



Esnoga Bet El
102 Broken Arrow Dr. Paris TN 38242
United States of America © 2010
E-Mail: torahfocus@charter.net

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

Three and 1/2 year Lectionary Readings	Second Year of the Reading Cycle
Ellul 18, 5770 – August 27/28, 2010	Second Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Atlanta, Georgia, U.S.

Fri. Aug 27, 2010 – Candles at 7:53 PM
Sat. Aug 28, 2010 – Havdalah 8:48 PM

Brisbane, Australia

Fri. Aug 27, 2010 – Candles at 5:14 PM
Sat. Aug 28, 2010 – Havdalah 6:07 PM

Bucharest, Romania

Fri. Aug 27, 2010 – Candles at 7:45 PM
Sat. Aug 28, 2010 – Havdalah 8:46 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Aug 27, 2010 – Candles at 7:58 PM
Sat. Aug 28, 2010 – Havdalah 8:53 PM

Jakarta, Indonesia

Fri. Aug 27, 2010 – Candles at 5:36 PM
Sat. Aug 28, 2010 – Havdalah 6:25 PM

Manila & Cebu, Philippines

Fri. Aug 27, 2010 – Candles at 5:54 PM
Sat. Aug 28, 2010 – Havdalah 6:44 PM

Miami, FL, U.S.

Fri. Aug 27, 2010 – Candles at 7:28 PM
Sat. Aug 28, 2010 – Havdalah 8:20 PM

Olympia, WA, U.S.

Fri. Aug 27, 2010 – Candles at 7:44 PM
Sat. Aug 28, 2010 – Havdalah 8:48 PM

Murray, KY, & Paris, TN, U.S.

Fri. Aug 27, 2010 – Candles at 7:13 PM
Sat. Aug 28, 2010 – Havdalah 8:10 PM

San Antonio, TX, U.S.

Fri. Aug 27, 2010 – Candles at 7:44 PM
Sat. Aug 28, 2010 – Havdalah 8:38 PM

Sheboygan & Manitowoc, WI, US

Fri. Aug 27, 2010 – Candles at 7:19 PM
Sat. Aug 28, 2010 – Havdalah 8:20 PM

Singapore, Singapore

Fri. Aug 27, 2010 – Candles at 6:53 PM
Sat. Aug 28, 2010 – Havdalah 7:41 PM

For other places see: <http://chabad.org/calendar/candlelighting.asp>

Roll of Honor:

This Torah commentary comes to you courtesy of:

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

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His Excellency Dr. Adon Eliyahu ben Abraham and beloved wife HE Giberet Dr. Elisheba bat Sarah

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

amen ve amen!

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

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

Shabbat Nachamu 6 6th of 7 Sabbaths of the Consolation of Yisrael

Shabbat	Torah Reading:	Weekday Torah Reading:
הַמִּצְוָה רַע		
“HaM’tsorá”	Reader 1 – Vayiqra 14:1-4	Reader 1 – Vayiqra 14:33-35
“of the lepper”	Reader 2 – Vayiqra 14:5-8	Reader 2 – Vayiqra 14:36-38
“del leproso”	Reader 3 – Vayiqra 14:9-11	Reader 3 – Vayiqra 14:39-42
Vayiqra (Leviticus) 14:1-32	Reader 4 – Vayiqra 14:12-16	
Ashlamatah: Isaiah 57:17-19 + 58:8-14	Reader 5 – Vayiqra 14:17-20	
Special: Isaiah 60:1-22	Reader 6 – Vayiqra 14:21-23	Reader 1 – Vayiqra 14:33-35
Psalm 78:40-55	Reader 7 – Vayiqra 14:24-32	Reader 2 – Vayiqra 14:36-38
Pirqe Abot IV:14	Maftir: Vayiqra 14:30-32	Reader 3 – Vayiqra 14:39-42
N.C.: I Tsefet (Peter) 5:5-11	Isaiah 60:1-22	

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 14:1-32

Rashi	Targum Pseudo-Jonathan
1. And the Lord spoke to Moses, saying,	1. And the Lord spoke with Mosheh, saying,
2. This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the kohen.	2. This will be the law for the leper: on the day of his purification he will be brought to the priest.
3. The kohen shall go outside the camp, and the kohen shall look, and behold, the lesion of tzara'ath has healed in the afflicted person.	3. And the priest will go forth out of the camp, and look, and behold, the leper hath been healed of his leprosy.
4. Then the kohen shall order, and the person to be cleansed shall take two live, clean birds, a cedar stick, a strip of crimson [wool], and hyssop.	4. Then the priest will direct that he who is to be cleansed take two birds, alive and clean, and wood of the cedar, and scarlet (wool), and hyssop.
5. The kohen shall order, and one shall slaughter the one bird into an earthenware vessel, over spring water.	5. And the priest will instruct the killer to kill one of the birds in an earthen vessel with spring water.
6. [As for] the live bird, he shall take it, and then the cedar stick, the strip of crimson [wool], and the hyssop, and, along with the live bird, he shall dip them into the blood of the slaughtered bird, over the spring water.	6. Let him take the living bird with the cedar wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that had been killed, and in the spring water.

Rashi	Targum Pseudo-Jonathan
7. He shall then sprinkle seven times upon the person being cleansed from tzara'ath, and he shall cleanse him. He shall then send away the live bird into the [open] field.	7. And let him sprinkle it upon the face of him who is to be cleansed of the leprosy seven times, and cleanse him; and send forth the living bird over the face of the field. And it will be that if that man is again to be stricken with leprosy, the living bird will come back to his house on that day, and may be held fit to be eaten. But the bird that had been killed the priest will bury in the presence of the leper.
8. The person being cleansed shall then immerse his garments, shave off all his hair, and immerse [himself] in water, and become clean. After this, he may enter the camp, but he shall remain outside his tent for seven days.	8. And he who is cleansed will wash his clothes, and shave off all his hair, and wash himself in water, and be clean; and afterward he may enter the camp, but will dwell without his tent, the house of his habitation, and come not to the side of his wife for seven days.
9. And it shall be, on the seventh day, that he shall shave off all his hair: [that of] his head, his beard, his eyebrows; indeed, all his hair, he shall shave off. He shall then immerse his garments and immerse his flesh in water, thus becoming clean.	9. And on the seventh day he will again shave off all the hair of his head, of the beard, and of the eyebrows, even all his hair will he shave, and dip his clothes, and wash his flesh in water, and he is clean.
10. And on the eighth day, he shall take two unblemished [male] lambs, one unblemished ewe lamb in its [first] year, three tenths [of an ephah] of fine flour mixed with [olive] oil as a meal offering, and one log of [olive] oil.	10. And on the eighth day let him take two lambs unblemished, and one ewe lamb of the year unblemished; and three-tenths of flour for the mincha mingled with olive oil, and one log of olive oil.
11. And the kohen who is performing the cleansing shall place the person being cleansed [together] with these [things], before the Lord, at the entrance of the Tent of Meeting.	11. And the priest who purifies the man who is to be cleansed will make him stand with the lambs before the Lord at the door of the tabernacle of ordinance.
12. And the kohen shall take one [male] lamb and bring it as a guilt offering, along with the log of oil, and wave them as a waving before the Lord.	12. And the priest will take one lamb, and offer him as an oblation for trespass, with the log of oil, and uplift them all elevation before the Lord.
13. He shall slaughter the lamb in the place where one slaughters the sin offering and the burnt offering, in a holy place. For regarding the kohen[’s service], the guilt offering is like the sin offering. It is a holy of holies.	13. And the slayer will kill the lamb in the place where the sin offering is killed, and the burnt offering, in the holy place; because, as the sin offering, so the trespass offering is the priest’s; it is most sacred.
14. The kohen shall take some of the blood of the guilt offering, and the kohen shall place it above the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot.	14. And the priest will take of the blood of the trespass offering, and will put it upon the middle point of the right ear of him who is to be cleansed, and upon the middle joint of his right hand, and on the middle joint of his right foot.
15. And the kohen shall take some of the log of oil, and pour [it] onto the kohen’s left palm.	15. And the priest, with his right hand, will take (some) from the log of oil, and pour it upon the priest’s left hand;
16. The kohen shall then dip his right index finger into some of the oil that is on his left palm, and sprinkle some of the oil with his index finger seven times, before the Lord.	16. and the priest will dip his right hand finger in the oil which is in his left hand, and sprinkle the oil with his finger seven times.
17. And some of the remainder of the oil that is in his palm, the kohen shall place on the cartilage of the right ear of the person being cleansed, on the thumb of his	17. And of what remaineth of the oil that is in his hand the priest will put some upon the cartilage of the right ear of him who is to be cleansed, and upon the middle

Rashi	Targum Pseudo-Jonathan
right hand and on the big toe of his right foot, on [top of] the blood of the guilt offering.	finger of his right hand, and on the middle toe of his right foot upon the spot whereon he had first put the blood of the trespass offering.
18. And what is left over from the oil that is in the kohen's palm, he shall place upon the head of the person being cleansed, and the kohen shall effect atonement for him before the Lord.	18. And that which yet remains of the oil that is in the priest's hand he will put upon the head of him who is to be cleansed, and the priest will make atonement for him before the Lord.
19. The kohen shall then perform [the service of] the sin offering and effect atonement for the person being cleansed of his uncleanness. After this, he shall slaughter the burnt offering.	19. And the priest will perform the oblation of the sin offering, and make atonement for him who is to be cleansed from his defilement; and afterwards will he kill the burnt offering.
20. And the kohen shall bring up the burnt offering and the meal offering to the altar. The kohen shall thus effect atonement for him, and he shall be [completely] clean.	20. And the priest will offer the burnt offering with the mincha at the altar, and the priest will make atonement for him, and he will be clean.
21. But if he is poor and cannot afford [these sacrifices], he shall take one [male] lamb as a guilt offering for a waving to effect atonement for him, and one tenth [of an ephah] of fine flour mixed with oil as a meal offering, and a log of oil.	21. But if he be a poor man, and his hand have not sufficiency, let him take one lamb for the trespass offering to be an elevation to make atonement for him, and one tenth of flour mingled with olive oil for the mincha, and a log of olive oil.
22. And two turtle doves or two young doves, according to what he can afford; one shall be a sin offering, and one a burnt offering.	22. And two large turtle doves, or two young pigeons, of the sufficiency of his hand, and let one be for the sin and one for the burnt offering.
23. And he shall bring them on the eighth day of his cleansing, to the kohen, to the entrance of the Tent of Meeting, before the Lord.	23. And he will bring them on the eighth day for his purification unto the priest, at the door of the tabernacle of ordinance.
24. And the kohen shall take the guilt offering lamb and the log of oil, and the kohen shall wave them as a waving, before the Lord.	24. And the priest will take the lamb for the trespass offering, and the log of oil, and uplift them, an elevation before the Lord.
25. And he shall slaughter the guilt offering lamb, and the kohen shall take some of the blood of the guilt offering's and place it on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot.	25. And the slayer will kill the lamb of the trespass offering, and the priest will take the blood of the trespass offering, and put it upon the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot.
26. And the kohen shall then pour some of the oil into the left palm of the kohen.	26. And the priest will pour some of the oil with his right hand into the priest's left hand,
27. And the kohen shall sprinkle with his right index finger some of the oil that is in his left palm, seven times before the Lord.	27. and the priest with the finger of his right hand will sprinkle of the oil that is in his left hand seven times before the Lord.
28. And the kohen shall place some of the oil that is in his palm, on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering.	28. And the priest will put of the oil that is in his hand on the middle cartilage of the right ear of him who is to be cleansed, and on the middle joint of his right hand, and on the middle joint of his right foot, upon the spot whereon he first put the blood of the trespass offering.
29. And what is left over from the oil that is in the kohen's palm, he shall place upon the head of the person being cleansed, to effect atonement for him, before the Lord.	29. And what remains of the oil that is upon the priest's hand he will put upon the head of him who is to be cleansed, to atone for him before the Lord.
30. He shall then perform [the service of] one of the	30. And the priest will perform (the offering of) one of

Rashi	Targum Pseudo-Jonathan
turtle doves or of the young doves, from whatever he can afford,	the large turtle doves, or of the pigeons of which his hand had sufficiency.
31. [from] what he can afford, one as a sin offering, and one as a burnt offering, besides the meal offering, and the kohen shall effect atonement for the person being cleansed, before the Lord.	31. That which his hand was sufficient to bring, let him bring, one for the sin, and one for the burnt offering, with the oblation of the mincha, and let the priest make atonement for him who is to be cleansed before the Lord.
32. This is the law of one in whom there is a lesion of tzara'ath, who cannot afford [the full array of sacrifices], when he is to be cleansed.	32. This is the decree of instruction for him in whom is the plague of leprosy. If there be not sufficiency in his hands to bring the greater oblations, let him bring of these oblations which are easier (and) which are here explained, on the day of his purification.

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. **Ƙal va-ḥ omer**: "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 eḥ ad**: 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-yoṣ e bo mi-maḳ om aḥ er**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Reading Assignment:

The Torah Anthology, Volume 11, The Divine Service, pp. 301-328

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

Rashi's Commentary for Vayiqra (Lev.) 14:1-32

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

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

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

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

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

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

cedar stick Heb. עֵצֵי אֶרְזוֹ , a stick of cedar wood.-[Torath Kohanim 13:12]

a strip of crimson [wool] Heb. וּשְׁנֵי תוֹלְעוֹת , a tongue-like strip of wool dyed crimson.-[Torath Kohanim 14:13]

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

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

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

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

10 one... ewe lamb [One male lamb and one ewe lamb were to be sacrificed, one as a burnt offering and one as a sin-offering (see verse 19), although Scripture does not specify which animal was for which sacrifice. However,

since a female animal is never brought as a burnt offering (see Lev. 1:3), it is obvious that this ewe lamb was to be sacrificed] as the sin-offering.

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

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

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

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

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

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

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

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

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

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

thumb Heb. אֶבְטָח . The thumb [or the big toe]

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

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

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

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

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

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

Ketubim: Tehillim (Psalm) 78:40-55

RASHI	TARGUM
1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth.	1. <i>A teaching of the Holy Spirit, composed by Asaph.</i> 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 <i>which</i> 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 <i>those of the house of Jacob</i> , and He <i>decreed</i> a Torah among <i>those of the house of Israel</i> , 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 <i>stubborn and vexing</i> generation, a generation whose heart was not firm <i>with its lord</i> , and its spirit was not faithful to God.
9. The sons of Ephraim, armed archers, retreated on the day of battle.	9. <i>While they were living in Egypt</i> , the sons of Ephraim <i>became arrogant; they calculated the appointed time, and erred; they went out thirty years before the</i>

	<i>appointed time</i> , with weapons of war, and <i>warriors</i> bearing bows. They turned around <i>and were killed</i> on the day of battle.
10. They did not keep the covenant of God, and they refused to follow His Torah.	10. <i>Because</i> 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 <i>the people, the house of Israel</i> , 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 <i>Abraham, Isaac, and Jacob, and the tribes of</i> their ancestors, He performed wonders in the land of Egypt, the field of <i>Tanis</i> .
13. He split the sea and took them across, He made the water stand as a heap.	13. He split the sea <i>with the staff of Moses their leader</i> , and made them to pass through, and He made the water stand up, <i>fastened</i> 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 <i>mountains with the staff of Moses their leader</i> 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 <i>of water</i> from the rock, and He made water come down like <i>flowing</i> 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 <i>before</i> Him, to <i>provoke anger in the presence of</i> 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 <i>complained</i> in the presence of the LORD; they said, " <i>Is there the ability in the presence of</i> 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 <i>already</i> has smitten a rock, and water gushed out, and streams flowed; is He also able to give bread, or to arrange <i>food</i> for His people?
21. Therefore, God heard and was incensed; fire was kindled against Jacob, and also wrath ascended upon Israel.	21. <i>Then it was heard in the presence of God</i> , and He was angry, and fire was made to come up on <i>those of the house of Jacob</i> , and also <i>harsh</i> 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. <i>The sons of men</i> ate food <i>that came down from the abode of angels</i> ; 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 <i>wind</i> move in the heavens, and guided the south <i>wind</i> 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 <i>descend</i> on them like dust, and <i>flying</i> 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 <i>champions</i> , 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. <i>Whenever</i> He killed them, they sought Him, <i>repenting</i> ; and they will repent and <i>pray in the presence of God</i> .
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 <i>strength</i> , 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 <i>faithful</i> to Him, and they were not faithful 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 <i>their</i> sins, and does not destroy <i>them</i> ; and He frequently turns <i>from</i> His anger, and He will not hasten all His wrath <i>against them</i> .
39. He remembers that they are flesh, a spirit that goes away and does not return.	39. And He remembers that they are <i>sons of</i> 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 <i>in a desolate place</i> .
41. They returned and tried God, and they sought a sign from the Holy One of Israel.	41. And they turned and tempted God, and <i>brought regret</i> to the Holy One of Israel.
42. They did not remember His hand, the day that He redeemed them from distress.	42. They did not remember His <i>miracle</i> , and the day that He redeemed them from the oppressor.
43. Who placed His signs in Egypt and His wonders in the field of Zoan.	43. Who set out His signs in Egypt, and His wonders in the field of <i>Tanis</i> .
44. He turned their canals into blood, and their flowing waters they could not drink.	44. And He turned their <i>canals</i> to blood, and they could not drink from their streams.
45. He incited against them a mixture of wild beasts, which devoured them, and frogs, which mutilated them.	45. He will <i>incite</i> against them <i>a mass of wild animals</i> , and exterminate them; likewise frogs, and <i>He</i> will slaughter them.
46. He gave their produce to the finishing locusts and their toil to the increasing locusts.	46. And He gave <i>and handed over</i> their grain to the grasshopper, and their toil to the locust.
47. He killed their vines with hail and their sycamore trees with locusts.	47. And He <i>stripped</i> their vines with hail, and their sycamores with <i>locusts</i> .
48. He gave over their animals to the hail and their cattle to the fiery bolts.	48. And He handed over their cattle to the hail, and their flocks to sparks <i>of fire</i> .
49. He dispatched against them the kindling of His anger-wrath, fury, and trouble, a delegation of evil messengers.	49. He will <i>incite</i> against them <i>two hundred and fifty plagues</i> in the <i>harshness</i> of His anger, in wrath, and in hostility, and in woe; <i>which are sent in due time</i> by evil messengers.
50. He leveled a path for His anger; He did not withhold their soul from death, and He delivered their body to	50. He will <i>travel on</i> the path of His <i>harshness</i> , not keeping their soul from death, and handing over their

pestilence.	<i>cattle to the plague.</i>
51. He smote every firstborn in Egypt, the first fruit of their strength in the tents of Ham.	51. And He slew all the firstborn in Egypt, the beginning <i>of their sorrow</i> in the tents of Ham.
52. Then He caused His people to journey like sheep, and He led them as a flock in the desert.	52. And He led his people like a flock, and guided them like a sheep flock in the wilderness.
53. He led them securely and they were not afraid, and the sea covered their enemies.	53. And He settled them securely, and they did not fear; and the sea covered their enemies.
54. He brought them to the border of His sanctuary, this mountain that His right hand had acquired.	54. And He brought them into the territory of <i>the site of the Temple</i> , the same mountain that His right hand created.
55. He drove out nations from before them, and allotted them an inheritance by line, and He caused the tribes of Israel to dwell in their tents.	55. And He drove out the Gentiles before them, and <i>settled</i> them in the <i>lot</i> of <i>His</i> inheritance, and settled the tribes of Israel in their tents.

Rashi’s Commentary on Tehillim (Psalm) 78:40-55

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. גַּד , a tall heap, as Onkelos renders (Exod. 15:8): “the flowing water stood up like a גַּד ,” 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. בשר , 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: אַבְרָיִם means אַבְרָיִם , 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: לא זרו מאותם 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, הָאֲסָפֹתַי (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.

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

45 which mutilated them They would pull off their testicles.

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

48 He gave over their animals to hail When the hail began to fall, the Egyptian drove his sheep (his animal) into the house, and the hail came before him like a wall. The Egyptian slaughtered it [the animal] and put it on his shoulder, to take it to his house to eat it, but the birds came and took it from him. That is [the meaning of] “and their cattle to the birds (לרשפים) ,” as (Job. 5:7): “but flying creatures (בני רשף) fly upward.” This is its midrashic

interpretation (Mid. Ps. 78:14), but according to its simple meaning, רשפים are bolts of fire, as it is written (Exod. 9:24): “and fire flaming within the hail.”

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

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

...and...their body Heb. גוהתם , their body.

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

in their tents of the nations.

Ashlamatah: Isaiah 57:17-19 + 58:8-14

Rashi	Targum
15. For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed.	15. For thus says the high and lofty One who dwells in the heavens, whose name is Holy; in the height He dwells, and His Shekhinah is Holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken.
16. For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made.	16. “For I will not so avenge forever, nor will My anger be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made.
17. For the iniquity of his thievery I became wroth, and I smote him, I hid Myself and became wroth, for he went rebelliously in the way of his heart.	17. Because of the sins of their mammon, which they robbed, My anger was upon them, I smote them, removed My Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart.
18. I saw his ways and I will heal him, and I will lead him and requite with consolations him and his mourners.	18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn there.
19. [I] create the speech of the lips; peace, peace to the far and to the near," says the Lord, "and I will heal him."	19. The One who creates speech of lips in the mouth of every man says: “Peace will be done for the righteous/generous. who have kept My Law from the beginning. and peace will be done for the penitent who have repented to My Law recently, says the LORD; and I will forgive them.
20. But the wicked are like the turbulent sea, for it cannot rest, and its waters cast up mud and dirt.	20. But the wicked/Lawless are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt.
21. "There is no peace," says my God, "for the wicked/Lawless."	21. There is no peace, says my God, for the wicked/Lawless."

Rashi	Targum
1. Call with a [full] throat, do not spare, like a shofar raise your voice, and relate to My people their transgression, and to the house of Jacob their sins.	1. "Prophet. call with your throat, spare not, lift up your voice like the sound of the trumpet; declare to My people their apostasies, to the house of Jacob their sins.
2. Yet they seek Me daily and they wish to know My ways, like a nation that performed righteousness and did not forsake the ordinance of its God: they ask Me ordinances of righteousness; they desire nearness to God.	2. Yet before Me they seek teaching daily, as if they wished to know ways which are correct before Me, as if they were a people that did virtue and were not forsaken from the judgment of their God; they ask before Me a true judgment, as if they wished to draw near to the fear of the LORD.
3. "Why have we fasted, and You did not see; we have afflicted our soul and You do not know?" Behold, on the day of your fast you pursue business, and [from] all your debtors you exact [payment].	3. They say. 'Why have we fasted, as is disclosed before You? Why have we afflicted ourselves, as is known before You?' Prophet. say to them: Behold, in the day of your fasts you seek your own pleasures, and bring near all your stumblings.
4. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness/Lawlessness. Do not fast like this day, to make your voice heard on high.	4. Behold, you fast only for quarrel and for contention and to hit with the wicked/Lawless fist. You will not fast with fasts like these to make their voice to be heard on high.
5. Will such be the fast I will choose, a day of man's afflicting his soul? Is it to bend his head like a fishhook and spread out sackcloth and ashes? Will you call this a fast and an acceptable day to the Lord?	5. Is this it, the fast that I take pleasure in, a day for a man to afflict himself? Is it to bow down his head like a rush that is bowed down, and to lodge upon sackcloth and ashes? Do you call this a fast, and a day that is a pleasure before the LORD?
6. Is this not the fast I will choose? To undo the fetters of wickedness/Lawlessness, to untie the bands of perverseness, and to let out the oppressed free, and all perverseness you shall eliminate.	6. Is not this it, the fast that I take pleasure in: disperse a wicked/Lawless congregation, undo bands, writings of perverted judgment, let those who were robbed depart free, and remove every perverted judgment?
7. Is it not to share your bread with the hungry, and moaning poor you shall bring home; when you see a naked one, you shall clothe him, and from your flesh you shall not hide.	7. Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh?
8. Then your light shall break forth as the dawn, and your healing shall quickly sprout, and your righteousness /generosity shall go before you; the glory of the Lord shall gather you in.	8. Then will your light be revealed as the dawn, and the healing of your stroke go up speedily; your virtues will go before you, in glory before the LORD you will be gathered.
9. Then you shall call and the Lord shall answer, you shall cry and He shall say, "Here I am," if you remove perverseness from your midst, putting forth the finger and speaking wickedness/Lawlessness.	9. Then you will pray, and the LORD will accept your prayer; you will beseech before Him and He will carry out your request. If you take away from your midst perversion of judgment, pointing with the finger and speaking sayings of oppression,
10. And you draw out your soul to the hungry, and an afflicted soul you sate, then your light shall shine in the darkness, and your darkness shall be like noon.	10. if your soul is kindled before the hungry and satisfies the soul of the afflicted, then will your light arise in the darkness and your gloom will be as the noonday.
11. And the Lord shall always lead you, and He shall satisfy your soul in drought, and strengthen your bones; and you shall be like a well-watered garden and like a spring of water whose water does not fail.	11. And the LORD will lead you continually, and satisfy your soul in the years of drought, and your body will live in everlasting life; and your soul will be full of pleasures like a channelled garden which is watered, like

Rashi	Targum
	a spring of water, whose waters cease not.
12. And [those coming] from you shall build ancient ruins, foundations of generations you shall erect, and you shall be called the repairer of the breaches, restorer of the paths, to dwell in.	12. And they will build from you ancient ruins; you will raise up the foundations of many generations; they 'will call you the one who establishes the correct way, the restorer of the wicked/Lawless to the Law.
13. If you restrain your foot because of the Sabbath, from performing your affairs on My holy day, and you call the Sabbath a delight, the holy of the Lord honored, and you honor it by not doing your wonted ways, by not pursuing your affairs and speaking words.	13. If you turn back your foot from the Sabbath, from doing your pleasure on My holy day, and celebrate the Sabbath with delights, honour the holy day of the LORD; if you give honour before it, not going your own way, or supplying your own pleasure, or talking sayings of oppression;
14. Then, you shall delight with the Lord, and I will cause you to ride on the high places of the land, and I will give you to eat the heritage of Jacob your father, for the mouth of the Lord has spoken.	14. then you will take delight before the LORD, and He will make you dwell upon the strongholds of the earth; He will feed you with the fruits of the heritage of Jacob your father, for by the Memra of the LORD it is so decreed."

Special Ashlamatah Isaiah 60:1-22

Rashi	Targum
1. Arise, shine, for your light has come, and the glory of the Lord has shone upon you.	1. Arise, shine, Jerusalem; for the time of your salvation has come, and the glory of the LORD will be revealed upon you.
2. For behold, darkness shall cover the earth, and a gross darkness the kingdoms, and the Lord shall shine upon you, and His glory shall appear over you.	2. For behold, darkness will cover the earth, and gloom the kingdoms; but the Shekhinah of the LORD will settle in you, and His glory will be revealed upon you.
3. And nations shall go by your light and kings by the brilliance of your shine.	3. And peoples will come to your light, and kings before your brightness.
4. Lift up your eyes all around and see, they all have gathered, they have come to you; your sons shall come from afar, and your daughters shall be raised on [their] side.	4. Lift up, Jerusalem, your eyes round about, and see all the sons of the people of your exiles who are gathered together, they come to your midst; your sons will come from far, and your daughters will be carried on hips.
5. Then you shall see and be radiant, and your heart shall be startled and become enlarged, for the abundance of the west shall be turned over to you, the wealth of the nations that will come to you.	5. Then you will see and be radiant, and you will fear and your heart widen in fear of sins; because the wealth of the west is transferred to you, the possessions of the peoples will be brought into your midst.
6. A multitude of camels shall cover you, the young camels of Midian and Ephah, all of them shall come from Sheba; gold and frankincense they shall carry, and the praises of the Lord they shall report.	6. The caravans of the Arabians will cover you around, the dromedaries of Midian and Ephah; all those from Sheba will come. They will be burdened with gold and frankincense, and those who come with them will be declaring the praises of the LORD.
7. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they shall be offered up with acceptance upon My altar, and I will glorify My glorious house.	7. All the sheep of the Arabians will be gathered into your midst, the rams of Nebat will minister to you; they will be offered up for pleasure upon My altar, and I will glorify My glorious house.
8. Who are these that fly like a cloud and like doves to their cotes?	8. Who are these that come openly like swift clouds, and (are) not to be checked? The exiles of Israel, who are

Rashi	Targum
	gathered and come to their land, even like doves which return to the midst of their windows!
9. For the isles will hope for Me, and the ships of Tarshish [as] in the beginning, to bring your sons from afar, their silver and their gold with them, in the name of the Lord your God and for the Holy One of Israel, for He has glorified you.	9. For islands will wait for my Memra, those who go down in ships of the sea - which spreads its sails first? - to bring your sons from far, their silver and their gold with them, for the name of the LORD your God, and for the Holy One of Israel, because He has glorified you.
10. And foreigners shall build your walls, and their kings shall serve you, for in My wrath I struck you, and in My grace have I had mercy on you.	10. The sons of Gentiles will build up your walls, and their kings will minister to you; for in My wrath I smote you, but in My pleasure I will have mercy upon you.
11. And they shall open your gates always; day and night they shall not be closed, to bring to you the wealth of the nations and their kings in procession.	11. Your gates will be opened continually; day and night they will not be shut; that men may bring into your midst the possessions of the Gentiles, with their kings chained.
12. For the nation and the kingdom that shall not serve you shall perish, and the nations shall be destroyed.	12. For any people and kingdom that will not serve you, Jerusalem, will perish; those peoples will be utterly destroyed.
13. The glory of the Lebanon shall come to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor.	13. The glory of Lebanon will be brought into your midst, cypresses, planes, and pines together, to beautify the place of My sanctuary; and I will make the place of the dwelling of My Shekhinah glorious.
14. And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.'	14. The sons of those who subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased.
15. Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation.	15. Whereas you have been forsaken and cast out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation.
16. And you shall suck the milk of nations and the breast of kings you shall suck, and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.	16. You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their kings; and you will know that I, the LORD, am your Saviour and your Redeemer, the Strong One of Jacob.
17. Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, and I will make your officers peace and your rulers righteousness/ generosity.	17. Instead of the bronze which they plundered from you, Jerusalem, I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. I will make your guardians peace and [appoint] your rulers in virtue.
18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise.	18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising.
19. You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory.	19. You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory.
20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be	20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended.

Rashi	Targum
completed.	
21. And your people, all of them righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory.	21. Your people will all be virtuous; they will possess the land forever, My pleasant plant, the work of My might, that I might be glorified.
22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it.	22. He that is small among them will become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it.

1 Tsefet (Peter) 5:5-11

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
5. Likewise, younger men may be subject to the elder, yet all wear the servile apron of humility with one another, for God "is resisting the proud, yet is giving grace to the humble."	5. And you, young ones, be subject to your elders and be clothed diligently with humbleness of mind toward one another, because GOD IS OPPOSED TO THOSE WHO ELEVATE THEMSELVES, BUT HE GIVES GRACE TO THE HUMBLE.	5. ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τῇ νταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσσει, ταπεινοῖς δὲ δίδωσι χάριν.	5 וְכֵן גַּם-אַתֶּם הַנְּעֻרִים הַכְּנֻעוּ לְפָנֵי הַזְּקֵנִים וְתִגְדְּרוּ כוֹלְכֶם שְׂפֹלוֹת רוּחַ בְּהַכְנֹעַ אִישׁ לְרֵעֵהוּ כִּי אֵלֵּהִם לְלַצִּים יִלְיָץ וּלְעֲנוּיִם יִתְוַחֲוּ:
6. Be humbled, then, under the mighty hand of God, that He should be exalting you in season,	6. Therefore, humble yourselves under the mighty hand of God, so that he will elevate you in the time that is right.	6. ταπεινώθητε οὐκ ἐν ὑπὸ τῇ νκραταίᾳ ν χειρᾳ τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,	6 הַשְׁפִּילוּ נַפְשְׁכֶם תַּחַת יְדֵי-אֵלֵי הַיָּם הַחֲזָקָה לְמַעַן יְרוֹמֶם אֶתְכֶם בְּעֵתוֹ:
7. tossing your entire worry on Him, for He is caring concerning you."	7. And throw all your care on God, because he is concerned for you.	7. πᾶσαν τῇ ν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.	7 הַשְׁלִיכוּ עָלָיו כָּל-יְהִיבְכֶם כִּי הוּא יִדְאָג לְכֶם:
8. Be sober! Watch! For your plaintiff, the Adversary, is walking about as a roaring lion, seeking someone to swallow up;"	8. Be watchful and remember, because your enemy, Satan, roars as a lion and walks about and seeks whom he may swallow.	8. νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρῶς μενος περιπατεῖ ζητῶν τινα καταπίη·	8 הַתְּעוֹרְרוּ שֶׁקֶדוּ כִּי יְרִיבְכֶם הַשָּׂטָן מִתְהַלֵּךְ כְּאַרְיֵה שׂוֹאֵג וּמְבַקֵּשׁ אֶת אֲשֶׁר יִבְלַע:
9. whom withstand, solid in the faith, having perceived the same	9. Therefore, stand against him, being steadfast in faith and know that these	9. ὧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτῶν παθημάτων	9 וְעִמְדַתֶּם נְגִדוּ חֲזָקִים בְּאַמוּנָה וְדַעוּ כִּי-עֲנוּיִם

¹ CLV (Concordant Literal Version) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html>

² Magiera, J.M. (2009), *Aramaic Peshitta New Testament: Vertical Interlinear*, Light of the Word Ministry, Vol. III.

³ Greek New Testament (Majority Text) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html>

⁴ Delitzsch, <http://www.kirjasilta.net/ha-berit/>

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
sufferings being completed in your brotherhood in the world."	sufferings also happen to your brothers who are in the world.	τῆ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.	פְּאֵלָה בְּאוּ גַם-עַל-אַחֵיכֶם אַשְׁרֵי בְּעוֹלָם:
10. Now the God of all grace, Who calls you into His eonian glory in Christ, while briefly suffering, He will be adjusting, establishing, firming, founding you."	10. Now the God of grace who has called us to his eternal glory by way of Jesus Christ, who has given us, while we endure these few trials, to be strengthened and to be made steadfast and to be established by him forever,	10. ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὁ λίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι.	10 וְאֵלֵּי כְּלֵי-הַקֶּסֶד אַשְׁרֵי קָרָא אֶתְכֶם לְכַבּוֹדוֹ הַנִּצְחָי בְּמַשִּׁיחַ יֵשׁוּעַ אַחֵרֵי עוֹנוֹתְכֶם מְעַט הוּא יַשְׁלִים אֶתְכֶם וַיְחַזֵּק וַיַּגְבֵּר וַיַּיְסֵד:
11. To Him be glory and might for the eons of the eons. Amen!	11. to him [be] glory and dominion and honor, forever and ever. Amen.	11. αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοῦς αἰῶνας τῶν αἰῶνων. ἀμήν.	11 לוֹ הַכְּבוֹד וְהַעֲזָ לְעוֹלָמֵי עוֹלָמִים אָמֵן:

Hakham’s Rendition

5. In turn, younger [people] (or, neophytes) be subject to [the] Elders; and all being subject to one another. With [the apron of] humble-mindedness clothe yourselves, because God (Prov. 3:34): “AT SCOFFERS HE SCOFFS, BUT TO THE HUMBLE HE SHOWS GRACE.”
6. Humble [yourselves] then, under the strong hand of God, that He may exalt you in good time;
7. [As it is written] (Psalm 55:23): “CAST YOUR BURDEN ON THE LORD AND HE WILL SUSTAIN YOU; HE WILL NEVER LET THE RIGHTEOUS/GENEROUS MAN COLLAPSE.”
8. Be sober, vigilant, because your enemy the Adversary stalks about as a roaring lion seeking someone to devour;
9. whom firmly resist in the faithful obedience, knowing that your brothers throughout the world are going through the same kinds of suffering.
10. Now the God of all mercy, who did call you to His eternal glory in Yeshua [the] Messiah, you having suffered a little, Himself will perfect, confirm, strengthen, [and] establish you.
11. To Him (G-d) be the glory and the might forever and ever. Amen!

Commentary:

v.5 – In turn, younger [people] (or, neophytes) be subject to [the] Elders; and all being subject to one another. With [the apron of] humble-mindedness clothe yourselves, because God (Prov. 3:34): “AT SCOFFERS HE SCOFFS, BUT TO THE HUMBLE HE SHOWS GRACE.” – The Hebrew word here translated by the new JPS version as “scoffers” is לְצִיִּים (LETSIM) from the word לוֹיץ (LUTS) in the singular. This term (Strong’s # H3887) means according to the BDB⁵ “to be inflated, scoff, deride, act as a scorner, show oneself a mocker.” Therefore, the term falls into the parameters of what Rashi describes as Lashon HaRa which is the cause for miraculous leprosy of which we read in our Torah Seder for this week.

Elliott⁶ cites no less than six possibilities as to how we may understand the Greek term νεώτεροι (NEOUTEROI) which we have translated as “**younger [people] (or, neophytes).**” From all possible suggestions, it seems to me that his sixth suggestion is to be preferred. He states:

There is, however evidence to suggest that NEOTEROS here is similar in sense to “neophyte” (NEOPHYTOS), with both terms designating someone “young or younger in the faith” and hence, a recent convert. The terms NEOS and NEOTEROS can mean “new,” “fresh,” “not long there,” “recent,” as well as “young.” A third century BCE inscription from Ptolemais draws a distinction between “HOI NEOTEROI” and “HOI ALLOI POLITAI,” the former appear to be “citizens recently introduced unto the city, but not yet officially enrolled in the Demos. ...

1 Timothy, like 1 Corinthians 16, implies something similar about Nazarean leaders as “Elders in faith” and specifically insists that overseers (EPISKOPOI) must not be a “recent convert” (ME NEOPHYTON, 3:6), a “neophyte in the faithful obedience.” “Otherwise he would be puffed up with conceit and fall into the condemnation of the devil” (1 Timothy 3:6). Thus, he must be “older in the faithful obedience.” Moreover, Timothy himself, though a leader, was clearly not older in years, since Paul advises him, “let no one despise your youth” (4:12). But Timothy was, like Stephanas, an early follower of the Nazarean movement (Acts 16:1-5). This indicates that a qualification for leadership was not simply seniority in biological age but also maturity in the faithful obedience, a condition not met by the neophyte, who only recently had joined the community.

It is then evident, that to become a Paqid (MEBAQER in the Qumran Scrolls, and an EPISKOPOS in the Greek Nazarean Codicil), seniority and faithfulness in the Jewish Nazarean walk plays a prominent role in the appointment of such officers known also in the Greek as PRESBUTEROS, or in Hebrew: ZAQEN, and in English as ELDER.

However, the key word of this verse in the Greek is the term ὑποτάγητε (UPOTAGITE) from the Greek (Strong’s # G5293) ὑποτάσσω (UPOTASSOU), and meaning: 1) to arrange under, to subordinate; 2) to subject, put in subjection; 3) to subject one’s self, obey; 4) to submit to someone’s control; 5) to yield to someone’s admonition or advice; 6) to obey, be subject to. In other words, the oil that keeps the communal altar strengthened and running optimally is a proper chain of command, where the Paqidim (Overseers/Clarks of the court/presbytery) have the congregation fully under their authority and benevolent supervision. If this is not the case, then what we have is a dysfunctional (to one degree or another) community and congregation, and where chaotic rules and despotic or ineffective leadership is the order of the day. Converts and new members of the congregation should be clearly instructed in this matter before they are allowed to become a productive member of the community/congregation. Otherwise, the communal altar is weakened and not **strengthened**.

Note also, that in our translation we found no reason as to why the text of Prov. 3:34 should not be a verbatim quote of the Masoretic text.

v. 6 – Humble [yourselves] then, under the strong hand of God, that He may exalt you in good time; - This verse is very much in tune with the themes of the month of Ellul and also during the coming 10 days of awe in Tishri (New Year, Shabbat Shuva, and Yom HaKippurim). Now, a question arises as to why does Hakham Tsefet says “**Humble [yourselves] then, under the strong hand of God**” rather than simply say “Humble yourselves under G-d”? The Hebrew phrase for “**strong hand of G-d**” is יְד־אֱלֹהִים הַחֲזָקָה (Yad ELOHIM HaHazaqah). Incidentally, the Mishneh Torah (Hebrew: משנה תורה, "Repetition of the Torah") is subtitled “**Sefer Yad Ha-Hazaqah**” (ספר יד החזקה "Book of the Strong Hand,"), which is a code of Jewish religious law (Halakha) authored by

⁶ Elliott, J.H. (2000), The Anchor Bible: 1 Peter, New York: Doubleday, pp.836-840.

Maimonides (Rabbi Moshe ben Maimon, also known as RaMBaM or "Rambam"), one of history's foremost rabbis, and was compiled between 1170 and 1180 (4930-4940).

Prophetically speaking, Hakham Tsefet was saying: “Humble yourselves then, in subjection to the Sefer Yad Hazaqah, that He (G-d) may exalt you in due time.” If Hakham Tsefet was inspired by the Spirit of Holiness from before G-d when he wrote this Epistle by the hand of his scribe Mordechai, as Christians claim, then one of the major tests of this prophecy should be as to whether it includes developments that took place amongst the Jewish people many years later and even until such a time as to the return of Messiah. Most certainly, Hakham Tsefet knew prophetically that a great Jewish genius would rise and codify the Jewish Oral Law into a work known as “**Yad HaHazaqah.**” For a learned Jew who has since age 13 grown up with the Yad HaHazaqah as the mainstay of his Torah education, this more than mere coincidence, the phrase resonates deeply within his Jewish Psyche. However, for a Christian this is not so, since to start with not many Christians can read let alone speak Hebrew. It appears then, from my perspective that Hakham Tsefet knew that about 2000 years later after his writing this Epistle in the Peshat, this phrase would take wonderful implications. Chiefly, then that the Mishneh of Torah of the Rambam known as Yad HaHazaqah in an updated form for the 21st century should be the mainstay of all Nazarean Jews.

v. 7 - [As it is written] (Psalm 55:23): “CAST YOUR BURDEN ON THE LORD AND HE WILL SUSTAIN YOU; HE WILL NEVER LET THE RIGHTEOUS/GENEROUS MAN COLLAPSE.” – It is our most sincere belief after considerate weighing of all the evidence before us that this verse should stand simply as a literal quotation of the Masoretic text without any additions or emendations, as there is no rhetorical or exegetical need in the Peshat genre to alter or reword the Masoretic text in this instance.

This text seems to imply that the accumulation of heavy burdens is a sin against humility, and against the ability to concentrate in acts of generosity, and also, that the best policy insurance against poverty is generosity. It seems as if Hakham Tsefet saw the trait of humility in close association or synonymous to that of generosity and faithful obedience – the cornerstone of our religious devotion and way of life.

v.8 - Be sober, vigilant, because your enemy the Adversary stalks about as a roaring lion seeking someone to devour; - This “adversary” is not an external force as many imagine, but rather an internal one, named the “YETSER HA-RA” or, our natural inclination to do evil, rebel, and transgress G-d’s commandments. How then, can one battle against this internal natural inclination? Self control and discipline is the answer, which in turn requires being constantly sober and vigilant.

Some uninformed and Scripturally ignorant fail to understand that the work of G-d is a two level work. Fifty percent of the work should go into the mastery of self, and the rest to the teaching of G-d’s Word, and great deeds of loving-kindness and generosity. And how does one have mastery over oneself? This is a never-ending job, but the study of Torah goes a long way to the mastery of self. In fact, how much we have mastered ourselves is shown by how much we have allowed the Torah to make deep indelible inroads in our hearts and minds.

v.9 – whom firmly resist in the faithful obedience, knowing that your brothers throughout the world are going through the same kinds of suffering. – Here Hakham Tsefet states that faithful obedience to the Mitzvot (commandments) is the best strategy to resist the powerful urges of our Yetser HaRa (internal inclination to do evil, rebel, and transgress the commandments). He also intimates that this is not a battle which is engaged by any one particular individual, but that all Tsadiqim (saints) throughout all ages and in every corner of the world battle this same battle all the days of their lives. We must point out, that the object is not to be victorious all the times, but the goal is to give our very best in our constant fight against the machinations of the Yetser HaRa.

vv. 10-11 – ¹⁰ Now the God of all mercy, who did call you to His eternal glory in Yeshua [the] Messiah, you having suffered a little, Himself will perfect, confirm, strengthen, [and] establish you. ¹¹ To Him (G-d) be the glory and the might forever and ever. Amen! - One important thing to understand here in this prayer is that “we

have been called (given a vocation) in the Messiah Abraham/Isaac/ Jacob/Moses/David/R. Hillel/Yeshua. We only need to constantly assess and assure ourselves that we are walking as these people walked faithfully obedient to the Torah as explained in the “Yad HaHazaqah.” May we be found doing so, Amen ve amen!

Correlations

By **H.H. Rosh Paqid Adon Hillel ben David & Giberet Dr. Elisheba bat Sarah**

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

Day - יום, Strong’s number 03117.

Brought - בוא, Strong’s number 0935.

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

LORD - יהוה, Strong’s number 03068.

Saying - אמר, Strong’s number 0559.

Speak - דבר, Strong’s number 01696.

Day - יום, Strong’s number 03117.

The verbal tallies between the Torah portion and the special Ashlamata are:

LORD - יהוה, Strong’s number 03068.

Day - יום, Strong’s number 03117.

Brought - בוא, Strong’s number 0935.

Vayikra (Leviticus) 14:1 And the LORD <03068> spake <01696> (8762) unto Moses, saying <0559> (8800),
2 This shall be the law of the leper in the day <03117> of his cleansing: He shall be brought <0935> (8717) unto the priest:

Tehillim (Psalm) 78:42 They remembered not his hand, nor the day <03117> when he delivered them from the enemy.

Tehillim (Psalm) 78:54 And he brought <0935> them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

Yeshayahu (Isaiah) 57:19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith <0559> the LORD <03068>; and I will heal him.

Yeshayahu (Isaiah) 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking <01696> vanity;

Yeshayahu (Isaiah) 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day <03117>; and call the sabbath a delight, the holy of the LORD <03068>, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Yeshayahu (Isaiah) 60:1 Arise, shine; for thy light is come <0935>, and the glory of the LORD <03068> is risen upon thee.

Yeshayahu (Isaiah) 60:20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD <03068> shall be thine everlasting light, and the days <03117> of thy mourning shall be ended.

HEBREW:

Hebrew	English	Torah Seder Lev. 14:1-32	Psalms Ps 78:40-55	Ashlamatah Is. 57:17-19 + 58:8-14	Special Ashlamatah Is. 60:1-22
אֹהֶל	tent	Le 14.8	Ps 78.51		
אֹר	light			Is 58.8	Is 60.1
אָז	then			Is 58.8	Is 60.5
אָכַל	devoured, feed		Ps 78.45	Is 58.14	
אִם	if	Le 14.21		Is 58.9	
אָמַר	saying, says	Le 14.1		Is 57.19	
אָסַף	rear guard, wane			Is 58.8	Is 60.20
אֶצְבֵּעַ	finger	Le 14.16		Is 58.9	
אֶרֶץ	land, earth	Le 14.34		Is 58.14	Is 60.2
אֲשֶׁר	where, when, whose, which	Le 14.13	Ps 78.43	Is 58.11	Is 60.12
בֹּא	brought, come	Le 14.2			Is 60.1
בֵּן	young, sons	Le 14.22			Is 60.4
בָּנָה	rebuild, build			Is 58.12	Is 60.10
גְּבוּל	land, borders		Ps 78.54		Is 60.18
גּוֹי	nations		Ps 78.55		Is 60.3
דָּבַר	spoke, speaking	Le 14.1		Is 58.9	
דּוֹר	age-old, generations			Is 58.12	Is 60.12
דָּם	blood	Le 14.6	Ps 78.44		
הֵלֵךְ	went, will come			Is 57.17	Is 60.3
הִנֵּה	and if, here, behold	Le 14.3		Is 58.9	Is 60.2
הִפְךָ	turned		Ps 78.44		Is 60.5
זֶה	this	Le 14.2	Ps 78.54		
זָרַח	rise, risen			Is 58.10	Is 60.1
חֹשֶׁךְ	darkness			Is 58.10	Is 60.2
יָד	hand, power	Le 14.14	Ps 78.42		Is 60.21
יְהוָה	LORD	Le 14.1		Is 57.19	Is 60.1
יוֹם	day	Le 14.2	Ps 78.42	Is 58.13	Is 60.20

Hebrew	English	Torah Seder Lev. 14:1-32	Psalms Ps 78:40-55	Ashlamatah Is. 57:17-19 + 58:8-14	Special Ashlamatah Is. 60:1-22
יוֹנָה	pigeons, doves	Le 14.22			Is 60.8
יָם	sea		Ps 78.53		Is 60.5
יַעֲקֹב	Jacob			Is 58.14	Is 60.16
יָשַׁב	stay, dwell	Le 14.8		Is 58.12	
יִשְׂרָאֵל	Israel		Ps 78.41		Is 60.9
כָּבֵד	honorable, make glorious			Is 58.13	Is 60.13
כָּל	all	Le 14.8	Ps 78.51		Is 60.4
כָּסָה	engulfed, cover		Ps 78.53		Is 60.2
כַּף	palm, soles	Le 14.15			Is 60.14
מִזְבֵּחַ	altar	Le 14.20			Is 60.7
מַיִם	water	Le 14.5		Is 58.11	
מִנִּי	outside, before	Le 14.3	Ps 78.55	Is 58.13	
מְקוֹם	place	Le 14.13			Is 60.13
נָתַתָּה	led, lead		Ps 78.53	Is 57.18	
נַחֲלָה	inheritance, heritage		Ps 78.55	Is 58.14	
נָכָה	smote, struck		Ps 78.51	Is 57.17	Is 60.10
נַפְשִׁי	soul, yourself		Ps 78.50	Is 58.10	
נָתַן	put, gave	Le 14.14	Ps 78.46		
סָגַר	quarantine, gave over	Le 14.38	Ps 78.48		
עוֹלָם	ancient, everlasting			Is 58.12	Is 60.15
עֵינַי	eyebrows, eyes	Le 14.9			Is 60.4
עָלָה	offer, will go	Le 14.20			Is 60.7
עֵץ	wood	Le 14.4			Is 60.17
פָּחַד	fear, thrill		Ps 78.53		Is 60.5
פָּנָה	open, before	Le 14.7	Ps 78.55	Is 58.8	
צֹאן	sheep flocks		Ps 78.52		Is 60.7
קָדוֹשׁ	holy Holy One		Ps 78.41		Is 60.9
קִדְשׁ	sanctuary, holy	Le 14.13	Ps 78.54	Is 58.13	
קוּם	raise			Is 58.12	Is 60.1
קָרָא	call			Is 58.9	Is 60.14

Hebrew	English	Torah Seder Lev. 14:1-32	Psalms Ps 78:40-55	Ashlamatah Is. 57:17-19 + 58:8-14	Special Ashlamatah Is. 60:1-22
רָאָה	look, see, appear	Le 14.3		Is 57.18	Is 60.2
רַגְלִים	foot, feet	Le 14.14		Is 58.13	Is 60.13
רָפָא	healed, heal	Le 14.3		Is 57.18	
שָׂדֵה	field	Le 14.7	Ps 78.43		
שׁוּב	return, restore		Ps 78.41	Is 58.12	
שׁוֹם	performed, will make		Ps 78.43		Is 60.15
שָׁלַח	sent, pointing	Le 14.7	Ps 78.45	Is 58.9	
תָּמִיד	continually			Is 58.11	Is 60.11
כְּבוֹד	glory			Is 58.8	Is 60.1
נָהַג	guided, led		Ps 78.52		Is 60.11
עַם	people		Ps 78.52		Is 60.21
עָנָה	afflict			Is 58.10	Is 60.14
עֲשָׂה	offer	Le 14.19		Is 58.11	
שָׁלַם	restore, will be over			Is 57.18	Is 60.20

GREEK:

Greek	English	Torah Seder Lev. 14:1-32	Psalms Ps 78:40-55	Ashlamatah Is. 57:17-19 + 58:8-14	Special Ashl. Is. 60:1-22	Nazarean Codicil 1 Peter 5:5-11
αἰών	ages, eons eternal,				Is 60.10	1 Pe 5.11
αἰώνιος	everlasting			Is 58.12	Is 60.15	1 Pe 5.10
δόξα	glory			Is 58.8	Is 60.19	1 Pe 5.1
θεός	GOD		Ps 78.41	Is 58.8	Is 60.16	1 Pe 5.2
καιρός	time having				Is 60.22	1 Pe 5.6
καλέω	called			Is 58.12	Is 60.18	1 Pe 5.10
περί	concerning	Le 14.13				1 Pe 5.7
ταπεινώ	humbled			Is 58.13	Is 60.14	1 Pe 5.6
ω						
χείρ	hand	Le 14.14	Ps 78.42		Is 60.21	1 Pe 5.6

Mishnah Pirke Abot: IV:14

Rabbi Ya’aqob said: This world is like an ante-chamber to the World to Come; prepare yourself in the ante-chamber, that you may enter into the hall.

He used to say: One hour of repentance and good deeds in this world is better than the whole life of the World to Come; and one hour of bliss in the World to Come is better than the whole life of this world.

Abarbanel on Pirke Abot

By: Abraham Chill

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In the preceding Mishnayot we were told of the importance of a Torah atmosphere and advised even to leave home and go into exile in order to find one. Rabbi Yannai raised the problem of the success of the wicked/Lawless and the suffering of the righteous/generous and admitted that he was unable to solve it. Rabbi Mattya ben Harash suggested that the exiled Scholar take care to create good social relations and be content to be "a tail to lions." In this Mishnah, Rabbi Ya’aqob proposes another philosophy of life to help the Scholar overcome his doubts. He must realize that what happens to him in this life is neither good or bad intrinsically, because the sojourn on earth is only a preparation for the World to Come. What is important is that he should look upon life as a foyer through which he must pass before entering the banquet hall.

The relationship between this world and the World-to-Come can be compared to that between the foyer and the main hall from two points of view. Firstly, the foyer is always a small room compared to the hall, just as life in this world is of extremely limited duration. Secondly, just as the foyer is the place in which the guest prepares himself for entrance into the hall, so too, this world is the place where the human must prepare himself for entrance into the World to Come. Abarbanel refers us to the Talmud, "He who labours to prepare for the Shabbat will eat on Shabbat" (Abodah Zarah 3a).

To bolster this theme, Abarbanel quotes Ecclesiastes (1:15) and the Midrashic comment on it. King Solomon is persuaded that "A twisted thing cannot be made straight; a lack cannot be made good." According to a Midrash (Kohelet Rabbah 1:36), this means that something which should have been done in this world but was not, will not be able to be corrected in the World to Come. When a man misses an opportunity to prepare himself properly in this world, he will have no opportunity to rectify the situation in the World to Come. The Midrash continues by telling of two sinners who appeared before the Heavenly Court for judgment. One had repented shortly before his death, the other had not. The first was shown to his place among the righteous/generous, the other was placed in the division set aside for the wicked/Lawless. Whereupon, the latter cried out, "Is there favouritism in this Heavenly Court? We stole together and murdered together on earth. Why is he rewarded with a place among the righteous/generous, while I am among the wicked/Lawless?" The Heavenly Court replied, "Fool, don't you realize that he repented and you did not?" The condemned soul then pleaded that it be given another chance to repent, but the court replied, "You should have known that the mundane world is like the eve of Shabbat and the Heavenly abode is like Shabbat. He who toiled on the eve of Shabbat will eat on the Shabbat."

Just as the foyer and the main hall are joined to one another and constitute one unit, so too life in this world and life in the World to Come constitute one unit. This is the basis for the rabbis' statement that when the righteous/generous wish to live peacefully in this world, Satan rises and condemns them: "Are the righteous/generous not satisfied with what awaits them in the World to Come that they yet expect to live peacefully in this world?" The proof that this happens is the incident with Jacob. In the Torah we read "Now Jacob settled in the land ... " (Genesis 37:1), which means he wanted a peaceful existence in his old age, but immediately afterwards we read of the sale of Joseph and the terrible grief which Jacob suffered.

Such a two-fold blessing - peace in this world and reward in the next - cannot be granted because then the foyer would be on the same spiritual level as the banquet hall. Thus the problem of the success of the wicked/Lawless and the suffering of the righteous/generous is not a real problem because it only relates to life in this world which was only created to be a passage leading to the World to Come.

Abarbanel begins his commentary on the second dictum with a valid question: Rabbi Ya’aqob said that one hour of repentance and good deeds in this world is better than the whole life of the World to Come and that one hour of spiritual bliss in the World to Come is better than all the pleasures of this world. However, argues Abarbanel, the comparison implied by words such as "better," "worse" and "more" can only be made between things which are of one kind (as the aphorism has it, “You cannot compare chalk and cheese”), and the repentance and good deeds which a man does on earth cannot be put into the same category as life in the World to Come. Similarly, no comparison can be made between the bliss of the World to Come and life in this world. This difficulty is aggravated by the fact that this world is a means to an end, i.e., the World to Come, and you certainly cannot say that the means is either better or worse than the end!

Rashi claims that Rabbi Ya’aqob was advocating the preference for repentance in this world because the Olam Ha-Ba is the venue for rewards only. Rambam, too, argues that a person cannot improve himself after death. Therefore, it is imperative that man should take advantage of every moment on earth to pursue the precious Mitzvoth that will give him his due reward in the next world.

Along these lines, Rashi postulates that the experience of receiving reward in the World to Come is better than life in this world, because in this world there is no reward. Abarbanel, however, insists that his primary objection to Rabbi Ya’aqob’s dictum remains valid: How can the Olam Ha-Ba be compared to life on earth?

The basic problem, of course, is the definition of the term, Olam Ha-Ba, which is usually translated as "the World to Come." Abarbanel points out that there is "no small amount of uncertainty" on this issue among the Sages and proceeds to describe the various views on the subject. Rambam, joined by Ibn Ezra, Ibn Gabirol, Rabbi Yehudah HaLevi and Alfasi, takes the position that the term Olam Ha-Ba refers to the Olam Ha-Neshamot (the world of souls) into which the soul enters immediately after death. In that state there are no physical functions, such as eating and drinking. The righteous/generous sit on their thrones with their crowns on their heads and enjoy the radiance of the Shekhinah.

Rashi, on the other hand, is persuaded that the term Olam Ha-Ba refers to the later stage of resurrection - Tehiyah - when the body and the soul will be reunited. It is called the World to Come because it does not exist at the present time (which the "world of souls" does). Rashi’s stand was accepted throughout the entire Jewish world, so much so that Rabbi Meir ben Todros Ha-Levi wrote to the rabbis of Lunel in southern France condemning Rambam who had written (Yad, Hilkhot Tesliuvah, Chapter 8) that in the Olam Ha-Ba there are no physical bodies, only souls. It would appear, argued Rabbi Meir, that Rambam denies outright the concept of the resurrection of the dead.

This attack on Rambam, made during his lifetime, sparked off what is known as the Maimonidean Controversy which went on for decades, if not for centuries. Another illustrious authority, Rabbi Aharon, condemned Rabbi Meir for his unfounded accusations against such an illustrious and pious scholar as Rambam who was a direct descendant of Rabbi Yehudah ha-Nasi. He argued that Meir ben Todros had not fully understood to which future world Rambam was referring, the world of souls or the world which will be created after the resurrection of the dead.

Thus you see that both of the rabbis, Meir ben Todros and Aharon, agree that the term Olam Ha-Ba does not refer to the world of souls and they could not even entertain the possibility that Rambam was referring to it since they both took it for granted that the Olam Ha-Ba is the world which will be created at the end of days. Rabbi Meir’s attack was based on the assumption that the Olam Ha-Ba to which Rambam referred was the time of resurrection,

and Rabbi Aharon rebutted him by saying that it referred to the time after the resurrection and the Day of Judgment. (See Abarbanel's commentary to the last Mishnah of this chapter for a more comprehensive discussion.)

Ramban (Nahmanides) realized that Rambam's use of the term Olam Ha-Ba did not refer to the time of the resurrection or to the time which will follow the resurrection, but rather to the world of souls immediately after death. Rambam had to stress that in that world there are no physical functions for two reasons: First, to rebut the thinking of those among the masses who believe that after the resurrection they will never die again, and believe that the term Olam Ha-Ba refers to the period leading up to the resurrection. Rambam argues that in the Olam-Ha-Ba there will be no manifestation of physical existence, which implies that after the resurrection body and soul will be reunited and this is what we call Olam Ha-Ba.

Secondly, among the masses many people believed that only the body existed. Rambam, in his philosophy of Olam Ha-Ba, sought to refute this view by pointing to the existence of a non-materialistic world of souls immediately after physical death. Life continues in the souls which enter another phase of existence.

This was Ramban's defence of Rambam's motives but, he, Ramban, did not agree that the term, Olam Ha-Ba, as used by the Sages of the Talmud, refers to the world of the souls immediately after death. In his book, *Torat ha-Adam (Sha'ar ha-Gemul)*, he brings no less than twenty-five citations from Talmudic sources to prove that the term Olam Ha-Ba applies exclusively to the actual time of the resurrection or to the period following it. The French rabbis and many of their Spanish colleagues followed Ramban's view.

Rabbi Hisdai and his disciples, including Yosef Albo, the author of *Sefer ha-Ikarim*, attempted a compromise between Rambam and his opponents and asserted that the term Olam Ha-Ba could be applied both to Olam Ha-Neshamot and Olam Ha-Tehiyah and that the sages of the Talmud used it in both senses. Abarbanel rejects this explanation out of hand and describes it as "foolish," because these great rabbis were not arguing about semantics, but rather disagreed on whether a person is rewarded for his good deeds immediately after death, in which case the term Olam Ha-Ba will apply to the world of souls, or whether the reward is only given at the time of the resurrection, in which case the term will apply to the world which will be brought into existence then. No compromise is, therefore, possible and the issue must be decided either according to Rambam or according to Ramban. Abarbanel relates that he had written a tract containing no less than thirty arguments to rebut Ramban and to support Rambam. However, when the Kingdom of Naples was overthrown, chaos reigned and all his possessions, including his manuscripts, were stolen. He, therefore, did not have access to his notes in order to rewrite his thesis.

Abarbanel takes it upon himself to interpret our Mishnah according to the two views in the following manner: Along the lines of Rambam who maintains that the Olam Ha-Ba refers to the Olam Ha-Neshamot, Rabbi Ya'aqob's second dictum, comparing the World to Come with this world, is given to explain his first dictum regarding the foyer and the hall. It explains what preparations must be made in the foyer (i.e., this world) and what reward can be expected in the hall (i.e. the World to Come, which is the world of souls). In order to maintain his interpretation, Abarbanel explains that the second dictum is not a comparison of the two worlds. The Hebrew which is normally translated as "better than ... ," is now to be understood as "good because of ... ," with the prefix Mem meaning "because of." (Abarbanel brings other examples of this usage.) Thus: One hour of repentance and good deeds in this world is good, not because of it will enable you to teach or to succeed in life, but because of all the benefits you will receive in the World to Come. With one hour of effort in this world, you can achieve bliss for an infinitely longer period in the World to Come. Conversely, "one hour of bliss in the World to Come is good, and it will be achieved by a lifetime of effort in this world."

According to those who assert that the Olam Ha-Ba refers to the later stage, when the dead body will be resurrected (Tehiyat Ha-Metim), this world and the World to Come are comparable, since in the World to Come there will also be physical existence. In his first dictum, Rabbi Ya'aqob says: "Prepare yourself in the foyer (i.e., this world), so that you will be resurrected into the hall (i.e., the World to Come}." He then goes on to point out in the second

dictum, that although the two worlds are of the same kind, there is a great difference between them: One hour of repentance and good deeds in this world is better than all the repentance and good deeds you will do in the World to Come, because there you will be without temptation and you will have nothing to repent for and no good deeds to do. However, qualitatively, life in the World to Come will be much better than life in this world.

Miscellaneous Interpretations

Rabbenu Yonah: In order to fully comprehend the message of Rabbi Ya'aqob that it is better to experience one hour of repentance and good deeds in this world than all the life in the Olam Ha-Ba, Rabbenu Yonah cites a story in the Midrash (Beresheet Rabbah 65:22). Rabbi Yosi ben Yoezer was being led to his death when the wicked/Lawless Yehoyakam, riding on a beautiful horse, began to taunt him, "Look at me and look at you. I am riding on a beautiful creature while you, the saintly person, is following me. Is this the reward for the fear of God?" The rabbi replied, stating his case convincingly, "If tranquillity is your portion in life, can you imagine the good life that the righteous/generous will have in the Olam Ha-Ba?" They continued the dialogue and with every word Rabbi Yosi convinced the other that the joys of the World to Come are far superior to the pleasures of this world. Whereupon, the venerable sinner, in order to expiate his transgressions, accepted all four types of capital punishment the courts can administer. At that moment, Rabbi Yosi exclaimed, "Within a brief moment Yehoyakam succeeded in preceding me to the Olam Ha-Ba!"

With regard to the reverse proposition that one hour of serenity in the World to Come is better than all the life in this world, Rabbenu Yonah refers us to the Talmud, "All the prophecies spoken by the Prophets - the benefits the Children of Israel will enjoy in the future - apply to the days of the Messiah. However, the World to Come defies description and cannot be envisioned by the human mind" (Berakhot 44b).

Rashbatz: One would not think of approaching an audience with a king without adequate preparation of mind and body. Consequently, a man must come armed with the correct credentials when it is his turn to appear before the Heavenly Throne of Justice. This is the admonition of the rabbis, "He who prepares on the eve of the Shabbat, will eat on the Shabbat. He who did not prepare, what will he eat on Shabbat?" (Avodah Zarah 3a). This is Rabbi Ya'aqob's theme that this world is like a vestibule before the World to Come.

Rashbatz found a version of this Mishnah which instead of reading, "Before the World to Come," read "to lead to the World to Come." The reasoning behind this version was that it is illogical to compare this world with the Olam Ha-Ba, Rashbatz rejects this version. What one must do is study Torah, accompanied by good deeds in this world because it will be too late if he tarries until a future occasion.

Midrash Shemuel stresses the words, "That you may enter." In other words, Torah and Mitzvoth will get you no more than entrance to the hall; all that you will enjoy there is a gift from God, not earned by you. Thus, the reading of the Mishnah will be as follows: "The mere entrance to the Olam Ha-Ba is better than an entire life of repentance and Mitzvoth in this world." Moreover, one may think that it is preferable to spend more time on earth with more opportunities to supply himself with more credentials for the Court of God. Comes Rabbi Ya'aqob and asserts that this is not true - the peacefulness of the Olam Ha-Ba is worth much more!

Rabbi Mattityah Ha-Yitzhari prefers to underscore the significance of repentance and good deeds. According to him, Rabbi Ya'aqob meant to teach us that everyone will enjoy a portion in the World to Come by virtue of the Mitzvoth he performs as they naturally come his way. However, his portion will be greater if he attains it through repentance and good deeds.

Another interpretation by one who is identified as a Chasid: One must toil and dedicate himself to Mitzvoth during his stay on earth in order to qualify for an honourable place in the Olam Ha-Ba. There is a difference between birth and death. One is not born of his own volition, but when he dies he is expected to show something of

worth before the Heavenly Court. In any event, man can never appreciate the spirituality of the Olam Ha-Ba.

What Say the Nazarean Hakhamim?

Heb 4:1 Therefore, let us fear, lest while the promise remains to enter into His (G-d’s) rest, anyone of you seems to have fallen short.

Heb 4:2 For, indeed we have had the Mesorah proclaimed to us just as those also; but the word which they heard did not profit those, not having been mixed with faithful obedience in those having heard it.

Heb 4:3 For, we who have faithfully obeyed enter that rest, as He (G-d) has said (Psalm 95:11): “WHEREFORE I SWORE IN MY WRATH, THAT THEY SHOULD NOT ENTER INTO MY REST,” although His works were finished from the foundation of the world.

Heb 4:4 For He has said somewhere (Gen. 2:2) concerning the seventh day thus, "AND ON THE SEVENTH DAY GOD FINISHED HIS WORK WHICH HE HAD MADE; AND HE RESTED ON THE SEVENTH DAY FROM ALL HIS WORK WHICH HE HAD MADE."

Heb 4:5 And again in this place (Psalm 95:11): "THEY SHOULD NOT ENTER MY REST."

Heb 4:6 Therefore, since it remains for some to enter into it, and those formerly having the Mesorah proclaimed to them did not enter on account of disobedience,

Heb 4:7 again He (G-d) appoints a certain day, saying in David (Psalm 95:7-8), "TODAY," after such a time, just as it has been said: "TODAY, IF YOU WOULD BUT HEarken TO HIS VOICE! HARDEN NOT YOUR HEART, AS AT MRIBAH, AS IN THE DAY OF MASSAH IN THE WILDERNESS."

Heb 4:8 For if Joshua had given them rest, then He (G-d) would not have spoken afterward of another day.

Heb 4:9 Then there remains a Sabbath rest for the people of God (i.e. all Israel).

Heb 4:10 For he who has entered into His (G-d’s) rest also rested himself from his works, as God did from His own.

Heb 4:11 Let us therefore be diligent to enter into that rest, lest anyone falls in the same example of disobedience.

1Th 4:13 Now we do not want you to be uninformed, brothers, concerning those who have died, lest you be sorrowful as those who have no hope.

1Th 4:14 For if we believe that Yeshua died and [was] risen again, thus also God will bring with Him those who die in Yeshua.

1Th 4:15 For this we say to you by the Word of the Master, that we who are alive and remain until the coming of the Master will by no means precede those who are dead.

1Th 4:16 Because the Master himself will descend from [the] heavens with a word of command, with the voice of an archangel, and with the Shofar of God, and the dead in Messiah will rise first [bodily].

1Th 4:17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Master in the air. And thus we will always be with the Master.

1Th 4:18 So then comfort/strengthen one another with these words.

Some Questions to Ponder:

1. From all the readings for this Shabbat, what verse or verses touched your heart and fired your imagination?
2. What are the main topics and divisions of the Torah Seder for this Shabbat?
3. What questions were asked of Rashi regarding Vayiqra 14:2?
4. What questions were asked of Rashi regarding Vayiqra 14:4?
5. What questions were asked of Rashi regarding Vayiqra 14:8?
6. What questions were asked of Rashi regarding Vayiqra 14:11?
7. What questions were asked of Rashi regarding Vayiqra 14:23?

8. What questions were asked of Rashi regarding Vayiqra 14:28?
9. What important principle can we deduce from Rashi’s explanation of Vayiqra 14:4?
10. Where in the readings for this Shabbat is it insinuated that we are in a period of consolation/strengthening and returning to G-d?
11. How is the Torah Seder related to our reading of Psalm 78:40-55 both by verbal tally and thematically?
12. How is the Torah Seder related both by verbal tally and thematically to our Ashlamatah of Isaiah 57:17-19 + 58:8-14?
13. How is the Torah Seder related both by verbal tally and thematically to our Special Ashlamatah of Isaiah 54:1-10?
14. How is the reading of 1 Tsefet 5:5-11 related to each of the readings for this Shabbat?
15. What important overall principles are taught in 1 Tsefet 5:5-11?
16. How is Pirqe Abot IV:14 related to our readings for this Shabbat?
17. How is Vayiqra 14:1-2 related to Vayiqra 14:32?
18. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

**Next Shabbat (Ellul 25, 5770):
Shabbat Nachamu 7
7th of 7 Sabbaths of the Consolation of Yisrael**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיִּתְּתִי נִגְעַ צָרַעַת		
“V’Nataati Nega’a Tsara’at”	Reader 1 – Vayiqra 14:33-35	Reader 1 – Vayiqra 15:1-3
“And I put the plague of leprosy”	Reader 2 – Vayiqra 14:36-38	Reader 2 – Vayiqra 15:4-6
“y pusiere Yo plaga de lepra”	Reader 3 – Vayiqra 14:39-42	Reader 3 – Vayiqra 15:7-9
Vayiqra (Leviticus) 14:33-57 B’Midbar (Num.) 28:9-15	Reader 4 – Vayiqra 14:43-45	
Ashlamatah: Isaiah 5:8-16 + 6:3	Reader 5 – Vayiqra 14:46-48	
Special: Isaiah 61:10 – 63:9 1Samuel 20: 18& 42	Reader 6 – Vayiqra 14:49-51	Reader 1 – Vayiqra 15:1-3
Psalm 78:56-72	Reader 7 – Vayiqra 14:52-57	Reader 2 – Vayiqra 15:4-6
Pirqe Abot IV:15	Maftir: Vayiqra 14:54-57	Reader 3 – Vayiqra 15:7-9
N.C.: I Tsefet (Peter) 5:12-14	1 Isaiah 61:10 – 63:9 Samuel 20: 18& 42	

Coming Special Days:

**Rosh HaShanah – Jewish New Year - Tishri 1-2
Evening Wednesday September the 8th – Friday Evening September the 10th**

For further study see:

<http://www.betemunah.org/teruah.html>; <http://www.betemunah.org/shofar.html>;
<http://www.betemunah.org/knowday.html>; & <http://www.betemunah.org/awesome.html>

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai
Rosh Paqid Adon Hillel ben David
Dr. Adon Eliyahu ben Abraham