
TSEFET'S PERICOPE #78^C

בְּרֹשׁ

“B’Rosh”

“upon the head”

Vayiqra (Leviticus) 13:29-59

Ashlamatah: Isaiah 7:20 – 8:3 + 9:6

Special: Isaiah 54:1-10

Psalm 78:32-39

Pirque Abot IV:13

N.C.: I Tsefet (Peter) 5:1-4

Commentary by Dr. Eliyahu Ben Avraham (Walter Oakley)

BESB^a

Greek

5:1 Therefore, I address^b (*exhort*) the Elders (Zakenim -Hakhamim) in your midst, *I am an Elder also and witness of the sufferings^c of Messiah and companion in the revealing of his soon coming honor.* ² Shepherd the flock of G-d *which* is among you, [*watch (guard) over*] them not by force or coercion, but willingly under G-d, not for eager base gain, but voluntarily *with passion.* ³ Not exercising dominion (*for one's own advantage*) to those given to your care but become *an example* to the flock. ⁴ And at the appearing of the Chief Shepherd, you will receive a crown of unfading honor.

1 Peter 5:1 Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

² ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μὴδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, ³ μὴδ' ὡς κατακυριεύοντες τῶν κληρῶν ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

⁴ καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

DELITZSCH HEBREW TRANSLATION

אֶת־הַזְּקֵנִים אֲשֶׁר בְּקִרְבְּכֶם אֲזַהֵר אֲנִי הַזְּקֵן עִמֵּיכֶם וְעַד עֲנֹיֵי הַמְּשִׁיחַ וְגַם־חֲבֵר ^{DLZ 1 Peter 5:1-4}
לְכַבֹּד הָעֵתִיד לְהַגְלוֹת: ² רְעוּ אֶת־עֵדֵר הָאֱלֹהִים אֲשֶׁר תַּחַת יְדְכֶם וְהִשְׁגִּיחוּ עֲלֵיהֶם לֹא בְאִגָּס כִּי
אִם־בְּנִדְבָה כְּרִצוֹן אֱלֹהִים וְלֹא עֵקֶב בְּצַע רַע כִּי אִם בְּנִפְשׁ חֲפָצָה: ³ אַף לֹא כְרוֹדְנִים בְּנַחֲלַת יְהוָה כִּי
אִם־לְהִיּוֹת מוֹפֵת לְצֹאן: ⁴ וּבְהוֹפְעַת שֶׁר הָרְעִים תִּשְׂאוּ עֲטָרַת הַכְּבוֹד אֲשֶׁר לֹא תִבָּל:

^a Beth El Study Bible – Translation and notes by Dr. Eliyahu Ben Avraham

^b παρακαλέω (parakaleō) I have been dealt with in a separate document.

See <http://torahfocus.com/MMark/παρακαλεω.pdf> Where παρακαλεω matches the Hebrew word קָרָא qara' {kaw-raw'}

^c πάθημα. For the properly colorless character of this word, “disposition,” “propensity,” see Burton’s note *ICC ad Gal 5*²⁴. From this it comes naturally to be used *in malam partem* = “evil experience,” “suffering,” as 14 times in Paul.

INTRODUCTION

The Greek language is full of nuances, inflections and emphasis. When studying Greek the student easily and quickly notices that word order plays an important part in the structure of the composition. Greek emphasis is accomplished by several means. However, I do not wish to give a lesson in Greek grammar here. I only wish to point out one small issue that will illuminate our present pericope. One tool that Greek uses when it wants to emphasize a word or thought is to place that word at the beginning of a sentence or discourse. This is not true in every case. However, it is used frequently enough to make mention. This week's address and opens with a word, which is one of the keys, to this pericope.

1 Tsefet 5:1 presbuteros oun en umin parakalō o sumpresbuteros kai martus tōn tou khristou pathēmatōn o kai tēs mellousēs apokaluptesthai doxēs koinōnos

Hakham Tsefet opens with the Greek word πρεσβύτερος (presbuteros) (Elders – Hakhamim) to emphasize whom his address is directed.

ELDERS (Z'KENIM)

His Eminence has given us a bountiful set of comments on the *Z'kenim*. Therefore, I will endeavor to supplement his discourse with complementary materials and perspective in brevity.

It should be no surprise that the *Z'kenim* appear in the Nazarene Codicil as community leaders and those to whom a "flock" is entrusted. (we will elaborate shortly) From the earliest days, Yisrael was under the governance of the Elders of its community. What is so very interesting in this pericope is how Hakham Tsefet weighs the Hakham (*Z'kenim*) against the Judging Cohen. The Phrase πρεσβύτερος (*presbuteros*) is used 214 times throughout the entire Tanach and Nazarene Codicil. In Bereshit, chapter fifty (50) πρεσβύτερος (*presbuteros*) begins to take on the idea of the Ruling wise men of the Tribe or household.

Biblical data offers a great deal of insight into the role and structure of the "*Z'kenim*" throughout Biblical history. In 1 Kings 21:8 we are told that the Elders (πρεσβύτεροι) and nobles governed the city of Schechem.

The Encyclopedia Judaica offers some helpful information on the subject of Elders.

The "Elder" (Hakham) was not only a man of mature age he was also a person of distinct social grade. The elders were the consulting body of the city, the nation, or the king respectively, and as such were considered "the wise" (cf. Ezek. 7:26 with Jer. 18:18).^d

*During the mishnaic period, the name zaken ("elder") was reserved for scholars, and particularly members of the **Sanhedrin or bet din**. The title was regarded as equivalent to a sage, and was unconnected with age, as was emphasized by regarding the word as a notarikon: "The zaken is none other than a sage, and the word means zeh she-kanah ḥokhmah ("one who has acquired wisdom"; Kid. 32b) Thus one reads of the elders of Bet Shammai and the elders of Bet Hillel (Ber. 11a), of the "elders of the bet din" who supervised the high priest before the Day of Atonement (Yoma 1:3 and 5), and of "Rabban Gamaliel and the elders who were traveling by ship" (Shab. 16:8; Ma'as Sh. 5:9; cf. also *Zaken Mamre). The word zaken hardly occurs with regard to local government (the "elders of the city" of. Sot. 9:5 and 6 is a reference to Deut. 21:3), although in the Book of Judith, the elders of the city*

^d Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 6 pg. 294

or of the people appear as the main authority of the beleaguered city. It seems that the institution of **“the seven good men of the city”** who were responsible for its affairs was confined to Babylon. The Mishnah (Meg. 3:1) states that if the people of a town sell a synagogue or other sacred object, the purchaser may not use it for purposes of lesser sanctity. Where the Babylonian Talmud (Meg. 26a, 27a) makes the reservation that this does not apply in cases where the **“seven good men of the city”** stipulated at the time of the sale that the synagogue or the sacred object could so be used, the parallel passage in the Jerusalem Talmud merely mentions the stipulation but has no reference to the seven communal leaders. Nevertheless Josephus (Ant. 4:214–4) refers to the **seven men who ruled the city in Erez Israel**, and the Syriac Baruch mentions **“the seven elders of the people”** (II Bar. 44:1)^e

Here the Encyclopedia Judaica suggests that the **“Seven good men of the city”** was confined to Babylon Josephus offers contradictory information.ⁱ (See Endnotes for entire quote)

Antiquities 4: 214 Let there be seven men to judge in every city, and these such as have been before most zealous in the exercise of virtue and righteousness. Let every judge have two officers allotted him out of the tribe of Levi.^f

A footnote to this passage tells us that the seven men were in fact the judges that judged, and ruled the city. The period that Josephus is dealing with in Antiquities pre-dates the Babylonian exile. Therefore, we see that the system of seven men actually dates to the time of Moshe. The Exile to Babylon carried the traditional practice of “Seven men” with it.

Kiddushin 1:7 For every commandment concerning the son to which the father is subject—men are liable, and women are exempt. And for every commandment concerning the father to which the son is subject, men and women are equally liable.

From this Mishnah a detailed discussion is forwarded concerning the **Hakhamim** and their status as Sages or wise men. We are taught in the Gemara of this verse that the earliest scholars were called “Soferim.”^g

The Gemara also elaborates here on the Scholar “Zaken.”

However, Hakham Tsefet makes an interesting comment here that I believe fits our pericope and Torah Seder. The writings of Hakham Tsefet occur during the first century. During this period, the Priesthood is highly corrupt. It no longer follows the family order as mandated in the Torah.

The Dynastic Murders

*Despite this, there is no doubt that Herod remained an eastern monarch both in his mode of life and in his attitudes. He destroyed, in the full eastern hellenistic tradition, all members of the Hasmonean house, whose existence seemed to him to endanger his position. When he began his reign, after defeating Antigonus and putting him to death, he ignored the right to the high priesthood of the legal heir *Aristobulus, brother of his wife Mariamne, in favor of *Hanamel the Egyptian.*^h

Therefore, we can see that the Priesthood during the period of the Nazarene codicil was highly corrupt. The Sanhedrin suffered terribly under the rule of Herod as well. In many cases, the “Seven Men” of each city carried far more power than the compromised Sanhedrin. This is not to say that the Sanhedrin carried no power. It only brings to light the fact that it was often easier to

^e Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 6 pg 296

^f Using the Whiston numbering system ^f Book 4 chapter 8.14

^g Kiddushin 30a-32b

^h Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 5 pg 34

deal with judicial cases on a local level where Herod had less influence. Furthermore, we can see how that the Mesorah of the Master was so invaluable to the community of Nazarene Jews.

The Mishnah tractate Yoma elaborates on the sequestering of the Cohen Gadol in the Chamber *Palhedrin* seven days before Yom Kippur.ⁱⁱ He is sequestered here and interrogated by the P'rushim to make sure that he does his job correctly. (That is according to the Mesorah - herein demonstrating the great power and authenticity of the Mesorah.) The Z'kenim (Hakhamim) read before the Cohan Gadol and in the fifth Mishnah, they make Him swear an oath that he will not detour from any of the practices he has rehearsed for the past seven days.ⁱ

While, I am certain that this practice was not restricted to the period of the Nazarene Codicil we have the sequestering of the Cohen Gadol here for a very specific reason.

Ant 13:372 As to Alexander, his own people were seditious against him; for at a festival which was then celebrated, when he stood upon the altar, and was going to sacrifice, the nation rose upon him, and pelted him with citrons [which they then had in their hands, because] the law of the Jews, required that at the feast of tabernacles, everyone should have branches of the palm tree and citron tree; which thing we have elsewhere related. They also reviled him, as derived from a captive, and so unworthy of his dignity and of sacrificing."

The Gemara of *Kiddushin Sotah* and *Sanhedrin* offer commentary on Alexander and his evil practices.^j

The High Priesthood

It is clear that a strong rift existed between the Pharisees and Alexander Jannaeus. The rival Sadducees were avid supporters of Jannaeus (see 4Q448). The Pharisaic opposition to Jannaeus continued with his marriage to his brother's widow, which was forbidden by Torah law. Furthermore, Jannaeus established himself as a ruler concerned mainly with conquests rather than his religious obligations.

One year during the Jewish holiday of Sukkot, Alexander Jannaeus, while officiating as the High Priest (Kohen Gadol) at the Temple in Jerusalem, demonstrated his support of the Sadducees by denying the law of the water libation. The crowd responded with shock at his mockery and showed their displeasure by pelting Alexander with the etrogim (citrons) that they were holding in their hands. Unwittingly, the crowd had played right into Alexander's hands. He had intended to incite the people to riot and his soldiers fell upon the crowd at his command. The soldiers slew more than 6,000 people in the Temple courtyard.^k

The second paragraph of our quote tells us that Alexander Jannaeus the Sadduceean High Priest followed the Sadduceean practice in the water libation during the Festival of Sukkot. From this time forward, the P'rushim consistently followed the practice mentioned in The Mishnah's tractate Yoma.

My purpose in giving all of this history so that we can see that during the early Mishnaic period, the Cohen Gadol was subject to the scrutiny of the P'rushim. Perhaps these events, which occurred B.C.E., were events that inspired the P'rushim to become more "Priestly" in their personal conduct.

Nevertheless, we see that Hakham Tsefet is addressing the "Seven Men" in his pericope. I will make mention of the fact that the word $\pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ (*presbuteros*) is plural (Z'kenim-

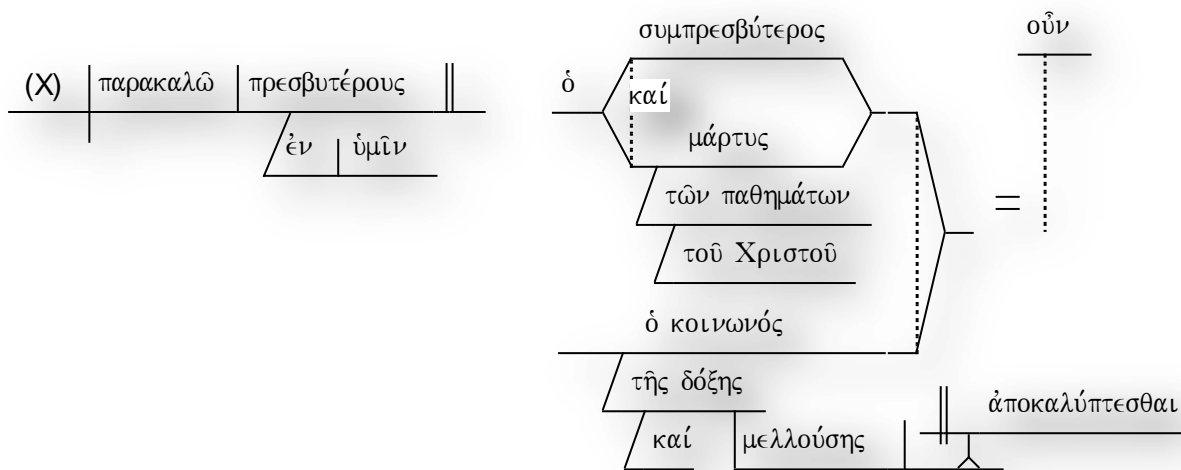
ⁱ Yoma 1:1-5

^j Kid. 66a Sot.47a San. 19a

^k http://en.wikipedia.org/wiki/Alexander_Jannaeus

Hakhamim). Therefore, Hakham is not addressing (exhorting) one “Pastor.” Hakham Tsefet is addressing the entire governing body of that city.

My commentary has focused on the Z’kenim for one primary purpose. Hakham Tsefet is now demonstrating the Mesorah and governance of the Mesorah. These “Seven Men” are not arbitrary figure ruling some abstract group. The “Seven Men” are ruling, judging the flock of G-d. This pattern was established in the earliest ages of Judaism. It DID NOT change into some pastoral system that we see demonstrated today. When the Priesthood failed, the Mesorah became more than requisite. In the post exilic return to Eretz Yisrael Ezra established eleven tachnotⁱⁱⁱ that were aimed at the preservation of Jewish tradition.¹ The Mesorah was more elaborate system of “tachnot.” I would surmise that the “Seven Men” were **well** versed in the Mesorah. I would surmise this truth was more prevalent among congregations, which followed the Master. Consequently, I believe that we can see a fragment of the Master’s Mesorah in Hakham Tsefet’s teaching this week.



Bimodality?

The annual Torah reading this week is “*Ki Teitzei*.”^m Therefore, the reading last week would have been *Shofetim*.ⁿ While we are following the Triennial cycle, Elul and Tishrei are prevalent in the mind. Therefore, the “exhortation” given by Hakham Tsefet fits perfectly here. If exhortation means strengthening, we see the strengthening of the Hakhamim of other communities associated with following the Master. This exhortation can be a calling of the Hakhamim to remember their duties. Any moral lapse is addressed then strengthened. If I understand the Bimodality of the Torah readings, the present Torah Seder would be weighed against the middle chapters of Deuteronomy. (*Shofetim –Ki Tetzei*) These two parshot divided the book of D’varim in half. This week we have reached the center, heart and core of Vayikra. These two-parshot deals with justice in the community of G-d and G-d’s kingdom rule. The first point of interest is that of the *Shofetim* - Judges and by insinuation, we have our Hakhamim. Here Hakham Tsefet begins to deal with Community structure. The ethical message of the Mesorah is to the Hakhamim. You must judge and rule the flock with imitateable moral excellence.

¹ <http://torahfocus.com/?s=Ezra>

^m Deuteronomy 21:10-25:19

ⁿ Deuteronomy 16:18-21:9

Note the similarities between Hakham Tsefet and the second verse of Shofetim.

Deu 16:19 "You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous."

1 Tsefet 5:2 Shepherd the flock of G-d which is among you, [watch (guard) over] them not by force or coercion, but willingly under G-d, not for eager base gain, but voluntarily

The “**base gain**” αἰσχροκερδῶς (aiskhrokerdōs) can easily be translated a “bribe.” This word is only used by Hakham Tsefet and Hakham Shaul. Hakham Shaul uses it twice while Hakham Tsefet uses it only once.^o

Other language of Hakham Tsefet seems to corroborate that connection to Shofetim. Hakham Tsefet uses a powerful word to designate his positional status in the Master’s community.

*Hakham Tsefet 5:2 I am an Elder also and **witness** μάρτυς (martus) of the sufferings of Messiah and companion in the revealing of his soon coming honor.*

Hakham Tsefet is not only a Hakham, he is also a witness. He is witness to the soon coming revelation because he witnessed all that the Master taught and did. This is deeper than we think. The Master did not just have a single witness. He had three witnesses. If for some reason one was invalidated or missing he would still have the minimal two witnesses.

It is from the Greek word μάρτυς (martus) that we have the word martyr.

Hakham Tsefet’s positional status in the Community of the Master is because he was a personal witness to the Master’s life, teachings and sufferings.

It appears that Hakham understands the Bimodality of the Torah Triennial reading cycles, which deeply compounds this pericope.

CONNECTIONS TO THE TORAH SEDER

Torah Seder: Hakham Tsefet’s address is to the Seven Hakhamim ruling the Esnoga who ruled in all the community’s legal matters – The Torah Seder opens with an address to the Cohen who will determine legal matters for the leper.

The Ashlamatah: Isa 7:20-8:3 + 9:6 is connected by the witness of Isa 8:2 and Hakham Tsefet 5:1. Likewise, the idea of government found in Isa 9:6 is consistent with the Hakhamim of Hakham Tsefet 5:1

Special Ashlamatah: Isa 54:1-10 Through the idea of strengthening and exhortation found in Hakham Tsefet 5:1 and Isa 54:2. Isa 54:3 is connected through the idea of inheritance. Hakham Tsefet’s klēros (5:3) is consistent with the inheritance given specifically to the firstborn.

Psalms: Hakham Tsefet uses the word prothumōs to indicate the attitude required by a Hakham. This word prothumōs contains the idea of passion and eager willingness. However, the word is rooted in the thought of sacrifice. Therefore, I believe we can see a connection in the compassion G-d has for his flock in Tsefet and the compassion he has for “flesh” in Psalms.

^o 1 Pet 5:2, Titus 1:7, 1 Tim 3:8

CONNECTED MITZVOT

N307 The metzora must not shave signs of impurity in his hair Lev. 13:33

Sh171 Carry out the laws of tzara'at of houses Lev. 13:34

P112 The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips Lev. 13:45

Sh172. Carry out the laws of tzara'at of clothing Lev. 13:47

RELATED ORAL TORAH

Keritot Chapter 14

The last chapter of Tractate *Nega'im* concerns the procedures for purification of a leper. Included in these procedures are the birds required for his sacrifice, the shaving of his hair, and other offerings, which are brought.

Mikva'ot Chapter 9

The first four *mishnayot* of this chapter list things (such as hair or scabs) which may or may not render an immersion as ineffectual. The rest of the chapter concerns objects that may come into contact with the water, such as vessels, clothing, or aprons. There are seven *mishnayot* in this chapter.

Zavim Chapter 5:6

The sixth *mishnah* mentions actual physical contact with the impure a *zav* or *zavah* (a female with a discharge), a woman after childbirth, or a *metzora* leper).

N'gaim 3.7, 9.7

Endnotes:

ⁱ Ant 4:209-219 " ²⁰⁹ ``When the multitude are assembled together to the holy city for sacrificing, every seventh year, at the feast of tabernacles, let the high priest stand upon a high desk, where he may be heard, and let him read the laws to all the people; and let neither the women nor the children be hindered from hearing, no, nor the servants either;

²¹⁰ for it is a good thing that those laws should be engraved in their souls, and preserved in their memories, that so it may not be possible to blot them out; for by this means they will not be guilty of sin, when they cannot plead ignorance of what the laws have enjoined them. The laws also will have a greater authority among them, as foretelling what they will suffer if they break them: and imprinting in their souls by this hearing what they command them to do,

²¹¹ that so there may always be within their minds that intention of the laws which they have despised and broken, and have thereby been the causes of their own mischief. Let the children also learn the laws, as the first thing they are taught, which will be the best thing they can be taught, and will be the cause of their future felicity."

²¹² ``Let everyone commemorate before God the benefits which he bestowed upon them at their deliverance out of the land of Egypt, and this twice every day, both when the day begins and when the hour of sleep comes on, gratitude being in its own nature a just thing, and serving not only by way of return for past, but also by way of invitation of future favours.

²¹³ They are also to inscribe the principal blessings they have received from God upon their doors, and show the same remembrance of them upon their arms; as also they are to bear on their forehead and their arm those wonders which declare the power of God, and his goodwill toward them, that God's readiness to bless them may appear everywhere conspicuous about them." {f}

²¹⁴ ``**Let there be seven men to judge in every city**, {g} and these such as have been before most zealous in the exercise of virtue and righteousness. Let every judge have two officers allotted him out of the tribe of Levi.

²¹⁵ Let those who are chosen to judge in the various cities be had in great honour; and let none be permitted to revile any others when these are present, nor to carry themselves in an insolent manner to them; it being natural that reverence toward those in high offices among men should procure men's fear and reverence toward God.

²¹⁶ Let those who judge be permitted to determine according as they think to be right, unless anyone can show that they have taken bribes, to the perversion of justice, or can allege any other accusation against them, whereby it may appear that they have passed an unjust sentence; for it is not fit that causes should be openly determined out of regard to gain, or to the dignity of the suitors, but that the judges should esteem what is right before all other things;

²¹⁷ otherwise God will by that means be despised, and esteemed inferior to those, the dread of whose power has occasioned the unjust sentence; for justice is the power of God. He, therefore, that gratifies those in great dignity, supposes them more powerful than God himself.

²¹⁸ But if these judges be unable to give a just sentence about the causes that come before them, (which case is not infrequent in human affairs,) let them send the cause undetermined to the holy city, and there let the high priest, the prophet, and the sanhedrin, determine as it shall seem good to them."

²¹⁹ ``Let not a single witness be credited, but three, or two at the least, and those whose testimony is confirmed by their good lives. But let not the testimony of women be admitted, on account of the levity and boldness of their sex; {h} nor let servants be admitted to give testimony, on account of the ignobility of their soul; since it is probable that they may not speak truth, either out of hope of gain, or fear of punishment. But if anyone be believed to have borne false witness, let him, when he is convicted, suffer all the very same punishments which the man, against whom he bore witness, was to have suffered."

ⁱⁱ **Yoma 1:1** Seven days before the Day of Atonement they set apart the high priest from his house to the councilors' chamber. And they [also] appoint another priest as his substitute, lest some cause of invalidation should overtake him. R. Judah says, "Also: they appoint another woman as a substitute for his wife, "lest his wife die. "Since it says, *And he shall make atonement for himself and for his house* (Lev. 16:6).

Yoma 1:5 The elders of the court handed him over to the elders of the priesthood, who brought him up to the upper chamber of Abtinas. And they imposed an oath on him and took their leave and went along. [This is what] they said to him, “My lord, high priest: We are agents of the court, and you are our agent and agent of the court. “We abjure you by Him who caused his name to rest upon this house, that you will not vary in any way from all which we have instructed you.” He turns aside and weeps. And they turn aside and weep.

iii עזרא תקנות

1. Torah should be read publicly at *minchah*
2. Torah should be read publicly on Shabbat
3. Torah should be read publicly at *minchah* on Monday (*yom shelishi*) and Thursday (*yom chemishi*)
4. Beit Din should assemble on Monday and Thursday
5. Clothing should be washed on Thursdays
6. Garlic should be eaten on Friday.
7. Women should rise early to make bread.
8. Women should be wear a *sinnar*
9. Women should comb their hair before Mikveh
10. Peddlers should be allowed to travel from town to town
11. Mikveh to those who become ritually impure

Bava Kama 82a The [following] ten enactments were ordained by Ezra: That the law be read [publicly] in the Minchah service on Sabbath; that the law be read [publicly] on Mondays and Thursdays; that Courts be held on Mondays and Thursdays; that clothes be washed on Thursdays; that garlic be eaten on Fridays; that the housewife rise early to bake bread; that a woman must wear a *sinnar*; that a woman must comb her hair before performing immersion; that pedlars [selling spicery] be allowed to travel about in the towns, He also decreed immersion to be required by those to whom pollution has happened.

That the law be read [publicly] in the Minchah service on Sabbath:’ on account of shopkeepers [who during the weekdays have no time to hear the reading of the Law].

That the law be read [publicly] on Mondays and Thursdays. But was this ordained by Ezra? Was this not ordained even before him? For it was taught: ‘And they went three days in the wilderness and found no water, upon which those who expound verses metaphorically said: water means nothing but Torah, as it says: Ho, everyone that thirsteth come ye for water. It thus means that as they went three days without Torah they immediately became exhausted. The prophets among them thereupon rose and enacted that they should publicly read the law on Sabbath, make a break on Sunday, read again on Monday, make a break again on Tuesday and Wednesday, read again on Thursday and then make a break on Friday so that they should not be kept for three days without Torah.’ Originally it was ordained that one man should read three verses or that three men should together read three verses, corresponding to priests, Levites and Israelites. Then Ezra came and ordained that three men should be called up to read, and that ten verses should be read, corresponding to ten batlanim.

That Courts be held on Mondays and Thursdays when people are about, as they come to read the Scroll of the Law. ☞ That clothes be washed on Thursdays that the Sabbath may be duly honoured. That garlic be eaten on Fridays because of the Onah.’ as it is written: ‘That bringeth forth its fruit in its season’ and Rab Judah, or as others say R. Nahman, or as still others say R. Kahana, or again as

others say R. Johanan, stated that this refers to him who performs his marital duty every Friday night.

Our Rabbis taught: Five things were said of garlic: It satiates, it keeps the body warm, it brightens up the face, it increases semen, and it kills parasites in the bowels. Some say that it fosters love and removes jealousy.

That a housewife rise early to bake bread so that there should be bread for the poor.

That a woman must wear a sinner out of modesty.

That a woman comb her hair before performing the immersion.□ But this is derived from the pentateuch! For it was taught:28 'And he shall bathe [eth besaro] his flesh in water29 [implying] that there should be nothing intervening between the body and the water; "[eth besaro] his flesh", "eth" [including] whatever is attached to his flesh,30 i.e. the hair.' [Why then had this to be ordained by Ezra?] — It may, however, be said that as far as the Pentateuch goes it would only have to be necessary to see that the hair should not be knotted or that nothing dirty should be there which might intervene, whereas Ezra came and ordained actual combing.

That pedlars selling spicery be allowed to travel about in the towns for the purpose of providing toilet articles for the women so that they should not be repulsive in the eyes of their husbands.

He also decreed that immersion was required for those to whom pollution had happened.' Is not this in the pentateuch, as it is written: And if the flow of seed go out front him, then he shall bathe all his flesh in water? — The pentateuchal requirement referred to terumah and sacrifices and he came and decreed that even for [the study of] the words of the Torah [immersion is needed].