



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

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

Three and 1/2 year Lectionary Readings	Second Year of the Reading Cycle
Ellul 11, 5770 – August 20/21, 2010	Second Year of the Shmita Cycle

Candle Lighting and Havdalah Times:

Atlanta, Georgia, U.S.

Fri. Aug 20, 2010 – Candles at 8:01 PM
Sat. Aug 21, 2010 – Havdalah 8:57 PM

Brisbane, Australia

Fri. Aug 20, 2010 – Candles at 5:10 PM
Sat. Aug 21, 2010 – Havdalah 6:04 PM

Bucharest, Romania

Fri Aug 20, 2010 – Candles at 7:57 PM
Sat. Aug 21, 2010 – Havdalah 8:59 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Aug 20, 2010 – Candles at 8:07 PM
Sat. Aug 21, 2010 – Havdalah 9:03 PM

Jakarta, Indonesia

Fri. Aug 20, 2010 – Candles at 5:36 PM
Sat. Aug 21, 2010 – Havdalah 6:26 PM

Manila & Cebu, Philippines

Fri. Aug 20, 2010 – Candles at 5:59 PM
Sat. Aug 21, 2010 – Havdalah 6:49 PM

Miami, FL, U.S.

Fri. Aug 20, 2010 – Candles at 7:35 PM
Sat. Aug 21, 2010 – Havdalah 8:27 PM

Olympia, WA, U.S.

Fri. Aug 20, 2010 – Candles at 7:57 PM
Sat. Aug 21, 2010 – Havdalah 9:02 PM

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

Fri. Aug 20, 2010 – Candles at 7:23 PM
Sat. Aug 21, 2010 – Havdalah 8:20 PM

San Antonio, TX, U.S.

Fri. Aug 20, 2010 – Candles at 7:52 PM
Sat. Aug 21, 2010 – Havdalah 8:46 PM

Sheboygan & Manitowoc, WI, US

Fri. Aug 20, 2010 – Candles at 7:30 PM
Sat. Aug 21, 2010 – Havdalah 8:32 PM

Singapore, Singapore

Fri. Aug 20, 2010 – Candles at 6:55 PM
Sat. Aug 21, 2010 – Havdalah 7:44 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

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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 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
Psalms 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	

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 13:29-59

Rashi	Targum Pseudo-Jonathan
29. If a man or a woman has a lesion on the head or on the beard [area],	29. And if a man or a woman have a plague upon the head, or in the beard,
30. the kohen shall look at the lesion, and, behold! its appearance is deeper than the skin, and in it is a thin golden yellow hair, the kohen shall pronounce him unclean. It is a nethek, which is tzara'ath of the head or the beard.	30. the priest shall look upon the plague; and, behold, if the appearance is deeper and whiter than the skin, and yellow hair be in it, in sight like a thin thread of gold, the priest shall make him unclean; it is a scurvy, a leprosy in the head or the beard.
31. But when the kohen looks at the nethek lesion, and, behold! its appearance is not deeper than the skin, and there is no black hair in it, the kohen shall quarantine [the person with] the nethek lesion for seven days.	31. But if the priest view the scurfed plague, and, behold, if the appearance of it be not deeper nor whiter than the skin, and there be no black hair in it, the priest shall shut up him who hath the scurfed plague seven days.
32. And the kohen shall look at the lesion on the seventh day. And, behold! the nethek has not spread, and no golden yellow hair was in it, and the appearance of the	32. And the priest on the seventh day shall look upon the plague; and, behold, if the plague hath not gone on in breadth, and no yellow hair like gold be in it, and the

Rashi	Targum Pseudo-Jonathan
nethek is not deeper than the skin,	appearance of the scurf is not deeper than the skin,
33. he shall shave himself, but adjacent to the nethek he shall not shave, and the kohen shall quarantine [the person with] the nethek again for seven days.	33. he shall cut away the hair which surrounds the scar, but the scurfed part he must not shave; and the priest shall shut him who hath the scurf, seven days.
34. Then the kohen shall look at the nethek on the seventh day. And, behold! the nethek did not spread on the skin, and its appearance is not deeper than the skin, the kohen shall pronounce him clean, and he shall immerse his garments and become clean.	34. Then shall the priest look upon the scurf on the seventh day; and, behold, if the scar hath not gone on in breadth in the skin, and its appearance is not deeper nor becoming whiter than the skin, the priest shall make him to be clean; and he shall wash his clothes and be clean.
35. But if the nethek spreads on the skin, after he has been declared clean,	35. But should the breadth of the scar go on in the skin after his purification,
36. the kohen shall look at it, and, behold! the nethek has spread on the skin, the kohen need not examine for golden yellow hair; it is unclean!	36. the priest shall inspect it: and, behold, if the breadth hath increased, the priest need not look narrowly after the yellow hair; for he is unclean.
37. But if the appearance of the nethek has remained the same, or if black hair has grown in it, the nethek has healed; he is clean. So the kohen shall pronounce him clean.	37. But if the scar abideth, (without widening,) and black hair hath sprung up in it, the scar hath healed; he is clean, and the priest shall make him to be clean.
38. If a man or a woman has spots on the skin of their flesh, white spots,	38. And if a man or a woman have in the skin of their flesh bright white spots,
39. the kohen shall look, and, behold! there are dim white spots on the skin of their flesh, it is a bohak [pigmentation] which has spread on the skin. He is clean.	39. the priest shall look, and, behold, if the spots in the skin of their flesh are a greyish white, it is a bright freckle growing in the skin; he is clean.
40. If a man loses the hair on [the back of] his head, he is bald. He is clean.	40. And if a man's hair fall off from his head, he is bald, but he is clean.
41. And if he loses his hair on the side toward his face, he is bald at the front. He is clean.	41. And if the hair fall away from the brow of his face, he is partly bald, but he is clean.
42. If there is a reddish white lesion on the back or front bald area, it is a spreading tzara'ath in his back or front bald area.	42. But, if his baldness or partial baldness hath in it a white plague mixed with red, it is a leprosy growing in his baldness or partial baldness.
43. So the kohen shall look at it. And, behold! there is a reddish white se'eith lesion on his back or front bald area, like the appearance of tzara'ath on the skin of the flesh,	43. And the priest shall look upon it, and, behold, if the spot of the plague be white mixed with red in his baldness, or partial baldness, like the appearance of leprosy in the skin of the flesh,
44. He is a man afflicted with tzara'ath; he is unclean. The kohen shall surely pronounce him unclean; his lesion is on his head.	44. he is a leprous man, he is unclean, and the priest shall verily make him to be unclean, for the plague is on his head.
45. And the person with tzara'ath, in whom there is the lesion his garments shall be torn, his head shall be unshorn, he shall cover himself down to his mustache and call out, "Unclean! Unclean!"	45. And the leper in whom is the plague shall have his clothes rent, and his hair shall be taken off, going to the shearer's, and his lips shall be covered; and he shall be clothed like a mourner, and crying, as a herald, he shall say, Keep off, keep off from the unclean!
46. All the days the lesion is upon him, he shall remain unclean. He is unclean; he shall dwell isolated; his dwelling shall be outside the camp.	46. All the days that the plague is in him he shall be unclean, for unclean he is; he shall dwell alone by himself, to the side of his wife he must not come nigh, and his habitation shall be without the camp.
47. [And as for] the garment that has the lesion of tzara'ath upon it, on a woolen garment, or on a linen	47. And a garment in which is the plague of leprosy, whether a garment of wool or a garment of linen,

Rashi	Targum Pseudo-Jonathan
garment,	
48. or on [threads prepared for the] warp or the woof of linen or of wool, or on leather or on anything made from leather.	48. whether in the warp or in the woof, in linen or in woollen, or in a skin, or in anything made of skin:
49. If the lesion on the garment, the leather, the warp or woof [threads] or on any leather article is deep green or deep red, it is a lesion of tzara'ath, and it shall be shown to the kohen.	49. if the plague be green or red in the garment, or in the skin, whether in the warp or in the woof, or in anything of leather, it is the plague of leprosy, and must be shown to the priest.
50. The kohen shall look at the lesion, and he shall quarantine [the article with] the lesion for seven days.	50. And the priest shall look upon the plague, and shall shut it up seven days:
51. And he shall look at the lesion on the seventh day. [If] the lesion has spread on the garment, or on the warp or woof [threads], or on the leather or on any article made from leather, the lesion is a malignant tzara'ath ; it is unclean.	51. and he shall look upon the plague on the seventh day, and if the plague hath become wider in the garment, whether in the warp or woof, or in the skin, or anything made of skin, it is a manifest plague of leprosy, it is unclean.
52. And he shall burn the garment, the warp or woof [threads] of wool or of linen, or any leather article which has the lesion upon it, for it is a malignant tzara'ath; it shall be burned in fire.	52.
53. But if the kohen looks, and, behold! the lesion has not spread on the garment, the warp or woof [threads], or any leather article,	53. But if the priest look, and, behold, the width of the plague hath not advanced in the garment, in warp or woof, or anything of skin,
54. the kohen shall order, and they shall wash what the lesion is upon, and he shall quarantine it again for seven days.	54. let the priest direct that they wash the material which hath the plague in it, and shut it up a second seven days.
55. Then the kohen shall look [at it] after the lesion has been washed. And, behold! the lesion has not changed in appearance, and the lesion has not spread; it is unclean. You shall burn it in fire. It is a penetrating lesion on the worn or new [article].	55. And the priest shall look after they have washed the plague, and, behold, the (condition of the) plague hath not altered from what it was, and the plague hath not advanced in its size, it is unclean, thou shalt burn it in the fire, for the leprosy is deep in its bareness (or in its outward side).
56. But if the kohen looks [at it] after it has been washed, and behold! the lesion has become dimmer, he shall tear it out of the garment, out of the leather, or out of the warp or woof [threads].	56. And if the priest observe, and, behold, the plague hath become dim, then shall he tear it out of the garment, or from the leather, or out of the warp or the woof.
57. And if it appears again on the garment, the warp or woof [threads] or any leather article, it is a recurrent growth [of the lesion]. You shall burn it in fire [the article] upon which the lesion is [found].	57. But if it reappear in the garment, or in the warp or woof, or in anything of skin, and maketh increase, thou shalt burn such material which hath the plague in it.
58. But the garment, the warp or woof [threads] or any leather article which is washed, and the lesion disappears from them, shall be immersed a second time, and it shall be clean.	58. And the garment, or the warp or woof, or anything of skin, which thou shalt wash and the plague depart from it shall be washed a second time, and it shall be clean.
59. This is the law of a lesion of tzara'ath on a woollen or linen garment, warp or woof threads, or any leather article, to render it clean or unclean.	59. This is the law for the plague of leprosy in a garment of woollen or of linen, or the warp or the woof, or anything of skin, to make it to be clean or to be unclean.

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. Kal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
- 3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
- 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
- 5. Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoẓ e bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Reading Assignment:

The Torah Anthology, Volume 11, The Divine Service, pp. 292-299

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

Rashi's Commentary for Vayiqra (Lev.) 13:29-59

Chapter 13

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

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

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

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

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

33 he shall shave himself around the nethek.

but adjacent to the nethek

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

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

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

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

38 spots — Heb. בְּהֵרֵת , spots.

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

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

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

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

42 a reddish-white lesion blended [of red and white]. How do we know [that the lesion is also unclean if it has] other colors? Because Scripture says, “like the appearance of tzara'ath on the skin of the flesh” (verse 43), i.e., appearing like the tzara'ath dealt with in the passage of [lesions of the] skin of the flesh, [which begins with] “If a man has [se'ith, sapachat or bahereth] on the skin of his flesh” (verse 13:2). And what is stated regarding it [i.e., regarding a lesion on the skin]? That one becomes unclean through [it, if it appears as one of] four shades [namely: 1) the snow- white of bahereth ; 2) the white as “lime of the Holy Temple” of the secondary form (sapachat) of bahereth ; 3) the white as white wool of se'ith ; and 4) the white as a “membrane that covers an egg” of the secondary (sapachat) form of se'ith (Nega'im 1:1), and that it is judged with [a possible] two weeks [of

quarantine], and not like the appearance of tzara'ath stated concerning inflamed areas and burns, which is judged with [only] one [possible] week [of quarantine], and is also unlike the appearance of nethek lesions, [which are tzara'ath found] in hairy places, which do not become unclean through the four shades [as above].

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

45 torn Heb. פָּרָמִים, torn.-[Mo'ed Katan 15a]

unshorn Heb. פְּרוּעַ, with hair grown long.- [Mo'ed Katan 15a]

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

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

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

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

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

48 of linen or of wool Heb. וְלִצְמֵר לְפָשְׁתִּים, of linen or of wool. [Here the ל, usually meaning "to," means "of."]

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

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

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

deep red - אֲדָמָה, the reddest of reds.-[Torath Kohanim 13:161]

51 a malignant tzara'ath Heb. מִמְּאֵרֶת צָרְעָה, an expression similar to "a pricking briar (סִלּוֹן מְמָאִיר), (Ezek. 28:24)," poignant in Old French, stinging, pricking. The midrashic explanation is: Place a curse (מְאָרָה) upon it [the item afflicted with tzara'ath], that you shall not derive benefit from it.- [Torath Kohanim 13:166]

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

Kohanim 13:167). אֵימָרָא means “edges,” like אֵימָרָא , border.

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

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

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

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

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

on the worn or new [article] - אוּ בְּקִרְחָתוֹ אוּ בְּגִבְחָתוֹ , as the Targum [Onkelos] renders: אוּ בְּחִדְחִיתָהּ בְּשִׁחְקִיחִיתָהּ , “in its worn state or in its new state.”

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

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

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

You shall burn it in fire the entire garment.

58 and the lesion disappears from them If, after they first washed [the article] by order of the kohen, the lesion

disappeared completely from it... [then]

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

Ketubim: Tehillim (Psalm) 78:32-39

RASHI	TARGUM
1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth.	1. <i>A teaching of the Holy Spirit, composed by Asaph.</i> Hear, O my people, my Torah; incline your ears to the utterances of my mouth.
2. I shall open my mouth with a parable; I shall express riddles from time immemorial.	2. I will open my mouth in a proverb; I will declare riddles from ancient times.
3. That we heard and we knew them, and our forefathers told us.	3. Which we have heard and known, and <i>which</i> our fathers told to us.
4. We shall not hide from their sons; to the last generation they will recite the praises of the Lord, and His might and His wonders, which He performed.	4. We will not hide it from their sons, recounting the psalms of the LORD to a later generation, and His might, and the wonders that He performed.
5. And He established testimony in Jacob, and He set down a Torah in Israel, which He commanded our forefathers to make them known to their sons.	5. And He established a witness among <i>those of the house of Jacob</i> , and He <i>decreed</i> a Torah among <i>those of the house of Israel</i> , which He commanded our fathers to teach to their sons.
6. In order that the last generation might know, sons who will be born should tell their sons.	6. So that another generation, sons still to be born, should know; they will arise and tell it to their children.
7. And they should put their hope in God, and not forget the deeds of God, and keep His commandments.	7. And they will place their hope in God, and not forget the works of God, and they will keep His commandments.
8. And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.	8. And they will not be like their fathers, a <i>stubborn and vexing</i> generation, a generation whose heart was not firm <i>with its lord</i> , and its spirit was not faithful to God.
9. The sons of Ephraim, armed archers, retreated on the day of battle.	9. <i>While they were living in Egypt</i> , the sons of Ephraim <i>became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time</i> , 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	13. He split the sea <i>with the staff of Moses their leader</i> ,

water stand as a heap.	and made them to pass through, and He made the water stand up, <i>fastened</i> like a skin bottle.
14. He led them with a cloud by day, and all night with the light of fire.	14. And He guided them with the cloud by day, and all of the night with the light of fire.
15. He split rocks in the desert and gave them to drink as [from] great deeps.	15. He split <i>mountains with the staff of Moses their leader</i> in the wilderness; and He gave drink as if from the great deeps.
16. He drew flowing water from a rock and brought down water like rivers.	16. And He brought forth streams <i>of water</i> from the rock, and He made water come down like <i>flowing</i> rivers.
17. But they continued further to sin against Him, to provoke the Most High in the desert.	17. But they continued still to sin <i>before</i> Him, to <i>provoke anger in the presence of</i> the Most High in the dry wilderness.
18. They tried God in their heart by requesting food for their craving.	18. And they tempted God in their heart, to ask for food for their souls.
19. And they spoke against God; they said, "Can God set a table in the desert?"	19. And they <i>complained</i> in the presence of the LORD; they said, "Is <i>there the ability in the presence of</i> God to set a table in the wilderness?"
20. True, He struck a rock and water flowed, and streams flooded. Can He give meat too? Can He prepare flesh for His people?"	20. Behold, He <i>already</i> has smitten a rock, and water gushed out, and streams flowed; is He also able to give bread, or to arrange <i>food</i> for His people?"
21. Therefore, God heard and was incensed; fire was kindled against Jacob, and also wrath ascended upon Israel.	21. <i>Then it was heard in the presence of God</i> , and He was angry, and fire was made to come up on <i>those of the house of Jacob</i> , and also <i>harsh</i> anger came up on Israel.
22. Because they did not believe in God and did not trust in His salvation.	22. For they did not believe in God, and did not put their trust in His redemption.
23. And He had commanded the skies from above, and He had opened the portals of heaven.	23. And He commanded the skies above and He opened the windows of heaven.
24. He had rained upon them manna to eat, and He had given them corn of heaven.	24. And He made descend on them manna to eat, and He gave them the grain of heaven.
25. Men ate the bread of the mighty; He sent them provisions for satisfaction.	25. <i>The sons of men</i> ate food <i>that came down from the abode of angels</i> ; He sent them provisions unto satiety.
26. He caused the east wind to set forth in heaven, and He led the south wind with His might.	26. He made the east <i>wind</i> move in the heavens, and guided the south <i>wind</i> by His strength.
27. He rained down flesh upon them like dust, and, like the sand of the seas, winged fowl.	27. And He made flesh <i>descend</i> on them like dust, and <i>flying</i> fowl like the sand of the sea.
28. And He let it fall in the midst of their camp, around their dwellings.	28. And He made them fall in the midst of His camp, round about its tents.
29. They ate and were very satisfied, and He brought them their desire.	29. And they ate and were very satisfied; so He brought to them their craving.
30. They were not estranged from their desire; while their food was still in their mouth,	30. They did not turn from their craving, still their food was in their mouth
31. The wrath of God ascended upon them and slew [some] of their stoutest and caused the chosen of Israel to fall.	31. And the anger of God went up on them, and He slew some of their <i>champions</i> , and He subdued the young men of Israel.
32. Despite all this, they sinned again and did not believe despite His wonders.	32. For all this they sinned again, and did not believe in His wonders.
33. And He ended their days in vanity and their years in terror.	33. And He ended their days with nothingness, and their years with disaster.
34. When He slew them, they would seek Him, and they would repent and pray to God.	34. <i>Whenever</i> He killed them, they sought Him, <i>repenting</i> ; and they will repent and <i>pray in the presence</i>

	<i>of God.</i>
35. And they remembered that God is their rock and the Most High God is their Redeemer.	35. And they remembered, for God is their <i>strength</i> , and the Most High God is their Redeemer.
36. They beguiled Him with their mouth, and with their tongue they lied to Him.	36. And they enticed Him with their mouth, and they lie to Him with their tongue.
37. Their heart was not sincere with Him; they were not faithful in His covenant.	37. Because their heart was not <i>faithful</i> to Him, and they were not faithful in His covenant.
38. But He is merciful, He expiates iniquity and does not destroy; many times. He takes back His wrath and does not arouse all His anger.	38. But He is merciful, atoning for <i>their</i> sins, and does not destroy <i>them</i> ; and He frequently turns <i>from</i> His anger, and He will not hasten all His wrath <i>against them</i> .
39. He remembers that they are flesh, a spirit that goes away and does not return.	39. And He remembers that they are <i>sons of</i> flesh, a breath that goes away and does not return.

Rashi’s Commentary on Tehillim (Psalm) 78:32-39

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. גז , a tall heap, as Onkelos renders (Exod. 15:8): “the flowing water stood up like a גז ,” stood up like a wall.

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

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

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

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

20 flesh Heb. בשר , flesh.

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

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

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

30 They were not estranged from their desire They did not become estranged from their desire, for they achieved all their desire. Another explanation: לא זרו 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, הָאֲסָפֹתָי (Num. 11:4). They are the elders, as it is said (Num. 11: 16): “Assemble (אספו) to Me, etc.”

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

37 Their heart was not sincere as with their mouth.

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

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

Ashlamatah: Isaiah 7:20 – 8:3 + 9:6

Rashi	Targum
18. ¶ And it shall be on that day, that the Lord shall whistle to the "fly" that is at the edge of the canals of Egypt, and to the "bee" that is in the land of Assyria.	18. And it will come to pass in that time that the LORD will call to a people of military units of mighty men that are as numerous as flies, and will bring them from the land of Egypt, and to the tough men of the armies who are powerful as bees, and bring them from the ends of the land of Assyria.
19. And they shall come and all of them shall rest in the desolate valleys and in the clefts of the rocks and in all the thornbushes and in all the shrines.	19. And they will come and all of them dwell in the squares of the city, and in the clefts of the rocks, and in all the deserts of thornbushes, and in all of the famed buildings.
20. On that day, the Lord shall shave with the great	20. In that time the LORD will kill by means of them as

Rashi	Targum
razor on the other side of the river, on the king of Assyria, the head and the hair of the legs, and also the beard shall be entirely removed.	someone is slain with a sharp sword, with nets among the inhabitants in the areas beyond the river – by means of the king of Assyria – the king and the people of his armies He will destroy as one, and also the rulers.
21. And it shall come to pass on that day, a man shall keep alive a heifer of the herd and two sheep.	21. And it will come to pass in that time that a man will preserve a young cow and two sheep.
22. And it shall be, because of the plentiful milk produced, that he shall eat cream, for everyone left in the land will eat cream and honey.	22. And it will come to pass that because of the abundance of good he will eat curd; for all the righteous/generous who are left in the midst of the land will be nurtured with curd and honey.
23. And it shall come to pass, that every place where there were a thousand vines for a thousand pieces of silver, will be for the worms and the thorns.	23. And it will come to pass in that time that in every place where there used to be a thousand vines, with a thousand mina of silver, will be turned into briers and thorns.
24. With arrows and with a bow shall one come there, for the whole land shall be worms and thorns.	24. With arrows and bows they will come there, for all the land will be briers and thorns.
25. And all the mountains that will be dug with a spade-the fear of worms and thorns shall not come there; it shall be for the pasture of oxen and for the treading of sheep.	25. and as for all the hills of the house of Judah which were tilled with a hoe, you will not come there for fear of briers and thorn, but it will become a place where herds of oxen lie and a place where folds of sheep stay.
1. And the Lord said to me, "Take for yourself a large scroll, and write on it in common script, to hasten loot, speed the spoils.	1. And the LORD said to me: "Take a large tablet and write upon it in clear writing, 'He is hastening to plunder the spoil and take away the booty.'
2. And I will call to testify for Myself trustworthy witnesses, Uriah the priest and Zechariah the son of Jeberechiah."	2. And I will get reliable witnesses before Me, the curses which I threatened to bring in the prophecy of Uriah the priest, behold they have come,; even so all the consolations which I promised to bring in the prophecy of Zechariah the son of Jeberekiah I am about to bring back."
3. And I was intimate with the prophetess, and she conceived, and she bore a son, and the Lord said to me, "Call his name Maher-shalal-hash-baz.	3. And I went unto the prophetess, and she became pregnant and bore a son. Then the LORD said to me, "Call his name 'He is hatening to plunder the spoil and to take away the booty'
4. For, when the lad does not yet know to call, 'Father' and 'mother,' the wealth of Damascus and the plunder of Samaria shall be carried off before the king of Assyria."	4. for before the child knows how to cry 'My father' or 'My mother,' the possessions of Damascus and the booty of Samaria will be captured before the king of Assyria.
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 the 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	3. For You have removed the yoke of his mastery and the rule of his tribulation, the ruler who was subjugating

Rashi	Targum
You broken, as on the day of Midian.	him is broken as on the day of Midian.
4. For every victory shout sounds with clamor, and garments wallow in blood, but this shall be burnt, consumed by fire.	4. For all their dealing is with wickedness/Lawlessness; they are defiled with sins, even as a garment kneaded with 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 Counsellor, 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.	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.

Special Ashlamatah Isaiah 54:1-10

Rashi	Targum
1. "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.	1. Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.
2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.	2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.
3. For right and left shall you prevail, and your seed shall inherit nations and re-people desolate cities.	3. For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.
4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.	4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more.
5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth.	5. For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.
6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God.	6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God.
7. "For a small moment have I forsaken you, and with	7. <u>"In a little anger I forsook you, but with great</u>

Rashi	Targum
great mercy will I gather you.	compassion I will bring your exiles near.
8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord.	8. <u>In a brief hour, for a time, I took up the face of my Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer.</u>
9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you.	9. This is like the days of Noah before Me: as I swore by my Memra (Word) that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that my anger will not turn upon you and I will not rebuke you.
10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you.	10. For the mountains may pass and the hills be split, but My goodness shall not pass from you, Jerusalem, and My covenant of peace shall not be cast away, says He who is about to have compassion on you, says the LORD.

1 Tsefet (Peter) 5:1-4

CLV ¹	Magiera Peshitta NT ²	Greek ³	Delitzsch ⁴
1. The elders, then, among you I am entreating (<i>who am a fellow elder and a witness of the sufferings of Christ, and a participant of the glory about to be revealed</i>),	1. Now I ask of the elders who are among you, I, an elder, your friend and a witness of the sufferings of Christ and a participant of his glory that is going to be revealed,	1. Πρεσβυτέρους τοῦ ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·	אֲתִיהַזְקִינִים אֲשֶׁר בְּקִרְבְּכֶם אֲזַהִיר אֲנִי הַזְקֵן עִמֵּיתֶם וְעַד עֲנוּיֵי הַמְּשִׁיחַ וְגַם־חֵבֶר לְכַבּוֹד הָעֵתִיד לְהַגְלוֹת:
2. Shepherd the flocklet of God among you, supervising, not of compulsion, but voluntarily, according to God; nor yet avariciously, but eagerly;"	2. feed the flock of God that has been committed to you and perform [it] spiritually, not by necessity, but willingly, not for corrupt profits, but from your whole heart,	2. ποιμαίνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως,	2רְעו אֶת־עֶדְר הָאֵל הִים אֲשֶׁר תַּחַת יְדְכֶם וְהִשְׁגִּיחוּ עֲלֵיהֶם לֹא בְּאָנָס כִּי אִם־בְּנִדְבָה כְּרִצּוֹן אֶל־הִים וְלֹא עֲקֵב בְּצַע רַע כִּי אִם־בְּנִפְשׁ חַפְצָה:
3. nor yet as lording it over the allotments, but becoming models for the flocklet,	3. You should not be as lords of the flock, but as a good example for them,	3. μηδ' ὡς κατακυριεύοντες τῶν κληρῶν, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.	3אִתְּהִל־א כְּרוֹדְנִים בְּנִחְלַת יְהוָה כִּי אִם־לְהִיּוֹת מוֹפֵת לְצֹאן:

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
4. and, when the Chief Shepherd is manifested, you shall be requited with an unfading wreath of glory."	4. so that when the chief of the shepherds is revealed, you will receive a crown of glory from him that will not fade.	4. καὶ φανερωθῆντος τοῦ ἀρχιποίμενος κομᾶσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.	וְיִבְהוֹפְעֵת שׁוֹרְ הָרְ עֵימ תְּשִׂאוּ עֲטֹרַת הַכְּבוֹד אֲשֶׁר לֹא תִבָּל:

Hakham’s Rendition

1. Elders (*Z’qenim*) who [are] among you, I exhort (strengthen), who [am] a fellow elder (*Zaqen*), and [a] witness of Messiah’s sufferings, who also of the glory about to be progressively unveiled [am a] partaker:
2. Shepherd the little flock of God among you, exercising oversight, not by compulsion, but willingly; not [greedily] for dishonest gain, but [rather] readily [with passion];
3. Not as exercising [despotic] lordship over [your] possessions, but [rather progressively] becoming role models for the flock.
4. And at the manifestation of the chief Shepherd, you will receive the unfading crown of glory.

Commentary

v.1 – Elders (*Z’qenim*) who [are] among you, I exhort (strengthen), [who [am] a fellow elder (*Zaqen*), and [a] witness of Messiah’s sufferings, who also of the glory about to be progressively unveiled [am a] partaker]: - The Jewish Encyclopedia⁵ describes the Greek term used here: “Presbyter,” and normally translated as “Elder” as:

“From the time of Moses down to the Talmudic period the "zeḳ enim" (elders) are mentioned as constituting a regular communal organization, occasionally under the Greek name Gerusia. But the term "presbyter" (πρεσβύτερος) is found nowhere before the beginnings of Christianity, though it must have been current before that time, for the Christian institution of the presbyters was undoubtedly taken directly from Judaism (Grätz, "Gesch." 3d ed., iv. 80). In a list of officials of a Jewish community in Cilicia, archisynagogues, priests (ἱερεὺς = "kohen"), presbyters ("zeḳ enim"), and "azanites" ("ḥazzanim") are mentioned, and if the source (Epiphanius, "Hæres." xxx. 4) gives the sequence correctly, the presbyters were actually officials, like the azanites, and did not hold merely honorary offices in the community.

Their status, therefore, would correspond approximately to the position, which presbyters occupy in the Christian Church. It may be assumed, however, that they stood in rank next to the archisynagogues, with whom elsewhere they are actually identified ("Codex Theodosianus," xvi. 8, 14—"archisynagogi sive presbyteri Judæorum"). In another passage (ib. xvi. 8, 2) they are identified with the patriarchs; in another (ib. xvi. 8, 13) the following sequence occurs: archisynagogue, patriarch, presbyter; finally ("Justiniani Novellæ," cxlvi., § 1), they are ranked with the "archipherecites" and teachers. "Presbyter" corresponds to the Latin "seniores" ("Codex Justiniani," i. 9, 15). Thus it appears that there is no uniformity even in the official designations."

However in another article under the heading “Community, Organization of” the Same Encyclopedia⁶ states:

⁵ <http://www.jewishencyclopedia.com/view.jsp?artid=513&letter=P&search=Presbyter#ixzz0wx114Go5> , Article entitled by "PRESBYTER": .Richard Gottheil and Samuel Kraus

⁶ <http://www.jewishencyclopedia.com/view.jsp?artid=696&letter=C&search=Hakam#ixzz0wxmjLEEv>

The governing board was subject to the "dayyan" (judge, also called "ḥ akam," or "zaḳ en"), who was ordained by the nasi or exilarch, and was the final authority on ritual, civil, and political questions. He decided unaided in money matters (without being obliged to make restitution in case of an error of judgment), where otherwise three lay judges were required. Criminal cases were decided only by three scholars of standing (בית דין), who were usually elected for life to insure impartiality and respect. They did not, in general, draw a salary, but when their entire time was devoted to the affairs of the community, they might receive means sufficient for a bare subsistence. They had supervision over all religious and political affairs. Those who had been ordained at Babylon were called "rabbonim"; those ordained in Palestine were called "rabbis." The title of "ḥ aber" (associate) was bestowed upon a person who had rendered special services to the community. He was considered in many cases as arbitrator. A community consisting of more than ten members was a synagogal community, and was obliged to secure a synagogue, the judicial and outer affairs of which were in the hands of a committee elected from the members of the governing board. It was not permissible to sell or exchange the synagogue, except in cases of extreme necessity, nor could the old synagogue be pulled down before the new one was built. Affairs pertaining to the ritual and liturgy were in the hands of the archisynagogue. (This term when applied to a woman, as in old Roman inscriptions, meant, no doubt, merely the president of a woman's philanthropic society, like the "parnesessa" at Rome in the sixteenth century.) The archisynagogue was especially honored, his office being for life and sometimes hereditary. In the Diaspora there were honorary titles, such as "fathers," or "mothers, of the synagogue"; thus, the title of "mater synagogæ" or "pateressa" was conferred upon Dona Gracia Mendesia. The "rosh ha-keneset" (archisynagogue) was subordinate to the "ḥ azzan ha-keneset," whose orders were authoritative in synagogal and in general matters; he was also executor of the punishments decreed by the court, and performed the functions of the later "shammash," who is otherwise called ("the messenger of the court") in the Talmud and by the Geonim.

It is clear then, that the Hebrew term "Zaken" (Pl. Zakenim) translated into Greek as either "Presbuteroi" (πρεσβυτεροι) or "Gerontoes" (γέροντες), and translated to English as "Elder/s" became a general term for the seven leaders of the congregation/community, and more specifically to the persons occupying the bench of three in a Bet Din. Notice that in the last article, the words "Dayan" (Judge), "Hakham" (Rabbi), and "Zaken" are all synonymous terms. However for the sake of peace and simplicity we should say that any of the ten men leading a Jewish congregation/community receive the title of "Zaken" or "Elder" and it is in this sense that the title should be understood here in 1 Tsefet (Peter) 5:1.

I exhort – The English word "**Exhortation**" comes from the Latin "**exhortationem**," from the verb "**exhortari**," from **ex** – meaning "thoroughly" + **hortari** meaning "encourage, urge, fortify, strengthen." The Greek here: "PARAKALO" has the same meaning and function. Note also, that the associated Greek word PARAKLITOS means "comforter, advocate, strengthener." The word is masterly used here to point to the pericope's reading during the seven Sabbaths of Consolation/Comfort/Strengthening."

With regard to the last phrase of this verse: "**who [am] a fellow elder (Hakham), and [a] witness of Messiah's sufferings, who also of the glory about to be progressively unveiled [am a] partaker:**" are found in some Bibles in brackets since there is among some Christian Scholars great doubts that this clause was in the original version of this work (cf. Beare F. W., 1970, p. 188⁷; & Elliot, J.H, 2000, p. 817⁸). However, others (cf. Jobes K.H., 2009, pp. 300-301⁹) propose that this clause is very much part of this pericope and refer to previous pericopes to adduce evidence for retaining this clause as authentic. I propose that this clause should be retained, since the most important verbal tally between this pericope and the readings from the Hebrew Bible for this Shabbat is based on a word that appears in this disputed clause – i.e. the term **μάρτυς** (MARTUS – Strong's # G3144), and meaning

⁷ Beare, F. W. (1970), The First Epistle of Peter, 3rd Edition Revised, Oxford: Blackwell, p. 188.

⁸ Elliot, J. H. (2000), The Anchor Bible: 1 Peter, New York: Doubleday, p. 817.

⁹ Jobes, K. H. (2009), Baker Exegetical Commentary On The New Testament: 1 Peter, Grand Rapids: Michigan, Baker Publishing House, pp. 300-301.

“witness” found in 1 Peter 5:1 and the Hebrew word in Isaiah 8:2 עֵדִים (**Eidim** –pl. from the sing. **Eid** – Strong’s # H5707), and meaning witness/testimony. It is therefore, with this in mind that we are inclined very much to state that this clause figured most probably in the original of this text.

At the same time we want to point out, that with the rapid expansion of Nazarean Judaism at this point in time, and congregations appearing all over the Roman Empire, at most, the Nazarean Hakhamim trained by the Master and resident in Jerusalem and in Babylon, had at best enough time to prepare Paqidim to lead collegiately the congregations, but there was not enough time to have trained top Torah Scholars in such a quantity and quality as to be presiding in local Batei Din over these congregations. That the so called Apostles must have trained in fact great Torah Scholars is not in dispute, what is questionable though, is that they had prepared enough Torah Scholars to maintain the viability and continuity of Nazarean Judaism. In fact, this is in our view one of the critical problems of the rapid expansion of Nazarean Judaism in the first and second centuries. This fact is clearly corroborated in the literature of the so called Christian early Church Fathers of the third and fourth centuries.

2. Shepherd the little flock of God among you, exercising oversight, not by compulsion, but willingly; not [greedily] for dishonest gain, but [rather] readily [with passion];- This verse seems to me to be directed not only to the leadership of the various congregations in Asia Minor and Babylonia, but also betrays in my view that Hakham Tsefet is addressing a Jewish leadership presiding over these Nazarean Jewish converts. To understand this point one needs to have spent some years in a Jewish Orthodox milieu. When a Jewish Torah Scholar is asked to instruct a group of Gentiles, he is very much tempted in the process to bring about the level of learning discipline amongst Torah Observant Orthodox Jews to the group of Gentiles before him. Soon he realizes that such is only achievable over a long period time, as Gentiles are not used to long hours of study of complex materials. Patience may brittle, and he may succumb to the proposition of enforcing some harsh disciplinary methods. On the other hand, the Torah Scholar may soon feel like he has been conscripted to teaching Gentiles, and would rather prefer to return to his own and teach his own people who are accustomed to the rigors of Torah Study in-depth. With regards to the first problem Hakham Tsefet counsels: **“Not as exercising [despotic] lordship over [your] possessions, but [rather progressively] becoming role models for the flock.”** And with regards to the second problem he continues: **“Shepherd the little flock of God among you, exercising oversight not by compulsion, but willingly.”**

Again a Torah Scholar is a well trained, highly skilled, multifaceted individual and would have no problem in retraining for another profession and earn a high salary. To this Hakham Tsefet answers: **“not [greedily] for dishonest gain.”** On the other hand, teaching Torah to recent Jewish converts, is not an easy thing to do, and great discouragement for a Torah Scholar is meat on every step of the road in one form or another. To this problem Hakham Tsefet answers: **“but [rather] readily [with passion].”** Breaking years of prejudice, wrong teaching, erroneous doctrine, old foreign cultural patterns and ways of thinking, bad habits and wrong practices is not easy. This is why converts who apply themselves to regular in-depth Torah study have great merit accumulated for them, since I as a born Jew, was born into this way of life. Nevertheless, taking a Torah Scholar to train converts is very much like taking a Professor at a good University in the U.S. and sending him to teach primary school in a foreign country which has a different culture, and a different language. As you can see all the problems that I have mentioned above will emerge rather quickly.

On the other hand, if one is not a Torah Scholar (i.e. a Hakham) one must be perpetually cognizant of the wise counsel of our Sages: **“Wander to a place of Torah, and do not say that it [the Torah] will come after you or that your associates will establish you in the possession of it”** (Pirque Abot IV:13)!

4. And at the manifestation of the chief Shepherd, you will receive the unfading crown of glory. – This goes along with what I explained about the heroic efforts of a convert to Judaism who faithfully and diligently goes on to study Torah in-depth and becomes a Torah Scholar him/herself, as well as to the Jewish Torah Scholar who armed with much patience and diligence brings to convert to Judaism to become a Torah Scholar. The Greek words here

are τὸ ν (TON) ἄμαράντινον (AMARANTINON) τῆς (TIS) δόξης (DOXIS) στέφανον (STEPHANON), and literally: “the Amaranth wreath or glory.” Jobes¹⁰ states that:

AMARANTION refers to the quality of the amaranth flower, a red blossom whose color is unfading. The crown here is an image well-known to the first-century Greco-Roman world, for a wreath of leaves worn on the head was commonly awarded to those who won athletic competitions. A similar wreath, but made of gold, was frequently given as the reward for civic benefactors (cf. Llewelyn¹¹).”

Perhaps in today’s world the imagery of a doctoral cap and gown the symbols of scholarship and intensive work would be more appropriate.

Our Torah Seder in Vayiqra 13:29, states: “**If a man or a woman has a lesion on the head ...**” And we learn about the various examinations of the priest to determine whether the lesion is tzara'ath) miraculous leprosy .(I believe that in this pericope Hakham Tsefet is trying to urge the leadership ,i.e .the head of the local congregation/community to realize that a defective collegiate leadership of the congregation has great and severe ramifications. in this appropriate time of Therefore he proposes the strengthening of the collegiate leadership strenthening, y can benefit from a great cohesive and learned leadershipso that all the members of the communit.

However, the most significant verbal tally, according to Dr. Elisheba bat Sarah between this pericope and the ordinary Ashlamatah of Isaiah 7:20 – 8:3 + 9:6 is the term **μάρτυς** (MARTUS – Strong’s # G3144), and meaning “witness” found in 1 Peter 5:1 and the Hebrew word in Isaiah 8:2 **עֵדִים** (**Eidim** –pl. from the sing. **Eid** – Strong’s # H5707), and meaning witness/testimony. As we remarked in v.1 this verbal tally points to the fact that the last clause of v.1 was in the original of this Epistle.

Correlations

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

Vayikra (Leviticus) 13:29-59
Tehillim (Psalm) 78:32-39
Yeshayahu (Isaiah) 7:20 – 8:3 + 9:6
Yeshayahu (Isaiah) 54:1-10
1 Tsefet (Peter) 5:1-4

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

Days - יום, Strong’s number 03117.

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

Man - איש, Strong’s number 0376.

Head - ראש, Strong’s number 07218.

Beard - זקן, Strong’s number 02206.

Priest - כהן, Strong’s number 03548.

¹⁰ Jobes, K. H. (2009), Baker Exegetical Commentary On The New Testament: 1 Peter, Grand Rapids: Michigan, Baker Publishing House, p. 306.

¹¹ Llewelyn, S. R. (1994), New Documents illustrating Early Christianity: A Review of the Greek Inscriptions and Papyri Published in 1982-83, North Ryde: New South Wales, Ancient History Documentary Research Centre, Macquarie University, p. 240

Hair - שער, Strong’s number 08181.

The verbal tally between the Torah portion and the Special Ashlamata are:

Woman - אשה, Strong’s number 0802.

Vayikra 13:29-31 If a man <0376> or woman <0802> have a plague <05061> upon the head <07218> or the beard <02206>;

30 Then the priest <03548> shall see <07200> (8804) the plague <05061>: and, behold, if it be in sight <04758> deeper <06013> than the skin <05785>; and there be in it a yellow <06669> thin <01851> hair <08181>; then the priest <03548> shall pronounce him unclean <02930> (8765): it is a dry scall <05424>, even a leprosy <06883> upon the head <07218> or beard <02206>.

31 And if the priest <03548> look <07200> (8799) on the plague <05061> of the scall <05424>, and, behold, it be not in sight <04758> deeper <06013> than the skin <05785>, and that there is no black <07838> hair <08181> in it; then the priest <03548> shall shut <05462> (8689) up him that hath the plague <05061> of the scall <05424> seven <07651> days <03117>:

Tehillim (Psalm) 78:33 Therefore their days <03117> did he consume in vanity, and their years in trouble.

Yeshayahu (Isaiah) 7:20-21 In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head <07218>, and the hair <08181> of the feet: and it shall also consume the beard <02206>.

21 And it shall come to pass in that day, that a man <0376> shall nourish a young cow, and two sheep;

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

Yeshayahu (Isaiah) 54:6 For the LORD hath called thee as a woman <0802> forsaken and grieved in spirit, and a wife <0802> of youth, when thou wast refused, saith thy God.

Hebrew:

Hebrew	English	Torah Seder Lev. 13:29-59	Psalms Ps 78:32-39	Ashlamatah Is. 7:20 – 8:3 + 9:6	Special Ashlamatah Is. 54:1-10
אִישׁ	man	Le 13.29		Is 7.21	
אִתִּיָּאֵל	this		Ps 78.32		Is 54.9
אֱלֹהִים	GOD		Ps 78.35		Is 54.6
אִם	if, when	Le 13.35	Ps 78.34		
אֶרֶץ	earth, land			Is 7.22s	Is 54.5
אִשָּׁה	woman, wife	Le 13.29			Is 54.6
אֵשֶׁר	who, which, where	Le 13.45		Is 7.23	Is 54.9
בְּרִית	covenant		Ps 78.37		Is 54.10
בְּשָׂר	body, flesh	Le 13.38	Ps 78.39		
גֹּאֵל	redeemer		Ps 78.35		Is 54.5

Hebrew	English	Torah Seder Lev. 13:29-59	Psalms Ps 78:32-39	Ashlamatah Is. 7:20 – 8:3 + 9:6	Special Ashlamatah Is. 54:1-10
גָּלַח	shaved	Le 13.33		Is 7.20	
הָיָה	has, become	Le 13.29		Is 7.23	
הַר	mountain			Is 7.25	Is 54.10
זָכַר	remembered		Ps 78.35		Is 54.4
זָקָן	beard	Le 13.29		Is 7.20	
יוֹם	day	Le 13.31	Ps 78.33	Is 7.21	Is 54.9
יָשַׁב	shall live, resettle	Le 13.46			Is 54.3
כִּי	if, because when	Le 13.29		Is 7.24	Is 54.6
כֹּל	all	Le 13.46	Ps 78.32	Is 7.22	Is 54.5
לֹא	no, nor	Le 13.32	Ps 78.37		Is 54.1
מִנִּי	than, because, nor	Le 13.30		Is 7.22	Is 54.9
מָקוֹם	place			Is 7.23	Is 54.2
עוֹד	again, still	Le 13.57	Ps 78.32		Is 54.9
פְּנֵה	front, face	Le 13.44			Is 54.8
קָרָא	cry, called	Le 13.45			Is 54.5
רֹאשׁ	head	Le 13.29		Is 7.20	
רוּחַ	spirit, wind		Ps 78.39		Is 54.6
שֵׁעַר	hair	Le 13.29		Is 7.20	
עָשָׂה	produced, Maker			Is 7.22	Is 54.5

Greek:

Greek	English	Torah Seder Lev. 13:29-59	Psalms Ps 78:32-39	Ashlamatah Is. 7:20– 8:3+9:6	Special Ashlamatah Is. 54:1-10	Nazarean Codicil 1 Pe 5:1-4
θεός	GOD		Ps 78.34	Is 9.6	Is 54.5	1 Pe 5.2
μάρτυς	witness			Is 8.2		1 Pe 5.1

Mishnah Pirke Abot: IV:13

Rabbi Nehorai said: Wander to a place of Torah, and do not say that it [the Torah] will come after you or that your associates will establish you in the possession of it; and do not depend on your own understanding.

Rabbi Yannai said: It is not in our power to explain either the prosperity of the wicked or the afflictions of the righteous. Rabbi Mattya ben Harash said: Be first in greeting all men; and be rather a tail to lions than a head to foxes.

Abarbanel on Pirke Abot

By: Abraham Chill

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(pp. 269-274)

Abarbanel calls our attention to the fact that, according to one opinion in the Talmud, the real name of Rabbi Nehorai was Elazar ben Arokh. He was called Nehorai because the translation of this Aramaic name is "light" - the profundity of Rabbi Elazar ben Arokh's knowledge was a light unto all the scholars of his period.

According to Abarbanel, Rabbi Shimon in the previous Mishnah, dealing with the three crowns, was not overly expansive regarding the crown of Torah, which is the most important of the three. Because of this, Rabbi Nehorai felt impelled to advocate that a person should, if necessary, exile himself to a place where the study of Torah is preeminent. It is more prudent for one to be in a strange country and in a strange environment where the resounding voice of Torah is heard, than to be an important personality in one's own bailiwick without a Torah atmosphere.

Rabbi Nehorai continues: There are three instances when one might be tempted to disregard this advice. The first is when a person is aware that by his genetic make-up he has inherited the scholarly qualities of his forebears and there is thus no need for him to work hard at acquiring wisdom, since he knows it will, by nature, come to him easily. Such a person relies on the famous Aggadic premise that when the first sperm impregnates the woman, it is announced in Heaven whether the child created will be wise or ignorant. Similarly, a person may see from his horoscope, or have been told, that the astrological conditions at his birth were such that he is destined to be a wise man. To such a person Rabbi Nehorai advises: Do not depend too much on your own calculations. You may have mistaken the whole concept of genetics. Unless you yourself toil and sweat to acquire Torah wisdom, you will never know the meaning of scholarship.

The second instance: It is always tempting to avoid the discomfort involved in scholarly endeavour by adopting the attitude, "Let other scholars undergo the hardship of search, research and study and I will benefit from their accomplishments." However, Rabbi Nehorai points out that this is the wrong attitude because they who have heard the wisdom from the masters themselves are at an advantage over the one who only benefitted from a secondary source. This was true at Mt. Sinai when the Children of Israel refused to listen to the proclamation of the Ten Commandments from Moshe, but insisted, "Everything that the Lord will say, we shall do" (Exodus 24:7).

The third instance concerns the scholar who arrogantly assumes that he can sit at home and devote himself to study, and that there is no need for him to travel to the academies. What this person does not understand is that the progress and advancement that a scholar makes can be greatly improved by discussion, argument and debate with his colleagues.

Another interpretation by Abarbanel, more in keeping with that of Rashi, sees in Rabbi Nehorai's dictum a call for the scholar not only to seek the venues of Torah study but, if necessary, to experience physical and mental pain in

order to live in a pure Torah environment. In this interpretation, the main thrust of Rabbi Nehorai is on the importance of the proper environment.

The Talmud relates (Shabbat 147b) that Rabbi Elazar ben Arokh (whom we identified above as Rabbi Nehorai of this Mishnah) once came to a strange city and immersed himself in the joys of the flesh. In a short time he forgot all his learning to the extent that he could not even read a verse from the Torah correctly. This, concerning the man whom Rabbi Yohanan ben Zakkai (Chapter II, Mishnah 7) thought to be superior to all the other sages of Israel put together! His colleagues realized the gravity of the situation and prayed for him and his memory was restored. This is what an environment devoid of Torah can cause. Abarbanel believes that this theme is the basis for the Torah's call to the Jew to travel three times a year to Jerusalem, from whatever outpost he lived in, to celebrate the three major festivals. In that way, he would be sure to be in proximity to the Sanhedrin, the priests and the learned, and benefit from the spiritual and academic environment.

Rabbi Yannai stood aghast at the declaration of Rabbi Nehorai and asked, "Is this the life of the Torah student and is this his reward?" The wicked/Lawless have no need to experience these hardships to achieve their ends, why should this be the lot of the Torah personality? Rabbi Yannai therefore argues that in reality we do not know for certain that the lifestyle of the wicked/Lawless is really desirable or that the trials of the Torah student are really undesirable. Who knows the real truths of what is a good life and what is a bad life? Hence, Rabbi Yannai advocates that the purpose and motive for Torah study should not be centred around the lifestyle but, rather, to attain an end that in itself is good.

Abarbanel augments this line of thinking by referring us to Moshe who, also, was confounded by this problem and entreated God, "Please teach me Your ways" (Exodus 33: 13). With marked sarcasm, Abarbanel attacks the whole concept of righteous/generous and wicked/Lawless in order to discourage us from delving too deeply into this subject. He speculates that it is very possible that the one whom we believe to be truly righteous/generous is not really as pious as we thought, and that the sinner is indeed not as wicked/Lawless as we presumed. Who knows the actual truth?

The last Sage in this Mishnah, Rabbi Mattya ben Harash accepts the premise of Rabbi Nehorai that the Scholar must expect to experience hardships. However, he offers two ways in which to overcome the difficulties a Scholar will meet when he goes to a strange place to study Torah. The Scholar must learn to be social-minded and relate to society in a friendly manner. He must greet everyone with kindness and then society will repay him. Secondly, he should assume the attitude that it is preferable to be the tail of a lion than the head of a fox, because a lion raises his tail towards his head while a fox droops its head towards its tail. In other words, even if the Scholar is the junior of a distinguished group, he can look forward to elevating himself to a position of leadership. If, however, he attaches himself to an inferior group, he may be the head, but he cannot go any higher. This is illustrated by the seating arrangement at the Sanhedrin in Jerusalem (Sanhedrin 37a): The seventy members of the Sanhedrin sat in rows. The illustrious ones occupied the front seats, the freshmen sat in the back seats. When a member of the front section died, the one who was next in line in the second row moved forward to occupy his position in front row. Joshua's career also illustrates this principle. He served as the tail of the two great lions, Moshe and Aaron, and after they died he was chosen for the leadership.

Miscellaneous Interpretations

Rabbenu Yonah, commenting on Rabbi Nehorai's admonition that one should wander to a Torah center, stresses the notion that nothing should be allowed to prevent the pursuit of Torah study, even if the student has to wander to a Yeshivah. A budding scholar will never realize his potential if he assumes the attitude that he will remain comfortable in the environment of his own community and will wait until the full-fledged scholars return, and they will teach him. A man must become actively involved himself in Torah study in order to attain some degree of success. Moreover, when you do move to a center of learning, do not become egoistic, but be patient in following

the instructions of the master.

Rabbi Yannai draws us into the age-old question regarding the tranquil life of the wicked/Lawless as contrasted with the suffering of the righteous/generous. Rabbenu Yonah comes straight to the point: This is one area in Jewish theology where the poverty of our wisdom cannot provide us with an adequate answer. This is what Jeremiah (12:1) meant, "You will win, O Lord, if I make claim against You, yet I will present charges against You: why does the way of the wicked prosper... ?"

Undoubtedly, Rabbi Mattya, in speaking of the lion and the fox was referring to the major scholar and the minor scholar. He urges us to be content with being on the lowest rung of disciples in the academy of a scholastic luminary rather than to seek to be prominent in an academy of less distinction. We can always learn from those who are superior to us; never from a coterie of inferior students. This is what the sages meant, "He who was a member of a minor Sanhedrin could later be appointed to membership in the Great Sanhedrin" (Sanhedrin 37a).

Rabbi Almosnino: Rabbi Nehorai's suggestion that one should wander to a place of Torah does not mean a place where several great scholars teach. This is not sufficient. What Rabbi Nehorai meant was a city where the atmosphere, surroundings and community character is pervaded by Torah. Under these conditions, the wanderer cannot help but be submerged in Torah studies.

He rejects outright the common interpretation of Rabbi Mattya's axiom concerning the lion and the fox. He believes to be at the head of the foxes or the lions is not productive. In neither situation can a scholar continue to develop and elevate himself to a higher level: Even if he is the head of great scholars, he will teach and not study; he will not progress but will remain as he is. The ideal choice is to be the lowliest among lions - the lowliest among great scholars from whom he can still acquire more Torah knowledge.

An Anonymous View: When one is the tail of a lion, he is still considered a part of the lion; the head of a fox is still considered a fox.

Rashbatz: According to one tradition, Rabbi Nehorai's real name was Rabbi Meir. Nehorai, the Aramaic, and Meir, the Hebrew word, both mean "to enlighten." This sage illuminated the Halakhah to all the scholars.

Concerning Rabbi Yannai's statement about the theological problem of the injustice of the tranquility of the wicked/Lawless and the suffering of the righteous/generous, Rashbatz suggests that the reading should be as follows: It is most difficult to fathom the untroubled life of the sinners because their wickedness/Lawlessness is apparent to all. Why should they have a good life? It is even more difficult to understand the suffering of the righteous/generous, although it should come as no surprise to us that no person born of woman can avoid sin. We still do not understand why his condition is so depressing.

Pertaining to the dicta of Rabbi Mattya, Rashbatz merely repeats what others have said, adding nothing new of his own. He is accustomed to giving a brief biographical sketch of the rabbis of these Mishnayot, and he does the same for Rabbi Mattya. It is told that the latter resolved never to look at strange women. Satan, however, put him to the test and Rabbi Mattyah felt himself weakening. Whereupon he took red-hot nails and gorged his own eyes out. God became witness to this phenomenal dedication to purity of thought and sent the angel Raphael to heal him, and promised not to tempt him again.

Midrash Shemuel: Why did Rabbi Nehorai employ the word *goleh* (to go into exile), the same term used by the Torah for the criminal who seeks a city of refuge. Just as the criminal will hastily escape the scene of the crime to find his peace elsewhere, so must the Jew beat a rapid retreat from a non-Torah environment and make his escape to a Torah environment. He may not say, "I will reside in this nonconformist atmosphere and I will not be affected because I come from a long line of scholars." He will be affected.

Another view: If one is living in a boorish community, but in splendid comfort, he should wander, even in great poverty, to a place of Torah. He should not justify staying in his place by arguing that he can easily afford to bring in a master to teach him privately. The competitive spirit among peers is preferable to lectures by a master.

Midrash Shemuel analyzes Rabbi Yannai's maxim and reflects that somehow or other God in His omniscience realizes that tranquility for the Jew is not productive. The Jew needs, at times, to experience an uncomfortable situation which will galvanize him to more religiosity and Torah study. Neither is the Jew ever worthy of extreme penalties. He is too honorable for that. Therefore, says Midrash Shemuel, it is difficult to understand God's ways.

In an attempt to explain Rabbi Yannai psychologically, Midrash Shemuel muses that a person can be congenitally and intrinsically of a criminal bent. There is very little that he can do about it. If he does do something right, he should be credited with praise and reward to counterbalance all of his transgressions. The same line of reasoning is true of the person who is naturally good. When he commits a wrong he should be condemned as a counterbalance to his goodness.

Referring to Rabbi Mattya's statement about greeting one's fellow-man, Midrash Shemuel sees it as just a simple piece of advise: If a person wishes to become popular, let him not wait for the other to take the initiative in a friendly gesture, but let him make the first move.

With regard to the last part of the maxim, Midrash Shemuel urges us not to adopt the attitude that if we do not possess the talents to be the head of lions, it is preferable withdraw from the occupation entirely and occupy ourselves with business, rather than become a tail to foxes. Torah study does not mean that one must become an outstanding scholar; studying Torah itself is a mitzvah!

Rabbi Moshe Alshakhar: We were taught that there is a crown of Torah. Where there is royalty there is wealth, influence and honor. If one heard that there were riches in a far distant land to be given to anyone who arrived there, would he not hasten over land and sea to be the first to receive the prize. **In that light, Rabbi Nehorai urges us to pursue the spiritual riches of the Torah even if we must wander to acquire them.**

What Say the Nazarean Hakhamim?

Heb 10:24 And let us consider one another for the stirring up (provoking) of love and of good works,

Heb 10:25 not forsaking the assembling of ourselves, just as is the custom for some, but exhorting (strengthening) one another, and all the more as you see the Day drawing near.

2Ti 2:15 Be diligent to show yourself approved unto God, a worker unashamed, rightly dividing the word of truth.

2Ti 2:16 But shun profane and empty babblings; for they will advance to more ungodliness.

Rom 12:1 Therefore, brothers, I exhort you through the mercies of God, to present your bodies a living sacrifice, holy, well pleasing to God, which is your intelligent service.

Rom 12:2 And do not pattern yourselves after this world, but be transformed by the renewing of your mind, that you may prove what is that good and well pleasing and perfect will of God.

Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think of himself too highly, beyond what you should think, but to think soberly, as God has imparted to each one a measure of faith.

Rom 12:4 For just as we have many members in one body, but all the members do not have the same function,

Rom 12:5 so we, being many, are one body in Messiah, and individually members of one another.

Rom 12:6 Having then gifts differing according to the Chessed having been given to us, let us use them: whether prophecy, let us prophecy according to the proportion of faith;

Rom 12:7 whether service, let us use it in our service; whether teaching; in the teaching;

Rom 12:8 whether strengthening, in the strengthening [of others]; whether sharing, with simplicity; whether

leading, with diligence; whether showing mercy, with cheerfulness.

Rom 12:9 Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.

Rom 12:10 Be warmly affectionate to one another with brotherly love, in honor preferring one another;

Rom 12:11 not lagging in diligence, fervent in spirit, serving the Lord;

Rom 12:12 rejoicing in hope, enduring in tribulation, continuing steadfastly in prayer;

Rom 12:13 sharing in the needs of the Tsadiqim, pursuing hospitality.

Rom 12:14 Bless those that persecute you; bless and do not curse.

Rom 12:15 Rejoice with those that rejoice, and weep with those that weep.

Rom 12:16 Be of the same mind toward one another. Not minding the high things, but associating with the humble.

Do not become wise in your own opinion.

Rom 12:17 Repay no one evil for evil; providing that which is good before all men.

Rom 12:18 If possible, as much as depends on you, keeping peace with all men.

Rom 12:19 Beloved, do not avenge yourselves, but give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.

Rom 12:20 Therefore "If your enemy should hunger, feed him; if he should thirst, give him drink; for by doing this you will heap coals of fire upon his head."

Rom 12:21 Do not be overcome by evil, but overcome evil with good.

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 13:29?
 4. What questions were asked of Rashi regarding Vayiqra 13:42?
 5. What questions were asked of Rashi regarding Vayiqra 13:46?
 6. What questions were asked of Rashi regarding Vayiqra 13:55?
 7. What questions were asked of Rashi regarding Vayiqra 13:58?
 8. What Peshat Hermeneutical principle does Rashi employ in answering a question raised with regards to the contents of Vayiqra 13:44?
 9. What important principle can we deduce from Rashi’s explanation of Vayiqra 13:46?
 10. Where in the readings for this Shabbat is it insinuated that we are in a period of consolation/strengthening and returning to G-d?
 11. How is the Torah Seder related to our reading of Psalm 78:32-39 both by verbal tally and thematically?
 12. How is the Torah Seder related both by verbal tally and thematically to our Ashlamatah of 7:20ff?
 13. How is the Torah Seder related both by verbal tally and thematically to our Special Ashlamatah of Isaiah 54:1-10?
 14. How is the reading of 1 Tsefet 5:1-4 related to each of the readings for this Shabbat?
 15. What important overall principles are taught in 1 Tsefet 5:1-4?
 16. How is Pirque Abot IV:13 related to our readings for this Shabbat?
 17. How is Vayiqra 13:29-30 related to Varyiqra 13:58-59?
 18. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?
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**Next Shabbat (Ellul 18, 5770):
Shabbat Nachamu 6
6th of 7 Sabbaths of the Consolation of Yisrael**

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

Coming Special Days:

**Rosh HaShanah – Jewish New Year
Tishri 1-2**

Evening Wednesday September the 8th – Friday Evening September the 10th

For further study see:

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

Shalom Shabbat !

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