



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

<b>Three and 1/2 year Lectionary Readings</b>	<b>Second Year of the Reading Cycle</b>
<b>Ellul 25, 5770 – Sept 03/04, 2010</b>	<b>Second Year of the Shmita Cycle</b>

**Candle Lighting and Havdalah Times:**

**Atlanta, Georgia, U.S.**

Fri. Sep. 03, 2010 – Candles at 7:43 PM  
Sat. Sep. 04, 2010 – Havdalah 8:38 PM

**Brisbane, Australia**

Fri. Sep. 03, 2010 – Candles at 5:17 PM  
Sat. Sep. 04, 2010 – Havdalah 6:10 PM

**Bucharest, Romania**

Fri. Sep. 03, 2010 – Candles at 7:32 PM  
Sat. Sep. 04, 2010 – Havdalah 8:33 PM

**Chattanooga, & Cleveland, TN, U.S.**

Fri. Sep. 03, 2010 – Candles at 7:48 PM  
Sat. Sep. 04, 2010 – Havdalah 8:43 PM

**Jakarta, Indonesia**

Fri. Sep. 03, 2010 – Candles at 5:35 PM  
Sat. Sep. 04, 2010 – Havdalah 6:24 PM

**Manila & Cebu, Philippines**

Fri. Sep. 03, 2010 – Candles at 5:49 PM  
Sat. Sep. 04, 2010 – Havdalah 6:39 PM

**Miami, FL, U.S.**

Fri. Sep. 03, 2010 – Candles at 7:21 PM  
Sat. Sep. 04, 2010 – Havdalah 8:12 PM

**Olympia, WA, U.S.**

Fri. Sep. 03, 2010 – Candles at 7:31 PM  
Sat. Sep. 04, 2010 – Havdalah 8:34 PM

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

Fri. Sep. 03, 2010 – Candles at 7:03 PM  
Sat. Sep. 04, 2010 – Havdalah 7:59 PM

**San Antonio, TX, U.S.**

Fri. Sep. 03, 2010 – Candles at 7:36 PM  
Sat. Sep. 04, 2010 – Havdalah 8:29 PM

**Sheboygan & Manitowoc, WI, US**

Fri. Sep. 03, 2010 – Candles at 7:06 PM  
Sat. Sep. 04, 2010 – Havdalah 8:07 PM

**Singapore, Singapore**

Fri. Sep. 03, 2010 – Candles at 6:50 PM  
Sat. Sep. 04, 2010 – Havdalah 7:39 PM

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

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

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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](mailto:benhaggai@gmail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

## Shabbat Nachamu 7 7<sup>th</sup> of 7 Sabbaths of the Consolation of Yisrael

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

### Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 14:33-57

Rashi	Targum Pseudo-Jonathan
33. And the Lord spoke to Moses and to Aaron, saying,	33. And the Lord spoke with Mosheh and with Aharon, saying,
34. When you come to the land of Canaan, which I am giving you as a possession, and I place a lesion of tzara'ath upon a house in the land of your possession,	34. When you have entered upon the land of Kanaan which I will give you for a possession, and a man who has built a house by rapine finds that I have put the plague of leprosy in the house of the land of your inheritance;
35. and the one to whom the house belongs comes and tells the kohen, saying, "Something like a lesion has appeared to me in the house,"	35. and he who owns the house will come to the priest, saying, There is a plague, as it appears to me, in the house:
36. the kohen shall order that they clear out the house, before the kohen comes to look at the lesion, so that everything in the house should not become unclean. After this, the kohen shall come to look at the house.	36. then the priest will direct that they make the house empty before the priest comes to inspect the house, that all that is in the house may not be (condemned as) unclean; and after that the priest will go in to inspect the

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
	house.
37. And he shall look at the lesion. Now, [if] the lesion in the walls of the house consists of dark green or dark red sunken looking stains, appearing as if deeper than the wall,	37. And the priest will look, and, behold, if the plague be like (the color of) two beans crushed with stones, and goes lower than the four walls, green or red, and its appearance be deeper than the walls;
38. then the kohen shall go out of the house to the entrance of the house, and he shall quarantine the house for seven days.	38. the priest will go out from the house to the door of the house, and shut up the house seven days.
39. Then the kohen shall return on the seventh day and look [at the house]. Now, [if] the lesion has spread in the walls of the house,	39. And the priest, returning on the seventh day, will look, and, behold, if the breadth of the plague has increased in the wall of the house,
40. the kohen shall order that they remove the stones upon which the lesion is [found], and they shall cast them away outside the city, to an unclean place.	40. then the priest will direct that they break out the stones which have the plague in them, and throw them without the city into an unclean place.
41. And he shall scrape out the house from the inside, all around, and they shall pour out the [mortar] dust from what they scraped, outside the city, into an unclean place.	41. And they will scrape the inside of the house round about, and throw the dust which they have scraped off without the city into an unclean place.
42. And they shall take other stones and bring them instead of those stones. And he shall take other [mortar] dust, and plaster the house.	42. And they will take other stones, and insert them in the place of the (former) stones, and let other mortar be taken, and the house be replastered.
43. And if the lesion returns and erupts in the house, after he had removed the stones, and after the house had been scraped around and after it had been plastered,	43. But if the plague return and increase in the house, after the stones have been broken out, and after the house has been scraped, and after that it has been replastered,
44. then the kohen shall come and look [at it]. Now, [if] the lesion in the house has spread, it is malignant tzara'ath in the house; it is unclean.	44. then the priest will come and look, and, behold, (if) the breadth of the plague has increased in the house, it is a plain leprosy in the house, it is unclean.
45. He shall demolish the house, its stones, its wood, and all the [mortar] dust of the house, and he shall take [them] outside the city, to an unclean place.	45. Then will they destroy that house, and its stones, and its timber, and all the plaster of the house, and lie will remove it without the city to an unclean place.
46. And anyone entering the house during all the days of its quarantine shall become unclean until the evening.	46. And whoever goes into the house in the days that it is shut up, will be unclean until evening.
47. And whoever lies down in the house, shall immerse his garments, and whoever eats in the house, shall immerse his garments.	47. And whoever sleeps in the house will wash his clothes, and whoever eats in the house will wash his clothes.
48. But if the kohen comes and comes again and looks [at the lesion], and behold, the lesion did not spread in the house, after the house has been plastered, the kohen shall pronounce the house clean, because the lesion has healed.	48. But if, having gone in, the priest looks, and, behold the breadth of the plague has not increased in the house, after the house hath been plastered, then the priest will make the house to be clean, for the plague has healed.
49. To [ritually] cleanse the house, he shall take two birds, a cedar stick, a strip of crimson [wool], and hyssop.	49. And he will take, for the purification plague of the house, two turtle doves and cedar-wood and scarlet and hyssop;
50. He shall slaughter one bird into an earthenware vessel, over spring water.	50. and the slayer will kill one turtle dove in a vessel of earthenware with spring water;
51. And he shall take the cedar stick, the hyssop, the strip of crimson [wool], and the live bird, and he shall dip them into the blood of slaughtered bird and into the	51. and he will take the cedar-wood and the hyssop and the scarlet and the living bird, and dip them in the blood of the bird that had been killed and in the spring water,

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
spring water and sprinkle towards the house seven times.	and sprinkle the house seven times.
52. And he shall [thus] cleanse the house with the blood of the bird, the spring water, the live bird, the cedar wood, the hyssop and the strip of crimson [wool].	52. And he will purify the house with the blood, with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.
53. He shall then send away the live bird outside the city, onto the [open] field. He shall thus effect atonement for the house, and it will be clean.	53. And the living bird he will send forth out of the town upon the face of the field, and will atone for the house, and it will be clean. But if it is to be that the house will be again struck with leprosy, the bird on that day will return, and may be fit for food. But the bird that was killed will the priest bury in the presence of the owner of the house.
54. [All] this is the law for every lesion of tzara'ath, and for a nethek,	54. This is the decree of instruction in the law for every plague of leprosy and scorbutus,
55. And for tzara'ath of garments and houses,	55. and for leprosy in apparel, or in a house;
56. And for a se'eith and for a sapachath and for a bahereth;	56. and for tumors, scars, and inflamed blotches.
57. To render decisions regarding the day of uncleanness and the day of cleanness. This is the law of tzara'ath.	57. <u>That the priest may teach the people to discern between the day of darkness in which they may not be able to see the plague, and the day of light;</u> and between a man who is unclean and a man who is clean. This will be the decree of instruction for the leprosy.

### **Rashi & Targum Pseudo Jonathan for: B’Midbar (Num.) 28:9-15**

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.

Rashi	Targum Pseudo Jonathan
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

## 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.

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### Reading Assignment:

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

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

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### Rashi’s Commentary for Vayiqra (Lev.) 14:33-57

34 and I place a lesion of tzara’ath Heb. תַּזְרִית , lit. and I will give. This is [good] news for them that lesions of

tzara'ath will come upon them, (Torath Kohanim 14:75), because the Amorites had hidden away treasures of gold inside the walls of their houses during the entire forty years that the Israelites were in the desert, and through the lesion, he will demolish the house (see verses 43-45) and find them.-[Vayikra Rabbah 17:6]

**35 Something like a lesion has appeared to me in the house** Even a Torah scholar, who knows that it is definitely a lesion [of tzara'ath], shall not make his statement using a decisive expression, saying, "A lesion has appeared to me," but, "Something like an lesion has appeared to me" [out of respect for the kohen, who is to make the decision].-[Nega'im 12:5]

**36 before the kohen comes...** since as long as the kohen has not yet become involved with the house [in question], the law of uncleanness does not yet apply to it.

**so that everything in the house should not become unclean** For if they do not clear it out, and the kohen comes and sees the lesion, the house will have to be quarantined and everything inside it will become unclean. Now, for what objects did the Torah have consideration? If it was upon vessels that require immersion [in a mikvah to cleanse them], then [instead of having them removed,] let him immerse them, and they will become clean. And if it was upon food and drink, then [instead of removing them, let them become unclean] and he can eat and drink them during his period of uncleanness. Hence, the Torah has consideration only for earthenware vessels, which cannot be cleansed by [immersion in] a mikvah [and would thus undergo permanent damage if they became unclean].-[Nega'im 12:5]

**37 sunken-looking stains** Heb., שְׁקֵעוּת, sunken (שוקעות) in their appearance (בְּמַרְאֵיהֶן) .-[Torath Kohanim 14:89]

**40 they remove the stones** Heb. וְהִלְצוּ , as the Targum [Onkelos] renders: וְיִשְׁלֹפוּן , "they shall remove them from there," similar to, "[Then his brother's wife shall...] remove (וְהִלְצָה) his shoe" (Deut. 25:9), an expression of removal.

**to an unclean place** [I.e.,] a place where clean things are not used. This verse teaches us that these [unclean] stones contaminate their place as long as they are there. -[Torath Kohanim 4:96]

**41 scraped out** Heb. וְקִצַּע , rognier in French, or rodoniyer in Old French, to clip, to trim. This term occurs many times in the language of the Mishnah, [for example, Kelim 27:4, 5, B.K. 66b, Chul. 123b]. [Note that the spelling in Mikraoth Gedoloth is different. I have not found such a spelling in any dictionary. Greenberg, however, writes that Tobler and Lommatsch, Altfranzösisches Wörterbuch gives fifteen spellings for this word.]

**inside** Heb., מִבֵּית , inside.

**all around** Heb. סָבִיב , around the lesion. In Midrash Torath Kohanim, it is thus expounded, namely, that he shall scrape out the plaster surrounding the afflicted stones.

**they scraped** Heb. וְהִקְצוּ , an expression denoting an edge (קִצָּה) . [I.e.,] that they scrape off (קִצְעוּ) around the edges (קִצְוֹת) of the lesion.

**43 had been scraped** וְהִקְצוּת , an expression of having been done, [i. e., the passive], and so is "it had been plastered (הִטוּת) ". However, [in] "he had removed (הִלְצָה) the stones," the expression refers to the person who had removed them, and this is [an example of] the intensive verb form [called pi'el, which has a dagesh in the middle letter of the root form], like [the verbs] כָּפַר [with a dagesh in the פ ] and דָּבַר [with a dagesh in the ב ].

**And if...the lesion returns** One might think that if it returned on that same day, it would be deemed unclean. Scripture, therefore, states (verse 39), "Then the kohen shall return (הִכְהֵן וְשָׁב) ," [the same term as in our verse, namely,], "and if... [the lesion] returns (וְאִם יָשׁוּב) ." Just as the return (שִׁיבָה) of the kohen mentioned there, is at the

end of a week, so is the return [of the lesion] mentioned here, at the end of a week.-[Torath Kohanim 14:105]

**44 Then the kohen shall come and look [at it]. Now, [if] the lesion...has spread** [From here,] one might think that a recurrent lesion [in a house] can be deemed unclean only if it spreads. However, the term *צָרַעַת מִמְּאֲרָתָא*, “malignant tzara’ath,” is mentioned in reference to houses, and *צָרַעַת מִמְּאֲרָתָא* is mentioned in reference to garments (see verse 13: 52). [Through the exposition of a *שְׁנֵי גְזֵרֹתָא* we derive that] just as over there [in the case of garments,] a recurrent lesion is deemed unclean even if it had not spread, here too, [in the case of houses,] a recurrent lesion is deemed unclean even if it has not spread. If so, what does Scripture teach us here when it says, “Now, [if] the lesion... has spread...”? [in answer to this question, Rashi explains that the verses here should not be understood in the order in which they are written. Rather, they should be read in a different order, because] this is not the place for this verse. [I.e., the first section of this verse, namely, “Then the kohen shall come and look [at it]. Now [if] the lesion in the house has spread,” is to be understood by inserting it elsewhere within these verses, as follows]: “He shall demolish the house...” (verse 45), should be [understood as if] written after “And if... the lesion returns...” (verse 43), [skipping over the first section of verse 44], and then [reinserting this first section of our verse] “Then the kohen shall come and look... the lesion in the house has spread.” Thus, [when our verse says that the kohen looks at the lesion, the phrase, “[if] the lesion...has spread”] comes to teach [us] only about a lesion which remains the same during the first week [of quarantine], but when he came at the end of the second week [of quarantine], he found that it had spread. For in the earlier verses, Scripture does not explicitly tell us about a case where the lesion had remained with the same appearance after the first week [of quarantine]. Here, though, Scripture teaches you with this mention of spreading, that it is referring only to a lesion that has remained the same for the first week but spread during the second [week]. So what shall he do to it? I may think that he should demolish it, as is written immediately following it, “He shall demolish the house...” (verse 45). Scripture, therefore, says (verse 39), “the kohen shall return,” and [here], “the kohen shall come.” Just as in the case of “returning” [i.e., when the kohen returned after one week and the lesion had spread], he must remove [the unclean stones], scrape, and plaster, and give it another week [of quarantine], likewise, in the case of “coming” [i.e., where the lesion has remained the same for the first week, but spread during the second week], he must remove [the unclean stones], scrape, and plaster and then give it a week [of quarantine]. And, if it recurs again, he must demolish [the house]. If it does not recur, [however,] it is clean. Now, how do we know that if it remained the same during this and this, [i.e., during the first and second weeks], he must [also] remove [the unclean stones], scrape, plaster, and give it a [third] week [of quarantine]? Therefore, Scripture [here] says, “the kohen shall come (*בָּיָא*),” and [in verse 48, it says], “if the kohen comes and comes [again] (*בָּיָא בָּיָא*)” What is Scripture referring to? If [you suggest that it means a lesion] that spread during the first week [of quarantine], this has already been mentioned [in verse 43]; if [you suggest that verse 48 is referring to a lesion] that spread during the second [week], this has already been mentioned [in our verse]; so [one must conclude that verse 48], “if the kohen comes and comes [again],” [is referring to the case that] he comes (*בָּיָא*) at the end of the first week [of quarantine] and comes [again] (*בָּיָא*) at the end of the second week [of quarantine], and looks, and [as is continued in verse 48], “behold, the lesion did not spread” [i.e., it has remained the same throughout]. What shall he do to it? One might think that he should dismiss [the case] and depart, as it is written here (48) “the kohen shall pronounce the house clean.” Scripture, however, continues there, “because the lesion has healed.” [God says:] I deemed clean only what was healed. What shall be done with it [if the lesion has remained the same during the first and second weeks, and has not yet healed]? “Coming” is stated above [in verse 44, “the kohen shall come”], and “coming” is stated here [in verse 48, “if the kohen comes...and comes [again]”]; just as in the case above (verse 44), he must remove [the unclean stones], scrape, plaster, and give it a week [of quarantine], a law which we learned through the link made between the terms “returning” and “coming,” likewise, in the case below, [in the question of a lesion that has remained the same through the two weeks, the owner shall remove the unclean stones, scrape, plaster, and observe a week of quarantine]. The above is taught in Torath Kohanim (14: 105). The conclusion of this matter is: Demolition [of an afflicted house] is required only when the lesion recurs after the removal [of the unclean stones], scraping, and plastering. The recurring lesion does not require spreading [to necessitate demolition]. Hence, the sequence of the verses is as follows: (Verse 43), “And if [after he had removed the stones, and after the house had been scraped around and after it had been plastered, the lesion] returns”; then (verse 44, second section), “it is malignant tzara’ath...it is unclean”; then (verse 45), “He shall demolish the house...,” and (verse 46), “Anyone entering the house [...shall become unclean],” and (verse 47),

“[And one who lies down...] and one who eats in the house [shall immerse...]”; [at this juncture, just before verse 48, the second section of our verse (44) is now inserted in the sequence, namely,] "Then the kohen shall come and look...the lesion in the house has spread"—[and, as above, now we know that] Scripture here is referring to a case where the lesion remained the same during the first week [of quarantine], so a second week of quarantine is applied, and at the end of this second week of its quarantine, he comes and sees that it has spread. What should he do with it? The owner must remove [the unclean stones], scrape, plaster, and give it another [i.e., a third] week [of quarantine]. Now, if the lesion recurs, he must demolish, but if it does not recur, [the house is deemed clean, and] birds are required [along with the whole cleansing procedure, because lesions are never quarantined for more than three weeks. [See Rashi on verse 48 below, which is understood in light of this Rashi.]

**46 during all the days of its quarantine** However, not [someone entering the house] during the days that he scrapes off the lesion [during which time the house does not defile those who enter it, until the quarantine period begins]. But [if this is so,] one might think, if a lesion is pronounced definitely unclean [and the house is slated for demolition], that if the owner [disregards the order to demolish the house, but instead, removes the unclean stones and] scrapes off its lesion, that this case is also excluded [i.e., this house shall also not defile those entering it]. Scripture, therefore, says: “during all the days” [in which the seemingly superfluous word “all” comes to include this case, that since this house is unclean and must be demolished, it will always defile those who enter it].-[Torath Kohanim 14:110].

**[And anyone entering the house...] shall become unclean until the evening** [Since no mention of immersing garments is made here, Scripture] teaches us that [the one who enters] the house does not defile [his] garments. One might think that even if he remained in the house for the time of פְּרָסָה אֶכְלִית פָּרֶס -the length of time it takes someone to eat an average meal [i.e., half a loaf—that his garments would also remain undefiled]. Scripture, therefore, says: "(verse 47) “one who eats in the house shall immerse his garments.” We know only if one eats [that his garments become unclean]. How do we know that if someone lies down [in the house, his garments become unclean]? Therefore, Scripture says (verse 47), "And whoever lies down in the house, [shall immerse his garments]." I know only [that this law applies to] someone who either eats or lies down. How do we know that [this law applies also to] someone who did not eat or lie down [in the house]? Therefore, Scripture (verse 47), "shall immerse... shall immerse." [The repetition of this expression] includes [the case where the person merely stayed in the house, that his garments become unclean]. If so, why are eating and lying down mentioned? To give a measurement [of time] that it takes to eat half a loaf for one who lies down [i.e., only if someone lies down in the house for that period do his garments become unclean].-[Torath Kohanim 14:111]

**48** [The following Rashi is more clearly understood after learning Rashi on verse 44.]

**But if the kohen comes [...] and comes [again]** At the end of the second week [of quarantine],

**and looks [at the lesion], and behold, the lesion did not spread** This verse comes to teach [us] about a lesion that has remained the same throughout [both] the first and second weeks [of quarantine]. And what should be done to it? One might think that it should be pronounced clean, as is apparent from the plain meaning of this verse, which continues: “the kohen shall pronounce the house clean.” Scripture, however, concludes the verse with, “because the lesion has healed.” [God says:] I deem clean only [the lesion] that has healed. And “healed” means only a house which has been scraped and plastered, and the lesion did not recur. But this [house, in which the lesion has neither disappeared nor spread], requires removal [of the unclean stones], scraping, plastering, and a third week [of quarantine]. Thus, the following is how our verse is to be understood: "But if the kohen comes [...] and comes [again] at the end of the second [week of quarantine] and beholds, the lesion did not spread, he must plaster it, and there is no plastering without removing [the unclean stones] and scraping. [Then] after the house has been plastered, the kohen shall [pronounce] the house clean if the lesion did not recur at the end of the week [of quarantine], because the lesion has healed." But if it recurs, Scripture has already explained regarding a [house with a] recurring lesion, that it requires demolition.

**57 To render decisions regarding the day of uncleanness** [I.e., to determine] which day renders it clean and which day renders it unclean.

### **Rashi’s Commentary for B’Midbar (Num.) 28:9-15**

**10 The burnt offering of each Sabbath on its Sabbath** But not the burnt offering of this Sabbath on another Sabbath. For if they did not offer one up on this Sabbath, I might think that two should be offered up on the following Sabbath. Scripture therefore says, “on its Sabbath” to instruct us that if its day passes, its offering is canceled.-[Sifrei Pinchas 40]

**in addition to the continual burnt offering** This refers to the additional [musaf] offerings, besides those two lambs of the continual burnt offering. And it teaches us that they [the additional sacrifices] may be offered only between the two continual offerings. Similarly, in the case of all the additional offerings it says, “In addition to the continual burnt offering” for this teaching.-[Sifrei Pinchas 40]

**12 Three tenths** As is the case with the libations brought with a bull, for thus they are fixed in the portion dealing with libations [see 15:9].

**14 This is the burnt offering of each new month in its month** However, once the day passes, its offering is canceled, and there is no way to make it up.-[Sifrei Pinchas 43]

**15 And one young male goat...** All the additional-offering goats were brought to atone for defiling the Sanctuary and its holy sacrifices, as is outlined in the Tractate of Shevuoth (9a). The young male goat [brought] on the first day of the month differs insofar as with regard to it Scripture says, “to the Lord.” This teaches you that it atones for a case where there is no awareness [of the person’s uncleanness] either before [entering the Temple or eating sacrificial food] or after [the sin has been committed]. The only One aware of the sin is the Holy One, blessed is He. We derive [the law of] the other young male goats from this one. In the Aggadah, it is expounded thus: The Holy One, blessed is He, said, “Bring atonement for Me because I diminished [the size of] the moon.”-[Shev. 9a]

**it shall be offered up in addition to the continual burnt offering** This entire offering [not just the young male goat]. and its libation [The phrase] “and its libation” does not refer to the young male goat because sin-offerings have no libations.

### **Ketubim: Tehillim (Psalm) 78:56-72**

<b>RASHI</b>	<b>TARGUM</b>
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</i> by Asaph. Hear, O my people, my Torah; incline your ears to the utterances of my mouth.
2. I shall open my mouth with a parable; I shall express riddles from time immemorial.	2. I will open my mouth in a proverb; I will declare riddles from ancient times.
3. That we heard and we knew them, and our forefathers told us.	3. Which we have heard and known, and <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	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</i>

forefathers to make them known to their sons.	<i>the house of Israel</i> , which He commanded our fathers to teach to their sons.
6. In order that the last generation might know, sons who will be born should tell their sons.	6. So that another generation, sons still to be born, should know; they will arise and tell it to their children.
7. And they should put their hope in God, and not forget the deeds of God, and keep His commandments.	7. And they will place their hope in God, and not forget the works of God, and they will keep His commandments.
8. And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.	8. And they will not be like their fathers, a <i>stubborn and vexing</i> generation, a generation whose heart was not firm <i>with its lord</i> , and its spirit was not faithful to God.
9. The sons of Ephraim, armed archers, retreated on the day of battle.	9. <i>While they were living in Egypt</i> , the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time, with weapons of war, and warriors bearing bows. They turned around <i>and were killed</i> on the day of battle.
10. They did not keep the covenant of God, and they refused to follow His Torah.	10. <i>Because</i> they did not keep the covenant of God and refused to walk in His Torah.
11. They forgot His deeds and His wonders, which He showed them.	11. And <i>the people, the house of Israel</i> , forgot His deeds and His wonders that He showed them.
12. Before their forefathers He wrought wonders, in the land of Egypt, the field of Zoan.	12. In front of <i>Abraham, Isaac, and Jacob, and the tribes of their ancestors</i> , He performed wonders in the land of Egypt, the field of <i>Tanis</i> .
13. He split the sea and took them across, He made the water stand as a heap.	13. He split the sea <i>with the staff of Moses their leader</i> , and made them to pass through, and He made the water stand up, <i>fastened</i> like a skin bottle.
14. He led them with a cloud by day, and all night with the light of fire.	14. And He guided them with the cloud by day, and all of the night with the light of fire.
15. He split rocks in the desert and gave them to drink as [from] great deeps.	15. He split <i>mountains with the staff of Moses their leader</i> in the wilderness; and He gave drink as if from the great deeps.
16. He drew flowing water from a rock and brought down water like rivers.	16. And He brought forth streams <i>of water</i> from the rock, and He made water come down like <i>flowing</i> rivers.
17. But they continued further to sin against Him, to provoke the Most High in the desert.	17. But they continued still to sin <i>before</i> Him, to <i>provoke anger in the presence of</i> the Most High in the <i>dry wilderness</i> .
18. They tried God in their heart by requesting food for their craving.	18. And they tempted God in their heart, to ask for food for their souls.
19. And they spoke against God; they said, "Can God set a table in the desert?"	19. And they <i>complained</i> in the presence of the LORD; they said, " <i>Is there the ability in the presence of</i> God to set a table in the wilderness?"
20. True, He struck a rock and water flowed, and streams flooded. Can He give meat too? Can He prepare 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	23. And He commanded the skies above and He opened

He had opened the portals of heaven.	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 ate food that came down from the abode of angels; He sent them provisions unto satiety.</i>
26. He caused the east wind to set forth in heaven, and He led the south wind with His might.	26. He made the east <i>wind</i> move in the heavens, and guided the south <i>wind</i> by His strength.
27. He rained down flesh upon them like dust, and, like the sand of the seas, winged fowl.	27. And He made flesh <i>descend</i> on them like dust, and <i>flying</i> fowl like the sand of the sea.
28. And He let it fall in the midst of their camp, around their dwellings.	28. And He made them fall in the midst of His camp, round about its tents.
29. They ate and were very satisfied, and He brought them their desire.	29. And they ate and were very satisfied; so He brought to them their craving.
30. They were not estranged from their desire; while their food was still in their mouth,	30. They did not turn from their craving, still their food was in their mouth
31. The wrath of God ascended upon them and slew [some] of their stoutest and caused the chosen of Israel to fall.	31. And the anger of God went up on them, and He slew some of their <i>champions</i> , and He subdued the young men of Israel.
32. Despite all this, they sinned again and did not believe despite His wonders.	32. For all this they sinned again, and did not believe in His wonders.
33. And He ended their days in vanity and their years in terror.	33. And He ended their days with nothingness, and their years with disaster.
34. When He slew them, they would seek Him, and they would repent and pray to God.	34. <i>Whenever</i> He killed them, they sought Him, <i>repenting</i> ; and they will repent and <i>pray in the presence of God</i> .
35. And they remembered that God is their rock and the Most High God is their Redeemer.	35. And they remembered, for God is their <i>strength</i> , and the Most High God is their Redeemer.
36. They beguiled Him with their mouth, and with their tongue they lied to Him.	36. And they enticed Him with their mouth, and they lie to Him with their tongue.
37. Their heart was not sincere with Him; they were not faithful in His covenant.	37. Because their heart was not <i>faithful</i> to Him, and they were not faithful in His covenant.
38. But He is merciful, He expiates iniquity and does not destroy; many times. He takes back His wrath and does not arouse all His anger.	38. But He is merciful, atoning for <i>their</i> sins, and does not destroy <i>them</i> ; and He frequently turns <i>from</i> His anger, and He will not hasten all His wrath <i>against them</i> .
39. He remembers that they are flesh, a spirit that goes away and does not return.	39. And He remembers that they are <i>sons of</i> flesh, a breath that goes away and does not return.
40. How often they provoked Him in the desert, vexed Him in the wasteland!	40. How they would rebel against Him in the wilderness! They would cause anger in His presence <i>in a desolate place</i> .
41. They returned and tried God, and they sought a sign from the Holy One of Israel.	41. And they turned and tempted God, and <i>brought regret</i> to the Holy One of Israel.
42. They did not remember His hand, the day that He redeemed them from distress.	42. They did not remember His <i>miracle</i> , and the day that He redeemed them from the oppressor.
43. Who placed His signs in Egypt and His wonders in the field of Zoan.	43. Who set out His signs in Egypt, and His wonders in the field of <i>Tanis</i> .
44. He turned their canals into blood, and their flowing waters they could not drink.	44. And He turned their <i>canals</i> to blood, and they could not drink from their streams.
45. He incited against them a mixture of wild beasts, which devoured them, and frogs, which mutilated them.	45. He will <i>incite</i> against them <i>a mass of wild animals</i> , and exterminate them; likewise frogs, and <i>He</i> will

	slaughter them.
46. He gave their produce to the finishing locusts and their toil to the increasing locusts.	46. And He gave <i>and handed over</i> their grain to the grasshopper, and their toil to the locust.
47. He killed their vines with hail and their sycamore trees with locusts.	47. And He <i>stripped</i> their vines with hail, and their sycamores with <i>locusts</i> .
48. He gave over their animals to the hail and their cattle to the fiery bolts.	48. And He handed over their cattle to the hail, and their flocks to sparks <i>of fire</i> .
49. He dispatched against them the kindling of His anger-wrath, fury, and trouble, a delegation of evil messengers.	49. He will <i>incite</i> against them <i>two hundred and fifty plagues</i> in the <i>harshness</i> of His anger, in wrath, and in hostility, and in woe; <i>which are sent in due time</i> by evil messengers.
50. He leveled a path for His anger; He did not withhold their soul from death, and He delivered their body to pestilence.	50. He will <i>travel on</i> the path of His <i>harshness</i> , not keeping their soul from death, and handing over their <i>cattle</i> to the plague.
51. He smote every firstborn in Egypt, the first fruit of their strength in the tents of Ham.	51. And He slew all the firstborn in Egypt, the beginning <i>of their sorrow</i> in the tents of Ham.
52. Then He caused His people to journey like sheep, and He led them as a flock in the desert.	52. And He led his people like a flock, and guided them like a sheep flock in the wilderness.
53. He led them securely and they were not afraid, and the sea covered their enemies.	53. And He settled them securely, and they did not fear; and the sea covered their enemies.
54. He brought them to the border of His sanctuary, this mountain that His right hand had acquired.	54. And He brought them into the territory of <i>the site of the Temple</i> , the same mountain that His right hand created.
55. He drove out nations from before them, and allotted them an inheritance by line, and He caused the tribes of Israel to dwell in their tents.	55. And He drove out the Gentiles before them, and <i>settled</i> them in the <i>lot of His</i> inheritance, and settled the tribes of Israel in their tents.
56. Yet they tried and provoked the Most High God, and did not keep His testimonies.	56. But they tempted and <i>provoked</i> in the presence of God Most High, and they did not keep His testimony.
57. They turned back and dealt treacherously as their forefathers; they turned around like a deceitful bow.	57. And they relapsed and <i>did evil</i> like their fathers; they became bent like a bow <i>that shoots arrows</i> .
58. They provoked Him with their high places, and with their graven images they angered Him.	58. And they caused anger in His presence with their <i>libations</i> ; and they made Him jealous with their idols <i>and images</i> .
59. God heard and became incensed, and He utterly rejected Israel.	59. <i>It was heard in the presence of</i> God, and He became angry, and <i>His soul</i> was very disgusted with Israel.
60. And He abandoned the Tabernacle of Shiloh, the tent that He had stationed among men.	60. And He abandoned the tabernacle of Shiloh, the tent <i>where His presence did abide</i> among the sons of men.
61. He delivered His might into captivity, and His glory into the hand of the adversary.	61. And He handed over His <i>Torah</i> to captivity, and His splendor to the hand of the oppressor.
62. And He delivered His people to the sword, and He became incensed with His inheritance.	62. And He handed over His people to <i>those who slay with</i> the sword, and became angry with His inheritance.
63. Fire consumed his youths and his virgins were not married.	63. The fire consumed his young men, and his young women were not respected.
64. His priests fell by the sword, but his widows did not weep.	64. His priests will fall with <i>the killing of</i> the sword, and his widows <i>had no time to</i> weep. ANOTHER TARGUM: <i>At the time when the Philistines captured the ark of the LORD, the priests of Shiloh, Hophni and Phinehas fell by the sword; and at the time when they informed his wives, they did not weep, for they too died on that same day.</i>

65. And the Lord awoke as one asleep, as a mighty man, shouting from wine.	65. And the LORD woke up like a sleeper, like a <i>man</i> who <i>opens his eyes</i> from wine.
66. And He smote His adversaries from the rear; He gave them perpetual disgrace.	66. And He smote His oppressors <i>on their behinds with hemorrhoids</i> ; He gave them eternal disgrace.
67. He rejected the tent of Joseph and did not choose the tribe of Ephraim.	67. And He was disgusted with the tabernacle <i>spread over the territory</i> of Joseph; and He <i>took no pleasure</i> in the tribe of Ephraim.
68. He chose the tribe of Judah, Mount Zion, which He loved.	68. But <i>He was pleased with</i> the tribe of Judah, with Mount Zion that He loves.
69. And He built His Sanctuary like the high heavens, like the earth He established it forever.	69. And He built His sanctuary like <i>the horn of</i> the wild ox, <i>fixed</i> like the earth that He founded forever and ever.
70. And He chose His servant David and took him from the sheepcotes.	70. And He <i>was pleased with</i> David His servant, and took him from the <i>flocks</i> of sheep.
71. From behind the nursing ewes He brought him, to shepherd Jacob His people and Israel His heritage.	71. And He brought him <i>away from following</i> after sucklings to <i>rule</i> over Jacob his people, and over Israel his inheritance.
72. And He shepherded them according to the integrity of his heart, and with the skill of his hands he led them.	72. And He <i>reigned</i> over them in the perfection of his heart, and he will guide them by the understanding of his hands.

## Rashi’s Commentary on Tehillim (Psalm) 78:56-72

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

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

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

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

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

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

**12 Before their forefathers** He wrought wonders (Nevertheless Shem Ephraim) Afterwards, when the end arrived, they too “continued to sin against Him,” as he further concludes. (Another explanation Shem Ephraim) Before their forefathers Abraham, Isaac, and Jacob came beside the sea, and the Holy One, blessed be He, showed them how He was redeeming their children.

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

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

**and He gave them to drink as [from] great deeps** in the great deeps. Even as they went through the midst of the

sea, whose waters are salty, He sweetened fountains for them in the midst of the sea.

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

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

**20 flesh** Heb. נֶשֶׂאָר , 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: אַבְיָרִים means אַבְרָיִים , 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, הָאֲסָפְסוּרִי (Num. 11:4). They are the elders, as it is said (Num. 11: 16): “Assemble (אספו) to Me, etc.”

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

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

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

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

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

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

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

**45 which mutilated them** They would pull off their testicles.

**47 with locusts** Heb. בהנמל , the name of the locust. According to the Midrash (Mid. Ps. 78:13) [it is composed of

the following words]: קָלָהּ הָאֵשׁ הָיָה , it comes, encamps, and cuts. It cut off the greens of the tree and the grass and ate it.

**48 He gave over their animals to hail** When the hail began to fall, the Egyptian drove his sheep (his animal) into the house, and the hail came before him like a wall. The Egyptian slaughtered it [the animal] and put it on his shoulder, to take it to his house to eat it, but the birds came and took it from him. That is [the meaning of] “and their cattle to the birds (לרשפים),” as (Job. 5:7): “but flying creatures (בני רשף) fly upward.” This is its midrashic interpretation (Mid. Ps. 78:14), but according to its simple meaning, רשפים are bolts of fire, as it is written (Exod. 9:24): “and fire flaming within the hail.”

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

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

**...and...their body** Heb. והייתם , their body.

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

**in their tents** of the nations.

**56 Yet they tried and provoked** during the days of the judges.

**57 like a deceitful bow** which does not shoot the arrow to the place the archer wishes.

**61 He delivered His might into captivity** He delivered the Ark and the tablets into the hands of the Philistines.

**63 Fire consumed his youths** [The fire of] His wrath.

**were not married** Heb. לא הוללו . They were not married by being brought into a litter [under] a canopy because the youths died in battle. הוללו is an expression of nuptials (הוללות) in Aramaic. Our Sages, however, explained it in reference to Nadab and Abihu (Mid. Ps. 78:18), but I feel uncertain about explaining it that way because he already commenced with the Tabernacle of Shiloh.

**64 His priests fell by the sword** Hophni and Phinehas.

**but his widows did not weep** Even his widow was not allowed to bewail him, for she too died on the day of the tidings, as it is said (I Sam. 4:19): “And she knelt and gave birth, for her pains had suddenly come upon her.”

**65 shouting** Heb. מתרונן , awaking and strengthening himself with speech to awaken from his wine. מתרונן is an expression of רנה , shouting.

**66 And He smote His adversaries from the rear** Plagues of the rear with hemorrhoids, which is a disgrace of perpetual ridicule for them.

**67 He rejected the tent of Joseph** That is Shiloh, which is in Joseph’s territory.

**69 And He built His Sanctuary like the high heavens, etc.** Like the heavens and the earth, about which two hands are mentioned, as it is stated (Isa. 48:13): “Even My hand laid the foundation of the earth, and My right hand measured the heavens with handbreadths.” Also the Temple was with two hands, as it is said (Exod. 15:17): “Your

hands established.” (Cf. Mechilta, Shirah 10, Keth. 5a, Rashi to Exod. 15:17.) Another explanation:

**And He built His Sanctuary like the high heavens, like the earth He established it** Just as heaven and earth have no substitute, neither does the Temple have a substitute in which to let the Shechinah rest.

**70 and took him from the sheepcotes** Heb. ממכללאחצאן , from the stalls of the sheep, as (Hab. 3:16): “The flock will be cut off from the fold (ממכלה) .”

**71 From behind the nursing ewes He brought him** For he would shepherd the nursing ewes for his father, because he was merciful and would bring the kids first and feed them the upper tips of the grasses, which are tender. Then after them he would bring out the he-goats, who would eat the middle of the grasses, and afterwards, he would bring out the older ones, who would eat the roots. Said the Holy One, blessed be He, “This one is fit to shepherd My people.”

### Ashlamatah: Isaiah 5:8-16 + 6:3

Rashi	Targum
8. ¶ Woe to those who join a house to a house; a field to a field they draw near; until there is no place, and you will be settled alone in the midst of the land.	8. Woe to those who join house to house, adding the field of oppression to their fields, saying: Until we possess every place – and thinking they will dwell alone in the midst of the land.
9. In my ears [spoke] the Lord of Hosts, "Truly, great houses shall become desolate, yea, large ones and good ones, without inhabitants.	9. The prophet said, This was decreed before the LORD of Hosts when I was hearing with my ears: “Surely many houses will be desolate, large and beautiful houses, without inhabitant.
10. For ten acres of vineyard will produce one bath, and the seed of a homer shall produce an ephah. {S}	10. For because of the sin that they did not give the tithes, a place of ten lots of vineyard will yield one bath, and a place of a cor of seed will yield three Seahs.”
11. Woe to those who rise early in the morning; they pursue strong wine. They sit until late in the evening; wine inflames them.	11. Woe to those who arise early in the morning to drink, running after old wine, tarrying to depart, spending the evening on their couches, the wine of oppression inflaming them!
12. And there are harp and lute, tambourine and flute, and wine at their drinking feasts; and the work of the Lord they do not regard, and the deed of His hands they have not seen.	12. And their feasts are by means of lyre and harp, lute and flute and wine; but they do not regard the Law of the LORD, or see the work of His might.
13. <b><u>Therefore, My people shall go into exile because of lack of knowledge</u></b> , and its esteemed ones shall die of hunger, and its multitude shall be parched from thirst.	13. <b><u>Therefore My people go into exile because they did not know the Law</u></b> and their honoured men die of hunger and their multitudes of scarcity, of drought.
14. Therefore, the nether-world has expanded itself and opened its mouth without measure, and her splendor and her populace and multitudes, shall descend and those who rejoice therein.	14. Therefore Sheol has enlarged its appetite and opened its mouth beyond measure, and their honoured men and their multitudes go down, their thron and he who is strong among them.
15. And man shall be humbled, and man shall be brought low, and the eyes of the haughty shall be brought low.	15. And a man is humbled and men’s strength is faint and the eyes of the haughty are humbled.
16. And the Lord of Hosts will be exalted in judgment, and the Holy God shall be hallowed with equity.	16. But the LORD is strong in judgment and God, the Holy One, is holy in virtue.

Rashi	Targum
17. And lambs shall graze at their wont, and sojourners shall eat the ruins of the fat ones. {S}	17. Then will the righteous/generous be nurtured and increase as was said concerning them, and the righteous/generous will possess the possessions of the wicked/Lawless.
18. Woe to those who draw the iniquity with ropes of nothingness, and like cart ropes is the sin.	18. Woe to those who begin to sin a little, drawing sins with the cords of vanity, continuing and increasing until sins are strong as cart ropes.
19. Those who say, "Let Him hurry; let Him hasten His deed, so that we may see; and let the counsel of the Holy One of Israel approach and come." {P}	19. who say, "When will He make haste, will He reveal His wonders that we may see? And let the counsel of the Holy One of Israel draw near, and let it come, that we may know it."
1. ¶ In the year of the death of King Uzziah, I saw the Lord sitting on a high and exalted throne, and His lower extremity filled the Temple.	1. In the year that King Uzziah was struck with it, the prophet said, I saw the glory of the LORD resting upon a throne, high and lifted up in the heavens of the height; and the Temple was filled by the brilliance of His glory.
2. Seraphim stood above for Him, six wings, six wings to each one; with two he would cover his face, and with two he would cover his feet, and with two he would fly.	2. Holy attendants were in the height before Him; each had six wings: with two He covered His face, that He might not see, and with two He covered His body, that He might not be seen, and with two He ministered.
3. And one called to the other and said, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory."	3. And one was crying to another saying, "Holy in the heavens of the height, His sanctuary, Holy upon the earth, the work of His might, Holy in eternity is the LORD of Hosts; the whole earth is filled with the brilliance of His glory.
4. And the doorposts quaked from the voice of him who called, and the House became filled with smoke.	4. And the posts of the Temple thresholds quaked from the sound of the speech and the Sanctuary was filled with the dense cloud.
5. And I said, "Woe is me for I am lost, for I am a man of unclean lips, and amidst a people of unclean lips I dwell, for the King, the Lord of Hosts have my eyes seen.	5. And I said, "Woe is me! For I have sinned; for I am a man liable to chastisement, and I dwell in the midst of people that are defiled with sins; for my eyes have seen the glory of the Shekhinah of the eternal king, the LORD of Hosts!
6. And one of the seraphim flew to me, and in his hand was a glowing coal; with tongs he had taken it from upon the altar.	6. Then there was given to me one of the attendants and in his mouth there was a speech which he took before Him whose Shekhinah is upon the throne of glory in the heavens of the height, above the altar.
7. And he caused it to touch my mouth, and he said, " <b><u>Behold, this has touched your lips; and your iniquity shall be removed, and your sin shall be atoned for.</u></b> "	7. And he arranged [it in] my mouth and said: " <b><u>Behold, I have placed the words of My Prophecy in your mouth, and your sins will be taken away and your guilt atoned for.</u></b> "
8. And I heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" And I said, "Here I am; send me."	8. And I heard the voice of the Memra of the LORD which said: "Whom will I send to prophesy, and who will go to teach?" Then I said, "Here I am, send me."
9. And He said, "Go and say to this people, 'Indeed you hear, but you do not understand; indeed you see, but you do not know.'	9. And He said, "Go and speak to these people who hear indeed, but do not understand, and see indeed, but do not perceive.
10. This people's heart is becoming fat, and his ears are becoming heavy, and his eyes are becoming sealed, lest	10. Make the heart of this people dull, and their ears heavy and shut their eyes; lest they see with their eyes

<b>Rashi</b>	<b>Targum</b>
he see with his eyes, and hear with his ears, and his heart understand, and he repent and be healed."	and hear with their ears, and understand with their hearts, and repent and it is forgiven them."
11. And I said, "Until when, O Lord?" And He said, "Until cities be desolate without inhabitant and houses without people, and the ground lies waste and desolate.	11. Then I said, "How long, O LORD?" And He said, "Until the cities are devastated, without inhabitant, and the houses without men, and the land lies desolate and devastated,
12. And the Lord removes the people far away, and the deserted places be many in the midst of the land.	12. and the LORD removes the sons of men and devastation increases in the midst of the land.
13. And when there is yet a tenth of it, it will again be purged, like the terebinth and like the oak, which in the fall have but a trunk, the holy seed is its trunk." {P}	13. And one in ten they will be left in it and they will again be for scorching like the terebinth of the oak, which when their leaves drop off appear dried up, and even then they are green enough to retain from them the seed. So the exiles of Israel will be gathered and they will return to their land." For the holy seed is their stump.

### Special Ashlamatah I: Isaiah 61:10 – 63:9

<b>Rashi</b>	<b>Targum</b>
10. ¶ I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry.	10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments.
11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations.	11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.
1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.	1. Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring concolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.
2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce.	2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear.
3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God.	3. You will be a diadem of joy before the LORD, and a crown of praise before your God.
4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited.	4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited.
5. As a young man lives with a virgin, so shall your	5. For just as a young man cohabits with a virgin, so will

<b>Rashi</b>	<b>Targum</b>
children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you.	your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you.
6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent.	6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease.
7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land.	7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth.
8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.	8. The LORD has sworn by His right hands and by His arm of strengthening: “I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored.
9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. {S}	9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts.
10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples.	10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples.
11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him.	11. Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; “Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him.”
12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." {S}	12. And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken.
1. Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."	1. He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save.
2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press?	2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press?
3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled.	3. “Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones.
4. For a day of vengeance was in My heart, and the year of My redemption has arrived.	4. For the day of vengeance is before Me, and the year of My people’s salavation (Yeshua) has come.
5. And I looked and there was no one helping, and I was	5. It was disclosed before Me, but there was no man

Rashi	Targum
astounded and there was no one supporting, and My arm saved for Me, and My fury- that supported Me.	whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them.
6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." {S}	6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed.”
7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts.	7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits.
8. And He said, "They are but My people, children who will not deal falsely." And He became their Savior.	8. For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour.
9. In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.	9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.

### Special Ashlamatah II: I Samuel 20:18 & 42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.”
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " And he arose and went away; and Jonathan came to the city.	42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city.

### 1 Tsefet (Peter) 5:12-14

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>

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

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

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

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

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
12. Through Silvanus, a faithful brother, as I am reckoning, I write briefly to you, entreating and deposing that this is the true grace of God, in which you are to stand."	12. These few [things], as I think of [them], I wrote to you by way of Silvanus, a faithful brother. And I am persuading and bearing witness that this is the true grace of God in which you stand.	12. Διὰ Σιλουανοῦ ὑμῶν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἔπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἐστήκατε.	12 פִּיֶד סְלוֹנוּס הָאֵחָא הַנֶּאֱמָן כִּי כּוֹ אֶחְשָׁב כְּתַבְתִּי אֵלֵיכֶם בְּדַבְרֵי מַעֲשִׂים לְהַזְהִיר אֶתְכֶם וּלְהַעֲיִד כִּי חֶסֶד הָאֵלִים הִנֵּה אֲשֶׁר עֲמַדְתֶּם בּוֹ אֲמֵת הוּא:
13. Greeting you is the ecclesia in Babylon, chosen together with you, and Mark, my son. "	13. The chosen church that is in Babylon and Mark, my son, greet you.	13. ἀσπάζεται ὑμᾶς ἡ ἐκκλησία τῶν Βαβυλῶνι συνεκλεκτῆ, καὶ Μάρκος ὁ υἱὸς μου.	13 קְהֵלְתְּכֶם אֲשֶׁר בְּבָבֶל הַנִּבְחָרָה אֶתְכֶם וּמָרְקוֹס בְּנֵי שְׂאֵלִים לְשָׁלוֹמְכֶם:
14. Greet one another with a kiss of love. Peace to you all that are in Christ. Amen!	14. Greet one another with a holy kiss. Peace [be] with all those who are in Christ. Amen.	14. ἀσπασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῶν πάνσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.	14 שְׂאֵלוּ אִישׁ אֶת־רֵעֵהוּ לְשָׁלוֹם בְּנִשְׂיָקַת אֲהָבָה שְׁלוֹם לְכֶם פְּלֶכֶם אֲשֶׁר בְּמִשְׁיַח יְשׁוּעָא אֲמֵן:

### Hakham’s Rendition

**12. I wrote to you by [means of] a few words by way of Silvanus/Silas/Lucius/Luke/Hillel the faithful brother, as I continue logically pondering, strengthening and testifying this to be the[continuing] true mercy of God, in which you stand [in the Amidah].**

**13. The jointly chosen congregation in Babylon does salute you, and [also] Mark (Mordechai) my son/Talmid = Disciple.**

**14. [Embrace as you] greet one another with a kiss of affection; Shalom to you all who are in Yeshua the Messiah, Amen!**

**v.12 – I wrote to you by [means of] a few words by way of Silvanus/Silas/Lucius/Luke/Hillel the faithful brother, as I continue logically pondering, strengthening and testifying this to be the[continuing] true mercy of God, in which you stand [in the Amidah].** - Here we launch my thesis that Silvanus, Silas, Lucius, Luke and Hillel are names for the same person. Furthermore, I propose that Luke/Hillel, “the beloved physician” was a Talmid of Hakham Tsefet before he became Hakham Shaul’s assistant/scribe. This position, makes the three pillars in Jerusalem, Ya’aqob (the brother of Yeshua), Yochanan, and Hakham Tsefet becoming the pre-eminent Hakhamim of the Nazarean movement rather than Hakham Shaul. In fact as we shall see later in the Gemarah of Luke, Hakham Shaul was a Talmid of Hakham Tsefet, and with greater authority in the Nazarean movement.

In this manner we agree with the Catholic Christians that Hakham Tsefet was the pre-eminent Hakham of the Nazarean movement, whilst we disagree completely with Christianity on an over-emphasis on Hakham Shaul which they call “the other Messiah.” Hakham Shaul, according to the Jewish Laws of Hermenutics, writing in the Remes, could not depart from what already was explained in the Peshat by Hakham Tsefet in Mark, 1 & 2 Peter and Jude, for the Peshat is the main framework upon which the Remes expounds and clarifies. In this view, it is therefore necessary and logical that Luke/Hillel would have spent some considerable time training under Hakham Tsefet.

**Strengthening** – The Greek word here is **παρακαλῶν** from (Strong’s # G3870) **παρακαλέω (PARAKALEO)**, and meaning: to console, to encourage, to strengthen by consolation, to comfort, and to exhort. This words is associated to the Greek word PARAKLITOS and translated normally as “comforter.” This last pericope of the first Epistle of Hakham Tsefet by the hand of Dr. Luke, clearly is marked to be read on the last of the seven Sabbaths of Consolation/Comfort/Strengthening of Israel immediately after the 9<sup>th</sup> of Ab.

**testifying this to be the[continuing] true mercy of God, in which you stand [in the Amidah]** – Hakham Tsefet closes this Epistle by stating that the program of salvation and redemption since the destruction of the Temple is to be found in the most solemn of prayers in the Jewish Synagogue – the Amidah (also known as The Prayer, or the Prayer of The 18 Blessings), and which is recited in a standing position. The mercy of Ha-Shem, most blessed be He, channelled through the Messiah stands on the systematic blessings and prayers of the Amida. Anyone wanting to find a program for our redemption needs only to carefully examine the Amida or its shortened version known as the Master’s Prayer (cf. <http://www.betemunah.org/amida.html>).

**v.13 – The jointly chosen congregation in Babylon does salute you, and [also] Mark (Mordechai) my son/Talmid = Disciple.** – Many ask where is this Babylon? Some interpreters leave altogether the Peshat and start delving into a Remes/Midrashic interpretation of this word. However, we need to be aware that we are in a Peshat text, and we must read literally into this word. The truth of the matter is that Hakham Tsefet when composing this Epistle was resident somewhere in Babylon and presiding over all the Nazarean Congregations in that region.

With regards to the word “son” used for Mark (i.e. Hebrew: Mordechai), it is a terms which not only fathers use for their sons, but also Hakhamim for their Talmidim. I think that here the later makes much more sense. It appears then, that Luke/Hillel was Hakham Tsefet’s advanced Talmid and Scribe, and when later Hakham Shaul was ordained and deputised to Asia Minor, Hakham Tsefet gave Hakham Shaul Luke/Hillel as his scribe and he retained then the younger Mark.

**v. 14 - [Embrace as you] greet one another with a kiss of affection; Shalom to you all who are in Yeshua the Messiah, Amen!** – Embracing one another and kissing each other seems to have been the ultimate expression of affection between Nazarean Brethren. One should be careful in doing this with people who are just converting, and do not extend to them too quickly such expressions of valued brotherhood until such have come fully to accept for themselves the yoke of the Commandments and the yoke of the Governance of G-d through Yeshua the Messiah.

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## Correlations

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

**Vayikra (Leviticus) 14:33-57  
Tehillim (Psalm) 78:56-72  
Yeshayahu (Isaiah) 5:8-16 + 6:3  
Yeshayahu (Isaiah) 61:10 – 63:9  
1 Tsefet (Peter) 5:12-14**

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

Brought / Come - בוא, Strong’s number 0935.

Land / Earth - ארץ, Strong’s number 0776.

Put / Give / Delivered - נתן, Strong’s number 05414.

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

HaShem - יהוה, Strong's number 03068.  
Land / Earth - ארץ, Strong's number 0776.  
House - בית, Strong's number 01004.

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

HaShem - יהוה, Strong's number 03068.  
Speak - דבר, Strong's number 01696.  
Say - אמר, Strong's number 0559.  
Brought / Come - בוא, Strong's number 0935.  
Land / Earth - ארץ, Strong's number 0776.  
Put / Give / Delivered - נתן, Strong's number 05414.  
House - בית, Strong's number 01004.

**Vayikra (Leviticus) 14:33** And the LORD <03068> spake <01696> (8762) unto Moses and unto Aaron, saying <0559> (8800),

34 When ye be come <0935> (8799) into the land <0776> of Canaan, which I give <05414> (8802) to you for a possession, and I put <05414> (8804) the plague of leprosy in a house <01004> of the land <0776> of your possession;

**Tehillim (Psalm) 78:71** From following the ewes great with young he brought <0935> him to feed Jacob his people, and Israel his inheritance.

**Tehillim (Psalm) 78:69** And he built his sanctuary like high palaces, like the earth <0776> which he hath established for ever.

**Tehillim (Psalm) 78:61** And delivered <05414> his strength into captivity, and his glory into the enemy's hand.

**Tehillim (Psalm) 78:66** And he smote his enemies in the hinder parts: he put <05414> them to a perpetual reproach.

**Yeshayahu (Isaiah) 5:8** Woe unto them that join house <01004> to house <01004>, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth <0776>!

**Yeshayahu (Isaiah) 5:9** In mine ears said the LORD <03068> of hosts, Of a truth many houses <01004> shall be desolate, even great and fair, without inhabitant.

**Yeshayahu (Isaiah) 5:12** And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD <03068>, neither consider the operation of his hands.

**Yeshayahu (Isaiah) 5:16** But the LORD <03068> of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

**Yeshayahu (Isaiah) 61:10** I will greatly rejoice in the LORD <03068>, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

**Yeshayahu (Isaiah) 61:11** For as the earth <0776> bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD <03068> will cause righteousness and praise to spring forth before all the nations.

**Yeshayahu (Isaiah) 62:4** Thou shalt no more be termed <0559> Forsaken; neither shall thy land <0776> any more be termed <0559> Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD <03068> delighteth in thee, and thy land shall be married.

**Yeshayahu (Isaiah) 62:7** And give <05414> him no rest, till he establish, and till he make Jerusalem a praise in the earth <0776>.

**Yeshayahu (Isaiah) 62:8** The LORD <03068> hath sworn by his right hand, and by the arm of his strength, Surely

I will no more give <05414> thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

**Yeshayahu (Isaiah) 62:11** Behold, the LORD <03068> hath proclaimed unto the end of the world <0776>, Say <0559> ye to the daughter of Zion, Behold, thy salvation cometh <0935>; behold, his reward is with him, and his work before him.

**Yeshayahu (Isaiah) 63:1** Who is this that cometh <0935> from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak <01696> in righteousness, mighty to save.

**Yeshayahu (Isaiah) 63:4** For the day of vengeance is in mine heart, and the year of my redeemed is come <0935>.

**Yeshayahu (Isaiah) 63:8** For he said <0559>, Surely they are my people, children that will not lie: so he was their Saviour.

**Yeshayahu (Isaiah) 63:6** And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth <0776>.

**Yeshayahu (Isaiah) 63:7** I will mention the lovingkindnesses of the LORD , and the praises of the LORD <03068>, according to all that the LORD <03068> hath bestowed on us, and the great goodness toward the house <01004> of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

### HEBREW:

Hebrew	English	Torah Seder Le 14:33-57	Psalms Ps 78:56-72	Ashlamatah Is 5:8-16 + 6:3	Spec. Ashlamatah Is 61:10 – 63:9
אֶבֶן	stones	Le 14.4			Is 62.10
אָדָם	men		Ps 78.60	Is 5.15	
אֵד נָי	Lord		Ps 78.65		Is 61.11
אֶחָד	one	Le 14.50		Is 5.10	
אַחֵר	afterward, care	Le 14.36	Ps 78.71		
אֵין	without, there was no			Is 5.9	Is 63.3
אִישׁ	man			Is 5.15	Is 63.3
אָכַל	eats, devoured	Le 14.47	Ps 78.63		Is 62.9
אֱלֹהִים	GOD		Ps 78.56		Is 61.10
אִם	If, surely, never	Le 14.43		Is 5.9	Is 62.8
אָמַר	saying, said, says	Le 14.33		Is 6.3	Is 62.4
אֶרֶץ	land, earth	Le 14.34	Ps 78.69	Is 5.8	Is 61.11
אֲשֶׁר	which	Le 14.34	Ps 78.68		Is 62.2
בַּד	alone			Is 5.8	Is 63.3
בּוֹא	enter, brought, comes	Le 14.34	Ps 78.54		Is 62.11
בְּחוּר	young		Ps 78.31		Is 62.5
בֵּית	house	Le 14.34		Is 5.8	Is 63.7
בְּתוּלָה	virgins		Ps 78.63		Is 62.5
דָּבַר	spoke, speak	Le 14.33			Is 63.1
הָיָה	shall become			Is 5.9	Is 63.8
הִנֵּה	if, behold	Le 14.37			Is 62.11

Hebrew	English	Torah Seder Le 14:33-57	Psalms Ps 78:56-72	Ashlamatah Is 5:8-16 + 6:3	Spec. Ashlamatah Is 61:10 – 63:9
זֶה	this	Le 14.54		Is 6.3	Is 63.1
יָד	hand		Ps 78.61	Is 5.12	Is 62.3
יְהוָה	LORD	Le 14.33		Is 5.9	Is 61.10
יוֹם	day	Le 14.38			Is 62.6
יַיִן	wine		Ps 78.65	Is 5.11	
יָצָא	shall come, brings forth	Le 14.38			Is 61.11
יָרַד	descended, poured			Is 5.14	Is 63.6
יִשְׂרָאֵל	Israel		Ps 78.59		Is 63.7
כֹּהֵן	priest	Le 14.35	Ps 78.64		
כֹּל	everything, whole, all	Le 14.36		Is 6.3	Is 61.11
כֵּלִי	vessel, jewels	Le 14.50			Is 61.10
כֵּן	afterward, therefore, so	Le 14.36		Is 5.13	Is 61.11
כַּף	hands		Ps 78.72		Is 62.3
לֹא	no, nor		Ps 78.63	Is 5.12	Is 62.4
לָקַח	shall take, took	Le 14.42	Ps 78.70		
מְקוֹם	place, room	Le 14.41		Is 5.8	
נִבַּט	pay attention, looked			Is 5.12	Is 63.5
נֶפֶשׁ	throat, soul			Is 5.14	Is 61.10
נָתַן	placed, gave, give	Le 14.34	Ps 78.61		Is 62.7
סָגַר	quarintined, gave over	Le 14.46	Ps 78.48		
עַד	until	Le 14.46		Is 5.8	Is 62.1
עוֹלָם	everlasting		Ps 78.66		Is 63.9
עֹז	strength, strong		Ps 78.61		Is 62.8
עַל	over	Le 14.50			Is 62.5
פֶּה	mouth			Is 5.14	Is 62.2
פְּנֵה	empty, clear	Le 14.36			Is 62.10
פְּנֵה	open, before	Le 14.53			Is 62.11
צְדָקָה	righteousness			Is 5.16	Is 61.10
צִיּוֹן	Zion		Ps 78.68		Is 62.1
קָרָא	called			Is 6.3	Is 62.2
רָאָה	become visible, consider	Le 14.35		Is 5.12	Is 62.2
רָמַם	heights, lift		Ps 78.69		Is 62.10
שָׂדֵה	field	Le 14.53		Is 5.8	
שָׁמַע	heard, proclaimed		Ps 78.59		Is 62.11
שָׁמַר	keep, watchman		Ps 78.56		Is 62.6
תְּפָאֵרֶת	glory, beauty		Ps 78.61		Is 62.3
הַלֵּל	wedding songs		Ps 78.63		Is 62.9
קְבוֹד	honorable, glory			Is 5.13	Is 62.2
נָזַף	sprinkle	Le 14.51			Is 63.3
עִיר	city	Le 14.45			Is 62.12

Hebrew	English	Torah Seder Le 14:33-57	Psalms Ps 78:56-72	Ashlamatah Is 5:8-16 + 6:3	Spec. Ashlamatah Is 61:10 – 63:9
עַם	people		Ps 78.62	Is 5.13	Is 62.10
רַב	many, mighty			Is 5.9	Is 63.1
בְּגָד	garment	Le 14.55			Is 61.10

### GREEK:

Greek	English	Torah Seder Le 14:33-57	Psalms Ps 78:56-72	Ashlamatah Is 5:8-16 + 6:3	Spec. Ashlamatah Is 61:10 – 63:9	N.C. 1 Pe 5:12-14
θεός	GOD		Ps 78.56	Is 5.16	Is 62.3	1 Pe 5.12
υἱός	son				Is 62.5	1 Pe 5.13

## Mishnah Pirke Abot: IV:15

**Rabbi Shimon ben Elazar said: Do not [try to] appease your friend in the hour of his anger, and do not [try to] comfort him while his dead lies before him, and do not question him in the hour of his vow, and do not [try to] see him in the hour of his disgrace.**

**Shemuel Ha-Katan said: "If your enemy falls do not exult; if he trips let your heart not rejoice, lest the LORD see it and be displeased, and avert His wrath from him" (Proverbs 24:17).**

### Abarbanel on Pirke Abot

By: Abraham Chill  
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(pp. 280-284)

Abarbanel admits to finding difficulty in connecting this Mishnah with the preceding one. He does not succeed in finding a direct relationship and so cautiously proposes that Rabbi Shimon ben Elazar comes to clarify Rabbi Ya’aqob’s axioms on two scores.

Rabbi Ya’aqob said that one hour of repentance and good deeds in this world is better than the entire World to Come. Thereupon, Rabbi Shimon explains that there is an improper time for the performance of a good deed. For example, when your friend is in a state of rage you should not try to appease him, because an angry person is not rational and he will not listen to you. It is best to wait until his ire subsides and then discuss the matter with him.

Similarly, in the case of the onen, the mourner who has not yet buried his dead. This is not the time to try to comfort him because he may misread your intentions and assume that you do not appreciate his grief. Abarbanel supports this view by referring us to Job’s friends who waited seven days and seven nights before they attempted to

console him. Although it is very commendable to bring comfort to the mourner, there is a time when it is not desirable.

A third instance of an acceptable good deed that sometimes can be performed in bad taste is the case when a person makes a vow in anger. Friends usually rush to advise the vower how he can be released from his vow. According to Abarbanel, such behaviour is out of place although the intentions are good. Here, again, the vower is not capable of weighing his problem rationally at the time of the vow. He is blind with rage and, to find relief, he makes a vow. In the first place, he is in no state of mind to listen to reason and secondly, if, in his anger, he rejects the proposed method of release from the vow, he is forfeiting the opportunity to do so when his anger abates.

Lastly, it is not right to approach a man when he is suffering shame and humiliation. He committed a wrong and he feels degraded and demeaned; he is disgusted with himself, and certainly with others. You may also cause him to feel animosity towards you, because he may think that you hurried to see him in order to gloat over him.

The second way Abarbanel suggests to connect Rabbi Shimon's maxim with that of Rabbi Ya'aqob is also connected to the comparison between this world and the next. One might think that it is a noble act to console a mourner immediately on the death of his beloved with the thought that the deceased has gone to a better world and will now enjoy eternal peace. Rabbi Shimon, therefore, comes to advise against such behaviour. It is not a commendable gesture, but will cause a great deal of irritation which is uncalled for.

Abarbanel then turns his attention to Shemuel Ha-Katan who said, "If your enemy falls do not exalt ... lest the LORD sees it and be displeased and avert His wrath from him."

Abarbanel is troubled by several aspects of this dictum. Firstly, it is a direct quote from the Book of Proverbs. Shemuel Ha-Katan was an exceedingly pious man - the Talmud (Sanhedrin 11a) records that he was as deserving of the Divine Spirit as Moshe - and why is he quoted here as just repeating a verse from the Bible? It is true that in some versions of the Mishnah, he is quoted as adding, "The verse says, APO and does not say, CHARON APO which teaches that God will forgive him all his sins," but this really adds nothing and in the more exact texts of the Mishnah the addition is missing. Furthermore, why should a pious man like Shemuel, or King Solomon, the author of Proverbs, object to an enemy being forgiven his sins? To the contrary, Shemuel should have advised us to rejoice at the fall of our enemies in order that God should forgive their sins! Abarbanel points out that the verse cannot be interpreted to mean that the punishment which was due to the enemy will be transferred to the one who rejoices, because there is no basis for this in the verse and it would be unjust.

Abarbanel clarifies Shemuel's maxim by a novel interpretation of several Scriptural verses (Proverbs 24:16-18). The fall of a person is not final. There are times when even a righteous/generous man will fall from favour but will succeed in rising to prominence again. With that in mind, Solomon reflected, "Seven times the righteous/generous man falls and gets up, while the wicked/Lawless are tripped by one mistake" (verse 16). This is immediately followed by the verse which Shemuel ha-Katan quoted which now means: When your enemy suffers a total fall do not exult and do not rejoice even if he suffers a temporary setback, because even the righteous/generous fall.

Recognizing man's natural propensities, we can correctly assume that a person will rejoice that his adversary had been degraded and he will be quite certain that God was on his side by punishing his enemy. Because of this tendency, the wisest of all men cautions us not to rejoice, because we did not cause our enemy to fall. If we do rejoice, God will be angry with us because instead of thanking Him, we are proud of ourselves. Because of our ingratitude, God will turn His wrath from our enemy, i.e., He will no longer help us.

This is the thrust of the reading mentioned above. Had the verse read, " ... and avert His burning wrath [CHARON APO] from him," I might have thought that God will still be angry, but not "burningly" so. However, from the reading of the verse as it is, it is clear that God will cease to be angry with our enemy entirely, i.e., He will forgive all his sins. You, therefore will lose everything, because instead of helping you against your enemy for what he did

to you, God will no longer punish him. Therefore, all you can do is, "Do not be vexed by evildoers; do not envy the wicked/Lawless, for there is no future for the evil man" (verse 18). The chapter ends with the exhortation, "Fear the LORD, my son, and the king," which means that the only correct reaction to your enemy's fall, is to fear the Almighty.

Abarbanel elaborates on this theme by pointing out that the principle involved is already found in the Torah in several laws. Shemuel ha-Katan, therefore, quoted the verse in order to arouse all the associations connected with it, which he, undoubtedly, was accustomed to preach on many occasions.

## Miscellaneous Interpretations

**Rabbenu Yonah**: Rabbi Shimon's preachments are based on the notion that when a person is under stress and strain he often becomes irrational and behaves without a sense of sobriety. Perhaps Rabbi Shimon meant to tell us, "Do not blame this chap for his conduct."

When a person is angry, wait until his anger is spent and then speak to him. If you engage him while he is enraged, he will become even more hostile.

Rabbi Shimon also counsels us not to comfort a man while his dear one is laid out before him. He wants to be alone with his sorrow and any interference with his solitude will cause him to say uncomplimentary things.

Finally, when a man is restricted by a vow, it is imprudent to touch on the subject of vows with him because this may lead him to a state of rebellion wherein he will never be able to find any relief from them.

With reference to the axiom of Shemuel Ha-Katan, Rabbenu Yonah joins many other commentaries in asking a simple, obvious question: Shemuel Ha-Katan did nothing more in this Mishnah than quote the Scriptures (Proverbs 24:19). What did he add that we did not know from Proverbs?

In the first place, the Sage of our Mishnah thought that this admonition was so basic and fundamental to social behaviour that it warranted repetition. Then, again, Shemuel Ha-Katan may have wanted to stress the idea that even if the other person was wicked/Lawless and deserved to be brought down, you have no right to be gleeful about it. Moreover, if the one who rejoices is morally and spiritually not much better, he surely has no grounds for gloating.

**Rashi**: Trying to appease a man when he is in a state of wrath is futile. He does not want to listen and will not listen. To avoid any unpleasantness, it is best to wait until his anger has subsided. In this light, we can understand the explanation by the rabbis (Berakhot 7a): When the children of Israel created the Golden Calf, Moshe pleaded with God on their behalf. God requested of Moshe to wait until His anger subsided and then He would forgive them.

Rashi interprets Rabbi Shimon's maxim of inquiring about one's vow to mean that one who is chained to a vow should not go to another person who is also under the pressure of a vow and ask him to release him, which he is authorized to do. This will only remind him of his own problem and will cause him unnecessary anguish.

According to Rashi, the Shemuel of our Mishnah was called Ha-Katan (the minor) to distinguish him from the prophet Samuel. It is true that Shemuel Ha-Katan was merely repeating a verse in Proverbs, but this was a verse that he was most enthused about and it just came forth from his lips naturally.

**Rashbatz** calls our attention to an old version of the text of this Mishnah wherein, "During his bereavement," takes the place of "while his dead is laid out before him." He prefers the former because it is unreasonable even to

imagine that while the dead is lying there, the bereaved will accept any words of comfort. However, it is the custom that after departing from the graveside, those that are in attendance form rows through which the mourners pass and say "May the Omnipresent comfort you ... " Therefore, says Rashbatz, the text of "during his mourning" is the correct one. Apropos the vows, Rashbatz accepts the view that one should not approach another person who is under the restriction of a vow and irritate him by attempting to find a legitimate reason for absolution. This will only aggravate the situation and galvanize the vower to make even more vows.

Finally, referring to Rabbi Shimon's admonition not to try to see someone in his hour of disgrace, Rashbatz gives a very simple reason: He will be embarrassed and ashamed to see you.

Commenting on Shemuel Ha-Katan's warning not to gloat over the downfall of your enemy, Rashbatz refers us to the Talmud (Megillah 10b) where we find that after crossing the Red Sea, the Children of Israel were ready to sing songs of praise at the destruction of the Egyptian hosts, but God said, "My children are drowning and you want to sing songs of praise!"

Lastly, Rashbatz marshals a midrash in which Job is asked: "What was the worst experience you had in life?" His reply was, "When I observed the exuberance of my enemies at the time of my tribulations."

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### Some Questions to Ponder:

1. From all the readings for this Shabbat, what verse or verses touched your heart and fired your imagination?
  2. What are the main topics and divisions of the Torah Seder for this Shabbat?
  3. What questions were asked of Rashi regarding Vayiqra 14:34?
  4. What questions were asked of Rashi regarding Vayiqra 14:35?
  5. What questions were asked of Rashi regarding Vayiqra 14:36?
  6. What questions were asked of Rashi regarding Vayiqra 14:40?
  7. What questions were asked of Rashi regarding Vayiqra 14:44?
  8. What questions were asked of Rashi regarding Vayiqra 14:48?
  9. How is Vayiqra 14:34 to Vayiqra 14:57?
  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 78:56-72 both by verbal tally and thematically?
  12. How is the Torah Seder related both by verbal tally and thematically to our Ashlamatah of Isaiah 5:8ff?
  13. How is the Torah Seder related both by verbal tally and thematically to our Special Ashlamatah of Isaiah 61:10ff?
  14. How is the reading of 1 Tsefet 5:12-14 related to each of the readings for this Shabbat?
  15. What important overall principles are taught in 1 Tsefet 5:12-14?
  16. How is Pirqe Abot IV:15 related to our readings for this Shabbat?
  17. What important principle according to Rashi is taught in Vayiqra 14:44?
  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 (Tishri 03, 5771):  
Shabbat Shuvah – Sabbath of Returning**

<b>Shabbat</b>	<b>Torah Reading:</b>	<b>Weekday Torah Reading:</b>
<b>שׁוּבָה</b>		
<b>“Shabbat Shuvah”</b>	Reader 1 – Vayiqra 15:1-3	Reader 1 – Vayiqra 15:25-27
<b>“Sabbath of Return”</b>	Reader 2 – Vayiqra 15:4-6	Reader 2 – Vayiqra 15:28-30
<b>“Sábado del Retorno”</b>	Reader 3 – Vayiqra 15:7-9	Reader 3 – Vayiqra 15:31-33
Vayiqra (Leviticus) 15:1-24	Reader 4 – Vayiqra 15:10-12	
Ashlamatah: Hosea 6:1-11	Reader 5 – Vayiqra 15:13-15	
Special: Hosea 14:2-10; Micah 7:18-20	Reader 6 – Vayiqra 15:16-18	Reader 1 – Vayiqra 15:25-27
Psalm 79:1-13	Reader 7 – Vayiqra 15:19-24	Reader 2 – Vayiqra 15:28-30
	Maftir: Vayiqra 15:22-24	Reader 3 – Vayiqra 15:31-33
N.C.: 2 Tsefet (Peter) 1:1-2	Hosea 14:2-10; Micah 7:18-20	

**Coming Special Days:**

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

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