, is unclean to you. |
| 7. And the pig, because it has a cloven hoof that is completely split but will not regurgitate its cud; it is unclean for you. | 7. And the swine, because he divides the hoof, and is cloven, footed, but chews not the cud, is unclean to you. |
| 8. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you. | 8. Of their flesh you will not eat, nor touch their carcass; they are abominable to you. |
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| 1. And the Lord spoke to Moses and to Aaron, to say to them: | 1. And the LORD spoke with Mosheh and with Aharon, bidding them and the sons of Aharon **admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.** |
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| 5. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you; | 5. And the daman, because he brings up the cud, but divides not the hoof, is unclean to you. |
| 6. And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you; | 6. And the hare, because he brings up the cud, but divides not the hoof, is unclean to you. |
| 7. And the pig, because it has a cloven hoof that is completely split but will not regurgitate its cud; it is unclean for you. | 7. And the swine, because he divides the hoof, and is cloven, footed, but chews not the cud, is unclean to you. |
| 8. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you. | 8. Of their flesh you will not eat, nor touch their carcass; they are abominable to you. |
| 9. Among all [creatures] that are in the water, you may eat these: Any [of the creatures] in the water that has fins and scales, those you may eat, whether [it lives] in the seas or in the rivers. | 9. And these you may eat, of all that are in the waters: every one that has fins and scales in the seas and the rivers, |
| 10. But any [creatures]that do not have fins and scales, whether in the seas or in the rivers, among all the creeping creatures in the water and among all living creatures that [live] in the water, are an abomination for you. | 10. and of anything that is in the sea that crawls, will be an abomination to you, |
| 11. And they shall be an abomination for you. You shall not eat of their flesh, and their dead bodies you shall hold in abomination. | 11. and an abomination will their jelly and their sauce be to you; of their flesh you will not eat, and their carcass you will have in abhorrence, and from the use of them you must keep aloof. |
| 12. Any [creature] that does not have fins and scales in the water is an abomination for you. | 12. Every one that has no fins no scales in the waters will be an abomination to you. |
| 13. And among birds, you shall hold these in abomination; they shall not be eaten; they are an abomination: The eagle [or the griffin vulture], the kite, the osprey, | 13. And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (zephaq), or whose crop (kurkeban, ingluvies) peels not away, are not to be eaten they are an abomination; the eagle, the black eagle, and the osprey, |
| 14. the kestrel, and the vulture after its species, | 14. and the kite, and the vulture after his kind, |
| 15. and the raven after its species, | 15. and every raven after his kind, |
| 16. the ostrich, the jay, and the sparrow hawk, and the goshawk after its species; | 16. and the ostrich, and the night raven, and the gull, and the hawk after his kind, |
| 17. The owl, the gull, the little owl; | 17. and the snatcher of fish from the sea, and the ibis, |
| 18. The bat, the starling, the magpie; | 18. and the bustard, and the cuckoo, and the woodpecker, |
| 19. the stork, the heron after its species; the hoopoe and the atalef [bat?]; | 19. and the white stork, and the black, after his kind and the woodcock, and the bat. |
| 20. Any flying insect that walks on four, is an abomination for you. | 20. And every flying reptile that goes upon four, the fly species, the wasp (or hornet) species, and the bee species will be an abomination to you: nevertheless, of honey of the bee you may eat. |
| 21. However, among all the flying insects that walk on four [legs], you may eat [from] those that have jointed [leg like] extensions above its [regular] legs, with which they hop on the ground. | 21. So also of these you may eat, of every flying reptile that goes upon four; every one that has joints above his feet to leap therewith upon the ground. |
| 22. From this [locust] category, you may eat the following: The red locust after its species, the yellow locust after its species, the spotted gray locust after its species and the white locust after its species. | 22. Of these kinds of them you may eat: the wingless locust after his kind, and the bald locust after his kind, the serpent-killer after his kind, and the karzeba, which is the palmerworm, after his kind. |
| 23. But any [other] flying insect that has four legs, is an abomination for you. | 23. But all flying reptiles which have four feet are to be an abomination to you; |
| 24. And through these you will become unclean; anyone who touches their dead bodies will be unclean until evening; | 24. and by them you would be defiled: whosoever touches their carcass will be unclean until evening. |
| 25. And anyone who carries their carcass shall immerse his garments, and he shall be unclean until evening: | 25. Whoever carries any of their carcass must wash his clothes and be unclean until evening. |
| 26. Any animal that has a cloven hoof that is not completely split, and which does not bring up its cud, is unclean for you. Anyone who touches them shall become unclean. | 26. All cattle which divide the hoof, but are not cloven-footed nor throw up the cud, are to be unclean to you anyone who touches them will be unclean. |
| 27. And among all the animals that walk on four legs, any [animal] that walks on its paws is unclean for you. Anyone who touches their carcass will be unclean until evening. | 27. Every one that goes upon his paws of all animals that walk upon four will be unclean to you. |
| 28. And one who carries their carcass shall immerse his garments, and he will be unclean until evening. They are unclean for you. | 28. Whoever touches their carcass will be unclean until evening. Whoever bears their carcass will wash his clothes and be unclean until evening; unclean are they to you. |
| 29. And this is unclean for you among creeping creatures that creep on the ground: The weasel, the mouse, and the toad after its species; | 29. And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creeps upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind; |
| 30. The hedgehog, the chameleon, the lizard, the snail, and the mole. | 30. and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander. |
| 31. These are the ones that are unclean for you, among all creeping creatures; anyone who touches them when they are dead will be unclean until evening. | 31. These eight kinds are unclean to you among all reptiles: whoever touches them, their skin, or their blood, will be unclean until the evening. |
| 32. And if any of these dead [creatures] falls upon anything, it will become unclean, whether it is any wooden vessel, garment, hide or sack, any vessel with which work is done; it shall be immersed in water, but will remain unclean until evening, and it will become clean. | 32. And whatever upon which any part of their dead body may fall, as their members when separated from them, will be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it will be dipped, and be unclean for use until evening, when it will be purified. |
| 33. But any earthenware vessel, into whose interior any of them falls, whatever is inside it shall become unclean, and you shall break [the vessel] itself. | 33. And any earthen vessel into which any of them may fall, any vessel in which they may be, will be unclean and must be broken; |
| 34. Of any food that is [usually] eaten, upon which water comes will become unclean, and any beverage that is [usually] drunk, which is in any vessel, shall become unclean. | 34. all food for eating upon which (such) water comes will be unclean, and any fluid which is used for drinking in any such vessel will be unclean. |
| 35. And anything upon which any of their carcasses of these [animals] fall, will become unclean. [Thus,] an oven or stove shall be demolished; they are unclean, and they shall be unclean for you. | 35. And anything upon which a part of their carcass may fall will be unclean, whether ovens or pans they will be broken, they are defiled and will be unclean to you. |
| 36. But a spring or a cistern, a gathering of water remains clean. However, one who touches their carcass shall become unclean. | 36. But fountains and cisterns, the place of the collection of running waters, will be clean: but he who touches the carcass of any of those things (that may have fallen) into the water will be unclean. |
| 37. And if of their carcass falls upon any sowing seed which is to be sown, it remains clean. | 37. And if any part of their carcass falls in the way upon seed that is to be sown, that which is sown dry will be clean; |
| 38. But if water is put upon seeds, and any of their carcass falls on them, they are unclean for you. | 38. but if the carcass of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you. |
| 39. If an animal that you [normally] eat, dies, one who touches its carcass shall be unclean until evening. | 39. And if the limb of any clean beast that you may eat be torn and it die, whosoever touches its carcass will be unclean until the evening. |
| 40. And one who eats of its carcass shall immerse his garments, and he shall be unclean until evening. And one who carries its carcass shall immerse his garments, and he shall be unclean until evening. | 40. He who eats of its carcass must wash his clothes and be unclean until the evening; and he who carries its carcass must wash his clothes and be unclean till evening. |
| 41. And any creeping creature that creeps on the ground is an abomination; it shall not be eaten. | 41. And every reptile that creeps on the ground is an abomination, it will not be eaten. |
| 42. Any [creature] that goes on its belly, and any [creature] that walks on four [legs] to any [creature] that has many legs, among all creeping creatures that creep on the ground, you shall not eat, for they are an abomination. | 42. And whatever goes upon its belly, and whatever animal crawls upon four, from the serpent unto the caterpillar which has many feet, of any reptile that creeps upon the ground you may not eat, for they are an abomination. |
| 43. You shall not make yourselves abominable with any creeping creature that creeps, and you shall not defile yourselves with them, that you should become unclean through them. | 43. You will not contaminate your souls by any reptile that creeps, nor defile yourselves with them, lest by them you make yourselves unclean. |
| 44. **For I am the Lord your God, and you shall sanctify yourselves and be holy, because I am holy, and you shall not defile yourselves through any creeping creature that crawls on the ground.** | 44. **For I am the LORD your God; therefore, sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creeps upon the ground:** |
| 45. **For I am the Lord Who has brought you up from the land of Egypt to be your God. Thus, you shall be holy, because I am holy.** | 45. **for I am the LORD who have brought you up free from the land of Mizraim, that I may be a God to you; and you may be holy, for I am Holy.** |
| 46. **This is the law regarding animals, birds, all living creatures that move in water and all creatures that creep on the ground,** | 46. **This is the decree of the law concerning beasts, and birds, and every living animal that creeps upon the ground;** |
| 47. **to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.** | 47. **for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.** |
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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.

**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

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Vol. 11 – “The Divine Service,” pp. 216-274

**Rashi’s Commentary for: Vayiqra (Leviticus) 10:8 – 11:8**

**9 wine that will lead to intoxication** Heb. יַיִן וְשֵׁכָר. [שֵׁכָר does not mean other strong drink,] but wine in a manner that leads to intoxication" [namely, sufficient wine to cause intoxication, undiluted, and drunk without interruption].-[*Torath Kohanim* 10:35]

**when you go into the Tent of Meeting** We know only [that a *kohen* is forbidden] to enter the *Heichal* [after drinking wine]. How do we know that [this prohibition applies also to] approaching the altar [which is outside the *Heichal*]? [The answer is:] Here [in our verse] it speaks of “entering the Tent of Meeting.” Regarding washing the hands and feet [at the washstand—see Exod. 30:1721], “entering the Tent of Meeting” is [also] mentioned (verse 20). [Now, concerning washing, approaching the altar is regarded as similar to entering the Tent of Meeting insofar as both require washing the hands and feet, as it says, “When they enter the Tent of Meeting, they shall wash with water... or when they approach the altar to serve” (Exod. 30:20). Hence,] just as there [in the case of washing], Scripture made approaching the altar the same as entering the Tent of Meeting, here too, it made approaching the altar the same as entering the Tent of Meeting [insofar as both are equally prohibited when the *kohen* has drunk wine].-[*Torath Kohanim* 10:37].

**10 to distinguish** [I.e.,] so that you can distinguish between a holy service and one that has been profaned. Thus you have learned that if one performed a particular service [after having drunk wine], it is invalid.-[Torath Kohanim 10:39].

**11** **and to instruct** [This] teaches that an intoxicated person is prohibited to render halachic decisions. One might think that he incurs the death penalty [like the intoxicated *kohen* who performs the sacrificial service (see verse 9)]. Scripture [therefore] says, “[neither] you nor your sons with you...so that *you* shall not die” (verse 9). [This implies that only intoxicated] *kohanim* in their service incur the death penalty, whereas [intoxicated] sages who render halachic decisions do not incur the death penalty.-[*Torath Kohanim* 10:38].

**12 surviving** [i.e., Aaron’s sons who survived] death. [Here, since the verse alludes to the fact that Eleazar and Ithamar survived death, it must mean a death which penalty they themselves had incurred.] This teaches [us] that because of the sin of the [golden] calf, the death penalty had been imposed upon them too. This is the meaning of “And with Aaron, the Lord was very furious, to destroy him (לְהַשְׁמִידוֹ) ” (Deut. 9:20). The term הַשְׁמָדָה, “destruction,” [in Scripture] always denotes the destruction of children, as it is said, “But I destroyed (וְאַשְׁמִיד) his fruit above,” (Amos 2:9), [referring to his children]. Moses’ prayer, however, effected the nullification of half [of this decree, resulting in the survival of Eleazar and Ithamar], as it is said: “and I prayed also for Aaron at that time” (Deut. 9:20), [where the word “also” includes Aaron’s four sons]. -[*Vayikra Rabbah* 10:5]

**Take the meal-offering** Although you are אוֹנְנִים [mourners for a close relative on the day of that relative’s demise], and holy [sacrifices] are forbidden to an אוֹנֵן. [*Zev.* 101b]

**the meal-offering** This is the meal-offering of the eighth [day of the investitures], and the meal-offering of Nahshon [Ben Aminadab, the leader of the tribe of Judah, the first tribe to offer sacrifices for the dedication of the *Mishkan* (Num. 7:1217). See *Torath Kohanim* 10:42].

**and eat it as unleavened loaves** [But we already know that meal-offerings must be eaten unleavened (see Lev. 2:11). So] what does Scripture come to teach us? Since this was a communal meal-offering, and it was a [special] meal-offering [brought exclusively] at that time, and there is nothing like it in [future] generations, Scripture found it necessary to specify the law of other meal-offerings in its context [to teach us that those laws applied to this meal-offering as well].-[*Torath Kohanim* 10:46].

**13 and your sons’ portion** [But] the daughters [of *kohanim*] do not have a portion in holy [sacrifices].-[*Torath Kohanim* 10:46]

**for so I have been commanded** that they eat it when they are אוֹנְנִים [mourners for a close relative on the day of that relative’s demise and burial].-[Torath Kohanim 10:48].

**14 The breast of the waving** from the communal peace offerings.

**you shall eat in a clean place** Now did they eat the previous sacrifices in an unclean place? Rather, the previous sacrifices were holy of holies (קָדְשֵׁי קֳדָשִׁים), and as such, they were required to be eaten in a *holy* place. These, however, were not required [to be eaten] within the hangings [of the courtyard]. Notwithstanding, they were still to be eaten within the camp of Israel, which is “clean” insofar as those who were afflicted with *tzara’ath* could not enter therein. From here, then, we learn the law that sacrifices with a lesser degree of holiness (קָדָשִׁים קַלִּים) may be eaten anywhere in the city [of Jerusalem, and these specific communal peace offerings had the status of קָדָשִׁים קַלִּים, even though communal peace offerings are usually קָדְשֵׁי קָדָשִׁים].-[*Zev.* 55a]

**you and your sons and your daughters** You and your sons have a portion. Your daughters, however, do not have a portion. Yet if you give them [sacrificial flesh as] gifts, they are permitted to eat from the breasts and the thighs. [How do we know this?] Perhaps the verse means that the daughters also receive a portion? Scripture therefore states [in the continuation of this verse], “for [as] your portion and your sons’ portion they have been given,”-[i.e., it is given as] a portion to the sons, but not as a portion to the daughters. -[*Torath Kohanim* 10:50].

**15 The thigh of the raising-up and the breast of the waving** Heb. וַחֲזֵה הַתְּנוּפָה שׁוֹק הַתְּרוּמָה. These words are related to the expressions: “which was waved (הוּנַף) and which was lifted up (הוּרָם) ” (Exod. 29:27). תְּנוּפָה, *waving*, is performed by a forward and backward motion, whereas תְּרוּמָה, *lifting up*, is performed by an upward and downward motion. Why Scripture separates them, using “lifting up” in reference to the thigh and “waving” in reference to the breast, we do not know, since both of them were lifted up and waved.

**upon the fats for fire offerings** Heb. עַל אִשֵּי הַחֲלָבִים. [This phrase is to be read as equivalent to: חֶלְבֵי הָאִשִּים עַל, meaning “upon the fats for fire-offerings.”] From here we learn that the fats were placed underneath [the breast and thigh portions] at the time of the waving (*Torath Kohanim* 10:51). [Now, earlier verses (Lev. 7:30 and 9:20) both state that the sacrificial fats were placed on top of the breast and thigh portions, thus seemingly contradicting our verse here, which says, “They should bring the thigh...and the breast...upon the fats.”] However, I have already explained the resolution of all these three verses, so that they do not contradict each other, in the section “Command Aaron” (see Rashi on Lev. 7:30).

**16 the sin-offering he-goat** The he-goat of the מוּסְפֵי רֹאשׁ חֹדֶשׁ, the additional offerings of *Rosh Chodesh*. On that day [*Rosh Chodesh* Nissan], three sin-offering goats were sacrificed: a) “[Take] a he-goat [as a sin-offering]” (Lev. 9:3); b) the he-goat of Nahshon [the son of Aminadab, leader of the tribe of Judah] (Num. 7: 16); and c) the he-goat [of the additional offering] of *Rosh Chodesh*. Now, of all of these, the only one burnt was this one [i.e., this additional offering of *Rosh Chodesh*. And why did they burn it?] The Sages of Israel are divided on the matter (*Torath Kohanim* 10:52, *Zev.* 101a). Some said that it was burnt on account of uncleanness that had come into contact with it, [while] others said that it was burnt because [Aaron’s sons were] אוֹנְנִים, because this [sacrifice came under the category of] holy [sacrifices] that would also be sacrificed in [future] generations. [Thus, they deemed it fit for burning, as the law would require for future generations.] However, when it came to holy [sacrifices] that were [brought] only at that time [like the other two goat offerings], they relied on Moses, who had said to them regarding the meal-offering, “eat it as unleavened loaves” (verse 12) [even though they were אוֹנְנִים, assuming that since that meal- offering was brought only at that time (see *Rashi* on verse 12), so must Moses’ command apply to all holy sacrifices brought at that time only].

**thoroughly investigated** Heb. דָרשׁ דָרַשׁ. [This double expression signifies] two investigations. [Moses asked:] a) “Why has this sacrifice been burnt?” and b) “Why have the other sacrifices been eaten?” Thus, it is taught in *Torath Kohanim* (10:52).

**[he was angry] with Eleazar and Ithamar** Out of respect for Aaron, Moses turned towards his sons and was angry [with them, even though he was angry with Aaron as well, regarding what had happened].-[*Torath Kohanim* 10:53]

**saying** He said to them, “Answer my questions!”-[*Torath Kohanim* 10:53]

**17 Why did you not eat the sin-offering in the holy place?** But had they eaten it outside the holy place? Had they not burnt it? What then [did Moses mean] when he said, “in the holy place?” But [by phrasing the question in this way,] Moses was asking [Aaron’s sons]: “Perhaps that sacrifice went out of the hangings [of the courtyard], thereby becoming invalid [and that was why you burned it]?

**For it is a holy of holies** which becomes invalid by going out [of the hangings].” They answered him, “No.” [So Moses] said to them: “Well, since it remained within the holy place, why did you not eat it?”-[*Torath Kohanim* 10:54]

**and He has given it to you to gain forgiveness [for the sin of the community]** For the *kohanim* eat [the sacrifice], and [thereby] its owners are granted atonement.-[*Torath Kohanim* 10:54]

**to gain forgiveness for the sin of the community** From here, we learn that it [the he-goat that was burned] was the he-goat of *Rosh Chodesh*, which atones for the sin of uncleanness concerning the sanctuary and its holy [sacrificial] food, for the sin-offering of the eighth day [of the investitures] and the sin-offering of Nahshon [Ben Aminadab] were not brought to effect atonement.-[Torath Kohanim 10:52].

**18 Behold, [its blood] was not brought** For if [its blood] had been brought [into the Holy], then indeed you would have been required to burn it, as it is said, "But any sin-offering some of whose blood [was brought into the Tent of Meeting to make atonement in the Holy, shall not be eaten; it shall be burned in fire]" (Lev. 6:23). -[*Torath Kohanim* 10:55]

**so, you should have surely eaten it** [I. e.,] “You should have surely eaten it,” even though you are אוֹנְנִים.

**as I commanded** you, regarding the meal-offering.

**19 And Aaron spoke** The expression דִּבּוּר [in Scripture, unless followed by the expression לֵאמֹר] always denotes boldness, as it is said, “And the people [thus] spoke (וַיְדַבֵּר) [against God and Moses, ‘Why did you bring us up from Egypt to die in the desert...?’” (Num. 21:5). Thus, in this verse, Aaron boldly responded to Moses’ investigation.] Is it possible that Moses addressed his anger to Eleazar and Ithamar, and Aaron answers? However, this [demonstrates to us that the behavior of Aaron’s sons] was only out of respect [for their father and their teacher]. They said, "It is inappropriate that while our father is sitting [in front of us], we should answer in his presence, and it is also inappropriate that a disciple should refute his master." One might suggest that [the sons did not respond] because Eleazar was not capable [i.e., he did not have the courage] to answer. Scripture, [however,] says, “And Eleazar the *kohen* spoke to the men of the army...” (Num. 31:21). Thus, we see that when Eleazar wanted to, he spoke before Moses and before the princes [and hence, here, he was deliberately silent]. I found this [explanation] in the second version of the *Sifrei*.-[*Sifrei Zuta* on Numbers, ed. Horowitz, p. 329, *Yalkut Bamidbar* on Num. 31:21]

**But today, did they offer up** What is he saying? [He could have simply said, “Such tragic events like these have befallen me....”] Rather, Moses said to them, "Did you perhaps sprinkle its blood while you were אוֹנְנִים, and [as you probably know,] an אוֹנֵן who performs the service renders [that sacrifice] invalid?" So Aaron answered him,... הֵם הִקְרִיבוּ, i.e., “But did *they* who offer up [the sacrifices]?” They are ordinary *kohanim* [for whom the law of invalidation by an אוֹנֵן applies.] *I* offered [them] up! For I am a *Kohen Gadol*, and [a *Kohen Gadol*] is permitted to offer [a sacrifice] while he is an אוֹנֵן] [*Zev.* 101a]

**But [if tragic events] like these had befallen me** [By these words, Aaron was effectively saying: "My point would be just as valid] even if those who died were not my sons, but other relatives for whom I am obligated to mourn as an אוֹנֵן like these," such as all those enumerated in the *parashah* of the *kohanim* [i.e., *Parashath* אֱמוֹר, Lev. 21:13], for whom a kohen may become unclean.-[Torath Kohanim 10:59]

**and if I had eaten a sin-offering today** [Lit., “and I ate a sin-offering.” However, here the meaning is:] “But if I had eaten [the sin-offering],” would it have pleased [the Lord]?

**[If I had eaten the sin-offering] today** [today it would not have been pleasing to the Lord; however, tonight I could have eaten it, because] an אוֹנֵן is permitted [to eat sacrifices] at night, for one is considered an אוֹנֵן only on the day of burial.-[*Torath Kohanim* 10:59; *Zev.* 101b]

**would it have pleased the Lord?** If you heard this [special law that an אוֹנֵן may eat] holy sacrifices brought exclusively for a special occasion [like the people’s sin-offering goat and Nahshon’s goat, both offered just today], you have no right to be lenient [regarding this law] regarding holy sacrifices offered for [future] generations [like the sacrifice on *Rosh Chodesh*, about which you asked us, “Why did you not eat...?”].-[*Zev.* 101a].

**20 and it pleased him** [Moses] admitted [that Aaron was correct,] and was not ashamed, [for he could have covered up by] saying, “I have not heard [of this law.” Rather, Moses frankly said to Aaron, “You are right! I did hear that an אוֹנֵן must not eat from sacrifices that will be offered in future generations, but I forgot!”].-[*Torath Kohanim* 10:60; Zev. 101a].

**1** **[And the Lord spoke] to Moses and to Aaron** He told Moses that he should [in turn] tell Aaron.-[*Torath Kohanim* 1:4]

**to say to them** [Whom does “to them” refer to?] The Lord said that [Aaron] should tell Eleazar and Ithamar. Or perhaps it means only to tell the Israelites? However, when [Scripture] says (verse 2),"Speak to the children of Israel," speaking to Israel is already mentioned. So how do I understand "to say to them"? [That Aaron was to say] to his sons, to Eleazar and to Ithamar [who, in turn, were to tell the children of Israel the laws that follow].-[Torath Kohanim 11:61].

**2 Speak to the children of Israel** God made them all [namely Moses, Aaron, Eleazar, and Ithamar] equal messengers for [relaying] the following speech. [And why did Aaron and his sons deserve this special honor?] Because they all equally remained silent, accepting the Omnipresent’s decree [to put Nadab and Abihu to death] with love.

**These are the creatures** [The word חַיָּה, “living creature”] denotes חַיִּים, “life.” [In the context of this passage, which sets out the clean and unclean creatures, the meaning is expounded as follows:] Since the Israelites cleave to the Omnipresent and are therefore worthy of being alive, accordingly, God separated them from uncleanness and decreed commandments upon them [so that through these commandments Israel would live]. For the other nations, however, He prohibited nothing. This is comparable to a physician who went to visit a patient [who was incurable, and allowed him to eat anything he wished, whereas when he went to his patient who was to recover, the physician-imposed restrictions on his diet that would ensure that the recoverable patient would live. So too, the nations and Israel...], etc. as is found in the Midrash of Rabbi Tanchuma (6).

**These are the creatures** [When the verse says, “These are...,” the word זֹאת] teaches us that Moses would hold up an animal and show it to the Israelites, saying, “This one you may eat,” and “This one you may not eat.” "You may eat the following!" (verse 9) even with the creatures of the water—he held up [one] of every species and showed it to them. And likewise, with birds [as stated in verse 13], “you shall hold these in abomination....” Similarly with creeping creatures, (שְׁרָצִים) [as stated in verse 29], “these are unclean....”-[*Torath Kohanim* 11:62]

**These are the creatures...among all the animals** [The word חַיָּה, although usually denoting an undomesticated animal, such as a deer, also has the meaning of “living (חַי) creatures” in general; the word בְּהֵמָה, usually denoting domesticated animals like cattle, also has the meaning of large land animals, or mammals. We see this in our verse, for it says here, "These are the creatures (חַיָּה)that you may eat among all the animals (בְּהֵמָה) on earth, thus,] teaching that [the term] בְּהֵמָה is included in [the more general term] חַיָּה. -[*Torath Kohanim* 11:66; and see *Rashi Chul.* 70b].

**3** **which has a cloven** Heb. מַפְרֶסֶת. [Although resembling the following word, פַּרְסָה, the word, מַפְרֶסֶת, is to be understood] as the *Targum* [*Onkelos*] renders it: סְדִיקָא, “split."

**hoof** Heb. פַּרְסָה, *plante* in French [meaning ” sole" or “hoof.” Thus, מַפְרֶסֶת פַּרְסָה means: “split or cloven hoof”].

**that is completely separated into double hooves** Heb. וְשֹׁסַעַת שֶׁסַע [meaning that the hoof] is completely separated [i.e., split] from top to bottom, into two nails, as the *Targum* [*Onkelos*] renders it: וּמְטַלְפָא טִילְפִין, meaning “split into hooves” [i. e., split into two hoof sections,] because there are animals whose hooves are split at the top, but are not completely split and separated [into two hoof sections], since the bottom [sections of the hoof] are connected.

**which brings up its cud** It brings up and regurgitates the [ingested] food from its stomach, returning the food to its mouth, in order to thoroughly crush it and grind it thoroughly.

**cud** Heb. גֵּרָה. This is its name. [I.e., the name of the food that an animal regurgitates.] It possibly stems from the root [נגר, “to drag” or “flow,” as in the verse] “and as water which has flowed (הַנִּגָּרִים) ” (II Sam. 14:14), for the regurgitated food “flows back” to the mouth. *Targum* [*Onkelos*] renders the word גֵּרָה as פִּישְׁרָא, *dissolved*, since, through its being regurgitated, the food is dissolved and melted.

**among the animals** Heb. בַּבְּהֵמָה, lit. in the animal. This is an extra word from which to derive that [if a pregnant animal is slaughtered properly,] the fetus inside its mother’s innards is permitted [to be eaten].-[*Torath Kohanim* 11:67]

**that one you may eat** but not an unclean animal. However, is this [negative inference] not already included in the [explicit] prohibition [stated in verse 4, “...you must not eat...”]? Notwithstanding, [this positive statement is included here] so that [one who eats an unclean animal] transgresses a positive and a negative commandment [i.e., a negative inference of a positive commandment].-[*Torath Kohanim* 11:69].

**8 You shall not eat of their flesh** I know only [that] these [animals possessing one sign of cleanness are prohibited to be eaten]. How do we know that any other unclean animal, which has no sign of cleanness altogether [may also not be eaten]? Here, we can infer from a *kal vachomer* [i.e., an inference from minor to major]: If those animals that have part of the signs of cleanness are prohibited, [how much more so are those animals that lack both signs of cleanness!]-[*Torath Kohanim* 11:69]

**of their flesh** The [Scriptural] prohibition applies [only] to the “flesh” [of an unclean animal], but not its bones, sinews, horns, or hooves.-[*Torath Kohanim* 11:74]

**and you shall not touch their carcasses** One might think that Israelites are prohibited to touch a carcass. Scripture, however, says, “Say to the *kohanim*...[(a *kohen*) shall not defile himself for a (dead) person among his people]” (Lev. 21:1); thus, *kohanim* are prohibited [from defiling themselves by human corpses], but ordinary Israelites are not prohibited. Now a *kal vachomer* can be made: Since in the more stringent case of defilement by a human corpse, only *kohanim* are prohibited, then in the more lenient case of defilement by animal carcasses, how much more so [should only *kohanim* be prohibited! If so,] what does Scripture mean by, "you shall not touch their carcasses"? [It means that Israelites may not touch animal carcasses] on the Festivals [since at those times they deal with holy sacrifices and enter the Temple]. This is what [the Sages] said: A person is obligated to cleanse himself on Festivals. -[R.H. 16b; Torath Cohanim 11:74].

**9 fins** Heb. סְנַפִּיר. These are [the wing-like appendages] with which it swims [namely, fins].

**scales** Heb. קַשְׂקֶשֶׂת. These are the scales that are affixed to it, as it is said: “And he was wearing a coat of mail (קַשְׂקַשִּׂים) ” (I Sam. 17:5), [lit. armor of scales].-[*Chul.* 66b].

**10 creeping creatures** - שֶׁרֶץ. Anywhere this [term] appears [in Scripture], it denotes a low creature that slithers and moves on the ground.

**11 And they shall be an abomination** [The statement is repeated] to prohibit their mixtures [i.e., if the flesh of an unclean water creature was mixed with food of another type,] if there is enough [unclean flesh] to impart its taste [to the mixture].-[See *Torath Kohanim* 11:82]

**[You shall not eat] of their flesh** [Only their flesh is prohibited,] but one is not prohibited [to eat] the fins or the bones.- [*Torath Kohanim* 11:82]

**and their dead bodies you shall hold in abomination** [This clause comes] to include midges (יַבְחוּשִׁין) that he has filtered out [of water or other liquids. One may ingest these creatures together with water, but once they have been separated from their original source, they are prohibited]. יַבְחוּשִׁיןare *moucherons* in French, midges.- [Torath Kohanim 11:83].

**12 Any [(creature)] that does not have [fins and scales in the water is an abomination for you]** What does Scripture come to teach us here? [In verse 10, Scripture has already stated, “any (creatures) that do not have fins and scales...are an abomination for you.” However, without this verse] I might think that [a water creature] is permitted only if it brings up its signs [of cleanness, namely fins and scales,] onto dry land; but if [it sheds them in the water, how do we know [that the creature is still permitted]? Scripture therefore, says here, “Any [creature] that does not have fins and scales in the water....,” but if it had them while in the water, even if it shed them in its emergence [onto dry land], it is permitted.-[*Torath Kohanim* 11:84].

**13 They shall not be eaten** Heb. לֹא יֵאָכְלוּ. [Scripture is telling us that] one may not feed them to minors. [We derive this from the passive voice, “be eaten,”] meaning that these birds may not “be eaten” through you. Or perhaps it is not so, but [it is telling us that in addition to not eating them,] one may not derive any benefit from them? Scripture, therefore, states: “you shall not eat (לֹא תֹּאכְלוּ),” (Deut. 14:12) [in the active voice to teach us that] one is prohibited to eat them but permitted to derive benefit from them. Now, in every [mention of] birds where Scripture says לְמִינָהּ, לְמִינוֹ, לְמִינֵהוּ [" to its...species," it does so because] within that species, there are some that resemble each other neither in appearance nor in name, but they are [nevertheless] all one species.

**16 the sparrow hawk** - הַנֵּץ, *esprevier* in Old French, [*epervier* in modern French]. [Note that, according to some editions of *Rashi*, the reading is *ostor*, which is translated by Greenberg as *goshawk*, *autour* in modern French. This is corroborated by other editions that render הַשָּׁחַף in verse 16 as *esprevier.*.]

**17 the gull** Heb. הַשָּׁלָךְ Our Rabbis explained: “The שָׁלָךְ is a bird that draws up (שׁוֹלָה) fish out of the sea” (*Chul.* 63a). And this is the meaning of *Onkelos’* translation [of שָׁלָךְ]: וְשַׁלֵינוּנָא, “fish catcher.”

**The owl... and the little owl** Heb. כּוֹס וְיַנְשׁוּף. These are *chouettes* [in French, i.e., “birds”] that shriek at night, which have cheeks like those of a human. There is another [bird] similar to it called *hibou* [in French].

**18** **The bat** Heb. הַתִּנְשֶׁמֶת. That is *calve soriz* [in Old French, *chauve-souris in modern French*]. It resembles a mouse and flies about at night. The תִּנְשֶׁמֶת mentioned among the creeping animals (verse 30), resembles this one, insofar as it has no eyes. That [one] is called *talpe* [in Old French, *taupe* in modern French, mole in English].

**19 The stork** Heb. הַחֲסִידָה. This is a white *dayah*, [called] *zigoyne* [in Old French, *cigogne* in modern French]. And why is it called חֲסִידָה ? Because it does kindness (חֲסִידוּת) with its fellow birds [by sharing] its food (*Chul.* 63a).

**the heron** Heb. הָאֲנָפָה. This is the hot-tempered *dayah* (*Chul.*. 63a), and it appears to me that this is the bird called *hàyron* [in Old French, *heron* in modern French, heron in English].

**the hoopoe** Heb. הַדּוּכִיפַת, the wild rooster, which has a doubled crest. [It is called] *herupe* [in Old French]. And why is it called דּוּכִיפַת ? Because its glory (הוֹדוֹ), namely its crest, is bound up (כָּפוּת). [I.e., its comb is double and appears to be folded into the head and bound up there (*Rashi*, *Chul.* 63a) [*Onkelos* renders it:] נַגַּר טוּרָא, “mountain carpenter,” named so for what it does, as explained by our rabbis in Tractate Gittin, chapter 7, entitled מִי שֶׁאֲחָזוֹ (68b).

**20. among all the flying insects** These are the delicate and small creatures that crawl on the ground, like flies, hornets, mosquitoes, and locusts.

**21 on four** on four legs.

**above its [regular] legs** ["Above," meaning high up on the creature’s body, namely] near its neck, it has two leg-like extensions besides its [regular] four legs. When it wishes to fly or hop from the ground, it bolsters itself firmly with these appendages and flies. [In our regions,] we have many of this sort [of flying creature] called *langouste* [in Old French] (sea-locusts), but we are no [longer] proficient [in identifying] which ones [are clean and which are unclean. And what is the specific problem we have with this identification?] There are four signs of cleanness enumerated regarding these creatures: a) four legs, b) four wings, c) קַרְסוּלִים, which are the jointed leg-like extensions described above, and d) wings that cover the majority of its body (*Chul.* 59a; *Torath Kohanim* 11:91). All of these signs are indeed found in the creatures among us today, but some [creatures] have long heads and some do not have tails, [according to Maharsha (*Chul.*66a), the reading is, “and some have tails”] and they must bear the name חָגָב (*Chul.* 65b). Concerning this [requirement namely, which type is officially called חָגָב and which is not], we no longer know how to distinguish between them.

**23 But any [other] flying insect [that has four legs is an abomination for you]** [In verse 20, it already says, “Any flying insect that walks on four is an abomination for you.” Why is this repeated here?] It comes to teach us that if it has five [legs], it is clean.

**24** **through these** [I.e., you will become unclean] through those animals that are to be enumerated below.-[*Torath Kohanim* 11:95]

**you will become unclean** I.e., in touching them, there is uncleanness [not that you are commanded to become unclean].

**25 And anyone who carries their carcass** Any place in Scripture that mentions טֻמְאַת מַשָּׂא [uncleanness acquired by carrying (נוֹשֵׂא) an unclean item], it is more stringent than טֻמְאַת מַגָּע [uncleanness acquired by touching (נֹגֵע) an unclean item], insofar as it requires immersion of the garments [in a *mikvah*, in addition to the immersion of the person].

**26 [Any animal that has] a cloven hoof that is not completely split** for instance, a camel, whose hoof is split on the top, but on the bottom, it is connected. Here [Scripture] teaches you that the carcass of an unclean animal defiles, while in the section at the end of this *parashah* (verse 39), [Scripture] explains [that a carcass of] a clean animal [defiles as well. However, Scripture deals with these separately since there is a difference between the two: in the case of a clean animal, its carcass defiles only if it dies, but if it was slaughtered properly, even if it was a טְרֵפָה, i.e., it had a fatal disease or injury, its carcass does not defile. This is derived from verse 39, which reads, “If an animal that you (normally) eat dies...” i.e., only when it dies, its carcass defiles].

**27** **on its paws** such as a dog, a bear, or a cat.

**are unclean for you** i.e., to touch.

**29** **And this is unclean for you** All these statements of uncleanness are not referring to the prohibition of eating, but rather, to actual uncleanness, i.e., that [the person] will become unclean by touching them, and he will [consequently] be prohibited from eating *terumah* [the portion of one’s produce given to the *kohen*] and holy [sacrifices], and from entering the sanctuary. **The weasel** Heb. הַחֹלֶד, *moustele* [in Old French], weasel, beach-marten. **and the toad** Heb. וְהַצָּב, *bot* [in Old French], which resembles a frog. [*Rashi* in *Mikraoth Gedoloth* reads: *froit*, which, according to *Rashi* on *Niddah* 56a, is the same as *bot*. According to Berliner and Greenberg, this is a ferret. According to Gukevitzky and Catane, it is a toad. In view of *Rashi* 's comment that it resembles a frog, this appears to be the correct translation.]

**30 the hedgehog** Heb. הָאֲנָקָה, *herisson* [in French].

**and the lizard** Heb. וְהַלְּטָאָה, *lezard* [in French].

**and the snail** Heb. וְהַחֹמֶט, *limace* [in French].

**and the mole** - וְהַתִּנְשֶׁמֶת, *talpe* [in Old French, *taupe* in modern French].

**32 it shall be immersed in water** Even after its immersion, the item remains unclean for [coming into contact with] *terumah*.

**until evening** And afterwards,

**it will become clean** when the sun sets.- [Yev. 75a].

**33 into whose interior** An earthenware vessel becomes unclean only through [the defiling item entering] its inner space [even if it does not touch the vessel wall. If it touches the outer wall, however, the vessel does not become unclean].- [*Chul.* 24b]

**whatever is inside it becomes unclean** The vessel in turn defiles whatever is in its inner space (other editions: in its interior).

**and you shall break [the vessel] itself** This teaches us that it [an earthenware vessel] cannot be purified in a *mikvah*. [Consequently, if you wish to use it, you must break it so that it cannot be used for its original use.]-[Torath Kohanim 11:132].

**34 Of any food that is [usually] eaten** This refers back to the preceding verse, [as if to say]: whatever is inside it shall become unclean... of any food that is [usually] eaten, upon which water comes—if it is inside an unclean earthenware vessel—will become unclean. Likewise, any liquid that is [usually] drunk, in any vessel, meaning that it is in the inner space of an unclean earthenware vessel, will become unclean. From here we learn many things. We learn that food becomes predisposed and prepared to contract uncleanness only if water had, at one time, come upon it. And once water has come upon it, the food can contract uncleanness forever, even if it is dry. Wine, oil, and whatever is called a beverage (מַשְׁקֶה) predisposes seeds to receive uncleanness, just as water [does] (*Torath Kohanim* 11:135). [The liquids that fall under the category of מַשְׁקֶה are: water, dew, oil, wine, milk, blood, and bee-honey.] For our verse [here] is to be expounded as follows: “upon which water comes will become unclean, *or* any beverage that is [usually] drunk, which is in any vessel, *it* shall become unclean.” [I.e.] the food [will become unclean]. Our rabbis also learned from this verse that an item with a secondary degree of uncleanness does not defile vessels, for we learned (*Shab.* 138b): One might think that all vessels would become defiled [when they enter] the inner space of an [unclean] earthenware vessel; Scripture, therefore, says (verses 3334): כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא [lit., "anything inside it becomes unclean]... מִכָּל הָאֹכֶל [lit., of any food]"; i.e., food and liquid are defiled by the inner space of an [unclean] earthenware vessel, but [other] vessels do not become defiled by the inner space of an [unclean] earthenware vessel. Because a שֶׁרֶץ is a primary source of uncleanness (אָב הַטֻּמְאָה), and the vessel that becomes defiled by it is a secondary source of uncleanness הַטֻּמְאָה) (וְלָד. Consequently, it does not in turn defile [other] vessels contained within it. We also learned [from this verse] that if a שֶׁרֶץ fell into the inner space of an [earthenware] oven that contained bread, and the שֶׁרֶץ did not touch the bread, the oven becomes [defiled with] first degree [uncleanness], while the bread is [defiled with] second degree [uncleanness. In this case,] we do not say that the oven is perceived as though it were “filled with uncleanness,” so that the bread contained within becomes [defiled as well with] first degree [uncleanness], for if we were to say so, no vessel would be excluded from becoming defiled by the inner space of an earthenware vessel since uncleanness itself has directly touched the surface of this second vessel (*Shab.* 138b). We also learned [from this verse] about the contact of water [with food]-that this predisposes seeds [to receive uncleanness] only if the water wetted the seeds after they had been detached from the earth. For, if one were to say that they become predisposed [to contract uncleanness] while still attached [to the ground], there is [no food produce] upon which no water has come [at one time or another]. In that case, why would [Scripture] tell us: "upon which water comes"? [It must therefore mean: *after* it has been detached from the earth] (*Torath Kohanim* 11:150). We also learned [from this verse] that [unclean] food will defile other items only if the food has a [minimum] volume equal to a [hen’s] egg, as it is said, “[Any food] that is [usually] eaten,” meaning: [the amount of] food that can be eaten at one time. And our Sages estimated that the pharynx cannot hold more than [the volume of] a hen’s egg" (*Yoma* 80a).

**35 oven or stove** They are movable objects, made of earthenware, and they have a hollow inside [i.e., an inner space]; and one places the pot over the opening of the cavity. Both have their openings on the top [rather than on the side. See *Shab.* 38b.]

**shall be demolished** Because an earthenware vessel cannot be purified by immersion [in a *mikvah*].

**and they shall be unclean for you** Lest you say, “I am commanded to demolish them,” Scripture says, “they shall be unclean for you” [meaning that] if you wish to keep them in their unclean state, you are permitted [to do so].-[Torath Kohanim 11:142].

**36 But a spring or a cistern, a gathering of water** which are attached to the ground, do not contract uncleanness. We also learn from the phrase יִהְיֶה טָהוֹר[lit., “he will be clean”] that anyone who immerses in these [collections of water] “will become clean” from his uncleanness.-[see *Pes.* 16a]

**However, one who touches their carcass shall become unclean** If someone touches the uncleanness [of their carcasses] even while he is inside a spring or a cistern, he becomes unclean. Lest you say, [It can be derived from a] *kal vachomer*: "If [these collections of water] purify defiled [people] from their uncleanness, how much more so should they prevent a clean [person standing inside them] from becoming defiled!" Therefore, [Scripture] says, “ one who touches their carcass shall become unclean.”-[Torath Kohanim 11:146].

**37 a sowing seed which is to be sown** [This refers to] the sowing of [various] kinds of seeds (זֵרוּעַ). [The word] זֵרוּעַ [lit., “something which is planted,”] is a noun, as in the verse, “and let them give us some pulse (הַזֵּרֹעִים) ” (Dan. 1:12).

**it remains clean** Scripture teaches you that it is not predisposed and prepared to be regarded as “food [fit] to receive uncleanness” until water has come upon it.

**38** **But if water is put upon seeds** after they have been detached [from the ground]. For if you say that [produce] attached [to the ground] can become predisposed [to receive uncleanness], then there would be no seed that would remain unprepared [to receive uncleanness, since all plants are watered].-[*Chul.* 118b]

**water...upon seeds** [The law applies] both to water and to other beverages, whether they fell on the seed or the seed fell into them. All this is expounded on in *Torath Kohanim* (11:151, 152).

**and any of their carcass falls on them** even if they have dried, for the Torah was particular only it should be regarded as “food,” then as soon as it has become predisposed to contract uncleanness once [by becoming wet], this predisposition can never be removed from it.

**39 [one who touches] its carcass** [but] not its bones or its sinews, nor its horns, hooves or hide [unless they are attached to the carcass].-[Torath Kohanim 11:159].

**40** **And one who carries its carcass** - טֻמְאַת מַשָּׂא [uncleanness resulting from lifting up an unclean item, even without touching it, e.g., by lifting it up with a stick,] is more stringent than טֻמְאַת מַגָּע [uncleanness resulting from touching an unclean item], for one who lifts [a carcass, in addition to becoming unclean himself, also] defiles his garments, but one who [merely] touches it does not defile his garments, for regarding him it does not say, “he shall immerse his garments.”

**And one who eats of its carcass** One might think that his eating renders him unclean. However, when [Scripture] says, regarding the carcass of a clean bird, “He shall not eat carrion or one stricken by a fatal disease or injury, to be defiled through it” (Lev. 22:8), [the seemingly superfluous word] בָהּ["through it," is explained as follows]: One defiles his garments “through *it*,” [i. e.,] through eating *it*, but the carcass of an animal does not defile if one eats it without lifting it up. For example, if someone else forced it down his pharynx. If so, why does it say, "And one who eats [of its carcass]"? To specify the [minimum] volume [needed to render someone unclean] through his touching or lifting up [an unclean carcass], namely, the volume that one [normally] eats [at a time], namely, the size of an olive," [half the volume of a hen’s egg] (*Torath Kohanim* 11:16). [One should note that, for food to defile other items, it must have a minimum volume possibly edible at one time, namely, equal to that of a hen’s egg. See *Rashi* on Lev. 11:34].

**and he shall be unclean until evening** Even though he has already immersed himself, he requires sunset [in order to be completely clean].

**41 that creeps on the ground** This comes to exclude mites founds in chickpeas and in beans, and the pea-beetles found in lentils, since they did not creep on the ground but within the food [which was already detached from the ground]. However, when they exit into the air and creep, they become prohibited [because they fall into the category of שֶׁרֶץ, those that “creep on the ground”].-[*Torath Kohanim* 11:161]

**it shall not be eaten** [This phrase comes] to render guilty someone who feeds a person [with the flesh of a creeping animal] just as if he would have eaten it [himself] (*Torath Kohanim* 11:162). A שֶׁרֶץ means a low, short- legged creature, which appears [in its motion] only as if slithering and moving.

**42 that goes on its belly** This is the snake (*Torath Kohanim* 11:163). The word גָּחוֹן denotes “bending low” [and it is used to describe the snake] because it moves while bent a prostrated posture, prostrated on its belly.

**Any [creature] that goes** [This comes] to include earthworms and what resembles those that resemble them [i.e., that have tiny legs, but nevertheless slither like a worm on their bellies].-[*Torath Kohanim* 11:163]

**that walks on four [legs]** This [refers to] a scorpion.-[*Torath Kohanim* 11:163]

**any [creature]** [This word comes] to include the beetle, called *escarbot* in French, and what resembles those that resemble them.-[*Torath Kohanim* 11:163]

**any [creature] that has many legs** This is the centipede, a creature with legs from its head to its tail, on either side, called *centipede* [in French] - [Torath Kohanim 11:163].

**43** **You shall not make [yourselves] abominable** By eating them, for it says: נַפְשֹׁתֵיכֶם, “your souls” [lit., “Do not make your souls abominable”], and merely touching [an unclean item] does not cause “abomination of the soul” [whereas eating it does. See *Me’ilah* 16b, *Rashi* there]; similarly, “and you shall not defile yourselves” [means] by eating them.

**that you should become unclean through them** [God says:] “If you defile yourselves through these [creatures] on earth, I too will defile you in the world to come and in the heavenly academy.”-[*Yoma* 39a].

**44 For I am the Lord your God** Just as I am holy, for I am the Lord your God, so too, you shall make yourselves holy, [i.e.,] sanctify yourselves below [on earth].-[*Torath Kohanim* 11:168]

**and be holy** before Me, for I will make you holy above and in the world to come.-[*Yoma* 39a]

**and you shall not defile yourselves** [This prohibition is written to make a transgressor guilty of] transgressing many negative commandments. And for [the transgression of] each negative commandment, [the perpetrator receives] lashes. This is what [the Sages said in the Talmud (*Mak.* 16): "If one eats a פּוּטִיתָא [a small unclean aquatic creature], one receives four series of lashes [i.e., four separate series of lashes for the four negative commandments transgressed by eating that one creature]; if one eats an ant, one receives five series of lashes; if one eats a hornet, [he receives] six series of lashes" (*Mak.* 16b).

**45 For I am the Lord Who has brought you up** On the condition that you accept My commandments, I have brought you up [out of Egypt] (*Torath Kohanim* 11:170). Another explanation of “For I am the Lord Who has brought you up”: Everywhere [Scripture] says, “Who has brought [you] out (הוֹצֵאתִי) [of the land of Egypt],” while here it says, “Who has brought [you] *up* (הַמַּעֲלֶה).” [What is the meaning of the unusual expression here of bringing up?] the school of Rabbi Ishmael taught: [God says,] "If I had brought up Israel from Egypt only so that they would not defile themselves with creeping creatures like the other nations, it would have been sufficient for them, and this is an exaltation for them." This, then, explains [the use of] the expression הַמַּעֲלֶה -[*B.M.* 61b].

**47 to distinguish** Not only must you learn [these laws concerning prohibited creatures in order to know the laws for the sake of knowing Torah], but also you shall know and recognize [these creatures], and be proficient [in identifying] them.

**between the unclean and the clean** But is it necessary [for Scripture] to state [that we should know] the difference between [kosher and non-kosher animals such as] a donkey and a cow, when these [differences] have already been explained? Rather, [what is meant here, is to distinguish] between what is unclean because of you and what is clean because of you, namely between [an animal] whose trachea was slaughtered halfway through [which is considered “unclean” and may not be eaten], and [an animal] who had most of its trachea slaughtered, [rendering the animal “clean” and it may be eaten].-[*Torath Kohanim* 11:173:7]

**and between the animal that may be eaten** Does [Scripture] have to tell us [that one must be able to distinguish] between a deer and a wild donkey? Are they not already delineated? Rather, [to distinguish] between [an animal] in which signs of a *treifah* have developed, and it is nevertheless kosher [such as an animal whose injury does not render it *treifah*], and an animal in which signs of a *treifah* have developed, and it is not kosher. - [*Torath Kohanim* 11:173:8].

**Ketubim: Tehillim (Psalms) 78:1-40**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth. | 1. A teaching of the Holy Spirit, composed by Asaph. Hear, O My people, My Torah; incline your ears to the utterances of my mouth. |
| 2. I shall open my mouth with a parable; I shall express riddles from time immemorial. | 2. I will open my mouth in a proverb; I will declare riddles from ancient times. |
| 3. That we heard, and we knew them, and our forefathers told us. | 3. Which we have heard and known, and which our fathers told to us. |
| 4. **We shall not hide from their sons; to the last generation they will recite the praises of the Lord, and His might and His wonders, which He performed.** | 4. **We will not hide it from their sons, recounting the psalms of the LORD to a later generation, and His might, and the wonders that He performed.** |
| 5. **And He established testimony in Jacob, and He set down a Torah in Israel, which He commanded our forefathers to make them known to their sons.** | 5. **And He established a witness among those of the house of Jacob, and He decreed a Torah among those of the house of Israel, which He commanded our fathers to teach to their sons.** |
| 6. **In order that the last generation might know, sons who will be born should tell their sons.** | 6. **So that another generation, sons still to be born, should know; they will arise and tell it to their children.** |
| 7. **And they should put their hope in God, and not forget the deeds of God, and keep His commandments.** | 7. **And they will place their hope in God, and not forget the works of God, and they will keep His commandments.** |
| 8. **And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.** | 8. **And they will not be like their fathers, a stubborn and vexing generation, a generation whose heart was not firm with its lord, and its spirit was not faithful to God.** |
| 9. The sons of Ephraim, armed archers, retreated on the day of battle. | 9. While they were living in Egypt, **the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time**, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle. |
| 10. **They did not keep the covenant of God, and they refused to follow His Torah.** | 10. **Because they did not keep the covenant of God and refused to walk in His Torah.** |
| 11. **They forgot His deeds and His wonders, which He showed them.** | 11. **And the people, the house of Israel, forgot His deeds and His wonders that He showed them.** |
| 12. Before their forefathers He wrought wonders, in the land of Egypt, the field of Zoan. | 12. In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, He performed wonders in the land of Egypt, the field of Tanis. |
| 13. He split the sea and took them across, He made the water stand as a heap. | 13. He split the sea with the staff of Moses their leader, and made them to pass through, and He made the water stand up, fastened like a skin bottle. |
| 14. He led them with a cloud by day, and all night with the light of fire. | 14. And He guided them with the cloud by day, and all of the night with the light of fire. |
| 15. He split rocks in the desert and gave them to drink as [from] great deeps. | 15. He split mountains with the staff of Moses their leader in the wilderness; and He gave drink as if from the great deeps. |
| 16. He drew flowing water from a rock and brought down water like rivers. | 16. And He brought forth streams of water from the rock, and He made water come down like flowing rivers. |
| 17. But they continued further to sin against Him, to provoke the Most High in the desert. | 17. But they continued still to sin before him, to provoke anger in the presence of the Most High in the dry wilderness. |
| 18. They tried God in their heart by requesting food for their craving. | 18. And they tempted God in their heart, to ask for food for their souls. |
| 19. And they spoke against God; they said, "Can God set a table in the desert? | 19. And they complained in the presence of the LORD; they said, "Is there the ability in the presence of God to set a table in the wilderness?" |
| 20. True, He struck a rock and water flowed, and streams flooded. Can He give meat too? Can He prepare flesh for His people?" | 20. Behold, he already has smitten a rock, and water gushed out, and streams flowed; is he also able to give bread, or to arrange food for his people? |
| 21. Therefore, God heard and was incensed; fire was kindled against Jacob, and also wrath ascended upon Israel. | 21. Then it was heard in the presence of God, and he was angry, and fire was made to come up on those of the house of Jacob, and also harsh anger came up on Israel. |
| 22. Because they did not believe in God and did not trust in His salvation. | 22. For they did not believe in God and did not put their trust in his redemption. |
| 23. And He had commanded the skies from above, and He had opened the portals of heaven. | 23. And he commanded the skies above and he opened the windows of heaven. |
| 24. He had rained upon them manna to eat, and He had given them corn of heaven. | 24. And he made descend on them manna to eat, and he gave them the grain of heaven. |
| 25. Men ate the bread of the mighty; He sent them provisions for satisfaction. | 25. The sons of men ate food that came down from the abode of angels; he sent them provisions unto satiety. |
| 26. He caused the east wind to set forth in heaven, and He led the south wind with His might. | 26. He made the east wind move in the heavens and guided the south wind by his strength. |
| 27. He rained down flesh upon them like dust, and, like the sand of the seas, winged fowl. | 27. And he made flesh descend on them like dust and flying fowl like the sand of the sea. |
| 28. And He let it fall in the midst of their camp, around their dwellings. | 28. And he made them fall in the midst of his camp, round about its tents. |
| 29. They ate and were very satisfied, and He brought them their desire. | 29. And they ate and were very satisfied; so, he brought to them their craving. |
| 30. They were not estranged from their desire; while their food was still in their mouth, | 30. They did not turn from their craving, still their food was in their mouth. |
| 31. The wrath of God ascended upon them and slew [some] of their stoutest and caused the chosen of Israel to fall. | 31. And the anger of God went up on them, and he slew some of their champions, and he subdued the young men of Israel. |
| 32. Despite all this, they sinned again and did not believe despite His wonders. | 32. For all this they sinned again and did not believe in His wonders. |
| 33. And He ended their days in vanity and their years in terror. | 33. And He ended their days with nothingness, and their years with disaster. |
| 34. When He slew them, they would seek Him, and they would repent and pray to God. | 34. Whenever He killed them, they sought Him, repenting; and they will repent and pray in the presence of God. |
| 35. And they remembered that God is their rock and the Most High God is their Redeemer. | 35. And they remembered, for God is their strength, and the Most High God is their redeemer. |
| 36. They beguiled Him with their mouth, and with their tongue they lied to Him. | 36. And they enticed Him with their mouth, and they lie to Him with their tongue. |
| 37. Their heart was not sincere with Him; they were not faithful in His covenant. | 37. Because their heart was not faithful to Him, and they did not believe in His covenant. |
| 38. But He is merciful, He expiates iniquity and does not destroy; many times, He takes back His wrath and does not arouse all His anger. | 38. But He is merciful, atoning for their sins, and does not destroy them; and He frequently turns from His anger, and He will not hasten all His wrath against them. |
| 39. He remembers that they are flesh, a spirit that goes away and does not return. | 39. And He remembers that they are sons of flesh, a breath that goes away and does not return. |
|  |  |
| 40. How often they provoked Him in the desert, vexed Him in the wasteland! | 40. How they would rebel against Him in the wilderness! They would cause anger in His presence in a desolate place. |

**Rashi’s Commentary for: Psalms 78:1-40**

**2** **...my mouth with a parable** They are the words of Torah.

**4 We shall not hide from their sons** We, too, shall not hide [these words] from our fathers’ sons by not letting them know what they told us.

**7** **their hope** Heb. כסלם, their hope, and so (Job 31:24): “If I made gold my hope (כסלי).”

**8** **as their forefathers** who were in Egypt and in the desert.

**9 The sons of Ephraim** who left Egypt forcefully before the end [of the exile] and trusted in their might and in their arrows. Ultimately, they retreated and fled on the day of battle, as is delineated (I Chron. 7:21): “and the men of Gath, who were born in the land, slew them.”

**archers** Heb. רומי, who cast and shoot, as (Exod. 15:1): “cast (רמה) into the sea.”

**12 Before their forefathers He wrought wonders** (Nevertheless Shem Ephraim) Afterwards, when the end arrived, they too “continued to sin against Him,” as he further concludes. (Another explanation Shem Ephraim)

**Before their forefathers** Abraham, Isaac, and Jacob came beside the sea, and the Holy One, blessed be He, showed them how He was redeeming their children.

**13 as a heap** Heb. נד, a tall heap, as Onkelos renders (Exod. 15:8): “the flowing water stood up like a נֵד,” stood up like a wall.

**15 He split rocks** (Exod. 17:6): “and you shall strike the rock.”

**and He gave them to drink as [from] great deeps** in the great deeps. Even as they went through the midst of the sea, whose waters are salty, He sweetened fountains for them in the midst of the sea.

**16** **and brought down water like rivers** [Water] that was flowing from the well. The princes would make a line with their staffs and the water would be drawn after them to the encampment of each tribe, as the matter that is stated (Num. 21: 18): “by the order of the lawgiver, with their staffs,” as is explained in tractate Makkoth.

**17 to provoke** Heb. למרות, to provoke, as (Deut. 9:7): “you have been provoking (ממרים).”

**20** **flesh** Heb. שְׁאֵר, flesh.

**21 fire was kindled against Jacob** Heb. נשקה, as (Ezek. 39:9): “and make fires and heat up (והשיקו),” which is an expression of heating and burning. As it is written (Num. 11:1): “and God’s fire broke out against them.”

**25 bread of the mighty** Bread of the angels. Another explanation: אַבִּירִים means אֵבָרִים, limbs, for it was absorbed into the limbs, and they did not have to excrete.

**26 He caused the east wind to set forth** (Num. 11:31): “And a wind set forth from the Lord, and it made quails fly.”

**30** **They were not estranged from their desire** They did not become estranged from their desire, for they achieved all their desire. Another explanation: מתאותם לא זרוּ They were not distanced from their desire until the retribution came upon them. “While their food was still in their mouth, the wrath of the Lord (sic), etc.”

**31 and...the chosen of Israel** The chosen of them and the men of the assembly, הָאסַפסוּף (Num. 11:4). They are the elders, as it is said (Num. 11:16): “Assemble (אספו) to Me, etc.”

**34 When He slew them, etc.** Yet all this was not in truth, but with guile in their mouth and by lying with their tongue.

**37** **Their heart** was not sincere as with their mouth.

**38 But He is merciful** to them and constantly expiates their iniquity, and He did not destroy them.

**many times** Many times He withdraws His wrath from them, and even if He punishes them, He does not arouse all His anger but little by little, because He remembers that they are flesh and that the evil inclination is hidden in their heart. That is a spirit that goes away when they die, and that spirit does not return to them in the world to come. When they are resurrected, the evil inclination will have no control over them. “A spirit that goes away and does not return” cannot be explained to mean their spirit of life, because if you say so, you have denied the resurrection of the dead. In this manner, it is explained in Aggadath Tehillim (Mid Ps. 78:8).

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

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

**Meditation from the Psalms**

**Psalms ‎‎78:1-21**

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

**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-2) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

**I**n 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 God 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-3)

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: He despised the tent Joseph the tribe of Ephraim He did not choose; but chose the tribe of Judah, Mount Zion which He loves**.**[[3]](#footnote-4)

The main theme of psalm 78 begins with the following pasuk:[[4]](#footnote-5)

***Tehillim (Psalms) 78:9*** *The children[[5]](#footnote-6) of Ephraim were as archers handling the bow, that turned back in the day of battle.* *10 They kept not the covenant of God, and refused to walk in His law;* *11 And they forgot His doings, and His wondrous works that He had shown them.*

What did some of the tribe of Ephraim do to merit these words of condemnation from our psalmist? Consider what we read in 1 Chronicles 7:

***Divrei HaYamim alef (1 Chronicles) 7:20*** *And the sons of Ephraim: Shuthelah--and Bered was his son, and Tahath his son, and Eleadah his son, and Tahath his son, 21 and Zabad his son, and Shuthelah his son--and Ezer, and Elead, whom the men of Gath that were born in the land slew, because they came down to take away their cattle[[6]](#footnote-7). 22 And Ephraim their father mourned many days, and his brethren came to comfort him.*

From the above pasuk we can begin to understand that Ephraim did something (stealing cattle) which resulted in their death. Why else would their father, Ephraim, mourn for many days? What we don’t understand is the time frame when these events took place. We begin to get a feeling for the time frame from the following pasuk:

***Shemot (Exodus) 13:17*** *And it came to pass, when Pharaoh let the people go, that G-d did not lead them through the land of the Philistines, because it was near, for G-d said: Lest the people change their minds when they see war, and go back to Egypt.*

Clearly this happened *before the exodus* of the Bne Israel from Mitzrayim,[[7]](#footnote-8) yet there were only a few men of Ephraim before the Egyptian exile. Hence, we must understand that the Bne Ephraim left Mitzrayim before HaShem sent Moshe to free them. The Targum explains that Tehillim (Psalms) 78:9 refers to the Bne Ephraim who came out of Egypt **prior** to the appointed time of redemption.

***Targum Pseudo Jonathan to******Tehillim (Psalms) 78:9****. While they were living in Egypt,* ***the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time****, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle.*

The Midrash confirms this understanding:

***Midrash Rabbah - Exodus XX:11*** *AND GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES, etc. Why did He not lead them through the land of the Philistines?[[8]](#footnote-9) Because the tribe of Ephraim in error departed from Egypt before the destined time, with the result that three hundred thousand of them were slain.[[9]](#footnote-10) And why were they slain? Because they counted [the four hundred years] from the day when God spoke with Abraham between the pieces,[[10]](#footnote-11) but they erred by thirty years, as it says: The children of Ephraim were as archers handling the bow (Ps. LXXVIII, 9)[[11]](#footnote-12) Had they not thus miscalculated they would not have departed; for who wanted to bring forth his children to the slayer?--Ephraim, himself; as it says: But Ephraim shall bring forth his children to the slayer (Hos. IX, 13). It was the Philistines who slew them, as it says: And the sons of Ephraim: Shuthelah... whom the men of Gath that were born in the land slew (I Chron. VII, 20 f.). Their bones lay in heaps on the road, for they had gone out of Egypt thirty years before the rest of their brethren. Therefore, the Holy One, blessed be He, reasoned: If Israel behold the bones of the sons of Ephraim strewn in the road, they will return to Egypt. It can be compared to a king who took a wife and wished to return to his country. He set her in her bridal litter, but his wife died before he could enter the country. Whereupon he buried her at the entrance of the country and then married her sister. The king then decided: I will lead her by a circuitous route, lest she behold the grave of her sister and wish to withdraw [from the marriage]. So, what did he do? He led her round about the country. Similarly, God said: ‘Let them go round about so that they may not see the bones of their brothers cast on the road and wish to go back to Egypt.’ What did God do? He took the blood of the sons of Ephraim and dipped His garments, as it were, therein, for it says: Wherefore is Thine apparel red? (Isa. LXIII, 2). God said: ‘I will not be comforted, until I avenge Myself of the crime against the sons of Ephraim,’ for it says: And God was not comforted (naham).[[12]](#footnote-13)*

The Yalkut[[13]](#footnote-14) brings the Mechilta,[[14]](#footnote-15) and the Magen Avraham[[15]](#footnote-16) in his commentary *Zayit Raanan[[16]](#footnote-17)* explains what oath the children of Ephraim transgressed: “For the Holy One, blessed is He, adjured them not to leave Egypt before the end, as it is written, ‘I adjure you, daughters of Jerusalem…’.[[17]](#footnote-18) This was said regarding the final redemption, but it applied equally to the first redemption [from Egypt].”

The Midrash says: “I adjure you, O daughters of Jerusalem”.[[18]](#footnote-19) Two oaths are indicated. One is directed at the people of Israel, and one is directed at the nations of the world. Israel is besworn that when in exile they would not rebel to cast off the yoke of the kingdoms ruling them. The kingdoms are besworn that they would not place too heavy a yoke upon Israel. R. Chelbo says that there were four oaths:

1 They would not rebel against the kingdoms;

2 they would not hasten the end of exile;

3 they would not reveal to the nations of the world the concealed things in their possession;

4 they would not march from exile to conquer the land of Israel.

But if that is so, why will the Messiah come? It will be to gather up the children of Israel who are scattered in many exiles. R. Oniya says that G-d adjured them by four oaths, corresponding to the four generations who actually attempted to bring closer the end of the exile, and failed. Once was in the days of Amram,[[19]](#footnote-20) another in the days of Dinaye;[[20]](#footnote-21) once in the days of Bar Kosiba (Bar Kochba),[[21]](#footnote-22) and another in the days of Shuthelah son of Ephraim,[[22]](#footnote-23) as it says here, “The children of Ephraim were as archers handling the bow”.[[23]](#footnote-24)

Our sages say further: For many years, the Israelites dwelt in Egypt in relative security and contentment. But then Yegonan, one of the grandsons of Ephraim, came along and announced that G-d had revealed Himself to him: “And He told me that I should take you out of Egypt”. Whereupon the descendants of Ephraim, in their pride of royal lineage (as descendants of Joseph) and because they were mighty warriors, gathered their wives and children and departed from Egypt. But the Egyptians pursued them and killed two hundred thousand of their mighty men. Thus, it says, “The children of Ephraim were as archers handling the bow, that turned back in the day of battle”. This is a continuation of what the scripture said earlier, “That they might put their confidence in G-d”.[[24]](#footnote-25) This progeny of Ephraim placed their confidence in their weapons rather than in G-d, and the result was that they turned their backs to the Philistines on the day of battle. They did not wait for G-d’s promise that He would shorten the exile to no more than four hundred years.[[25]](#footnote-26)

The Zohar then comes and add some more to our understanding.

***Soncino Zohar, Bereshit, Section 1, Page 233a*** *This Israel receives blessings from above and then blesses all through this lower grade. Hence, he said “G-d make thee as Ephraim and Manasseh”, putting Ephraim first because Ephraim were called Israel, as it is written: “Son of man, these bones are the whole house of Israel”,[[26]](#footnote-27) where the reference according to tradition is to the members of the tribe of Ephraim who were killed when they tried to break out of the captivity of Egypt before the time.*

Our Sages teach that the exodus represents the birth of the nation of Israel.[[27]](#footnote-28) Part of the birth process is the false labor, known as Braxton Hicks contractions. These are sporadic uterine contractions that actually start at about 6 weeks. unlike true labor, during this so-called *false labor* the contractions don’t grow consistently longer, stronger, and closer together. Thus, we can differentiate between true and false labor.

In Mitzrayim we also have an example of false labor. The Bne Ephraim left Mitzrayim thirty years earlier in an abortive attempt to bring the redemption. The Bne Ephraim were slaughtered by the inhabitants of Gath and their bones left to rot in open fields.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein[[28]](#footnote-29), as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.[[29]](#footnote-30) And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[30]](#footnote-31)*

Rashi in his commentary on the above *Gemara* explains: *And erred*: for they should have calculated the edict, “and they shall be enslaved and oppressed four hundred years”[[31]](#footnote-32) from the birth of Isaac, … but they [the sons of Ephraim] calculated it from the moment [G-d] spoke to Abraham. It is taught in *Seder Olam* [the reckoning of the universe] that our forefather Abraham was seventy years old when [G-d] spoke to him at the Covenant of the Pieces, and another thirty years passed from the Covenant of the Pieces until the birth of Isaac, for it is written: “Now Abraham was a hundred years old when his son Isaac was born to him”.[[32]](#footnote-33) Thus it turns out that from the time He spoke to him at the Covenant of the Pieces until they left Egyptthere were four hundred (and thirty) years, and the sons of Ephraim erred by the thirty years from the time He spoke until the birth of Isaac. Whence do we know the sons of Ephraim left too early and were killed? For it is said: “The sons of Ephraim: Shuthelah, …, and they were killed by the men of Gath.”

Sefer HaYashar adds more detail to help us understand this event.

***Sefer HaYasher Chapter 75*** *1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Israel, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph. 2 For they said the period was completed which the Lord had appointed to the children of Israel in the times of old, which he had spoken to Abraham. 3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand. 4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not, they would take it by force. 5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were. 6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath. 7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day. 8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of Ephraim approached to take them by force. 9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them. 10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle. 11 And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day. 12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying, 13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause. 14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath. 15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines. 16 And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement. 17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Israel. 18 And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities. 19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men’s bones. 20 And the men who had escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them. 21 And their father Ephraim mourned over them for many days, and his brethren came to console him. 22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.*

It is also interesting and instructive to understand that Chazal[[33]](#footnote-34) connect this incident with Ezekiel’s dry bones in Ezekiel 37.[[34]](#footnote-35) Chazal teach that the bones that are resurrected are the Bne Ephraim that died in Gath.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein[[35]](#footnote-36), as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew[[36]](#footnote-37). And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him[[37]](#footnote-38).*

In our chapter of Psalms, we read:

***Tehillim (Psalms) 78:9*** *The children[[38]](#footnote-39) of Ephraim were as archers handling the bow, that turned back in the day of battle.* *10 They kept not the covenant of G-d, and refused to walk in His law;* *11 And they forgot His doings, and His wondrous works that He had shown them.*

The leaving of Egypt early is called “Hastening the End”. This is not presented as an innocent mistake stemming from good intentions, but as a revolt against G-d. This ties the homily about the sons of Ephraim to the harsh criticism launched by the Sages at apocalyptic and messianic elements, those who “reckon the ends” and those who “hasten the end” as found in:

***Midrash Song of Songs Rabbah 2.7*** *“I adjure you, O maidens of Jerusalem”[[39]](#footnote-40) Rabbi Halbo says: There are four oaths here: Israel had to swear not to rebel against the ruling authority, not to anticipate the imminent coming of the Messiah, not to reveal their mysteries to the rest of the world, and not to return en masse from the Dispersion. That being so, why is the Messiah and King supposed to come? To gather together the dispersed of Israel. Rabbi Oniah said: They had to swear four oaths, one for each of the four generations who anticipated the end before its time and failed, and these are they: one in the days of Amram, one in the days of Dinai, one in the days of Ben Kozeba (=Bar Kokhbah), and one in the days of Shutelah, son of Ephraim. That is the reference in the verse, “Like the Ephraimite bowmen who played false in the day of battle”,[[40]](#footnote-41) calculating the end from the time the edict was made, when the Holy One, blessed be He, spoke to our forefather Abraham in the Covenant of the Pieces; but [the reckoning of the years] only began from Isaac’s birth. What did they do? They gathered together and went to war, and many of them fell in battle. What for? Because they had not had faith in the Lord and trusted Him to deliver them, and because they had violated the end and had violated the oath.*

This homily bases its point about Ephraim on our verse from Psalms, not on the passage from Chronicles, which we saw above. This association takes the story in a different direction, for Psalms 78, which mentions the exodus from Egypt explicitly, describes the Ephraimites as sinners: “Like the Ephraimite bowmen who played false in the day of battle, they did not keep G-d’s covenant, they refused to follow His instruction; they forgot His deeds and the wonders that He showed them”.[[41]](#footnote-42) This homily shows no sympathy for the deeds of the Ephraimites, but judges them harshly.

No wonder Assaf condemned the Bne Ephraim. Nevertheless, the remnant of this tribe survived and became very numerous.[[42]](#footnote-43)

The Bne Ephraim were overanxious to leave exile. Did they leave Egypt too early? It certainly seems so. Yet, because of a strange twist of history, it turns out that they fared better than the Jews who left Egypt 30 years later with Moshe Rabbenu. Almost every male between the ages of 20 and 60 who left “on time” died in the desert, and some even lost their portions in the World-to-Come. Even Moshe Rabbenu, Aharon HaKohen, and Miriam did not make it to the Promised Land in their lifetimes.

However, with respect to the Bne Ephraim, it says:

Rebbi Eliezer, son of Rebbi Yosi HaGalilee said: “The dead whom Yehezchel revived went up to Eretz Yisrael, married wives and had sons and daughters. Rebbi Yehuda ben Basira rose up and said: ‘I am one of their descendants, and these are the tefillin which my grandfather left me from them.’ ”[[43]](#footnote-44)

This is a remarkable example of just how convoluted Jewish history can be, not because G-d likes to play games with us; He doesn’t.[[44]](#footnote-45) Rather, history is interactive, and depending upon our free will choices and approach to opportunities of the generation, it will respond with whatever is necessary to further the goals of Heaven, without interfering with our decisions, be they good ones or bad ones.[[45]](#footnote-46)

The stories about the premature exodus of the tribe of Ephraim from Egypt led to the belief in the advent of a first messiah, the son of Yosef (Ephraim), a military figure who will precede the coming of the second messiah, the son of David. Just as the leaders of the tribe of Ephraim attempted to bring redemption through military actions prior to the appearance of the son of David, so will it be at the End of Days. The wars of the first messiah, the son of Yosef, will precede and indicate the coming of the scion of David.[[46]](#footnote-47)

Probably influenced by the prophecies of Zechariah, who refers to two anointed ones, sev­eral messianic figures are mentioned as early as the Dead Sea Scrolls as being counterparts to the messiah, the son of David.[[47]](#footnote-48) Early on, however, the second messiah, described as a military figure, came to be identified with the tribe of Ephraim.

Later, eschatological traditions emphasized that prior to the advent of the true messiah, the world would experience a series of catastrophes, “messianic birth-pangs,” a kind of Armageddon. The world was pictured as suffering labor pains prior to the coming of the Mashiach ben David. At this time the heroic messianic warrior, the son of Yosef, would appear to lead the Jewish people. He, however, would fall in battle, to be mourned by the whole house of Israel.[[48]](#footnote-49) Only then would the Davidic Messiah, the descendant of Judah, appear and defeat the forces of darkness without resorting to conventional means of warfare. In this way, the time of ultimate peace for Israel and for all humanity would be ushered in.[[49]](#footnote-50)

The verbal tally suggests that Assaf was thinking about the various *generations*[[50]](#footnote-51) and their mishaps, as he contemplated the fate of the sons of Aharon who died when they offered strange fire. He stressed this word by using *generation* three times in the first eight pesukim (4, 6, 8).

**Ashlamatah: Yechezqel (Ezekiel) 44:21-29 + 45:15**

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

**Rashi’s Commentary to: Yechezeqel (Ezekiel) 44:21-29 + 45:15**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 45**

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

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

**bath** of the liquid measure.

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

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

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

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

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

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

**shall the maneh be to you** Le zent in O. F., the 100 (zuz weight). Menahem, however, connected it to the word מִנְיָן,

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

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

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

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

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

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

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

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

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

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

**Ashlamatah:** **Yeshayahu (Isaiah) 40:16-26**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings. | 16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burnt offering. |
| 17. All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. All the peoples. their deeds are as nothing; they are accounted extirpation and destruction before Him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold. the image! The workman makes it. and the smith overlay it with gold. and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move. | 20. He cuts down a laurel. he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move. |
| 21. Do you not know, have you not heard has it not been told to you from the beginning? Do you not understand the foundations of the earth? | 21. Have you not known? Have you not heard? Has not the fact of creation's orders been told you from the beginning? Will you not understand, so as to fear before Him who created the foundations of the earth? |
| 22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell. | 22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him like grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah's house; |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. who hands over rulers to weakness, and makes the judges of the earth as nothing. |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also, He blew on them, and they dried up, and a tempest shall carry them away like straw. | 24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff. will scalier them. |
| 25. "Now, to whom will you compare Me that I should be equal?" says the Holy One. | 25. Whom then will you liken before Me, and compare (Me): says the Holy One. |
| 26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing. | 26. Lift up your eyes to the height and see. so as to fear before Him Who created these, Who brings out the forces of heaven by number, calling to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing. |

**Rashi’s Commentary to Yeshayahu (Isaiah) 40:16-26**

**16 there is not enough to burn** on His altar.

**And its beasts** (the beasts] of the Lebanon there is not enough for burnt offerings.

Another explanation is: **And the Lebanon etc.** to expiate the iniquity of the heathens.

17 **All the nations are as naught before Him.** In His eyes they are as naught, and are not regarded by Him.

**19 melted Heb.** NUSAKH, an expression of melting (MASEKHAH).

**the craftsman has melted** The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. URTUQOT - and chains.

**20 He who is accustomed to select** – HaMESUKAN TERUMAT. Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. HaMESUKAN. Comp. (Num. 22:30) “Have I been accustomed?” to select, separation, selection of the trees.

**21 Do you not know...the foundations of the earth** Who founded it, and you should have worshipped Him.

**22 the circle** Heb. CHUG, an expression similar to (infra 44:13) “And with a compass (UVANECHUGAH),” a circle (compas in O.F.).

**and whose inhabitants** are to Him [lit. before Him] like grasshoppers.

**like a curtain** Heb. KADOQ, a curtain, toile in French.

**24 Even [as though] they were not planted** They are even as though they were not planted.

**even [as though] they were not sown** And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

**their trunk is not rooted in the earth** When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every SHORESH root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘pattah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatzkatan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

**26 who created these** All the host that you will see on high.

**because of His great might** that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 10:8 – 11:8**

**Yehezechel (Ezekiel) 44:21-29 + 45:15**

**Tehillim (Psalms) 78:1-21**

**1 Pet 2:1-3, Lk 10:7-12**

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

LORD - יהוה, Strong’s number 03068.

Spake - דבר, Strong’s number 01696.

Saying / Said - אמר, Strong’s number 0559.

Son / Children - בן, Strong’s number 01121.

Generation - דור, Strong’s number 01755.

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

Drink - שתה, Strong’s number 08354.

Wine - יין, Strong’s number 03196.

Son / Children - בן, Strong’s number 01121.

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

Congregation / Assembly - מועד, Strong’s number 04150.

Die / Dead - מות, Strong’s number 04191.

Statute - חקה, Strong’s number 02708.

**Vayikra (Leviticus) 10:8** And the **LORD <03068>** **spake <01696> (8762)** unto Aaron, **saying <0559> (8800)**, 9 Do not **drink <08354> (8799)** **wine <03196>** nor strong drink, thou, nor thy **sons <01121>** with thee, when ye **go <0935> (8800)** into the tabernacle of the **congregation <04150>**, lest ye **die <04191> (8799)**: it shall be a **statute <02708>** forever throughout your **generations <01755>**:

**Tehillim (Psalms) 78:4** We will not hide them from their **children <01121>**, shewing to the **generation <01755>** to come the praises of the **LORD <03068>**, and his strength, and his wonderful works that he hath done.

**Tehillim (Psalms) 78:19** Yea, they **spake <01696> (8762)** against God; they **said <0559> (8804)**, Can God furnish a table in the wilderness?

**Yehezchel (Ezekiel) 44:21** Neither shall any priest **drink <08354> (8799)** **wine <03196>**, when they **enter <0935> (8800)** into the inner court.

**Yehezchel (Ezekiel) 44:24** And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my **statutes <02708>** in all mine **assemblies <04150>**; and they shall hallow my sabbaths.

**Yehezchel (Ezekiel) 44:25** And they shall come at no **dead <04191> (8801)** person to defile themselves: but for father, or for mother, or for **son <01121>**, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Lev. 10:8 - 11:8** | **Psalms**  **78:1-21** | **Ashlamatah**  **Eze 44:21-29 + 45:15** |
| --- | --- | --- | --- | --- |
| lk;a' | eat, ate | Lev. 10:12 Lev. 10:13 Lev. 10:14 Lev. 10:17 Lev. 10:18 Lev. 10:19 Lev. 11:2 Lev. 11:3 Lev. 11:4 Lev. 11:8 |  | Ezek. 44:29 |
| rm;a' | saying | Lev. 10:8 Lev. 10:16 Lev. 11:1 Lev. 11:2 | Ps. 78:19 |  |
| #r,a, | earth, land | Lev. 11:2 | Ps. 78:12 |  |
| aAB | go, come | Lev. 10:9 Lev. 10:15 Lev. 10:18 |  | Ezek. 44:21 Ezek. 44:25 Ezek. 44:27 |
| !Be | sons | Lev. 10:9 Lev. 10:11 Lev. 10:12 Lev. 10:13 Lev. 10:14 Lev. 10:15 Lev. 10:16 Lev. 11:2 | Ps. 78:4 Ps. 78:5 Ps. 78:6 Ps. 78:9 | Ezek. 44:25 |
| tB; | daughters | Lev. 10:14 |  | Ezek. 44:25 |
| rBeDI | spoke, speak | Lev. 10:8 Lev. 10:11 Lev. 10:12 Lev. 10:19 Lev. 11:1 Lev. 11:2 | Ps. 78:19 |  |
| rAD | generations | Lev. 10:9 | Ps. 78:4 Ps. 78:6 Ps. 78:8 |  |
| ha'J'x; | sin offering | Lev. 10:16 Lev. 10:17 Lev. 10:19 |  | Ezek. 44:27 Ezek. 44:29 |
| lxo | unholy | Lev. 10:10 |  | Ezek. 44:23 |
| hQ'xu | statue | Lev. 10:9 |  | Ezek. 44:24 |
| rAhj' | clean | Lev. 10:10 Lev. 10:14 |  | Ezek. 44:23 |
| amej' | unclean | Lev. 10:10 Lev. 11:4 Lev. 11:5 Lev. 11:6 Lev. 11:7 Lev. 11:8 |  | Ezek. 44:23 |
| [dy | know, known |  | Ps. 78:3 Ps. 78:5 Ps. 78:6 | Ezek. 44:23 |
| hw"hoy> | LORD | Lev. 10:8 Lev. 10:11 Lev. 10:12 Lev. 10:13 Lev. 10:15 Lev. 10:17 Lev. 10:19 Lev. 11:1 | Ps. 78:4 Ps. 78:21 |  |
| ~Ay | day | Lev. 10:19 | Ps. 78:9 | Ezek. 44:26 Ezek. 44:27 |
| !yIy: | wine | Lev. 10:9 |  | Ezek. 44:21 |
| hr'y" | teach | Lev. 10:11 |  | Ezek. 44:23 |
| laer'f.yI | Israel | Lev. 10:11 Lev. 10:14 Lev. 11:2 | Ps. 78:5 Ps. 78:21 | Ezek. 44:22 Ezek. 44:28 Ezek. 44:29 Ezek. 45:15 |
| rp;K' | atonement | Lev. 10:17 |  | Ezek. 45:15 |
| xq;l' | take, took | Lev. 10:12 |  | Ezek. 44:22 |
| d[eAm | meeting | Lev. 10:9 |  | Ezek. 44:24 |
| tAm' | die | Lev. 10:9 |  | Ezek. 44:25 |
| hx'n>mi | grain offering | Lev. 10:12 |  | Ezek. 44:29 Ezek. 45:15 |
| !t;n" | give, given | Lev. 10:14 Lev. 10:17 | Ps. 78:20 | Ezek. 44:28 |
| rp;s' | told, declare, tell |  | Ps. 78:3 Ps. 78:4 Ps. 78:6 | Ezek. 44:26 |
| hl'[' | chewing, came up | Lev. 11:3 Lev. 11:4 Lev. 11:5 Lev. 11:6 | Ps. 78:21 |  |
| hl'[o | burnt offering | Lev. 10:19 |  | Ezek. 45:15 |
| ~[; | people |  | Ps. 78:1 Ps. 78:20 | Ezek. 44:23 |
| hWc | commanded | Lev. 10:13 Lev. 10:15 Lev. 10:18 | Ps. 78:5 |  |
| vd,qo | holy | Lev. 10:10 Lev. 10:12 Lev. 10:17 Lev. 10:18 |  | Ezek. 44:23 Ezek. 44:27 |
| br;q' | offered | Lev. 10:19 |  | Ezek. 44:27 |
| ~l,v, | peace offerings | Lev. 10:14 |  | Ezek. 45:15 |
| [m;v' | heard, hear | Lev. 10:20 | Ps. 78:3 Ps. 78:21 |  |
| rm;v' | keep |  | Ps. 78:10 | Ezek. 44:24 |
| ht'v' | drink | Lev. 10:9 |  | Ezek. 44:21 |
| hr'AT | law |  | Ps. 78:1 Ps. 78:5 Ps. 78:10 | Ezek. 44:24 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Lev. 10:8 - 11:8** | **Psalms**  **78:1-21** | **Ashlamatah**  **Eze 44:21-29 + 45:15** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **1 Pet 2:1-3** | **Tosefta of**  **Luke**  **Lk 10:7-12** |
| --- | --- | --- | --- | --- | --- | --- |
| εἰσέρχομαι | enter |  |  | Eze 44:25 |  | Lk. 10:8 Lk. 10:10 |
| ἔπω | said | Lev. 10:8 Lev. 10:11 Lev. 10:12 Lev. 10:19 Lev. 11:1 Lev. 11:2 | Ps. 78:19 |  |  | Lk. 10:10 |
| ἐσθίω | eat, ate | Lev. 10:12 Lev. 10:13 Lev. 10:14 Lev. 10:17 Lev. 10:18 Lev. 10:19 Lev. 11:2 Lev. 11:3 Lev. 11:4 Lev. 11:8 |  | Ezek. 44:29 |  | Lk. 10:7 Lk. 10:8 |
| ἡμέρα | day |  | Ps. 78:9 | Ezek. 44:26 Ezek. 44:27 |  | Lk. 10:12 |
| θεός | God |  | Ps 78:7 Ps 78:8  Ps 78:10  Ps 78:18 | Eze 45:15 |  | Lk. 10:9 Lk. 10:11 |
| κύριος | LORD | Lev. 10:8 Lev. 10:11 Lev. 10:12 Lev. 10:13 Lev. 10:15 Lev. 10:17 Lev. 10:19 Lev. 11:1 | Ps. 78:4 Ps. 78:21 | Eze 44:27 | 1 Pet. 2:3 |  |
| λέγω | saing, says | Lev. 10:8 Lev. 10:16 Lev. 11:1 Lev. 11:2 | Ps. 78:19 |  |  | Lk. 10:9 Lk. 10:12 |
| πίνω / πίω | drink, drunk | Lev. 10:9 |  | Ezek. 44:21 |  | Lk. 10:7 |
| πλήν | except, nevertheless | Lev 11:4 |  |  |  | Lk. 10:11 |

**NAZAREAN TALMUD**

**Sidra of “Yayin VeShekar” – “Wine and Strong Drink”**

**Vayiqra (Lev.) 10:8 - 11:8**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 10:7-12)**  **Mishnah א** | **Hakham Tsefet’s School of Peshat**  **(1 Tsefet (Pe.) 2:1-5)**  **Mishnah א** |
| **And remain in the same house, eating and drinking whatever** (kosher food) **they provide,[[51]](#footnote-52) for the worker** is **worthy of his pay. Do not move from house to house.[[52]](#footnote-53) And into whatever city you enter, and they welcome you, eat whatever** (kosher food) **is set before you, and heal the sick in it, and say to them, “The kingdom/governance (sovereignty) of G-d** through the Hakhamim and Bate Din as opposed to human kings **has come near to you.” But into whatever city you enter and they do not welcome you, go out into its streets** and **say, “Even the dust of your city that clings to our feet we wipe off against you![[53]](#footnote-54) Nevertheless, know this: that the kingdom/governance (sovereignty) of G-d** through the Hakhamim and Bate Din as opposed to human kings **has come near!” I tell you that it will be more bearable on that day for Sodom than for that city** that does not receive the Mesorah**!** | ¶ **Therefore, lay aside all depravity and all deceit and feigned personalities and all ill will and envy and every corrupt speech** (*lashon hara*). **As just born children** (from above) **you should crave the milk of honesty that you may increase in deliverance.** As it is written, **“Oh, taste and see that the LORD *is* good; Blessed** is**the man** who**trusts in Him!”** (Ps. 34.8)  ¶ **You are drawn to a living Stone, rejected by men but chosen by G-d as precious;** And **as living stones** (לֻחֹת – luchot) **you are built into a Mishkan[[54]](#footnote-55)** (a spiritual house), **a holy** (separated) **priesthood,[[55]](#footnote-56)** of Hokhmah **to offer up sacrifices[[56]](#footnote-57) of the breathed[[57]](#footnote-58)** Torah **received from God through Yeshua HaMashiach.”** |

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

1 Tsefet 2:1-5 makes a verbal connection to Ephesians 4:20

**Therefore, lay aside all depravity and all deceit and feigned personalities and all ill will and envy and every corrupt speech** (*lashon hara*).

**Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,[[58]](#footnote-59) assuming you have paid attention to our teachings[[59]](#footnote-60) about him.**[[60]](#footnote-61) **Just as this instruction is the truth in** (the) Torah concerning) Yeshua. For you ought to put off the old man, (your previous way of living) which is destroyed by deceitful passions, and be renewed in the spirit of your mind. And you should put on the Nefesh Yehudi (new man), having been created after God’s likeness in righteousness/generosity and true holiness.

The work on Ephesians is a composite of Nazarean ideology. Hakham Shaul has posited this work (Ephesians) as a means of development of the Talmidim and the structure of the Nazarean Bate Din.

Therefore, the imagery of man as Temple continues in the Peshat pericope. Hakham Tsefet wants to produce a Temple of living stones. Why does he make this assertion? Does he think that “making talmidim stand” is a greater work than building a Temple? The answer here is obvious. What is the parallel between Hakham Tsefet’s pericope and the “Temple”?

**“Lay aside all depravity”** might be seen as an offering. Therefore, “**Your lessons on Messiah have taught you better than this.”** The language teaches us that there is a purpose for each offering and that we are to understand the meaning of the offering as a means of personal development and drawing close to G-d. However, to best understand what Hakham Tsefet is saying we need to follow the Nazarean structure and the method of interpretation.

1. **Identify the context** in which this Gemará was crafted;
2. **Identify the parties** or stakeholders of this Gemará debate;
3. Mitzvah in question
4. Contestation against his (Hillelite) mitzvah (halakhah)
5. Riposte of the Master
6. Verdict concluded by the Master

It is also necessary to place relational texts such as 1 Timothy 4:1-2 hear as a Gemarah for the sake of understanding.

1 Timothy 4:1-2 ¶ But the Ruach of prophecy explicitly says that in later times some will fall away from being faithful, paying attention to deceitful spirits and doctrines of shedim, by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

Therefore, the Lessons (teachings) of Messiah teach us to cast off every teaching of the Shedim (Foreign deities). Without a connection to Judaism the Gentile is under the influence and control of the Foreign deities. Acceptance of the Mesorah of the Master teaches the “faithful soul” how to rid himself of the evil machinations of the Shedim. The Gemarah of 1 Timothy 4 shows the eventual result in disobedience to the teachings (Mesorah) of Messiah.

Look at the construct when the verses of Peshat and Gemarah of the Nazarean Codicil are placed in proper order.

**Therefore, lay aside all depravity and all deceit…** But (because) the Ruach of prophecy explicitly says that in later times some will fall away from being faithful, paying attention to deceitful spirits and doctrines of shedim… **As just born children** (from above) **you should crave the milk** (Torah) **of honesty that you may increase in deliverance** (Spiritual development).

Failure to follow this method will result in…

“hypocrisy of liars seared in their own conscience as with a branding iron…”

What is the correction of these things?

1. **Your teachings on Messiah have taught you better than this,**
2. **assuming you have paid attention to our teachings about him.**
3. **Just as this instruction is the truth in** (the Torah[[61]](#footnote-62) concerning) **Yeshua.**
4. **For you ought to put off the old man,** (your previous way of living) **which is destroyed by deceitful passions,**
5. **be renewed in the spirit of your mind.**
6. **And you should put on the Nefesh Yehudi** (new man)**,**
7. **having been created after God’s likeness in righteousness/generosity and true holiness.**

**Peroration**

How is this problem solved?

* **Therefore, lay aside all depravity and all deceit…**
* **As just born children** (from above) **you should crave the milk** (Torah)

**Nazarean Talmud**

Sidra of Vayikra (Lev.) 11:1-47

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  Mishnah **א:א** |
| ¶ “**Woe** to **you, Korazin! Woe** to **you, Bet Tzaidah![[62]](#footnote-63) For if the** acts **of virtuous power that were done in you had been done in Tzor and Tzidon, they would have repented long ago, sitting in sackcloth and ashes! But** it will **be more bearable for Tzor and for Tzidon[[63]](#footnote-64) in** the judgment than **for you! And you, K’far-Nachum, will you be exalted to the heavens? No! You will be driven[[64]](#footnote-65) down to Sh’ol!”**  Speaking to his talmidim he said, “**The one who listens to you listens to me, and the one who rejects you rejects me. Therefore, the one who rejects me rejects the one who sent me.”[[65]](#footnote-66)**  ¶ **At that same hour he rejoiced in the spirit[[66]](#footnote-67) of joy[[67]](#footnote-68) and said, “Blessed are you Lord our God King of the universe because you have hidden these things from the wise and intelligent and have revealed them to young children.[[68]](#footnote-69) Yes** (our) **Father, for this was pleasing before You. All things have been handed over to me by my** (our) **Father, and no one knows[[69]](#footnote-70) who the son is except the Father and who the Father is except the son, and anyone to whom the son wants to reveal him.”**  **¶And turning to the talmidim, he said privately, “Blessed are the eyes that see the things which you see! For I tell you that many prophets and kings desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear[[70]](#footnote-71) them.”** | ¶ **You are drawn to a living Stone, rejected by men but chosen by G-d as precious;** And **as living stones** (לֻחֹת – luchot) **you are built into a Mishkan[[71]](#footnote-72)** (a spiritual house), **a holy** (separated) **priesthood,[[72]](#footnote-73)** of Hokhmah **to offer up sacrifices[[73]](#footnote-74) of the breathed[[74]](#footnote-75)** Torah **received from God through Yeshua HaMashiach.”** **Because Scripture holds,** (or it stands written) ***“Behold, I lay for the foundations of Tzion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that is faithfully obedient to him will by no means be ashamed”***(Isa 28:16). **This then is honor to you who are faithfully obedient, but to those who are unfaithful, *“He is a stone that the builders rejected; this one became the Head of corner,”***(Ps 118:22) ***He will be as a sanctuary, but a stone of stumbling[[75]](#footnote-76) and a rock of offense to both houses of Israel, as a trap and a snare to the inhabitants of Yerushalayim****.* (Isaiah 8:14) **They stumble, being disobedient to the word, to which they also were appointed.**  ¶ **But you** are**a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light,** **who once** were**not a people but** are**now the people of God, who had not obtained mercy but now have obtained mercy.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Lev 10:8-11:47** | **Psa. 78:1-40** | **Ezek 44:21-29 + 45:15; Isa 40:16-26** | **1 Pet 2:1-8** | **Lk 10:7-16** | **1 Ti 4:1-11** |

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

**Firstborn Priests of the Diaspora**

Hakham Tsefet begins his pericope with an antidote to the problem of “sin,” “missing the mark of the Torah” by describing man as a sanctuary. Furthermore, one need not ponder long to wonder where Hakham Tsefet got the inspiration for the idea of a Temple/Sanctuary of living stones. It is perfectly evident that Hakham Tsefet was aware of the reading in Zekharyah/Zechariah. Phrases like stones, gifts, temples, and the man named the “Branch” are connections easily seen.

In last week’s pericope, we discussed the idea of ἱερὸς ἄνθρωπος – *ieros anthrapos,* man as a sanctuary. The question before us is what is a spiritual house? Secondly, how do we build this house? Thirdly, we need to know how to build ourselves into this house. We can find wisdom in the following words.

**Mishle (Pro.) 24:3-6 Through wisdom** (Hokhmah) **a house is built, And by understanding** (Binah) **it is established; By knowledge** (Da’at) **the rooms are filled with all precious and pleasant riches. A wise man** (Hakham)is**strong, Yes, a man of knowledge** (Da’at) **increases strength; For by wise counsel, you will wage your own war, and in great counselors** there is**safety.**

The temptation to abandon Peshat and move directly into the So’od interpretation of this pericope beckons. However, we will resist the temptation for the sake of achieving the true goal of spiritual maturity on a practical level.

**Elemental Things**

The Beginning

The Torah is not structured in any random way. We learn from Sefer B’resheet the important principles that we must incorporate from the beginning. B’resheet shows us that the principle thing for being a spiritual house is having an open dialogue with G-d.

Mishle posits the plan for building a house albeit in Drash. However, we can see the structure of building ourselves as a house in Peshat. Firstly, we note that for the novice house building is NOT a wise enterprise. It is for this reason that many trades have apprenticeship programs. While these programs begin with more muscle than thought, this is not the case with Judaism. When a talmid engages the path towards becoming a Hakham, he must begin to exercise his mind immediately. Jewish Hakhamim are not frivolous thinkers. Likewise, the true Hakham is not given to fanciful daydreaming. His mind is a machine that is given to a **repetition** of Torah thoughts and problems. Therefore, before a talmid can begin the process of working his way towards becoming a Hakham i.e., a spiritual house, he needs a well-ordered mind. Furthermore, he must not be afraid of mental exercises that tax his mind.

In all his studies, he should be looking for a single nugget of truth. What is that nugget? Application! He should be studying for the sake of doing. Actually, the approach of a talmid to any piece of Torah should follow a three-pronged approach per se. Firstly, he needs to understand the process of exegesis. With regard to an explanation of exegesis, we propose that the talmid needs to determine the meaning of a piece of text within a categorical hermeneutic corral. For the beginning talmid, this area will initially be Peshat. Secondly, as noted above, the talmid will find that his studies are to be devotional. This means practical application. Thirdly, the studies of a talmid should lead to an oral exposition of the things he has learned. The oral expression of a lesson is homiletic. However, we must eradicate the Christian idea of a sermon when speaking of a homiletic exposition of the Torah. Homiletic expression can be in either written of in verbal form. Regardless, each exposition will reflect the mental structure and exegetical discipline of the talmid to his Hakham.

Hakham Tsefet builds his “house” on three pillars, Hokhmah, Binah and Da’at (ChaBaD). Hakham Tsefet gives an explicit view of first century exegesis. He draws his inspiration from the materials of the Ashlamatah. He then builds a Torah lesson based on three texts from the Tanakh that speak of a special “stone.” He equates these texts with Messiah and his unique temple of “living stones.” This text serves to teach us a hermeneutic principle. This principle shows that Hakham Tsefet, Hakham Shaul and all the writers of the Nazarean Codicil followed much-disciplined hermeneutic practices when writing their materials. In a very literal sense the pattern of ChaBaD, show that each talmid can best achieve spiritual maturity when submitting to a Bet Din.

Each of these levels requires a disciplined and devoted mind. Devoted to faithful obedience is the principle character, which needs development in a talmid. This is because there is a natural tendency towards self-centeredness. We tend to focus on personal desires, wishes and goals rather than submitting to an authority who can guide us down the path with wisdom. Authentic humility will allow us the ability to receive from mentors what is necessary for further development. We are often more concerned with personal achievements and successes that may or may not be those things that will guide us towards being a true sanctuary for G-d. G-d is not concerned with personal success. His plan requires faithful obedience/and wholehearted devotion. This is readily attested to by seeing that Hakham Tsefet relates to what G-d calls “precious” not what is valued by man. Therefore, submitting to the G-d ordained plan will ensure those things that qualify as being precious in G-d’s eyes, are cultivated.

**But G-d made me this way**

We often hear from people that G-d made me this way and I am satisfied with that. This mentality is one of resignation. Lackadaisical people often resort to a number of other resignations. If these thoughts of resignation were in any way a measure of truth, we would not need any educational system. However, because self-improvement is actually human nature, we all strive to meet goals with one measure of commitment or another. We should realize that these improvements suggested by our Rabbis are never easy. This is because they understand the true nature of development. We must learn to focus on G-d, focus on the Torah and focus on the plans that our Rabbis have laid out for us. Likewise, we should work to develop our love for G-d, the Torah and the Hakhamim.

The present illustration of Hakham Tsefet is that of a stone which has been rejected. In describing the process of building a sanctuary of illustrative stone, we note that the true mason can see the man in the stone. In other words, when the mason approaches the stone, he looks at it from every angle. When he has seen the “man in the stone,” he begins his work. This quickly relates to our thoughts that the heart is made of sapphire.[[76]](#footnote-77)

**Yechezqel (Ezek. 36:26-27) “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a** (new) **heart of flesh. “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*.”**

The Hebrew root word for “statutes” here is **חֹק** – *choq*. Among other things the idea of **חֹק** – *choq* means to inscribe. This relates to removing pieces of rock with an instrument such as a chisel. Therefore, the Torah from the mouth of the Hakham is a chisel placed against the soul (heart of stone – Yetser HaRa). As we will see the “heart of stone” will be replaced by a “heart of the spirit” and a renewal for the heart of flesh.

The idea of **חֹק** – *choq* relates to having the Yetser HaRa under the control of the higher functions of the inner man. Again, we must realize that the Yetser HaRa is a vital part of our psyche that drives and motivates. Therefore, when we live a Torah balanced life these motives fill all the appropriate needs of a Nobleman. These characteristics (motives of the Yetser HaRa) are often thought to be “animalistic.” This is true only in part. The animal kingdom has these characteristics without restraint. But the Nobleman knows that these passions must be appropriately restrained and released in the proper situations. The training process of a talmid is to bring him to the awareness of his inner noble self. If he becomes a “stone” in this area of development, he will reach his full potential.

**Excursus**

**Ruach/Pneuma as Sophia/Hokhmah (רוּחַ** /**πνεῦμα** – **σοφία**/**חָכְמָה)[[77]](#footnote-78)**

We have given some information in the past concerning the concepts of “spirit” with regard to our translation of the Nazarean Codicil. The Greek word **πνεῦμα** – *pneuma* parallels the Hebrew word **רוּחַ** – *ruach*. Both words are given to a number of parallels. Because **πνεῦμα** – *pneuma* and **רוּחַ** – *ruach* are used in a plethora of meanings and contexts we are often forced to determine the true meaning of the term as it is used contextually.

Last week we saw that **ἅγιος** – *hagios* (usually translated as “holy”) is a synonym for **σοφία** – *sophia* (wisdom). This week we 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.

Ἱερός ἄνθρωπος – *ieros anthrapos,* man as a sanctuary[[78]](#footnote-79) refers to a Hakham, Sage or man of wisdom. As a sanctuary, the Hakham is the house of holiness and the spirit i.e., the “Ruach HaKodesh.” In other terms, the Hakham is the house of G-d’s breath, i.e., the Mesorah/Oral Torah, which should also be understood as the “Ruach HaKodesh.” The priesthood of the first-born is to be a man filled with Hokhmah **to offer up sacrifices[[79]](#footnote-80) of the breathed[[80]](#footnote-81)** Torah **received from G-d through Yeshua HaMashiach.”**

Our Tosefta of Luqas gives us a hint (Remes) concerning those things that are “spiritual.” “**At that same hour he rejoiced in the spirit of joy and said.**” The “spirit” may mean various things, but it is often synonymous with the idea of a **verbal expression**. In other words, the “spirit of joy” was expressed in a blessing. Therefore, we see that the word “*ruach*” and “*pneuma*” have an underlying meaning of speech or speaking. In referring to the Ruach we can see that the phrase is often associated with, the “power of God” with no emphasis on a “spirit” as a special separate entity and the Divine (dwelling) Presence – Shekhinah. These two cases would seem to negate our thoughts that the idea of the “spirit” is found in a “verbal expression.” In Gan Eden, the “Divine Presence” expressed itself in verbal communication.[[81]](#footnote-82) The Divine power of the Ruach in the Tanakh seems to be associated with verbal expression such as “and G-d said.” While Ruach and Pneuma cannot be restricted to verbal expression, we can see that they lend themselves to breathing and speaking often.

It also seems evident that when we look at the uses of Ruach and Pneuma, they are associated with either knowing or speaking. Here the idea of knowing relates to the present connection with Hokhmah. One connection that bonds these two ideas together is that of Prophecy. In prophecy, there is inspiration, knowing and breathing (speaking out) that which is known intuitively. Intuitive knowledge that is spoken, breathed out is prophecy. However, in a different context that intuitive knowledge that is breathed out is the Mesorah/Oral Torah. Thus, breathing the Mesorah is acquainted with holiness, prophecy, and true spirituality **πνευματικός** – *pneumatikos*. Interestingly, **πνευματικός** – *pneumatikos* is associated with breathing and or that which is breathed out, i.e., the Mesorah. Therefore, breathing out the words of the Oral Torah is true spirituality. One who breaths out these words is said to be filled with the Ruach HaKodesh (Breath of the Divine).

In Hakham Shaul’s first letter to the Corinthians chapter twelve the word **πνευματικός** – *pneumatikos* is associated with the ten men of the congregation. Why are there only nine[[82]](#footnote-83) things mentioned in this list? This is because this list is a pars pro toto. The opening passage is usually translated, “Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant:” Note here the word “gifts” is italicized. This means that the translators have added this word to clarify the text. Therefore, **πνευματικός** – *pneumatikos* is associated with the functions of the ten men of the congregation. In verse four of this same chapter the word **χάρισμα** – *charisma* is translated as “gift.” Again, this is erroneous. Χάρισμα – *charisma* is best translated as the management of “chesed” is linked with χάρις – *charis* (chesed). On one hand πνεῦμα – *pneuma* (spirit) is associated with the spiritual demonstrations that are called χαρίσματα – *charismata*[[83]](#footnote-84) “the management of chesed.” Nearly all of these offices have some form of verbal expression.

**Eph 4:7-10 But to every one of us is given loving-kindness** (chesed) **according to the measure of the gift of Messiah.[[84]](#footnote-85) Therefore, He** (God) **says, "When he ascended[[85]](#footnote-86) up on high, [[86]](#footnote-87) he led captivity captive and gave gifts to men Thou hast received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakan there**." (Ps. 68:18).

The word “gifts” used in Ephesians is **δόμα** – *doma* is also referring to the offices of the ten men who are the congregation. Interestingly, the gifts **δόματα** – *domata* (**δόμα** – *doma* plural) are **πνευματικός** – *pneumatikos* and **χάρισμα** – *charisma* combined, which operate as the “spiritual” expressions of chesed to the congregation. However, it is not simply their presence that makes the congregation “spiritual” but rather their verbal expression of the Orally Breathed Torah (**πνευματικός** – *pneumatikos*). These men breathe out holy **ἅγιος** – *hagios* words,of wisdom **σοφία**/**חָכְמָה** (wisdom) found in the Mesorah/Ruach HaKodesh**.** These men are a **δόματα** – *domata* (gifts) to the congregation in that if the congregation does not merit their presence they will be removed as we have seen with the former pericopes. Or, we might say that if their spiritually breathed (**πνευματικός** – *pneumatikos*) words of **σοφία**/**חָכְמָה** are not heeded, these men will be removed. A congregation that does not have these **δόματα** – *domata* is devoid of (**πνευματικός** – *pneumatikos*) spirituality, **σοφία**/**חָכְמָה** (wisdom)and **ἅγιος** – *hagios* (holiness) i.e., the Ruach HaKodesh.

**1 Timothy 4.1-11**

**Hakham Shaul’s School of Remes**

First Igeret to Timothy

TS\_NC-88 - Tebet 11, 5781 January 08, 2021

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

**The Days of Messiah**

**1 Tim. 4.1-11[[87]](#footnote-88)**

**The Oral** Torah **expressly states that at a fixed point in time[[88]](#footnote-89) some will turn to unfaithfulness** abandoning their post[[89]](#footnote-90) **being led astray by spirits inferior to man[[90]](#footnote-91) attending instead to doctrines** *and* **seductions of shedim.[[91]](#footnote-92) being** misled by **the hypocrisy of liars[[92]](#footnote-93)** **whose consciences are seared as with a hot iron.[[93]](#footnote-94)** **3 forbidding marriage and extreme un-ordained fasting[[94]](#footnote-95) which God created for-the-purpose of receiving with a *brakhah*** (blessing of gratitude) **and faithful to acknowledge the truth. 4 For all the original formation of God was created was good, and nothing is to be rejected if it is received with gratitude**;[[95]](#footnote-96) **5 for it is sanctified, consecrate** set apart, connected to and **dedicate to God by means of the word[[96]](#footnote-97) of God and brakhah[[97]](#footnote-98)** (blessing).

**Fatherly Guidance**

**6 If you inculcate** instruct, educate **these teachings[[98]](#footnote-99)** handing down **to the brethren, you will be a good officer of *Geburah*[[99]](#footnote-100) for Yeshua HaMashiach. You will be nourished on the themes of the faithful**—**the wholesome teaching you have followed closely.** **You will be a servant nourished on the themes of the faith—the wholesome teaching you have diligently obeyed. 7 Do not accept the foolish wife’s tales[[100]](#footnote-101)** and myths **but train yourself to become a Tsaddiq.[[101]](#footnote-102) 8 For the training of the body has some value, but our focus in life should be uprightness which profits in everything and has the promise of the** eternal **life in the Olam HaBa in the future. 9 Here is a lesson you can trust, one that fully deserves to be accepted. 10** (indeed, it is for this that we toil and strive): **we have our confidence set on a living God who is the deliverer of all humanity, especially of those who are faithful. 11 Command and teach these things.**

**1 Tim. 4.12-16[[102]](#footnote-103)**

**Do not let them despise[[103]](#footnote-104) you because of your young age.[[104]](#footnote-105) But rather exemplify[[105]](#footnote-106)** *and be a living pattern of* **those** *who are* **faithful** *to God* **in word, conduct, behavior, love, in** *your* **Neshamah[[106]](#footnote-107) and purity. 13 Until I come devote yourself to public reading of the** *Torah - lectionary*, **to hortatory instruction[[107]](#footnote-108) and to teaching[[108]](#footnote-109)** *the sound doctrine of God’s Torah*.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “Isha Khi Tazria’” – “[When] a woman conceives seed”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִשָּׁה כִּי תַזְרִיעַ** |  | **Saturday Afternoon** |
| **“****Ishah Khi Tazria’a”** | Reader 1 – Vayiqra 12:1-8 | Reader 1 – Vayiqra 12:1-8 |
| **“[When] a woman conceives seed”** | Reader 2 – Vayiqra 13:1-9 | Reader 2 – Vayiqra 13:1-9 |
| **“Cuando una mujer dé a luz”** | Reader 3 – Vayiqra 13:10-19 | Reader 3 – Vayiqra 13:10-19 |
| Vayiqra (Lev.) 12:1 – 13:59 | Reader 4 – Vayiqra 13:20-28 |  |
| Ashlamatah: Is 9:5-6 + 11:1-9  Is. 7:20-8:3 + 9:6 | Reader 5 – Vayiqra 13:29-37 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 13:38-46 | Reader 1 – Vayiqra 12:1-8 |
| Psalms 78:41-72 | Reader 7 – Vayiqra 13:47-59 | Reader 2 – Vayiqra 13:1-9 |
| N.C.: 1 Pet 2:9-12; Lk 10:21-42 | Maftir – Vayiqra 13:47-59 | Reader 3 – Vayiqra 13:10-19 |

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Hakham Dr. Yosef ben Haggai

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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](http://www.jewishencyclopedia.com/articles/1421-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-2)
2. See Ibn Ezra v. 9 [↑](#footnote-ref-3)
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-4)
4. Tehillim (Psalms) 75:11 [↑](#footnote-ref-5)
5. One of the words of our verbal tally: Son / Children - בן, Strong’s number 01121. [↑](#footnote-ref-6)
6. It is worth noting that we are reading about this event very close to Shevat 1 which corresponds to Elul 1 in our bimodal readings. Elul 1 is the new year for the tithe of cattle. We also not that the new year for cattle tithing lines up with the new year for trees, according to Bet Shammai. [↑](#footnote-ref-7)
7. Egypt [↑](#footnote-ref-8)
8. The difficulty is the explanation given in the verse: Lest peradventure the people repent when they see war. Surely Israel, who had beheld the wars with the Amalekites soon after their departure, without wanting to go back to Egypt, would not be unduly alarmed at a war with the Philistines? Hence the explanation which follows. [↑](#footnote-ref-9)
9. Sanhedrin 92b. [↑](#footnote-ref-10)
10. Genesis 15:13-16. 5) For they should have commenced to count from the birth of Isaac, thirty years afterwards. [↑](#footnote-ref-11)
11. Possibly (as ‘E.J.) the proof lies in the continuation of this quotation: They kept not the covenant of G-d (Psalms 78:10) --i.e. they did not wait the full period. [↑](#footnote-ref-12)
12. By a play on words, naham (E.V. ‘led ‘) is connected with naham (to comfort), and the verse translated: And G-d was not comforted, because of the manner in which the Philistines had acted. [↑](#footnote-ref-13)
13. Yalkut Shimoni 227 - The Yalkut Shimoni (Hebrew: ילקוט שמעוני) or simply Yalkut is an aggadic compilation on the books of the Hebrew Bible. From such older haggadot as were accessible to him, the author collected various interpretations and explanations of Biblical passages, and arranged these according to the sequence of those portions of the Bible to which they referred. [↑](#footnote-ref-14)
14. Mechilta (Hebrew: middah‎‎) is a rule of scriptural exegesis in Judaism, attributed to or written by any of several authors. [↑](#footnote-ref-15)
15. Abraham Abele Gombiner (c. 1635 – 5 October 1682), known as the Magen Avraham, born in Gąbin (Gombin), Poland, was a rabbi, Talmudist and a leading religious authority in the Jewish community of Kalish, Poland during the seventeenth century. His full name is Avraham Avli ben Chaim HaLevi from the town of Gombin. [↑](#footnote-ref-16)
16. Zayit Raanan is a commentary on the popular Midrashic collection Yalkut Shimoni. [↑](#footnote-ref-17)
17. Shir HaShirim (Song of Songs) 2:7 [↑](#footnote-ref-18)
18. Shir HaShirim (Song of Songs) 3:5 [↑](#footnote-ref-19)
19. Moshe’s father [↑](#footnote-ref-20)
20. The Judges [↑](#footnote-ref-21)
21. Died CE 135. [↑](#footnote-ref-22)
22. The Septuagint translation of Genesis 46:20 adds the two sons of Manasseh and the three sons of Ephraim. Their names are: Machir and Gilead his son; and the sons of Ephraim are Shuthelah, Talath; and Edem was the son of Shuthelah. Hence there are five more mentioned in this Greek translation. Doubtless this is the basis of the statement of Stephen concerning the 75 souls mentioned in Acts 7:14. [↑](#footnote-ref-23)
23. *The Book of Tehillim*, Me’am Lo’ez, Psalms III - Chapters 62—89, by Rabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-24)
24. Tehillim (Psalms) 78:7 [↑](#footnote-ref-25)
25. Ibid. 23 [↑](#footnote-ref-26)
26. Yehezechel (Ezekiel) 37:11 [↑](#footnote-ref-27)
27. Mechilta to Shemot (Exodus) 14:31 [↑](#footnote-ref-28)
28. They counted the four hundred years foretold by G-d to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac’s birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Yisrael. [↑](#footnote-ref-29)
29. I Chronicles 7:20f. [↑](#footnote-ref-30)
30. I Chronicles 7:22f. [↑](#footnote-ref-31)
31. Bereshit (Genesis) 15:13 [↑](#footnote-ref-32)
32. Bereshit (Genesis) 21:5 [↑](#footnote-ref-33)
33. Sanhedrin 92b [↑](#footnote-ref-34)
34. Ezekiel's vision of the Valley of the Dry Bones is read as the Ashlamata on Shabbat Chol HaMoed Pesach, the intermediate Shabbat of the festival of Passover. [↑](#footnote-ref-35)
35. They counted the four hundred years foretold by G-d to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from [Isaac’s](file:///C:\Users\iyar5\Downloads\isaac.html) birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Yisrael. [↑](#footnote-ref-36)
36. I Chronicles 7:20f. [↑](#footnote-ref-37)
37. I Chronicles 7:22f. [↑](#footnote-ref-38)
38. One of the words of our verbal tally: Son / Children - בן, Strong’s number 01121. [↑](#footnote-ref-39)
39. Shir HaShirim (Song of Songs) 2:7 [↑](#footnote-ref-40)
40. Tehillim (Psalms) 78:9 [↑](#footnote-ref-41)
41. Tehillim (Psalms) 78:9-11 [↑](#footnote-ref-42)
42. Bamidbar (Numbers) 1:33 indicates that the tribe had grown to 40,500 at the time of the exodus. [↑](#footnote-ref-43)
43. Sanhedrin 92b [↑](#footnote-ref-44)
44. Avodah Zarah 3a [↑](#footnote-ref-45)
45. Rabbi Pinchas Winston [↑](#footnote-ref-46)
46. See Louis Ginzberg, The Legends of the Jews (Philadelphia: The Jewish Publication Society of America, 1968), v.l, p. 2, n. 10, and Heinemann, Aggadot, p. 131 ff. [↑](#footnote-ref-47)
47. See Ephraim Urbach, The Sages: Their Concepts and Beliefs, trans. Israel Abrahams (Jerusalem: Magnes Press, 1975), v.l, p. 602. [↑](#footnote-ref-48)
48. There are many references to such a messianic figure scattered

    throughout Rabbinic Literature, especially in the apocalyptic midrashim. [↑](#footnote-ref-49)
49. Self, Struggle & Change, by Norman J. Cohen [↑](#footnote-ref-50)
50. Generation - דור, Strong’s number 01755. [↑](#footnote-ref-51)
51. This is not an abrogation of the laws of Kashrut. The context is within the Jewish culture. [↑](#footnote-ref-52)
52. Do not move from house to house, is explained in Remes to mean not to go from house of study to another house of study. [↑](#footnote-ref-53)
53. No allowing the “dust of the earth” to cling to the feet from any town or city shows their rejection of the Mesorah. [↑](#footnote-ref-54)
54. Here the “Mishkan” is not a “tent” per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind. [↑](#footnote-ref-55)
55. We could also interpret this to read “a wise Priesthood.” [↑](#footnote-ref-56)
56. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-57)
57. Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching. [↑](#footnote-ref-58)
58. Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim.

    Barth translates v20… “But you have not become students of Messiah this way.” Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498 [↑](#footnote-ref-59)
59. We see that activity of the Parnas 1 (1st Pastor) in these passages. The “teaching” is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a “teacher” as we will see. However, we note that the Esnoga has many “teachers” and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action. [↑](#footnote-ref-60)
60. Some translations translate the clause εἴγε, “in as much as.” This indicates that the readers have heard of Yeshua. However, the “having heard” is not simply an acquaintance. This shows that the Ephesian congregation had learned about Messiah and this is Hakham Shaul’s gentle reminder that they have learned the “mysteries of Messiah by Hakham Shaul’s mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 594-5 [↑](#footnote-ref-61)
61. Cf. John 17:17 [↑](#footnote-ref-62)
62. These two communities came close to the acceptance of the Mesorah and then rejected it. Plummer, Alfred. *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. Edinburgh: T. & T. Clark, 1901. p. 276-7 [↑](#footnote-ref-63)
63. Cf. Yesha’yahu (Isa.) 23:1-8, Yechezkel (Ezek) 26-28, Yoel (Joel) 3:4-8, Amos 1:9-10 and Z’kharyah (Zach) 9:2-4. These two cities are examples of pagan luxury. Leaney, A. R. C. *A Commentary on the Gospel According to St. Luke*. London: Black, 1971. p.178 [↑](#footnote-ref-64)
64. Fitzmyer, Joseph A. *The Gospel according to Luke: (X-XXIV)*. London: Yale University Press, 2007. p. 855 [↑](#footnote-ref-65)
65. This is an example of a Biblical list. In the present case, we have three items on a list. 1. The one who listens to you listens to me**,** 2. The one who rejects you rejects me.3. Therefore, the one who rejects me rejects the one who sent me. This is also an example of Nazarean Exegesis and use of the hermeneutic Sevarah – Logic [↑](#footnote-ref-66)
66. Here the Greek word **πνεῦμα** – *pneuma* (spirit) shows that there is a verbal expression of joy. This may also be translated, “in that hour he breathed out a great expression of his joy.” Some texts say “holy spirit” referring to the “spirit of inspiration.” see footnote below. [↑](#footnote-ref-67)
67. This “holy joy” is a Divine inspiration. Plummer, Alfred. *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. Edinburgh: T. & T. Clark, 1901. p. 280. It is clear from the footnote above and the text that Yeshua is operating in the **πνεῦμα** – *pneuma* (spirit) “spirit of prophecy.” [↑](#footnote-ref-68)
68. The “revelation” to “young children” refers to the Paqidim who are becoming Hakhamim. It is the Hakham who rejoices because his name is written in the heavens.” The young children can rejoice because they have seen the secrets of Messiah revealed. [↑](#footnote-ref-69)
69. Da’at - [↑](#footnote-ref-70)
70. **ἀκούω** – *akouo* hear – *kibal*, receive. [↑](#footnote-ref-71)
71. Here the “Mishkan” is not a “tent” per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind. [↑](#footnote-ref-72)
72. We could also interpret this to read “a wise Priesthood.” [↑](#footnote-ref-73)
73. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-74)
74. Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching. [↑](#footnote-ref-75)
75. Hakham Tsefet and the Psalmist play on the reversal of the idea that the Yetser HaRa is called the “stumbling stone.” Eisemann, Moshe, and Nosson Scherman. *Ezekiel, Yechezkel, The Artscroll Tanach Series, A New Translation With A Commentary Anthologized From Talmudic, Midrashic and Rabbinic Sources (English and Hebrew Edition)*. Artscroll, Mesorah Publications Ltd, 1988. p. 557 [↑](#footnote-ref-76)
76. See our **Excursus, Ruach/Pneuma as Sophia/Hokhmah (רוּחַ /πνεῦμα – σοφία/חָכְמָה)** below. [↑](#footnote-ref-77)
77. See TDNT 6:370 8. πνεῦμα in Wisdom [↑](#footnote-ref-78)
78. Trench, R. C. *Trench’s Synonyms of the New Testament*. Baker Books, 2000. p. 327 [↑](#footnote-ref-79)
79. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-80)
80. Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching. This also applies to Prayer as the sacrifice of our lips. [↑](#footnote-ref-81)
81. B’resheet 3:8 **“They** (Adam and Chavah) **heard the voice of halakhah** (i.e. walking) **from the Breath of the LORD God in the garden**.” [↑](#footnote-ref-82)
82. This is because the female characteristic of the 3rd Parnas/pastor is “hidden.” [↑](#footnote-ref-83)
83. *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.) (electronic ed.) (9:403). Grand Rapids, MI: Eerdmans. [↑](#footnote-ref-84)
84. cf. Rom 8:32 [↑](#footnote-ref-85)
85. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-86)
86. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-87)
87. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-88)
88. Friberg, Analytical Greek Lexicon καιρός, οῦ, ὁ time; (1) as a measure of time, either as a point of time, past, present, or future time, moment (MT 11.25), or as a fixed period of time marked by suitableness season, (favorable) time, opportunity (2C 6.2); (2) as a specific and decisive point, often divinely allotted time, season (MK 1.15); (3) as a future period of time marked by characteristic circumstances (the) last times, (the) end-time, (the) messianic times (MT 16.3; 1T 4.1) [↑](#footnote-ref-89)
89. These men turned away from truth and fidelity to G-dly teachings to follow the lies of man controlled by lying spirits (demons) [↑](#footnote-ref-90)
90. **Shedim** The Shedim which the talmidim have "authority" over represent those obstacles to the Nazarean Community's stability. [↑](#footnote-ref-91)
91. Synonymous with the Hebrew שדים “shedim” pl. שׁד shad. *Shedim* or *ruḥot* are considered “harmful spirits” therefore we can often see that the spirit (s) “throws a fits” causing harm convulsing his victim. See Mark 9.14-29. The question “what were you discussing with them” seems to be the Master inquiring from his talmidim. Perhaps they were slow to answer or the father of the boy with the **shade** (demon/spirit) was the source of the discussion. Meaning here that the discussion was on the topic of *shedim* (demons/spirits).

    It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, darkened minds refer to those Gentiles who are either simply ignorant of the Torah as a way of life. And those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

    To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. [↑](#footnote-ref-92)
92. ***pseudologos*** – inspired by or filled with a spirit (of lies) see Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964. V.3 p. 496 [↑](#footnote-ref-93)
93. Making them incapable of any morality. **Kαυτηριάζω kautēriázō**; fut. kautēriásō, from kautḗrion (n.f.), a red–hot iron, which is from kaíō (2545), to burn. To cauterize, brand with a hot iron; used in the pass. in 1 Tim. 4:2, meaning branded or having the marks of their guilt burnt in upon their own consciences, making them seared or hardened in their consciences. Zodhiates, S. (2000). The complete word study dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers. [↑](#footnote-ref-94)
94. This can also be a reference to not eating meat. However, its basic meaning is food. **βρῶμα brṓma**; gen. *brṓmatos*, neut. noun from *bibrṓskō* (977), to eat. That which is chewed such as meat or vegetables in opposition to milk which is liquid (1 Cor. 3:2). Used with its primary meaning as food. Ibid. [↑](#footnote-ref-95)
95. Here the caveat is that he does not or is not referring to animals that are not permissible. Everything created by G-d is good, **but not everything created by God is food**. Therefore, this verse does not abolish the Jewish dietary laws; see Ac 10:11–19&NN, Ga 2:12b&N). Stern, D. H. (1996). Jewish New Testament Commentary: a companion volume to the Jewish New Testament (electronic ed., **1 Ti 4:3**). Clarksville: Jewish New Testament Publications. [↑](#footnote-ref-96)
96. Here λογου – means the message of G-d an this refers to the Oral Torah as the Mesorah and message of G-d. [↑](#footnote-ref-97)
97. **Mark 6:41** **And taking the five loaves and the two fish, looking up to Heaven he blessed G-d for the bread and the fishes and broke the loaves and giving out to his disciples to place before them (**the many groups of people**).** Here we have translated the verse accurately. Yeshua did not “bless” the bread and fish. He “blessed G-d” for the bread and fish. “Blessed are you Oh Lord God who brought bread forth from the earth.” See [Tractate Berakhot](https://www.sefaria.org/Berakhot.2a?lang=bi) for appropriate blessings. [↑](#footnote-ref-98)
98. Teaching, instruction is a constant bathing in the Torah. [↑](#footnote-ref-99)
99. See my translation of 1 Tim3.8-18. [↑](#footnote-ref-100)
100. Superstitions handed down by old women. [↑](#footnote-ref-101)
101. Train your self with the goal of becoming a Tsaddiq (a person of true piety). [↑](#footnote-ref-102)
102. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-103)
103. Hakham Shaul (Paul) confirms Timothy’s authority at Ephesus with the words, “Let no one despise your youth” (*mēdeis sou tēs neotētos kataphroneitō*, 1 Tim 4:12). Spicq, C., & Ernest, J. D. (1994). *Theological lexicon of the New Testament* (Vol. 2, p. 283). Peabody, MA: Hendrickson Publishers. [↑](#footnote-ref-104)
104. Thus, age is not considered a measure for character, education and maturity. These things are measured by conduct rather than age. [↑](#footnote-ref-105)
105. **εἰκών**, **τύπος**, **χάραγμα** This vocabulary is related to the concept of patterns and images. Becoming a living pattern of Messiah and or more specific G-d. Being a pattern or image of G-d refers to the abilities of man to live out the fact that he is created in the “image” of G-d. [↑](#footnote-ref-106)
106. The choice for “Neshamah” here is based on the Jewish understanding the five levels of the Soul. Nefesh, Ruach, Neshamah, Chayiah and Yechidah. The latter two may not essentially be “parts” of the Neshamah (Soul) but rather things associated with the Neshamah. Chayiah is the life-giving force given to mankind through the “Breath of G-d” which makes man a living soul. Yechidah is a level of “spiritual achievement” referring to the unity we have achieved with G-d. Yechidah does not necessarily mean a constant state of unity but rather moments and periods when we have been able to unity with G-d through study, prayer and other means. [↑](#footnote-ref-107)
107. Instruction on how to live a life free of idolatry. [↑](#footnote-ref-108)
108. A distinction must be made between the process of teaching and the subject matter of teaching. The English word “teaching” may mean either the act of imparting truth or the body of truth imparted. Sometimes the biblical usage includes both meanings by way of double entendre. In this setting we see that Timothy is authorized and commissioned with the instruction to the Ephesians. The Ephesian Gentiles were greatly occupied with servitude to the goddess Diana. Timothy’s teachings and instructions therefore were associated with abstinence from pagan practices. It was also important, and a part of his curriculum was the teachings of Messiah and his legal dogma. Timothy would also be involved in the structure and occupation of Synagogue (Esnoga) and all personal involved. Thus, he was deeply involved in training the officers of the Synagogue as a part of his teaching curriculum. [↑](#footnote-ref-109)