



Esnoga Bet El
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Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

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| Three and 1/2 year Lectionary Readings | Second Year of the Reading Cycle |
| Ellul 04, 5770 – August 13/14, 2010 | Second Year of the Shmita Cycle |

Candle Lighting and Havdalah Times:

Atlanta, Georgia, U.S.

Fri. Aug 13, 2010 – Candles at 8:09 PM
Sat. Aug 14, 2010 – Havdalah 9:05 PM

Brisbane, Australia

Fri. Aug 13, 2010 – Candles at 5:07 PM
Sat. Aug 14, 2010 – Havdalah 6:01 PM

Bucharest, Romania

Fri Aug 13, 2010 – Candles at 8:08 PM
Sat. Aug 14, 2010 – Havdalah 9:12 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Aug 13, 2010 – Candles at 8:15 PM
Sat. Aug 14, 2010 – Havdalah 9:12 PM

Jakarta, Indonesia

Fri. Aug 13, 2010 – Candles at 5:37 PM
Sat. Aug 14, 2010 – Havdalah 6:27 PM

Manila & Cebu, Philippines

Fri. Aug 13, 2010 – Candles at 6:02 PM
Sat. Aug 14, 2010 – Havdalah 6:53 PM

Miami, FL, U.S.

Fri. Aug 13, 2010 – Candles at 7:41 PM
Sat. Aug 14, 2010 – Havdalah 8:34 PM

Olympia, WA, U.S.

Fri. Aug 13, 2010 – Candles at 8:09 PM
Sat. Aug 14, 2010 – Havdalah 9:16 PM

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

Fri. Aug 13, 2010 – Candles at 7:31 PM
Sat. Aug 14, 2010 – Havdalah 8:30 PM

San Antonio, TX, U.S.

Fri. Aug 13, 2010 – Candles at 7:59 PM
Sat. Aug 14, 2010 – Havdalah 8:53 PM

Sheboygan & Manitowoc, WI, US

Fri. Aug 13, 2010 – Candles at 7:41 PM
Sat. Aug 14, 2010 – Havdalah 8:44 PM

Singapore, Singapore

Fri. Aug 13, 2010 – Candles at 6:56 PM
Sat. Aug 14, 2010 – Havdalah 7:46 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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

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Her Excellency Giberet Laurie Taylor

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 4 4th of 7 Sabbaths of the Consolation of Yisrael

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|-----------------------------------|-----------------------------|-----------------------------|
| אִשָּׁה כִּי תִזְרֶיַע | | |
| “Ishá Ki Taz’riá” | Reader 1 – Vayiqra 12:1-8 | Reader 1 – Vayiqra 13:29-31 |
| “A woman if has conceived” | Reader 2 – Vayiqra 13:1-5 | Reader 2 – Vayiqra 13:32-34 |
| “La mujer cuando concibiere” | Reader 3 – Vayiqra 13:6-8 | Reader 3 – Vayiqra 13:35-37 |
| Vayiqra (Leviticus) 12:1 – 13:28 | Reader 4 – Vayiqra 13:9-11 | |
| Ashlamatah: Isaiah 9:5-6 + 11:1-9 | Reader 5 – Vayiqra 13:12-17 | |
| Special: Isaiah 51:12 – 52:12 | Reader 6 – Vayiqra 13:18-23 | Reader 1 – Vayiqra 13:29-31 |
| Psalm 78:17-31 | Reader 7 – Vayiqra 13:24-28 | Reader 2 – Vayiqra 13:32-34 |
| Pirqe Abot IV:12 | Maftir: Vayiqra 13:24-28 | Reader 3 – Vayiqra 13:35-37 |
| N.C.: I Tsefet (Peter) 4:12-19 | Isaiah 51:12 – 52:12 | |

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 12:1 – 13:28

| Rashi | Targum Pseudo-Jonathan |
|--|--|
| 1. And the Lord spoke to Moses, saying: | 1. And the Lord spoke with Mosheh, saying: |
| 2. Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean. | 2. Speak with the sons of Israel, saying: When a woman has conceived and borne a male child, she will be unclean seven days, as the days of the removal of her uncleanness will she be unclean. |
| 3. And on the eighth day, the flesh of his foreskin shall be circumcised. | 3. But on the eighth day she will be loosed, and her child will be circumcised in the flesh of his foreskin. |
| 4. And for thirty three days, she shall remain in the blood of purity; she shall not touch anything holy, nor may she enter the Sanctuary, until the days of her purification have been completed. | 4. And thirty and three continuous days she will have for the purification of the whole blood; but she must not touch things sacred, nor come into the sanctuary until the time when the days of her purification be completed. |
| 5. And if she gives birth to a female, she shall be unclean for two weeks, like her menstruation [period]. And for sixty six days, she shall remain in the blood of purity. | 5. And if she has borne a daughter, she will be unclean fourteen continuous days according to (the law of) her separation; and on the fifteenth she will be released; but sixty and six continuous days will she have for the (full) |

| Rashi | Targum Pseudo-Jonathan |
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| | purification of the blood. |
| 6. And when the days of her purification have been completed, whether for a son or for a daughter, she shall bring a sheep in its first year as a burnt offering, and a young dove or a turtle dove as a sin offering, to the entrance of the Tent of Meeting, to the kohen. | 6. And when the days of her purification are completed for the son or the daughter, she will bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the priest at the door of the tabernacle of ordinance; |
| 7. And he shall offer it up before the Lord and effect atonement for her, and thus, she will be purified from the source of her blood. This is the law of a woman who gives birth to a male or to a female. | 7. and the priest will offer it before the Lord and make atonement for her; then will she be purified from either source of (her) blood. This is the law of the purification of her who has borne a son or a daughter. |
| 8. And if she cannot afford a sheep, she shall take two turtle doves or two young doves: one as a burnt offering and one as a sin offering. And the kohen shall effect atonement for her, and she shall become clean. {P} | 8. But if she find not her hand sufficient to bring a lamb, let her bring two turtle doves or two young pigeons; one for the burnt offering, and one for the sin offering, and the priest will make atonement for her, and she will be clean. |
| | |
| 1. And the Lord spoke to Moses and Aaron, saying: | 1. And the Lord spoke with Mosheh, saying: |
| 2. If a man has a se'ith, a sappachas, or a bahereth on the skin of his flesh, and it forms a lesion of tzara'ath on the skin of his flesh, he shall be brought to Aaron the kohen, or to one of his sons, the kohanim. | 2. If a man have in the skin of his flesh a rising tumour or a white spot, and it be in the skin of his flesh (as) the plague of leprosy, let him be brought unto Aharon the priest, or to one of the priests his sons. |
| 3. The kohen shall look at the lesion on the skin of his flesh, and [if] hair in the lesion has turned white and the appearance of the lesion is deeper than the skin of his flesh, it is a lesion of tzara'ath. When the kohen sees this, he shall pronounce him unclean. | 3. And the priest will look at the plague in the skin of the flesh,--and if the hair of the stricken place be turned to whiteness, and the appearance of the plague be deeper (than the surface), and be whiter than the skin of his flesh, like snow, it is the plague of leprosy; and the priest having inspected him will make him to be unclean. |
| 4. But if it is a white bahereth on the skin of his flesh, and its appearance is not deeper than the skin, and its hair has not turned white, the kohen shall quarantine the [person with the] lesion for seven days. | 4. But if the bright spot be white like chalk in the skin of his flesh, and the appearance of it be not deep, with whiteness like snow rather than skin, the hair, too, not being turned to whiteness like chalk, the priest will shut up him who is plagued seven days; |
| 5. And on the seventh day, the kohen shall see him. And, behold! the lesion has remained the same in its appearance; the lesion has not spread on the skin. So the kohen shall quarantine him for seven days a second time. | 5. and the priest will inspect him on the seventh day, and, behold, if the plague stand as it was, and have not gone on wider in the skin, the priest will shut him up a second seven days. |
| 6. And the kohen shall see him on the seventh day a second time. And, behold! the lesion has become dimmer, and the lesion has not spread on the skin, the kohen shall pronounce him clean. It is a mispachas. He shall immerse his garments and become clean. | 6. And the priest will inspect him the second seventh day; and, behold, if the plague has become darker, and has not gone wider in the skin, the priest will make him to be clean; it is an obstinate sore, and he will wash his clothes and be clean. |
| 7. However, if the mispachas spreads on the skin after it has been shown it to the kohen for its purification, it shall be shown to the kohen a second time. | 7. But if the inveterate sore widen in the skin after he had been shown to the priest who had pronounced him clean, let him a second time be seen by the priest. |
| 8. The kohen shall look [at it]. And, behold! the mispachas has spread on the skin. The kohen shall pronounce him unclean. It is tzara'ath. {P} | 8. And the priest will look; and, behold, if the widening of the inveterate sore has gone on in the skin, the priest will make him unclean; for it is the leprosy. |

| Rashi | Targum Pseudo-Jonathan |
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| 9. If a man has a lesion of tzara'ath, he shall be brought to the kohen. | 9. When the plague of leprosy is upon a man, let him be brought to the priest. |
| 10. The kohen shall look [at it]. And, behold! there is a white se'eith on the skin, and either it has turned the hair white, or there is healthy, live flesh in the se'eith, | 10. And the priest will observe; and, behold, if there be a white tumour rising on the skin like pure wool, and the hair be turned to whiteness as the white of an egg, and the sign of quick flesh be in the tumour, |
| 11. it is old tzara'ath on the skin of his flesh, and the kohen shall pronounce him unclean; he need not quarantine him because he is unclean. | 11. it is an inveterate leprosy in the skin of his flesh; and the priest will adjudge and pronounce him unclean, but not shut him up, for he is (known to be) unclean. |
| 12. And if the tzara'ath has spread over the skin, whereby the tzara'ath covers all the skin of the [person with the] lesion, from his head to his feet, wherever the eyes of the kohen can see it, | 12. Yet if the leprosy increasing increases in the skin, and the leprosy covers all the skin of his flesh, from his head even to his feet, in whatever part the eyes of the priest may look on, in deliberating between cleanness and uncleanness, |
| 13. then the kohen shall look [at it]. And, behold! the tzara'ath has covered all his flesh, he shall pronounce [the person with] the lesion clean. He has turned completely white; he is clean. | 13. the priest will consider; and, behold, if the leprosy covers all his flesh, the plagued man will be (pronounced) to be clean: all of him is turned to whiteness, he is clean. |
| 14. But on the day that live flesh appears in it, he shall become unclean. | 14. But in the day that live flesh appears in him he is unclean. |
| 15. When the kohen sees the healthy, live flesh, he shall pronounce him unclean. The live flesh is unclean; it is tzara'ath. | 15. And the priest will observe the live flesh, and make him to be unclean; on account of the live flesh in him he is unclean; it is leprosy. |
| 16. But, if the healthy, live flesh once again turns white, he shall come to the kohen. | 16. Or if the live flesh be turned and changed into whiteness, he will be brought to the priest; |
| 17. And the kohen shall look at it. And, behold! the lesion has turned white; the kohen shall pronounce the lesion clean. He is clean. {P} | 17. and the priest will observe, and, behold, the plague is turned white, and the priest will adjudge the plague to be clean; he is clean. |
| 18. If [a person's] flesh has an inflammation on its skin, and it heals, | 18. And if a man have in his skin an ulcer, and it has healed; |
| 19. and on the place of the inflammation there is a white se'eith, or a reddish white bahereth, it shall be shown to the kohen. | 19. but in the place of the ulcer there has come a white rising tumour, or a bright fixed spot, (in colour) white mixed with red; he will be seen by the priest. |
| 20. The kohen shall look [at it]. And, behold! its appearance is lower than the skin, and its hair has turned white; so the kohen shall pronounce him unclean. It is a lesion of tzara'ath that has erupted on the inflammation. | 20. And the priest will look; and, behold, if the appearance of it be deeper than the skin, and it becomes white, and the hair is turned white, the priest will make him to be unclean; for it is a plague of leprosy which increases in the ulcer. |
| 21. But if the kohen looks at it, and behold! it does not contain white hair, nor does it appear to be lower than the skin, and it is dim, the kohen shall quarantine him for seven days. | 21. And if the priest looks, and, behold, the hair in it is not whitened, and the whiteness (of the spot) is not in appearance deeper than the skin, and that it has become dim, then must the priest shut him up seven days. |
| 22. And if it spreads on the skin, the kohen shall pronounce him unclean. It is a lesion. | 22. And the priest will look on the seventh day; and if it has gone on widening in the skin, the priest will make him to be unclean; for it is the plague of leprosy. |
| 23. But if the bahereth remains in its place, not spreading, it is the scar tissue of the inflammation, and the kohen shall pronounce him clean. {S} | 23. But if the spot abides in its place, and has not gone on widening in the skin, but has become fainter, it is an inflamed blotch; and the priest will make him to be clean; it is a burning scar. |

| Rashi | Targum Pseudo-Jonathan |
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| 24. If [a person's] flesh has a fire burn on its skin, and on the healed area of the burn, there is a reddish white or white bahereth, | 24. Or if there be in a man's skin a hot burning, and in the burning wound a spot of white mixed with red, or white only; |
| 25. the kohen shall look at it. And, behold! the hair has turned white in the bahereth, and its appearance is deeper than the skin, it is tzara'ath which has spread in the burn. So, the kohen shall pronounce him unclean. It is a lesion oftzara'ath. | 25. the priest will look upon it: and, behold, the hair is turned white as chalk, and its appearance is deeper than the skin becoming white as snow; it is leprosy growing in the burning spot; and the priest will make him unclean, it is the plague of leprosy. |
| 26. But, if the kohen looks at it, and, behold! there is no white hair in the bahereth, and it is not lower than the skin and it is dim, the kohen shall quarantine him for seven days. | 26. But if the priest look on it, and, behold, the hair on the burning place be not white, and it be not deep, nor becoming whiter than the skin, though it may be dim; then the priest will shut him up seven days. |
| 27. And the kohen shall look at it on the seventh day. If it has spread on the skin, the kohen shall pronounce him unclean. It is a lesion of tzara'ath. | 27. And the priest will see him on the seventh day; and if it has gone on widening in the skin, the priest will make him unclean; it is the plague of leprosy. |
| 28. But if the bahereth remains in its place, not increasing on the skin, and it is dim, it is a se'eith of the burn, and the kohen shall pronounce him clean, because it is the scar tissue of the burn. {P} | 28. But if the inflamed spot abide in its place, and go not on to widen in the skin and it be dim (in appearance), it is a burning spot; and the priest will make him to be clean, for it is a burning wound. |
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Welcome to the World of P’shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub 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.

but the sunset that she must wait for [in order to become pure is not the sunset of the day of her immersion, but rather, it] is the sunset of the fortieth day [from birth], since it is [only] on the following day that she may bring the atonement [sacrifice] of her purification. [Thus, the whole period is to be considered one prolonged day, in the context of the law regarding her eating anything holy.]

7 And he shall offer it up Heb. וְהִקְרִיבוּ . This [singular object comes] to teach you that only one [of these sacrifices, if it has not yet been brought], holds her back from eating anything holy. And which one is it? It is the sin-offering, for it says, “a sin-offering. And [the kohen] shall effect atonement for her, and thus, she will be purified” (verse 8). The one through which her atonement is effected [namely, the sin-offering], is the same one upon which her purification is dependent.-[Torath Kohanim 12:27]

and she will thus become clean From here, [we can conclude] that until here [namely, the offering up of her sacrifices, she is called unclean [and may not eat sacrificial flesh or enter the Sanctuary]. -[Yeb. 74b]

8 One as a burnt-offering and one as a sin-offering Scripture places [the burnt-offering] before [the sin-offering] only insofar as how they must be read [in the Torah. This is due to the higher esteem of the burnt-offering, because it is burned in its entirety (Maskil LeDavid).] But the sacrificing of the sin-offering precedes [that of]the burnt-offering. Thus we learned in Zevachim, in the chapter entitled כָּל-הַתְּדִיר (90a).

Chapter 13

2 se'eith, a sappachath, [or a bahereth] The [terms se'eith and bahereth] are the names of two [major] lesions [and the term sappachath refers to categories related to these two major lesions], and one [major lesion, namely, bahereth] is whiter than the other [se'eith].-[Shev. 6b]

bahereth Heb. בְּהֵרֵת , spot, taye in Old French. This is similar to the verse, “it is [like] bright [clouds] (בְּהֵרֵר) in the skies” (Job 37:21) [i.e., like the spots created by bright clouds in the blue sky].

[he shall be brought] to Aaron [the kohen, or to one of his sons] It is a Scriptural decree that the uncleanness of lesions and their cleanness do not come about except by the pronouncement of a kohen.-[Torath Kohanim 13:43]

3 [if] hair in the lesion has turned white Heb. וְשֵׁעָר . At first [the hair] was black, and then it turned white in the lesion. The minimum [quantity referred to by the term] שֵׁעָר , hair, is two, [as opposed to שֵׁעָרָה , a hair, as in Jud. 20:16. Thus, there shall be a minimum of two hairs that turn white in the lesion for this law to apply].-[Torath Kohanim 13:4547]

[and the appearance of the lesion] is deeper than the skin of his flesh Anything with a white appearance seems deeper [in contrast to a darker object next to it], just as sunlight appears deeper than a shadow.-[Shev. 6b]

he shall pronounce him unclean He shall say to him: “You are unclean,” for white hair is a sign of uncleanness by Scriptural decree.

4 [But if it is a white bahereth...] and its appearance is not deeper I do not know its meaning [since a white bahereth should always appear deeper than the skin, as above, yet here the verse describes a case where it does not].

quarantine He shall have him confined to one house, and the person shall not be seen [by the kohen] until the end of the week. [Only] then will his signs indicate about him [whether he is clean or unclean].

5 in its appearance In its original appearance and size.

[The kohen] shall quarantine him... a second time But if it [the lesion] spread in the first week, he is definitely unclean. -[See Nega'im 3:3]

6 has become dimmer [I.e.,] it became dimmer in its appearance. Hence, if it remained the same in its appearance or spread, he is unclean.

mispachath The name of a clean lesion.

He shall immerse his garments and become clean Since he was required to be quarantined, he is considered unclean and requires immersion.

8 The kohen shall pronounce him unclean And as soon as [the kohen] has pronounced him unclean, he is then “definitely” [unclean, and when he is healed, he] requires the bird offerings, shaving, and the sacrifice, specified in the section commencing: “This shall be the law of the metzora” (תורת המצורע) .-[see Lev., Chapter 14; Meg. 8b]

It is tzara'ath I.e., this mispachath [is tzara'ath].

tzara'ath Heb. צרעת . [The term] צרעת is feminine [which is why the verse says הוא צרעת , using the feminine word for “it”]. [The term] נגע , lesion, however, is masculine [thus in verse 3, for instance, it says הוא צרעת , using the masculine word for “it,” referring to the נגע rather than to the tzara'ath].

10 healthy flesh Heb. מקנה , sa(y)nement in Old French, a healing. [It means that] part of the white in the se'ith lesion reverts to appear like [healthy] flesh. This is also a sign of uncleanness. [Hence, a sign of uncleanness is] either white hair without a מקנה , or a מקנה , an area of normal flesh, even without white hair. And even though מקנה is mentioned only in connection with the se'ith, nevertheless, in all [major] manifestations [of the lesion of tzara'ath] and their related categories, it is a sign of uncleanness.-[Torath Kohanim 13:69]

11 it is an old tzara'ath It is an old lesion which is under the area of normal skin. This wound appears healthy on the surface, but it is full of fluid underneath, so that one should not say, “Since healthy skin has appeared over [the lesion], I shall pronounce it clean!”

12 from his head [I.e., from the head] of the person [down] to his feet.

wherever the eyes of the kohen can see it [This phrase] comes to exclude a kohen whose eyesight has dimmed. [I.e., a kohen with one blind eye or with impaired vision in both eyes may not pronounce the status of lesions.]-[Torath Kohanim 13:83]

14 But on the day that live flesh appears in it If healthy flesh grows on it, [Scripture] has already explained that healthy flesh is a sign of uncleanness. [Therefore, what is this verse telling us here?] However, a case where the lesion was located on one of twenty-four tips of the limbs is not deemed unclean on account of healthy flesh because the lesion cannot be seen all at one glance [once an area of healthy flesh appears within the lesion], since these [limb tips] slope down on either side. [Therefore it is not deemed unclean.] If, however, such a tip of a limb altered [in its form], allowing its slanted facet to appear through fat—for example, when the tip of a limb became fat and broadened, and the healthy flesh (מקנה) became visible within [the lesion, thereby allowing the lesion to become visible all at one glance], Scripture teaches us [here] that it becomes unclean.-[Torath Kohanim 13: 86]

But on the day [that live flesh] appears [The verse could have simply said, “But when live flesh appears.”] What does Scripture teach us [by saying,] “on the day”? It [comes] to teach that there is a day on which you [the kohen] look [i.e., examine the suspected lesion], and there is a day on which you do not look [i.e., when he may not examine it]. From here [our Rabbis] say that a bridegroom is exempt [from having a lesion examined] throughout

all the seven days of the wedding feast, for himself, his garments, and his house. Similarly, during a Festival [people] are exempt [from having a lesion examined] throughout all the days of the Festival. -[Torath Kohanim 13:87]

15 it is tzara’ath meaning, that flesh. Flesh (בָּשָׂר) is grammatically masculine. [Hence, the wording: הוּא צָרַעַת , rather than צָרַעַת הִיא , as in verse 8.]

18 an inflammation Heb. שָׂחִי . [This term] denotes heat, that the flesh became heated by the injury caused it by a blow, not by fire.-[Chul. 8a]

and it heals The inflammation healed, and in its place, another lesion appeared. [Not that the flesh healed, because, were that the case, there would be no lesion.]

19 A reddish-white bahereth [meaning] that the lesion is not solid white, but streaked and blended of two colors, white and red.

20 it appearance is lower than the skin But its substance is not lower. Rather, because of its whiteness, the lesion [only] appears lower and deeper [than the skin], just as sunlight appears deeper than a shadow. -[Torath Kohanim 13:50]

22 It is a lesion Heb. נִגַע הוּא . [Here, the pronoun is feminine. Since נִגַע is masculine, however, it requires the masculine pronoun הוּא . But our verse here uses the feminine הִיא because the word “it” is referring to] this se’ith or this bahereth [both of which are feminine].

23 in its place Heb. תַּחְתֶּיהָ , [lit., “under it,” here meaning:] In its place.

it is the scar tissue of the inflammation Heb. הַשְּׂחִי צָרְבָת , as the Targum [Onkelos] renders it: שְׂחִינָא רוּשָׁם , a residual impression of the inflammation, identifiable on the flesh [i.e., a scar]. Every expression of צָרְבָת [in Scripture] denotes the contraction of skin that has become shriveled because of heat. Similarly, the verse, “And all faces [from the south to the north] will be shriveled by it” (Ezek. 21:3), retire in Old French, to contract.

it is scar tissue Heb. צָרְבָת , retriymant in Old French, shriveling.

24 the healed area of the burn Saynement [in Old French]. When the burn healed, the area changed to become a blended bahereth [of white and red], or pure white one. The signs of a burn (מִכְרָה) and the signs of an inflammation (שָׂחִי) are the same. [If so,] why does Scripture separate them [into two sections]? To teach us that they do not become combined with each other, [i.e., while a griss, the area of a bean, is the minimum surface area of a lesion for it to be deemed unclean,] if a lesion the size of half a griss emerges in an inflammation, and [another] the size of half a griss in a burn, they are not judged as [though] a full griss [of lesion has emerged].-[Chul. 8a]

Ketubim: Tehillim (Psalm) 78:17-31

| RASHI | TARGUM |
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| 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. Hear, O my people, my Torah; incline your ears to the utterances of my mouth.</i> |
| 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. |

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| 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 became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time, with weapons of war, and warriors bearing bows. They turned around <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 their ancestors</i> , 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 <i>dry wilderness</i> . |
| 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 | 20. Behold, He <i>already</i> has smitten a rock, and water gushed out, and streams flowed; is He also able to give |

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| flesh for His people?" | 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. |
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Rashi’s Commentary on Tehillim (Psalm) 78:17-31

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. בָּשָׂר , flesh.

21 fire was kindled against Jacob Heb. ונשקה , 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 מתאותם 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, הָאֲסֻפּוּרִי (Num. 11:4). They are the elders, as it is said (Num. 11: 16): “Assemble (אספו) to Me, etc.”

Ashlamatah: Isaiah 9:5-6 + 11:1-9

| Rashi | Targum |
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| 1. ¶ The people who walked in darkness, have seen a great light; those who dwell in the land of the shadow of death, light shone upon them. | 1. The people, the house of Israel, who walked in Egypt as in darkness have come out to see a great light; those who dwelt in a land of the shadows of death, on them light shined. |
| 2. You have aggrandized this nation; you have magnified the joy for them; they have rejoiced over You like the joy of harvest, as they rejoice when they divide spoils. | 2. You have increased the people, the House of Israel, You have increased their joy; they rejoice before You as with the joy of war victors, as men who rejoice when they divide the spoil. |
| 3. For, the yoke of his burden and the staff of his shoulder, the rod of the one who oppressed him have You broken, as on the day of Midian. | 3. For You have removed the yoke of his mastery and the rule of his tribulation, the ruler who was subjugating him is broken as on the day of Midian. |

| Rashi | Targum |
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| 4. For every victory shout sounds with clamor, and garments wallow in blood, but this shall be burnt, consumed by fire. | 4. For all their dealing is with wickedness; they ere defiled with sins, even as a garment kneaded in blood whose stain marks are not cleansed from it, just as there is no use for it except to be burned in the fire. Therefore the Gentiles who are strong as the fire will come upon them and kill them. |
| 5. For a child has been born to us, a son given to us, and the authority is upon his shoulder, and the wondrous adviser, the mighty God, the everlasting Father, called his name, "the prince of peace." | 5. The Prophet said to the house of David, For to us a child is born, to us a son is given; and he will accept the Law upon himself to keep it, and his name will be called before the Wonderful Counselor, the Mighty God, existing forever, "The Messiah in whose days peace will increase upon us." |
| 6. To him who increases the authority, and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness; from now and to eternity, the zeal of the Lord of Hosts shall accomplish this. {P} | 6. Great pride will belong to those who perform the Law, and for those who keep peace there will be no end, upon the throne of David and upon his kingdom, to establish it and to build it with judgment and with virtue from this time forth and forever. By the Memra of the LORD of hosts this will be done. |
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| 1. And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots. | 1. And a king shall come forth from the sons of Jesse, and the Messiah shall be exalted from the sons of his sons. |
| 2. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord. | 2. And <u>a spirit before the LORD</u> shall rest upon him, a spirit of <u>wisdom</u> and <u>understanding</u> , a spirit of <u>counsel</u> and <u>might</u> , a spirit of <u>knowledge</u> and <u>fear</u> of the LORD. |
| 3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise. | 3. And the LORD shall bring him near to His fear. And he shall not judge by the sight of his eyes, and he shall not reprove by the hearing of his ears; |
| 4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death. | 4. but in truth he shall judge the poor, and reprove with faithfulness for the needy of the people; and he shall strike the sinners of the land with the command of his mouth, and with the speaking of his lips the wicked shall die. |
| 5. And righteousness shall be the girdle of his loins, and faith the girdle of his loins. | 5. And the righteous/generous shall be all around him, and the faithful shall be brought near him. |
| 6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them. | 6. In the days of the Messiah of Israel shall peace increase in the land, and the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little suckling child shall lead them. |
| 7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw. | 7. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. |
| 8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. | 8. And the suckling child shall play over the hole of an asp, and the weaned child shall put his hands on the adder’s eye-balls. |
| 9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. {S} | 9. They shall not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea. |
| 10. And it shall come to pass on that day, that the root of | 10. And it will come to pass in that time that to the sons |

| Rashi | Targum |
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| Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor. {P} | of the son of Jesse who is about to stand as an ensign to the peoples, to him shall the kingdoms be obedient, and his resting place will be glorious. |

Special Ashlamatah Isaiah 51:12 – 52:12

| Rashi | Targum |
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| 12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass? | 12. “I, I am He that comforts/strengthens you; of whom are you afraid, of man who dies, of the sons of man who is reckoned as the grass?” |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. <u>And you have forgotten the service of the LORD</u> , your Maker, who stretched out the heavens and founded the earth, and do not fear continually all the day because of the fury of the oppressor, when he sets himself to destroy. And now, where is the fury of the oppressor? |
| 14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting. | 14. The avenger shall speedily be revealed; the righteous/generous shall not die in destruction, neither shall they lack their food. |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who rebukes the sea so that its waves roar, - the LORD of hosts is His name. |
| 16. And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people. | 16. And I have the words of My prophecy in your mouth, and protected you in the shadow of My might, to establish the people concerning whom it was said that they would increase as the stars of the heavens and to found the congregation concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, ‘You are my people.’” |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained. | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing. |
| 18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised. | 18. There is none to comfort among all the sons she has borne; there is none to take her by the hand among all the sons she has brought up. |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two will come upon you – spoil and breaking and famine and sword; there is none that will comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed to pieces, thrown at the head of all streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. | 21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. |
| 22. So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it. | 22. Thus says the Lord, the LORD your God who is about to take the just retribution of His people: “Behold, I have accepted from your hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more; |

| Rashi | Targum |
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| 23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross." | 23. and I will hand it over into the hand of those who are your oppressors, who have said to you, 'Be humble, that we may pass over;' and you have humbled your glory like the ground, and were like a street to those who pass over." |
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| 1. Awaken, awaken, put on your strength , O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. | 1. Be revealed, be revealed, put on your strength . O Zion, put on, put on your celebrity, O Jerusalem, the holy city; for there shall no longer pass among you the uncircumcised and the unclean. |
| 2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion. | 2. Shake yourself from the dust, arise, sit, Oh Jerusalem on the throne of glory; the chains of your necks are broken, O captives of the congregation of Zion. |
| 3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money." | 3. For thus says the LORD: "You were sold for nothing, and you shall be redeemed without money." |
| 4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing." | 4. For thus says the LORD God: "My people went down at the first to Egypt to sojourn there, and the Assyrian robbed him for nothing. |
| 5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "and constantly all day My name is blasphemed. | 5. Now therefore I am about to save, says the LORD, seeing that My people are sold for nothing. The peoples that rule over them boast, says the LORD, and continually all the day they incite to anger over against the service of My name. |
| 6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." | 6. Therefore My name shall be exalted among the peoples; therefore in that time you shall know that it is I who speak; and My Memra endures." |
| 7. How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom." | 7. How beautiful upon the mountains of the land of Israel are the feet of him who announces, who publishes peace, who announces good tidings, who publishes salvation (Heb. Yeshua), who says to the congregation of Zion, "The kingdom of your God is revealed." |
| 8. The voice of your watchmen- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion. | 8. The voice of your guardians, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do when He will return His Shekhinah to Zion. |
| 9. Burst out in song, sing together, O ruins of Jerusalem, for the Lord has consoled his people; He has redeemed Jerusalem. | 9. Sing and shout together, you waste places of Jerusalem; for the LORD is about to comfort His people, He has redeemed Jerusalem. |
| 10. The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. | 10. The LORD has disclosed His holy arm to the eyes of all the Gentiles; and all those at the ends of the earth shall see the salvation (Heb. Yeshua) of our God. |
| <u>11. Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels.</u> | <u>11. Separate, separate, go out thence, draw near no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD.</u> |
| 12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. | 12. For you shall not go out in haste from among the Gentiles, and you shall be brought in flight to your land, for the LORD leads before you, and the God of Israel is about to gather your exiles. |

| Rashi | Targum |
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1 Tsefet (Peter) 4:12 – 4:19

| CLV ¹ | Magiera Peshitta NT ² | Greek ³ | Delitzsch ⁴ |
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| 12. Beloved, do not think strange the conflagration among you, which is becoming a trial to you, as of something strange befalling you, | 12. My beloved [ones], do not be amazed at the trials that have come to you, as though something strange had happened to you, because they are for your experience. | 12. Ἀγαπητοί, μὴ ξενί ζεσθε τῆ ἐν ὑμῖν πυρώσει πρὸς πειρασμόν ὑμῖν γινομένη, ὡς ξέου ὑμῖν συμβαίοντος. | 12 תְּבִיבֵי בְּבִּבְ אֲכֶם בְּתוֹךְ פּוֹר עָנִי לְמַעַן נִסְ תְּכֶם אֲלֵינָא תַתְּמָהוּ כְּאֵלוֹ קָרָה אֲתֶכֶם מִקָּרָה זָר: |
| 13. but, according as you are participating in the sufferings of Christ, rejoice, that you may be rejoicing, exulting in the unveiling of His glory also.” | 13. But rejoice because you share in the sufferings of Christ, that so you will also rejoice and be glad at the appearing of his glory. | 13. ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. | 13 פִּי אִם־שִׂמְחוּ עַל־אֲשֶׁר חִלַּק לְכֶם בְּעִנּוּיֵי הַמְּשִׁיחַ לְמַעַן גַּם־תִּשְׂמְחוּ וְתַעֲלְצוּ בְּהַגְלוֹת כְּבוֹדוֹ: |
| 14. If you are being reproached in the name of Christ, happy are you, for the spirit of glory and power, and that of God, has come to rest on you.” | 14. And if you are reproached on account of the name of Christ, you are blessed, because the glorious Spirit of God rests on you. | 14. εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ’ ὑμᾶς ἀναπαύεται· κατὰ μέν αὐτοῦ βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. | 14 אִם־יִחְרְפוּ אֲתֶכֶם לְמַעַן־שֵׁם הַמְּשִׁיחַ אֲשֶׁר־כֶּם פִּי נְחָה עֲלֵיכֶם רוּחַ הַקְּבוֹד וְהַגְּבוּרָה רוּחַ אֱלֹהִים אֲצֵלְכֶם מִן־אֵף הוּא וְאֲצֵלְכֶם נִכְבָּד: |
| 15. For let not any of you be suffering as a murderer, or a thief, or an evildoer, or as an interferer in other's affairs;” | 15. Only none of you should suffer as a murderer or as a thief or as a worker of evil [things]. | 15. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριεπίσκοπος. | 15 פִּי אֲלֵי־עִוְנָה אִישׁ מִכֶּם כִּרְצָח אוֹ כְּגַנְבַּ אוֹ־כִפְ עַל אֲוֹן אֲוִי־כַנְכַּנְס בְּתַחִים שְׂאִינוּ שְׁלוֹ: |
| 16. yet if as a Christian, let him not be ashamed, yet let him be glorifying God in this name, | 16. But if he suffers as a Christian, he should not be ashamed, but he should glorify God in this name. | 16. εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξάζετω δὲ τὸν Θεὸν ἐν τῷ μέρει τοῦ τω. | 16 וְכִי־יְעִוְנָה כְּאֶחָד הַמְּשִׁיחִים אֲלֵי־יְבוּשׁ פִּי אִם־יִוְדָה לְאֵל הַיָּם עַל־הַדְּבַר הַזֶּה: |
| 17. seeing that it is the era for the judgment to begin | 17. For it is the time when judgment will begin from | 17. ὅτι ὁ καιρὸς τοῦ ἀρξασθαι τὸ κρίμα | 17 פִּי עֵת הַחֵל הַמְּשָׁפֵט מִבֵּית אֵל הַיָּם וְאִם־מִמְנוֹ |

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 |
|--|---|--|---|
| from the house of God. Now if first from us, what is the consummation of those who are stubborn as to God's evangel? | the house of God and if it begins with us, what is the end of those who are disobedient to the gospel of God? | ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ’ ἡμῶν, τί τὸ τέλος τῶν ἀπειθούτων τῷ τοῦ Θεοῦ εὐαγγελίῳ; | רֵאשׁוּנָה מֵהֵתִיבָה אַתְרֵית הַמְּמָרִים אַתְבְּשׁוּרַת אֶל הַיָּם: |
| 18. And, “If the just one is hardly being saved, where will the irreverent and the sinner appear?” | 18. And IF THE JUST SCARCELY WILL LIVE, WHERE WILL THE WICKED AND THE SINNER BE FOUND? | 18. καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ὁ μαρτωλὸς ποῦ φανεῖται; | 18 הֵן צְדִיקָה כְּמַעַט לֹא יִוָּשַׁע אִם כִּי־רָשָׁע יִחַוֵּטָא: |
| 19. So that, let those also who are suffering according to the will of God commit their souls to a faithful Creator in the doing of good.” | 19. Because of this, those who suffer according to the will of God should commend to Him their souls by good works, as to a faithful Creator. | 19. ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῶν κτίστη παρατιθέσθωσαν τὰς ψυχὰς ἐαυτῶν ἐν ἀγαθοποιίᾳ. | 19 לְכֹן גַּם־הֵמָּעוּנִים כְּרִצּוֹן אֶל הַיָּם יִקְרִידוּ אַתְיַנְפֵּשׁ תִּיהֶם בְּיָד אֶל הַיָּם הַבֵּ רֵא הַנְּאָמָן יִוָּסִיפוּ לַעֲשׂוֹת הַטּוֹב: |
| | | | |

Hakham’s Rendition

12. Beloved, take not as foreign the fiery ordeal [of persecution] among you, [which is] taking place to test you [to prove the genuineness and durability of your conversion, faith in G-d, and perseverance in the observance of His commandments], as if a strange thing [is] happening to you,
13. but inasmuch as you have a share in the sufferings of the Messiah [and of Israel], rejoice; that also in the revelation (apocalypse) of his glory you may rejoice exultingly.
14. If you are reproached in [the] name of (or, “because of) Messiah, blessed [are you], because “the Spirit of God and of glory rests upon you” (Isaiah 11:2). (On their part, He (G-d) is blasphemed; but according to you, He is glorified.)
15. To be sure do not let any of you suffer as a murderer, or a kidnapper, or an evildoer (or, sorcerer), or as an informer.
16. But if [one suffers] as a Nazarean, do not let him be ashamed, but let him [rather] glorify God with this name.
17. Because the time [for] the judgment has begun with the household of God, and if first with us, what the end [will be] of those disobeying the good news of God?
18. And [as it is stated] “BEHOLD, THE RIGHTEOUS/GENEROUS WILL BE REWARDED IN THE EARTH; HOW MUCH THE MORE THE WICKED/LAWLESS AND THE SINNER (HABITUAL TRANSGRESSOR OF GOD’S LAW)?” (Proverbs 11:31).
19. Wherefore also they who suffer according to God's will, as to a faithful Creator, let them commit their lives in doing what is right.

Commentary

v.12 – Beloved, take not as foreign the fiery ordeal [of persecution] among you, [which is] taking place to test you [to prove the genuineness and durability of your conversion, faith in G-d, and perseverance in the observance of His commandments], as if a strange thing [is] happening to you, - Most Christian theologians find

in Hakham Tsefet’s words here and allusion to Proverbs 27:21, where it is stated:

“The refining pot is for silver, and the furnace for gold, and a man is tried by his praise.” (JPS)

This idea of a refining fire appeared in Judaism before the times of Messiah, as for example, in Wisdom 3:1-6, where we read:

Wis 3:1 But the souls of the righteous/generous are in the hand of God, and there will no torment touch them.

Wis 3:2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

Wis 3:3 And their going from us to be utter destruction: but they are in peace.

Wis 3:4 For though they be punished in the sight of men, yet is their hope full of immortality.

Wis 3:5 **And having been a little chastised, they will be greatly rewarded: for God tested them, and found them worthy for Himself.**

Wis 3:6 **As gold in the furnace has He tested them, and received them as a burnt offering.**

And also, in Sirach 2:1-6, it is stated:

Sir 2:1 My son, if you come to serve the LORD, prepare your soul for testing.

Sir 2:2 Set your heart (mind) aright, and endure firmly, and be not fearful in times of trouble.

Sir 2:3 Cleave unto Him, and depart not away, that you may be increased at your last end.

Sir 2:4 Whatsoever is brought upon you take cheerfully, and be patient when you are changed to a low estate.

Sir 2:5 **For gold is proved in the fire, and men acceptable [to G-d] in the furnace of adversity.**

Sir 2:6 Faithfully obey Him, and He will help you; order your way aright, and trust in Him.

As well as in Judith 8:25-27

Jdt 8:25 **Moreover let us give thanks to the LORD our God, who tries us, even as He did our fathers.**

Jdt 8:26 Remember the things He did to Abraham, and how He tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

Jdt 8:27 **For He has not tried us in the fire, as He did to them, for the examination of their hearts, neither has he taken vengeance on us: but the LORD does scourge them that come near unto Him, to admonish them.**

Concerning this idea of G-d testing His servants in 4:12, Davids⁵ states:

“While it may be God’s will to allow the suffering, here God is not seen as the one responsible for the suffering. Rather evil persons, who will ultimately answer to Him, or Satan (5:8-9) is responsible for malicious attacks, which God allows (as in Job) for His own purposes, turning intended evil into ultimate good. In Scripture suffering is never seen as good in itself or to be welcomed, but as an evil to be endured at times for a greater good.”

Many youngsters enlist in special units of the army believing that it will all be glory, but he who enlists in such military units soon realizes that there is a heavy prize to pay for the honour in serving in such elite units. Nazarean Judaism is an elite sect within Judaism, and those who want to serve G-d in this branch of His vineyard, ought to understand that G-d is going to regularly put us to the test, to see if we are faithful to Him, His Word, His commandments, His Messiah, and His people.

⁵ Davids, P.H. (1990), The New International Commentary of the New Testament: The First Epistle of Peter, Grand Rapids, Michigan: W. B. Eerdmans Publishing Co., p. 165.

This testing is not for the sake of G-d, for He needs no such ordeals. But the testing is for our own sakes. Similarly exams to earn a degree or to be licensed to practice a given profession or trade, are more intended for our own benefit than for the benefit of others. That is, by means of the tests or examinations we prove to ourselves that we are equipped to practice such a profession or trade. Similarly the testing here in 4:12, is firstly and foremost to prove to ourselves that indeed we are worthy disciples and imitators of our Master and of the people of Israel.

Dauids⁶ reasons well that:

“Unlike the Jews who had for generations been a foreign and culturally distinct minority in the diaspora (and suffered as all such minorities suffer) and since the persecution under Antiochus IV Epiphanes (cf. I and II Maccabees) had had a developed theology of suffering and martyrdom, these converts had no experience of being a cultural minority. Before their conversion they were perfectly at home in their city. And instead of rebelling against G-d they had accepted the Master’s teaching. But now they were experiencing cultural isolation and personal hostility, not what they might have expected as the blessing of G-d. Well might they have wondered if something had not gone wrong. Thus our author reassures them: persecution and isolation is not something “strange” or foreign to their existence as Nazareans.”

The Jewish Nazarean way of life is one characterized by much learning, joyful obedience and much testing to prove to ourselves and others that we are worthy disciples of our Master, who gave us an example of suffering without complaint, and for those who are converts to prove to themselves that they are worthy of being members of the community of Israel, who has a long history of suffering and living in alienation. This is where the message of the prosperity gospel, and total freedom from ailments and diseases is nothing more than abominable paganism resuscitated.

v.13 - but inasmuch as you have a share in the sufferings of the Messiah [and of Israel], rejoice; that also in the revelation (apocalypse) of his glory you may rejoice exultingly. – This is where we learn that Israel is Messiah’s body and not the church, and that Israel and Messiah are in perfect unity. For we learned in the Targum of Isaiah 51:22-23 -

22. Thus says the Lord, the LORD your God who is about to take the just retribution of His people: “Behold, I have accepted from your hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more;

23. and I will hand it over into the hand of those who are your oppressors, who have said to you, ‘Be humble, that we may pass over;’ and you have humbled your glory like the ground, and were like a street to those who pass over.”

We as Nazareans not only have a share if the sufferings of the Messiah, but we also have a share of the sufferings of the people of Israel, for Messiah and Israel are a perfect unity. And just as Messiah partook of that “cup of cursing; the bowl of the cup of G-d’s wrath” so too the people of Israel have been partaking of it since ancient times to this very day.

Therefore to be a Nazarean Jew is to accept with humility and cheerfulness (however, not as masochists) the “cup of cursing; the bowl of the cup of G-d’s wrath,” in order that we may fully prove to ourselves and others that we are genuine disciples and perfect imitators of the Master, and worthy members of the Jewish people. In other words, as the Nazareans suffer because of their identification with the Messiah and the Jewish people, they enter into the experience of Messiah’s and Israel’s own sufferings. This experience then will transform the perception of their own suffering seeing evil and alienation to their own advantage.

⁶ Ibid., p. 164.

But those who pay the price of this fervent identification will also reap the benefits of participating in the glory of the revelation of the Messiah and of redeemed Israel.

v.14 - If you are reproached in [the] name of (or, “because of) Messiah, blessed [are you], because “the Spirit of God and of glory rests upon you” (Isaiah 11:2). (On their part, He (G-d) is blasphemed; but according to you, He is glorified.) – the reproach here is understood as being ridiculed, or being verbally abused because of our belief that the Master is the Messiah, or because we have become part of the Jewish people whose ruler is the Messiah.

Hakham Tsefet here quotes verbatim the first part of Masoretic text in Isaiah 11:2 – **“And the spirit of the LORD will rest upon him (the Messiah), the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD,”** however instead of saying “upon him,” Hakham Tsefet changes it for “upon you.” Why this change? Because for Hakham Tsefet, being in the Messiah the King of the Jews equals to being a participant in the sufferings of both Israel and the Messiah, as well as being participants in the blessings that G-d has conferred upon the Messiah and upon Israel, provided that we observe to the best of our abilities the commandments as taught by our Sages, and walk as he walked, and preoccupied with the things he was preoccupied with.

The last sentence of this verse which I have put in italics and in brackets, that is: **“(On their part, He (G-d) is blasphemed; but according to you, He is glorified.)** is found in the majority, although not in the earliest and best manuscripts of this Epistle (such as p⁷², Codex Sinaiticus, Codex Alexandrinus, and Codex Vaticanus). If, however anyone wishes to maintain this sentence it must be understood that the blaspheming is against **“the Spirit of God and of glory,”** and not the Messiah, for blasphemy is a sin against G-d and not against a Messiah be he a priest or king or both.

vv. 15-16 – ¹⁵ To be sure do not let any of you suffer as a murderer, or a kidnapper, or an evildoer (or, sorcerer), or as an informer. ¹⁶ But if [one suffers] as a Nazarean, do not let him be ashamed, but let him [rather] glorify God with this name. – Following the word “murderer” in v. 15, most translations have “or a thief.” However if one closely observes the four kinds of criminals listed:

- a) Murderers
- b) Kidnappers
- c) Sorcerers
- d) Informers

one notes that the commonality between all these crimes is that they all deserve the death penalty according to the Torah. So what kind of “theft” or “stealing” deserves the death penalty according to the Torah? There is only one kind that merits such harsh penalty and that is man-stealing or kidnapping. Therefore it appears to me that it would be more accurately to translate “kidnapper” rather than “thief.” [See any classical Jewish commentator on Exodus 20:13 and the meaning of the word “stealing” in the same verse. Rashi, for example comments: **“You shall not steal (Ex. 20:13):** The text refers to kidnapping. [The verse] “You shall not steal” (Lev. 19:11) refers to stealing money. Or perhaps this one [verse] refers only to stealing money and the one written further (in Lev.) refers to kidnapping? You must admit that [the meaning of] a statement is derived from its context. Just as [the former two commandments] “You shall not murder” [and] “You shall not commit adultery” refer to capital sins, “You shall not steal” also refers to a capital sin [i.e., a sin punishable by death].-[from Sanh. 86a]”] This is in consonance with the seventh Hermeneutical Law of the Seven Laws of R. Hillel that governs the Peshat: **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

The last word of v. 15 is translated variously as “busybody in other men's matters” (AV), “a meddler in other men's matters” (ASV), “a troublesome meddler” (NAU), etc. However, in my opinion the Greek word **ἄλλοτριεπί σκοπος** (ALOTRIO-EPISKOPOS) should rather be translated as “informer” in consonance with

the 12th benediction of the **Tefiláh (AMIDÁH) – the Birkat HaMinim** (petition against heretics and informers):.

"L'Minim V'Lamal'shinim Al T'hi Tiqvah = For the heretics and informers le there be no hope."

Concerning this benediction, Hakham Eliezer Toledano⁷ comments:

“The Talmud (Tractate Berakhot 29a) refers to this blessing as “the blessing regarding the Sadducees.” It was composed after the destruction of the Second Temple by Shemuel HaKatan at the behest of Rabban Gamliel, and was added to the existing eighteen blessings of the Amidah. It was written in response to the pain and suffering brought upon the Jews by the Sadducees, a traitorous sect of Jews who lived at the time of the Second Temple. They attempted to bring spiritual ruin upon the nation, and also informed on and slandered them to the Roman authorities. Over time, the blessing became a generalized prayer against all heretics and traitors to the Jewish people.”

These people, who still exist to this very day, are normally government agents, or betrayers who pose as if being one of us but whose main purpose is to inform our enemies or hostile powers of our activities and who the leaders are so that they can be detained and punished for propagating forbidden Biblical teachings by the state. Thus, Hakham Tsefet is forbidding any in his congregation of converts to Nazarean Judaism to become murderers, or kidnappers, or sorcerers, or informers. Since all these criminals are guilty of the death penalty or excommunication.

On verse 16, the Greek text has **Χριστιανός – XRISTIANOS**. This is indeed a very strange Greek word. On this word Elliott⁸ remarks:

“Xristianos, an adjective used here as a substantive, appears only twice in the NT (Acts 11:26 and 26:28). These three instances are the first attested appearances of the term in all of Greek literature. The term was never used by and was apparently unknown to Jesus, Paul, and virtually all other NT writers (except for the authors of 1 Peter and Acts), yet in time it became the most common name for members of the Messianic movement.

Xristianos involves a borrowed Latin ending (-ianos [Gk] from -ianus [Lat]) or an underlying Latin formation in its entirety. This indicates its origin within Latin-speaking circles, where Christ was regarded as a proper name (not a title), and the suffix -ianus designated a partisan, adherent, or client of the one named. Such Latin formations (proper name + -ianus) were numerous. Hellenistic practice was to copy this by attaching -ianos (pl. -ianoi) to the name of a leader, as in the case of Herodianoi (Mark 3:6; 12:13) and Kaisarianoi for partisans of Herod or clients of the emperor respectively.”

The word used in Hebrew instead is NOTSERIM, and therefore I translated it simply as Nazarean.

vv. 17-18 - ¹⁷ **Because the time [for] the judgment has begun with the household of God, and if first with us, what the end [will be] of those disobeying the good news of God?** ¹⁸ **And [as it is stated] “BEHOLD, THE RIGHTEOUS/GENEROUS WILL BE REWARDED IN THE EARTH; HOW MUCH THE MORE THE WICKED/LAWLESS AND THE SINNER (HABITUAL TRANSGRESSOR OF GOD’S LAW)?” (Proverbs 11:31).** The “good news of God” needs to be obeyed according to Hakham Tsefet, not only believed! Therefore this “good news of G-d” as we have shown in our comments to Mark 1:1 is none other than the Masorah – i.e. the Oral Torah as taught by our Master and our Sages.

Again, was there any need for Hakham Tsefet to resort to any Targum to make his point, or does a simple verbatim

⁷ Toledano, E. (2002). The Orot Sephardic Weekday Siddur, Lakewood, New Jersey: OROT Inc., pp. 162-163.

⁸ Elliott, J. H. (2000), The Anchor Bible: 1 Peter – A New Translation With Introduction and Commentary, New Haven: Yale University Press, p.

quote from the Masoretic text at Proverbs 11:31 suffice? My opinion is that there is no need here to resort to any Targum and that the intention of Hakham Tsefet was to quote verbatim from the Masoretic text. Proverbs 11:31 is better translated literally as a Kal VaChomer argument.

v. 19 - Wherefore also they who suffer according to God's will, as to a faithful Creator, let them commit their lives in doing what is right. – One interesting point here is that no one knows what is right or wrong unless one follows and is informed by the Hebrew Scriptures and our Sages, as to what is essentially “right” and what is “wrong.” Otherwise each man would have his own notion of what is right and what is wrong.

Correlations

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

Vayikra (Leviticus) 12:1 – 13:28
Yeshayahu (Isaiah) 9:5-6 + 11:1-9
Special: Yeshayahu (Isaiah) 51:12 – 52:12
Tehillim (Psalm) 78:17-31
1 Peter 4:12-19

The verbal tallies between the Torah and the Ashlamata are:

Children / Son - בן, Strong's number 01121.
Born - ילד, Strong's number 03205.
HaShem – יהוה, Strong's number 03068.

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

HaShem – יהוה, Strong's number 03068.
Speak - דבר, Strong's number 01696.
Saying - אמר, Strong's number 0559.
Children / Son - בן, Strong's number 01121.
Born - ילד, Strong's number 03205.
Day - יום, Strong's number 03117.
Israel - ישראל, Strong's number 03478.

The verbal tallies between the Torah and the Psalm are:

Speak - דבר, Strong's number 01696.
Saying - אמר, Strong's number 0559.
Israel - ישראל, Strong's number 03478.

Vayikra (Leviticus) 12:1-2 And the LORD <03068> spake <01696> (8762) unto Moses <04872>, saying <0559> (8800), Speak <01696> (8761) unto the children <01121> of Israel <03478>, saying <0559> (8800), If a woman <0802> have conceived seed <02232> (8686), and born <03205> (8804) a man child <02145>: then she shall be unclean <02930> (8804) seven <07651> days <03117>; according to the days <03117> of the separation <05079> for her infirmity <01738> (8800) shall she be unclean <02930> (8799).

Yeshayahu (Isaiah) 9:6 For unto us a child is born <03205> (8795), unto us a son <01121> is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Yeshayahu (Isaiah) 11:2 And the spirit of the LORD < 03068> shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD <03068>;

Yeshayahu (Isaiah) 51:13 And forgettest the LORD <03068> thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day <03117> because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

Yeshayahu (Isaiah) 52:6 Therefore my people shall know my name: therefore they shall know in that day < 03117> that I am he that doth speak < 01696> (8764): behold, it is I.

Yeshayahu (Isaiah) 51:12 I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son <01121> of man which shall be made as grass;

Yeshayahu (Isaiah) 51:13 And forgettest the LORD <03068> thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day <03117> because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

Yeshayahu (Isaiah) 51:16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say <0559> (8800) unto Zion, Thou art my people.

Yeshayahu (Isaiah) 51:18 There is none to guide her among all the sons <01121> whom she hath brought forth <03205> (8804); neither is there any that taketh her by the hand of all the sons that she hath brought up.

Yeshayahu (Isaiah) 52:12 For ye shall not go out with haste, nor go by flight: for the LORD <03068> will go before you; and the God of Israel <03478> will be your reward.

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

Tehillim (Psalm) 78:21 Therefore the LORD <03068> heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel <03478>;

Hebrew:

| Hebrew | English | Torah | | | | Special |
|----------|--------------|-----------------------------|---------------------------|-------------------------------------|------------------------------------|---------|
| | | Seder Le 12:1 – 13:28 | Psalms Ps 78:17- 31 | Ashlamatah Is. 9:5-6 + 11:1-9 | Ashlamatah Is. 51:12 – 52:12 | |
| אָדָם | man | Le 13.2 | | | Is 51.12 | |
| אֵין | there are no | Le 13.21 | | | Is 51.18 | |
| אָכַל | eat | | Ps 78.24 | Is 11.7 | | |
| אֵל | God | | Ps 78.18 | Is 9.6 | | |
| אֵלֵּהֵם | GOD | | Ps 78.19 | | Is 51.15 | |
| אָמַר | saying, said | Le 12.1 | Ps 78.19 | | Is 51.16 | |
| אָרֶץ | earth | | | Is 11.4 | Is 51.13 | |
| אֵשׁ | fire | Le 13.24 | Ps 78.21 | Is 9.5 | | |
| בּוֹא | enter, come | Le 12.4 | Ps 78.29 | | Is 52.1 | |
| בְּנֵי | sons | Le 12.2 | | Is 9.6 | Is 51.12 | |

| | | | | |
|------------|----------------------|----------|----------|---------------------|
| בַּת | daughter | Le 12.6 | | Is 52.2 |
| דָּבַר | spoke | Le 12.1 | Ps 78.19 | Is 52.6 |
| דָּם | blood | Le 12.4 | | Is 9.5 |
| הָיָה | has | Le 13.2 | | Is 9.6 |
| וְהִנֵּה | and if, behold | Le 13.5 | | Is 51.22 |
| הַר | mountain | | Is 11.9 | Is 52.7 |
| טָמֵא | unclea | Le 13.11 | | Is 52.11 |
| יָד | afford, hand | Le 12.8 | | Is 11.8 Is 51.16 |
| יְהוָה | LORD | Le 12.1 | Ps 78.24 | Is 11.2 Is 51.13 |
| יּוֹם | days | Le 12.2 | | Is 51.13 |
| יָלַד | bears, born | Le 12.2 | | Is 9.6 Is 51.18 |
| יָם | seas | | Ps 78.27 | Is 11.9 Is 51.15 |
| יָסַף | continued, again | | Ps 78.17 | Is 51.22 |
| יָצָא | spring, go | | | Is 11.1 Is 52.11 |
| יְשׁוּעָה | salvation | | Ps 78.22 | Is 52.7 |
| יִשְׂרָאֵל | Israel | Le 12.2 | Ps 78.21 | Is 52.12 |
| כֶּבֶשׂ | lamb | Le 12.6 | | Is 11.6 |
| כּוֹןֵן | provide, makes ready | | Ps 78.20 | Is 51.13 |
| כִּי | when, because | Le 12.2 | Ps 78.22 | |
| כֹּל | any, in all | Le 12.4 | | Is 11.9 Is 51.13 |
| כֵּן | therefore | | Ps 78.21 | Is 51.21 |
| כִּסָּה | covers | Le 13.12 | | Is 11.9 Is 51.16 |
| לֹא | nor, no | Le 12.4 | | Is 11.3 Is 51.14 |
| לֶחֶם | bread | | Ps 78.25 | Is 51.14 |
| לָקַח | take, taken | Le 12.8 | | Is 51.22 |
| מָוֶת | die | | | Is 11.4 Is 51.12 |
| מַיִם | waters | | Ps 78.13 | Is 11.9 |
| מָלָה | completed | Le 12.4 | | Is 11.9 |
| מִזֵּי | than, above | Le 13.3 | Ps 78.23 | Is 51.13 |
| מֵרָאֵה | appears, see | Le 13.3 | | Is 11.3 |
| נָגַע | touch | Le 12.4 | | Is 52.11 |
| נָכַה | stuck, strike | | Ps 78.20 | Is 11.4 |

| | | | | | |
|----------|-----------------------|----------|----------|---------|----------|
| נָתַן | give | | Ps 78.20 | Is 9.6 | Is 51.12 |
| עוֹד | still, longer | | Ps 78.17 | | Is 52.1 |
| עֹז | strength | | Ps 78.26 | | Is 52.1 |
| עֵין | eyes | Le 13.5 | | Is 11.3 | Is 52.8 |
| עָפָר | dust | | Ps 78.27 | | Is 52.2 |
| פֶּה | mouths | | Ps 78.30 | Is 11.4 | Is 51.16 |
| פְּנֵה | before, because | Le 12.7 | | | Is 51.13 |
| קֹדֶשׁ | consecrated, holy | Le 12.4 | | Is 11.9 | Is 52.1 |
| רָאָה | look | Le 13.3 | | | Is 52.8 |
| רֹאשׁ | head | Le 13.12 | | | Is 51.20 |
| רַגְלֵי | feet | Le 13.12 | | | Is 52.7 |
| שׁוּב | turns again, restores | Le 13.16 | | | Is 52.8 |
| שָׁחַת | destroy | | | Is 11.9 | Is 51.13 |
| שָׁלוֹם | peace | | | Is 9.6 | Is 52.7 |
| שֵׁם | name | | | Is 11.6 | Is 51.15 |
| שָׁמַיִם | heavens | | Ps 78.23 | | Is 51.16 |
| שָׁמַע | heard, hear | | Ps 78.21 | | Is 51.21 |
| שְׁנַיִם | two | Le 12.8 | | | Is 51.19 |
| גִּיר | dwell, reside | | | Is 11.6 | Is 52.4 |
| יַחְדָּו | together | | | Is 11.6 | Is 52.8 |
| נְהַג | directed, lead | | Ps 78.26 | Is 11.6 | |
| עַם | people | | Ps 78.20 | | Is 51.16 |
| פָּתַח | open, set free | | Ps 78.23 | | Is 51.14 |
| בְּגָד | clothes, garments | Le 13.6 | | | Is 52.1 |

Greek:

| Greek | English | Torah Seder Le 12:1 – 13:28 | Psalms Ps 78:17- 31 | Ashlamatah Is. 9:5-6 + 11:1-9 | Special Ashlamatah Is. 51:12 – 52:12 | Nazarean Codicil 1 Peter 4:12-19 |
|-------|---------|-----------------------------------|---------------------------|-------------------------------------|---|--|
|-------|---------|-----------------------------------|---------------------------|-------------------------------------|---|--|

| | | | | | |
|-----------|-------------|---------|---------|----------|-----------|
| ἀσεβής | impious | | Is 11.4 | | 1 Pe 4.18 |
| βλασφημέω | blasphemed | | | Is 52.5 | 1 Pe 4.14 |
| δόξα | glory | | Is 11.3 | Is 52.1 | 1 Pe 4.13 |
| θεός | GOD | Ps 78.7 | Is 11.3 | Is 51.13 | 1 Pe 4.14 |
| ὄνομα | name | | Is 9.6 | Is 51.15 | 1 Pe 4.14 |
| πνεῦμα | spirit | | Is 11.2 | | 1 Pe 4.14 |
| σώζω | delivered | | | Is 51.14 | 1 Pe 4.18 |
| | life, soul, | Ps | | | |
| ψυχή | persons | 78.18 | | Is 51.23 | 1 Pe 4.19 |

Mishnah Pirke Abot: IV:12

Rabbi Yehudah said: Be careful in study, for even an error in study amounts to a presumptuous sin.

Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all.

Abarbanel on Pirke Abot

By: Abraham Chill

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In the previous Mishnah, Rabbi Elazar ben Shammua focused on the respect that a man must accord to an inferior, a peer and a superior. In our Mishnah, Rabbi Yehudah is persuaded that this is not enough and introduces the element of consequence. In other words, if one scholar dismisses the teachings of another, or disregards the opinion of one who is inferior, equal or superior to him, he may distort the true meaning and significance of a problem in Torah law or interpretation, and issue an opinion which is incorrect. Since the unlettered masses follow and are guided by teachings of the authorities, the slightest deviation from the truth can have far-reaching consequences. This being so, a mistake on the part of a Torah scholar cannot be compared to any other misdeed where the transgressor can be forgiven for negligence. The scholar who teaches is expected to apply himself to the utmost and making a mistake is an unacceptable excuse. It is for that reason that Rabbi Yehudah insists that in the area of study an unintentional mistake is tantamount to a deliberate sin.

Abarbanel continues: Often, the scholar is asked a question and does not know the solution. He studies and toils to resolve the enigma. If he does err in his decision, why should he be considered to have sinned deliberately? Abarbanel quotes Rashi who argues that when a scholar is confronted with such a situation, he must consult with more erudite colleagues who can help him overcome his difficulties. His failure to do so constitutes his guilt.

Abarbanel then introduces the thinking of the Rambam (the source is unspecified). He gives some leeway to the student of Torah who errs in an interpretation. There is a difference between misreading the general law and misinterpreting a particular law. However, one who strikes his father and excuses himself that he did not know that it was against the Law, cannot be condoned. Whether intentional or unintentional, he should have known that it was the wrong thing to do. On the other hand, if he struck his father, but was unaware that he was his father, his act can

definitely be considered to have been unintentional. Thus, the thrust of Rabbi Yehudah's dictum, “Be careful in study,” refers to the study of general laws.

Concerning the dictum of Rabbi Shimon regarding the three crowns, Abarbanel begins his interpretation with a number of questions.

1. Rabbi Shimon states that there are three crowns but then proceeds to list four: Torah, priesthood, royalty and a good name.
2. Moreover, why did he choose these three crowns only? What about the crowns of other good deeds, such as charity? What about the crown of mitzvot (commandments) and the crown of being a Levite?
3. Why did he ignore the qualities that Ben Zoma refers to in the first Mishnah of this chapter - might, wealth, wisdom and honor? Those qualities could also be described as crowns.
4. How did Rabbi Shimon overlook the crown of prophecy, which is eminently deserving of a singular distinction?
5. Finally, when Rabbi Shimon speaks about the crown of a good name surpassing all other crowns, are we to understand that it is the most superior although there is no Torah involved? Are we to believe that Gentiles are to be adorned with diadems for their good deeds, despite their being bereft of Torah?

To solve these problems, Abarbanel describes three levels of crowns that are awarded for different qualities. To start with, the author of our Mishnah gives us the honor that must be accorded to the general, all-inclusive concept of Torah. The philosophy of life and religion as they affect all of society is commonly known as Torah. When the Children of Israel stood at Mt. Sinai and received the Ten Words, it was a collective experience and a lesson in the ways and means of believing in God, serving Him and society. It deserved the most illustrious crown because it was given to the entire nation, and includes in itself everything that exists.

The second in importance is the crown of the priesthood because it honors an entire tribe - the tribe of Levi. This tribe served the spiritual needs of the community through the kohanim and Levites. The crown is an acknowledgement of their valuable service in a time of need. In the Talmud (Megillah 28a), it is related that his colleague asked Rabbi Pereda, “To what do you attribute your longevity?” He replied, “Although I was a more eminent scholar, I always asked a kohen to lead us in Grace after Meals. This was an honor that was due him.”

The least of the crowns belongs to royalty. This is an honor bestowed upon the leader by the nation. It is a relationship not of a spiritual character between man and God, but between man and man.

One of the rabbis of the Talmud draws our attention to the fact that in the Temple, three things had a laurel (which can be compared to a crown) engraved on them: the altar, the ark and the table. Aaron, the high priest, earned the privilege of serving at the altar; David, the king, was entitled to the table which was symbolic of royalty. Foremost is the laurel of the ark which signifies the study of Torah. The reason that Rabbi Shimon places the crown of the Torah first, was the unavoidable conclusion that both the priest and the king had to be governed and guided by Torah. In that light, we can understand the rabbinic statement: “A learned mamzer (bastard) takes preference over a priest who is an ignoramus” (Horayot 13a).

Abarbanel concludes: You ask: Why did Rabbi Shimon choose the attributes of Torah, priesthood and royalty and not others such as charity? The answer is that every other quality and attribute that a person is blessed with stems from his knowledge of Torah. You ask:

What about prophecy? Here, too, the answer is that the prophet is immersed in Torah and receives God's word because of this. You ask:

Why did Rabbi Shimon not include strength and wealth as crowns, as propounded by Ben Zoma? The answer to that is that Ben Zoma was interpreting the meaning of wealth, strength and honor that are, in the main, the workings of natural genes; Rabbi Shimon was speaking about the Torah personality, the priesthood and the kingship which are all spiritual gifts from God.

Why did Rabbi Shimon identify three crowns, while in truth, he lists a fourth - the crown of good name? We must not misread the significance of this crown. It is not an independent crown; it is a basic adjunct to the other crowns. In other words, if the Torah scholar, the priest, or the king, do not have a good reputation, their office is sullied and their powers of influence are diminished.

Abarbanel then makes an observation regarding the coronation of kings of the Holy Roman Empire. They were given three crowns. The first one was in their own principality where they swore to defend their country against all enemies. The second crown was presented to them in Milan, Italy, where they swore to defend the faith. The third crown was placed upon their heads in Rome by the pope himself to finalize their coronation. "And so," says Abarbanel, "we have evidence of the Gentile world emulating a rabbinic dictum concerning the subject of crowns."

Miscellaneous Interpretations

Rashbatz: To be careful in studying one must be thorough, meticulous and profound. To illustrate this cautious approach to study, Rashbatz refers us to the Talmud (Bava Batra 21b) where we discover the frightening consequences of casual and superficial study. There is a positive Mitsvah in the Scriptures (Deut. 25:19) which exhorts the Jew to blot out – zekher – (the memory) of Amalek. Yoav, the military chief-of-staff of King David, misread that verse and thought the verse read: "You shall blot out zakhar (the male) of Arnalek." The result was that he killed only the male descendants of Amalek.

But why should an unintentional sin be tantamount to a deliberate transgression? After all, a human being is prone to mistakes. Rashbatz takes his cue from Scripture, 'And if any person [nefesh] should sin through ignorance ... " (Leviticus 1:27) he will have to bring an offering of forgiveness. The word **nefesh** signifies the higher spirituality of a human being, approximating that of the angels. From a **nefesh**, slovenly and slipshod attitudes cannot be tolerated. When studying the student must be thorough. If he is not, his **shogeg**, unintentional error, is tantamount to **meizid**, a deliberate sin. It is in that light that the sages (Baba Mezi'a 33b) were quite blunt in their opinion that, "In the case of a talmid hakham an accidental mistake is to be treated as a deliberate one."

With reference to the three crowns that Rabbi Shimon enumerates in our Mishnah, Rashbatz wonders why he specified the number three when in truth there is a fourth crown, that of a good name.

Rashbatz proposes the following answer: The three crowns - Torah, priesthood and royalty - belong to people who hold respected stations in the social structure. However, each one is deficient if he has not a good name, i.e., a suitable reputation in addition. On the other hand, one may have a good name, but may be sorely lacking in Torah, not be a priest, or a member of the royal family. "Where do we find" asks Rashbatz, "a Biblical source that we are expected to honor a person just because he enjoys a good reputation? It is for that reason that Rabbi Shimon saw no reason to include the crown of a good name with the others."

Rashbatz sees this maxim as complementary to the famous maxim, "On three things the world stands: On Torah, divine service and loving kindness" (Chapter I, Mishnah 2). He also clarifies that one who has the means and the power to perform a good deed for another human being is, in a certain sense, performing the act of a sovereign

who, too, is in a position to act beneficently to his subjects. Therefore, kindness may come under the category of royalty in our Mishnah.

Rabbenu Yonah: Why was Rabbi Yehudah so obsessive in his caution to be careful in study habits to the extent that any error is considered a wilful perversion? Rabbenu Yonah reminds us of the human trait of forgetfulness. In casual study, no one can retain very much. The true scholar reviews again and again what he has studied. Moreover, one cannot arrive at definitive conclusions in superficial study. What is required is plumbing the depths of a subject and reaching its essence. In this light Rabbi Yehudah was correct in equating an unpremeditated mistake with a deliberate misreading. The culpability lies in the fact that the scholar should have taken into account that forgetfulness is a natural attribute of man and should have been stricter in his study habits. Also, he should have been more meticulous in fathoming the subject matter and not have treated it in a slipshod manner.

Commenting on the three crowns of Rabbi Shimon, Rabbenu Yonah expresses the obvious. The crown, i.e., exalted position, of royalty can only be bestowed upon a member of the royal family. It is also basic that the crown of priesthood can be worn only by descendants of priests. In both cases they were worn by people who did nothing to earn them. **It is logical that the crown of Torah, which is available to any and all, and which must be pursued with vigor and perseverance, should be considered superior to the other crowns.**

Rabbenu Yonah marshals the statement in the Talmud (Yoma 72b) that in the Temple there were three artifacts which were adorned by a zeir, a type of fringe which can be likened to a crown: the table upon which the priests placed the Shewbread each Shabbat; the altar which symbolized royalty because sacrifices were offered on it to our Heavenly King; and the cloth on the holy ark which symbolized Torah. It is noteworthy that the first two, as impressive as they were, remained outside the curtain that separated the Holy from the Holy of Holies, whereas the Ark containing the Ten Commandments stood in the Sanctum Sanctorum. As exalted as these crowns may be, they can only be meaningful if they are accompanied by a good name. For example, the Torah scholar will be influential only if his reputation is unblemished. Basing his theme on Scripture, "A good name is better than precious oil" (Ecclesiastes 7:1), Rabbenu Yonah likens a good name to a perfumer who delights his neighbors with the aroma of the oils that constitute the perfume. The further one distances himself from the source, the less he benefits from the aroma, until it has no effect at all. However, one who is blessed with a good name may move about to all four corners of the earth, and his reputation will persist.

Midrash Shemuel: Rabbi Yehudah, in warning us to be meticulous in our study habits, is involving himself in the ever present academic problem whether study is more important than performance. He sides with study, because an act is not always compulsory. One does not always have to donate to charity, nor always pray. However, study is a mitzvah at all times - day and night, and the Jew must be constantly aware of his obligation to study. Hence, in the performance of the other mitzvot, chance forgetfulness is forgivable; in study it should be impossible, and if it occurs, it is tantamount to a premeditated transgression.

With regard to the three crowns, Midrash Shemuel takes an entirely different view from that of the other commentators. According to him, the Mishnah was not teaching that in order for them to be effective, the Torah scholar, the priest and the sovereign must have a good reputation. He interprets the Mishnah to mean that in order to attain anyone of these crowns, the aspirant must first acquire a good reputation. This is the reason that Rabbi Shimon does not include a good name as one of the crowns. None of the wearers of these crowns could have reached his position unless he had first laid the ground for fame.

Rabbi Mattityah Ha-Yitzhari: The purpose of studying Torah is to become familiar with its teachings. If a man even casually and unintentionally misreads a law, he will stray from the accepted practice of that law. What makes this comparable to a pre-meditated act is the danger that the ordinary person who looks up to the scholar for guidance will follow suit and commit the wrong intentionally without realizing that his mentor's mistake was unintentional.

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 10:9?
4. What questions were asked of Rashi regarding Vayiqra 10:14?
5. What questions were asked of Rashi regarding Vayiqra 10:17?
6. What questions were asked of Rashi regarding Vayiqra 10:19?
7. What questions were asked of Rashi regarding Vayiqra 11:2?
8. What questions were asked of Rashi regarding Vayiqra 11:34?
9. Where in the readings for this Shabbat is it insinuated that we are in a period of consolation and returning to G-d?
10. How is the Torah Seder related to our reading of Psalm 78:1-16 both by verbal tally and thematically?
11. How is the Torah Seder related both by verbal tally and thematically to our Ashlamatah of Ezekiel 44:21ff?
12. How is the Torah Seder related both by verbal tally and thematically to our Special Ashlamatah of Isaiah 54:11ff?
13. How is the reading of 1 Tsefet 3:18 – 4:11 related to each of the readings for this Shabbat?
14. How does Hakham Tsefet proposes that one that is returning to G-d should strengthen the community altar?
15. How is Vayiqra 10:8-9 related to Vayiqra 11:46-47?
16. 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 11, 5770): Shabbat Nachamu 5 5th of 7 Sabbaths of the Consolation of Yisrael

| Shabbat | Torah Reading: | Weekday Torah Reading: |
|-------------------------------------|-----------------------------|----------------------------|
| בְּרֹשׁ אֵשׁ | | |
| “B’Rosh” | Reader 1 – Vayiqra 13:29-31 | Reader 1 – Vayiqra 14:1-4 |
| “upon the head” | Reader 2 – Vayiqra 13:32-34 | Reader 2 – Vayiqra 14:5-8 |
| “sobre la cabeza” | Reader 3 – Vayiqra 13:35-39 | Reader 3 – Vayiqra 14:9-11 |
| Vayiqra (Leviticus) 13:29-59 | Reader 4 – Vayiqra 13:40-46 | |
| Ashlamatah: Isaiah 7:20 – 8:3 + 9:6 | Reader 5 – Vayiqra 13:47-49 | |
| Special: Isaiah 54:1-10 | Reader 6 – Vayiqra 13:50-54 | Reader 1 – Vayiqra 14:1-4 |
| Psalm 78:32-39 | Reader 7 – Vayiqra 13:55-59 | Reader 2 – Vayiqra 14:5-8 |
| Pirque Abot IV:13 | Maftir: Vayiqra 13:57-59 | Reader 3 – Vayiqra 14:9-11 |
| N.C.: I Tsefet (Peter) 5:1-4 | Isaiah 54:1-10 | |

Shalom Shabbat !

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