



**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>Tammuz 28, 5770 – July 09/10, 2010</b>	<b>Second Year of the Shmita Cycle</b>

**Candle Lighting and Havdalah Times:**

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

Fri. July 09, 2010 – Candles at 8:33 PM  
Sat. July 10, 2010 – Havdalah 9:34 PM

**Brisbane, Australia**

Fri. July 09, 2010 – Candles at 4:49 PM  
Sat. July 10, 2010 – Havdalah 5:45 PM

**Bucharest, Romania**

Fri July 09, 2010 – Candles at 8:44 PM  
Sat. July 10, 2010 – Havdalah 9:56 PM

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

Fri. July 09, 2010 – Candles at 8:40 PM  
Sat. July 10, 2010 – Havdalah 9:42 PM

**Jakarta, Indonesia**

Fri. July 09, 2010 – Candles at 5:34 PM  
Sat. July 10, 2010 – Havdalah 6:25 PM

**Manila & Cebu, Philippines**

Fri. July 09, 2010 – Candles at 6:12 PM  
Sat. July 10, 2010 – Havdalah 7:04 PM

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

Fri. July 09, 2010 – Candles at 7:58 PM  
Sat. July 10, 2010 – Havdalah 8:54 PM

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

Fri. July 09, 2010 – Candles at 8:50 PM  
Sat. July 10, 2010 – Havdal. 10:06 PM

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

Fri. July 09, 2010 – Candles at 7:59 PM  
Sat. July 10, 2010 – Havdalah 9:02 PM

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

Fri. July 09, 2010 – Candles at 8:19 PM  
Sat. July 10, 2010 – Havdalah 9:17 PM

**Sheboygan & Manitowoc, WI, US**

Fri. July 09, 2010 – Candles at 8:16 PM  
Sat. July 10, 2010 – Havdalah 9:27 PM

**Singapore, Singapore**

Fri. July 09, 2010 – Candles at 6:57 PM  
Sat. July 10, 2010 – Havdalah 7:49 PM

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

**Roll of Honor:**

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

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Honor Paqid Adon Mikha ben Hillel  
His Honor Paqid Adon David ben Abraham  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,  
His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster  
His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
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!

This Torah Seder Commentary is dedicated in honour of the birthday of Her Honour Giberet Zahavah bat Sarah, my beloved wife. May G-d, most blessed be He grant her long life, good health, and many opportunities to perform great acts of loving-kindness, amen ve amen! Yom Huledet Sameach!

**Shabbat Shim’u ve Shabbat Mevar’chim HaChodesh Ab**  
**Sabbath “Hear” &**  
**Proclamation of the New Moon of the Month of Ab**  
**Evening July Sunday the 11<sup>th</sup> – Evening July Monday the 12<sup>th</sup> - 2010**

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>נֶפֶשׁ כִּי-תַחַטָּא</b>		
“Nefesh Ki-Techta”	Reader 1 – Vayiqra 4:1-4	Reader 1 – Vayiqra 5:1-3
“A soul when sins”	Reader 2 – Vayiqra 4:5-7	Reader 2 – Vayiqra 5:4-6
“Cuando una alma peca”	Reader 3 – Vayiqra 4:8-12	Reader 3 – Vayiqra 5:7-10
Vayiqra (Leviticus) 4:1-35 B’midbar (Num.) 28:9-15	Reader 4 – Vayiqra 4:13-21	
Ashlamatah: Ezekiel 18:4-9, 14-17	Reader 5 – Vayiqra 4:22-26	
Special: Jeremiah 2:4-28 + 4:1-2	Reader 6 – Vayiqra 4:27-31	Reader 1 – Vayiqra 5:1-3
Psalms 74:1-23	Reader 7 – Vayiqra 4:32-35	Reader 2 – Vayiqra 5:4-6
Pirque Abot IV:7	Maftir – B’midbar 28:9-15	Reader 3 – Vayiqra 5:7-10
N.C.: I Tsefet (Peter) 2:18-20	Jeremiah 2:4-28 +4:1-2	

**Rashi & Targum Pseudo Jonathan  
for: Vayiqra (Leviticus) 4:1-35**

Rashi	Targum Pseudo-Jonathan
1. And the Lord spoke to Moses, saying,	1. And the Lord spoke with Mosheh, saying:
2. Speak to the children of Israel, saying: If a person sins unintentionally [by committing one] of all the commandments of the Lord, which may not be committed, and he commits [part] of one of them	2. Speak with the sons of Israel, saying: When a man has sinned inadvertently against any of the commandments of the Lord (in doing) what ought not to be done, and he has done it against any one of them:
3. If the anointed kohen sins, bringing guilt to the	3. if the high priest who is consecrated with oil has

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
people, then he shall bring for his sin which he has committed, an unblemished young bull as a sin offering to the Lord.	sinned,-as when he has offered a sin offering for the people not according to the rite, he shall bring for his sin a young bullock unblemished before the Lord for a sin offering.
4. And he shall bring the bull to the entrance of the Tent of Meeting before the Lord, and he shall lean his hand [forcefully] upon the bull's head and slaughter the bull before the Lord.	4. He shall bring in the bullock to the gate of the tabernacle of ordinance, to the presence of the Lord, and lay his right hand upon the head of the bullock, and the slayer shall kill the bullock before the Lord.
5. And the anointed kohen shall take from the bull's blood and bring it into the Tent of Meeting.	5. And the high priest who is anointed with oil shall take of the blood of the bullock, and carry it into the tabernacle of ordinance;
6. And the kohen shall dip his finger into the blood and sprinkle some of the blood seven times before the Lord, before the dividing curtain of the Sanctuary.	6. and the priest shall dip his fingers in the blood, and sprinkle the blood seven times in the presence of the Lord before the veil of the sanctuary.
7. And the kohen shall place some of the blood on the horns of the incense altar which is in the Tent of Meeting, before the Lord, and he shall pour all the blood of the bull onto the base of the altar [used] for burnt offerings, which is at the entrance of the Tent of Meeting.	7. And the priest shall put some of the blood upon the horns of the altar of sweet incense that is before the Lord in the tabernacle of ordinance, and all the rest of the blood of the bullock he shall pour out at the foundation of the altar of burnt sacrifice which is at the gate of the tabernacle of ordinance.
8. And all the fat of the sin offering bull he shall separate from it: the fat covering the innards, and all the fat that is on the innards,	8. And all the fat of the bullock of the sin offering he shall separate from him, the covering of fat which cover the inwards, even all the fat which is upon the inwards.
9. and the two kidneys [along] with the fat that is on them, which is on the flanks; and the diaphragm with the liver, along with the kidneys, he shall remove it,	9. And the two kidneys, and the fat which is upon them, upon the folding, and the caul that is upon the liver, with the kidneys, he shall remove.
10. just as was separated from the bull [sacrificed as] a peace offering, the kohen shall then cause them to [go up in] smoke on the altar [used] for burnt offerings.	10. As it was separated from the bullock of the consecrated sacrifice, so shall (these things) be separated from the lambs and from the goats, and the priest shall burn them upon the altar of burnt offering.
11. [He shall then take] the bull's skin and all of its flesh, along with its head and along with its legs, its innards and its waste matter.	11. And all the skin of the bullock, and his flesh with his head and with his legs, and his inward parts and his dung,
12. He shall take out the entire bull to a clean place outside the camp, [namely,] to the ash depository, and he shall burn it in fire on wood. Thus, it shall be burnt in the ash depository.	12. the whole of the bullock he shall carry forth into a clean place without the camp, to a place where the cinders are poured out, and shall burn him with wood in the fire, at the place where cinders are poured out shall be be burned.
13. And if the entire community of Israel errs because a matter was hidden from the eyes of the congregation, and they commit one of all of all the commandments of the Lord, which may not be committed, incurring guilt;	13. And if the whole congregation of Israel have erred, and the thing has been hidden from the sight of the congregation in doing inadvertently against one of the commandments of the Lord what was not right to be done, and (thus) have sinned;
14. When the sin which they had committed becomes known, the congregation shall bring a young bull as a sin offering. They shall bring it before the Tent of Meeting.	14. and the sin which they have sinned be made known to them; the congregation shall offer a young bullock as a sin offering, and shall bring him before the tabernacle of ordinance.
15. The elders of the community shall lean their hands [forcefully] upon the bull's head, before the Lord, and	15. And twelve of the elders of the congregation, the counselors (amarkelin) appointed over the twelve tribes,

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
one shall slaughter the bull before the Lord.	shall lay their hands firmly upon the head of the bullock, and the slayer shall kill the bullock before the Lord.
16. The anointed kohen shall bring some of the bull's blood into the Tent of Meeting,	16. And the high priest shall carry some of the blood of the bullock into the tabernacle of ordinance.
17. and the kohen shall dip his finger from the blood, and sprinkle [it] seven times before the Lord, before the dividing curtain.	17. And the priest shall dip his finger into the blood, and sprinkle some thereof seven times in the presence of the Lord before the veil;
18. And he shall then place some of the blood on the horns of the altar that is before the Lord in the Tent of Meeting. And then he shall pour all the blood onto the base of the altar [used] for burnt offerings, which is at the entrance to the Tent of Meeting.	18. and he shall put some of the blood upon the horns of the altar that is before the Lord within the tabernacle of ordinance, and all the (residue of the) blood he shall pour out at the foundation of the altar of burnt offering which is at the door of the tabernacle of ordinance.
19. And he shall separate all its fat from it and cause it to [go up in] smoke on the altar.	19. And all the fat he shall separate from him, and burn at the altar.
20. He shall do to the bull just as he did to the bull of the sin offering thus he shall do to it. Thus the kohen shall make atonement for them [the community], and they will be forgiven.	20. And he shall do with the bullock as he did with the bullock for the sin of the high priest, so shall he do with him. And the priest shall atone for them, and it shall be forgiven them.
21. And he shall take the bull outside the camp and burn it, just as he burned the first bull. It is a sin offering for the congregation.	21. And the bullock shall be carried forth without the camp and be burned, as the former bullock of the high priest was burned, that through it the sin of Israel may be forgiven. It is a sin offering for the congregation.
22. If a leader [of Israel] sins and unintentionally commits one of all the commandments of the Lord, which may not be committed, incurring guilt;	22. At what time the ruler of his people shall have sinned, and done against any of the commandments of the Lord his God that which ought not to have been done, and he has sinned through ignorance;
23. if his sin that he has committed is made known to him, then he shall bring his offering: an unblemished male goat.	23. if his sin that he has sinned be made known to him, he shall bring for his oblation a kid of the goats, a male, unblemished;
24. And he shall lean his hand [forcefully] upon the goat's head and slaughter it in the place where he slaughters burnt offerings, before the Lord. It is a sin offering.	24. and he shall lay his right hand firmly upon the head of the goat, and the slayer shall kill him at the place of the sacrifice of the burnt offering before the Lord. It is a sin offering.
25. And the kohen shall take some of the blood of the sin offering with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour its blood onto the base of the altar [used] for burnt offerings.	25. And the priest shall take of the blood of the sin offering upon his finger, and put it on the horns of the altar of burnt sacrifice, shall pour out the blood at the foundation of the altar of burnt sacrifice.
26. And he shall cause all its fat to [go up in] smoke on the altar, just like the fat of the peace offering. Thus the kohen shall make atonement for his sin, and he will be forgiven.	26. And all the fat he shall burn at the altar, as was the fat of the sanctified oblations; and the priest shall atone for him on account of his sin, and it shall be forgiven him.
27. If one person of the people of the land commits a sin unintentionally, by his committing one of the commandments of the Lord which may not be committed, incurring guilt;	27. And if a man of the people of the land sin through ignorance in doing (against) one of the commandments of the Lord what was not right to do, and he has sinned;
28. if his sin that he committed is made known to him, he shall bring his sacrifice: an unblemished female goat, for his sin that he committed.	28. if his sin that he has sinned be made known to him, he shall bring for his oblation an unblemished female of the goats for the sin that he has sinned;

<b>Rashi</b>	<b>Targum Pseudo-Jonathan</b>
29. And he shall lean his hand [forcefully] on the head of the sin offering, and he shall slaughter the sin offering in the place of the burnt offering.	29. and he shall lay his right hand on the head of the sin offering and kill the sin offering at the place of burnt sacrifice;
30. And the kohen shall take some of its blood with his finger, and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour all of its [remaining] blood at the base of the altar.	30. and the priest shall take of the blood with his fingers and put it on the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar.
31. And he shall remove all of its fat, just as the fat was removed from the peace offering. The kohen shall then cause it to [go up in] smoke on the altar, as a pleasing fragrance to the Lord. Thus the kohen shall make atonement for him, and he will be forgiven.	31. And he shall remove all her fat, as the fat of the consecrated sacrifices was taken off, and the priest shall burn it at the altar, to be received with acceptance before the Lord; and the priest shall atone for him, and he shall be forgiven.
32. If he brings a sheep for his sin offering, he shall bring an unblemished female.	32. But if he bring a lamb as his offering for sin, he shall bring a female, unblemished;
33. He shall lean his hand [forcefully] upon the head of the sin offering and slaughter it as a sin offering in the place where he slaughters the burnt offering.	33. and lay his right hand on the head of the sin offering, and kill it as an oblation for sin, at the place of burnt sacrifice.
34. And the kohen shall take some of the blood of the sin offering with his finger and place [it] on the horns of the altar [used] for burnt offerings. And then he shall pour all of its blood onto the base of the altar.	34. And the priest shall take of the blood of the sin offering, and put it upon the horns of the altar of burnt sacrifice, and pour out all the blood at the foundation of the altar.
35. And he shall remove all its fat, just as the sheep's fat is removed from the peace offering. The kohen shall then cause them to [go up in] smoke on the altar, upon the fires for the Lord. Thus the kohen shall make atonement for him, for his sin which he committed, and he will be forgiven.	35. And all the fat he shall remove, as the fat of the lamb of the sanctified victims was removed, and the priest shall burn it at the altar with the oblations of the Lord, and the priest shall make atonement for him on account of the sin that he has sinned, and it shall be forgiven him.

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

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with 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 of each Sabbath on its Sabbath, in addition to the continual 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. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished.	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. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each 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;

RASHI	TARGUM PSEUDO JONATHAN
13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord.	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.
14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year.	14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin 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 one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering 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. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub 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-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣ e bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

### Reading Assignment:

**The Torah Anthology, Volume 11, The Divine Service, pp. 82-100**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

### Rashi’s & Abraham Ibn Ezra’s Commentary for Vayiqra (Lev.) 4:1-35

**Rashi:**

**2 of all the commandments of the Lord** Our Rabbis explained: A sin-offering is brought only for such a transgression whose prohibition is expressed [in the Torah] as a negative commandment, and whose willful violation incurs the penalty of excision (premature death by the hands of Heaven). The unintentional violation of such prohibitions incurs a sin-offering [upon the individual].-[Torath Kohanim 4:196; Shab. 69a]

**of one of them** [The text should have read, “one of them.” Since it says, “of one of them,” it means to include the case of someone who has transgressed even] part of one of these prohibitions. For example, [if one writes a single letter on the Sabbath, he is not liable for transgressing a prohibition by law of Torah. If he writes two letters, he is liable. Therefore,] if one writes the letters שם from שָׁמַעוּ , [which he had intended to write, or] נה from נָהוּר , [which he had intended to write, or] is from נה from נָהוּר , [which he had intended to write, although he did not complete the names he intended to write, since the two-letter names are words in their own right, he is liable for writing on the Sabbath, even though he transgressed only part of the prohibition].-[Torath Kohanim 4:197]

**Abraham Ibn Ezra:**

**[4:2] if anyone sins** by mistakenly doing something that is prohibited, and punishable either by karet or by flogging anyone includes both the native born and the convert, as it is written [Numbers 15:15].

**Rashi:**

**3 If the anointed** kohen commits a sin, bringing guilt to the people Heb. לְאִשְׁמַת הָעָם , lit. to the guilt of the people. Its Midrashic explanation is: The anointed kohen is liable [for a sin-offering] only when “the matter is hidden” [i.e., when the halachah eluded him, and he thereby issued an erroneous halachic decision] and a resultant unintentional [sinful] action [is committed], as it is said, “to the guilt of the people” [just as in the case of the community (court) pronouncing an erroneous law, resulting in an unintentional sinful action being committed, as the verse says (verse 13 below),] “because a matter was hidden from the eyes of the congregation; and they committed...” -[Torath Kohanim 4:204, Hori'oth 7a] [In this context, however, there is a difference between the community (court) and the anointed kohen. If the community (court) pronounced an erroneous law and as a result, others sinned unintentionally, then the community (court) is liable. However, if the anointed kohen pronounced an erroneous law, he is liable only if he himself acts on this, whereas if others acted on his erroneous ruling, he is not liable, for in his case, our verse here says, “for his sin which he has committed.”] The plain meaning of this verse is, however, according to the Aggadic explanation: When the Kohen Gadol sins, this is the very guilt of the people, because they are dependent on him to effect their atonement and to pray for them, and now he has become spoiled.-[Vayikra Rabbah 5:6]

**bull** Heb. בָּרַ One might think that this means an old one. Scripture, therefore, adds, בָּרַ [young animal]. But if it shall be young, one might think that it be a very young one. Scripture, therefore, says: בָּרַ [a term which independently means a mature animal, thus teaching us that it shall not be a very young bull]. So how [do we reconcile both mature and yet young?] It refers to a bull in its third year.-[Torath Kohanim 4:208]

**Abraham Ibn Ezra**

**[3]** Scripture now goes into the details, beginning with the High Priest (i.e., the kohen who is anointed). that brings the people to guilt

- He promulgated something that was incorrect, and the entire nation sinned unintentionally;
- or
- By sinning, the High Priest inculcates every person. This expression is used because it is the High Priest

who carries the burden of the Torah. He must be preserved free from sin, because he is personally consecrated to GOD.

**to atone on his sin** i.e., to atone for his sin. Since he is a great man, he must sacrifice a bullock, which is the greatest of the offerings.

**Rashi:**

**5 to the Tent of Meeting** I.e., to the Mishkan, and in the Temple, to the Heichal, [which housed the menorah, the table, and the incense altar, the equivalent of the Holy, in the Mishkan in the desert].

**6 before the dividing curtain of the Sanctuary** Heb. פִּרְקַת הַקִּדָּשׁ [i.e., the blood was to be sprinkled towards the dividing curtain,] opposite the place of its holiness, namely, directed [to the site] between the poles [which were attached to the Holy Ark]. But the blood [although sprinkled in that direction,] was not to touch the dividing curtain. However, if it did touch, it touched [and it did not matter].-[Yoma 57a]

**Abraham Ibn Ezra:**

**[6] The kohen will dip his finger** i.e., the High Priest. The significance of **seven times** is explained in the parasha of Balaq [comment on Numbers 23:1]. Because of the High Priest's great stature, the blood of his sin-offering is sprinkled **in front of the holy Partition,**

**Rashi:**

**7 all the blood** I.e., the remaining blood.-[see Zev. 25a]

**Abraham Ibn Ezra**

and [7] on the corners of the altar.

**Rashi:**

**8 And all the fat of the [...] bull** It should have said, "its fat." What does the [seemingly superfluous] word "bull" teach us? It comes to include [another bull, namely,] the bull of Yom Kippur (Lev. 16:3) in the [laws regarding the] kidneys, the fats and the diaphragm.

**the sin-offering** [Similarly, this seemingly superfluous word] comes to include [another sin-offering, namely,] goats [brought as a sin-offering to atone for unintentional] idolatry (Num. 15:24) in the [laws regarding the] kidneys, the fats and the diaphragm.

**he shall separate...from it** i.e., [he shall remove the fat] while it is still attached [to the animal]; he shall not cut [the animal] into [its prescribed] pieces before the removal of its fat.-[Torath Kohanim 4:230]

**Abraham Ibn Ezra:**

[8] Except for the organic fats,

**Rashi:**

**10 just as was separated** Like those parts specified in the case of the ox [offered as a] peace-offering. But what is specified in the case of the peace-offerings that is not specified here? [Nothing at all! So why mention the peace-

offering altogether?) In order to compare it to the peace-offering, [as follows]: Just as the peace-offering had to be designated for the specific purpose of a peace-offering, so too, this sacrifice had to be designated for its specific purpose, and just as peace-offerings [bring] peace to the world, so too, this sacrifice [brings] peace to the world.-[Torath Kohanim 4:231] And in Shechitath Kodashim (Zev.), it is taught that this [seemingly superfluous phrase, “just as was separated...,”] is necessary here, in order to learn from it the rule, that we do not derive a law from another matter which is itself only derived [and not explicitly stated in Scripture], when it comes to holy sacrifices. [This is found] in chapter [five of Zev.,] Eizehu Mekoman.-[Zev. 49b] 9-11.

**with the liver, along with the diaphragm** [in verse 9, and in verse 11:]

**along with its head and along with its legs** All these [mentions of the word על here, literally “upon,”] are expressions of adding, like (מִלְּבַד) “apart from.” [Thus, in addition to the explanations given earlier (see Rashi verse 3:4), when verse 9 says, “And he shall remove the diaphragm with [part of] the liver, along with the kidneys,” the meaning is “he shall remove the diaphragm, besides (removing part of) the liver and the kidneys.”]

**Abraham Ibn Ezra:**

[11] all of the bullock

**Rashi:**

**12 to a clean place** Since there was a place outside the city designated for uncleanness, [namely,] to cast plague-stricken stones [which had thereby become unclean] (Lev. 14: 40), and for a cemetery, Scripture needed to qualify this instance of “outside the camp”—which [in the case of Jerusalem] was equivalent to outside the city—that the place had to be [ritually] clean.

**outside the camp** Outside the three camps [of the encampment of Israel, when they were set up in the desert, namely: The camp of the Shechinah, the Levite camp, and the general Israelite camp.]. Regarding the Holy Temple in Jerusalem, however, it means outside the city, as is explained by our Rabbis in Tractate Yoma (68a), and in San. (42b).

**to the ash depository** Heb. אֶל שֵׁפְכֵי הַדָּשָׁן , to the place where they poured out (שׁוֹפְכֵי) the ashes which were removed from the altar, as it is said, “and he shall take out the ashes...outside the camp” (Lev. 6:4).

**Thus, it shall be burnt in the ash depository** [But the verse has just told us this!] Surely, it does not need to restate it! However, [this repetition comes] to teach [us] that [the bull shall be burnt in the ash depository,] even if there are no ashes there [at the time].-[Torath Kohanim 4:239]

**Abraham Ibn Ezra:**

[12] is to be burned outside, for it is not a burnt -offering.

**where the ashes are to be poured** There must be ashes from the Altar in the place where it is burnt.

**Rashi:**

**13 the...community of Israel** This refers to the [Great] Sanhedrin [the Supreme Court of Israel, seated at the Holy Temple].-[Torath Kohanim 4:241]

**because a matter was hidden** [This means that the Sanhedrin] issued an erroneous decision regarding any matter in the Torah that incurs the penalty of excision, by declaring that matter permissible.-[Hor. 7b]

**the congregation, and they and they commit** meaning that the community acted upon their instruction.-[Hor. 3a]

**Abraham Ibn Ezra:**

**[14] When the sin will be disclosed** This rule also applies to the High Priest: as long as he does not realize his sin, and as long as he is not informed, he does not bring the bullock sin-offering (There are those who say that the High Priest brings this sacrifice once a year, in case he sinned). The reason why this rule - **When the sin becomes disclosed** - is mentioned first h"re, regarding the Sanhedrin, is that the High Priest is likely to inform them of their error, whereas no one is likely to inform the High Priest; he himself must become aware of his error. The sin-offering of the Assembly is identical in all details to the sin-offering of the High Priest. Thus, the High Priest is equal in stature to all Israel.

**[15] The elders of the assembly** i.e., the leaders. They place their hands for themselves, and for all Israel, since it is impossible for every person in Israel to place his hands himself.

**Rashi:**

**17 before the dividing curtain** But above, Scripture says (verse 6), “before the dividing curtain of the Sanctuary.” [Why before was there mention of holiness, whereas now, the verse omits it?] This may be compared to a king against whom a province revolted. If only a minority rebels, his cabinet remains intact. If the entire country rebels, however, his cabinet does not remain intact. Here, too. When the anointed kohen sinned (referred to in the verses leading up to verse 6), the name of holiness was still attached to the Sanctuary. When they all sin, (as verse 13 states, “If the entire community of Israel errs”), God forbid, the holiness retracts.-[Zev. 41b]

**18 the base of the altar [used] for burnt-offerings, which is at the entrance to the Tent of Meeting** This is the western base, which is [situated] opposite the entrance.-[Torath Kohanim 4:229]

**19 And he shall separate all its fat** Although Scripture here does not explicitly mention the diaphragm and the two kidneys, they are derived from (verse 20 below), “He shall do to the bull just as he did [to the bull (sacrificed) as a sin-offering].” Now why are these details not specified here? The School of Rabbi Ishmael taught: This can be compared to a king who was furious with his beloved friend, but shortened [the account of] his offense, because of the affection [he had for him].-[Zev. 41a]

**20 He shall do to the bull i.e., with this bull, just as he did to the bull [sacrificed] as a sin-offering** i.e., just as is delineated in the case of the bull of the anointed kohen. [Thus,] included [in the procedures of sacrificing this bull, is the burning of] the diaphragm and the two kidneys, which are specified there and are not specified here (Zev. 41a). [Now, since Scripture relies on the anointed kohen’s sin-offering to teach us the service of sacrificing this bull, why does it specify the procedure involving the sprinkling of the blood, which amounts to a repetition?] The repetition of [details of] the service procedures [involving the sprinkling of blood] comes to teach us that if [even] one application of blood is missing [in the service, the offering is] invalid.-[Torath Kohanim 4:252] [But surely we would know this, without Scripture having to tell us. Why should we think that one missing application of blood would still result in a valid offering?] Since we find regarding the applications [of blood] upon the outer altar, that if the kohen made [only] one application, he nevertheless effected atonement, thus, Scripture needs to tell us here, that [in the case of this bull, where the blood was sprinkled inside the Sanctuary,] that [the omission of even] one application [of blood] affects [the validity of the offering].

**Abraham Ibn Ezra:**

**[21] it is the public's sin-offering** i.e., the bullock. But if Israel should err, and not do one of the positive commandments, then they must bring a bullock burnt-offering and a male goat sin-offering [Numbers 15:24]

**Rashi:**

**22 If the leader [of Israel] sins** Heb. וְהָטָא אֶשֶׁר נָשִׂיא , [Why does Scripture not use the word אָם like in the cases of verses 3 and 13 above? The answer is that אֶשֶׁר is] an expression reminiscent of [the dictum starting with the word] אֶשֶׁרִי , “fortunate is...,” namely: “Fortunate is the generation whose leader [does not hold himself too high, but rather,] gives attention to bringing an atonement offering for his unintentional sins-and how much more will he experience remorse for the sins he has committed willfully!” -[Torath Kohanim 4:257]

**Abraham Ibn Ezra:**

**[22] If a chief sins** The verb and noun are reversed, to mean "If he who sins is the chief.. .." This verse is a continuation of the previous paragraph, beginning, "If the entire Assembly of Israel" [: 13], as if Scripture had said, "and if the sinner is a chief of a tribe, or of a clan,"

**Rashi:**

**23 if...is made known** Heb. אוּ הוּדַע [This could be literally understood as, “Or ...is made known to him.” However, here, the verse] has the meaning: “If [his sin...] is made known to him.” There are many instances of [the word] אוּ used as expressions of אָם , “if,” and [there are many instances of] אָם used instead of אוּ . Similar [to this verse, then,] is (Exod. 21:36): אוּ נִגַּח הוּא אוּ [which means: “If it was known that the ox was used to goring.”

**[If his sin...] is made known to him** When he committed the sin, he thought that it was permissible, but afterwards, it became known to him that it was forbidden.

**Abraham Ibn Ezra:**

**[23] When he becomes aware** Scripture employs brevity, as in the case of the High Priest [:3]; but the intent is to include both the case when the chief learns himself that he has sinned, and the case when someone who observed him in the act informs him. The phrase **he becomes aware** employs a verb in the past tense (as in "when you are besieged" [Deuteronomy 28:52]). Scripture omits the actor, as in "who was born to Levi" [Numbers 26:59]. Rabbi Moshe ben Shmu'el Gikatilla HaKohen holds that the verb is in the passive voice, for the holem vowel interchanges with the shuruq vowel (as in, "Joseph had been brought down to Egypt" [Genesis 39:1]). The chief brings a male goat, as Sa'adya Gaon pointed out when he explained the verse, "a greyhound, and a male goat," [Proverbs 30:31] in his commentary on the Book of Proverbs. Although the animal is male, because of the chief's high stature, nevertheless:

1. Its blood is not brought into the Sanctuary; and
2. The kohanim eat from the chief's sin-offering, to secure atonement for him, as it is written [:27]; even though the High Priest does not eat from his own sin-offering.

**Rashi:**

**24 in the place where he slaughters burnt-offerings** namely, in the north [ern area of the Holy Temple courtyard], as is expressly mentioned in the case of the burnt-offering.-[Torath Kohanim 4:270]

**It is a sin-offering** [If he slaughters it] for this purpose [i.e., for a sin-offering], it is valid, but if it is [slaughtered] not for this purpose, it is invalid.-[Torath Kohanim 271]”

**25 its blood** [I.e., its] remaining blood.

**26 just like the fat of the peace-offering** i.e., just like the parts [of the animal burnt on the altar] specified for the goat mentioned under the category of peace-offerings.

**Abraham Ibn Ezra**

[27] **an ordinary person** denotes all Israelites, all ordinary kohanim, and all Levites.

**committed an offense** a verb in the past tense, like "Isaac was old" [Genesis 27:1] [see also comment on Deuteronomy 25:18]'

[28] **a female goat** because his stature is less than that of the chief

**Rashi:**

**31 just as the fat was removed from the peace-offering** i.e., like the parts [burnt on the altar] of the goat mentioned under the category of peace-offerings.

**Abraham Ibn Ezra**

[31] **he will be forgiven** This concept is explained in the parasha of Shlach Lkha [comment on Numbers 14:19].

[32] **if he bring a sheep** [masculine] that is, if he bring from the species [masculine] of sheep, then he should bring a female, like the female goat [:28]

**Rashi:**

**33 and he shall slaughter it as a sin-offering** i.e., its slaughtering shall be performed for the specific purpose of a sin-offering.-[Torath Kohanim 4:290]

**35 just as the sheep’s fat is removed** whose prescribed parts [offered up on the altar] are increased by the [addition of its] tail. And likewise, in the case of a female sheep brought as a sin-offering, it too requires the tail [to be added together] with the prescribed parts [offered up on the altar].-[Torath Kohanim 4:291]

**upon the fires for the Lord** Upon the fires [prepared by man] for the Lord, foayles in Old French, pyres.

**Abraham Ibn Ezra:**

[35] **as the suet of the lamb peace-offering was removed** to include the fat-tail, since the female goat does not have a fat-tail.

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**Ketubim: Tehillim (Psalm) 74:1-23**

<b>RASHI</b>	<b>TARGUM</b>
1. A maskil of Asaph. Why, O God, have You forsaken forever? [Why] is Your wrath kindled against the flock of Your pasture?	1. <i>A good lesson, composed</i> by Asaph. Why, O God, have you moved far off forever? <i>Why</i> will your anger <i>be fierce</i> against the flock of your pasture?
2. Remember Your congregation, which You acquired from time immemorial; You redeemed the tribe of Your	2. Remember your congregation that you acquired of old; you redeemed <i>from Egypt</i> the tribes of your

heritage, Mount Zion on which You dwelt.	inheritance, this same Mount Zion <i>on which</i> you made <i>your presence</i> to abide.
3. Raise Your blows to inflict eternal ruin, for all the evil that the enemy did in the Sanctuary.	3. Lift up your footsteps <i>to dissolve the nations</i> forever, for the enemy <i>with all his strength</i> has done harm in the holy place.
4. Your adversaries roared in the midst of Your meeting place; they made their signs for signs.	4. Your oppressors cry out in the midst of your assemblies; they have set up their standards as signs.
5. May he be known as though bringing [their blows] on high; the hatchets were in the thicket of the trees.	5. <i>He will strike with a hammer like a man who lifts up his hand</i> against a wood thicket <i>to cut it with axes</i> .
6. And now, its entrances together, with hatchets and hammers they strike.	6. But now <i>they pull down</i> its carvings together; they pound with the hatchet and <i>the two-edged chisel as if with mallets</i> .
7. They set Your Sanctuary afire; to the ground they profaned the dwelling place of Your name.	7. They have <i>burned</i> the sanctuary to the ground with fire; they have defiled the tabernacle <i>in which</i> your name <i>is uttered</i> .
8. They said in their heart, their rulers together; they burned all the meeting places of God in the land.	8. Their <i>children</i> spoke in their hearts together; <i>their fathers</i> burned all the assemblies of God in the land.
9. We have not seen our signs; there is no longer a prophet, and no one with us knows how long.	9. We have not seen our signs <i>that the prophets gave us</i> ; there are no longer any prophets and we have none with us who knows how long.
10. How long, O God, will the adversary blaspheme? Will the enemy disgrace Your name forever?	10. How long, O God, will the oppressor show disdain? Will the enemy reject your name forever?
11. Why do You withdraw Your hand, even Your right hand? Draw it out from within Your bosom.	11. Why will you withdraw your hand, even your right hand, <i>from redeeming</i> ? <i>Take it</i> out of your bosom and do away <i>with oppression</i> .
12. But God is my King from time immemorial, Who works salvations in the midst of the earth.	12. But God is the king, <i>whose holy presence is</i> from of old, one who carries out redemption in the midst of the land.
13. You crumbled the sea with Your might; You shattered the heads of the sea monsters on the water.	13. You cut off <i>the waters of</i> the sea by your power; you broke the heads of the sea serpents, <i>and drowned the Egyptians at the sea</i> .
14. You crushed the heads of Leviathan; You give it as food to the people in companies.	14. You shattered the heads of <i>Pharaoh's warriors</i> ; you handed them over <i>for destruction</i> to the people <i>of the house of Israel</i> , and <i>their corpses</i> to jackals.
15. You split fountain and stream; You dried up mighty rivers.	15. You split the spring <i>from the rock</i> and it became a stream; you dried up <i>the ford of</i> the streams <i>of the Arnon and the ford of the Jabbok and the Jordan</i> , which were so powerful.
16. Day is Yours, even night is Yours; You established the luminary and the sun.	16. Yours is the day-time, yours, too, is the night; you have made firm the <i>moon</i> and sun.
17. You set all the boundaries of the earth; summer and winter-You formed them.	17. You set up all the boundaries of the earth; summer and winter, you created them.
18. Remember how the enemy reviled the Lord and a villainous people blasphemed Your name.	18. Remember this, the enemy, slanderer of the LORD, and the foolish people <i>who</i> have rejected your name.
19. Do not deliver to the company the soul of Your turtledove; the soul of Your poor ones do not ever forget.	19. Do not deliver the souls of <i>those who teach</i> your Torah <i>to the Gentiles</i> , <i>who are likened to</i> beasts of the field; do not forget the lives of your poor forever.
20. Look to the covenant, for the dark places of the earth are filled with dwellings of violence.	20. Look at the covenant <i>that you made with our fathers</i> , for <i>their children</i> are finished off; darkness <i>is spread over</i> the land, <i>and fraud, and violence</i> .

21. Let not the poor turn back in disgrace; the poor and needy will praise Your name.	21. The pauper will not return ashamed; the poor and lowly will praise your name.
22. Arise, O God, plead Your own cause; remember Your disgrace from a villainous man all the days.	22. Arise, O God; argue your case; call to mind the disgrace <i>of your people</i> because of foolish <i>counsel</i> all the day.
23. Do not forget the voice of Your adversaries, the tumult of those who rise up against You, which constantly ascends.	23. Do not forget the voice of your oppressors, the turmoil, always mounting, of those who stand against you.

## Rashi’s Commentary on Tehillim (Psalm) 74:1-23

**1 is Your wrath kindled** lit. do Your nostrils smoke. Whenever one is angry, the nostrils emit smoke.

**2 which You acquired from time immemorial** Before the creation of the world, as it is said (below 90: 1,2): “You were a dwelling place for us, etc., before mountains were formed.”

**on which You dwelt** Heb. זה שכנתבו , this upon which You dwelt. This is an improvement of the language, as (Isa. 42:24): “against whom (זו) we sinned.” It is like שכנתבו אשר , on which You dwelt.

**3 Raise Your blows to inflict eternal ruin** Raise Your blows and Your terrors that Your enemies will experience as eternal ruin for every evil thing that the enemy did in the Temple. In this manner, Menachem (p. 144) associates it with (Gen. 41:8): “that his spirit was troubled (ותפעם) .”

**to...ruin** Heb. למשאות , an expression of destruction, as (Isa. 24:12): “through desolation (שאייה) ”; (Isa. 6:11), “and the ground lies waste (למשאות) and desolate.”

**4 Your meeting place** That is the Temple about which it is said (Exod. 25:22): וְנוֹעַדְתִּי לְךָ יְשֵׁם , “There I will meet with you at appointed times.”

**they made their signs for signs** When they became powerful enough to destroy it, then they themselves accepted that the signs of their divination were true signs. Now what were their divinations? “He shook the arrows, he consulted the terafim.”

**5 May he be known as though bringing on high; the hatchets were in the thicket of the trees** The enemy knows that when he strikes the gates of the entrances of the Sanctuary, it was as though he was bringing his blows on high, even into the sky. Now how did he know it? For he would see that the trees would entangle, grasp, and swallow up the hatchets, as our Rabbis said (Sanh. 96b): One gate of Jerusalem swallowed them all up.

**the hatchets were in the thicket of the trees** Heb. בסכך־עץ , an expression of (Gen. 22:13): “caught in the thicket (בסכך) .” The tree entangles them, and they become entangled in it.

**6 And now** although he saw that this troubled the Holy One, blessed be He, he did not refrain from striking all its entrances and all its gates together.

**with hatchets and hammers** They are tools of destruction used by carpenters (Jer. 46:22): “and will come against her with axes (ובקרדמות) .” Jonathan renders: בכשיליא . בפילות is Arabic. This is how Dunash (p. 34) explained it, and it is one of the carpenters’ tools.

**they strike** The enemies [strike].

**8 They said in their heart, their rulers together** Heb. גִּנְוּם , their rulers, and similarly (above 72:17): “his name will be magnified (יגדל) ; (Prov. 29:21), “he will ultimately be a ruler (מגדל) .” All their rulers devise one plot, the first as the last: namely, to get at the protector of Israel first and afterwards they would get at them [Israel], You should know this by the fact that they burned all the meeting places of God in the land, all His meeting houses. The Philistines destroyed Shiloh; Nebuchadnezzar destroyed the First Temple; Titus destroyed the Second Temple.

**9 our signs** which You promised us through Your prophets we have not seen them in the many days that we have been in exile. Asaph prophesied concerning the days of the (last) exile.

**how long** How long we will be in this trouble.

**11 Draw it out from within Your bosom** Cast it and draw it out from within Your bosom and wage battle with Your enemies. כָּלָה is an expression of driving out, as (Exod. 11:1): “he will drive you out completely (כלה) .”

**12 But God is my King from time immemorial** Behold, You were our salvation from time immemorial.

**13 the beads of the sea monsters** They are the Egyptians, who are called sea monsters, as it is said (Ezek. 29:3): “the great sea monster, etc.”

**14 the heads of Leviathan** Pharaoh is called [by] this [name], as it is said (Isa. 27:1): “the Lord will visit with His hard...sword on leviathan, etc.”

**You give it as food to the people in companies** You gave his money to the people of Israel to consume.

**in companies** Heb. לְצִיִּים . To the companies and hosts that You took out. צִיִּים are companies, as (Num. 24:24): “And companies from the Kittites,” which is translated as וְסִיעֵן , and companies. **15 You split** for Israel fountains from the rock.

**You dried up** the Jordan, which is a mighty river.

**16 Day is Yours** The redemption of Israel.

**even night is Yours** And they were with You in the darkness of the night.

**You established the luminary and the sun** You established the light of the Torah for them.

**17 You set** for them all the boundaries of their land with all good.

**summer and winter You formed them** This is similar to (Jer. 5:24): “the weeks of the laws of harvest He keeps for us.” You did not alter for us the order of the years.

**18 Remember how the enemy, etc.** And since all our salvation is through You, remember how the enemy reviled You by destroying us.

**19 Do not deliver to the company** To the companies of the nations, as (II Sam. 23:11): “Now the Philistines were gathered together into a troop (לחיה) .”

**the soul of Your turtledove** Heb. תּוֹרֵךְ , Your turtledove. And Jonathan rendered this as (sic) an expression of turtledoves and young pigeons. This turtledove as soon as the male recognizes its mate, it does not mate with

another. So have Israel not exchanged You for another god, although You have distanced Yourself from them and they were like a widow.

**the soul of Your poor ones** Heb. הִיתְעַנִּיךָ , the soul of Your poor ones.

**20 Look to the covenant** which You formed with our forefathers. **with dwellings of violence** Heb. נְאוֹת־חַמַּס , a dwelling of violence, an expression of a dwelling place.

**21 Let not the poor turn back in disgrace** Let the poor not turn back from before You disgraced in his prayer.

**22 Your disgrace** Your blasphemies, as (verse 18): “Remember how the enemy reviled.”

### Ashlamatah: Ezekiel 18:4-9, 14-17

Rashi	Septuagint Targum (Brenton)
1. And the word of the Lord came to me, saying:	1. And the word of the Lord came to me, saying,
2. "What do you mean that you use this parable over the land of Israel, saying, 'The fathers have eaten sour grapes and the children's teeth are set on edge'?"	2. Son of man, what mean ye by this parable among the children of Israel, saying, The fathers have eaten unripe grapes, and the children's teeth have been set on edge?
3. As truly as I live, says the Lord God, you shall no longer use this parable in Israel.	3. As I live, saith the Lord, surely this parable shall no more be spoken in Israel.
4. Behold, all souls are Mine. Like the soul of the father, like the soul of the son they are Mine; the soul that sins, it shall die.	4. For all souls are mine; as the soul of the father, so also the soul of the son, they are mine: the soul that sins, it shall die.
5. So a man who is righteous and practices justice and righteousness,	5. But the man who shall be just, who executes judgment and righteousness,
6. And does not eat [offerings of meals] on the mountains, and does not lift up his eyes to the idols of the house of Israel; neither defiles his fellow man's wife nor approaches a woman in her period of separation,	6. who shall not eat upon the mountains, and shall not at all lift up his eyes to the devices of the house of Israel, and shall not defile his neighbor's wife, and shall not draw nigh to her that is removed,
7. And wrongs no man; what has been pledged for a debt he returns; [he] has committed no robbery, gives his bread to the hungry, and clothes the naked with garments,	7. and shall not oppress any man, <i>but</i> shall return the pledge of the debtor, and shall be guilty of no plunder, shall give his bread to the hungry, and clothe the naked;
8. Does not lend on interest, nor does he take any increase on a loan, keeps his hand back from wrong, executes true judgment between man and man,	8. and shall not lend his money upon usury, and shall not receive usurious increase, and shall turn back his hand from injustice, shall execute righteous judgement between a man and his neighbor,
9. Has walked in My statutes, and has kept My ordinances to deal truly-he is a righteous man; he shall surely live, says the Lord God.	9. and has walked in my commandments and kept mine ordinances, to do them; he is righteous, he shall surely live, saith the Lord.
10. If he beget a profligate son, a shedder of blood, and he commits upon his brother any of these [crimes].	10. And if he beget a mischievous son, shedding blood and committing sins,
11. And he does not do all these [good deeds], but has even eaten [offerings of a meal] to the mountains and defiled his fellow man's wife;	11. who has not walked in the way of his righteous father, but has even eaten upon the mountains, and has defiled his neighbor's wife,
12. Wronged the poor and the needy, committed robberies, did not return pledges, lifted up his eyes to the idols, committed abomination;	12. and has oppressed the poor and needy, and has committed robbery, and not restored a pledge, and has set his eyes upon idols, has wrought iniquities,
13. Gave out on interest, accepted increase on loans -	13. has lent upon usury, and taken usurious increase; he

Rashi	Septuagint Targum (Brenton)
shall he then live? He shall not live! He has done all these abominations; he shall surely die; his blood falls back on himself!	shall by no means live: he has wrought all these iniquities; he shall surely die; his blood shall be upon him.
14. And behold, if he beget a son, who sees all the sins of his father which he has done, and sees and does not do likewise;	14. And if he beget a son, and <i>the son</i> see all his father's sins which he has wrought, and fear, and not do according to them,
15. He did not eat on the mountains and did not lift up his eyes to the idols of the house of Israel, did not defile his fellow man's wife,	15. and <i>if he</i> has not eaten on the mountains, and has not set his eyes on the devices of the house of Israel, and has not defiled his neighbor's wife,
16. Wronged no man; did not retain any pledge, and committed no robbery; his bread he gave to the hungry and the naked he covered with clothes;	16. and has not oppressed a man, and has not retained the pledge, nor committed robbery, has given his bread to the hungry, and has clothed the naked,
17. From the poor he kept his hand back, interest and increase he did not take; My ordinances he kept, in My laws did he walk- he shall not die for the sins of his father, he shall surely live.	17. and has turned back his hand from unrighteousness, has not received interest or usurious increase, has wrought righteousness, and walked in mine ordinances; he shall not die for the iniquities of his father, he shall surely live.
18. [But] his father, because he illegally suppressed, committed robbery against his brother and did what is not good among his people, behold, he shall die for his iniquity.	18. But if his father grievously afflict, or plunder, he has wrought enmity in the midst of my people, and shall die in his iniquity.
19. Yet you say, "Why does the son not bear with the sin of the father?" But the son has practiced justice and righteousness, he has kept all My laws and he carries them out; he shall surely live.	19. But ye will say, Why has not the son borne the iniquity of the father? Because the son has wrought judgement and mercy, has kept all my statues, and done them, he shall surely live.
20. The soul that sins, it shall die; a son shall not bear the iniquity of the father, and a father shall not bear the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.	20. But the soul that sins shall die: and the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the iniquity of the transgressor shall be upon him.

### Special Ashlamatah: Jeremiah 2:4-28 + 4:1-2

Rashi	Targum
1. And the word of the Lord came to me, saying:	1. A word of prophecy from before the LORD was sith me, sying:
2. Go and call out in the ears of Jerusalem, saying: so said the Lord: I remember to you the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown.	2. “Go, and prophesy before the people who are in Jerusalem, saying: Thus says the LORD, I remember in your favour the good things of the days of old, the love of your fathers who believed in My Memra and followed My two messengers, Moses and Aaron, in the wilderness for forty years without provisions in a land not sown.
3. Israel is holy to the Lord, the first of His grain; all who eat him shall be guilty, evil shall befall them, says the Lord. {P}	3. The house of Israel are holy before the LORD – in respect of those who plunder them – like fruits of heave-offering of harvest, of which whoever eats is guilty of death; and like firstlings of harvest, the sheaf of the heave-offering, of which everyone who eats, before the

<b>Rashi</b>	<b>Targum</b>
	priests, the sons of Aaron offer it as a sacrifice upon the altar, is guilty. Even so, all those who plunder the house of Israel guilty: evil will come upon them says the LORD.”
4. Hearken to the word of the Lord, O house of Jacob, and all the families of the house of Israel.	4. Listen to the Word of the LORD, O house of Jacob and every descendant of the house of Israel.
5. So says the Lord: What wrong did your forefathers find in Me, that they distanced themselves from Me, and they went after futility and themselves became futile?	5. Thus says the LORD: “What did your fathers find in My Memra (that was) false that they removed themselves from the fear of Me, and went astray after the idols and became worthless?
6. And they did not say, "Where is the Lord, Who brought us up from the land of Egypt, Who led us in the desert, in a land of plains and pits, in a land of waste and darkness, in a land where no man had passed and where no man had dwelt.	6. And they did not say: ‘Let us fear from before the LORD, who brought us up from the land of Egypt, who led us in the wilderness, in a land level and waste, in a land desolate, and of the shadow of death; in the land in which no man passes by, and no man dwells there.
7. And I brought you to a forest land to eat of its produce and its goodness, and you came and contaminated My land, and made My heritage an abomination.	7. And I brought you into the land of Israel which was planted like Carmel, to eat its fruit and its goodness; but you went up and defiled the land of the house of My Shekhinah, and you made My inheritance into the worship of idols.
8. The priests did not say, "Where is the Lord?" And those who hold onto the Torah did not know Me and the rulers rebelled against Me, and the prophets prophesied by Baal and followed what does not avail.	8. The priests did not say: ‘Let us fear the LORD’; nor did the teachers of the Law study to know the fear of Me. But the kings rebelled against My Memra, and the prophets of falsehood prophesied in the name of idols, and went after what would not profit them.
9. Therefore, I will still contend with you, says the Lord, and with your children's children will I contend.	9. “Therefore I am going to exact punishment from you, says the LORD, and from the children of your sons whom I am going to punish, if they act according to your deeds.
10. For pass over [to] the isles of the Kittites and see, and send to Kedar and consider diligently, and see whether there was any such thing,	10. For cross over to the coastlands of the Kittim, and see; and send to the province of the Arabs and observe carefully: and see the nations who go into exile from district to district, and from province to province transporting their idols and carrying them with them. And in the place where they settle, they spread their tents and set up their idols and worship them. Where now is a nation and language which has acted like you, O house of Israel?
11. Whether a nation exchanged a god although they are not gods. Yet My nation exchanged their glory for what does not avail.	11. Behold, the nations have not forsaken the service of the idols, and they are idols in which there is no profit. But My people have forsaken My service, for the sake of which I bring glory upon them, and they have gone after what will not profit them.
12. Oh heavens, be astonished about this, and storm, become very desolate, says the Lord.	12. Mourn, O heavens, because of this, because of the land of Israel which is to be wasted, and because of the Sanctuary which is to be made desolate, and because My people have done evil deeds to excess, says the LORD.
13. For My people have committed two evils; they have	13. For My people have committed two evils, they have

<b>Rashi</b>	<b>Targum</b>
forsaken Me, the spring of living waters, to dig for themselves cisterns, broken cisterns that do not hold water.	forsaken My service, for the sake of which I bring goodness upon them like a fountain of water which does not cease; and they have strayed after the idols which are like broken pits for them, which can not guarantee water.
14. Is Israel a slave? Is he a home- born slave? Why has he become a prey?	14. “Was Israel like a salve? Is he the son of a slave? Why is he handed over to plunderers?
15. Young lions roar over him: they have raised their voice, and they have made his land a desolation; his cities were burnt without an inhabitant.	15. Kings will shout against him: they will lift up their voice and make his land a desolation; his cities will be desolate without inhabitant.
16. Also the children of Noph and Tahpanhes will break your crown.	16. Moreover, the children of Memphis and Tahpanhes will kill your mighty men and plunder your herds.
17. Is not this caused to you by your forsaking the Lord your God at the time He leads you by the way?	17. Will not this punishment be exacted from you because you have forsaken the worship of the LORD your God, which showed you the way which was right but you did not walk in it?
18. And now, what have you to do in the way of Egypt to drink the water of the Shihor and what have you to do in the way of Assyria to drink the water of the river?	18. And now, what profit was it for you to associate with Pharaoh the king of Egypt to cast your males into the river? And what profit was it for you to make a covenant with the Assyrians (that they should) banish you yonder beyond the Euphrates?
19. Your evil will chastise you, and your backslidings will reprove you, and you shall know and see that your forsaking the Lord your God is evil and bitter, and fear of Me was not upon you, says the Lord God of Hosts.	19. I have brought sufferings upon you, but you have not refrained from your wickedness; and because you have not returned to the Law punishment will be exacted from you. And know and see that I will bring evil and bitterness upon you, O Jerusalem, because you have forsaken the worship of the LORD your God, and have not set My fear before your eyes says the LORD God of Hosts.
20. For of old I broke your yoke, I tore open your yoke-bands, and you said, "I will not transgress," but on every lofty hill and under every leafy tree, you recline as a harlot.	20. For from of old I have broken the yoke of the nations from your neck, I have severed your chains; and your said, ‘We will not again transgress against Your Memra.’ But on every exalted height and under every leafy tree you worship the idols.
21. Yet I planted you a noble vine stock, throughout of right seed; now how have you turned yourself into a degenerate wild vine to Me?	21. And I Myself established you before Me like the plant of the choice vine, All of you were doers of the truth; and how then are you changed before Me in your corrupted works? You have turned aside from My worship, you have been like a vine in which there is no profit.
22. For if you wash with natron and use much soap, your iniquity is stained before Me, says the Lord God.	22. Even if you think to be cleansed of your sins, just as they cleanse (things) with natron and make white with soap, behold, like the mark of a blood-stain which is unclean, so are your sins many before Me says the LORD God.
23. How do you say, "I have not been defiled; I have not gone after the Baalim"? See your way in the valley, know what you have done, [like] a swift young she-camel, clinging to her ways.	23. How do you say: ‘I am not defiled, I have not walked after the idols of the nations’? Lift up your eyes upon your ways and see: when you were dwelling in the valley in front of Beth Pe’or, know what you did; you

Rashi	Targum
	were like a swift young camel who corrupts her ways.
24. A wild donkey accustomed to the desert, that snuffs up the wind in her desire, her tendency like the sea creatures, who can hinder her? All who seek her will not weary; in her month they will find her.	24. Like a wild ass who dwells in the wilderness, walking in the pleasure of her soul, drinking the wind like a wild ass, thus the assembly of Israel has rebelled and strayed from the Law, and does not wish to return. Say to her, O prophet: ‘All those who seek My Law will not be forgotten: in its time they will find it.’
25. Withhold your foot from going barefoot and your throat from thirst; but you said, "I despair. No, for I love strangers, and I will follow them."	25. Restrain your foot from associating with the nations, and your mouth from worshiping the idols. But you say: ‘I have turned away from Your worship. No, because I have loved to associate with the nations, so will I follow the worship of their idols.’
26. As the shame of a thief when he is found out, so have the house of Israel been ashamed; they, their kings, their princes, their priests, and their prophets.	26. Like the shame of a man who is considered trustworthy and is found to be a thief, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets of falsehood.
27. They say to the wood, "You are my father," and to the stone, "You bore us," for they turned to Me their nape and not their face, and at the time of their misfortune they say, "Arise and save us."	27. Saying to an image of wood: ‘You are our father;’ and saying to something which is made of stone: ‘You created us.’ For they have turned their back on My worship, and have not set the fear of Me before their faces. But when misfortune comes upon them, they renounce their idols, confessing before Me and saying: ‘Have mercy on us and redeems us.’
28. Now where are your gods that you have made for yourself; let them get up if they will save you at the time of your misfortune, for as many as your cities were your gods, O Judea. {S}	28. But where are your deities which you made for yourselves? Let them arise, if they can, to redeem you in the time of your misfortune, for the number of your towns is (the same) as (the number of) your deities, O men of the house of Judah.
1. If you return, O Israel, says the Lord, to Me, you shall return, and if you remove your detestable things from My Presence, you shall not wander.	1. “If you return, O Israel, to My worship, says the lord, your repentance will be received before your decree is sealed; and if you remove your abominations from before Me, then you will not be exiled.
2. And you will swear, "As the Lord lives," in truth and in justice and in righteousness, nations will bless themselves with him and boast about him. {S}	2. And if you swear in My name, The LORD is He who Exists, in truth, in justice, and in righteousness/generosity, then the Gentiles will be blessed through Israel, and will glorify themselves through him.”

### 1 Tsefet (Peter) 2:18-20

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

CLV <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
18. Domestic servants may do it by being subject to your owners, with all fear, not only to the good and lenient, but to the crooked also;"	18. And those who are servants among you, be subject to your lords with reverence, not only to the good and to the humble, but also to the hard and difficult,	18. Οἱ οἱ κέ ται ὑποτασσόμενοι ἐν παντί φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.	<b>18 הַעֲבָדִים הַכְּנָעִי לְפָנָי</b> <b>אֲדַנְיָכֶם בְּכָל־יְרֵאָה ל' א</b> <b>לְפָנָי הַטּוֹבִים וְהַעֲנֹוִים</b> <b>בְּלִבָּד כִּי אִם־גַּם־לְפָנָי</b> <b>הֶעֱקָשִׁים:</b>
19. for this is grace, if, because of consciousness of God, anyone is undergoing sorrows, suffering unjustly."	19. for they will have grace before God, who because of a good conscience endure sorrows that come on them wrongfully.	19. τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως.	<b>19 כִּי חֶסֶד הוּא לְאִישׁ</b> <b>כִּי־יִשְׁבַּע מִמֶּנּוּ רִים</b> <b>וַיַּעֲנֶה חֲנָם לְמַעַן דַּעַת</b> <b>הָאֵל הַיָּם:</b>
20. For what credit is it if, sinning and being buffeted, you will be enduring it? But if, doing good and suffering, you will be enduring, this is grace with God."	20. But what praise will they have who endure pressures because of their transgressions? But when you do what is good and they pressure you and you endure, then your praise is great with God.	20. ποῖον γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομένετε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες, ὑπομένετε, τοῦτο γὰρ χάρις παρὰ Θεῶ.	<b>20 כִּי אִם־תְּחַטְּאוּ</b> <b>וְסָבַלְתֶּם מִכּוֹת אֲגָרוֹף</b> <b>מִהֲתַתְּהֶלְלוּ אֲבָל</b> <b>אִם־תַּעֲנוּ וְסָבַלְתֶּם</b> <b>בַּעֲשׂוֹתְכֶם הַטּוֹב חֶסֶד הוּא</b> <b>מִלְּפָנָי אֵל הַיָּם:</b>

### Hakham's Rendition

**18. Servants, be submissive to your masters in all reverence, not only to those good and gentle, but also to the crooked [ones].**

**19. For this is mercy, if because of conscience toward God anyone endures grief, suffering unjustly.**

**20. For what glory [is it] if you endure it while sinning and being buffeted? But if you are suffering while doing good, and endure, this [is] mercy with God.**

### Comments

As you probably are aware we are in the midst of the three Sabbaths of Penitence that span between the Fast of the 17<sup>th</sup> of Tammuz and the Fast of the 9<sup>th</sup> of Ab. These three Sabbaths of Penitence are known each for the first words of each of their Ashlamatot. This year we have:

Tammuz 21, 5710 – Shabbat Dibre Yirmeyahu – Jeremiah 1:1 – 2:3

Tammuz 28, 5710 – Shabbat Shim'u – Jeremiah 2:4-28 + 4:1-2

Ab 06, 5710 – Shabbat Hazon – Isaiah 1:1-27

Corresponding to these three Sabbaths of Penitence, this year we read from the Nazarean Codicil:

Tammuz 21, 5710 – I Tsefet (Peter) 2:13-17

Tammuz 28, 5710 – I Tsefet (Peter) 2:18-20

Ab 06, 5710 – I Tsefet (Peter) 2:21-25

The themes of these three readings of the Nazarean Codicil could be summed up as “Obedience to established authority as the Master gave us an example of.” This brings us to the issue that this year at least from Hakham Tsefet’s point of view, the exile and the destruction of the Bet HaMiqdash took place as a punishment for disobedience to established authority starting with disobedience to Torah.

Last week we looked at disobedience to human authorities and in particular, obedience to Hakhamim – i.e. Torah Judges. And this week we look at obedience to superiors in the workplace. The idea here is that wherever we are and whoever is an authority over us, we should realize that these authorities are appointed over us by the hand of G-d Himself. Compare for example the case of Joseph who served Potiphar. And since these authorities are appointed by G-d over us, we need to show these that we are genuine ambassadors, or emissaries of G-d, His Torah and His Messiah. If we fail to this and testify of our faith by an example for others to follow, then we have failed in the exalted mission G-d has placed us.

For Christians, they find it extremely uncomfortable to bow before a judge as is customary throughout the British Commonwealth, not to mention to the Torah and Hakhamim, or the custom to kiss the right hand of parents when greeting them or when being blessed by them or to Hakhamim. But these ancient noble customs simply serve as reminders that all authority in this earth is established or done away by G-d Himself who is Sovereign and King over all. This is real faith, when we honour whatever authority, not because of the person being put as an authority but because we are honouring G-d who established that authority, for all authority belongs to G-d and gives it to whom He pleases, be it parents, teachers, bosses, Torah judges, civil judges, police, kings, etc.

We Nazareans who believe that Yeshua is the Messiah and that he sits at this very moment at the right hand of the Father, orchestrating all human events and in perfect control over all spheres of authority, should be the ultimate example of obedience to authority. For, as Hakham Tsefet perfectly hints, Jerusalem, and the Temple were lost because of rebellion to established authority and to the Torah.

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## Correlations

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

Vayikra (Leviticus) 4:1-35

Ezekiel 18:4-13, 32

Jeremiah 2:4-28, 4:1-2

1 Samuel 20:18,42

Psalm 74

1 Peter 2:18-20

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

Soul - נפש, Strong’s number 05315.

Sin - חטא, Strong’s number 02398.

**The verbal tallies between the Torah and the Ashlamata of Yiremiyahu (Jeremiah) are:**

HaShem - יהוה, Strong’s number 03068.

Speak/word - דבר, Strong’s number 01696 / 01697.

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

Lift up / take off - רום, Strong’s number 07311.

**Vayikra (Leviticus) 4:2** Speak unto the children of Israel, saying, If a soul <05315> shall sin <02398> (8799) through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

**Ezekiel 18:4** Behold, all souls <05315> are mine; as the soul <05315> of the father, so also the soul <05315> of the son is mine: the soul <05315> that sinneth <02398> (8802), it shall die.

**Vayikra (Leviticus) 4:1** And the LORD <03068> spake <01696> (8762) unto Moses, saying

**Yiremiyahu (Jeremiah) 2:4** Hear ye the word <01697> of the LORD <03068>, O house of Jacob, and all the families of the house of Israel:

**Vayikra (Leviticus) 4:8** And he shall take off <07311> (8686) from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards

**Tehillim (Psalms) 74:3** Lift up <07311> (8685) thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

### HEBREW

	Torah Seder	Special Seder	Psalms	Ashlamatah	Special Ashlamatah
	Lev 4:1-35	Num 28:9-15	Psa 74:1-23	Eze 18:4-9, 14-17	Jer 2:4-28 + 4:1-2
אֲדֹנָי	LORD			Ez 18.9	Jer 2.19
אֶחָד	one, any	Le 4.2	Nu 28.4		
אִישׁ	man			Ez 18.7	Jer 2.6
אָכַל	eat			Ez 18.6	Jer 2.7
אֱלֹהִים	God, gods	Le 4.22	Ps 74.1		Jer 2.11
אָמַר	saying, said, say	Le 4.2	Ps 74.8		Jer 2.5
אֱמִת	faithful, true				Jer 2.21
אֶרֶץ	earth, common	Le 4.27	Ps 74.17		Jer 2.6
אֵשׁ	fire, burned	Le 4.12	Ps 74.7		
אֲשֶׁה	offerings by fire	Le 4.35	Nu 28.13		
בָּאוּ	bring, lifted, came	Le 4.5	Ps 74.5		Jer 2.7
בַּיִת	house			Ez 18.6	Jer 2.4
בָּנִים	sons, bulls, son, men	Le 4.2	Nu 28.9	Ez 18.4	Jer 2.16
בָּקָר	herd, bulls	Le 4.14	Nu 28.11		
דְּבַר	matter, word	Le 4.13			Jer 2.4
הִלְכָה	walked			Ez 18.9	Jer 2.5
הִנֵּה	behold, if			Ez 18.4	Je 2.10
הַר	mount, mountain		Ps 74.2	Ez 18.6	
חֹדֶשׁ	month		Nu 28.11		Jer 2.24
חַטָּא	sins	Le 4.2		Ez 18.4	
טָמֵא	defiled, defiles			Ez 18.15	Jer 2.7
יָד	hand		Ps 74.11	Ez 18.8	
יָדַע	becomes, seems, know	Le 4.14	Ps 74.5		Jer 2.8
יְהוָה	LORD	Le 4.1	Nu 28.11	Ez 18.9	Jer 2.4
יוֹם	day		Nu 28.9	Ps 74.16	
יָלַד	gave birth, has			Ez 18.14	Jer 2.27
יָגַע	subdue, oppress		Ps 74.8	Ez 18.7	

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Aramaic: With the help of Heaven

יִשְׂרָאֵל	Israel	Le 4.2			Ez 18.6	Jer 2.14
כֶּבֶשׂ	lamb, male lamb	Le 4.32	Nu 28.9			
כֹּהֵן	priest	Le 4.3				Jer 2.8
כִּסֵּה	covers	Le 4.8			Ez 18.7	
לָקַח	take	Le 4.5			Ez 18.8	
מִוֶּעֵד	place of meeting	Le 4.4		Ps 74.4		
מַיִם	waters			Ps 74.13		Jer 2.13
מֶלֶךְ	king			Ps 74.12		Jer 2.26
מִשְׁפָּט	justice, judgments				Ez 18.5	Jer 4.12
נִאֵם	declares				Ez 18.9	Jer 2.9
נְבִיא	prophet			Ps 74.9		Jer 2.8
נְהַר	streams, Euphrates			Ps 74.15		Jer 2.18
נַחֲלָה	inheritance			Ps 74.2		Jer 2.7
נִחַח	soothing	Le 4.31	Nu 28.13			
נֶפֶשׁ	person, soul, passion	Le 4.2		Ps 74.19	Ez 18.4	Jer 2.24
נָתַן	placed, put, gave, roared	Le 4.7		Ps 74.14	Ez 18.7	Jer 2.15
שׁוּר	remove, degenerate	Le 4.9				Jer 2.21
עֵדָה	congregation	Le 4.13		Ps 74.2		
עוֹד	longer, yet			Ps 74.9		Jer 2.9
עֲלָה	injustice, iniquity				Ez 18.8	Jer 2.5
עוֹן	iniquity				Ez 18.17	Jer 2.22
עִז	female goat	Le 4.23	Nu 28.15			
עֵין	notice, eyes	Le 4.13			Ez 18.6	
עַל	where, in addition	Le 4.12	Nu 28.10			
עָלָה	ascends, brought			Ps 7.23		Jer 2.6
עָנִי	afflicted, poor			Ps 74.19	Ez 18.17	
עֵץ	wood, tree	Le 4.12		Ps 74.5		Jer 2.20
פְּנֵה	before	Le 4.4				Jer 2.22
פְּעָם	times, footsteps	Le 4.6		Ps 74.3		
פָּר	bulls	Le 4.3	Nu 28.11			
צְדָקָה	righteousness				Ez 18.5	Jer 4.2
קִדְשׁ	sanctuary	Le 4.6		Ps 74.3		
קוֹל	voice, loudly			Ps 74.23		Jer 2.15
קוּם	arise			Ps 74.22		Jer 2.27
קָרַב	offer, approach, present	Le 4.3	Nu 28.11		Ez 18.6	
קָרַב	entrails, midst	Le 4.8		Ps 74.4		
רָאָה	see, observed			Ps 74.9	Ez 18.14	Jer 2.10
רֹאשׁ	head, beginning	Le 4.4	Nu 28.11	Ps 74.13		
רָמַם	remove, turn	Le 4.8		Ps 74.3		
רִיב	plead, contend			Ps 74.22		Jer 2.9
רָאָה	roared			Ps 74.4		Jer 2.15
שִׁבְעַ	seven	Le 4.6	Nu 28.9			
שָׁבַר	broke, broken			Ps 74.13		Jer 2.13
שׁוּב	withdraw, turn, restores			Ps 74.11	Ez 18.7	Jer 2.24
שׁוּם	set, made			Ps 74.4		Jer 2.7
שָׁלַח	burned, send			Ps 74.7		Jer 2.10
שְׁנַיִם	two	Le 4.9	Nu 28.11			Jer 2.13
שָׂרַף	burn	Le 4.12		Ps 74.8		
תְּמִיד	continual		Nu 28.10	Ps 74.23		

תָּמִים	without defect	Le 4.3	Nu 28.11	
חַטָּאת	sin, sin offering	Le 4.3	Nu 28.15	Ez 18.14
עֹלָה	burnt offering	Le 4.7	Nu 28.15	
עַם	people, creatures	Le 4.3		Ps 74.14
רִיחַ	aroma	Le 4.31	Nu 28.13	
שְׂעִיר	male goat	Le 4.23	Nu 28.15	

**GREEK**

		Torah Seder Lev 4:1- 35	Special Seder Num 28:9- 15	Psalms 74:1-23	Ashlamatah Eze 18:4-9, + 14-17	Special Ashlamatah Jer 2:4-28 + 4:1-2	Nazeran Codicil 1 Peter 2:18-20
ἀγαθός	good					Jer 2.7	1 Pe 2:18
ἁμαρτάνω	sin, sinned	Le 4.2			Ez 18.4		1 Pe 2.20
θεός	GOD			Ps 74.1		Jer 2.11	1Pe 2.19
οὗτα	these things		Nu 28.14	Ps 74.2	Ez 18.4	Jer 2.9	1 Pe 2.19
παντες	all, every one	Le 4.2		Ps 74.8	Ez 18.14	Jer 2.20	1 Pe 2.18

**Some Interesting Word Combinations**

**Leviticus 4:3**

חַטָּאתוֹ	עַל	וְהִקְרִיב	הָעָם:	לְאַשְׁמַת	יְחַטָּא,	הַמָּשִׁיחַ	הַכֹּהֵן	אִם
Chatato	Al	V’Hiq’riv	Ha-Am	L’Ashmat	Yecheta	HaMashiach	HaKohen	Im
His sin	for	Then will he bring near	The people	In resulting to guilt	sins	The Messiah	The priest	If

1<sup>st</sup> Arrangement: **הֵן הַמָּשִׁיחַ יְחַטָּא** הַכֹּהֵן – “Hen HaMashichi” – “Behold My Messiah”

2<sup>nd</sup> Arrangement: **הֵן הַמָּשִׁיחַ** הַכֹּהֵן – “Hen HaMashiach – “Behold the Messiah”

3<sup>rd</sup> Arrangement (including last word of v.2):

מִהֵנָּה. אִם הַכֹּהֵן הֵן הַמָּשִׁיחַ יְחַטָּא, לְאַשְׁמַת הָעָם: וְהִקְרִיב עַל חַטָּאתוֹ

ה
ן
י
ש
ו
ע

## הן ישוע – Hen Yeshua - Behold Yeshua

In the Hebrew Scriptures (i.e. the Tanakh) there are only four places where the definite article (“The”) appears before the word “Messiah” (or, “Anointed One”), Leviticus 4:3, 4:5, 4:16 and 6:15 (or 6:22, in the Authorized Version). There are many “anointed ones” (Messiahs) such as the High Priest, prophets or a king of Israel, such as King David. However, the term “The Messiah (Anointed One)” refers to the one special one who is to come as prophesied who will reign as Priest/King on the throne of Israel forever (cf. Zechariah 6:13; II Samuel 6:14). The term “The Messiah” is not found in any of the so-called messianic prophecies! Nevertheless, “The Messiah” is always designated with the definite Hebrew article “Ha,” to set him apart from the others.

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### **Mishnah Pirke Abot: IV:7**

**Rabbi Yishmael, his son, said: He who shuns the judicial office avoids hatred, robbery and vain oaths; but he who haughtily hands down decisions is foolish, wicked and arrogant.**

**He used to say: Do not judge alone, for none may judge alone save One. Do not say [to your colleagues], "Accept my views," for the choice is theirs [to concur] and it is not for you [to compel them],**

#### Abarbanel on Pirke Abot

By: Abraham Chill

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(pp. 249-252)

Rabbi Yishmael of our Mishnah was the son of Rabbi Yosi ben Halafta and he, too, comes to teach us that one should study Torah for its own sake and not in order to become a judge and decisor with the attendant honour. He therefore says that a scholar who refrains from judging avoids hatred (the loser hates the judge), robbery (if he makes a mistake and transfers ownership of the disputed item to the wrong person) and vain oaths (if he forces the litigants to swear oaths).

However, it is not Rabbi Yishmael's intention to persuade scholars not to become judges, because then the judicial system would collapse. What he was advocating was that the judge should always try to persuade the litigants to reach a compromise and so avoid having to give a decisive judicial verdict. The rabbis (Sanhedrin 6b) strongly advocate the process of compromise so that, in their words, the judge will not have “to compel the law to uproot the mountain.” Thus, according to the Halakhah, which is decisive, if a judge begins the proceedings of a case on the basis of law and even senses in what direction it will go, he may yet reverse the procedure and call for a compromise.

On the other hand, if a judge is insistent that the case be heard on the basis of law, he is foolish, because he should realize that he acquires an enemy in the loser; he is wicked, because he should realize that he may wrong the righteous and favour the unrighteous; he is arrogant because he is overly confident that he cannot err. He must realize that when a judge gives a wrong judicial decision, he is endangering the very existence of the world. As the rabbis put it: “When there is no justice, there is justice.” The meaning of this paradoxical statement is as follows: When a case is being determined on the basis of law on earth and a mistaken decision is given, the Almighty bases His relationship to humanity on strict law. Thus, the judge should always strive for compromise.

Abarbanel advances another interpretation according to which the Mishnah is not dealing with the attitude of a judge, but rather with the attitude of litigants. In other words, the litigants are urged not to resort to strict law, but to effect a compromise. Abarbanel prefers the first interpretation.

With regard to the second dictum, “Do not judge alone,” Abarbanel points out that Rabbi Yishmael did not mean that it is forbidden to judge alone, because according to law a qualified scholar may sit as a court of one on civil matters. According to Abarbanel, Rabbi Yishmael was aware of the harshness of reality. There are litigants who are persistent in their demand for an adjudication based on the law and not on compromise. Accordingly, he counsels the judge not to sit as a solitary adjudicator, because a decision has the flavour of finality, and finality belongs only to God.

Moreover, whenever sitting with others, a judge, even senior and more learned, must not force his views on the other judges, because, learned as he may be, he does not encompass all of wisdom. The other judges may have valuable insights on the matter at hand.

### Miscellaneous Interpretations

**Rabbenu Yonah:** Contrary to civilized society which is predicated on courts, judges and justice, Rabbi Yishmael urges the scholar to shun the role of the judge. He should avoid adjudicating because, in all honesty, he can never be certain that he rendered the right decision. In Jewish jurisprudence there are several types of oaths that can be required of a litigant and there are judges who are presumptuous in rendering decisions, thus causing litigants to take oaths in vain. The jurist who is humble will take his time in thinking, analysing, and rethinking the issues that are before him. The self-confident jurist will hasten to issue a verdict. He is a fool because he presumes he is wise when he is not. However, Rabbi Yishmael goes a step further and calls such a judge wicked, because if he was merely a fool he could still be God-fearing. A wicked person is one who defies God's directions and this judge did just that by acting in haste and nonchalance. In addition, Rabbi Yishmael, accuses such a jurist of being haughty because in his precipitous decisions he is attempting to impress society with his knowledge and give himself cause to lord it over them.

With reference to the last maxim of Rabbi Yishmael, Rabbenu Yonah argues that the Almighty is the only one who has a right to sit in judgment alone. In that light, it is prudent that a judge, although permitted by Jewish law to sit on the bench by himself, be joined by other judges.

**Rashbatz** cites Rabbenu Yonah on the first part of Rabbi Yishmael's message. On the dictum, “Accept my view,” he brings to the fore a sharp difference of opinion between Rashi and Rambam. According to the former, this applies to the litigants. Thus, the Mishnah will read as follows: The contestants cannot be forced to accept you as the judge. It is their option to accept your decision. Rambam opines that it applies to judicial colleagues and not to litigants. One judge, even if he is superior to the others, may not say, “You must accept my decision because it was only due to my extra caution that I invited you to sit on the bench with me.” That judge must realize that the moment he invites others to join him, his individualism is abrogated; all the judges have equal rights. Rashbatz prefers the view of Rambam to that of Rashi.

**Midrash Shemuel** interprets “He who refrains from judgment” as referring to a person who is about to enter litigation with another and is not in a hurry to resort to the courts for adjudication. He stands in judgment of himself and decides whether he is truly at fault. He, himself, corrects the wrong. In that way, he avoids possible hatred and false oaths.

We have already noted that in principle there is no reason why one judge, considered to be an expert in Jewish law, cannot render decisions by himself in monetary matters. The reason that Rabbi Yishmael advises the judge not to sit by himself is the ever-present doubt whether he can be unequivocally acclaimed as an expert. Therefore, to avoid any ambivalence Rabbi Yishmael proposes his cautionary measure.

Midrash Shemuel offers several other interpretations of “Judge not alone.”

Directing his words to the judge, Rabbi Yishmael is alerting him to the fact that even if he should sit alone, he is really not alone because God is standing nearby and observing his decision.

Another approach: When a judge issues a wrong decision, indicting the innocent and absolving the wrongdoer, he also involves God in his transgression. God in His omniscience has pre-planned order of things – who will be rich, and who will be poor. By penalizing an innocent person in money matters, the judge deprives him of money that God intended him to have. He, God will have to replace the misappropriations.

### What Say The Nazarean Hakhamim?

**1Co 6:5** For I speak shame to you. So, is there not a wise one (*Hebrew: Hakham*) among you, not even one who will be able to give judgment on his brother in your midst?

**1Co 6:6** But brother is judged with brother, and this before unbelievers!

**1Co 6:7** Indeed, then, there is already a failure with you all, that you have lawsuits with yourselves. Why not instead be wronged? Why not instead be defrauded?

**1Co 6:9** Or do you not know that unjust ones will not inherit the government of God? Do not be led astray, neither fornicators, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,

**1Co 6:10** nor thieves, nor covetous ones, nor drunkards, nor revilers, nor plunderers shall inherit the government of God.

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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 is the significance of “Hen Yeshosua” and “Hen HaMashiach” in Leviticus 4:2-3 in our Torah Seder? What does the author of the Torah wants us to understand?
  3. What are the main topics and divisions of two Torah Sedarim for this Shabbat?
  4. What questions were asked of Rashi and of Abraham Ibn Ezra regarding Vayiqra 4:2?
  5. What questions were asked of Rashi and of Abraham Ibn Ezra regarding Vayiqra 4:3?
  6. What questions were asked of Rashi and of Abraham Ibn Ezra regarding Vayiqra 4:22?
  7. What questions were asked of Rashi and of Abraham Ibn Ezra regarding Vayiqra 4:35?
  8. How is Vayiqra 4:1 related to Vayiqra 4:35?
  9. Where in the readings for this Shabbat is it insinuated that obedience to established authority was the cause for the fall/destruction of Jerusalem and the destruction of the Temples?
  10. How is the Torah Seder related to our reading of Psalm 74:1-23 both by verbal tally and thematically?
  11. How is the Torah Seder related both by verbal tally and thematically to our Ashlamatah of Ezekiel 18:4-9, 14-17?
  12. How is the Torah Seder related both by verbal tally and thematically to our Special Ashlamatah of 2:4-28 + 4:1-2?
  13. How is the reading of 1 Tsefet 2:18-20 related to each of the readings for this Shabbat?
  14. 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 (Ab 06, 5770):  
Shabbat Chazon  
(Third Sabbath of Penitence)**

<b>Shabbat</b>	<b>Torah Reading:</b>	<b>Weekday Torah Reading:</b>
<b>וּנְפֶשׁ כִּי-תִחַטָּא</b>		
<b>“V’Nefesh Ki-Techeta”</b>	Reader 1 – Vayiqra 5:1-10	Reader 1 – Vayiqra 6:12-14
<b>“And a soul when sins”</b>	Reader 2 – Vayiqra 5:11-13	Reader 2 – Vayiqra 6:14-16
<b>“Y cuando una alma pecare”</b>	Reader 3 – Vayiqra 5:14-16	Reader 3 – Vayiqra 6:12-16
Vayiqra (Leviticus) 5:1- 6:11	Reader 4 – Vayiqra 5:17-19	
Ashlamatah: Zechariah 5:3-11 + 6:14	Reader 5 – Vayiqra 5:20-26	
Special: Isaiah 1:1-27	Reader 6 – Vayiqra 6:1-6	Reader 1 – Vayiqra 6:12-14
Psalms 75:1-11	Reader 7 – Vayiqra 6:7-11	Reader 2 – Vayiqra 6:14-16
Pirque Abot IV:8	Maftir – Isaiah 1:1-27	Reader 3 – Vayiqra 6:12-16
N.C.: I Tsefet (Peter) 2:21-25		

**Coming Fast: Tisha B'Ab**  
**9<sup>th</sup> of Ab 5770 – 19<sup>th</sup> to 20<sup>th</sup> of July, 2010**

**For further study see:**  
<http://www.betemunah.org/tishabav.html>

Shalom Shabbat !

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