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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ab 13, 5773 – July 19/20, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. July 19 2013 – Candles at 8:15 PM  Sat. July 20 2013 – Habdalah 9:12 PM | **Brisbane, Australia**  Fri. July 19 2013 – Candles at 4:34 PM  Sat. July 20 2013 – Habdalah 5:50 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. July 19 2013 – Candles at 8:36 PM  Sat. July 20 2013 – Habdalah 9:37 PM |
| **Jakarta, Indonesia**  Fri. July 19 2013 – Candles at 5:35 PM  Sat. July 20 2013 – Habdalah 6:26 PM | **Manila & Cebu, Philippines**  Fri. July 19 2013 – Candles at 6:11 PM  Sat. July 20 2013 – Habdalah 7:03 PM | **Miami, FL, U.S.**  Fri. July 19 2013 – Candles at 7:55 PM  Sat. July 20 2013 – Habdalah 8:51 PM |
| **Olympia, WA, U.S.**  Fri. July 19 2013 – Candles at 8:42 PM  Sat. July 20 2013 – Habdalah 9:56 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. July 19 2013 – Candles at 7:54 PM  Sat. July 20 2013 – Habdalah 8:56 PM | **San Antonio, TX, U.S.**  Fri. July 19 2013 – Candles at 8:16 PM  Sat. July 20 2013 – Habdalah 9:13 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. July 19 2013 – Candles at 8:10 PM  Sat. July 20 2013 – Habdalah 9:19 PM | **Singapore, Singapore**  Fri. July 19 2013 – Candles at 6:58 PM  Sat. July 20 2013 – Habdalah 7:49 PM | **St. Louis, MO, U.S.**  Fri. July 19 2013 – Candles at 8:05 PM  Sat. July 20 2013 – Habdalah 9:08 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

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 Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

Her Excellency Giberet Laurie Taylor

His Eminence Rabbi Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

**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 to His Eminence Rabbi Dr. Eliyahu praying that the Holy One, Most Blessed be He, be filled wiyth compassion for His Eminence and restore his health, heal him, and strengthen him. And may He send him speedily a complete recovery from heaven for his 248 organs and his 365 blood vessels, together with all of the sick people of Israel, a recovery of the body and of the spririt, may it come speedily, swiftly an soon, Amen ve Amen!**

**Shabbat Nachamu 1**

**1st Sabath of Strengthening/Consolation**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| תְּרוּמָה |  | **Saturday Afternoon** |
| **“T’rumah”** | Reader 1 – Shemot 25:1-9 | Reader 1 – Shemot 26:1-3 |
| **“a heave offering”** | Reader 2 – Shemot 25:10-16 | Reader 2 – Shemot 26:4-6 |
| **“una ofrenda”** | Reader 3 – Shemot 25:17-22 | Reader 3 – Shemot 26:7-9 |
| Shemot (Exod.) 25:1-40 | Reader 4 – Shemot 25:23-30 |  |
| Ashlamatah: Is. 60:17 – 61:3, 9 | Reader 5 – Shemot 25:31-33 | **Monday & Thursday**  **Mornings** |
| Special: Is. 40:1-26 | Reader 6 – Shemot 25:34-36 | Reader 1 – Shemot 26:1-3 |
| Psalm 59:1- | Reader 7 – Shemot 25:37-40 | Reader 2 – Shemot 26:4-6 |
| Abot: 3:7 | Maftir: Shemot 25:37-40 | Reader 3 – Shemot 26:7-9 |
| N.C.: Mk 8:5-10;  Acts 16:9-12 | Isaiah 40:1-26 |  |

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* Materials for the Sanctuary – Exodus 25:1-7
* Purpose of the Sanctuary – Exodus 25:8-9
* The Ark – Exodus 25:10-16
* The Mercy-Seat and the Cherubim – Exodus 25:17-22
* The Table of Showbread – Exodus 25:23-30
* The Menorah (Candlestick) – Exodus 25:31-40

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. IX: The Tabernacle**

By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 9 – “The Tabernacle,” pp. 3-78

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 25:1-40**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1."The Lord spoke to Moses saying: | 1. ¶ And the Lord spoke with Mosheh, saying, |
| 2. "Speak to the children of Israel, and **have them take for Me an offering**; from every person whose heart inspires him to generosity, you will take My offering. | 2. Speak unto the children of Israel, **that they will set apart (take) before me a Separation**: of every one whose heart is willing, but not by constraint, you will take my separation. |
| 3. And this is **the offering** that you shall take from them: gold, silver, and copper; | 3. And this is the **separation** which you will take of them: gold, and silver, and brass; |
| 4. blue, purple, and crimson wool; linen and goat hair; | 4. and hyacinth, and purple, and crimson, and fine linen; and goats' skins, |
| 5. ram skins dyed red, tachash skins, and acacia wood; | 5. and skins of rams dyed red, and purpled skins, and woods of sittin, |
| 6. oil for lighting, spices for the anointing oil and for the incense; | 6. and olive oil for the light, and aromatics for the confection of the pure anointing oil, and of the fragrant incense; |
| 7. shoham stones and filling stones for the ephod and for the choshen. | 7. gems of beryl that are gems of perfection, for engraving and insertion in the ephod and in the breastplate. |
| 8. **And they shall make Me a sanctuary and I will dwell in their midst** | 8. **And they will make a Sanctuary to My Name, that My Shekinah may dwell among them.** |
| 9. according to all that I show you, **the pattern** of the Mishkan and **the pattern** of all its vessels; and so shall you do. | 9. According to all that I show you, **the likeness** of the tabernacle and **the likeness** of all its vessels, so shalt thou make. |
| 10. **They shall make an ark of acacia wood, two and a half cubits its length, a cubit and a half its width, and a cubit and a half its height.** | 10. **¶ And they will make an ark of sitta wood; two cubits and a half its length, a cubit and a half its breadth, and a cubit and a half its height.** |
| 11. And you shall overlay it with pure gold; from inside and from outside you shall overlay it, and you shall make upon it a golden crown all around. | 11. And you will cover it with pure gold within and without, and will make upon it a crown of gold round about.  JERUSALEM: A coronal of gold shall surround it. |
| 12. And you shall cast four golden rings for it, and you shall place them upon its four corners, two rings on its one side, and two rings on its other side. | 12. And you will cast for it four rings of gold, and set them upon its four corners; two rings for one side, and two rings for the second side. |
| 13. And you shall make poles of acacia wood and you shall overlay them with gold. | 13. And you will make staves of sitta wood, and cover them with gold; |
| 14. And you shall bring the poles into the rings on the sides of the ark, to carry the ark with them. | 14. and you will introduce the staves into the rings on the sides of the ark, that the ark may be carried upon them. |
| 15. The poles of the ark shall be in the rings; they shall not be removed from it. | 15. The staves will be inlaid in the rings of the ark, and not be removed from it. |
| 16. And you shall place into the ark the testimony, which I will give you. | 16. And thou shalt put within the ark the testimony that I will give you. |
| 17. **And you shall make an ark cover** of pure gold, two and a half cubits its length and a cubit and a half its width. | 17. **And you will make a (kaphortha) mercy-seat** of pure gold; two cubits and a half the length, and a cubit and a half the breadth, and its depth shall be a handbreadth (pusheka). |
| 18. And you shall make two golden cherubim; you shall make them of hammered work, from the two ends of the ark cover. | 18. And you will make two cherubim, of pure beaten gold will you make them on the two sides of the mercy-seat. |
| 19. And make one cherub from the one end and the other cherub from the other end; from the ark cover you shall make the cherubim on its two ends. | 19. You will make one cherub on this side, and one cherub on that side of the mercy-seat; you will make the cherubim on its two sides. |
| 20. The cherubim shall have their wings spread upwards, shielding the ark cover with their wings, with their faces toward one another; [turned] toward the ark cover shall be the faces of the cherubim. | 20. And the cherubim will stretch forth their wings above, their heads over against each other, their wings overshadowing the mercy-seat, and their faces over against each other; towards the mercy-seat will be the faces of the cherubim. |
| 21. And you shall place the ark cover on the ark from above, and into the ark you shall place the testimony, which I will give you. | 21. And you will put the mercy-seat above upon the ark, and within the ark you will lay the Tables of the Testimony that I will give you. |
| 22. I will arrange My meetings with you there, and I will speak with you from atop the ark cover from between the two cherubim that are upon the Ark of the Testimony, all that I will command you unto the children of Israel. | 22. And I will appoint My Word with you there, and will speak with you from above the mercy-seat, between the two cherubim that are over the ark of the testimony, concerning all that I may command you for the sons of Israel. |
| 23. **And you shall make a table** of acacia wood, two cubits its length, one cubit its width, and a cubit and a half its height. | 23. ¶ **And you will make a table** of sitta wood; two cubits its length, and a cubit its breadth, and a cubit and a half its height. |
| 24. And you shall overlay it with pure gold, and you shall make for it a golden crown all around. | 24. And you will overlay it with pure gold, and make for it a rim of gold round about. |
| 25. And you shall make for it a frame a handbreadth [wide] all around, and you shall make a golden crown for its frame all around. | 25. And you will make to it a border, a handbreadth high round about, and make a golden wreath for its border round about.  JERUSALEM: A border of a span surrounding. |
| 26. And you shall make for it four golden rings, and you shall place the rings on the four corners that are on its four legs. | 26. And you will make for it four golden rings, and set the rings in its four corners which are at its four feet. |
| 27. The rings shall be opposite the frame as holders for the poles [with which] to carry the table. | 27. Over against the border will the rings be, for the place of the staves, to carry the table. |
| 28. And you shall make the poles of acacia wood, and you shall overlay them with gold, and the table shall be carried with them. | 28. - - - |
| 29. And you shall make its forms, its spoons, its half pipes, and its supports with which it will be covered; of pure gold you shall make them. | 29. And thou will make its dishes and its spoons, its tankards and its measures, which are for the service of libation; of pure gold will you make them. |
| 30. And you shall place on the table showbread before Me at all times. | 30. And upon the table you will set in order the interior bread before Me continually. |
| 31. **And you shall make a menorah** of pure gold. The menorah shall be made of hammered work; its base and its stem, its goblets, its knobs, and its flowers shall [all] be [one piece] with it. | 31. ¶ **And you will make a Candelabrum**; of pure beaten gold will you make the candelabrum; its base and shaft, its cups and apples and lilies, will be of the same. |
| 32. And six branches coming out of its sides: three menorah branches from its one side and three menorah branches from its second side. | 32. Six branches will spread out from its sides; three branches of the candelabrum from one side, and three branches of the candelabrum on the second side. |
| 33. Three decorated goblets on one branch, a knob and a flower, and three decorated goblets on one branch, a knob and a flower; so for the six branches that come out of the menorah. | 33. Three calyxes adorned with their figurations on one branch, with apple and lily; and three calyxes adorned with their figurations on the other branch, with apple and lily: so for the six branches that spread out from the candelabrum. |
| 34. And on [the stem of] the menorah [shall be] four decorated goblets, its knobs and its flowers. | 34. And upon the candelabrum there will be four calyxes adorned with their figurations, their apples and lilies. |
| 35. And a knob under the two branches from it, and a knob under the two branches from it, and a knob under the two branches from it; so for the six branches that come out of the menorah. | 35. And there will be an apple under two branches of it, and an apple under two branches of it, and an apple under two branches of it, for the six branches which extend from the candelabrum. |
| 36. Their knobs and their branches shall [all] be [one piece] with it; all of it [shall be] one hammered mass of pure gold. | 36. Their apples and their branches will be of the same; all of it one beaten work of pure gold. |
| 37. And you shall make its lamps seven, and he shall kindle its lamps [so that they] shed light toward its face. | 37. And you will make its seven lights, and the priest who ministers will kindle the lights, that they may shine over upon its face. |
| 38. And its tongs and its scoops [shall be] of pure gold. | 38. And its snuffers and its shovels of pure gold. |
| 39. He shall make it of a talent of pure gold, with all these implements. | 39. Of a talent of pure gold will he make it and all these its vessels. |
| 40. Now see and make according to **their pattern**, which you are shown on the mountain. | 40. And look, and make according to **their forms** which you have seen in the mountain. |
|  |  |

**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**](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-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: Shemot (Exod.) 25:1-40**

**2** **and have them take for Me** Heb. לִי. [I.e.,] dedicated to My name. -[from Tan. 1]

**offering** Heb. תְּרוּמָה, separation. They shall set apart from their property an offering for Me.

**whose heart inspires him to generosity** Heb. יִדְּבֶנּוּ לִבּוֹ, an expression of נְדָבָה, which is an expression of good will, present in French, [a] gift.

**you shall take My offering** Our Rabbis said: [The word תְּרוּמָה, mentioned three times, denotes that] three offerings are mentioned here. One is the offering of a beka [half-shekel] per head, from which they made the sockets, as is delineated in [Exod. 38:26, 27, in the parsha] “ אֵלֶּה פְקוּדֵי, These are the accounts.” Another is the offering of a beka per head for the [community] coffers, from which to purchase the communal sacrifices, and another is the offering for the Mishkan, each one’s [Israelite’s] donation (Talmud Yerushalmi, Shekalim 1:1; Meg. 29b). The thirteen materials mentioned in this section [i.e., this chapter] were all required for the work of the Mishkan or for the garments of the kohanim, [as you will find] when you study them closely (Tan. 5, Song Rabbah 4:25).

**3** **gold, silver, and copper, etc.** They were all given voluntarily; each person [gave] what his heart inspired him to give, except [for] the silver, which they gave equally, a half-shekel for each individual. We do not find throughout the entire work of the Mishkan that more silver was required, as it is said: “The silver of the community census was...a beka per head...” (Exod. 38:25, 26). The rest of the silver, which was given there [in the work of the Mishkan] voluntarily, they [the workers] made into service utensils.

**4** **blue...wool** Heb. תְכֵלֶת, wool dyed with the blood of the chillazon [animal], which bears a blue color.-[from Men. 44a, Tosefta Men. 9:6]

**purple...wool** Heb. וְאַרְגָּמָן, wool dyed with a kind of dye named אַרְגָּמָן. **linen** Heb. שֵׁשׁ. This is linen.-[from Tosefta Men. 9:6]

**and goat hair** Heb. וְעִזִים, the hair of goats. Therefore, Onkelos rendered: וּמְעַזֵי, [i.e.,] what comes from the goats, but not the goats themselves [i.e., not the goat skins], for Targum’s [Onkelos] translation of עִזִים [goats] is עִזַיָא (Gen. 30:32).

**5** **dyed red** Heb. מְאֳָדָּמִים. They were dyed red after being tanned.

**tachash skins** This was a species of animal that existed only for a [short] time, and it had many hues (גַּוָּנִים). Therefore, [Onkelos] renders [it] סַסְגּוֹנָא, because it rejoices (שֶׁשָׂשׂ) [ס and שׂ are often interchangeable] and boasts of its hues (גַּוָּנִים). -[from Shab. 28a, b]

**and acacia wood** Where did they get these [trees] in the desert? Rabbi Tanchuma explained that our father Jacob foresaw with the holy spirit that the Israelites were destined to build a Mishkan in the desert, so he brought cedars to Egypt and planted them. He commanded his sons to take them with them when they left Egypt.-[from Mid. Tanchuma 9]

**6** **oil for lighting** Pure olive oil to continually kindle the light.

**spices for the anointing oil** which was made to anoint the vessels of the Mishkan and [for] the Mishkan itself to sanctify them, and spices were required for it, as is delineated in [the parsha] תִשָׂא כִּי (Exod. 30:22-33).

**and for the incense** Heb. וְלִקְטֽרֶת הַסַּמִּים, which they burned every evening and morning, as is explained in [the parsha] וְאַתָּה תְּצַוֶּה (Exod. 30:7, 8). The word קְטֽרֶת means the raising of smoke (קִיטוֹר) and columns of smoke תִּמְרוֹת עָשָׁן.

**7** **shoham stones** Two were needed there [in the Mishkan] for the ephod, mentioned in [the parsha] וְאַתָּה תְּצַוֶּה (Exod. 28:9-12).

**filling** Since they make for them a seat out of gold, like a sort of hole, and the stone is placed there to fill the hole, they are called filling stones. The place of the “seat” is called מִשְׁבֶּצֶת, a setting.

**for the ephod and for the choshen** The shoham stones for the ephod and the filling stones for the choshen. The ephod and the choshen are explained in וְאַתָּה תְּצַוֶּה they are types of ornaments [worn by the kohanim].

**8** **And they shall make Me a sanctuary** And they shall make in My name a house of sanctity.

**9** **according to all that I show you** -here, the pattern of the Mishkan. This verse is connected to the verse above it: “And they shall make Me a sanctuary...” according to all that I show you.

**and so shall you do** in future generations (Sanh. 16b, Shev. 14b, 15a). If one of the vessels is lost, or when you make the vessels of the Temple, such as [the] tables, menorahs, wash basins, and bases that Solomon made, you shall make them according to the pattern of these [that I will describe in the following verses]. If the verse was not connected to what was written before it, He would not have written, “and so shall you do,” but" so shall you do" [without the word “and”], and it would be speaking about the making of the Tent of Meeting and its vessels.

**10** **They shall make an ark** like the chests that are made without feet, made like a sort of chest called escrin [in Old French, ecrin in modern French], (i.e., a chest or box), which rests on its bottom [without being raised off the floor by the attachment of legs].

**11** **from inside and from outside you shall overlay it** Bezalel made three arks, two of gold and one of wood. Each one had four walls and a bottom, and they were open on the top. He placed the wooden one inside the golden one and the [other] golden one inside the wooden one. He covered the upper rim with gold, thus it is found that [the wooden one] was overlaid from inside and from outside [with gold].-[from Yoma 72b, Shek. 16b]

**a golden crown** Like a sort of crown surrounding it above its rim. For he [Bezalel] made the outer ark higher than the inner one, until it extended upwards opposite the thickness of the ark cover and slightly higher than it, so that when the ark cover lies on the thickness of the walls, the crown extends slightly over the thickness of the ark cover (Yoma 72b). And that [the crown] is the symbol of the crown of the Torah (Tan. Vayakhel 8, Exod. Rabbah 34:2).

**12** **And you shall cast** Heb. וְיָצַקְתָּ, an expression of casting, as the Targum [Onkelos] renders.

**its...corners** Heb. פַּעֲמֽתָיו. As the Targum [Onkelos] renders: זִיוְיָתֵיהּ, its corners. They were attached on the upper corners, close to the ark cover, two from here and two from there, across the width of the ark, and the poles were placed in them [the rings]. The length of the ark separated the poles, two and one-half cubits between [one] pole and [the other] pole, so that the two people carrying the ark would walk between them [the poles]. So it is explained in Men., in the chapter entitled שְׁתֵּי הַלֶּחֶם (98b).

**two rings on its one side** Heb. וּשְׁתֵּי טַבָּעֽת, lit., and two rings. These are the four rings [mentioned] in the beginning of the verse, and [Scripture now] explains to you where they were [to be placed]. This “vav” is superfluous, and it is to be interpreted as שְׁתֵּי טַבָּעֽת, two rings. But you can reconcile it [by interpreting it] in this way: and two of these rings [shall be] on its one side, [meaning, and two of the four rings mentioned in the beginning of this verse shall be on one side, etc.].

**its...side** Heb. צַלְעוֹ, its side.

**13** **poles of** Heb. בַדֵּי, poles.

**15** **they shall not be removed from it** forever.

**16** **And you shall place into the ark** Heb. אֶל-הָאָרֽן, lit., to the ark, [meaning] into the ark.

**the testimony** [I. e.,] the Torah, which serves as testimony between Me and you [Israel] that I commanded you [to fulfill] the commandments written in it.- [from Mid. Tan. Pekudei 4, also Mid. Lekach Tov]

**17** **an ark cover** Heb. כַפּֽרֶת a cover over the ark, which was open from above. He [Moses] placed it [the cover] over it [the ark] like a board.

**two and a half cubits its length** like the length of the ark. Its width was like the width of the ark, and it lay on the thickness of the four walls. Although [Scripture] does not give a measure for its thickness, our Rabbis explained that it was a handbreadth thick.-[from Succah 5a]

**18** **cherubim** Heb. כְּרֻבִים. They had the features of a child.-[from Succah 5]

**you shall make...of hammered work** [This means] that you should not make them separate and then join them at the ends of the ark cover after they are made, as smiths do [in a process] called solderez [in Old French], soldered. Instead, you should take a large quantity of gold at the beginning of the construction of the ark cover and beat it with a hammer and with a mallet in the center [of the mass of gold] so that its ends protrude upward, and [then you should] form the cherubim from the protrusion of its ends.

**hammered** Heb. מִקְשָׁה, batediz in Old French, hammered, like “knocked (נָקְשָׁן) one against the other” (Dan. 5:6).

**ends of the ark cover** Heb. קְצוֹת הכַּפּֽרֶת, ends of the ark cover.

**19** **And make one cherub from the one end** [The text elaborates] so that you will not say [that it means] two cherubim at each end. Therefore, it had to explain, “one cherub from the one end.”

**from the ark cover** itself you shall make the cherubim. This is the meaning of “you shall make them of hammered work”-that you shall not make them [the cherubim] separately and [then] attach them to the ark cover.

**20** **their wings spread** [This means] that you shall not make their wings lying down [resting next to their bodies], but spread high alongside their heads, so that there should be ten handbreadths in the space between the wings and the ark cover, as is stated in Succah (5b).

**21** **and into the ark you shall place the testimony** I do not know why it was repeated, for it already said: “And you shall place into the ark the testimony” (verse 16). We may say that it comes to teach that when it [the ark] is still an ark alone, without an ark cover, he [Moses] should first put in the testimony and then place the ark cover over it. So we find [that] when he [Moses] erected the Mishkan, it says: “And he placed the testimony into the ark,” and afterwards, “and he placed the ark cover on the ark from above” (Exod. 40:20).

**22** **I will arrange My meetings with you there** When I arrange a meeting for you to speak with you, [it is at] that place that I will arrange for the meeting where I will come to speak to you.

**and I will speak with you from atop the ark cover** But elsewhere it says: “and the Lord spoke to him from the Tent of Meeting, saying...” (Lev. 1:1). That is the Mishkan, outside the dividing curtain [whereas the ark was within the dividing curtain]. The two verses are found to contradict one another. The third verse comes and reconciles them. "And when Moses came into the Tent of Meeting...he heard the voice speaking to him from atop the ark cover" (Num. 7:89). [The solution is that] Moses would enter the Mishkan and as soon as he came within the doorway, a voice would descend from heaven to [the place] between the cherubim, from where it emanated and was heard by Moses in the Tent of Meeting.-[from Sifrei, end of Naso]

**and all that I will command you unto the children of Israel** Heb. וְאֵת. This “vav” [that Rashi adds, meaning “and,”] is superfluous, and there are many similar [examples] in the Torah. And you shall interpret it thus: "and all that I will speak with you there is all that I will command you unto the children of Israel."

**23** **its height** The height of its legs [together] with the thickness of the table [top].

**24** **a golden crown** symbolic of the crown of kingship, for the table represents wealth and greatness, as they say, “the royal table.”-[from Yoma 72b]

**25** **a frame** Heb. מִסְגֶּרֶת, as the Targum [Onkelos] renders: גְּדַנְפָא, a rim. The Sages of Israel differed concerning the matter. Some say that it was above [i.e., extending from the table top], around the table, like the rims at the edge of the tables of the princes. Some say that it was below [the table top], inserted from one leg to the other on the four sides of the table, and the table top lay on that frame.-[from Men. 96b]

**and you shall make a golden crown for its frame** That is the crown mentioned above, and here He explains to you that it was on the frame.

**27** **The rings shall be opposite the frame** on the legs, inserted opposite the ends of the frame.

**as holders for the poles** Those rings shall be holders in which to insert the poles.

**as holders** Heb. לְבָתִּים, for the purpose of holders.

**for the poles** Heb. לְבַדִּים, as the Targum [Onkelos] renders: אַתְרָא לַאֲרִיחַיָא, a place for the poles.

**28** **shall be carried with them** Heb. וְנִשָׂא-בָם, the passive voice. The table shall be carried with them [by the poles].

**29** **And you shall make its forms, its spoons** Heb. קְּעָרֽתָיו וְכַפּֽתָיו. קְּעָרֽתָיו is the form that was made according to the shape of the bread (Men. 97a). The bread was made in the shape of a type of box without a cover. It had a flat bottom (Men. 94b) and it would be bent upward on both sides [forming something] similar to walls. Therefore, it is called לֶחֶם הַפָּנִים, literally, the bread of faces, because it has faces looking in both directions-toward the sides of the house [Mishkan] from here [in one direction] and from there [in the other direction]. It was placed lengthwise across the width of the table, and its walls stood vertically opposite the edge of the table. A golden form and an iron form were made for it. It was baked [on Fridays] in the iron form, and when it was taken out of the oven, it would be placed in the golden form until the next day, which was the Sabbath, when it would be arranged on the table. That form is called קְעָרָה.

**its spoons** Heb. וְכַפּֽתָיו. They were the spoons in which the frankincense was placed. There were two [spoons meant] for the two handfuls of frankincense that were placed beside the two stacks, as it is said: “And you shall place beside the stack pure frankincense” (Lev. 24:7). -[from Men. 97a]

**its half-pipes** Heb. וּקְשׁוֹתָיו. They are sort of half-tubes, hollow and split along their length. They are similar to the tubes made of gold. Three [tubes] were arranged over each bread, so that each bread would rest upon those tubes. They would separate one bread from the other so that air would enter between them and they [the bread] would not grow moldy. In Arabic, any hollow thing is called kaswa.-[from Men. 96a, 97a]

**and its supports** Heb. וּמְנַקּיֽתָיו. Its Aramaic translation is וּמְכִילָתֵיהּ, [meaning] and its bearers. They are branches like golden pegs [Mizrachi explains that they were like columns] standing on the ground and reaching a considerable height upwards above the table, corresponding to the height of the stack of bread. [They were] notched with six (Mizrachi—five) notches, one above the other, and the ends of the pipes between one bread and another were supported by these branches so that the burden of the upper breads should not weigh down on the lower ones and cause them to break. The derivation of מְכִילָתֵיהּ is “its bearers,” similar to “I am weary of bearing [it] (הָכִיל)” (Jer. 6:11). But I do not know how the מְנַקִּיוֹת applies to branches. Other Sages of Israel say that קְשׂתָיו refers to the branches, which harden (מְקֻשוֹת) it [the showbread] and strengthen it so that it does not break, and מְנַקִּיוֹתָיו refers to the pipes, which clean (מְנַקִּין) [the bread] so that it should not become moldy (Men. 96a). But Onkelos, who rendered [מְנַקִּיוֹתָיו as] מְכִילָתֵיהּ, understood it in a similar way to the words of the one [Sage] who says [that] מְנַקִּיוֹת are branches.

**with which it will be covered** Heb. יֻסַּךְ, [meaning] with which it will be covered. Regarding the half-pipes, [Scripture] says “with which it will be covered” because they [the half-pipes] were like a sort of roof and cover over it [the bread], and similarly elsewhere (Num. 4:7) [Scripture] says, “the half- pipes which cover (הַנָּסֶךְ),” and both of these [words]- יֻסַּךְ and (הַנָּסֶךְ) Are words meaning a roof and a cover.

**30** **showbread** Heb. לֶחֶם פָּנִים, lit., bread of faces, [given this appellation] because it has faces, as I explained [on verse 29]. The number of breads and the order of their stacks are explained in [the parsha of] אֱמֽר אֶל הַכּֽהֲנִים, “Speak to the Kohanim” (Lev. 21:1).

**31** **The menorah shall be made of hammered work** [meaning] that it must not be made in sections, [which can be removed]. Its branches and its lamps should not be made individually and then attached, as is the custom of the smiths [through a process] called solderez [in French], soldering, but it [the menorah] must come [be constructed] entirely from one piece [of gold]- beaten with a hammer and cut with a tool, and the branches separated on both sides.-[from Baraitha Melecheth HaMishkan.]

**of hammered work** Heb. מִקְשָׁה. Its Aramaic translation is נְגִיד, an expression of drawing out, [meaning] that he draws the parts out of the block of gold on either side by beating [it] with a hammer. The word מִקְשָׁה means the blow of a hammer, batediz in Old French, hammered, like “knocked (נָקְשָׁן) one against the other” (Dan. 5:6).

**the menorah shall be made** By itself. Since Moses found difficulty with it [i.e., figuring out how to form the menorah], the Holy One, blessed is He, said to him, “Cast the talent [equivalent to sixty-four pounds of gold] into the fire, and it will be made by itself.” Therefore, it is not written: תֵּעָשֶׂה but תֵּיעָשֶׂה. -[from Tan. Beha’alothecha 3]

**its base** This refers to the foot on the bottom [of the menorah], which was made like a box with three legs coming out of it [protruding] downwards.

**and its stem** [This refers to] its central stem rising from the middle of the base, erected upward. At the top of it was the middle lamp, made like a spoon, into which the oil was poured and the wick inserted.

**its goblets** They are a sort of cups made of glass, long and narrow, which are called maderins [in Old French], long, slender glass goblets. These, however, were made of gold, and they protruded from every branch according to the number prescribed by the text. They were [placed] on it [the menorah] only for beauty.

**its knobs** [They were] like sort of round apples all around [the branch], protruding [outward] around the middle branch, in the style of the menoroth that are made for princes. They are called pomeles [in French], apple-shaped knobs (Men. 28b). Their number is prescribed in this parsha, [i.e.,] how many knobs protruded from it and how much [space] was [left] unadorned between one knob and another knob.

**and its flowers** Engravings made on it like a sort of flowers.

**shall [all] be [one piece] with it** Everything shall be of hammered work, out of the solid block [of gold], and not made separately and then attached [to the main stem].

**32** **coming out of its sides** from here and there [in each direction] diagonally, drawn upwards until [they reached] the height of the menorah, which is the middle stem. They came out of the middle stem, one higher than the others: the bottom one was longest, the one above it was shorter than it, and the highest one shorter than that, because the height of their ends [at their tops] was equal to the height of the seventh, middle stem, out of which the six branches extended. **33** **decorated** Heb. מְשֻׁקָּדִים, as the Targum [Onkelos] renders מְצַיְירִין. They were decorated in the manner that silver and gold vessels are made, which is called nieler [in Old French, nieller in modern French, niello in English].

**and three decorated goblets** protruding from each branch.

**a knob and a flower** were on each branch.

**34** **And on [the stem of] the menorah [shall be] four... goblets** On the main stem of the menorah were four goblets: one protruding on it below the branches and three above the exit of the three branches that extended outwards from its sides.

**decorated...its knobs and its flowers** This is one of the five verses whose meaning cannot be determined. It is unknown whether [to read] “decorated goblets” or “decorated its knobs and its flowers."-[from Yoma 52b]

**35** **And a knob under the two branches** From the knob, the branches extended from its two sides in either direction. This is what we learned in the [Baraitha] Melecheth HaMishkan [ch. 10, Men. 28b, 29a]: The height of the menorah was eighteen handbreadths. [This total is arrived at as follows:] The feet [of the menorah] and the [lowest] flower were three handbreadths. That is the flower mentioned in connection with the base, as it is said: “to its base, to its flower” (Num. 8:4). Then two handbreadths [above this were] unadorned, and a handbreadth [above that] in which [there] was a goblet-[namely one] of the four goblets [mentioned in verse 34]—and a knob and a flower of the two knobs and the two flowers mentioned in connection with the menorah itself, as it is said [on verse 34]: “decorated...its knobs and its flowers.” We learn that on the main stem there were two knobs and two flowers, in addition to the three knobs from which the branches extended, as it is said [here]: “And a knob under the two branches.” And [above the lowest branches were] two handbreadths unadorned, and a handbreadth with a knob and two branches coming out of it on either side, extending upward, opposite the height of the menorah, and one handbreadth unadorned, and a handbreadth with a knob and two branches coming out of it, and one handbreadth unadorned, and a handbreadth with a knob and two branches coming out of it, extending upward, opposite the height of the menorah, and two handbreadths unadorned. [Hence,] three handbreadths remain, in which there were three goblets, a knob, and a flower. The goblets were found to number twenty-two: eighteen for the six branches [of the menorah]-three for each one-and four on the menorah itself, totaling twenty-two. And [there were] eleven knobs-six on the six branches [one on each branch], three on the menorah itself, from which the branches extended, and two more on the menorah, as it is said [in verse 34]: “decorated...its knobs,” [which means two knobs] since the minimum of [the plural] “knobs” is two. One [knob was] below, next to the base, and one in the top three handbreadths [together] with the three goblets. And it [the menorah] had nine flowers: six on the six branches [one on each branch] as it is said [in verse 33]: “on one branch, [there was] a knob and a flower,” and three [flowers] on the menorah [itself], as it is said [here], "decorated...its knobs and its flowers"—the minimum of [the plural] “flowers” is two, and one [additional flower is] mentioned in the parsha Beha’alothecha: “to its base to its flower” (Num. 8:4). If you carefully study this Mishnah that is written above, you will find them [the decorations of the menorah] according to their number, each one in its place.-[from Men. 28b]

**37** **its lamps** [They were] sort of cups into which the oil and the wicks were put.

**[so that they] shed light toward its face** [Namely,] make the openings of the six lamps [which were] at the top of the branches that extend from of its [the menorah’s] sides, turned toward the middle one, so that when the lamps were lit they would shed light עֵבֶר פָּנֶיהָ, towards [or in the direction of] its face. Their light should be turned towards the face of the middle branch, which is the body of the menorah.

**38** **And its tongs** Heb. וּמַלְקָחֶיהָ. They are the tongs made to take the wicks from the oil, to set them in place and to draw them into the mouths of the lamps. Since they [are used for] taking (לוֹקְחִים) [the wicks] with them, they are called מֶלְקָחַיִם, a pair of “takers.” [The Aramaic word] וְצִבְיָתָהָא, which Onkelos renders [for וּמַלְקָחֶיהָ], is a term related to צְבַת, tenailles in French, tongs.

**and its scoops** Heb. וּמַחְתּֽתֶיהָ. They are a kind of small cup with which he [the kohen] would scoop the ashes that are in the lamp every morning when he [the kohen] cleaned the lamps from the ashes of the wicks that burned during the night and were [now] extinguished. The word מַחְתָּה is [the equivalent of] poseydure [or poysedure] in Old French, a little shovel [or] ash pan, like “to scoop (לַחְתּוֹת) fire from a hearth” (Isa. 30:14).

**39** **a talent pure gold** Heb. כִּכַּר.[This means] that its weight along with all its implements shall be nothing but a talent, no less and no more. The talent used for mundane matters was sixty maneh, and the one used for holy matters was double, thus one hundred twenty maneh (Bech. 5a). The maneh is the litra with which silver is weighed according to the weight used in Cologne, which is the equivalent of one hundred gold pieces [or] twenty-five selas, for the sela is equivalent to four gold pieces. [This is the equivalent of sixty-four pounds.]

**40** **Now see and make** See here on the mountain the pattern that I am showing you. [This] informs us that Moses had difficulties with the construction of the menorah, until the Holy One, blessed is He, showed him a [model] menorah of fire. -[from Men. 29a]

**which you are shown** Heb. אֲשֶׁר-אַתָּה מָרְאֶה, as the Targum [Onkelos] renders: דִי אַתְּ מִתְחַזֵי, which you are shown. If it were punctuated מַרְאֶה with a “pattach,” it would mean that you show others. Now that it is punctuated with a short “kamatz,” it means that you are shown, that others show you, (for the punctuation distinguishes between the active and the passive).

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

**Ḳal wa-ḥomer:** Identical with the first rule of Hillel.

**Gezerah shawah:** Identical with the second rule of Hillel.

**Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**Kelal u-Peraṭ:** The general and the particular.

**u-Peraṭ u-kelal:** The particular and the general.

**Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.

**The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.

**The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

**The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

**Deduction from the context.**

**When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.\

**Ramban’s Commentary for:**  **Shemot (Exodus) 25:1-40**

**1.** Now that G-d had told Israel ***face to face[[1]](#footnote-1)*** the Ten Commandments, and had further commanded them through Moses some of the precepts which are like general principles to the [individual] commandments of the Torah - in the same way that our Rabbis were accustomed to deal with strangers who come to be converted to the Jewish faith[[2]](#footnote-2) - and now that the Israelites accepted upon themselves to do all that He would command them through Moses and He made a covenant with them concerning all this, from now on they are His people and He is their only G-d[[3]](#footnote-3) This is in accordance with the condition He made with them at the beginning: ***Now, therefore, If: vou will indeed hearken unto My voice, and keep My covenant, then you will be Mine own treasure***,[[4]](#footnote-4) and He said further: ***and you will be unto Me a kingdom of priests, and a holy nation***.[[5]](#footnote-5) They are now holy. in that they are worthy that there be amongst them a Sanctuary through which He makes His Divine Glory dwell among them. Therefore He first commanded concerning the Tabernacle, so that He have amongst them a house dedicated to His name, from where He would speak with Moses and command the children of Israel. Thus the main purpose of the Tabernacle was to contain a place in which the Divine Glory rests, this being the ark, just as He said, ***And there will I meet with you, and I will speak with you from above the ark-cover***.[[6]](#footnote-6) Therefore He first gave the commandment about the ark and the ark-cover, for they are first in importance. Next to the ark He gave the commandment about the table and the candelabrum, which are vessels just like the ark, and because they indicate the purpose for which the Tabernacle was made. Moses, however, preceded to mention in the section of ***Vayakheil: the Tabernacle, its Tent, and its covering***,[[7]](#footnote-7) and in that order Bezalel made them [first the Tabernacle and then the ark],[[8]](#footnote-8) because from the practical end it is proper to build the house first [and then make its vessels].

The secret of the Tabernacle is that the Glory which abode upon Mount Sinai [openly] should abide upon it in a concealed manner. For just as it is said there, ***And the glory of the Eternal abode upon Mount Sinai***,[[9]](#footnote-9) and it is further written, ***Behold, the Eternal our G-d has shown us His glory and His greatness***,[[10]](#footnote-10) so it is written of the Tabernacle, ***and the glory of the Eternal filled the Tabernacle***.[[11]](#footnote-11) Twice is this verse, ***and the glory of the Eternal filled the Tabernacle*** mentioned in connection with the Tabernacle.[[12]](#footnote-12) to correspond with His glory and His greatness.[[13]](#footnote-13) Thus Israel always had with them in the Tabernacle the Glory which appeared to them on Mount Sinai. And when Moses went into the Tabernacle, he would hear the Divine utterance being spoken to him in the same way as on Mount Sinai. Thus just as it is said at the Giving of the Torah: ***Out of heaven He made you to hear His voice, that He might instruct you; and upon earth He made you to see His great fire***,[[14]](#footnote-14) so it is written of the Tabernacle, ***and he heard the voice speaking unto. him from above the ark-cover .. .from between the two cherubim; and He spoke unto. him***.[[15]](#footnote-15) The expression ***"speaking unto him"*** is mentioned here twice in order to indicate that which the Rabbis have said in the Tradition[[16]](#footnote-16) that the Voice would come from heaven to Moses from upon the ark-cover, and from there He spoke with him; for every Divine utterance with Moses came from heaven during daytime,[[17]](#footnote-17) and was heard ***from between the two cherubim***,[[18]](#footnote-18) similar to what is said, ***and you did hear His words out of the midst of the fire***,[[19]](#footnote-19) **It is for this reason that the two cherubim were made of gold**,[[20]](#footnote-20) And Scripture so states: ***where I will meet with you, to speak there unto you***;[[21]](#footnote-21) ***and it will be sanctified by My glory***,[[22]](#footnote-22) for there [in the Tabernacle] will be the appointed place for the Divine utterance, ***and it will be sanctified by My glory***,[[23]](#footnote-23)

Now he who looks carefully at the verses mentioned at the Giving of the Torah, and understands what we have written about them,[[24]](#footnote-24) will perceive the secret of the Tabernacle and the Sanctuary [built later by King Solomon]. He will also be able to understand it from what Solomon in his wisdom said in his prayer in the Sanctuary: ***O Eternal, the G-d of Israel***,[[25]](#footnote-25) just as is said at Mount Sinai: ***And they saw the G-d of Israel***.[[26]](#footnote-26) Solomon however added the Name the Eternal because of a matter which we have alluded to above;[[27]](#footnote-27) ***for the G-d of Israel sits upon the cherubim***,[[28]](#footnote-28) just as is said: ***And the glory of the G-d of Israel was over them above. This is the living creature that I saw, under the G-d of Israel by the river Chebar; and I knew that they were cherubim***,[[29]](#footnote-29) and David said, ***and gold for the pattern of the chariot, even the cherubim, that spread out their wings, and covered the ark of the covenant of the Eternal***.[[30]](#footnote-30) Solomon also always mentions that the Sanctuary is to be ***for the name of the Eternal***,[[31]](#footnote-31) or ***for Your name***,[[32]](#footnote-32) and at each and every section of the prayer he says, ***then hear You in heaven,[[33]](#footnote-33)*** - with the attribute of mercy. And it is further written: ***If Your people go out to battle against their enemy ... and they pray unto the Eternal toward the city which You have chosen, and toward the house which I have built for Your name, then hear You in heavcn***,[[34]](#footnote-34) and in explanation Solomon said: ***But will G-d in very truth dwell with man on the earth? Behold, heaven and the heaven of heavens cannot contain You***.[[35]](#footnote-35) And it is written concerning the ark, ***And David arose ... to bring up from thence the ark of G-d, whereupon is called the Name, even the Name of the Eternal of hosts that sits upon the cherubim***,[[36]](#footnote-36) and in the Book of Chronicles it is written: ***to bring up from thence the ark of G-d, the Eternal, Who sits upon the cherubim, whereon is called the Name[[37]](#footnote-37)*** - for it is G-d Who sits upon the cherubim.

**3. 'V'ZOTH' (AND THIS) IS THE OFFERING.** By way of the Truth, [the mystic lore of the Cabala] , this is like the expression, ***And the Eternal gave Solomon wisdom***.[[38]](#footnote-38) It is also written: ***'v'zoth.' (and this) is it that their father spoke unto them and blessed them***;[[39]](#footnote-39) ***'v'zoth' (and this) is the blessing***;[[40]](#footnote-40) ***the Eternal's doing is 'zoth.' (this)***.[[41]](#footnote-41) The Rabhis have already alluded to this in Beresheet Rabbah on the basis of the verse, ***I understand from the elders***.[[42]](#footnote-42) The discerning student will understand.

And in Eileh Shemoth Rahbah[[43]](#footnote-43) the Rabbis have said: "And this is the offering which you will take of them - this refers to the congregation of Israel, which is the heave - offering, as it is said, ***Israel is the Eternal's hallowed portion, His first-fruits of the increase.[[44]](#footnote-44)*** And it is also said there:[[45]](#footnote-45) "The Holy One, blessed be He, said to Israel: I have sold you My Torah; and I, as it were, was sold with it, for it is said, ***'v'yikchu li terumah'***" [which the Midrash takes to mean: "and they will acquire Me as an offering"]. For the offering will be Mine, and 1 am with it, similar to: ***My beloved is mine, and I am his***.[[46]](#footnote-46) Similarly, ***He said, according to all that I show you***,[[47]](#footnote-47) for it is 1 who show [the pattern of the Tabernacle, and the pattern of all its vessels]. The statement, ***it has been shown to you***,[[48]](#footnote-48) also alludes to the word ***"1";*** similarly, ***which is being shown to you***.[[49]](#footnote-49) And so did David say, ***All this [do I give you] in writing, as the Eternal has made me wise by His hand upon me***,[[50]](#footnote-50) for the hand of G-d was upon David [to show him the pattern of the Sanctuary and of all its works].

**6. SPICES FOR ANOINTING OIL AND FOR INCENSE OF 'HASAMIM' (AROMATICS).** Some scholars[[51]](#footnote-51) say that this is an elliptical verse,[[52]](#footnote-52) the sense being: "spices for anointing oil and aromatics for incense of aromatics." And other scholars[[53]](#footnote-53) say that the verse is to be understood as if it were inverted: "and for incense of aromatics they will bring aromatics." Scripture mentions them with the definite article ***[HaSamim],*** in order to indicate that it is referring to those aromatics that arc good as incense, for there also [i.e., further in the section of the Torah dealing with the incense - 30:34] He did not explain [fully the compound forming the incense].[[54]](#footnote-54) And Rabbi Abraham ibn Ezra wrote that the verse is to be taken in its simple sense, that spices be taken for both - for the anointing oil and for the incense, for included in the compound of the incense were these spices: spikenard and saffron and cinnamon, according to the words of our Rabbis.[[55]](#footnote-55) It was not necessary for Scripture to mention "spices and aromatics for the incense," because it said the incense of aromatics, just as it did not say "oil for the anointing oil." This is the correct interpretation.

Al! these opinions are necessary because according to the view of the linguists [***samim*** and ***b'samim*** connote two different things 1: ***samim*** are curative herbs which are not edible, such as frankincense and galbanum,[[56]](#footnote-56) while ***bsamim*** are those that are edible, and are called ***mis'adim*** (props)[[57]](#footnote-57) because they have a strengthening power by their fragrant odor.

However, In the opinion of Rashi ***samim*** is identical with ***b'samim***. And such is the meaning of our Rabbis in the Midrash[[58]](#footnote-58) in saying: "Eleven ***samonin*** (ingredients) were told to Moses on Mount Sinai" [which form the incense, and among them were spikenard and saffron and cinnamon which are ***b'samim***, thus proving that they are all called by the term ***samim***]. Onkelos also translates in both cases ***busmin*** [***busmaya*** for the anointing oil, and for incense of busmaya"]. This is correct in the understanding of this verse. But because Scripture changed the terms [calling one ***b'samim*** and the other ***samim***] we might possibly say that the most important of aromatics and spices are called ***b'samim***, a term which signifies the choicest and most famous of the spices, just as He said, ***'b’samim rosh'*** (the chief spices).[[59]](#footnote-59) ***'b’rosh kol bosem'*** (with chief of all spices).[[60]](#footnote-60) We are also correct in saying that the words ***b’samim*** and ***bosem*** are composite words: ***bo sem***, ***bo samim*** ("in it is spice," "in it are spices"). Proof to the words of the Rabbis [that the term ***b'samim*** includes also ***samim***] is the verse, ***Take you unto yourself 'b'samim rosh' (the chief spices) of flowing myrrh***,[[61]](#footnote-61) and myrrh. is counted among the ***samim*** since it is a curative, not an edible herb. Scripture further says, ***Spikenard and saffron, calamus and cinnamon, with all trees of frankincense***,[[62]](#footnote-62) and the verse there continues: ***myrrh and aloes, with all the chief 'b'samim.'*** (spices). And with reference to all of these Scripture says, ***Awake, O north wind; and come, you south; blow upon my garden, that 'b'samov' (the spices thereof) may flow out***.[[63]](#footnote-63) A further proof [to the opinion of the Rabbis that ***b'samim*** includes also ***samim***] is the verse, ***and the princes brought... the 'bosem' and the oil for the light and for the annointing oil and the incense of aromatics***,[[64]](#footnote-64) but it does not mention that they brought ***samim***, from which we may conclude that they are all included in the ***bosem***.

**7. 'AVNEI SHOHAM' (ONYX STONES) 'V'AVNEI MILU'IM' (AND STONES FOR SETTING).** "Because they used to make a setting for the stone in gold - a kind of indentation - and they placed the stone there to fill the indentation, they are called ***avnei milu'im*** (stones for filling-in), and the place of the indentation is called ***mishbetzet*** (setting). **FOR THE EPHOD AND THE BREASTPLATE**. The onyx stones were for the ephod, and the stones for setting were for the breastplate." This is Rashi's language. Similarly Rashi explained: "***They shall be enclosed in gold in their settings***,[[65]](#footnote-65) - surrounded by gold settings of such a depth that each setting shall be filled by the thickness of the stone. This is the meaning of the word ***milu'otham*** (their filling),[[66]](#footnote-66) and this is the meaning of every expression of ***milui*** (filling) mentioned in this connection."

But it docs not appear to me to be at all correct to say that Scripture calls them already now ***avnei milu'im,*** because in some time as yet in the future He was to command that the indentations made for them were to be filled with these stones! Moreover, the onyx stones were also enclosed in settings of gold,[[67]](#footnote-67) and yet He did not call them ***milu'im***. Again, our Rabbis have already said in the Gemara:[[68]](#footnote-68) "These stones[[69]](#footnote-69) are not incised with a chisel,[[70]](#footnote-70) for it is said ***b'milu'otham[[71]](#footnote-71)*** (in their filling)." Now if the explanation ***b'milu'otham*** would be, [as Rashi has it], that they fill the indentations with the stones, there would have been no proof at all from this verse that they should not incise the names [of the tribes] on them with a chisel. Besides, the manner of the setting of the stones which the Rabbi [Rashi] mentioned, namely that it was made in a kind of indentation, is not correct. Instead, it is as Onke!os rendered it: [***mesh ubatzim zahav*** - enclosed in gold] ***meramtzan didhav***,[[72]](#footnote-72) which means that they made at the bottom a gold setting according to the measure of the stone, and from it they projected a fork-like shape of three prongs which would hold the stone. [The word ***meramtzan*** mentioned by Onkelos] is similar to the expressions of the Sages: "***and they take it out beramtza (with a pointed tool) made of iron***;"[[73]](#footnote-73) "as when he bored a hole in it ***beramtza*** (with a pick) made of iron."[[74]](#footnote-74) This is how they also do it today when they set precious stones in rings, in order that they be seen from all angles and that their beauty and splendor should not be hidden in the indentations. You may know that this is so, for the two gold chains inserted in the two rings of the breastplate were attached to the ***mishb'tzoth*** on the shoulder-pieces of the ephod.[[75]](#footnote-75) Now if ***mishb'tzoth*** were [as Rashi said] frames for the setting of the stone, how would they attach to them the chains? And even [if there were there other ***mishb'tzoth*** not for the setting of the stone but for the purpose of inserting the chains] how would the indentations serve that purpose [as they were not perforated for the chains to go through]? Rather, the ***mishb'tzoth*** are the fork-like prongs as we have said and the holes for the chains were made in them. Associated with the word ***mishb'tzoth*** is, in my opinion, [Saul's expression, ***Slay me***] ***for 'hashabatz' has taken hold of me[[76]](#footnote-76)*** these being the men who hold spear-like weapons with mounted forks on top to catch those that flee the battle-field, just as it is said, ***and lo, the chariots and the horsemen pressed hard upon him***.[[77]](#footnote-77)

And the meaning of ***musaboth mishb'tzoth[[78]](#footnote-78)*** is that he should fix the gold prongs "around it." And in the opinion of Onkelos who translated [***musaboth*** as] ***meshak'on*** [literally: "depressed," "sunk"], the stones were sunk into the frames from which came forth prongs surrounding them above and holding them in place.

But the sense of the word ***milu'im*** is that the stones be whole as they were created, and that they should not be hewn stones which were cut from a large quarry, or from which anything has been chipped off. It is also known in the natural sciences that the complete powers of precious stones and the particular qualities that distinguish them, exist only when in their natural state, as when smooth stones are taken from the river. This is why Onkelos translated [***avnei milii'im avnei***] ***ashlamutha*** (stones of perfection). But the term ***milui*** (filling of) vessels or an indentation [Onkelos] translates literally, - thus: ***'va't'malei'*** ***(and she filled) her pitcher***,[[79]](#footnote-79) Onkelos translated: ***u'mleiah*** (and she filled), and similarly in all other cases - but here he translated the term ***milui*** to mean ***shleimuth*** (perfection). Similarly, he translated the verse, ***'milei'*** ***(He filled) them with wisdom of heart[[80]](#footnote-80)*** - ***ashleim ("He perfected" them with wisdom of heart)***, as wisdom is not something that you can fill a vessel with, but instead it denotes perfection, that they [i.e. Bezalel and Oholiab - who did the workmanship of the Tabernacle] were perfect in wisdom. This is the intent of the verse, and in cutting of stones ***'l'maloth***,[[81]](#footnote-81) - that they knew how to engrave like the engravings of a signet upon stones in their [natural] perfect state.

Now in the case of the stones of the ephod it is said, ***however, with the work of an engraver in stone, like the engravings of a signet, will you engrave the two stones, according to the names of the children of Israel[[82]](#footnote-82)*** [but it does not say here ***b'milu'otham*** - "in their perfect state"] , because they made an incision in them when writing the names [of the tribes upon them] as stone engravers do, and thus the stones were no longer in their [natural] perfect state. But in the case of the stones for the breastplate it is written, ***'umileitha'*** -***in it 'miluath' of stone***,[[83]](#footnote-83) and again it is written of them, ***they will be 'b'milu'otham***;'[[84]](#footnote-84) ***and the stones*** [of the breastplate***] were according to the names of the children of Israel, twelve, according to their names[[85]](#footnote-85)*** - not the work of engravers [who make incisions upon the stones]. Therefore Moses our teacher could find no way [of inscribing the names of the tribes of Israel upon the twelve stones in the breastplate] except by means of the ***shamir*** [a worm that cuts stones with its glance] which our Rabbis mentioned, just as they have said in Tractate Sotah:[[86]](#footnote-86) "These stones[[87]](#footnote-87) are not written upon with ink, for it is said, ***like the engravings of a signet***,[[88]](#footnote-88) and they are not incised with a chisel, for it is said ***b'milu'otham*** (in their perfect state).[[89]](#footnote-89) But instead [Moses] brought the ***shamir*** and showed it the stones and they split of their own accord." Now the word ***b'milu'otham*** is said only in connection with the stones of the breastplate. Do not be troubled by what is mentioned in the Agadah (homily, tradition) that the Rabbis said to Solomon:[[90]](#footnote-90) "There is the ***shamir*** with which Moses cut the precious stones of the ephod." [From this you might argue that the stones of the ephod also had to be ***b'milu'otham*** - in their perfect natural state - which would be contrary to what we have said above, that this applied only to the stones of the breastplate! Do not be troubled by this statement,] for the breastplate is called ephod by the Rabbis by way of metaphor, because the breastplate is attached thereto. It is also written, ***Bring hither the ephod***,[[91]](#footnote-91) and it was of the breastplate that they asked [for guidance.[[92]](#footnote-92) Thus the explanation of the verse before us is as follows: "***onyx stones three*** - two for the ephod[[93]](#footnote-93) and one for the breastplate;[[94]](#footnote-94) ***and stones of 'milu'im'*** for the breastplate." And in case the opinion of our Rabbis was that the stones of the ephod also had to be in their full natural state [as the stones of the breastplate], then both the onyx stones and the stones of ***'milu'im'*** were for both, for the ephod and for the breastplate.[[95]](#footnote-95)

**9. AND SO WILL YOU MAKE IT.** - [also] "in future generations. If one of the vessels is lost, or when you make[[96]](#footnote-96) the vessels of the Sanctuary of Jerusalem,[[97]](#footnote-97) such as the tables,[[98]](#footnote-98) the candelabrums,[[99]](#footnote-99) the lavers,[[100]](#footnote-100) and the bases[[101]](#footnote-101) which Solomon made - after the pattern of these you will make them. If, however, this [part of the verse] were not connected with the preceding part [which reads: ***According to all that I show you, the pattern of the Tabernacle, and the pattern of all the vessel***s], Scripture should not have written: ***'and' so will you make it***, but: "so will you make it," and then it would be speaking of the making of the Tent of Meeting[[102]](#footnote-102) and its vessels: 'Thus is Rashi's language. But I do not know if this is true, that Solomon was bound to make the vessels of the Sanctuary of Jerusalem[[103]](#footnote-103) after the pattern of these vessels [of the Tabernacle]. The altar of brass which Solomon made was twenty cubits long and twenty wide![[104]](#footnote-104) And Rabbi Abraham ibn Ezra wrote: "***And so will you make*** - the vessels,[[105]](#footnote-105) for at the beginning He said, ***And let them make Me a Sanctuary***."[[106]](#footnote-106)

In line with the plain meaning of Scripture there is no need for all this. Rather, the duplication [***and so will you make it***] has the purpose of expressing emphasis and eagerness. Thus He said: "***And let them make Me a Sanctuary[[107]](#footnote-107)*** - a house and vessels - as a Royal Sanctuary and seat of Majesty, ***that I may dwell in the midst of them*** in the house and on the Throne of Glory which they will make for Me there. ***According to all that I show you the pattern of this Tabernacle*** of which I have said that I will dwell in the midst of them, ***and the pattern of all the vessels thereof***. He repeated, ***and so will you*** all ***make it*** with eagerness and diligence. This is similar to the repetition found in the verse, ***and the children of Israel did according to all that the Eternal commanded*** ***Moses, so did they***.[[108]](#footnote-108) Here, because the verse speaks of a command, it says, ***and so 'will' you make it***, [whereas in the other verse the repeat states ***so 'did' they***, because it speaks of a deed accomplished] .

**10. AND THEY WILL MAKE AN ARK.** The plural [***and 'they' will make***] refers back to the children of Israel mentioned above.[[109]](#footnote-109) But afterwards Scripture states: ***And you will overlay it***,[[110]](#footnote-110) ***And you will cast for it[[111]](#footnote-111)*** - all in the singular, as Moses is the leader of all Israel. It is possible that [in using the plural .- ***and they will make***] He is indicating His wish that all Israel should share in the making of the ark because it is the holiest dwelling-place of the Most High.[[112]](#footnote-112) and that they should all merit thereby [a knowledge of] the Torah. Thus the Rabbis have said in Midrash Rabbah:[[113]](#footnote-113) **"Why is it that with reference to all the vessels it says, *and you will make*, and in the case of the ark it says, *and they will make*? Said Rabbi Yehudah the son of Rabbi Shalom: The Holy One, blessed be He, said, Let all the people come and engage themselves in the making of the ark, so that they should all merit [a knowledge of] the Torah." The "engaging themselves" of which the Rabbi speaks means that they should each offer one golden vessel [for the making of the ark, in addition to their general offering for the building of the Tabernacle], or that they should help Bezalel in some small way, or that they should have intent [of heart in the making thereof].[[114]](#footnote-114)**

**12. AND YOU WILL CAST FOUR RINGS OF GOLD FOR IT, AND PUT THEM IN THE FOUR 'PA'AMOTHAV' (CORNERS THEREOF).** "The word ***pa'amothav*** is to be understood as the Targum rendered it: ***'corners thereof.***' It was on the upper corners near to the cover of the ark that the rings were placed. ***And two rings will be on the one side of it, and two rings on the other side of it***. These are the very four rings which are mentioned at the beginning of the verse, but here Scripture explains that two of these rings were placed on one side [and the other two on the other side]." Thus did Rashi explain, and he explained it well. But I do not know why Rashi wrote that "on the upper corners near to the cover" the rings were placed. For in that case, the weight [of the ark and the tables of law hanging down from the staves] would be very much heavier. Moreover, the respectful way is that the ark be lifted up, resting high upon the shoulders of the priests[[115]](#footnote-115) [when carrying it] .

Rabbi Abraham ibn Ezra wrote: "I have searched in all Scripture and I have not found the term ***pa'am*** to mean 'corner' but only 'foot.' Thus: ***How beautiful are p'amayich' (your feet)***;[[116]](#footnote-116) ***the feet of the poor, 'pa'amei' (the feet of) the needy***.[[117]](#footnote-117) Therefore I felt bound to explain that the ark had feet to it [upon which it rested]." And so Ibn Ezra explained the meaning of the verse to be that there were altogether eight rings, the four bottom ones[[118]](#footnote-118) being those through which the staves were inserted to carry the ark with, whilst the four upper rings were purely for ornamental purposes. His words are, however, not at all correct. For if, as he said, ***pa'am*** means foot, then Scripture is commanding that the rings should be in the lower corners upon which the ark rests, and these bottom corners are called "feet" because the Sacred Language adapts all forms according to the image of man. Thus it calls the upper part of any object ***rosh*** (head), and the bottom part ***regel*** (foot). [Accordingly there is no need to say as did Ibn Ezra that the ark had feet to it upon which it rested, since Scripture calls the bottom corners "feet."] And this is indeed true, that the rings for the purpose of carriage were at the bottom corners, and the ark was thus lifted up above the staves, as I have explained above.

But In my opinion ***pa'am*** does not mean "foot" but is a term meaning "step." ***How beautiful are 'p'amayich'[[119]](#footnote-119)*** - ***your steps***. This usage is similar to the phrase in the Talmud:[[120]](#footnote-120) "***How beautiful are the steps of this maiden***." Similarly: ***why tarry 'pa'amei' (the steps of) his chariots?[[121]](#footnote-121)*** The word ***pa'amothav*** here is Scripture's reference to the steps of the priests[[122]](#footnote-122) that carry the ark, thus hinting at two things: that the rings be in the corners right at the bottom, near the seat of the ark, and that the whole length of the ark should interpose between the two rings. For, assuming that the length of the ark was placed in an east-west position, then there were two rings on its north side, one at the eastern head and one at the western, and likewise two rings on the south side of the ark [similarly placed], and the steps of the priests moved between the rings with their faces towards one another. In the Mishnah of the Tabernacle[[123]](#footnote-123) we have learned: "There were four gold rings affixed in the ark, two to the north thereof and two to the south, and in them the staves were inserted and were never moved therefrom etc."

**21. AND IN THE ARK YOU WILL PUT THE TESTIMONY THAT I WILL GIVE YOU.** "I do not know why this is repeated, for it has already been stated [in Verse 16], ***And you will put into the ark the Testimony which I will give you?*** One may answer that it intends to teach us that while the ark was still by itself, without its cover, he should first place the Testimony into it and then place the cover on it [for the first time]. Thus we find also when Moses set up the Tabernacle that Scripture says, ***And he put the Testimony into the ark***,[[124]](#footnote-124) and after that it says,[[125]](#footnote-125) ***and he put the cover of the ark above***." This is Rashi's language.

But if this be a command [as Rashi has it], the sense thereof would rather seem to be that after he puts the cover on the ark as G-d had commanded, [he should then remove the cover and] put the Testimony into the ark, for the term ***"ark"*** applies also when there is a cover on it. Moreover, one can also ask why did Scripture repeat the phrase ***from between the two cherubim which are upon the ark of the Testimony***,[[126]](#footnote-126) when it is known already from the preceding verses that the cherubim are upon the ark of Testimony? And what need is there to explain this again, seeing that He has already stated, ***from above the ark-cover, from between the two cherubim***?[[127]](#footnote-127) But the explanation thereof is as follows: Because He had commanded that the cherubim will spread out their wings on high,[[128]](#footnote-128) but had not said why they should be made altogether, and what function they should serve in the Tabernacle, and why they should be in that form, therefore He now said, ***and you will put the ark-cover with the cherubim***, for they are all one, ***above upon the ark***, because ***in the ark you will put the Testimony that I will give you***, so that there be for Me a Throne of Glory, ***for there will I meet with you and I will cause My Glory to dwell upon them, and I will speak with you from above the ark-cover***, ***from between the two cherubim*** because it is ***upon the ark of the testimony***.[[129]](#footnote-129) **It is thus identical with the Divine Chariot which the prophet Ezekiel saw, of which he said, *This is the living creature that I saw under the G-d of Israel by the river Chebar; and I knew that they were cherubim***.[[130]](#footnote-130) This is why He is called ***He Who sits upon the cherubim***,[[131]](#footnote-131) for they spread out their wings on high in order to teach us that they are the Chariot who carry the Glory, just as it is said, ***and gold for the pattern of the chariot, even the cherubim, that spread out their wings, and covered the ark of the covenant of the Eternal***,[[132]](#footnote-132) as I have mentioned.

In the opinion of our Rabbis[[133]](#footnote-133) the cherubim had the forms of a human being, the word being of the Aramaic language which calls a lad ***ravya***. In that case the letter ***kaf*** in the word ***k'rubim (cherubim)*** is not part of the root of the word, but merely serves in a comparative function [meaning "as lads"], the name indicating their substance. If you will further contemplate as to why their faces were turned one to another,[[134]](#footnote-134) and why they were of beaten work,[[135]](#footnote-135) you will be able to know that it was proper for them that they be spreading out their wings on high, for they are the throne of the Supreme One, sheltering the Testimony, which is the writing of G-d.[[136]](#footnote-136) This is the meaning of the expression, ***the pattern of the chariot***,[[137]](#footnote-137) for the cherubim which Ezekiel saw carrying the Glory are the pattern of the cherubim [on high], these being the ***Glory*** and the ***tipheret*** (beauty); and the cherubim which were in the Tabernacle and in the Sanctuary were of a likeness to them, ***for one higher than the high watches, and there are higher than they***.[[138]](#footnote-138) And this is the meaning of ***and I knew[[139]](#footnote-139)*** [and not "and I saw"], for Ezekiel saw one and knew the other [on high]. This is why he said **"they"** [***and I knew that 'they' were cherubim***]. The student learned in the mysteries of the Cabala will understand.

**24. A CROWN OF GOLD ROUND ABOUT.** "This is a symbol of the crown of royalty, for the table represents wealth and prominence, just as the Rabbis say[[140]](#footnote-140) **'the royal table**.' " This is Rashi's language. And this explanation is indeed the truth, for in this lies the secret of the table [in the Tabernacle]. For since the time that the world came into existence, G-d's blessing did not create something from nothing; instead, the world follows its natural course, for it is written, ***and G-d saw every thing that He had made, and behold, it was very good***.[[141]](#footnote-141) But when the root of the matter[[142]](#footnote-142) already exists, the blessing descends upon it and increases it, just as Elisha said, ***tell me; what have you in the house***?[[143]](#footnote-143) and then the blessing came upon the pot of oil that she already had, and she filled all the vessels from it.[[144]](#footnote-144) And in the case of Elijah it is said, ***The jar of meal was not spent, neither did the cruse of oil fail***.[[145]](#footnote-145) And so also was the case with the showbread on the table; upon it rested the blessing, and from it came abundance to all Israel. That is why the Rabbis have said:[[146]](#footnote-146) "Every priest who received even only as much as the size of a bean [of the showbread] ate it and was satisfied."

29. AND YOU WILL MAKE 'KE'AROTHAV VEKAPOTHAV UKSOTHAV UMENAKIYOTHAV.' Rashi explained: "***Ke 'arothav*** are the forms [the molds that were made to fit the shape of the bread]; ***vekapothav*** are spoons in which the incense was put;[[147]](#footnote-147) ***uksothav*** are rods in the shape of halves of hollow canes [which were put between one loaf and another so that they would not become moldy]; ***umenakiyothav*** are the trestles which were notched in [five places] to support the canes." These vessels [that Rashi referred to] are indeed mentioned in the Gemara.[[148]](#footnote-148) And the Rabbi further said: "The word ***mechilathei*** [which Onkelos used for the Hebrew ***menakiyothav***] means 'bearers,' similar to the expressions: ***and I weary myself 'kalkeil' (to bear it)***;[[149]](#footnote-149) ***I am weary 'hachil' (bearing it)***.[[150]](#footnote-150) Now the Sages of Israel have differed on this. For some say that ***ksothav*** are the trestles, and ***menakiyothav*** are the hollow canes. But Onkelos who translated ***menakiyothav*** by [the Aramaic] ***mechilathei*** was of the same opinion as he who says that ***menakiyoth*** are the trestles [supporting pillars attached to the table]." These are Rashi's words.

But I do not find them to be correct. for the word ***mechilathei*** [of Onkelos] in the Aramaic language is but a term meaning measures, such as ***ephahs*** and the like. Thus Onkclos rendered, ***eiphath tzedek[[151]](#footnote-151)*** - mechilon dikshot (a true measure); You will not have in your house ***'eiphah v'eiphah***' [[152]](#footnote-152) - you will not have ***mechilta umechilta*** (diverse measures). In a similar sense it is found whenever mentioned in the Talmud and in the Sages' words: ***kayal meikal*** (he was measuring);[[153]](#footnote-153) ***bimchilta d 'hayil inish ba mitkil*** (with the measure that one measures others, with that he is measured).[[154]](#footnote-154) Similarly, ***I am weary 'hachil'[[155]](#footnote-155)*** means "I am weary of being a holding measure" [of G-d's fury], and it is associated with these expressions: ***alpayim bath yachil*** (it held two thousand baths);[[156]](#footnote-156) ***v'chol bashalish aphar ha'aretz***: (and He comprehended the dust of the earth in a measure);[[157]](#footnote-157) ***too little 'meihachil' (to receive) the burnt otlering***.[[158]](#footnote-158) Similarly, ***I am weary 'hachil***,[[159]](#footnote-159) is in my opinion not an expression of "bearing" but is instead a form of that very same meaning of "holding," thus saying, "I am weary of holding" G-d's fury], similar in usage to these expressions: ***the land is not able 'L'hachil' (to hold) all his words***;[[160]](#footnote-160) ***the spirit of a man 'y'ehalkeil' his infirmity***,[[161]](#footnote-161) meaning that he will be able to hold the pain within himself and not become weary [and broken in spirit] because of it. ***Behold, heaven and the heaven of heavens cannot 'y'chalkelucha'[[162]](#footnote-162)*** - ***they cannot hold and contain the greatness of Your exaltedness, for there is no limit and measure to You - how much less this house that I have built***![[163]](#footnote-163) ***'Y'chalkeil' his words rightfully[[164]](#footnote-164)*** means that he is not ***a fool who spends all his spirit***,[[165]](#footnote-165) but holds his words within himself when necessary, and uses them as necessary. ***'Vay'chalkeil Yoseph'*** [[166]](#footnote-166) means that Joseph gave them as much food as they could hold; he gave neither too much nor too little, ***but bread according to the want of their little ones***.[[167]](#footnote-167) And such is the explanation of all [other similar expressions] .

But Onkelos' opinion [who translated ***umenakiyothav umechilathei***] is not clear. Perhaps ***menakivothav*** is in the opinion of Onkelos a term for measures, since they had [in the Tabernacle and later in the Sanctuary] a measure holding two tenth parts [of an ephah] of flour, with which to measure one cake,[[168]](#footnote-168) and they did not measure it twice with the one tenth measure of the meal-offering. We must then say that Onkelos differs from the Mishnah which teaches:[[169]](#footnote-169) "There were two dry-measures in the Sanctuary: the tenth, and the half-tenth" [of an ephah], and in his opinion there were three dry-measures: the tenth, the half-tenth, and the two tenths.

The correct interpretation of Onkelos' opinion appears to me to be that ***mechila*** is the form (mold) made for the dough, just as the Rabbis have said:[[170]](#footnote-170) "There were in the Tabernacle three molds [for the showbread]: he placed it in a mold whilst it was still dough; when baked in the oven it was put in another mold, and when he took it out he placed it in a [third] frame so that it should not spoil."[[171]](#footnote-171) This [third] frame which was used so that it should not spoil did not have to be shaped to the form of the bread and its size; instead, it was made like a sort of dish to support the sides of the bread, this being the ***ke'arothav*** mentioned in the verse. But the first mold for the dough was shaped to the form of the bread and its size, namely, ten [handbreadths] long and five wide, and its horns[[172]](#footnote-172) seven fingerbreadths [high]. Into this mold the dough was put, measured and shaped to fit its form, and for this reason it was called ***mechila*** because it was made to "the measure." The term ***menakiyoth*** then [according to Onkelos] is a name just like ***ephah*** and ***s'ah*** [a third of the ephah measure is a ***s'ah***], similar, to ***ke'arothav*** and ***ksothav*** and other nouns which are not descriptive. Perhaps those just measures which are called ***a just ephah***, ***and a just hin***,[[173]](#footnote-173) and termed ***menakiyoth*** [of the root ***naki*** – clean] because they are clean of any falsehood, and thus they clear their owners of any cheating and sin. And ***ksavoth*** is a general term covering the canes [which were put between one loaf and another] and the trestles [notched in five places upon which the canes separating the loaves rested]. Perhaps because of their notches they were so called [***ksavoth***], with the letter ***tzade*** [***ktzavoth*** - sides, corners] being used instead of the letter ***sin*** [***ksavoth***], this word [***ksavoth***] being similar to [the word ***ktzavoth*** found in the following verse]: ***so that they that dwell' in 'ktzavoth' (the uttermost parts) stand in awe of Your signs***,[[174]](#footnote-174) by interchanging the letter ***tzade*** with the ***sin***, just like in the word ***s'chok*** ["laughter," which is the word ***tzchok***].

Rabbi Abraham ibn Ezra wrote: "There is an error in Chronicles,[[175]](#footnote-175) for in speaking of the vessels of the table in place of ***ke'aroth*** [mentioned here] it writes ***mizrakoth*** (basins); in place of *kapoth* [mentioned here] it writes ***kiporim*** (bowls); ***ksavoth*** is mentioned there as here; and in the place of ***menakiyoth*** it speaks of ***mizlagoth*** (forks). And all these were made of gold for the purpose of the table [and yet we do not find the ***mizrakoth***, ***kiporim***, and ***mizlagoth*** mentioned here in connection with the table in the Tabernacle]! Perhaps these were other vessels which David commanded to be placed on the tables[[176]](#footnote-176) which his son Solomon would make, but the table in the Tent of Meeting did not have these vessels." The error, however, is in Rabbi Abraham's words, [not in the Book of Chronicles], for that which Scripture states, ***and the forks, and the basins, and the jars of pure gold; and for the golden bowls by weight for every bowl***,[[177]](#footnote-177) is not connected only with the tables of showbread[[178]](#footnote-178) [mentioned in the preceding verse], but it reverts back to that which Scripture stated [several verses above], ***and for all the work of the service of the house of the Eternal, and for all the vessels of service in the house of the Eternal***.[[179]](#footnote-179) And then it continues, ***of gold, for all vessels of every kind of service***,[[180]](#footnote-180) and then it mentioned, ***and the forks, and the basins*** [[181]](#footnote-181) which are vessels of the altar, and the jars for the table, and the bowls for the altar. And finally it stated, ***and for the altar of incense refined gold by weight***,[[182]](#footnote-182) concluding: ***All this [do I give you] in*** ***writing, as the Eternal has made me wise by His hand upon me, even all the works of this pattern***.[[183]](#footnote-183) Thus David [in speaking to his son Solomon] included all needs of the Sanctuary.

**30. 'LECHEM PANIM' (SHOWBREAD).** **"It is called *lechem panim* [which literally means 'bread of faces'] because it had 'faces' [surfaces] looking in both directions towards the sides of the House [Tabernacle or Sanctuary]. The loaf was set lengthwise across the breadth of the table with its sides standing up exactly in a line with the edge of the table."** This is the language of Rashi. This conforms with the language of the Mishnah:[[184]](#footnote-184) "Ben Zoma says: ***lechem panim*** - [it is so called] because it is to have surfaces" [looking in both directions]. But all this is in accordance with the opinion of the Sage[[185]](#footnote-185) who says: "How did they make the showbread? Like a case broken open." [[186]](#footnote-186) But according to the Sage[[187]](#footnote-187) who says that it was shaped "like a rocking boat," [[188]](#footnote-188) then it could not have been [called ***lechem panim*** because of the parallel surfaces looking in both directions, as it had none]! And Rabbi Abraham ibn Ezra wrote that it is called ***lechem panim*** because it is ***before Me always***.[[189]](#footnote-189)

By way of the Truth, [the mystic lore of the Cabala], when you will understand the word ***l'phanai*** (before Me)[[190]](#footnote-190) you will understand its name [i.e., why it is called ***"the bread of panim"***] and its secret, for because of that [the table] was placed on the north side [of the Tabernacle],[[191]](#footnote-191) seeing that ***the blessing of the Eternal makes rich***,[[192]](#footnote-192) similar to what is said, ***in every place where I cause My name to be mentioned I will come unto you and bless you***.[[193]](#footnote-193) I have already alluded to this.[[194]](#footnote-194)

Where will be found the wisdom embodied in the candelabrum, its cups and knops and flowers, seeing that it is so hidden from the eyes of all living![[195]](#footnote-195) But as to the reason for its being of beaten work, with the six branches coming out of the seventh, and upon them the lamp of G-d[[196]](#footnote-196) and all [six lamps] to give light over against it[[197]](#footnote-197) - all this you can understand from our words that we have written in another place.[[198]](#footnote-198) This is the intent of the saying of the Sages[[199]](#footnote-199) that Moses found difficulty with the candelabrum.[[200]](#footnote-200)

**39. OF A TALENT OF PURE GOLD WILL HE MAKE IT WITH ALL THESE VESSELS.** This means "that its weight together with all its vessels will be exactly one talent, neither less nor more." This is Rashi's language. And such indeed is the simple meaning of Scripture. But if that be so, there is here a point which is greatly to be wondered about, namely that Scripture should not specify at all how much of the talent of gold should go into the candelabrum itself! For in that case half of the talent or even more could then go into the making of the tongs and the snuff dishes[[201]](#footnote-201) which are vessels separate from the candelabrum, while the candelabrum itself could be made of less than half the talent, or perhaps the candelabrum would be made of the entire talent less one ***maneh*** [a sacred talent consisted of one hundred and twenty manoth] and all these vessels would be made of the one maneh! Moreover, what reason is there that the total weight of the candelabrum with its many separate vessels should be given as one talent, and why was it not explained how many tongs and snuff dishes should be made from it?

But the opinion of our Rabbis is not as the Rabbi [Rashi] stated it, for thus did the Sages teach in Tractate Menachoth:[[202]](#footnote-202) "The candelabrum and its seven lamps[[203]](#footnote-203) came from the talent, but not its tongs and snuffdishes. And if you ask how will I then explain, [Of a talent of pure gold shall he make it,] with all these vessels? Then I reply that this includes the lamps. These are the words of Rabbi Yehudah. Rabbi Nechemyah says: the candelabrum [alone] came from the talent but not its lamps, tongs, and snuffdishes. And if you ask how will I then explain the expression, with all these vessels? I answer that it teaches that they all be made of gold [aside of the talent mentioned] ." There in Tractate Menachoth the Rabbis have further said, that according to Rabbi Yehudah [who says that the lamps came from the talent], the lamps were also of beaten work together with the candelabrum; yet Scripture calls them these 'vessels,' because they are receptacles for the oil, known by a name of their own, Since in all other candelabrums they are separate from them [although here they were hammered out of the same talent of gold from which the whole candelabrum was made]. And according to Rabbi Nechemyah [who says that the lamps did not come from the talent, the Rabbis] have said there that the lamps were not of beaten work together with the candelabrum. Thus according to Rabbi Yehudah included in the weight of the talent - with that which was of beaten work with it - is only the candelabrum itself but none of the separate vessels thereof. And according to Rabbi Nechemyah the Rabbis have said there: "And if you ask how will then explain the expression, with all these vessels? I answer, it teaches that they all be made of gold, this being necessary to be stated because of the mouth of the lamps."[[204]](#footnote-204)

According to the simple meaning of Scripture the verse states: "***Of a talent of pure gold will he make it; all these vessels he shall [also] make of pure gold***," since He did not explain at first that the lamps[[205]](#footnote-205) should be of gold. Similarly, Scripture relates at the time of the making of the candelabrum, And he made the lamps thereof, seven, and the tongs thereof, and the snuff-dishes thereof, of pure gold,[[206]](#footnote-206) the expression of pure gold referring only to the tongs and the snuff-dishes [but not to the lamps], and therefore He explained it further and said, ***Of a talent of pure gold he made it, and all the vessels thereof***,[[207]](#footnote-207) the meaning being that all its vessels he [i.e., Bezalel] made of pure gold, not that he made them out of the talent of gold. Included in the expression ***all the vessels thereof*** are the oil vessels, for he made with the candelabrum many vessels besides those mentioned, just as it is said during the journeyings,

***And they will cover the candelabrum of the light, and its lamps, and its tongs, and its snuff-dishes, and all the oil vessels thereof, wherewith they minister unto it***.[[208]](#footnote-208) And the verse which states, ***unto the base thereof, and unto the flowers thereof, it was beaten work***,[[209]](#footnote-209) likewise indicates according to its plain sense that only the candelabrum itself was of beaten work but not its lamps. All this is in accordance with the line of teaching of the Gemara.

But in the Baraitha of the work of the Tabernacle[[210]](#footnote-210) it is taught in another way. "The candelabrum which Moses made in the wilderness was made of gold. It had to be made by a process of beating, and had to have cups, knops, and flowers, for it is said, ***And you will make a candelabrum of pure gold***.[[211]](#footnote-211) I might have thought that [the cups etc.] may be made separately and then soldered on to the candelabrum; Scripture therefore states, ***they will be of one piece with it***.[[212]](#footnote-212) How do we know that this includes lamps, so that they must also be made of one piece with it? Scripture therefore says, [***Of a talent of pure gold] he will make***.[[213]](#footnote-213) I might think this also includes its cups, knops, and flowers? Scripture therefore says, ***it [he will make 'it ']***. Now how do you know that you are to include its lamps and exclude its cups, knops and flowers? Since Scripture has here used a term of amplification and followed it by a term of limitation,[[214]](#footnote-214) I reason as follows: I include its lamps because they have to be made with the candelabrum, and I exclude its cups, knops and flowers because they do not always have to be made with it.[[215]](#footnote-215) And how do I know that I am to include its ***malkocheha[[216]](#footnote-216)*** and ***machtotheha***?[[217]](#footnote-217) Scripture therefore says, [***of beaten work] will it be done.[[218]](#footnote-218)*** I might think I am also to include the ***tzvatim*** (tongs) and the snuffers; Scripture therefore says, ***[Of a talent of pure gold he will make]*** it.[[219]](#footnote-219) And how do you know that you are to include the ***malkocheha*** and ***machtotheha*** and exclude the tongs and the snuffers? Since Scripture has here used a term of amplification and followed it by a term of limitation, I reason as follows: I include the ***malkocheha*** and ***machtotheha*** because they are used with the candelabrum, and I exclude the tongs and the snuffers because they are not used with it. Rabbi Yehoshua the son of Korcha says: It [i.e., the candelabrum] is made of the talent, but not its vessels, for it is said, ***Of a talent of pure gold he will make 'it.'[[220]](#footnote-220)*** And if you ask how will I then explain the expression, ***and all its vessels***? Then I reply that it means that they should be made of pure gold [but not of the talent]." Thus far is the text of the Baraitha.

It appears from that which the Rabbis, of blessed memory, have said, that the lamps, the ***melkochayim***, and the ***machtoth*** were all made of beaten work together with the candelabrum; since the ***melkochayim*** were not tongs [as we understood the word till now],[[221]](#footnote-221) but they were rather golden lids which were made on the rim of the lamps for opening and closing, and would cover them so that nothing fell into the oil, in the same way that they make today in candelabrums for kings. This usage [of the word ***melkochayim***] is associated with the expression, ***and my tongue cleaves 'malkochay' [[222]](#footnote-222)*** - the palate and bottom parts of the mouth being called ***melkochayim*** [of the root ***loko'ach*** "taking"] because they "take in" the tongue between them.[[223]](#footnote-223) The ***machtoth*** are receptacles under each lamp to catch the sparks of fire which might fall from them. The ***melkochayim*** and the ***machtoth*** were all of one beaten work with the candelabrum and were made out of the talent of gold. But the tongs and the snuffers, which were not used in the candelabrum itself but were instead vessels separate from it and not attached thereto, did not come from the talent at all. Similarly this Baraitha excluded its cups, knops and flowers, so that if he wanted to make them not of beaten work together with the candelabrum he was so permitted, the reason according to the Baraitha being "because they are not made with it," that is to say, they do not invalidate the candelabrum. For if he made it of any other metal besides gold, it did not come with cups, knops and flowers, but the [six] branches [with the central shaft] always invalidated the candelabrum if lacking therefrom.

According to this Baraitha then, the Scriptural expression, ***and all the vessels thereof*** [[224]](#footnote-224) means that Bezalel made of gold all vessels needed for the proper use of the candelabrum and appropriate to it - these being the tongs and the snuffers that are necessary in the use of all candelabrums. Similarly, ***All the instruments of the Tabernacle in all the service thereof [[225]](#footnote-225)*** means all instruments needed for [erecting] the Tabernacle. These He did not explain but mentioned only that they were to be made of brass. But the verse before us which states, ***Of a talent of pure gold will he make it, with all these vessels***, refers to those vessels mentioned [in the preceding verse, namely, ***malkocheha*** and ***machtotheha***], and they were all of beaten work with it. It is possible that the statement which Scripture uses at the construction, namely, ***and all the vessels thereof***,[[226]](#footnote-226) alludes to these vessels [the ***malkocheha*** and ***machtotheha***] mentioned there in the preceding verse, so that they were all to be made with the candelabrum of beaten work, as is the plain meaning of Scripture. But the vessels of oil[[227]](#footnote-227) were not mentioned at the construction just as they were not mentioned at the command [for making the candelabrum], but they made them on their[[228]](#footnote-228) own accord. Perhaps Bezalel did not make them but certain individuals made them and dedicated them to the public.

In summary, the candelabrum itself came from the talent, but nothing outside of it came therefrom, according to the words of all authorities.

**Ketubim: Tehillim (Psalms) 59:1-18**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, al tashcheth; of David a michtam, when Saul sent and they guarded the house to slay him. | 1. For praise; concerning the distress when David said, "Do no harm"; composed by David, humble and innocent; when Saul sent and they guarded the house in order to kill him. |
| 2. Save me from my enemies, my God; strengthen me against those who rise up against me. | 2. Deliver me from my enemies, O God; from those who rise against me, save me. |
| 3. Save me from workers of iniquity, and rescue me from bloodthirsty men. | 3. Deliver me from those who practice deceit, and from murderous men redeem me. |
| 4. For behold, they lurked for my soul; strong men lodge against me, neither [for] my transgression nor [for] my sin, O Lord. | 4. For behold, they have lain in wait for my soul, the strong gathering against me; not on account of my iniquity, and not on account of my sin, O LORD. |
| 5. Without iniquity, they run and prepare themselves; awaken towards me and see. | 5. Before there are iniquities, they run and prepare battle; be strong towards me, and see! |
| 6. And You, O Lord, God of Hosts, God of Israel, arise to visit upon all the nations; be not gracious to any treacherous workers of iniquity forever. | 6. But You, O LORD God Sabaoth, God of Israel, awake to punish all the Gentiles; do not pity any of the deceitful rulers forever. |
| 7. They return in the evening, they howl like a dog and encircle the city. | 7. They will return at evening, they will raise a tumult like a dog, and they will encircle the city. |
| 8. Behold, they spew forth with their mouth; [they have] swords in their lips, for who hears? | 8. Behold, they will spew forth with their mouth words sharp as swords; with their lips they say, "Let us boast, for who is the one who will hear and punish?" |
| 9. But You, O Lord, will scoff at them; You will mock all the nations. | 9. But You, O LORD, will laugh at them; You will mock all the Gentiles. |
| 10. [Because of] his strength, I hope for You, for God is my fortress. | 10. O my strength, for You I will keep watch, for God is my deliverance. |
| 11. The God of my kindness will precede me; God will allow me to see in those who watch me. | 11. God will precede me with my favor, God will show me vengeance on my oppressors. |
| 12. Do not kill them, lest my people forget; remove them from their possessions with Your power and bring them down, O Lord our Shield. | 12. Do not kill them immediately, lest my people forget; exile them from their houses by Your might, and impoverish them from their wealth, our shield, O LORD. |
| 13. The sin of their mouth is the word of their lips, and they will be seized because of their haughtiness, because of the curse and the lies that they tell. | 13. Because of the sin of their mouth, and the speech of their lips, let them be caught in their arrogance, for they will speak with oaths and lies. |
| 14. Destroy [them] with wrath so that they will be no longer, and they will know that God rules over Jacob to the ends of the earth forever. | 14. Destroy them in anger, destroy them until they are no more, that they may know that God rules in Jacob to the ends of the earth forever. |
| 15. And they will return in the evening, they will howl like dogs, and they will encircle the city. | 15. And they will return at evening, they will raise a tumult like a dog, and they will encircle the city. |
| 16. **They will roam about to eat if they are not sated, so that they will lodge.** | 16. **They will wander about to take spoil to eat, and they will not rest until they are full and take lodging.** |
| 17. And I will sing of Your power, and I will sing praises of Your kindness in the morning, for You were my stronghold and a refuge on a day that I was in straits. | 17. But I will praise yYur strength, and I rejoice in Your goodness in the morning, for You have been a deliverer to me, and my trust in the day I am distressed. |
| 18. My strength! To You will I sing for God is my stronghold, O God of my kindness. | 18. O my strength, I will give you praise, for God is my deliverance, God is my goodness. |
|  |  |

**Rashi’s Commentary for: Psalms 59:1-18**

**1** **al tashcheth** He called the psalm by this name because he was close to dying and to being destroyed, and he begged for mercy in the matter.

**and they guarded the house** when Michal told them that he was ill (I Sam. 19:14) and she allowed him to flee at night.

**4** **[they] lodge against me** to enter my house, to guard me.

**5** **Without iniquity** I did not sin against them.

**and prepare themselves** Ready to kill.

**6** **arise to visit upon all the nations** And judge these wicked men according to the statutes of the nations. Do not be gracious to them.

**7** **They return in the evening, etc... Behold, they spew forth with their mouth** The interpretation of these two verses connects one to the other.

**They return in the evening** What they did by day does not suffice them; in the evening they repeat their evil: guarding me that I do not escape and leave the city Now what did they do by day? Behold, all day they spew forth with their mouth, to spy on me to Saul.

**8** **swords in their lips** and they think to themselves, “Who hears?”

**9** **But You, O Lord** Who will scoff at all the nations, will mock these wicked men as well.

**10** **[Because of] his strength** The strength and might of my enemy, who is stronger than I.

**I hope for You** and I wait [for You] to rescue me from him.

**11** **will precede** He will give me His help before the hand of my enemy overwhelms me.

**will allow me to see in those who watch me** what I long to see.

**12** **Do not kill them** because this is not recognizable [as] revenge.

**lest my people forget** because all the dead are forgotten. Instead, deprive them of their possessions, so that they are impoverished. That is the revenge that will be long remembered.

**13** **The sin** of their mouth is the word of their lips, and the poor who are pursued by them because of the curse and the lies that they tell, are seized through their haughtiness.

**14** **Destroy [them] with wrath** Destroy them with Your wrath, O King Who judges, and let them know that You rule over Jacob.

**15** **And they will return in the evening** This is attached to the preceding verse. The sin of their mouth they speak by day, and in the evening, they return to ambush those whom they slandered.

**16** **They will roam about to eat** as the dogs do all night if they are not sated, so that they can lodge out of satiety, and sleep.

**17** **And I** when I escape them, I will sing of Your power in the morning.

**18** **My strength! To You** To You, Who are my strength and my stronghold, to You I will sing.

**Meditation from the Psalms**

**Psalms ‎‎59:1-18**

**By: H.Em. Rabbi Dr. Hillel ben David**

The superscription of our psalm attributes authorship to David and describes the circumstances surrounding its writing. This psalm is the third and last composition in the Al Tashchet series. It is based on the very first incident in which Saul pursued David.[[229]](#footnote-229)

As David’s star gained ascendancy, Saul’s dark and troubled spirit sank to the lowest depths. Once, when David played music before the king in an attempt to soothe his anguish, a spirit of evil descended on Saul. He flung his deadly spear at David’s head, barely missing his mark. David fled from the palace.[[230]](#footnote-230)

Saul sent soldiers to David’s home to watch him that night and to slay him in the morning. David was Saul’s son-in-law, for his wife was Saul’s daughter Michal. She loved her noble husband more than she did her bitter father, so she helped David to escape through a side window.[[231]](#footnote-231)

Michal then placed a teraphim[[232]](#footnote-232) in David’s bed as a ruse. At first she was able to restrain Saul’s men by claiming David was sick, but then Saul dispatched his messengers again, say­ing: ‘Bring him back to me in his bed so that I myself can slay him’. By the time Saul’s soldiers discovered the deception, David had disap­peared, leaving only the mannequin in his place.[[233]](#footnote-233)

David composed this psalm of entreaty and thanksgiving, while on the verge of death,[[234]](#footnote-234) upon his narrow escape from Saul.[[235]](#footnote-235)

The theme of this psalm should probably be under­stood according to the rabbinic principle that all David's psalms were relevant for himself, for all Israel, and for all time. This principle applies even to psalms whose headings mark an event in David's life that was the original motive for its recitation. We can accord­ingly say that when David recited this psalm in connec­tion with his distress in relation to Saul, who had sent watchmen to guard his house in order to kill him, he worded it so that it would be fitting as a prayer for all Israel and for all generations facing persecution by bloodthirsty treacherous enemies. It is true that the psalm describes various types of sinners and evildoers. But this is because the psalmist is crying out in his dis­tress, describing the various deeds of the evildoers he fears: Those who make false accusations, murderers who lie in wait at night, traitors who break their oaths, bandits who roam the city streets at night, arrogant men who deny belief in God, and the nations that fight Is­rael. We can summarize the general picture as follows: The psalmist, who included all these evils in one psalm, intended to say that his enemies are wicked men who constantly deteriorate, and who from one crime are liable to sink to a second. Viewed in this way, the psalm is appropriate for David to recite in his fear of Saul, and appropriate for any Jew, and for the entire Jewish people, to recite in any moment of great distress and fear of enemies, Jewish or non-Jewish. When worship­ers recite this psalm, they recall what happened to David in his time of trouble, they focus on their own distress and compare it to that of David, and they say: May He who answered David when Saul sent watchmen to guard his house answer us as well.[[236]](#footnote-236)

Our psalm is the third of three psalms (57-59) which refer to Saul’s pur­suit of David; all begin with the plea ‘Al Tashchet’ - ‘Do not destroy’! These three psalms will carry us from the Shabbat before Tammuz 17 till the Shabbat after Tisha B’Ab, **Shabbat Nachamu I**. We will cover the entire *three weeks of mourning[[237]](#footnote-237)* – with these special psalms of ‘Al Tashchet’ - ‘Do not destroy’! We will be reading these psalms (57-59) at the same time of the years when the first and second Temples were both destroyed. We have one hope, that HaShem will not destroy the Temple of Living Stones. There is also a strongly implied corollary to “do not destroy, as related by His Eminence Hakham Dr. Yosef ben Haggai: We have an obligation to build up the Temple of Living Stones. It is not good enough just to mourn the destruction of the Temple, we must also correct our behavior which caused it to be destroyed in the first place! It is the correction of our behavior which will rebuild the Temple of Living Stones. We must actively bend down to help the less fortunate to achieve greatness. Our role as Nazareans is to be at the forefront of a restoration process which rebuilds every individual into a fit ‘stone’ in the Temple of Ever-Living Stones.

According to the Chatam Sofer, Psalms 57, 58, and 59 should be recited for the well-being of an ill person.[[238]](#footnote-238) Thus it is fitting that we read these three psalms during *The Three Weeks* which led up to the destruction of the Temple – an image of all Israel, who was / is clearly sick.

Our Torah portion describes the material for the ephod,[[239]](#footnote-239) while our Psalmist is composing his psalm about an incident in which a teraphim was used.[[240]](#footnote-240) The Midrash puts these two items together to help us understand how the ephod was an atonement for worshipping idols (teraphim):

***Midrash Rabbah - Vayikra (Leviticus) X:6 … the ephod was to atone for idol-worshippers, since it is said, And without Ephod or teraphim (Hoshea 3:4).[[241]](#footnote-241)***

***Hosea 3:4-5******For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and [without] teraphim: Afterward shall the children of Israel return, and seek HaShem their God, and David their king; and shall fear HaShem and his goodness in the latter days.***

As we begin the seven Sabbaths of Consolation, following Tisha B’Ab, we begin to recognize that it was our actions which caused the destruction of the ‘Temple’. This Temple was all Israel, a ‘Temple’ of living stones. As part of our consolation, HaShem used our Torah portion to remind us of the purpose of the Sanctuary:

***Shemot (Exodus) 25:8******And let them make Me a sanctuary, that I may dwell in them.***

Our Torah portion teaches that HaShem wants to ***dwell in us***, not a building of stones. Our psalm describes the wicked as though they are trying to conquer the city.

***Tehillim (Psalms) 59:15******And they will return at evening, they will raise a tumult like a dog, and they will encircle the city.***

Finally, the Targum to our psalm describes the wicked as though they want to lodge instead of us!

***Tehillim (Psalms) 59:16******They will wander about to take spoil to eat, and they will not rest until they are full and take lodging.***

The Mishkan and the Temple were not merely places of prayer and service, but were actually the dwelling place of HaShem. It was a stunning declaration of the principle that HaShem’s interest is in man alone.

The commentaries point out that the verse does not say, “I will dwell inside ***it***,” but rather “inside ***them***”.

On Tisha B’Ab, when we mourned the destruction of the Temple, we remembered that the Temple was a physical representation of reality. It was NOT the reality! The reality is the body of Mashiach with HaShem dwelling *in* His people, as it says:

***Shemot (Exodus) 25:8******“They shall make for Me a sanctuary and I will dwell in them.”***

***Matityahu (Matthew) 12:6******But I say unto you, That in this place is one (Mashiach) greater than the temple.***

***Yochanan (John) 2:19******Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up.***

HaShem has asked us to bring what is needed to build His dwelling place. We are not looking to create a building made of inanimate stones, but rather a Temple of living stones (the body of Mashiach).

***1 Tsefet (Peter) 2:5******You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua HaMashiach.***

We are commanded to form a living structure in which HaShem will dwell. How do we do this?

To answer this question we must take a look at what was required of the physical components that made up the sanctuary. Those things which were used as the building blocks for the sanctuary were required to be new stones. Stones that had not been used for altars to other gods. Additionally, these stones needed to be fashioned without using metal implements. Since metal was used for war and killing, it was not suitable for forming the building blocks used in HaShem’s house.

From a close examination of what went into forming the stones, we can see that the people who make up the lively stones, must also be formed properly. What does it mean to be formed?

To answer this question involves a bit of self-examination. First we must ask: What is a natural stone, a natural man? Surely we must say that the natural man is described in detail as:

***I Corinthians 2:13-14******Which things also we speak, not in the words which man’s wisdom teaches, but which the Spirit of Holyness teaches; comparing spiritual things with spiritual. 14 But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.***

A natural man is a man who can not receive the things of HaShem. It follows that a man who is properly formed, and is no longer “natural”, is a man who discerns the wisdom of HaShem. Wisdom is the word used throughout the Tanach as the epitome of Torah. Thus we would say that a properly formed man is a man of Torah study and Torah deeds.

Now a man of Torah deeds will be properly formed. To the extent that he avoids bloodshed, to that extent he is a stone formed without metal implements.

***Shemot (Exodus) 25:8******They shall make for Me a sanctuary and I will dwell in them.***

Let us pursue Torah and it’s deeds in order that we might build the lively stones, the stones of the final sanctuary, the body of Mashiach. Let us prepare now for intimacy with HaShem

***Yehezekel (Ezekiel) 16:3-13******And say, Thus saith the Lord HaShem unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. 4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. 5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. 6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. 7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. 8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord HaShem, and thou becamest mine. 9 Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. 10 I clothed thee also with broidered work, and shod thee with badgers’ skin, and I girded thee about with fine linen, and I covered thee with silk. 11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. 12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.***

When HaShem marries His bride, she will be His House and He will dwell in her. He will be the soul and she will be the body, so to speak.

Please remember that our Sages have taught that the Temple was destroyed because Jews hated Jews without cause. This hatred pulled the lively stones apart. When the lively stones were broken this was reflected in the stones of the physical Temple being pulled apart and destroyed. The goal of the Torah is the building up of the lively stones into the body of Mashiach in order that we might be a fitting place for HaShem to dwell.

Without Torah and it’s deeds, the Sanctuary of living stones can never be built. Let us focus on this goal as we put Tisha B’Ab behind us and receive HaShem’s comfort. This is the ***comfort*** that He wishes us to understand this Sabbath. As HaShem speaks[[242]](#footnote-242) to us this week, let us take comfort in the knowledge that He wants to dwell in us.

**Ashlamatah: Yeshayahu (Isaiah) 60:17 – 61:3, 9**

| **Rashi** | **Targum** |
| --- | --- |
| 16. And you shall suck the milk of nations and the breast of kings you shall suck, and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob. | 16. You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their kings; and you will know that I, the LORD, am your Saviour and your Redeemer, the Strong One of Jacob. |
| 17. **Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, and I will make your officers peace and your rulers righteousness.** | 17. **Instead of the bronze which they plundered from you, Jerusalem, I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. I will make your guardians peace and [appoint] your rulers in virtue**. |
| 18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise. | 18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising. |
| 19. You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory. | 19. You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory. |
| 20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, **and the days of your mourning shall be completed.** | 20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, **and your days of mourning will be ended.** |
| 21. And your people, all of them righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory. | 21. Your people will all be virtuous; they will possess the land forever, My pleasant plant, the work of My might, that I might be glorified. |
| 22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it. **{S}** | 22. He that is small among them will become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it. **{S}** |
|  |  |
| 1. The spirit of the Lord God was upon me, since the Lord anointed me to bring tidings to the humble, He sent me to bind up the broken-hearted, to declare freedom for the captives, and for the prisoners to free from captivity. | 1. The prophet said, A spirit of prophecy before the LORD God is upon me, because the LORD has exalted me to announce good tidings to the poor; He has sent me to strengthen the broken-hearted, to proclaim liberty to the captives, to those who are bound, Be revealed to light; |
| 2. To declare a year of acceptance for the Lord and a day of vengeance for our God, **to console all mourners.** | 2. to proclaim the year of pleasure before the LORD, and the day of vengeance before our God; **to comfort all those who mourn;** |
| 3. To place for the mourners of Zion, to give them glory instead of ashes, oil of joy instead of mourning, a mantle of praise instead of a feeble spirit, and they shall be called the elms of righteousness, the planting of the Lord, with which to glory. | 3. to confuse those who mourn in Zion - to give them a diadem instead of ashes, oil of joy instead of mourning, a praising spirit instead of their spirit which was dejected; that they may call them true princes, the people of the LORD, that He may be glorified. |
| 4. And they shall build the ruins of old, the desolations of the first ones they shall erect; and they shall renew ruined cities, desolations of all generations. | 4. They will build up ancient ruins, they will raise up former devastations; cities that were ruined will be repaired, devastations of many generations. |
| 5. And strangers shall stand and pasture your sheep, and foreigners shall be your ploughmen and your vinedressers. | 5. Aliens will stand and feed your flocks, the sons of Gentiles will be your plough men and vinedressers, |
| 6. And you shall be called the priests of the Lord; 'servants of our God' shall be said of you; the possessions of the nations you shall eat, and with their glory you shall succeed [them]. | 6. but you will be called the priests of the LORD, men will speak of you as those who minister before our God; you will eat the possessions of the Gentiles, and in their glory you will be indulged. |
| 7. Instead of your shame, which was twofold, and your disgrace, which they would bemoan as their lot; therefore, in their land they shall inherit twofold; they shall have everlasting joy. | 7. Instead of you being ashamed and confounded, two for one the benefits I promised you I will bring to you, and the Gentiles will be ashamed who were boasting in their lot; therefore in their land they will possess two for one: theirs will be everlasting joy. |
| 8. For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. | 8. For I the LORD love judgment, despised before Me are deceit and oppression: I will in truth give them a reward of their deeds, and I will make an eternal covenant with them. |
| 9. And their seed shall be known among the nations, and their offspring among the peoples; all who see them shall recognize them that they are seed that the Lord blessed. **{P}** | 9. Their sons will be exalted among the Gentiles, and their sons' sons in the midst of the kingdoms; all who see them will acknowledge them, that they are the seed whom the LORD has blessed. **{P}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 60:17 – 61:3, 9**

**16** **and the breast of kings** Heb. וְשֽׁד, an expression of breasts (שָׁדַיִם) and ‘you shall suck’ proves it.

**17** **Instead of the copper** that they took from you.

**and I will make your officers peace** [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. **פְקֻדָּתֵךְ – P’qudatekh - Your appointed officers.** Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

**19** **You shall no longer have** You shall not require the light of the sun.

**20** **neither...be gathered in** Heb. יֵאָסֵף, an expression similar to (Joel 2:10) “gathered in (אָסְפוּ) their brightness.” Gathered in their light.

**21** **in which I will glory** That I will glory with them. Pourvanter in French.

**22** **in its time I will hasten it** If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

**Chapter 61**

**1** **since the Lord anointed me** This anointing is nothing but an expression of nobility and greatness.

**to declare freedom for the captives** That is to say, to bring them the tidings of the redemption.

**to free from captivity** Heb. פְּקַח קוֹחַ. Open their imprisonment and their captivity and release them.

**2** **a year of acceptance** A year of appeasement and good will.

**3** **the elms of righteousness** Heb. אֵילֵי, an expression of trees (אִילָנוֹת). Comp. (supra 1:29) “of the elms (מֵאֵילִים) that you desired.” This is evidenced by the end of the verse, “the planting of the Lord etc.”

**5** **your plowmen** Heb. אִכָּרֵיכֶם, those who lead the plow.

**6** **priests of the Lord** Princes of the Holy One, blessed be He.

**the possessions of the nations** Heb. חֵיל גּוֹיִם, the possessions of the nations [after Jonathan].

**you shall succeed [them]** Heb. תִּתְיַמָּרוּ [derived from תְּמוּרָה, exchange]. You shall enter in their stead into the glory they have taken until now.

**7** **Instead of your shame** which was twofold, even they would constantly bemoan their disgrace as their lot. That is to say that instead of until now My people were constantly bemoaning disgrace, their lot... There are instances of רִנָּה that is an expression of mourning. Comp. (Lam. 2:19) “Rise, cry (רֽנִּי) at night,” and comp. (I Kings 22:36) “A cry (הָרִנָּה) passed through the camp,” concerning Ahab’s death.

**8** **For I am the Lord, Who loves justice, hates robbery in a burnt offering** Therefore, I do not accept burnt offerings from the heathens (the nations [Parshandatha, K’li Paz]), for they are all results of robbery.

**and I will give their wage** The wage of Israel, which shall be in truth. Alternatively, I will give the reward for the deeds they performed, for they suffered the derisions of the heathens (the nations [Mss. and K’li Paz]) for My honor in truth.

**Second Special Ashlamatah: Yeshayahu (Isaiah) 40:1-26**

**Shabbat # 1 of Consolation/Strengthening**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ **"Cosole, console My people," says your God.** | 1. ¶ **Prophets, prophesy consolations to My people, says your God.** |
| 2. Speak to the heart of Jerusalem and call to her, for she has become full [from] her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins. **{S}** | 2. Speak to the heart of Jerusalem and prophesy to her that she is about to be filled with people of her exiles, that her sins have been forgiven her, that she has taken a cup of consolations before the LORD as if she suffered two for one for all her sins. **{S}** |
| 3. **A voice calls, "In the desert, clear the way of the Lord, straighten out in the wilderness, a highway for our God."** | 3. **A voice of one who cries: “In the wilderness clear the way before the people of the LORD, level in the desert highways before the congregation of our God.** |
| 4. Every valley shall be raised, and every mountain and hill shall be lowered, and the crooked terrain shall become a plain and the close mountains a champaigne. | 4. All the valleys will be lifted up, and every mountain and hill be made low; the uneven ground will become a plain and a baked place a vale. |
| 5. And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord spoke. **{P}** | 5. And the glory of the LORD will be revealed, and all the sons of flech will see it together, for by the Memra of the LORD it is so decreed.” **{P}** |
| 6. ¶ A voice says, "Call!" and it says, "What shall I call?" "All flesh is grass, and all its kindness is like the blossom of the field. | 6. ¶ A voice of one who says, “Prophesy!” And he answered and said, “What will I prophesy?” All the wicked/Lawless are as the grass, and all their strength like the chaff of the field. |
| 7. The grass shall dry out, the blossom shall wilt, for a wind from the Lord has blown upon it; behold the people is grass. | 7. The grass withers, its flower fades, for the spirit from the LORD blows upon it; surely the wicked/Lawless among the people are reckoned as the grass. |
| 8. The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever. **{S}** | 8. The wicked/Lawless dies, his conceptions perish; but the Word of our God stands forever. **{S}** |
| 9. Upon a lofty mountain ascend, O herald of Zion, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!" | 9. Get you up to a high mountain, prophets who herald good tidings to Zion; lift up your voice with force, you who herald good tidings to Jerusalem, lift up, fear not; say to the cities of the house of Judah, “The kingdom of your God is revealed!” |
| 10. Behold the Lord God shall come with a strong [hand], and His arm rules for Him; behold His reward is with Him, and His recompense is before Him. | 10. Behold, the LORD God is revealed with strength, and the strength of His mighty arm rules before Him; behold, the reward of those who perform His Memra is with him, all those whose deeds are disclosed before Him. |
| 11. Like a shepherd [who] tends his flock, with his arm he gathers lambs, and in his bosom he carries [them], the nursing ones he leads. **{S}** | 11. Like the shepherd who feeds his flock, he gathers lambs in his arm, he carries tender ones in his bosom, and leads nursing ewes gently. **{S}** |
| 12. Who measured water with his gait, and measured the heavens with his span, and measured by thirds the dust of the earth, and weighed mountains with a scale and hills with a balance? | 12. Who says these things? One who lives, speaks and acts, before whom all the waters of the world are reckoned as the drop in the hollow of hand and the length of the heavens as if with the span established, the dust of the earth as if measured in a measure and the mountains as if indeed weighed and the hills, behold just as in the balance. |
| 13. Who meted the spirit of the Lord, and His adviser who informs Him? | 13. Who established the holy spirit in the mouth of all the prophets, is it not the LORD? And to the righteous/ generous who perform His Memra He makes known the words of His pleasure. |
| 14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of understandings did He let him know? | 14. Those who besought before Him, He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their son’s sons. |
| 15. Behold the nations are like a drop from a bucket, and like dust on a balance are they counted; behold the islands are like fine [dust] that blows away. | 15. Behold, the peoples are like the drop from a bucket, and are accounted like dust on the scales; behold, the islands are like the fine dust which flies. |
| 16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings. **{P}** | 16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burn offering. **{P}** |
| 17. ¶ All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. ¶ All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before Him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move. **{S}** | 20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move. **{S}** |
| 21. Do you not know, have you not heard has it not been told to you **from the beginning**? Do you not **understand** the **foundations of the earth**? | 21. Have you not known? Have you not heard? Has not the fact of **creation’s orders** been told you from the **beginning**? Will you not **understand**, so as to fear before Him who created the **foundations of the earth**? |
| 22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell. | 22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him as grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah’s house; |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. Who hands over rulers to weakness, and makes the judges of the earth as nothing. |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on them, and they dried up, and a tempest shall carry them away like straw. **{S}** | 24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff, will scatter them. **{S}** |
| 25. "Now, to whom will you compare Me that I should be equal?" says the Holy One. | 25. Whom then will you liken before Me, and compare (Me): says the Holy One. |
| 26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing. **{S}** | 26. Lift up your eyes to the height and see, so as to fear before Him who created these, who brings out the forces of heaven by number, calling to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing. **{S}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:1-26‎**

**1 Console, console My people** He returns to his future prophecies; since from here to the end of the Book are words of consolations, this section separated them from the prophecies of retribution. Console, you, My prophets, console My people.

**2 for she has become full [from] her host** Jonathan renders: She is destined to become full from the people of the exiles, as though it would say, “She has become full from her host.” Others interpret צְבָאָה like (Job 7: 1), “Is there not a time (צָבָא) for man on the earth?”

**has been appeased** Heb. נִרְצָה , has been appeased.

**for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin.”

**3 A voice** The Holy Spirit calls, “In the desert, the way to Jerusalem.”

**clear the way of the Lord** for her exiles to return to her midst. [The Warsaw edition yields:]

**Clear the way of the Lord** The way of Jerusalem for her exiles to return to her midst.

**4 Every valley shall be raised and the mountain shall be lowered**, thus resulting in a smooth, even, and easily traversed road.

**and the close mountains** Heb. רְכָסִים , mountains close to each other, and because of their proximity, the descent between them is steep and it is not slanted, that it should be easy to descend and ascend. ([The word] רְכָסִים is translated by Jonathan as ‘banks,’ an expression of height like the banks of a river.)

**close mountains** Heb. רְכָסִים . Comp. (Ex. 28:28) “And they shall fasten (וְיִרְכְּסוּ) the breastplate.”

**a champaigne** Canpayne in O.F., a smooth and even terrain.

**6 A voice from the Holy One**, blessed be He, says to me, “Call!”

**and it says My spirit says to Him, “What shall I call?”** And the voice answers him, “Call this, all flesh is grass. All those who are haughty their greatness shall be turned over and become like grass. ([Manuscripts yield:] All the princes of the kingdom their greatness shall be turned over and shall wither away [lit. shall end] like grass.)

**and all its kindness is like the blossom of the field** For “the kindness of the nations is sin” (Prov. 14:34). [Ed. note: We have inverted the order of Rashi and followed the order of K’li Paz and Parshandatha, to connect the second part of the verse with the first. Rashi’s explanation of the second part follows his first explanation of the first part. In the Lublin edition, the second explanation of the first part of the verse interrupts the sequence.] (Another explanation is: All flesh is grass.) A person’s end is to die; therefore, if he says to do kindness, he is like the blossom of the field, that is cut off and dries, and one must not rely on him, for he has no power to fulfill his promise, perhaps he will die, for, just as the grass dries out and the blossom wilts, so is it that when a man dies, his promise is null, but the word of our God shall last for He is living and existing, and He has the power to fulfill. Therefore, “Upon a lofty mountain ascend and herald, O herald of Zion, for the promise of the tidings emanates from the mouth of Him Who lives forever.”

**7 shall wilt** Heb. נָבֵל , wilt.

**9 O herald of Zion** Heb. מְבַשֶּׂרֶת . The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר) .” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

**10 shall come with a strong [hand]** to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)

**behold His reward is with Him** It is prepared with Him for the righteous.

**and His recompense** [lit. His deed,] the recompense for the deed, which He is obliged to give them.

**11 Like a shepherd [who] tends his flock** Like a shepherd who tends his flock; with his arm he gathers lambs, and he carries them in his bosom.

**the nursing ones he leads** [Jonathan renders:] The nursing ones he leads gently, the nursing sheep. he leads Heb. יְנַהֵל , lit. he shall lead, like מְנַהֵל , he leads.

**12 Who measured etc.** He had the power to do all this, and surely He has the power to keep these promises.

**with his gait** Heb. בְּשָׁעֳלוֹ , with his walking, as it is said (Habakkuk 3: 15): “You trod with Your horses in the sea.” Comp. (Num. 22:24) “In the path (בְּמִשְׁעוֹל) of the vineyards, a path (for walking).” Another explanation is that שַׁעַל is the name of a receptacle. Comp. (Ezekiel 13:19) “For measures (בְּשַׁעֲלוֹ) of barley.”

**measured** Amolad in O.F., an expression of measure and number. Comp. (Ex. 5:18) “And the number (וְתֽכֶן) of bricks you shall give.”

**and measured by thirds** Heb. בַּשָּׁלִשׁ , and measured by thirds, one third wilderness, one third civilization, and one third seas and rivers. Another interpretation: בַּשָּׁלִשׁ , from the thumb to the middle finger, the third of the fingers. Menahem explains it as the name of a vessel. Comp. (Ps. 80:6) “And You gave them to drink tears with a vessel (שָׁלִישׁ) .”

**and weighed mountains with a scale** Everything according to the earth, a heavy mountain He inserted into hard earth, and the light ones into soft earth.

**13 Who meted the Holy Spirit in the mouth of the prophets?** The Lord prepared it, and He is worthy of belief.

**and His adviser who informs Him** [and the one with whom He takes counsel He informs] of His spirit. So did Jonathan render it. [Who meted out the spirit? The Lord, and the one with whom He takes counsel He informs him, i.e., the righteous in whom God confides, He informs of His plans for the future.] But, according to its context, וְאִישׁ עֲצָתוֹ refers back to the beginning of the verse. Who meted out His spirit and who is His adviser who informs the Holy One, blessed be He, of counsel?

**14 With whom did He take counsel and give him to understand** With which of the heathens ([mss., K’li Paz:] nations) did He take counsel, as He took counsel with the prophets, as it is said concerning Abraham (Gen. 18: 17): “Do I conceal from Abraham...?”

**and give him to understand, and teach him in the way of justice** With which one of the heathens ([mss., K’li Paz:] nations) did He do so, that He taught him wisdom as He did to Abraham, to whom He gave a heart to recognize Him by himself and to understand the Torah, as it is said (ibid. 26:5): “And he kept My charge,” and Scripture states further (ibid. 18:19), “For he commands etc.” And his kidneys would pour forth wisdom to him, as it is said (Ps. 16:7): “Even at night my kidneys chastised me.”

**(With whom did He take counsel and who gave Him to understand** [With which man did He take counsel and which] man gave the Holy One, blessed be He, [to understand?] Behold all the nations are like a drop in a bucket, and how could they teach Him?)

**15 Behold the nations are like a drop from a bucket** And are not worthy to Him to appoint some of them as prophets to reveal His secret.

**like a drop from a bucket** Heb. כְּמַר , like a bitter drop that drips from the bottom of the bucket, bitter from the putrid water that is embedded in the bucket and the decay of the wood, limonede in O.F.

**and like the dust of a balance** for the copper corrodes and wears off.

**like fine fine dust.** that blows away [lit. that will be taken.] Like dust that is picked up and goes up through the wind, like fine dust that is carried away.

**16 there is not enough to burn** on His altar.

**and its beasts** (the beasts) of the Lebanon there is not enough for burnt offerings. Another explanation is:

**And the Lebanon etc.** to expiate the iniquity of the heathens.

**17 All the nations are as naught before Him** In His eyes they are as naught, and are not regarded by Him.

**19 melted** Heb. נָסַךְ , an expression of melting (מַסֵּכָה) .

**the craftsman has melted** The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. וּרְתֻקוֹת , and chains.

**20 He who is accustomed to select** הַמְסֻכָּן תְּרוּמָה . Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. הַמְסֻכָּן . Comp. (Num. 22:30) “Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי) ?”

**to select** Heb. תְּרוּמָה , separation, selection of the trees.

**21 Do you not know...the foundations of the earth** Who founded it, and you should have worshipped Him.

**22 the circle** Heb. חוּג , an expression similar to (infra 44:13) “And with a compass (וּבַמְּחוּגָה) ,” a circle (compass in O.F.).

**and whose inhabitants are to Him** [lit. before Him] like grasshoppers.

**like a curtain** Heb. כַדּֽק , a curtain, toile in French.

**24 Even [as though] they were not planted** They are even as though they were not planted.

**even [as though] they were not sown** And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

**their trunk is not rooted in the earth** When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שֽׁרֶשׁ , root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘pattah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatz katan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

**26 who created these** All the host that you will see on high.

**because of His great might** that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Shemot (Exodus) 25:1-40**

**Yeshayahu (Isaiah) 60:17 – 61:3, 9**

**Special: Yeshayahu (Isaiah) 40:1-26‎**

**Tehillim (Psalms) 59**

**Mk 8:5-10, Acts 16:9-12**

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

LORD - יהוה, Strong’s number 03068.

Heart / Comfortably - לב, Strong’s number 03820.

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

LORD - יהוה, Strong’s number 03068.

Spake / Speak - דבר, Strong’s number 01696.

Saying / Saith - אמר, Strong’s number 0559.

Bring / Received / Take - לקח, Strong’s number 03947.

Offering / Oblation - תרומה, Strong’s number 08641.

Man / Counsellor - איש, Strong’s number 0376.

Heart / Comfortably - לב, Strong’s number 03820.

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

LORD - יהוה, Strong’s number 03068.

Spake / Speak - , Strong’s number 01696.

**Shemot (Exodus) 25:1** And the LORD <03068> spake <01696> (8762) unto Moses, saying <0559> (8800),

2 Speak <01696> (8761) unto the children of Israel, that they bring <03947> (8799) me an offering <08641>: of every man <0376> that giveth it willingly with his heart <03820> ye shall take <03947> (8799) my offering <08641>.

**Yeshayahu (Isaiah) 60:19** The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD <03068> shall be unto thee an everlasting light, and thy God thy glory.

**Yeshayahu (Isaiah) 61:1** The Spirit of the Lord GOD is upon me; because the LORD <03068> hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted <07665> (8737) <03820>, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

**Yeshayahu (Isaiah) 40:1** Comfort ye, comfort ye my people, saith <0559> (8799) your God.

**Yeshayahu (Isaiah) 40:2** Speak <01696> (8761) ye comfortably <03820> to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received <03947> (8804) of the LORD’S <03068> hand double for all her sins.

**Yeshayahu (Isaiah) 40:13** Who hath directed the Spirit of the LORD <03068>, or being his counsellor <0376> <06098> hath taught him?

**Yeshayahu (Isaiah) 40:20** He that is so impoverished that he hath no oblation <08641> chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

**Tehillim (Psalms) 59:3** For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD <03068>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 25:1-40** | **Psalms**  **Psa 59:1-17** | **Ashlamatah**  **Is 60:17 – 61:3, 9** |
| --- | --- | --- | --- | --- |
| **!b,a,** | stones | Exod 25:7 |  | Isa 60:17 |
| **yn"doa]** | Lord |  | Ps 59:11 | Isa 61:1 |
| **rAa** | shed light | Exod 25:37 |  | Isa 60:19 |
| **vyai** | man, men | Exod 25:2 Exod 25:20 | Ps 59:2 |  |
| **~yhil{a/** | GOD |  | Ps 59:1 Ps 59:5 Ps 59:9 Ps 59:10 Ps 59:13 Ps 59:17 | Isa 60:19 Isa 61:2 |
| **#r,a,** | earth,land |  | Ps 59:13 | Isa 60:18 Isa 60:21 |
| **aAB** | put, bring, set | Exod 25:14 |  | Isa 60:17 Isa 60:20 |
| **yAG** | nations |  | Ps 59:5 Ps 59:8 | Isa 60:22 Isa 61:9 |
| **hy"h'** | remain, have been | Exod 25:15 Exod 25:20 | Ps 59:16 | Isa 60:19 Isa 60:20 Isa 60:22 |
| **bh'z"** | gold | Exod 25:3 Exod 25:11 Exod 25:12 Exod 25:13 Exod 25:17 Exod 25:18 Exod 25:24 Exod 25:25 Exod 25:26 Exod 25:28 Exod 25:29 Exod 25:31 Exod 25:36 Exod 25:38 Exod 25:39 |  | Isa 60:17 |
| **[d'y"** | know |  | Ps 59:13 | Isa 61:9 |
| **hwhy** | LORD | Exod 25:1 | Ps 59:3 Ps 59:5 Ps 59:8 | Isa 60:19 Isa 60:20 Isa 60:22 Isa 61:1 Isa 61:2 Isa 61:3 Isa 61:9 |
| **~Ay** | day |  | Ps 59:16 | Isa 60:20 Isa 61:2 |
| **laer'f.yI** | Israel | Exod 25:2 Exod 25:22 | Ps 59:5 |  |
| **lKo** | every, all | Exod 25:2 Exod 25:9 Exod 25:22 Exod 25:36 Exod 25:39 | Ps 59:5 Ps 59:8 | Isa 60:21 Isa 61:2 Isa 61:9 |
| **@s,K,** | silver | Exod 25:3 |  | Isa 60:17 |
| **aol** | no. nor, neither |  | Ps 59:3 | Isa 60:18 Isa 60:19 Isa 60:20 |
| **ble** | heart | Exod 25:2 |  | Isa 61:1 |
| **!mi** | inside | Exod 25:11 | Ps 59:12 |  |
| **tv,xn>** | bronze | Exod 25:3 |  | Isa 60:17 |
| **!t;n"** | fasten, give | Exod 25:12 Exod 25:16 Exod 25:21 Exod 25:26 Exod 25:30 |  | Isa 61:3 |
| **l[;** | above, against | Exod 25:22 | Ps 59:3 |  |
| **#[e** | *wood, tree* | *Exod 25:5 Exod 25:10 Exod 25:13 Exod 25:23 Exod 25:28* |  | Isa 60:17 |
| **ha'r'** | *show, see, look* | *Exod 25:9 Exod 25:40* | Ps 59:4 Ps 59:10 | Isa 61:9 |
| **!m,v,** | *oil* | *Exod 25:6* |  | Isa 61:3 |
| **[m;v'** | *hears, heard* |  | Ps 59:7 | Isa 60:18 |
| **%w<T'** | *among, midst* | *Exod 25:8* |  | Isa 61:9 |
| **tx;T;** | *under, instead* | *Exod 25:35* |  | Isa 60:17 Isa 61:3 |
| **~[;** | *people* |  | Ps 59:11 | Isa 60:21 Isa 61:9 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 25:1-40** | **Psalms**  **Psa 59:1-17** | **Ashlamatah**  **Is 60:17 – 61:3, 9** | **Peshat**  **Mk/Jude/Pet**  **Mk 8:5-10** | **Remes 1**  **Luke** | **Remes 2**  **Acts/Romans**  **Acts 16:9-12** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **αἴρω** | lift | Exo 25:14  Exo 25:27  Exo 25:28 |  |  | Mark 8:8 |  |  |
| **ἀνήρ** | man, men |  | Psa 59:2 |  |  |  | Acts 16:9 |
| **ἄρτος** | bread loaves | Exo 25:30 |  |  | Mark 8:5 Mark 8:6 |  |  |
| **γῆ** | land, earth |  | Ps 59:13 | Isa 60:18 Isa 60:21 | Mark 8:6 |  |  |
| **γίνομαι** | become, became |  | Psa 59:16 |  |  |  |  |
| **διά** | on account of |  |  |  |  |  |  |
| **δίδωμι** | give | Exod 25:12 Exod 25:16 Exod 25:21 Exod 25:26 Exod 25:30 |  | Isa 61:3 | Mark 8:6 |  |  |
| **ἐπανίσταμαι** | rise up |  | Psa 59:1 |  |  |  |  |
| **ἐπί** | against, upon |  |  |  |  |  |  |
| **ἑπτά** | seven | Exo 25:37 |  |  | Mark 8:5 Mark 8:6 Mark 8:8 |  |  |
| **ἔρχομαι** | coming |  |  |  | Mark 8:10 |  |  |
| **ἐσθίω** | eat |  | Psa 59:15 |  | Mark 8:8 |  |  |
| **εὐαγγελίζω** | good news |  |  | Isa 61:1 |  |  | Acts 16:10 |
| **εὐλογέω** | blessed |  |  | Isa 61:9 | Mark 8:7 |  |  |
| **ἡμέρα** | days |  | Ps 59:16 | Isa 60:20 Isa 61:2 |  |  | Acts 16:12 |
| **θανατόω** | kill |  | Psa 59:0 |  |  |  |  |
| **θεός** | GOD |  | Ps 59:1 Ps 59:5 Ps 59:9 Ps 59:10 Ps 59:13 Ps 59:17 | Isa 60:19 Isa 61:2 |  |  | Acts 16:10 |
| **κύριος** | LORD | Exod 25:1 | Ps 59:3 Ps 59:5 Ps 59:8 | Isa 60:19 Isa 60:20 Isa 60:22 Isa 61:1 Isa 61:2 Isa 61:3 Isa 61:9 |  |  |  |
| **λαμβάνω** | take | Exo 25:2  Exo 25:3 |  |  | Mark 8:6 |  |  |
| **λέγω** | saying | Exo 25:1 |  |  | Mark 8:5 Mark 8:7 |  | Acts 16:9 |
| **μαθητής** | disciples |  |  |  | Mark 8:6 Mark 8:10 |  |  |
| **μέρος** | parts | Exo 25:26 |  |  | Mar 8:10 |  |  |
| **ὁράω** | sees, seen | Exod 25:9 Exod 25:40 |  | Isa 61:9 |  |  | Acts 16:9 Acts 16:10 |
| **οὐδέ** | neither, nor |  |  |  |  |  |  |
| **οὗτος** | these |  |  |  |  |  |  |
| **παρακαλέω** | comfort |  |  | Isa 61:2 |  |  | Acts 16:9 |
| **πᾶς** | all, every, whole | Exod 25:2 Exod 25:9 Exod 25:22 Exod 25:36 Exod 25:39 | Ps 59:5 Ps 59:8 | Isa 60:21 Isa 61:2 Isa 61:9 |  |  |  |
| **πόλις** | cities, city |  | Psa 59:6  Psa 59:14 |  |  |  | Acts 16:12 |
| **πόσος** | many, much |  |  |  |  |  |  |
| **σώζω** | deliver |  | Psa 59:2 |  |  |  |  |
| **τέλος** | director |  | Psa 59:0 |  |  |  |  |
| **τίς** | why, who |  |  |  |  |  |  |
| **υἱός** | sons | Exo 25:2  Exo 25:22 |  |  |  |  |  |
| **χορτάζω** | filled |  | Psa 59:15 |  | Mark 8:8 |  |  |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:7**

**By:**

**Rabbi Yitschaq (ben Mosheh) Magriso**

**Rabbi Chalafta - of Kefar Chanania said: When ten people sit and occupy themselves with Torah, the Divine Presence abides among them. It is thus written, *"God stands in the godly congregation'* (Psalms 82:1). From where [do we know that this is true] even of five? It is written, *"[God] has established His group upon the earth"* (Amos 9:6). From where [do we know that this is true] even of two? It is written, *"Then those who feared God spoke to one another and God listened and heard; it was written in a record book before Him ... "* (Malachi 3:16}. From where [do we know that this is true] even of' one? It is written, *"In every place that I have My name mentioned, I will come to you and I will bless you"* (Exodus 20:24).**

This master teaches us the advantage ***(ma'aleh)*** of the magistrate ***(dayan)*** who judges according to Torah Law, as well as the advantage of those who occupy themselves with the study of the Torah in general.

He says that when ten people are seated in judgment, it is as if they were occupying themselves with the Torah. The Divine Presence ***(Shekhinah)*** is then among them, as it is written, ***"God stands in the godly congregation"*** (Psalms 82:1). This means that God is in the company of the ten who are sitting in judgment. As a general rule, the word "congregation" ***(edah)*** always denotes ten men.

The master then says that even if only five men are sitting in judgment, the Divine Presence is among them. It is thus written, ***"[God] has established His group (agudah) upon the earth"*** (Amos 9:6). This means that when there is a ***"group" (agudah)*** of people sitting in judgment, the Divine Presence is rooted among them.

In general, the word ***"group"*** denotes five. [The word ***agudah*** also denotes a "bundle,"] and when one wishes to tie a bundle, he must use all five fingers.

The master states that even when a tribunal ***(beth din)*** consisting of three men is sitting in judgment, the Divine Presence is among them. It is thus written, ***"In the midst of the tribunal (Elohim) [God] judges"*** (Psalms 82:1). The word ***Elohim*** [which also denotes **"God,"**] here refers to a tribunal of three judges.

The master then states that if even two people are studying Torah, the Divine Presence is among them. It is thus written, ***"Then those who feared God spoke to one another, and God listened and heard"*** (Malachi 3: 16). The phrase "to one another" ***(ish el re'e'hu)*** indicates that there are two people speaking, and the verse states that God is with them, listening to their words.

Finally, the master said that even if a single person is studying Torah, the Divine Presence is with him. God thus said, ***"In every place that I have My name mentioned, I will come to you and I will bless you"*** (Exodus 20:24). God is saying, "Wherever My name is mentioned in the context of Torah study, I will go. This is true even if you are alone. I will come to you and I will bless **YOU."**

One may question this teaching. Since the master deduces that the Divine Presence is present even when a single person is studying Torah, why must he tell us that God is with the ten, the five, the three and the two? If the Divine is with one person, it is certainly present when more than one are occupied with the Torah.

But the master teaches that each time the number of people involved is increased a new advantage ***(chidush)*** exists. When a person studies Torah alone, the Divine Presence is with him, but he does not have the advantage that his words are recorded in the Divine Record Book. When two people study Torah together, not only is the Divine Presence with them, but they have the advantage that their words are recorded in the Record Book **(Sefer Zikhronoth).** It is thus written, **"Then those who feared God spoke to one another, and ... it was written in the Record Book before Him"** (Malachi 3:16).

When three magistrates sit to judge a case, often they do not directly discuss words of Torah, but merely establish peace between the two parties involved. One may think that this is not the same as actually studying Torah. The master therefore must teach that even when three men are sitting in judgment, it is counted as if they were studying Torah.

In the case of ten people, there is another advantage. When three people are judging, the Divine Presence is only among them when they are actually convened in judgment. But when there are ten, the Divine Presence is among them as soon as they come together, even when they are merely preparing for judgment: the Divine Presence is "seated" among them even before they sit down to judge.

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 25:1-40**

**“T’rumah” “a heave offering”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

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| **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:5-10**  Mishnah **א:א** |
| **And[[243]](#footnote-243) he asked them, “How many loaves do you have?” So they said, “Seven.” And he gave the charge for the congregation to sit[[244]](#footnote-244) for a meal on the ground,** (grass)[[245]](#footnote-245) **and taking the seven loaves,** after he **had blessed[[246]](#footnote-246)** G-d **he broke** them **and began giving** them **to his talmidim so that they could set** them **before** them**. And they set** them **before the congregation. And they had a few small fish, and** after **he had blessed** G-d**, he said to set these** before them **also. And they ate and were satisfied,[[247]](#footnote-247) and they took up the broken pieces that were left with seven baskets** full**. Now there were about four thousand. And he sent them away. And immediately he got into the boat with his talmidim** and **went to the district of Dalmanutha.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 16:9-12**  Mishnah **א:א** |
| **And a vision appeared to Hakham Shaul during the night: a certain Macedonian[[248]](#footnote-248) man was standing there and imploring him and saying, “Come over to Macedonia** and **strengthen** (help) **us!” And when he had seen the vision, he wanted go to Macedonia immediately, concluding[[249]](#footnote-249) that God had called to proclaim the Mesorah to them. So putting out to sea from Troas, we sailed a straight course[[250]](#footnote-250) to Samothrace,[[251]](#footnote-251) and on the following *day* to Neapolis,[[252]](#footnote-252) and from there to Philippi, which is a leading city** of that **district of Macedonia, a** Roman **colony. And we were staying in this city for some days.** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 25:1-40** | **Psa 59** | **Is 60:17 – 61:3, 9** | **Special: Is. 40:1-26** | **Mk 8:5-10** | **Acts 16:9-12** |

**Commentary to Hakham Tsefet’s School of Peshat**

**Introduction**

The casual reader misses the point that this pericope deals with “*brachot*,” blessings. In this narrative, Yeshua cites two blessings. The first being “HaMotzi,” *baruch atah HaShem elokeinu melech haolam* **HaMotzi** lechem min ha'aretz." (Blessed Are You G-d, our LORD, King of the Universe who brings forth bread from the ground), and *baruch atah HaShem elokeinu melech haolam shehakol nih'yeh bid’varo -* Blessed Are You G-d, our LORD, King of the Universe by whose word everything comes to be.

Unfortunately, Christian scholars believe that the Greek **εὐχαριστέω** – *eucharisteo* means the “Eucharist” instituted by Catholicism. In their ignorance, they have instituted a sacrilege before G-d. These practices align themselves with the dictates of replacement theology that exchanges the B’ne Yisrael with a “New (Spiritual) Israel.” While they like to think of themselves as the “Spiritual Israel”, they do not even understand the connotations of being truly “spiritual.” These institutions would appall the Master.

In the Mishneh Torah **(Yad HaChazaqáh)** the Rambam carefully lists the Brachot, their purpose and relative halakhot.[[253]](#footnote-253)

**Hilchot Berachot 1:1**

It is a positive mitzvah from the Torah to bless [God] **after** eating satisfying food, as [Deuteronomy 8:10] states: "When you have eaten and are satiated, you shall bless God, your Lord."

The Torah itself requires a person to recite grace only when he eats to the point of satiation, as implied by the above verse, "When you have eaten and are satiated, you shall bless...." The Sages, however, ordained that one should recite grace after eating [an amount of bread equal] to the size of an olive.

**Halacha 2**

Similarly, the Rabbis[[254]](#footnote-254) ordained that we recite blessings **before** partaking of any food. Even when one wants to eat the slightest amount of food or drink, one should recite a blessing, and then derive benefit from it.

Similarly, when smelling a pleasant fragrance, one should recite a blessing and then smell. Anyone who derives benefit [from this world] without reciting a blessing is considered as if he misappropriated a sacred article.

The Rabbis also ordained that one should recite a blessing after eating or drinking, provided one drinks a *revi'it* and eats a *k'zayit*. A person who [merely] tastes food is not required to recite a blessing before partaking of it or afterwards unless he partakes of a *revi'it*.[[255]](#footnote-255)

The Rambam shows that the Rabbis command saying a blessing **before** eating. **Consequently, we understand by these statements and Yeshua’s activities that he accepted the rabbinic ordinances (judgments) concerning making *brachot* before eating**. By the hermeneutic principle of Ḳal va-ḥomer (how much the more), we know that Yeshua would have also said the Birkat HaMazon (Grace after meals) which is mandated in the Torah.[[256]](#footnote-256)

**Organic connections**

As we stated in the [previous commentary](http://torahfocus.com/podpress_trac/web/2958/1/Ab-06-5773.pdf), the Rabbis thought in an “Organic” manner. The Rambam shows here that he, like the Sages who were before him, follows the same “Organic” thought patterns. He sums the categories of halakhah concerning *brachot* into three categories as a *pars pro toto* for all the applicable halakhot.

**Halacha 4**

Thus, all the blessings can be divided into three categories:

a) Blessings over benefit;

b) Blessings over mitzvot;

c) Blessings recited as expressions of praise and thanks to God and as a means of petition, so that we will always remember the Creator and fear Him.[[257]](#footnote-257)

The halakhic lesson of the Master is couched in a narrative as a mnemonic for the sake of remembering the principles of *brachot*. Again we have a *pars pro toto* in relation to the laws of *brachot*. Study of the Mishnaic tractate of Berakhot will reveal the depth of message that Yeshua was teaching in this “deserted” place to a hungry congregation. An organic outline of the tractate Berakhot is as follows:

1. The Shema and related subject materials
   1. Mezuzot
   2. Tsitsit
2. Prayer
   1. Focus or *kavanah*
   2. Tefillah
   3. The Amidah
3. Blessings
   1. Blessings over benefit;
   2. Blessings over mitzvot;
   3. Blessings before and after meals, which seems to be the focal point of the narrative
   4. Blessings recited as expressions of praise and thanks to God and as a means of petition, so that we will always remember the Creator and fear Him

The Jewish response to life is sanctification. In a recent lecture, we discussed Jewish perspective of time. Our resolve concerning time and its nuances is to redeem or sanctify it. Again, this is the Jewish response to life. The Hebrew term “*kedushah*” is usually translated as “holy.” In many minds this means being so spiritual that you are no earthly good. In our view, we have never met such a person. *Kodesh* usually refers to something that is “set apart” for G-d’s service or use. Being “set apart” for G-d’s service therefore takes on the connotations of spiritual refinement. This refinement is a state of elevation. The telluric environ in the life of the Jewish people is the preoccupation with the Torah. Our preoccupation with the Torah is a means of bringing down the essence of the Torah world into the mundane, redeeming or “setting it apart.” Through special activities, we are able to “spiritualize” time, events and objects. Saying a *bracha* is a means of redeeming the world, “setting it apart” from it mundane existence. Through *brachot* we are able to connect objects, events and time to the source of its creation. The *bracha* then becomes a way of connecting the sanctified object with G-d. Likewise, we acknowledge that we are dependent upon “our G-d” for His creations. Adam had the capacity to join the realm of G-d to the mundane world. He passed that capacity on to his progeny. Therefore, man’s world is to be a joining of those worlds. By saying *brachot* we join the spiritual source of creation with the physical, created object. This elevation is a measure of tikun (reparation or redemption). Here we mean that the object is infused with its spiritual source. As a result, man is able to partake of the objects spiritual and physical energy. With regard to eating and food, this is called “holy eating.” While it will not be appropriate to discuss the five levels of the soul in a Peshat commentary, we can understand that the soul’s multiple levels of connectedness to G-d is accomplished on different levels. However, “sanctified eating” satiates all the levels of the soul uniting them in service to G-d. Rashi states that **תרומה** – *terumah* means separation.[[258]](#footnote-258) Lexical information on the word **תרומה** – *terumah* suggests that it also means elevation.[[259]](#footnote-259) **תרומה** – *terumah* elevates and separates the one making the offering. The idea of “holiness” is complex and there are many misconceptions. However, when the concept is fully developed, “*kedushah*” means covenant keeper.

*Kedushah*, in all realms-time, space, and objects-is a function of the emergence of the nation of Israel, a state of affairs that only materializes in the Book of Exodus.

The notion that the *kedushah* of Israel stems from its covenant with God is reiterated in several other passages. Deut. 7:6-9 states: “For you are a *kadosh* people to the Lord your God: of all the peoples on earth the Lord your God chose you to be His treasured people... know, therefore, that only the Lord you God is God, the steadfast God who keeps His gracious covenant to the thousandth generation of those who love him and keep His commandments.” The appellation *am kadosh* stems from the fact that we have entered into a **collective covenantal bond with the Almighty**. The content and form of the designation manifests itself through the commandments, which **set us apart and differentiate us** from the rest of the nations of the world.[[260]](#footnote-260)

The covenant keepers, B’ne Yisrael are set apart from all the nations of the earth in all their actions and responses to nature. When we consume things like bread, we are so covenantally bound with G-d that we must acknowledge Him as the source of all blessings.

The Miracle – **נֵס** *Nes*, of feeding the large congregation shows us that Yeshua was able to tap into the sources of the higher worlds, i.e. the spiritual dimension. Yeshua brought about a miracle – *Nes* through the power of blessing. This is because Yeshua knew how to bond the bread with its source i.e. G-d. Furthermore, Yeshua knew that blessing is related to multiplicity. While we can see that Yeshua is thoroughly acquainted with deep spiritual practices, he would not have performed any miracle for the sake of self-aggrandizement. His purpose in performing miracles was firstly to satisfy genuine need. This practice matches the miracles performed for the B’ne Yisrael in the Wilderness. Each miracle was only because there was a genuine need. G-d did not need to perform for the B’ne Yisrael to prove His grandeur. Therefore, any miracle provided by a Jewish Hakham (Sage) must be only for the sake of necessity. From these truths we understand that Yeshua provided for the sake of a large congregation who was in genuine need. But, he also used this situation to teach lessons about making *Brachot* (blessings).

**b Berachot 35a**. Whence is this derived?[[261]](#footnote-261) As our Rabbis have taught: The fruit thereof will be holy, for giving praise unto the Lord.[[262]](#footnote-262) This[[263]](#footnote-263) teaches that they require a blessing both before and after partaking of them. On the strength of this R. Akiba said: A man is forbidden to taste anything before saying a blessing over it.

But is this the lesson to be learned from these words Holy for giving praise? **Surely they are required for these two lessons**: **first**, to teach that the All-Merciful has declared: Redeem it[[264]](#footnote-264) and then eat it, and **secondly**, that a thing which requires a song of praise requires redemption,[[265]](#footnote-265) but one that does not require a song of praise does not require redemption,[[266]](#footnote-266) as has been taught by R. Samuel b. Nahmani in the name of R. Jonathan. For R. Samuel b. Nahmani said in the name of R. Jonathan: Whence do we know that a song of praise is sung only over wine?[[267]](#footnote-267) Because it says, And the vine said unto them: Should I leave my wine which cheers God and man?[[268]](#footnote-268) If it cheers man, how does it cheer God? From this, we learn that a song of praise is sung only over wine.

The model of the Master in the time of the Temple’s pending doom was to feed the multitude. This he accomplished by two means. Firstly, he demonstrated compassion for the people i.e. a Temple of living stones and secondly by teaching on *brachot* (blessings). By teaching, the people the importance of *brachot*, Yeshua taught the principle of multiplicity. By multiplicity we are not speaking of miracles of feeding thousands per se. We are speaking about turning those who have fallen away back to the Torah. Last week’s Ashlamatah spoke of Eliyahu who turns the fathers to the children and the children to the fathers, i.e. the Hakhamim. Only when the yoke of anti-rabbinic anarchy is cast off will we fully accept the yoke of Torah. There can be no rebuilding of any Temple until we begin to head the words of the Sages.

**Commentary to Hakham Shaul’s School of Remes**

We must first take note of the opening phrase of Hakham Shaul’s pericope saying, **And a vision appeared to Hakham Shaul during the night.** This by way of contiguity connects the reading of this pericope with the season of rebuke and strengthening. Actually, this pericope seems to be the bridge between the two thoughts. The “Vision” of Yesha’yahu in the previous Torah Seder is echoed in the present pericope of Hakham Shaul. However, we can see that the Macedonian man is crying out for help, strengthening, setting the tone for the coming weeks where we will be comforted and strengthened by G-d’s Word in a series of **seven** Ashlamatot (readings from the Prophets).

**Go to Macedonia immediately, concluding,** the Greek phrase **συμβιβάζω –** *sumbibazo* usually means, “Being knit together.” In the present case, it is generally translated as “concluded.” However, the notion of **συμβιβάζω –** *sumbibazo* carries the insinuation of education or learning. As a Peshat, interpretation of this in the translation would mean that Hakham Shaul “learned” from the vision/dream that the people needed strengthening or comfort. From this, we learn that the Remes application brings us to the idea that we learn from dealing with the problems that we experienced in the past. G-d’s providence has allowed these things to happen for the sake of our education.

In the past, we have talked in some detail about the seven men of the congregation. The Peshat text above tells us that the seven loaves and a few “small fish” were able to feed the large congregation. Interestingly the seven loaves turn into seven baskets. In other words, the Master has taken seven men (Paqidim) and turned them into that which was requisite for the sustenance of the Nazarean flock.

The Master’s “blessing” *bracha*, results in an increase of congregational numbers. In the Remes of Hakham Shaul, twe see the transformation these men into a living Torah. This is because the Torah is often equated with bread. The seven Paqidim are then transformed into the “living bread” which is able to sustain “congregations.” As we stated in the previous commentary we can suggest that the miracle occurred at the hands of Yeshua’s talmidim. However, they also were obedient to the Master’s instructions.

While these weeks are called the weeks of “comfort,” they are better known as the weeks of strengthening. This of course implies that we will need that strength for special events in the future. The Sages have noted that there are certain parallels between Pesach and Tishah B’Av. Here we note that we eat bitter herbs but on Tishah B’ Av we eat nothing at all. Furthermore, we are being strengthened, not in body for the sake of the journey to Mt. Horeb. Our present journey will lead us into a time of *teshubah* (repentance). And once we have experienced *teshubah* we will find the season of joy. However, a look at the Jewish calendar shows that the season of joy will give way to a period of darkness. Nevertheless, one need not despair; the season of darkness gives way to a season of victory.

We are said to mourn the loss of the Bet HaMikdash (Temple). But, have we really lost the Temple? We have posited that notion that we are a Temple of Living Stones. This is most certainly true. However, is the Esnoga (Synagogue) not a Temple of sorts? Furthermore, the Shekinah, which was housed in the Bet HaMikdash, is now in Exile with the beloved people. When the B’ne Yisrael were exiled to Babylon they carried some of the dirt from the Temple grounds with them. When they arrived, they established a Synagogue/- House of Study - saying that the House of G-d had moved and settled.[[269]](#footnote-269) The notion is that G-d’s Shekinah has moved into Diaspora with His people.

The Remes understanding of the present II Luqan pericope is clear. The Jewish people do not belong in the Holy City mostly until they have talmudized the world.

One final point of interest is that we have kept the Fast of Av in the proximity of reading the command to build a Temple.

**Incumbent Mitzvot**

**Sefer HaHinnuch records 2 Mitzvot.**

#95 Precept of building a Holy Temple

#96 Not to remove the pole from the Ark

#97 Precept of arranging the Showbread and the Frankincense

**Implicit Mitzvot:**

Recital of all the brachot before eating

Recital of Grace after meals (Bendigamos)

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat Nachamu 2**

**2nd Sabath of Strengthening/Consolation**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| וְאֶת-הַמִּשְׁכָּן |  | **Saturday Afternoon** |
| **“V’Et HaMishkhan”** | Reader 1 – Shemot 26:1-9 | Reader 1 – Shemot 27:20-28:1 |
| **“And the Tabernacle”** | Reader 2 – Shemot 26:10-14 | Reader 2 – Shemot 28:2-5 |
| **“El Tabernáculo”** | Reader 3 – Shemot 26:15-21 | Reader 3 – Shemot 27:20-28:5 |
| Shemot (Exod.) 26:1 – 27:19 | Reader 4 – Shemot 26:22-30 |  |
| Ashlamatah: Isaiah 66:1-11 | Reader 5 – Shemot 26:31-37 | **Monday & Thursday**  **Mornings** |
| Special: Is. 49:14 - 51:3 | Reader 6 – Shemot 27:1-8 | Reader 1 – Shemot 27:20-28:1 |
| Psalm 60 & 61 | Reader 7 – Shemot 27:9-19 | Reader 2 – Shemot 28:2-5 |
| Abot: 3:8 | Maftir: Shemot 27:17-19 | Reader 3 – Shemot 27:20-28:5 |
| N.C.: Mk 8:11-13;  Lk 11:29-32 & Acts 16:13-24 | Isaiah 49:14 - 51:3 |  |

Please continue praying for His Eminence our Rabbi Dr. Hillel ben David. He is doing a bit better but he still needs our prayers.

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Deuteronomy 5:4. [↑](#footnote-ref-1)
2. Yebamoth 47a: "We inform him of some of the light commandments and of some of the weightiest ... " The convert to Judaism is thus not taught 'the whole Torah prior to his conversion but only some of the essentials thereof, which is followed by his total commitment to observe whatever the Torah will command. Ramban's language clearly indicates that the procedure of the Rabbis with converts followed the pattern of events at Sinai. [↑](#footnote-ref-2)
3. See Leviticus 26:12. [↑](#footnote-ref-3)
4. Above, 19:5. [↑](#footnote-ref-4)
5. Ibid., Verse 6. [↑](#footnote-ref-5)
6. Further, Verse 22. [↑](#footnote-ref-6)
7. Ibid., 35:11. And then in the following verse mentioned: the ark... [↑](#footnote-ref-7)
8. Ibid., 36:8-38. 37:1-9. [↑](#footnote-ref-8)
9. Above, 24:16. [↑](#footnote-ref-9)
10. Deuteronomy 5:21. [↑](#footnote-ref-10)
11. Further, 40:34. [↑](#footnote-ref-11)
12. Ibid., and in Verse 35. [↑](#footnote-ref-12)
13. Deuteronomy 5:21. [↑](#footnote-ref-13)
14. Deuteronomy 4:36. [↑](#footnote-ref-14)
15. Numbers 7:89. [↑](#footnote-ref-15)
16. Bamidmar Rabbah 14:22. [↑](#footnote-ref-16)
17. Vayikra Rabbah 1:3: "But to the prophets of Israel the Holy One, blessed be He, revealed Himself at daytime." [↑](#footnote-ref-17)
18. Numbers 7:89. [↑](#footnote-ref-18)
19. Deuteronomy 4:36. [↑](#footnote-ref-19)
20. Further, Verse 18. - **In order to resemble "the fire" that was on Mount Sinai**. (Tziyoni). [↑](#footnote-ref-20)
21. Further, 29:42. [↑](#footnote-ref-21)
22. Ibid., Verse 43. [↑](#footnote-ref-22)
23. Ibid. [↑](#footnote-ref-23)
24. See above, 20:16, 24:10, and further here, Verse 21. [↑](#footnote-ref-24)
25. I Kings 8:23. [↑](#footnote-ref-25)
26. Above, 24:10. [↑](#footnote-ref-26)
27. Ibid. [↑](#footnote-ref-27)
28. II Kings 19:15. [↑](#footnote-ref-28)
29. Ezekiel 10:19-20. [↑](#footnote-ref-29)
30. I Chronicles 28:18. [↑](#footnote-ref-30)
31. I Kings 5:19. [↑](#footnote-ref-31)
32. Ibid., 8:44. [↑](#footnote-ref-32)
33. Ibid., Verse 32 etc. [↑](#footnote-ref-33)
34. Ibid., Verses 44-45. [↑](#footnote-ref-34)
35. II Chronicles 6:18. [↑](#footnote-ref-35)
36. II Samuel 6:2. [↑](#footnote-ref-36)
37. I Chronicles 13:6. [↑](#footnote-ref-37)
38. I Kings 5:26. - See my Hebrew commentary p. 454 that in the word ***zoth*** Cabalists saw an allusion to the Divine Glory. [↑](#footnote-ref-38)
39. Genesis 49:28. [↑](#footnote-ref-39)
40. Deuteronomy 33:1. [↑](#footnote-ref-40)
41. Psalms 118:23. - Beresheet Rabbah 100:12. [↑](#footnote-ref-41)
42. Ibid. [↑](#footnote-ref-42)
43. Shemoth Rabbah 49:2. [↑](#footnote-ref-43)
44. Jeremiah 2:3. [↑](#footnote-ref-44)
45. Shemoth Rabbah 33:1. [↑](#footnote-ref-45)
46. Song of Songs 2:16. [↑](#footnote-ref-46)
47. Further, Verse 9. [↑](#footnote-ref-47)
48. Ibid., 27:8. [↑](#footnote-ref-48)
49. Further, Verse 40. [↑](#footnote-ref-49)
50. I Chronicles 28:19. [↑](#footnote-ref-50)
51. I have not been able to identify these scholars. [↑](#footnote-ref-51)
52. These scholars are of the opinion that ***b'samim*** (spices) and ***hasamim*** (aromatics) are two different terms. And since it says further on that for the incense ***take unto you 'samim ' (aromatics)*** (30:34), the word ***b'samim*** cannot refer also to the incense mentioned here. Hence they complete the sentence thus: ***"spices for anointing oil, and aromatics for incense and aromatics."*** [↑](#footnote-ref-52)
53. Mentioned in Ibn Ezra in the name of "contemporary scholars." I found this in Chizkuni. [↑](#footnote-ref-53)
54. Hence He referred to them here by the definite article - ***HaSamim*** - the aromatics that are known. See Ramban further 30:34 for full discussion of this subject. [↑](#footnote-ref-54)
55. Kerithoth 6a. [↑](#footnote-ref-55)
56. Further, 30:34. [↑](#footnote-ref-56)
57. This was a Medieval medicinal term for spices which were given to the sick to restore their vigor. See Hebrew dictionaries, under the term ***mis'ad.*** [↑](#footnote-ref-57)
58. Shir Hashirim Rabbah 1:61. [↑](#footnote-ref-58)
59. Further, 30:23. [↑](#footnote-ref-59)
60. Ezekiel 27:22. [↑](#footnote-ref-60)
61. Shir Hashirim Rabbah 30:23. [↑](#footnote-ref-61)
62. Song of Songs 4:14. [↑](#footnote-ref-62)
63. Ibid., Verse 16. Thus it is clear that the term ***b'samim*** (spices) includes also ***samim*** (aromatics), since it speaks of all of them as ***b'samim*** and lists amongst them myrrh, which is one of the ***samim.*** [↑](#footnote-ref-63)
64. Further, 35:28. [↑](#footnote-ref-64)
65. Further, 28:20. [↑](#footnote-ref-65)
66. Ibid. [↑](#footnote-ref-66)
67. Ibid., Verse 11 - in the case of the ephod. [↑](#footnote-ref-67)
68. Sotah 48b. [↑](#footnote-ref-68)
69. The onyx stones for the ephod, and the stones for setting in the breastplate. Ramban will later suggest that the reference perhaps is only to the stones for setting in the breastplate. [↑](#footnote-ref-69)
70. For the purpose of writing the names of the tribes upon the stones (further, 28:12, and 21). [↑](#footnote-ref-70)
71. Further, 28:20. [↑](#footnote-ref-71)
72. Ibid. [↑](#footnote-ref-72)
73. Niddah 62a. [↑](#footnote-ref-73)
74. Shabbath 103a. [↑](#footnote-ref-74)
75. Further, 28:24-25. [↑](#footnote-ref-75)
76. II Samuel 1:9. [↑](#footnote-ref-76)
77. Ibid., Verse 6. [↑](#footnote-ref-77)
78. Further, 28:11. [↑](#footnote-ref-78)
79. Genesis 24:16. [↑](#footnote-ref-79)
80. Further,35:35. [↑](#footnote-ref-80)
81. Ibid., 31:5. [↑](#footnote-ref-81)
82. Further, 28:11. [↑](#footnote-ref-82)
83. Ibid., 28:17. [↑](#footnote-ref-83)
84. Ibid., Verse 20. [↑](#footnote-ref-84)
85. Ibid., 38:14. [↑](#footnote-ref-85)
86. Sotah 48b. [↑](#footnote-ref-86)
87. I.e, the stones of the breastplate. [↑](#footnote-ref-87)
88. Further, 28:21. "And this means carving" (Rashi, ibid., Sotah). The verse is mentioned in connection with the stones of the breastplate. [↑](#footnote-ref-88)
89. Ibid., Verse 20. Also in connection with the stones of the breastplate. [↑](#footnote-ref-89)
90. Gittin 68 a. In preparing to build the Sanctuary, Solomon asked the Rabbis: "How shall I accomplish the cutting of the stones without using iron tools?" They replied: "There is the shamir etc." [↑](#footnote-ref-90)
91. I Samuel 23:9. [↑](#footnote-ref-91)
92. See Ramban further, 28:30. [↑](#footnote-ref-92)
93. Further, 28:9. [↑](#footnote-ref-93)
94. Ibid., Verse 20. [↑](#footnote-ref-94)
95. In other words, if that be the opinion of the Rabbis that the stones of the ephod also had to be ***b'milu'otham*** (in their full natural state), then they derived it from this verse as explained in the text. For - the ephod and the breastplate - had both the onyx stones and the stones of ***milu'im***. Of the ephod it is clearly written that it had two onyx stones (further, 28:9), and according to the Rabbis these were also b'milu'otham (in their full natural state). In the case of the breastplate ***b'milu'otham*** is clearly mentioned (ibid., Verse 20) and so is the onyx stone (ibid.). Thus the verse before us, ***stones of onyx and stones of 'milu'im '*** means that both were ***for the ephod and for the breastplate.*** [↑](#footnote-ref-95)
96. "Make." In our Rashi: "make Me." [↑](#footnote-ref-96)
97. The Hebrew is ***beth olamim - "the Eternal House."*** See in Seder Yithro Note 598. [↑](#footnote-ref-97)
98. II Chronicles 4:8: ***And he made ten tables.*** [↑](#footnote-ref-98)
99. Ibid., Verse 7: ***And he made the ten candelabrums.*** [↑](#footnote-ref-99)
100. Ibid., Verse 6: ***And he made ten lavers.*** [↑](#footnote-ref-100)
101. I Kings 7:27-39: ***And he made the ten bases...*** [↑](#footnote-ref-101)
102. And not of the Sanctuary of Jerusalem and its vessels. But now that Scripture says ***'and' so will you make it***, the expression is not set apart from the preceding part of the verse but is connected with it, thus: ***"and" so will you make the pattern of all the furniture of the Sanctuary.*** [↑](#footnote-ref-102)
103. The Hebrew is beth olamim - "the Eternal House." See in Seder Yithro Note 598. [↑](#footnote-ref-103)
104. II Chronicles 4:1. The altar of the Tabernacle was five cubits long and five cubits broad (further, 27:1). [↑](#footnote-ref-104)
105. The expression ***and so will you make it*** thus refers only to ***the pattern of all the furniture*** (mentioned right above), but does not refer to ***the pattern of the Tabernacle*** since the term ***"making"*** was already stated with reference to it, namely, ***and let them 'make' Me a Sanctuary.*** [↑](#footnote-ref-105)
106. Above, Verse 8. [↑](#footnote-ref-106)
107. Ibid. [↑](#footnote-ref-107)
108. Further, 39:32. [↑](#footnote-ref-108)
109. Above, Verse 2. [↑](#footnote-ref-109)
110. Verse 11. [↑](#footnote-ref-110)
111. Verse 12. [↑](#footnote-ref-111)
112. Psalms 46:5. [↑](#footnote-ref-112)
113. Shemoth Rabbah 33:3. [↑](#footnote-ref-113)
114. Thus even the desire to help Bezalel in the making of the ark was already accounted as an act of helping in the making thereof (Kli Chemdah). It may also hint that a mere genuine craving for Torah is praiseworthy before the Creator. [↑](#footnote-ref-114)
115. In Numbers 7:9 it is clearly stated that it is the Levites the sons of Kohath who carried the ark, not the priests. See, however, "The Commandments," Vol. I, pp. 43-44, that in reality the fulfillment of this commandment, bearing the ark upon the shoulders, devolves upon the priests, but in the wilderness the duty was laid upon the Levites because of the limited number of priests then available. This is Rambam's position. For Ramban's opinion see my Note there, p. 44. [↑](#footnote-ref-115)
116. Song of Songs 7:2. The J.P.S. translation "steps" follows Ramban's interpretation, explained further on. [↑](#footnote-ref-116)
117. Isaiah 26:6. In J.P.S. translation: "steps," as Ramban explains it. [↑](#footnote-ref-117)
118. See my Hebrew commentary p. 459, that our Ibn Ezra texts have here a different version, and that it is only according to that different version that Ramban's questions on Ibn Ezra can be understood. Principally Ramban differs with three points that Ibn Ezra made: 1. That there were eight rings to the ark; 2. that the staves for carrying the ark were inserted in the upper rings; 3. that the ark had feet. - It is on this second point that the texts differ. It must then be remembered that Ramban is directing his criticism on Ibn Ezra holding that it was the upper rings that were for carriage. Ramban's opinion is that the lower rings were for the insertion of the staves with which the ark was carried. Ramban will also differ with Ibn Ezra on the other two points. [↑](#footnote-ref-118)
119. Song of Songs 7:2. The J.P.S. translation "steps" follows Ramban's interpretation [↑](#footnote-ref-119)
120. Abodah Zarah 18a. [↑](#footnote-ref-120)
121. Judges 5:28. Translated: ***why tatarry 'the wheels' of his chariots***? [↑](#footnote-ref-121)
122. In Numbers 7:9 it is clearly stated that it is the Levites the sons of Kohath who carried the ark, not the priests. See, however, "The Commandments," Vol. I, pp. 43-44, that in reality the fulfillment of this commandment, bearing the ark upon the shoulders, devolves upon the priests, but in the wilderness the duty was laid upon the Levites because of the limited number of priests then available. This is Rambam's position. For Ramban's opinion see my Note there, p. 44. [↑](#footnote-ref-122)
123. This is the Baraitha on the work of the Tabernacle. (Otzar Midrashim, Eisenstein, p. 301; Ish Shalom's scientific edition, Breslau 1915.) For the name Baraitha see in Seder Bo, Note 209 .. - In the Holy of Holies the length of the ark was in a north-south position i.e., to the width of the holy place while the width of the ark was in an east-west position i.e., to the length of the holy place (Mishneh Torah, Hilchoth Beth Habehirah 3:13). When carrying the ark they carried it face to face, with their backs turned outward, and their faces set towards the ark (ibid. Hilchoth Klei Hamikdash 2:13). A reference to this point is found here in the text of Ramban. [↑](#footnote-ref-123)
124. Further, 40:20. [↑](#footnote-ref-124)
125. Ibid. [↑](#footnote-ref-125)
126. Verse 22. [↑](#footnote-ref-126)
127. Ibid. [↑](#footnote-ref-127)
128. Verse 20. [↑](#footnote-ref-128)
129. Verse 22. [↑](#footnote-ref-129)
130. Ezekiel 10:20. [↑](#footnote-ref-130)
131. I Samuel 4:4. [↑](#footnote-ref-131)
132. I Chronicles 28:18. [↑](#footnote-ref-132)
133. Chagigah 13b. [↑](#footnote-ref-133)
134. Verse 20. [↑](#footnote-ref-134)
135. Verse 18. [↑](#footnote-ref-135)
136. Further, 32:16. [↑](#footnote-ref-136)
137. I Chronicles 28:18. [↑](#footnote-ref-137)
138. Ecclesiastes 5:7. [↑](#footnote-ref-138)
139. Ezekiel 10:20. [↑](#footnote-ref-139)
140. Yebamoth 24b: "He who becomes a proselyte for the sake of 'the royal table.' " [↑](#footnote-ref-140)
141. Genesis 1:31. [↑](#footnote-ref-141)
142. Job 19:28. [↑](#footnote-ref-142)
143. II Kings 4:2. [↑](#footnote-ref-143)
144. Ibid., 6. [↑](#footnote-ref-144)
145. I Kings 17:16. [↑](#footnote-ref-145)
146. Yoma 39a. [↑](#footnote-ref-146)
147. See Leviticus 24:7. [↑](#footnote-ref-147)
148. Menachoth 97a. [↑](#footnote-ref-148)
149. Jeremiah 20:9. [↑](#footnote-ref-149)
150. Ibid., 6:11. The beginning of the verse reads: ***Therefore I am full of the fury of the Eternal.*** [↑](#footnote-ref-150)
151. Leviticus 19:36. [↑](#footnote-ref-151)
152. Deuteronomy 25:14. [↑](#footnote-ref-152)
153. Menachoth 53b: ka kayol. [↑](#footnote-ref-153)
154. Targum Yerushalmi Genesis 38:26. [↑](#footnote-ref-154)
155. Ibid., 6:11. The beginning of the verse reads: ***Therefore I am full of the fury of the Eternal.*** [↑](#footnote-ref-155)
156. I Kings 7:26. [↑](#footnote-ref-156)
157. Isaiah 40:12. [↑](#footnote-ref-157)
158. I Kings 8:64. [↑](#footnote-ref-158)
159. Ibid., 6:11. The beginning of the verse reads: ***Therefore I am full of the fury of the Eternal.*** [↑](#footnote-ref-159)
160. Amos 7:10. [↑](#footnote-ref-160)
161. Proverbs 18:14. [↑](#footnote-ref-161)
162. I Kings 8:27. [↑](#footnote-ref-162)
163. Ibid. [↑](#footnote-ref-163)
164. Psalms 112:5. [↑](#footnote-ref-164)
165. Proverbs 29:11. [↑](#footnote-ref-165)
166. Genesis 47:12. [↑](#footnote-ref-166)
167. See Ramban on Genesis 41:48 (Vol. I, p. 507) that Joseph had gathered all food essential to life "even figs, fresh and dried, etc." Now of this kind of food he gave his family abundantly, but bread he gave them ***according to the want of their little ones*** (Genesis 47:12). [↑](#footnote-ref-167)
168. Leviticus 24:5. [↑](#footnote-ref-168)
169. Menachoth 87a. [↑](#footnote-ref-169)
170. Ibid., 94a. [↑](#footnote-ref-170)
171. The first and third molds were made of gold; the one for the oven was an iron mold. [↑](#footnote-ref-171)
172. Small pieces of dough were put on the four comers of each of the breads (Menachoth 96a). [↑](#footnote-ref-172)
173. Leviticus 19:36. [↑](#footnote-ref-173)
174. Psalms 65:9. [↑](#footnote-ref-174)
175. I Chronicles 28:17. The verse there reads: ***'v'hamizlagoth'*** (and the forks), ***'v'hamizrakoth'*** (and the basins***), 'v'haksavoth'*** (and the jars), of pure gold; ***'v'lichphorei'*** (and the bowls of) gold by weight ***'lichphor uchphor'*** (for every bowl); ***'v'lichphorei'*** (and for the bowls of) silver by weight ***'lichphor uchphor'*** (for every bowl). - Ibn Ezra's comment is to the effect that there are new vessels here mentioned for the table in the Sanctuary that are not found here in the Torah in connection with the table in the Tabernacle. - Ramban will point out that Ibn Ezra erred in thinking that this Verse 17 refers back to the tables of showbread mentioned above in Verse 16, since it really refers back to Verse 13, as explained in the text. [↑](#footnote-ref-175)
176. II Chronicles 4:8. [↑](#footnote-ref-176)
177. I Chronicles 28:17. [↑](#footnote-ref-177)
178. I Chronicles 28:16. [↑](#footnote-ref-178)
179. Ibid., Verse 13. [↑](#footnote-ref-179)
180. Ibid., Verse 14. [↑](#footnote-ref-180)
181. I Chronicles 28:17. [↑](#footnote-ref-181)
182. Ibid., Verse 18. [↑](#footnote-ref-182)
183. Ibid., Verse 19. [↑](#footnote-ref-183)
184. Menachoth 96a. [↑](#footnote-ref-184)
185. Rabbi Chanina (ibid., 94b). [↑](#footnote-ref-185)
186. "With its cover and two of its opposite sides removed, thus leaving the bread the two sides [facing each other] and the bottom underneath" (Rashi ibid.). The figure thus is: |\_|. [↑](#footnote-ref-186)
187. Rabbi Yochanan (ibid). [↑](#footnote-ref-187)
188. The sides of which narrowed downwards until there was but a fingerbreadth at the bottom and it had no covering on top (Rashi ibid.). The figure is: V. [↑](#footnote-ref-188)
189. The word **panim** meaning "face" is thus explained by ***l'phanai tamid*** ***(before Me always):*** it is ***lechem panim*** literally: "bread of the face" because it is ***before Me always.*** [↑](#footnote-ref-189)
190. Literally: "to My face." [↑](#footnote-ref-190)
191. Further, 26:35. [↑](#footnote-ref-191)
192. Proverbs 10:22. [↑](#footnote-ref-192)
193. Above, 20:24. [↑](#footnote-ref-193)
194. Ibid.; 20:3. - So explained in Bachya. [↑](#footnote-ref-194)
195. See Job 28:20-21. [↑](#footnote-ref-195)
196. I Samuel 3:3. [↑](#footnote-ref-196)
197. Further, Verse 37. [↑](#footnote-ref-197)
198. I have not been able to identify that "other place." The basic concept though is explained by Abusaula that it is an allusion to the lower six emanations all being one beaten work (Verse 36), symbolizing a perfect Unity, with the lamp of G-d, alluding to the Supreme One, above them. [↑](#footnote-ref-198)
199. Menachoth 29a. [↑](#footnote-ref-199)
200. Meaning, that he found it perplexing to understand the secret of its cups and knops and flowers, for it is extremely hidden from the eyes of all living (Abusaula). [↑](#footnote-ref-200)
201. Verse 38. [↑](#footnote-ref-201)
202. Menachoth 88b. [↑](#footnote-ref-202)
203. Verse 37. - These were a kind of small receptacle into which the oil and the wicks were put (Rashi). [↑](#footnote-ref-203)
204. One might think that the mouth of the lamps where the wicks burn and become blackened should not be made of pure gold, since the Torah cares for the wealth of Israel; therefore Scripture let it be known that even the mouth of the lamps be made of pure gold (Rashi, Menachoth 88b). [↑](#footnote-ref-204)
205. That the tongs and snuff-dishes are to be made of pure gold is clearly stated in Verse 38. However, concerning the lamps He did not mention at all (in Verse 37) that they be made of pure gold. Hence the reverting to them in Verse 39 before us. [↑](#footnote-ref-205)
206. Further,37:23. [↑](#footnote-ref-206)
207. Ibid., Verse 24. [↑](#footnote-ref-207)
208. Numbers 4:9. [↑](#footnote-ref-208)
209. Ibid., 8:4. [↑](#footnote-ref-209)
210. This is the Baraitha on the work of the Tabernacle. (Otzar Midrashim, Eisenstein, p. 301; Ish Shalom's scientific edition, Breslau 1915.) For the name Baraitha see in Seder Bo, Note 209 .. - In the Holy of Holies the length of the ark was in a north-south position i.e., to the width of the holy place while the width of the ark was in an east-west position i.e., to the length of the holy place (Mishneh Torah, Hilchoth Beth Habehirah 3:13). When carrying the ark they carried it face to face, with their backs turned outward, and their faces set towards the ark (ibid. Hilchoth Klei Hamikdash 2:13). A reference to this point is found here in the text of Ramban. [↑](#footnote-ref-210)
211. Above, Verse 31. [↑](#footnote-ref-211)
212. Verse 36. [↑](#footnote-ref-212)
213. Verse 39 before us. [↑](#footnote-ref-213)
214. A literal translation of the text here reads: "***After it included its lamps Scripture limited***." I have followed on this point Ish Shalom's text (see Note 210 above). The thought conveyed would seem to be identical in both versions. [↑](#footnote-ref-214)
215. The intent, as explained further on, is as follows: even if the candelabrum is made of any other metal beside gold it must also contain the branches. **But cups, knops, and flowers are to be made only if the candelabrum is made out of gold. - When the Hasmonean kings recaptured the Temple from the hands of the Greeks the candelabrum was first made of iron, then of silver and finally when the people could afford it, they made it of gold (Menachoth 28b). Now when it was made of iron or silver it did not need cups, knops etc.** [↑](#footnote-ref-215)
216. Up to this point we have followed all standard commentators ~ Rashi, Onkelos, etc. as well as all translations ~ that ***melkochayim*** are "tongs." But from this point on it is clear [and Ramban will so clarify it further] that ***melkochayim*** are a sort of cover-like part for each of the lamps so that no impurities fall into the lamp while it is burning. Ramban's comment that "in the same way they make today in candelabrums for kings" is obviously a reference to what he had personally seen in the royal palace of the Kingdom of Aragon which as the recognized leader of the Jews he often visited. [↑](#footnote-ref-216)
217. The same change applies to ***machtoth*** which we have translated till now as "snuff-dishes." But it is clear that Ramban interprets it now as meaning that underneath each lamp there was a small receptacle for the sparks to fall into. [↑](#footnote-ref-217)
218. Above, Verse 31. [↑](#footnote-ref-218)
219. Verse 39 before us. [↑](#footnote-ref-219)
220. Ibid. [↑](#footnote-ref-220)
221. And as Rashi and Onkelos interpreted ***melkochayim*** to mean "tongs." [↑](#footnote-ref-221)
222. Psalms 22:16. [↑](#footnote-ref-222)
223. The above-mentioned verse from the Psalms would then mean: "and my tongue cleaves to the roof and bottom of my mouth." [↑](#footnote-ref-223)
224. Verse 24. [↑](#footnote-ref-224)
225. Further, 27:19. [↑](#footnote-ref-225)
226. Verse 24. [↑](#footnote-ref-226)
227. Numbers 4:9. [↑](#footnote-ref-227)
228. I.e., Bezalel and Oholiab. [↑](#footnote-ref-228)
229. I Samuel 19 [↑](#footnote-ref-229)
230. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-230)
231. Ibid. 2 [↑](#footnote-ref-231)
232. *Why are they called teraphim? Because they were works of toref ("filth"), works of uncleanness. And how were they constructed? They would take a firstborn male child, kill him, and sprinkle him with salt and spices. Then they would write a demon's name upon a gold tablet and place it beneath the child's tongue while performing certain magical rites. After this, they inserted the corpse into a recess in the wall and lighted candles before it. They would then bow down before it, and it would speak to them in a whisper.* [Midrash Tanhuma-Yelammedenu (*Parashat Va-Yetze*, 12), Samuel A. Berman] - ***Zechariah 10:2*** *For the teraphim have spoken vanity…* [↑](#footnote-ref-232)
233. Ibid. 2 [↑](#footnote-ref-233)
234. Hence ‘Al Tashchet – do not destroy me’ - Rashi [↑](#footnote-ref-234)
235. *Alshich* observes that God inspired Saul to handle this affair in a most inef­ficient manner, thus affording David an opportunity to escape. Saul should have given immediate orders for his men to break into David's home and slay him. By waiting outside all night, Saul's men not only allowed David to escape but also enabled him to gain a substantial head start in his flight. [↑](#footnote-ref-235)
236. The Koschitzky edition, *The Bible Psalms*, Jerusalem Commentary, volume two – Psalms 58-100, by Amos Hakham. [↑](#footnote-ref-236)
237. The Three Weeks or *Bein ha-Metzarim* (בין המצרים, "Between the Straits" cf. "In Dire Straits") is a period of mourning commemorating the destruction of the first and second Jewish Temples. The Three Weeks are historically a time of misfortune, since many tragedies and calamities befell the Jewish people at this time. These tragedies include: the breaking of the Tablets of the Law by Moses, when he saw the people worshipping the golden calf; the burning of a Sefer Torah by Apostomos during the Second Temple era; the destruction of both Temples on Tisha B'Av; the expulsion of the Jews from Spain on Tisha B'Av 1492; and the outbreak of World War I on Tisha B'Av 1914, which overturned many Jewish communities. [↑](#footnote-ref-237)
238. *Shimush Pesukim*, Comprehensive Index to Liturgical and Ceremonial Uses of Biblical Verses and Passages, Reuven Brauner. [↑](#footnote-ref-238)
239. Shemot (Exodus) 25:7 [↑](#footnote-ref-239)
240. The teraphim was used by Michal to simulate that David was sick in bed. [↑](#footnote-ref-240)
241. Rabbenu Gershom (to ‘Ar. 16a): In the absence of the Ephod something is lacking to expiate the sin of teraphim, i.e. idols. Cf. Ger;. XXXI, 19, 30. [↑](#footnote-ref-241)
242. This is our verbal tally: LORD - יהוה, Strong’s number 03068, Spake / Speak - , Strong’s number 01696. [↑](#footnote-ref-242)
243. In the [previous pericope](http://torahfocus.com/podpress_trac/web/2958/1/Ab-06-5773.pdf), we pointed out that the congregation had followed Yeshua up to the top of Har Arbel. The narrative now connects with the Special Ashlamatah Yesha’yahu (Isa) 40:9 “ascend upon a high mountain.” [↑](#footnote-ref-243)
244. See Delitzsch Mk 8:6 – where he uses לַשֶׁבֶת for ἀναπεσεῖν to recline or possibly rest. [↑](#footnote-ref-244)
245. While the Greek text uses **γῆ** - *ge* (earth) we can see the implied connection to the Special Ashlamatah Yesha’yahu (Isa) 40: 1-26 [↑](#footnote-ref-245)
246. Here Yeshua recited the “motzi” affirming that Yeshua followed Rabbinic practice. [↑](#footnote-ref-246)
247. D’varim (Deut) 8:10 And you will eat and be **sated**, and you will bless the Lord, your God, for the good land He has given you. [↑](#footnote-ref-247)
248. Meaning “extended land” [↑](#footnote-ref-248)
249. being instructed [↑](#footnote-ref-249)
250. “Before a favorable wind” Cf. Bruce, F. (1990). *The Acts of the Apostles, A Greek Text with Introduction and Commentary.* (Third Revised and Enlarged Edition ed.). Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 356 [↑](#footnote-ref-250)
251. Named “a sign of rags” signifying this periscope’s proximity to Tishah B’ Av (9th of Av) [↑](#footnote-ref-251)
252. Meaning a “New City” Neo – new, Polis – city [↑](#footnote-ref-252)
253. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 12-13 [↑](#footnote-ref-253)
254. **Similarly, the Rabbis commanded -** The definition of this obligation as Rabbinical in nature has aroused questions. *Berachot* 35a states that **this concept can be derived through one of the thirteen principles of Biblical interpretation**. Thus, it has all the authority of a Torah law. Though the Rambam (see the Introduction to *Sefer HaMitzvot*, General Principle 2) refers to laws derived in this manner as **מדברי סופרים** – literally, "from the words of our Sages," the same term used here – his intent is not to imply that the law did not originate in the Torah itself. [↑](#footnote-ref-254)
255. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 12-13 [↑](#footnote-ref-255)
256. Cf. Deuteronomy 8:10 [↑](#footnote-ref-256)
257. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 14 [↑](#footnote-ref-257)
258. Cf. Rashi, Shemot 25:2 above [↑](#footnote-ref-258)
259. Cf. TWOT 2133 [↑](#footnote-ref-259)
260. Berman, J. (July 1977). *The Temple Its Symbolism & Meaning.* New Jersey: Jason Aronson Inc. [↑](#footnote-ref-260)
261. That a benediction is necessary before partaking of any food. [↑](#footnote-ref-261)
262. Lev. XIX, 24, with reference to the fruit of the fourth year. [↑](#footnote-ref-262)
263. The fact that the word hillulim (praise) is in the plural, indicating that there must be two praises. [↑](#footnote-ref-263)
264. The fruit of the fourth year, if it is to be eaten outside Jerusalem. [↑](#footnote-ref-264)
265. This is learnt from a play on the word hillulim, which is read also as hillulim (profaned, i.e., redeemed). [↑](#footnote-ref-265)
266. Thus limiting the law relating to the fruit of the fourth year only to the vine, as infra. [↑](#footnote-ref-266)
267. By the Levites at the offering of the sacrifices. [↑](#footnote-ref-267)
268. Judg. IX, 13. [↑](#footnote-ref-268)
269. Feuer, R. A., Finkelman, R., Goldwurn, R., & Zlotowitz, R. (1992). *Tishah B' Av, Texts, readings and insights.* Brooklyn, N.Y.: Mesorah Publications Ltd. p. 76 [↑](#footnote-ref-269)