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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  <http://www.betemunah.org/>  **E-Mail:** [gkilli@aol.com](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  <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** | **First Year of the Triennial Reading Cycle** |
| **Ab 18, 5780 / August 7/8 2020** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times see:** <http://www.chabad.org/calendar/candlelighting.htm>

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’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** [chozenppl@gmail.com](mailto:chozenppl@gmail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Blessings Before Torah Study**

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

**Please Ha-Shem, our God, 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 delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our God, 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!**

**Shabbat: “V’Et-HaMishkan Ta’aseh” – “And the Tabernacle you will make”**

**& 2nd Sabbath of Nachamu (Consolation)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֶת-הַמִּשְׁכָּן תַּעֲשֶׂה** |  |  |
| **“V’Et-HaMishkan Ta’aseh”** | Reader 1 – Sh’mot 26:1-4 | Reader 1 – Sh’mot 26:31-34 |
| **“And the Tabernacle you will make”** | Reader 2 – Sh’mot 26:5-8 | Reader 2 – Sh’mot 26:35-37 |
| **“Y el Tabernáculo harás”** | Reader 3 – Sh’mot 26:9-12 | Reader 3 – Sh’mot 27:1-3 |
| Sh’mot (Exodus) 26:1 – 30 | Reader 4 – Sh’mot 26:13-16 |  |
| Ashlamatah: Yeshayahu (Is.) 66:1-11 | Reader 5 – Sh’mot 26:17-20 | Reader 1 – Sh’mot 26:31-34 |
| Special: Is. 49:14 – 51:3 | Reader 6 – Sh’mot 26:21-25 | Reader 2 – Sh’mot 26:35-37 |
| Psalms 62:1-13 | Reader 7 – Sh’mot 26:26-30 | Reader 3 – Sh’mot 27:1-3 |
|  | Maftir – Sh’mot 26:26-30 |  |
| N.C.: Mk 8:5-10; Ro 10:1-21 | Yeshayahu (Is.) 66:1-11 |  |

**Contents of the Torah Seder**

 The Curtains of the Tabernacle – Exodus 26:1-6

 The Curtains and Covering of the Tent – Exodus 26:7-14

 The Boards of the Tabernacle – Exodus 26:15-30

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 26:1 – 30**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **"And the Mishkan you shall make** out of ten curtains [consisting] of twisted fine linen, and blue, purple, and crimson wool. A cherubim design of the work of a master weaver you shall make them. | 1. **¶ And the Tabernacle you will make** with ten curtains of fine linen twined, and hyacinth, and purple, and crimson, with figures of kerubin; with the work of the artificer will you make them. |
| 2. "The length of one curtain [shall be] twenty eight cubits, and the width of one curtain [shall be] four cubits; **the same measure** for all the curtains. | 2. The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits; **the measure of one will be that of all the curtains.** |
| 3. "Five of these curtains shall be joined to one another, and [the other] five curtains shall [also] be joined to one another. | 3. Five curtains will be coupled one with another, and five other curtains coupled one with another. |
| 4. "And you shall make loops of blue wool on the edge of one curtain [that is] at the edge of the [first] set, and so shall you do on the edge of the outermost curtain of the second set. | 4. And you will make loops of hyacinth upon the edge of one curtain at the side in the place of coupling, and so will you do in the edge of the second curtain in the place of conjoinment. |
| 5. "You shall make fifty loops on [the edge of] one curtain, and you shall make fifty loops on the edge of the curtain in the second set; the loops **shall correspond to one another.** | 5. Fifty loops will you make in one curtain, and fifty loops will you make in the side of the second curtain in the place of conjoinment, so that the loops **may answer one to the other.** |
| 6. "And you shall make fifty golden clasps, and you shall fasten the curtains to one another with the clasps; so shall the Mishkan **become one.** | 6. And you will make fifty taches of gold, and couple the curtains one with another with the taches, and the Tabernacle **will be conjoined to be one.** |
| 7. "And [then] you shall make curtains of goat hair for a tent over the Mishkan; you shall make eleven curtains. | 7. ¶ And you will make curtains of goats' hair to extend over the tabernacle: twelve curtains you will make them. |
| 8. "The length of one curtain [shall be] thirty cubits, and the width of one curtain four cubits; the same measure for the eleven curtains. | 8. The length of one curtain thirty cubits, and the breadth of one curtain four cubits; and the measure of one (will be that of each) of the eleven (other) curtains. |
| 9. **"And you shall join the five curtains by themselves, and the [other] six curtains by themselves; and you shall fold the sixth curtain before the front of the tent.** | 9. **And you will conjoin five curtains together, corresponding with the five books of the Law; and six curtains together, corresponding with the six orders of the Mishna; and will fold the sixth curtain over the front of the tabernacle.** |
| 10. "And you shall make fifty loops on the edge of one curtain, [which is] at the edge of the [first] set, and fifty loops on the edge of the [outermost] curtain of the second set. | 10. And you will make fifty loops upon the edge of one curtain at the side of the place of coupling; and fifty loops in the edge of the second curtain at the place of coupling. |
| 11. "And you shall make fifty copper clasps; you shall bring the clasps into the loops, and you shall fasten the tent together so that **it will become one.** | 11. ¶ And you will make taches of brass, fifty, and put the taches into the loops, and conjoin the tabernacle, **that it may be one.** |
| 12. "And the overhanging excess in the curtains of the tent half of the extra curtain shall hang over the rear of the Mishkan. | 12. And the surplus which remains of the curtains of the Tabernacle, the half curtain which remains, you will spread over the rear part of the Tabernacle.  JERUSALEM: And the surplus. |
| 13. "And the cubit from here and the cubit from there of the excess in the length of the curtains of the tent shall hang over the sides of the Mishkan from here and from there to cover it. | 13. And the cubit here and the cubit there, of that which remains in the curtains of the tabernacle, will hang over the sides of the tabernacle here and there, to cover it. |
| 14. "And you shall make a covering for the tent of ram skins dyed red and a covering of tachash skins above. | 14. And you will make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above. |
| 15. "And you shall make the planks for the Mishkan of acacia wood, upright. | 15. ¶ And you will make the boards of the tabernacle of sittin woods; they will stand up, after the manner of their plantation.  JERUSALEM: Slabs. |
| 16. "Ten cubits [shall be] the length of each plank, and a cubit and a half [shall be] the width of each plank. | 16. Ten cubits the length of the board, and a cubit and a half the breadth of one board. |
| 17. "Each plank shall have two square pegs, rung like, one even with the other; so shall you make all the planks of the Mishkan. | 17. Two tenons to one board, each in its side answering to the other: so will you do for all the boards of the tabernacle. |
| 18. "And you shall make the planks for the Mishkan, twenty planks for the southern side. | 18. And you will make the boards of the tabernacle, twenty boards towards the wind on the south side. |
| 19. "And you shall make forty silver sockets under the twenty planks; two sockets under one plank for its two square pegs, and two sockets under one plank for its two square pegs. | 19. And you will make forty bases of silver beneath the twenty boards; two bases beneath one board with its two tenons, and two bases under the other board with its two tenons. |
| 20. "And for the second side of the Mishkan on the northern side twenty planks. | 20. And for the second side of the tabernacle towards the north wind twenty boards, |
| 21. "And their forty silver sockets: two sockets under one plank and two sockets under one plank. | 21. and their forty bases of silver; two bases under one, and two bases under the other board.  JERUSALEM: Bases of silver. |
| 22. "And for the western end of the Mishkan you shall make six planks. | 22. And for the side of the tabernacle westward you will make six boards. |
| 23. "And you shall make two planks at the corners of the Mishkan at the end. | 23. And two boards will you make at the corners of the tabernacle at their ends. |
| 24. "And they shall be matched evenly from below, and together they shall match at its top, [to be put] into **the one ring**; so shall it be for both of them; they shall be for the two corners. | 24. And they will be conjoined beneath, and **in one manner** will be conjoined at their heads, **with one ring**; so will it be with them both; for the two corners will all they be. |
| 25. "And there shall be eight planks and their silver sockets, sixteen sockets two sockets under one plank and two sockets under one plank. | 25. And there will be eight boards and their silver bases; sixteen bases; two bases under one board, and two bases under another board. |
| 26. "And you shall make bars of acacia wood, five for the planks of one side of the Mishkan, | 26. ¶ And you will make bars of sittin woods, five for the boards of one side of the tabernacle, |
| 27. "and five bars for the planks of the second side of the Mishkan, and five bars for the planks of the [rear] side of the Mishkan, on the westward end. | 27. and five bars for the boards of the second side of the tabernacle, and five bars for the side of the tabernacle at their extremity towards the west,  JERUSALEM: And five bars for the boards of the side of the tabernacle stretching to the west. |
| 28. "And the middle bar in the midst of the planks shall [extend and] penetrate from one end to the other end. | 28. And the middle bar in the midst of the boards passing from end to end will be from the tree which Abraham planted in Beara of Sheba: for when Israel had crossed the sea, the angels cut down the tree and cast it into the sea, and it floated on the face of the waters. And an angel proclaimed, and said, This is the tree which Abraham planted in Beara of Sheba, and prayed there in the name of the Word of the Lord. And the sons of Israel will take and make thereof the middle bar, seventy cubits in length, **and with it will wondrous things be done: for when they have reared up the tabernacle, it will go round it like a serpent among the boards of the tabernacle and when they take it down, it will become straight as a rod.** |
| 29. "And you shall overlay the planks with gold, and their rings you shall make of gold as holders for the bars, and you shall overlay the bars with gold. | 29. And the boards you will overlay with gold, and make of gold their rings for the place of the bars, and will overlay the bars with gold. |
| 30. "And you shall erect the Mishkan according to its proper manner, as you will have been shown on the mountain. | 30. And you will erect the tabernacle according to the manner showed to you in the mountain. |

**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. 78-91

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-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.) 26:1 – 30**

**1** **And the Mishkan you shall make out of ten curtains** to be its roof and [cover its] walls outside the planks, for the curtains are hung behind them to cover them.

**of twisted fine linen, and blue, purple, and crimson wool** Thus there are four kinds [of material] together in each thread, one of linen and three of wool, and each thread was doubled six times. Thus, four kinds [of material], when they are twisted together, yield twenty-four strands to a thread.-[from Baraitha Melecheth HaMishkan, ch. 2, Yoma 71b]

**A cherubim design of the work of a master weaver** Cherubim were drawn on them [the curtains] in their weave; not with embroidery, which is needlework, but with weaving on both sides, one face from here [one side] and one face from there [the other side]: a lion from this side and an eagle from that side, as silk girdles, called feysses in Old French, are woven.-[from Yoma 72b]

**3** **shall be joined** He [Bezalel] would sew them with a needle, one [curtain] alongside the other, five separately and [the other] five separately.

**to one another** Heb. אִשָׁה אֶל-אֲחֽתָהּ, lit., a woman to her sister. It is customary for Scripture to speak this way concerning a noun in the feminine gender, and concerning a noun in the masculine gender, אִישׁ אֶל-אָחִיו [lit., a man to his brother], as it is said concerning the cherubim: אִישׁ אֶל-אָחִיו (Exod. 25:20).

**4** **loops** Heb. לֻלָאֽת, lazoles in Old French, loops. So did Onkelos render [it]: עֲנוּבִין, a term meaning a bow.

**curtain [that is] at the edge of the [first] set** Heb. בַּחֽבָרֶת. On the curtain that is the outermost of the set. The group of five curtains is called חוֹבֶרֶת.

**and so shall you do on the edge of the outermost curtain of the second set** On that curtain that is the outermost (הַקִּצוֹנָה), an expression derived from קָצֶה, end, meaning at the end of the set [of curtains].

**5** **the loops shall correspond to one another** Heb. מַקְבִּילֽת הַלֻּלָאֽת. Make sure that you make the loops exactly equidistant from one another. Their measure on this curtain should be the same for its mate. When you spread one set [of curtains] next to the other set, the loops of this curtain shall line up exactly opposite the loops of the other [curtain]. This is the [meaning of the] word מַקְבִּילֽת, [i.e.,] this one opposite that one. The Aramaic translation of נֶגֶד, opposite, is לָקֳבֵל. [Each] curtain was twenty-eight [cubits] long and four [cubits] wide. When five curtains were joined together, it was found that [altogether] they were twenty [cubits] wide, and so [too] with the second set. The length of the Mishkan was thirty [cubits] from east to west, as it is said: “twenty planks for the southern side” (verse 18), and so for the north, [with] every plank a cubit and a half [wide]. Thus, [we have altogether] thirty [cubits] from east to west. The width of the Mishkan from north to south was ten cubits, as it is said: “And for the western end of the Mishkan [you shall make six planks]” (verse 22), and [thus with] two planks at the corners [i.e., one plank at each end of the western wall], we have ten. [I.e., the interior of the Mishkan was ten cubits wide, not counting the northern and southern walls, which were each one cubit thick. Hence, the remainder of the two corner planks that do not fit against the side planks is a half cubit each, equaling one cubit. The six planks along the western side total nine cubits, thus we have altogether ten cubits on the western side.] In their [respective] places, I will explain these verses. The curtains were placed [so that] their length [was across] the [interior] width of the Mishkan, ten [of the curtains’] middle cubits as the roof of the space of the width of the Mishkan. [Another] cubit from here and a cubit from there covered the thickness of the tops of the planks, whose width was a cubit thick. Thus remained sixteen cubits: eight on the north[ern side] and eight on the south[ern side], covering the height of the planks, which were ten [cubits] high. [Thus] the bottom two cubits were exposed. The curtains were forty cubits wide when they were joined—twenty cubits for each set. Thirty of them [of the forty cubits] were for the roof of the Mishkan’s [interior] space lengthwise; one cubit corresponded to the thickness of the ends of the planks on the [Mishkan’s] west[ern side] and one cubit [was meant] to cover the thickness of the pillars on the east[ern side]-for there were no planks on the [Mishkan’s] east[ern side], only four (Old Rashi—five) pillars upon whose hooks the screen was spread and hung, like a curtain. [Aside from the above two cubits,] there remained eight cubits that hung in the back of the Mishkan on the west[ern side], with the bottom two cubits uncovered. I found this in the Baraitha of Forty-Nine Middoth. However, in Tractate Shabbath (98b) [it is stated]: The curtains did not cover the eastern pillars, and nine cubits hung in the back of the Mishkan. The text supports us [in our quotation of the Talmud, for the Torah states]: “And you shall place the dividing curtain beneath the clasps” (verse 33), but if [the truth is] like the words of this Baraitha, [it would mean that] the dividing curtain would be found to be drawn back one cubit to the west of the clasps.

**6** **golden clasps** Heb. קַרְסֵי, fermeylz, fermels, fermails in Old French, [meaning] hooks, clasps. One of its ends is inserted into [one of] the loops of this [one] set [of curtains] and the other end into the loops of the [second] set [of curtains, thus] fastening them [the loops] with them [the clasps].

**7** **curtains of goat hair** Heb. עִזִים, goats, from the hair of goats.-[from Baraitha Melecheth HaMishkan, ch. 3]

**for a tent over the Mishkan** To spread them over the lower curtains.

**8** **thirty cubits** For when [Moses] placed their [the curtains’] length across the width of the Mishkan, as he did with the first [set of curtains], these were found to exceed [and overhang them] by a cubit from here [on one side] and a cubit from there [on the other side] to cover one of the two cubits of the planks that remained exposed. The bottom cubit of the plank, which the curtain did not cover, was the cubit [that was] inserted into the socket hole, for the sockets were a cubit deep.-[from Shab. 98b]

**9** **and you shall fold the sixth curtain** [I.e.,] of these upper curtains, which exceeds [overhangs] the lower ones.

**before the front of the tent** Half its width [of the sixth curtain] was hanging and folded over the screen on the east[ern side of the Mishkan], before the entrance, resembling a modest bride whose face is covered with a veil.

**12** **And the overhanging excess in the curtains of the tent** over the curtains of the Mishkan. The curtains of the tent were the upper ones, [curtains] of goat hair. [They are] referred to as “tent,” as it is written about them, “for a tent over the Mishkan” (verse 7). Every expression of “tent” (אֽהֶל) stated in their context [i.e., referring to the upper curtains] is only an expression meaning a roof, for they form a tent and a roof over the lower [curtains]. They [the upper curtains] exceeded the lower ones by half a curtain on the west[ern side], since half of the extra eleventh curtain was folded opposite the front of the tent. [Hence,] there remained two cubits, [representing] the width of half of it [the upper curtains], exceeding the width of the lower [curtains].

**shall hang over the rear of the Mishkan** to cover the two cubits of the planks that were exposed.

**the rear of the Mishkan** This means the western side, since the entrance [to the Mishkan] was on the east[ern side], which is [referred to as] its front, and the north[ern] and south[ern sides] are referred to as sides to the right and to the left.

**13** **And the cubit from here and the cubit from there** on the north[ern] and on the south[ern] sides of the Mishkan].

**of the excess in the length of the curtains of the tent** which exceed the length of the lower curtains of the Mishkan by two cubits.

**shall hang over the sides of the Mishkan** [I.e.,] on the northern and southern [sides], as I explained above [verse 12]. The Torah taught [us] manners, that one should spare the beautiful.-[from an unknown midrashic source, also quoted by Yalkut Shimoni 422]

**14** **a covering for the tent** For the roof of goat hair curtains, make an additional covering of ram skins dyed red. Additionally, above it [place] a covering of tachash skins. These [two] coverings covered only the roof, their length being thirty [cubits] and their width ten. These are Rabbi Nehemiah’s words, but according to Rabbi Judah, there was [only] one cover, half of [it made from] ram skins dyed red and half of [it made from] tachash skins. -[from Shab. 28a]

**15** **And you shall make the planks** It should have said, “And you shall make planks” [without the definite article], as it is said concerning each thing [i.e., each part of the Mishkan]. What is the meaning of "the planks"? Of those [particular planks] that were standing [ready] and designated for this [purpose]. Our patriarch, Jacob, planted cedars in Egypt, and when he was dying, he commanded his sons to bring them up with them when they left Egypt. He told them that the Holy One, blessed is He, was destined to command them to make a Mishkan of acacia wood in the desert. "See that they should be ready in your hands." This is what the liturgical poet composed in his liturgical poem [the beginning of the Yotzer for the first day of Passover]: “It [God’s voice] flew to the planting of the quickened ones, the cedar beams of our houses,” for they hurried to have them [the cedars] ready in their hands prior to this moment, [i.e., prior to the command to build the Mishkan].- [from Mid. Tanchuma 9]

**acacia wood, upright** Heb. עֽמְדִים, estantivs in Old French, upright, perpendicular. The length of the planks shall be perpendicular [to each other] in the walls of the Mishkan. You shall not make the walls of horizontal planks, so that the width of the planks will be along the height of the walls, one plank [lying] upon [another] plank.-[from Jonathan, Yoma 72a]

**16** **Ten cubits [shall be] the length of each plank** [From here] we learn [that] the height of the Mishkan was ten cubits.-[from Shab. 92a]

**and a cubit and a half [shall be] the width** [From here] we learn [that] the length of the Mishkan, [which corresponds to the] twenty planks that were on the north[ern] and the south[ern sides] from east to west, was thirty cubits.

**17** **Each plank shall have two square pegs** He [Bezalel] would cut one cubit high into the plank from the bottom in its center, and leave one-fourth of its width on one side and one-fourth of its width on the other side, and these [resulting projections] are [called] the square pegs. Half the width of the plank was cut out in its center, (I.e., the plank, הַקֶּרֶשׁ , refers to what remained after he cut out from both sides; then the width of a cubit remained. The result is that half of the width of the plank in the middle is a half cubit. This is what Rashi explained explicitly on Shab. 98-[i.e.,] that in the center, the width of one-half cubit was cut out, and he [also] cut out a quarter of a cubit on each side. Every square peg was a quarter of a cubit wide, and the edge of each socket was a quarter of a cubit wide. Study this thoroughly. Then [you will see] that Ramban’s complaint against Rashi will disappear, and his astonishment will no longer be valid.) and he would insert these square pegs into the sockets, which were hollow. And the sockets were one cubit high, and forty of them were placed consecutively—one next to the other—and the square pegs of the planks that were inserted into the hollow of the sockets were cut out on three of their sides. The width of the cut [was] as thick as the edge of the socket, so that the plank covered the entire top of the socket. Otherwise, there would be a space between one plank and the next plank equal to the thickness of the edge of the two sockets, which would then separate them. This is the meaning of what is said: “And they shall be matched evenly from below” (verse 24); i.e., he [Bezalel] shall cut out the sides of the square pegs so that the boards shall join, one [plank exactly] next to the other.-[from Baraitha Melecheth HaMishkan]

**rung-like** Heb. מְשׁוּלָּבֽת, [which means] made like the rungs of a ladder, [i.e.,] separated from one another with their ends planed off to be inserted into the openings of the sockets, like a rung that is inserted into the hole of the upright [beams] of a ladder.-[from Baraitha Melecheth HaMishkan]

**one even with the other** One [square peg was] aligned opposite the other so that their cut-away parts would be even, one with the measurement of the other, so that of the two square pegs, one shall not be pulled [more] toward the inside and one pulled [more] toward the outside of the thickness of the plank, which was a cubit. The Aramaic translation of יָדוֹת is צִירִין, hinges, because they resemble the hinges of a door, which are inserted into the holes of the threshold.

**18** **for the southern side** Heb. לִפְאַת נֶגְבָּה תֵּימָנָה. [The word לִפְאַת is derived from פֵּאָה, which usually means “corner.”] This [use of the word] פֵּאָה is not an expression meaning “corner,” rather the whole side is referred to as פֵּאָה, as the Targum [Onkelos] renders: לְרוּחַ עֵיבַר דָרוֹמָא, to the side toward the south.

**22** **And for the...end of** Heb. וּלְיַרְכְּתֵי, a word meaning “end” [in Hebrew, סוֹף], as the Targum [Onkelos] renders: וְלִסְיָפֵי. Since the entrance [of the Mishkan] is in the east, [thus] the east[ern side] is called the front and the west[ern side] the back. This is the reason it is [referred to as] the end, because the front is the beginning.

**you shall make six planks** Hence, nine cubits are the width [of the Mishkan, since each plank is one and one-half cubits wide].

**23** **And you shall make two planks at the corners** One at the northwestern corner and one at the southwestern corner. All eight planks were in one row, but these two [in the corners] were not in the [interior] space of the Mishkan. Only a half cubit from here [from one plank] and a half cubit from there [from another plank] appear in the [interior] space, to complete its width to [the total of] ten [cubits]. The [extra] cubit from here and the cubit from there [i.e., of each corner plank] coincide with the cubits of the thickness of the planks of the Mishkan on the north[ern] and the south[ern sides], so that the corner would be even on the outside.

**24** **And they shall be matched evenly from below** All the planks must be flush at the bottom, so that the thickness of the edges of the two sockets should not form a gap to distance them [the planks] from one another. This is what I [meant when I] explained that the hinges of the square pegs [according to Yosef Hallel: the sides of the square pegs] should be cut out around their sides, so that the width of the plank should protrude on its sides away from the square pegs of the plank, [in order] to cover the edge of the socket, and so [with] the plank next to it [as well]. Thus, the planks are found to be flush with each other. [Each] corner plank in the western row was cut away in the width, in [the part of] its thickness [aligned] opposite the cut-away portion of the northern plank’s side, in order that the sockets should not separate them.

**and together they shall match** Heb. תַמִּים, like תְאוּמִים, twins.

**at its top** [The top] of the plank.

**into the one ring** Every plank was cut away [a little] at the top along its width. [There were] two cuts on its two sides [to contain] the thickness of a ring. He [Moses] would insert them [the two planks] into one ring, thus it [the plank] would match the plank next to it. As for these rings, however, I do not know whether they were permanent or removable. On the corner plank, the ring was in the thickness of the southern and northern planks, (It appears that the words “the northern and the southern” belong further down, and Rashi means to say that the northern and the southern [planks] and the top of the corner plank in the western row were inserted into it [the ring]. What Rashi writes that the ring was in the thickness of the plank means in the thickness of the western plank. Give this some thought.) and the top of the [other] corner plank of the western row was inserted into it [this ring], resulting in the joining of the two walls.

**so shall it be for both of them** For the two planks at the corners, for the plank at the [western] end of the north[ern side] and for the [adjacent] western plank; so too for the two corners.

**25** **And there shall be eight planks** Those are the [same] ones mentioned above: “you shall make six planks. And you shall make two planks at the corners of the Mishkan at the end” (verses 22, 23) [thereby there were eight planks on the western wall]. The following is the Mishnah concerning the making of the order of the planks in the [Baraitha] Melecheth HaMishkan (ch. 1): He made the sockets hollow and he cut out the plank from below, one-fourth from here and one-fourth from there, and the cut-away [area] was one half in the middle. He made for it [the plank] two square pegs like sort of two legs (חֲמוּקִים). I believe that the reading is: like sort of two חַוָּקִין, [which means] like sort of two rungs of a ladder which are separated from one another, and planed [in order] to be inserted into the hollow of the socket, like the rung, which is inserted into the hole of the side of the ladder. This is the word מְשׁוּלָּבֽת, [i.e.,] made like a sort of rung. He would insert them [the square pegs] into the two sockets, as it is said: “two sockets...two sockets...” (verse 25), and he would cut away the plank on top, [the width of] a finger from one side and [the width of] a finger from the other side, and he would insert [the edges of the two planks] into one golden ring so that they would not separate from one another, as it is said: “And they shall be matched evenly from below, etc.” (verse 24). This is [the wording of] the Mishnah [in Baraitha Melecheth HaMishkan], and I presented its explanation above in the sequence of the verses.

**26** **bars** Heb. בְרִיחִם, as the Targum [Onkelos] renders: עַבְּרִין, and in Old French espar(re)s, cross-bars.

**five for the planks of one side of the Mishkan** These five [planks] were actually three, but the top and the bottom bars were made of two segments-one [part] would penetrate until half of the wall, and the other one would penetrate until half of the wall[’s length]. One [part of the bar] was inserted into a ring from this [one] side, and this [other] one was inserted into a ring on the other side until one [part of the bar] reached the other. Thus, the top one [bar] and the bottom one [bar] were two, but actually they were four. But the length of the middle one [bar] ran along the entire wall, and penetrated from one end of the wall to its other end, as it is said: “And the middle bar...shall [extend and] penetrate from one end to the other end” (verse 28). The top and bottom ones [bars] had rings on the planks in which they were to be inserted, two rings for every plank, attached in three places within the ten cubits of the height of the plank-one part from the highest ring to the top and one part from the lowest [ring] to the bottom. Each part was one-fourth of the length of the plank, and [there] were two parts between one ring and the other ring, so that all the rings would be aligned with the other. The middle bar, however, had no rings, but the planks were pierced through their thickness and it [the middle bar] was inserted into them by way of the holes, which were aligned one opposite the other. This is [the meaning of] what is said: “in the midst of the planks” (verse 28). The highest and lowest planks on the north[ern] and the south[ern sides] were each fifteen cubits long, and the middle one was thirty cubits long. This is [the meaning of] “from one end to the other end” (verse 28), from east to west. [Regarding] the five bars on the west: the top and bottom ones were six cubits long, and the middle one was twelve [cubits] long, corresponding to the width of the eight planks. It is explained this way in [the Baraitha] Melecheth HaMishkan (ch. 1).

**29** **as holders for the bars** The rings that you shall make for them shall be holders for the bars to enter [them].

**and you shall overlay the bars with gold** [This does] not [mean] that the gold was attached onto the bars, for they [the bars] had no covering. But he [Bezalel] attached something onto the plank akin to two tubes of gold, something like two halves of a hollow reed, and he attached them to the rings on both sides, their length filling the [entire] width of the plank from the ring to one side and from it to the other side. The bar was inserted into it [the tube], and from it into the ring, and from the ring into the second tubes. Thus, the bars were found to be overlaid with gold when they were inserted into the planks. These bars protruded to the outside [of the Mishkan]. [Thus] the rings and the tubes were not visible within the Mishkan, but from the inside the entire wall was unadorned.- [from Baraitha Melecheth HaMishkan with Rashi’s interpretation]

**30** **And you shall erect the Mishkan** After it is completed, erect it.

**you will have been shown on the mountain** prior to this, for I am destined to teach you and show you the order of its erection.

**Ketubim: Tehillim (Psalms) 62:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on jeduthun, a song of David. | 1. For praise, by Jeduthun. A psalm of David. |
| 2. Only to God does my soul hope; from Him is my salvation. | 2. Truly for God my soul is quiet; from Him is my redemption. |
| 3. Only He is my Rock and my salvation, my stronghold so that I shall not falter greatly. | 3. Truly He is my strength and my redemption, my savior, I will not be shaken on the day of great distress. |
| 4. How long will you plan destruction to man? You shall be murdered, all of you, as a leaning wall, a tottering fence. | 4. How long do you rage against a pious man? All of you will be slain, like a crooked wall, like a broken fence. |
| 5. Only because of his loftiness have they plotted to topple him; they delight in lies; with his mouth they bless, but inwardly they curse forever. | 5. Truly when they swear to do good, they take counsel to attack; they will tell lies; with their mouth they will bless and with their heart they will curse forever. |
| 6. Only to God should you hope, my soul, for my hope is from Him. | 6. Truly be silent for God, O my soul, for my hope comes from Him. |
| 7. Only He is my Rock and my salvation; my stronghold, I shall not falter. | 7. Truly He is my strength and my redemption, my savior, I will not be shaken. |
| 8. Upon God rests my salvation and my honor; [He is] the Rock of my strength, my shelter is in God. | 8. My redemption and my honor is on God; the strength of my might, my hope, is in God. |
| 9. Trust in Him at all times; people, pour out your hearts before Him. God is our shelter forever. | 9. Hope in His Word at all times, O people of the house of Israel; pour out the pride of your hearts in His presence; say, "God is our hope forever." |
| 10. The sons of men are but vanity, and men of distinction are deceitful; were they to be put on a scale, together they would equal vanity. | 10. For the sons of men are nothing, the sons of a man are deceit; when they take wives, their fates are weighed in the balances; they themselves came to be altogether out of nothing. |
| 11. Do not trust in oppression, and do not put vain hope in robbery; if wealth burgeons, pay it no heed. | 11. Do not trust in oppression, and do not receive money gained by coercion; for though it will increase in value, do not set your mind on it. |
| 12. **God spoke one thing, I heard two, for God has strength.** | 12. **God speaks one Torah, and now two times I have heard it, from the mouth of Moses, the great scribe, for there is might in the presence of God.** |
| 13. And You, O Lord, have kindness, for You repay a man according to his deed. | 13. And it is Yours, O God, to show favour to the righteous/generous, for You repay each man according to his works. |
|  |  |

**Rashi’s Commentary for: Psalms 62:1-13**

**1** **on Jeduthun** The name of a musical instrument. The Midrash Aggadah, though, [explains it to mean]: concerning the ordinances (דתות) and laws that are decreed upon Israel by their enemies.

**2** **does my soul hope** Heb. דומיה. My soul hopes, as (above 37:7): “Wait (דום) for the Lord and hope for Him.”

**3** **I shall not falter greatly** Great falterings. According to the Midrash Aggadah (Mid. Ps. 62:2), “greatly” refers to Gehinnom.

**4** **will you plan destruction** Heb. תהותתו. Menachem (p. 69) explained it as derived from (Jer. 12:9): “come (התיו) to eat”; (Deut. 33:21), “He came (ויתא) to the head of the people.” How long will you gather against a man? But it appears to me that it should be interpreted as an expression of הַוּוֹתdestruction, and the “hey” and “tav” are the radical. As one says from מֵת, מוֹת, so shall we say from the root הֵת, הוֹת, and the plural is הוּוֹת. It is an expression of a destructive and deceitful plot. Others explain תְּהוֹתֲתוּ as “you extend.” i.e., you extend your tongue on the sons of men with evil, and they compared it to Arabic, when one speaks overly much.

**as a leaning wall** which is ready to fall upon the sons of men.

**5** **because of his loftiness** Because you are afraid of people (sic) perhaps he will reign and repay you your recompense, and your counsel is to cause harm to fall upon him.

**with his mouth** of each of them they bless.

**but inwardly** But in their thoughts they curse forever.

**10** **The sons of men are but vanity** Do not fear them, since God is forever our shelter in time of trouble.

**were they to be put on a scale** If they came to go up on a scale, they and their vanities would be equal. This is the simple meaning, but midrashically, it is interpreted as concerning couples (Lev. Rabbah 29:8).

**11** **if wealth burgeons** If you see wicked men whose money prospers and increases, pay it no heed. חיל is money.

**burgeons** Heb. ינוב, grows, an expression of produce (תנובה).

**12** **God spoke one thing** I heard two things from it, and what are the two things? First, that God has strength to repay a man according to his deed. Second, that You, O Lord, have kindness. Now, from which statement do we derive this? From the second commandment of the Decalogue. We derive from it that the Holy One, blessed be He, punishes iniquity and preserves kindness, as it is stated therein: “I visit the iniquity of the fathers upon the children, etc.” Therefore, I am confident that He will pay a good reward to the righteous and punishment to the wicked. I learned from the work of Rabbi Moshe Hadarshan, but **our Sages interpreted it as referring to [the maxim that] “Remember” and “Keep” were stated in a single utterance.**

**13** **And You, O Lord, have kindness** And what is the kindness? That You repay a man according to his deed; not really his deed but part of it, as the matter that is stated (Ezra 9:13): “for You, our God, have punished us less than our iniquities [deserve].” In this manner it is interpreted in Aggadat Tehillim (Mid. Ps. 62:4). It may also be interpreted: And You, O Lord, have kindness because You have the power to repay a man according to his deed.

**Meditation from the Psalms**

**Psalms ‎‎62:1--13**

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

David wrote this psalm. Rashi identifies this as the hymn of Israel in exile. It depicts the supreme test of the nation’s endurance throughout a seemingly interminable galut (exile). According to Sforno'sunique in­terpretation of this psalm, it was com­posed as a threat to the nation of Am­mon, who dared to act treacherously towards David and Israel. David has no fear of their might and he is confident that he ***will not falter***when he attacks**, *Rabbah****,* the capital of Ammon.[[1]](#footnote-1) Redak explains that this psalm is recited by the Jews in exile.[[2]](#footnote-2)

Because we will begin the month of Elul in three days, I thought it would be worthwhile to see how the exile of our psalm is tied in with the month of Elul.

Elul is the month immediately preceding Tishri, and it serves as the spiritual preparation for the Rosh HaShana, the Awesome Days, and Yom HaKippurim. It is the month of repentance, when an honest soul-reckoning, is made of the past year. Just as a businessman makes an assessment of his business to determine how to run it more smoothly and successfully, so a Jew in the month of Elul assesses his past year’s spiritual service to HaShem. It is a time to correct the wrongs we have done to our brothers, and to beseech HaShem for forgiveness.

The sixth month, the month of Elul has a unique quality. Each month has its own special quality. The letters in Elul - אלול hint to its special quality. We will look at three of these acronyms.

**A.** The letters of Elul - אלול are the initial letters[[3]](#footnote-3) (acronym), in Hebrew, of ***Ani ledodi vedodi li*:**

***Shir HaShirim (Song of Songs) 6:3******I am my Beloved’s and my Beloved is mine.***

This refers to the service of prayer, which joins together man and HaShem, ***I am my Beloved’s***.[[4]](#footnote-4) This suggests that Elul is a special time of prayer.

Indeed, in Elul, the Sephardic custom is to recite the special *Selichot* (penitential) prayers. Ashkenazim begin reciting Selichot at the end of Elul. Pious men and women rise before the break of dawn and go to the synagogue. There, the special prayers are recited with tears and anguish, as the days of the high holidays, Rosh HaShana and Yom HaKippurim draw near.

The Baal Shem Tov called the days of Elul*,* the days when the King is in the field. He explained with a parable. Normally, in order to gain an audience with the King, one must go through a lengthy procedure. He must travel to the capital city, arrange an appointment, and then get permission to enter the palace. Even when permission is granted is may be days or weeks before he is finally allowed to enter. When he does finally get to see the King, the audience is likely to be short and very formal. The citizen, not used to the royal surroundings doubtlessly feels out of place, and maybe even regrets his decision to see the King. From his great fear and uneasiness, he may forget to put his request before the King.

Once a year, the King leaves his palace to visit the various regions of his Kingdom. While the King is in the field; relaxed and enjoying the early fall weather. He doesn’t stand on the same formality that he does when in the palace. The common folk are allowed to come out to greet the King and receive his blessing. During the month ofElul, the King is in the field and he is easily accessible. We need only make the effort to go out and greet Him.[[5]](#footnote-5)

**B.** The letters of Elul - אלול also form another acronym,[[6]](#footnote-6) in Hebrew, for: ***Ish L’Rei’eihu U’Matanot L’Evyonim***, as found in:

***Esther 9:22******Each man [will give presents] to his fellow, and gifts to the poor****.*

These are the deeds of loving kindness.

**C.** Elul also contains the idea of teshuva (returning) as alluded to by its very name. The letters of the word Elul - אלול are also the initial letters,[[7]](#footnote-7) in Hebrew, of the words ***Ina Leyodo VeSamti Lecha*** - *“[G-d] caused it to happen, and I will provide [a place] for you [to which he can flee*.[[8]](#footnote-8) In this passage we encounter the cities of refuge. Thus, we have a connection between the cities of refuge as a place of refuge in space and Elul as a place of refuge in time:

***Shemot (Exodus) 21:13*** *And if a man lie not in wait, but G-d cause it to come to hand; then I will provide a place (makom) whither he may flee.*

***Avot 4:14*** *Exile yourself to a place of Torah.*

Elul is, therefore, a city of refuge ***in time*.** This haven in time is the entire month of Elul, where the Bne Israel takes shelter each year to rectify their spiritual shortcomings. Elul is the month of repentance, when assessment is made of the past year’s service to HaShem. It serves as a spiritual “city of refuge” where atonement for wrongdoing may be found. Even a person who sinned ***intentionally*** can find refuge in the month of Elul. Just as the city of refuge protected an ***intentional*** killer until his trial, so too does Elul provide sanctuary to an intentional sinner until Rosh HaShana.

All of the above aspects are paralleled in Elul. With every transgression, with every sin, a Jew sheds blood: he deprives his G-dly soul of its vitality. Yet atonement is always possible if the person will exile himself to the “cityofrefuge”, in the dimension of time, the month of Elul. Exile means to leave “your land, your birthplace and your father’s house”, the spiritual equivalent of which is to leave one’s desires, one’s character traits, and the conclusions reached by the human intellect, anything which is a barrier to total submission to the yoke of heaven. In short, a Jew must flee and wander from his egocentric existence and embrace a new life founded on the conclusions of true soul-searching and repentance. Then such galut is an atonement, both for intentional and unintentional transgressions, and one is saved from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for one’s sins.

Not only must cities of refuge be built, but, the ***Rambam*** writes, “the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them...” In spiritual terms, this corresponds to the paths whereby one reaches the spiritual city of refuge, the month of Elul.[[9]](#footnote-9)

Because Elul is the preparation for Yom Teruah (Rosh HaShana), the anniversary of the world’s creation, the service of Elul is associated with three things which maintain the world: Torah, prayer, and deeds of loving kindness[[10]](#footnote-10). They are the “paths” to the refuge of Elul, and are alluded to in its name. As elaborated on earlier, the letters of Elul are the initial letters of “[G-d] caused it to happen, and I will provide for you”. Although this refers to the general service of Elul as a “city of refuge” for one’s misdeeds of the past year, it also refers to the more particular aspect of Torah, as our Sages say,[[11]](#footnote-11) **“The words of Torah provide refuge.”**

Someone who kills a person by mistake is not subject to death, but exile, therefore “I will assign you a place (makom) to which he can flee”.[[12]](#footnote-12) Note that it says ‘*a place*’ (makom) and not ‘a city of refuge’.

Exile is also a form of atonement:

***Makkoth 2b*** *R. Johanan said that the sanction for this (substitutive penalty of a flogging) may be obtained by argument a fortiori, thus: Now, what do we find in the case of one who had effected his intended act [of murder]? He is not banished. Is it not then logical [to argue from this] that zomemim who had not [actually] effected their intended act should not be banished?*

*But does not this [very] argument point to a reverse conclusion? For is it not logical [to argue] that he who had effected the intended act [of murder] is not to go into banishment, so as not to obtain the possibility of atonement; whereas the zomemim who have not effected their intended act, should be allowed to go into banishment, so as to obtain the possibility of atonement? Hence the derivation as from the text, given by Resh Lakish, is the best.*

Now that we have a bit of background, let’s examine some “case histories” of those who have gone into exile.

**Adam and Chava**

Adam and Chava were created as eternal beings. They were designed to live forever. It is only through their sin that death entered the world. Not only death for Adam and Chava, but death for everything and everyone in the world. Even *time* dies. When a moment is gone, it is “dead”, never to return.

Adam and Chava went into galut, exile, from Gan Eden, after they ate from the Tree of the Knowledge of Good and Evil. Their consumption of this fruit resulted in their eventual death and their galut from Gan Eden. Adam and Chava had to leave their makom, their ideal place:

***Midrash Rabbah - Numbers XXIII:13*** *THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Ps. XXV, 8). Remember, O Lord, Thy compassions and Thy mercies (ib. 6). David says: Sovereign of the Universe! Were it not for Thy mercies which came to the timely assistance of Adam, he could not have survived. For it says, In the day that thou eatest thereof thou shalt surely die (Gen. II, 17), but Thou didst not do so unto him.* ***Thou didst merely exclude him from the Garden of Eden*** *and he lived nine hundred and thirty years, and only then did he die. What didst Thou do to him? Thou didst merely drive him from the Garden of Eden; as it says, So He drove out the man (ib. III, 24). Why was he driven out? Because he brought death upon future generations, and deserved to die immediately, but Thou didst have compassion upon him and didst drive him out, as is the fate of one who commits murder in error, such a man having to be an exile from his own home to the cities of refuge. Consequently it says, ‘Remember, O Lord, Thy compassions and Thy mercies,’ for they have been from of old (Ps. XXV, 6).*

Pirke D’Rabbi Eliezer points out that when Adam was sent out of Gan Eden, he was exiled to ***Har HaMoriah***.[[13]](#footnote-13) According to some opinions in Chazal[[14]](#footnote-14) this took place immediately after the judgment which took place on the sixth day of creation, before the beginning of that first Shabbat.

Har Moriah is the place of the Temple. It is the place of the Akeida (binding of Yitzchak). It is the ultimate place of Torah. It was in the Temple that the tablets of the testimony and the Torah scroll written by Moshe were kept. **Thus, we learn that when Adam inadvertently killed the world he was exiled from his makom to a place of Torah.**

**Moshe and the Egyptian**

Moshe killed the Egyptian then he needed to flee to Midian. Remember that Moshe was a Hebrew who was adopted by an Egyptian and raised as a prince in Paro’s palace. When he went into galut for killing the Egyptian, he was leaving his parents, his adopted parents, and his status as a prince. His galut took him to Midian where he became a shepherd and a stranger in a strange land.

***Shemot (Exodus) 2:11*** *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Why did not Moshe deserve the death penalty? Why was he treated as an unintentional manslayer when he clearly intended to kill him?

Rashi says that Moshe killed the Egyptian with the explicit Divine Name (Shem HaMaforash).[[15]](#footnote-15) The Malbim explains that a non-Jew who strikes a Jew is subject to the deathpenalty, but not at human hands, death from Heaven. This Moshe facilitated by invoking the Shem HaMaforash. Thus, we see that Moshe was merely the conduit for HaShem to slay the Egyptian who was mistreating a Jew. Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

Now, if you have difficulty with this explanation, consider that HaShem did not inflict any penalty on Moshe except galut, the penalty for unintentionally killing a man. Further, Moshe would later be chosen to be “king” of the Jews and to be the leader of the Jewish people for forty years. This is not the normal penalty for a murderer. Since HaShem dealt with Moshe midda-kneged-midda, we know that Moshe was only guilty of unintentional killing.

***Midrash Rabbah - Deuteronomy II:29*** *THEN MOSES SEPARATED. R. Aibo said: When Moses fled he began to sing a song, as it is said, And dwelt in the land of Midian; and he sat down by a well (Ex. II, 15). Just as Israel sang a song by a well, so too Moses sang a song by a well. R. Levi said: [He sang a song] because the section dealing with the homicide’s [flight] to the Cities of Refuge was carried into effect through him.*

**In The Wilderness**

The wandering of the Jews in the desert was another example of the exile of the unintentional manslayer. The spies derogatory report caused the Bne Israel to shun the land and reject the Word of HaShem. This sin would result in the deaths of most of those who had left Mitzrayim.[[16]](#footnote-16) Because the people did not realize that their sin would have this consequence, HaShem sent them into galut, forcing them to wander for forty years.

***Bamidbar (Numbers) 13:31 - 14:1*** *But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. 1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath HaShem brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?*

There is, in fact, a striking similarity between the galut of the Jews in the wilderness and that of an accidental murderer. The Jews in the wilderness never knew when they would be asked to move. When the cloud rose, they needed to pack their belongings and move on to the next location. In the instance of the cities of refuge, the manslayer’s galut ended with the death of the Kohen Gadol (High Priest), an event that could not be predicted. In both cases, there was no predetermined time for the relocation to end, adding to the sense of instability.

It is interesting to note that the galut of the generation of the wilderness did not end until the death of the Kohen Gadol, Aaron:

***Devarim (Deuteronomy) 10:6*** *And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest’s office in his stead.*

Shortly after Aaron’s death, Joshua led the Bne Israel into the promised land and the Galut ended. This suggests that the death of Aharon was an atonement for the Bne Israel.

In the Talmud, Talmud in Tractate Moed Katan 28a we read the following:

*“Rabbi Ami said, ‘Why was the death of Miriam adjoined to the section of the Red Heifer?* ***To tell you that just as the Red Heifer atones, so does the death of the righteous atone.*** *Rabbi Elazar said, ‘Why was the death of Aaron adjoined to the section of the priestly garments?* ***[To teach] just as the priestly garments atone, so too does the death of the righteous atone.”***

The ending of the galut in the wilderness and the entering of the Promised land hints also to the final redemption.

**Exile In Megillat Ruth**

In Sefer Ruth, Elimelech abandoned Eretz Israel during the famine that struck Israel in the days of the judging of the judges. Since Elimelech was a leader of the generation with the financial resources to help the poor during this famine, his abandonment of the poor, undoubtedly, contributed to their deaths. While he exiled himself voluntarily, in the end HaShem insured that the exile was permanent. Elimelech never returned to Eretz Israel.

In our study of Megillat Ruth, we saw that Elimelech’s exile is reminiscent of Adam’s exile. Like Adam’s exile that resulted in the birth of righteous Seth, so Elimelech’s exile led to the “dove from Moab”, Ruth.

The exile of Elimelech led to the fields of Moab. As we learned in our study of Ruth, we know that a field is a Remez, a hint, to a place of Torah study. Elimelech’s exile led to Ruth’s exile. She, too, ended up in a field, the field of Boaz. Additionally, Ruth became a part of the messianic line.

**Mashiach ben Yosef and the Bne Israel**

The sins of the Bne Israel resulted in the death of Yeshua HaMashiach, albeit inadvertently. That same generation that saw Yeshua crucified also saw the destruction of the Bet HaMikdash, the symbol of Mashiach’s body, and the subsequent galut; the longest galut in our history. The tikkun for our sins that inadvertently caused the death of Mashiach, is to go into galut to a take refuge in Mashiach, the ultimate place (makom) of Torah.

Chazal tell us that the first Temple was destroyed because Israel had violated the “cardinal sins” of idolatry, murder, and immorality, while the second Temple was destroyed because of baseless hatred:

***Yoma 9b*** *Why was the First Temple destroyed? Because of three things that occurred in it: Idolatry, unseemly provocative sexual behavior, and bloodshed... But the Second Temple, where they occupied themselves with Torah, Commandments and acts of benevolence, why was it destroyed? Because there was baseless hatred. This teaches that baseless hatred is equated with three sins: idolatry, provocative sexual behavior and bloodshed.*

Now Mashiach has told us that hatred is related to killing in:

***Matityahu (Matthew) 5:21*** *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

We can infer that our actions of unintentional man slaying was the cause of the destruction of the second Temple. We can also understand that it is the atonement of Mashiach, The Living Torah, that will end this bitter exile. It is the death of Mashiach ben Yosef, our Kohen Gadol, which provides the atonement which will allow us to enter the Promised Land, our makom, under the leadership of Mashiach ben David!

Thus we see that the solution to the manslayer’s exile is Torah and that the ultimate end to our national exile is found in The Living Torah, Mashiach. We must seek to study Torah and perform the mitzvot in order to gain the atonement of galut.

**City of Refuge = Torah**

All of these unintentional manslayers went into galut because of their sin. They were forced to leave their makom, their place, because they caused others to lose their place in this world. The goal of the galut is the tikkun, the correction, of the individual that can be found in Torah. The reason for galut in the cities of refuge was to force the manslayer to study Torah and confront the mitzvot twenty-four hours a day. The constant interaction between the manslayer and the Levites would be life-changing and would enable the manslayer to change his heart.

From this, we understand that the Temple’s destruction and ensuing galut for which we mourn, on Tisha B’Ab. Exile is analogous to a cityofrefuge. Just as the inadvertent manslayer exiled himself to a cityofrefuge, so too, the Jewish people were exiled because of inadvertent sins. Their tikkun is found in their study of Torah.

At this point, we can shed new light on what lies behind Simchat Torah, which Chazal combined together with Shemini Atzeret, the day after Succoth. In Debarim (Deuteronomy) 4:41, the Torah relates that Moshe before his passing, set aside the three ‘Arei Miklot’ cities of refuge, on the eastern side of the Jordan. Immediately afterwards in Debarim 4:44, the pesukim teaches, ‘And this *is* the law which Moshe set before the children of Israel’. The Baal HaTurim points out that this pasuk comes to teach that a person must exile one’s self to a place of Torah, as is taught in:

***Avot 4:14******Exile yourself to a place of Torah.***

Rabbenu Bachya points out that the pesukim come to teach me that Torah protects a person even more than an ‘Ir Miklat’ (city of refuge) for the ‘Ir Miklat’ saves only for a sin done inadvertently while Torah saves from all sin. Furthermore, the Midrash describes a dialogue between Klal Israel and HaShem in which Klal Israel want to know how they will atone for their sins when the existence of cities of refuge will cease. HaShem’s answer is that **there will always be Torah!**

We can now appreciate Chazal’s choosing the day that follows Succoth as ‘Simchat Torah’. When we leave that succah that serves us as a refuge when we are forced to exile; we are distraught as to where will our salvation come from. Therefore, Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating it’s special quality of serving as our salvation and refuge at all times. These are certainly appropriate thought when we begin again the cycle of Torah reading with Bereshit and learn about Adam and Cain having had to undergo their respective exiles. We must remember that we have Torah that serves as the greatest refuge. May HaShem open our hearts and our eyes to appreciate and see the depth of His Torah!!

**Ashlamatah: Yeshayahu (Is.) 66:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest?** | 1. **Thus says the LORD: "The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build before Me, and what is the place of the dwelling of My Shekhinah?** |
| 2. **And all these My hand made, and all these have become," says the Lord. "But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.** | 2. **All these things My might has made, did not all these things come to be, says the LORD? But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at My word.** |
| 3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations. | 3. He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who bludgeons a dog: he who presents an offering, [like him who offers] swine’s blood; their offering of gifts is a gift of oppression. They have taken pleasure in their own ways, and their soul takes pleasure in their abominations. |
| 4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was evil in My eyes, and what I did not wish they chose. | 4. Even I will wish breaking for them, and from what they dreaded they will not be delivered; because, when I sent my prophets, they did not repent, when they prophesied they did not attend; but they did what is evil before Me, and took pleasure in that which I did not wish. |
| 5. **Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified," but we will see your joy, and they shall be ashamed.** | 5. **Listen to the word of the LORD, you righteous/ generous who tremble at the words of His pleasure: "Your brethren, your adversaries who despise you for My name's sake say, 'Let the glory of the LORD increase, that we may see your joy'; but it is they who will be put to shame.** |
| 6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies. | 6. A sound of tumult from the city of Jerusalem! A voice from the temple! The voice of the Memra of the LORD, rendering recompense to his enemies. |
| 7. When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child. | 7. Before distress comes to her she shall be delivered; and before shaking will come upon her, as pains upon a woman in travail, her king will be revealed. |
| 8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children? | 8. Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in one day? Will its people be created in one moment? For Zion is about to be comforted and to be filled with the people of her exiles. |
| 9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. | 9. God, created the world from creation, says the LORD; I created every man; I scattered them among the peoples; I am also about to gather your exiles, says your God. |
| 10. Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her. | 10. Rejoice in Jerusalem and be glad for her, all you who love her; rejoice with her in joy, all you who were mourning over her, |
| 11. In order that you suck and become sated from the breast of her consolations in order that you drink deeply and delight from her approaching glory. | 11. that you may be indulged and be satisfied with the plunder of her consolations; that you may drink and be drunk with the wine of her glory." |

**Rashi’s Commentary on Yeshayahu (Isaiah) 66:1-11**

**Chapter 66**

**1** **The heavens are My throne** **I do not need your Temple.**

**which is the house** **that is fitting for My Shechinah.**

**2** **And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מַזְכִּיר, he who burns incense. Comp. (Lev. 5:12) “its memorial part (אַזְכָּרָתָהּ).” Also (ibid. 24:7), “and it shall be for the bread as a memorial (לְאַזְכָּרָה).”

**3** **brings a gift of violence** Heb. מְבָרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרָכָה applies to a gift that is for a reception. Comp. (Gen. 33:11) “Please take my gift (בִּרְכָתִי).” Also (supra 36:16), “Make peace (בְרָכָה) with me and come out to me.”

**they, too, chose their ways** They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32:25) “Both a young man and a virgin (גַּם בָּחוּר גַּם בְּתוּלָה) ”; (I Kings 3:26) “neither mine nor yours (גַּם לִי גַּם לָךְ) ”; (Ecc. 9:1) “neither love nor hate גַּם שִׂנְאָה) (גַּם אַהֲבָה ”; (Num. 18:3) “and neither they nor you shall die (גַּם הֵם גַּם אַתֶּם).” Here, too, both they chose and I will choose.

**4** **their mockeries** Heb. בְּתַעֲלוּלֵיהֶם, to mock them, an expression like (ibid. 22:29) “For you mocked (הִתְעַלַּלְתְּ) me.”

**and their fears** What they fear.

**since I called** Hearken and return to Me.

**and no one answered** saying, “I heard.”

**5** **who quake at His word** **The righteous/generous who hasten with quaking to draw near to His words.**

**Your brethren...said** **The transgressors of Israel mentioned above.** Another explanation:

**Your brethren...who cast you out, said Who said to you (Lam. 4:15), “Turn away, unclean one.”**

**who hate you, who cast you out** Who say (supra 65:5), “Keep to yourself, do not come near me.” [Because of the confusion, we quote other readings. Some manuscripts, as well as Kli Paz, read:]

**Your brethren...said** **The transgressors of Israel mentioned above.**

**who hate you, who cast you out** **who say (supra 65:5), “Keep to yourself, do not come near me.”** Another explanation:

**Your brethren...said** The children of Esau.

**who cast you out** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7** **When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

**she has been delivered of a male child** Heb. וְהִמְלִיטָה. Any emerging of an embedded thing is called הַמְלָטָה. And הַמְלָטָה is esmoucer, or eschamocier in O.F., to allow to escape.

**8** **Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9** **Will I bring to the birth stool and not cause to give birth** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, **Shall I commence a thing and not be able to complete it?** Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

**11** **from the breast** Heb. מִשּֽׁד, an expression of breasts (שָׁדַיִם).

**you drink deeply** Heb. תָּמֽצּוּ, sucer in French, to suck.

**from her approaching glory** Heb. מִזִּיז. From the great glory that is moving and coming nearer to her. זִיז means esmoviment in O.F., movement.

**Special Ashlamatah: Yeshayahu (Isaiah) 49:14 - 51:3**

**Shabbat # 2 of Consolation/Strengthening**

|  |  |  |  |
| --- | --- | --- | --- |
| **Rashi** | | **Targum** | |
| 14. **And Zion said, "The Lord has forsaken me, and the Lord has forgotten me."** | | 14. **Because Zion said, “The LORD has taken up His Shechinah from me, the LORD has rejected me.”** | |
| 15. **Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you.** | | **15. “Is it possible that a woman can forget her son, that she should have no compassion on the son of her womb? Even if these may forget, My Memra will not reject you.** | |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | | 16. Behold, as on hands you are portrayed before Me, your walls are continually before Me. | |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | | 17. They hasten, they build your ruins, those who razed you and those who laid you waste go away from you into exile.” | |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | | 18. “Lift up your eyes round about, O Jerusalem, and see all the sons of the people of your exiles: they gather, they come into your midst. As I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament. | |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | | 19. Surely your waste and desolate places and your devastated land – surely now you will be too pressed for inhabitants, and those who annihilated you will be rejected. | |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | | 20. From now on the sons of the people of your exiles will say, each one in your midst, ‘The place is too narrow for me; make room for me to dwell in.’ | |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" **{P}** | 21. Then you will say in your heart: ‘Who has brought me up these? I was bereaved and alone, exiled and cast out, but who has brought up these? Behold I was left alone, whence are these?’ | |
| 22. So said the Lord God, "**Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]**. | 22. Thus says the LORD God: “**Behold I will disclose My might among the peoples, and raise my signal over the kingdoms; and your sons will come in litters and your daughters will be carried on couches**. | |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. **{S}** | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD, the righteous/generous who wait for My salvation will not be put to shame.” | |
| 24. Shall prey be taken from a mighty warrior, or shall the captives of the righteous escape?" **{S}** | 24. Is it possible that booty can be taken from the mighty, or that which virtuous men capture be rescued? | |
| 25. For so said the Lord, "Even the captives of a mighty warrior can be taken and the prey of a tyrant shall escape, and with your contender will I contend, and your sons I will save. | 25. Surely, thus says the LORD: “Even that which mighty men capture I will restore, and that which strong men take away, I will rescue, for I will avenge your retribution and save your sons. | |
| 26. And those who taunt you-I will feed their flesh, and as with sweet wine they shall become drunk [from] their blood; and all flesh shall know that I am the Lord Who saves you, and your Redeemer, the Mighty One of Jacob.**{S}** | 26. I will make the flesh of those who are your oppressors food for every bird of the heavens, and just as they are drunk with sweet wine, so will beasts of the field be drunk from their blood, Then all the sons of flesh will know that I am the LORD your Saviour, and your Redeemer, the Strong One of Jacob.” | |
| 1. So said the Lord, "Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away. | 1. Thus says the LORD: “Where is the bill of divorce which I gave your congregation, that it is rejected? Or who had a debt against Me, to whom have I sold you? Behold for your sins you were sold, and for your apostasies your congregation was rejected. | |
| 2. Why have I come and there is no man? [Why] have I called and no one answers? Is My hand too short to redeem, or do I have no strength to save? Behold, with My rebuke I dry up the sea, I make rivers into a desert; their fish become foul because there is no water and die because of thirst. | 2. Why, when I sent My prophets, did they not repent? When they prophesied, did they not listen? Is My might shrunk, that it cannot redeem? Or is there before Me no power to deliver? Behold, by My rebuke I will dry up the sea, I will make rivers a dessert; their fish will stink for lack of water, and die of thirst. | |
| 3. I clothe the heavens with darkness, and I make sackcloth their raiment. **{P}** | 3. I will cover the heavens as with darkness, and make as sackcloth their covering.” | |
| 4. **The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.** | 4. **The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His Law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching.** | |
| 5. **The Lord God opened my ear, and I did not rebel; I did not turn away backwards.** | 5. **The LORD God has sent me to prophesy. and I was not rebellious, I turned not backward.** | |
| 6. **I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.** | 6. **I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.** | |
| 7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed. | 7. For the LORD God helps me; therefore, I have not been confounded; therefore, I have set my face strong like rock, and I know that I will not be put to shame; | |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. | |
| 9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them. **{S}** | 9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out. that the moth eats. | |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, **who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God**. **{S}** | 10. Who among you of those who fear the LORD obeys the voice of His servants the prophets, **who performs the Law in distress as a man who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the salvation of his God**? | |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. **{S}** | 11. Behold, all you who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My Memra: you shall return to your stumbling. | |
|  |  | |
| 1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug. | 1. "Attend to My Memra, you who pursue the truth, you who seek teaching from the LORD; consider that as the hewn stone from the rock you were hewn and as the rubble from an empty pit you were hacked. | |
| 2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many. | 2. Consider Abraham your father and Sarah who was pregnant with you; for when Abraham was but one, single in the world. I brought him near to My service, and I blessed him and made him many. | |
| 3. **For the Lord shall console Zion, He shall console all its ruins**, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song. **{S}** | 3. **For the LORD *is about to* comfort Zion and *to* comfort all her waste places**, and He will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing. | |

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**Rashi’s Commentary on Yeshayahu (Isaiah) 49:14 - 51:3**

**14** **And Zion said** She thought that I had forgotten her.

**15** **Shall a woman forget her sucking child** Heb. עוּלָהּ, similar to עוֹלֵל.

**from having mercy on the child of her womb** Heb. מֵרֶחֶם בֶּן־בִּטְנָהּ.

**These too shall forget** Even if these forget, I will not forget you.

**16** **Behold on [My] hands** Heb. עַל־כַּפַּיִם [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: עַל־כַּפַּיִם “from upon the clouds of glory.” Comp. (Job 36:32) “On the clouds (כַּפַּיִם) He covered the rain.”

**17** **Your sons have hastened** to return.

**19** **you shall be crowded by the inhabitants** You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

**20** **Your children of whom you were bereaved** [lit. the children of your bereavements.] The children of whom you were bereaved.

**move over for me** [lit. approach for me.] Draw closer to another side for me, and I will dwell.

**21** **and solitary** solede in O.F.

**rejected** Rejected by everyone. All say about me, “Turn away from her.”

**22** **My hand...My standard** A signal to bring the exiles.

**a standard** Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) “And like a flagpole (וְכַנֵּס) on a hill.” It is a signal for gathering, and they place a cloth [a flag] on the end of it.

**in their armpits** Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): “Also I shook out my armpit (חָצְנִי).”

**24** **Shall prey be taken from a mighty warrior** You think that it is impossible to take from Esau those captured from Jacob the righteous one.

**25** **and with your contender** Heb. יְרִיבֵךְ. And with your contender I will contend.

**26** **And those who taunt you I will feed** their flesh to the beasts of the field. The word מוֹנַיִךְ is an expression akin to (Lev. 25:14) “You shall not taunt (אַל תּוֹנוּ).” This denotes taunting with words, those who anger you with their revilings.

**and as with sweet wine** Heb. וְכֶעָסִיס. The sweetness of wine.

**they shall become drunk [from] their blood** So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

**Chapter 50**

**2** **Why have I come** to draw near to you, and none of you turns to Me?

**3** **I clothe the heavens** The host of the heavens, the princes of the heathens (nations [Mss. and K’li Paz]), when I come to mete out retribution upon the nations.

**4** **gave me a tongue for teaching** Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.

**to establish times** Heb. לָעוּת. Menahem classified it in the group of (Ps. 119:126) “It is time (עֵת) to do for the Lord.” To establish times for them.

**He awakens my ear** He awakens my ear with His Holy Spirit.

**to hear according to the teachings** According to the custom of the teachings, the truth and that which is proper.

**5** **opened my ear** and let me hear (supra 6:8), “Whom shall I send?” I sent Amos, and they called him ‘pesilus.’ I sent Micah, etc., as is stated in Pesikta of ‘Nachamu nachamu.’

**and I did not rebel** going on His mission, neither did I turn away backwards, but I said, “Here I am; send me” (ibid.).

**6** **I gave my back to smiters** He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

**7** **But the Lord God helps me** if they rise up against me.

**8** **He Who vindicates me is near** The Holy One, blessed be He, is near to me to vindicate me in judgment.

**9** **a moth** Heb. עָשׁ, the worm of the clothing.

**10** **to the voice of His servant** To the voice of the prophets.

**who went in darkness** Even if trouble comes upon him, let him trust in the name of the Lord, for He shall save him.

**11** **Behold all of you** who do not hearken to the voice of His prophets.

**who kindle fire** of His wrath upon yourselves.

**and give power to flames** Who strengthen the flames; they are sparks and burning coals that are cast up with a slingshot. It has a cognate in the Aramaic tongue, זִיקוּקִין דְּנוּר, flames of fire (Ber. 58b), so many slingers (זִיקָתָא) are

**go in the flame of your fire** According to your way, you will be punished.

**from My hand** shall this retribution come to you.

**Chapter 51**

**1** **look at the rock whence you were hewn** from it.

**and at the hole of the pit** Heb. מַקֶּבֶת. With which they penetrate (נוֹקְבִין) and hew the pits.

**you were dug** with which you were dug.

**you were dug** Heb. נֻקַּרְתֶּם, an expression similar to (Ex. 33.22) “The cleft (נִקְרַת) of the rock”; (Prov. 30: 17) “The ravens of the brook shall pick it (יִקְּרוּהָ).” And who is the rock? He is Abraham your forefather. And who is the hole? She is Sarah who bore you. [תְּחוֹלֶלְכֶם means] ‘who bore you,’ an expression similar to (infra 66:8) “For Zion experienced pangs (חָלָה) and also bore.”

**2** **who bore you** Heb. תְּחוֹלֶלְכֶם [lit. shall bear you.]

**for when he was but one I called him** For he was one single person in the land of Canaan where I exiled him from his land and from his birthplace. I called him, meaning that I raised him and exalted him. An expression [similar to] (Num. 1:16) “Those called of (קְרִיאֵי) the congregation.” And just as he was a single person and I exalted him, so will I exalt you, who are singled out to Me.

**3** **and its wasteland** Heb. וְעַרְבָתָהּ. This too is an expression of a desert. Comp. (Jer. 2:6) “In a wasteland (עֲרָבָה) and a land of pits,” but the wasteland once had a settlement and it was destroyed.

**thanksgiving** A voice of thanks.

**Correlations**

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

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

**Shemot (Exodus) 26:1 – 30**

**Yeshayahu (Isaiah) 66:1-11**

**Tehillim (Psalms) 62: 1-13**

**Mk 8:5-10[[17]](#footnote-17)**

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

Work - מעשה, Strong’s number 04639.

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

Make / Made - עשה, Strong’s number 06213.

**Shemot (Exodus) 26:1** Moreover thou shalt **make <06213> (8799)** the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning **work <04639>** shalt thou **make <06213> (8799)** them.

**Tehillim (Psalms) 62:12** Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his **work <04639>**.

**Yeshayahu (Isaiah) 66:2** For all those things hath mine hand **made <06213> (8804)**, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 26:1 – 30** | **Psalms**  **62:1-12** | **Ashlamatah**  **Isa 66:1-11** |
| --- | --- | --- | --- | --- |
| dx'a, | one, same | Exod. 26:2 Exod. 26:3 Exod. 26:4 Exod. 26:5 Exod. 26:6 Exod. 26:8 Exod. 26:11 Exod. 26:16 Exod. 26:17 Exod. 26:19 Exod. 26:21 Exod. 26:24 Exod. 26:25 Exod. 26:26 | Ps. 62:11 | Isa. 66:8 |
| vyai | man, men |  | Ps. 62:3 Ps. 62:9 Ps. 62:12 | Isa. 66:3 |
| ~yhil{a/ | God |  | Ps. 62:1 Ps. 62:5 Ps. 62:7 Ps. 62:8 Ps. 62:11 | Isa. 66:9 |
| rv,a] | which, who, that | Exod. 26:30 |  | Isa. 66:4 |
| aAB | come, go, put | Exod. 26:11 |  | Isa. 66:4 Isa. 66:7 |
| xj;B' | trust |  | Ps. 62:8 Ps. 62:10 |  |
| tyIB; | holders, house | Exod. 26:29 |  | Isa. 66:1 |
| !Be | men of low degree, sons |  | Ps. 62:9 | Isa. 66:8 |
| rb;D' | spoken, speak |  | Ps. 62:11 | Isa. 66:4 |
| hy"h' | shall form, will reach, have been | Exod. 26:24 |  | Isa. 66:2 |
| hz< | this, here, other | Exod. 26:13 |  | Isa. 66:1 Isa. 66:2 Isa. 66:8 |
| dy" | tenons, hand | Exod. 26:17 Exod. 26:19 |  | Isa. 66:2 |
| hwhy | LORD |  |  | Isa. 66:1 Isa. 66:2 Isa. 66:5 Isa. 66:6 Isa 66:9 |
| ~Ay | day |  |  | Isa. 66:8 |
| yKi | if, for, when |  | Ps. 62:10 | Isa. 66:8 |
| lKo | all,whole, entire, every | Exod. 26:2 Exod. 26:17 | Ps. 62:3 Ps. 62:8 | Isa. 66:2 Isa. 66:10 |
| !mi | outermost, above, outside, lighter than | Exod. 26:4 Exod. 26:14 | Ps. 62:9 |  |
| hf,[]m; | work | Exod. 26:1 | Ps. 62:12 |  |
| vp,n< | soul |  | Ps. 62:1 Ps. 62:5 | Isa. 66:3 |
| l[; | over, above, upon | Exod. 26:7 Exod. 26:12 Exod. 26:13 |  | Isa. 66:10 |
| hl'[' | go up, offers |  | Ps. 62:9 | Isa. 66:3 |
| ~ynIP' | front, face, before | Exod. 26:9 | Ps. 62:8 |  |
| ha'r' | shown, see, saw | Exod. 26:30 |  | Isa. 66:5 Isa. 66:8 |
| [m;v' | heard, hear |  | Ps. 62:11 | Isa. 66:4 Isa. 66:5 Isa. 66:8 |
| ~yIn"v. | two | Exod. 26:17 Exod. 26:19 Exod. 26:21 Exod. 26:23 Exod. 26:24 Exod. 26:25 | Ps. 62:11 |  |
| hp'f' | edge, lips | Exod. 26:4 Exod. 26:10 | Ps. 63:3 Ps. 63:5 |  |
| dAbK' | glory |  | Ps. 62:7 | Isa. 66:11 |
| hf'[' | make, made, did, do , done | Exod. 26:1 Exod. 26:4 Exod. 26:5 Exod. 26:6 Exod. 26:7 Exod. 26:10 Exod. 26:11 Exod. 26:14 Exod. 26:15 Exod. 26:17 Exod. 26:18 Exod. 26:19 Exod. 26:22 Exod. 26:23 Exod. 26:26 Exod. 26:29 |  | Isa. 66:2 Isa. 66:4 |
| ~lev' | recompense, rendering |  | Ps. 62:12 | Isa. 66:6 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 26:1 – 27:19** | **Psalms**  **62:1-63:11** | **Ashlamatah**  **Isa 66:1-11** | **Peshat**  **Mishnah of Mark**  **8:5-10** |
| --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |
| **αἴρω** | lift, carried | Exod. 27:7 |  |  | Mk. 8:8 |
| **γῆ** | land, earth |  |  | Isa. 66:1 Isa. 66:8 | Mk. 8:6 |
| **Δίδωμι** | gave, offering, give |  |  | Isa 66:3 Isa 66:9 | Mk. 8:6 |
| **ἔρχομαι** | coming, came, go |  |  | Isa 66:7 | Mk. 8:10 |
| **εὐλογέω** | blessing |  | Psa 62:4 |  | Mk. 8:7 |
| **Λέγω** | says |  |  | Isa 66:1 Isa 66:2 | Mk. 8:5 Mk. 8:7 |
| **Μέρος** | part | Exo 26:4 Exo 26:5  Exo 26:19 Exo 26:21  Exo 26:22  Exo 26:26 |  |  | Mk. 8:10 |
| **Τίθημι** | put, purposed | Exo 26:33 Exo 26:35 |  |  |  |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 26:1 -30**

**“V’Et-HaMishkan Ta’aseh” - “And the Tabernacle you will make”**

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

|  |
| --- |
| **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:5-10**  Mishnah **א:א** |
| **And[[18]](#footnote-18) he asked them, “How many loaves do you have?” So they said, “Seven.” And he gave the charge[[19]](#footnote-19) for the congregation to sit[[20]](#footnote-20) for a meal on the ground,** (grass)[[21]](#footnote-21) **and taking the seven loaves,** after he **had blessed[[22]](#footnote-22)** 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,[[23]](#footnote-23) 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.**  **Igeret to The Romans**  **TS\_NC-69 – Ab 18, 5780 Aug. 08, 2020**  **¶ Brethren, my heart’s desire and prayer for them[[24]](#footnote-24) is that they have their part in the Olam HaBa. I can testify on their behalf that they are dedicated[[25]](#footnote-25) to God, nevertheless they are ill informed.[[26]](#footnote-26) Not being intimately acquainted with the righteous/generosity of God they tried to stand on their own integrity** (what they thought God would require of them) **but in this, they did not subject themselves to God's authority.[[27]](#footnote-27) For Messiah is the goal of the Torah exemplifying true righteous generosity to all who will be faithfully obedient** to the God and His Torah**.**  **¶As Moshe writes** in Vayikra 18:5 **'So you will keep** (guard -shomer) **My statutes and My judgments, by which a man may live[[28]](#footnote-28) if he does them; I am the LORD. But the righteousness/generosity based on faithful obedience speaks as follows:"For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' (that is to bring Messiah down) "Nor is it beyond the abyss, that you should say, 'Who will cross the abyss for us to get it for us and make us hear it, that we may observe it?' (that is to bring Messiah up from the dead) "But the word** (Logos/D'bar/Memra = Torah) **is very near you, in your mouth and in your heart,[[29]](#footnote-29) that you may observe it. This is the word** (logos = Torah) **of faithful obedience we have been proclaiming** (D'barim 30:11-14)**. If you agree** (ὁμοῦ -)**[[30]](#footnote-30) with the Oral Torah** (- λογέω) **of our Master Yeshua, knowing** (with intimate knowledge) **that God raised him** (Yeshua) **from the dead you will have your part in the Olam HaBa. For the person who faithfully teaches** (ὁμοῦ - ) **the justice of the Oral Torah** (- λογέω) **produces life in the Olam HaBa.[[31]](#footnote-31)**  **¶ How then will they call on Him to whom they have not been faithfully obedient to? How will they be faithfully obedient to Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent out? Just as it is written, "How lovely on the mountains Are the feet of him who brings the Mesorah, who announces peace and brings the Mesorah of happiness, who announces salvation, and says to Tzion, "Your God reigns"** (Isa 52:7). **However, they did not all heed the Mesorah; for Isaiah says, “Who has believed our message? And to whom has the arm of the LORD been revealed?”** (Isa.65:1). **So then faithful obedience comes from repeatedly hearing** and recital **of the Master's** (Messiah’s) **Mesorah.**  **¶ But I say, surely, they have never heard, have they? Indeed, they have; "their voice has gone out into all the earth, and their words to the ends of the world." But I say, surely the Jewish people lost among the nations did not know, did they? First Moses says, "They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So, I will make them jealous with those who are not** (considered as) **a people; I will provoke them to anger with a foolish nation"** (Isa 65:2). **And Isaiah is very bold and says, "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name.” But as for Israel He says, “I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts,”** (Isa 29:10). |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 26:1-30** | **Psa 62:1-13** | **Is 66:1- 11** | **Mk 8:5-10** | **Ro 10:1-21** |

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

**Introduction, Lunch on the Grass**

Building and edifice as a reservoir for the Shekinah is at the core of the weekly discussions we face at hand. While we may misunderstand or even fail completely to comprehend what Yeshua and his Talmidim are accomplishing in the feeding of the multitude. However, we must note the very specific **commands** Yeshua gives his Talmidim to be passed on to the congregation of four thousand people. They are ordered (commanded) to “sit” yeshiva – sit to study. We must also note that all of the four thousand are “commanded” to sit – study. Yeshua is transforming the Galil from the Bar Mitzvah aged children to the Hakhamim in the area. Yeshua’s lesson has nothing to do with feeding people other than teaching his talmidim, all four thousand of them to be true Tsadiqim, men and women of generosity. Yeshua is teaching these talmidim to be “chaberim” brothers and friends who trust and rely on each other regardless the case. The “curtains” of the Mishkan (neighboring presence of G-d) must be “joined” (chaber) to one another or the edifice fails to do its job. The “lechem” (bread) of Torah is joined with the “fish” of the sea, or the gentiles lost among the gentiles. Yeshua is giving detailed instructions on how to harvest this bread. Everything is outlined and well structured. Yeshua initiates the job harvesting and transforming souls into living stones.

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.[[32]](#footnote-32)

**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[[33]](#footnote-33) 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*.[[34]](#footnote-34)

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.[[35]](#footnote-35)

**Organic connections**

As we stated in the previous commentary, 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.[[36]](#footnote-36)

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.[[37]](#footnote-37) Lexical information on the word **תרומה** – *terumah* suggests that it also means elevation.[[38]](#footnote-38) **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.[[39]](#footnote-39)

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?[[40]](#footnote-40) As our Rabbis have taught: The fruit thereof will be holy, for giving praise unto the Lord.[[41]](#footnote-41) This[[42]](#footnote-42) 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[[43]](#footnote-43) and then eat it, and **secondly**, that a thing which requires a song of praise requires redemption,[[44]](#footnote-44) but one that does not require a song of praise does not require redemption,[[45]](#footnote-45) 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?[[46]](#footnote-46) Because it says, And the vine said unto them: Should I leave my wine which cheers God and man?[[47]](#footnote-47) 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.

***Hakham Shaul’s School of Remes***[[48]](#footnote-48)

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

**Textual Analysis**

This week’s pericope of Romans is again an argument for the exile of souls into the Nations. Hakham Shaul’s opening argument is for “them,” those souls that reside among the Gentiles/Nations possessing the Nefesh Yehudi in Gentile vessels. He prays that they will have their part in the Olam HaBa. He further testifies of the dedication to G-d among them. But, he also notes that they have little true “Da’at” intimate knowledge of G-d and the path they must walk to be subjected to G-d. This is that path that every rebel hates, i.e. submission to the Hakhamim/Rabbis. When this approach becomes the norm Yeshua is just another Hippie from the 60’s and 70’s rebelling against the establishment. **What a pathetic view of our Master and Messiah!**

We dispense with a lengthy commentary and reserve our comments for our weekly discussion of the Nazarean Codicil. We wish to only comment on one passage from our Remes materials.

**Romans 10:4** **For Messiah is the goal of the Torah exemplifying true righteous generosity to all who will be faithfully obedient** to the Torah**.**

The Greek word **τέλος** –*telos* means goal. Therefore, we have translated this in the most appropriate way in saying Messiah is the goal of the Torah. As it is written: “R. Hiyya b. Abba said in R. Johanan's name: *All the prophets prophesied [all the good things] only in respect of the Messianic era*” (TB Sanh 99a).

In this vein, Yochanan (John) has most accurately depicted the Master as a personification of the Torah. The Talmud teaches us that the whole cosmos was created for Messiah.[[49]](#footnote-49) Likewise, we are taught that the first, chief and principal thought of G-d when He initiated creation was Messiah. When the most Mysterious (concealed of the concealed, the most hidden recesses of divinity) wished to reveal Himself, **He first produced a single point of light** (Hokhmah) **which was emanated into a creative thought**, and in (from) this He executed innumerable designs. Thus, creation began with Messiah. This means that “B'resheet Bara” teaches that Messiah was the first **thought** (Hokhmah) that HaShem had when he intended to create the cosmos. Furthermore, it is said that G-d **first produced a single point of light** (Hokhmah) that single point was the thought of Messiah, by which He created the whole cosmos.

Thus, the “goal” that G-d intended for creation lay in Messiah and his personification of the Torah. When we have learned the Torah of Messiah, i.e. the Mesorah as handed down by the Sages and elucidated by the Hakhamim we will begin to bring into focus the true persona of Messiah, which we are to emulate.

**Nomos**

Hakham Shaul makes his first use of the Greek word “nomos” in Romans 2:12. Therefore, we need to discuss the implications of Hakham Shaul’s use of the word and its meaning. Without elaborating at length, the true meaning of “nomos” from a lexical perspective, “nomos” is defined as the equivalent to the Hebrew word “Torah.” The translators of the Septuagint (LXX) when translating the Torah (specifically the five books of Torah) translated the Hebrew word Torah as “nomos” 200 out of the 220 times that it is found in the Pentateuch.[[50]](#footnote-50) Hakham Shaul uses “nomos” in a number of ways in his Igeret to the Romans. However, what we must understand and bear in the forefront of our minds is that Hakham Shaul used the Greek word like the translators of the LXX. Therefore, Hakham Shaul’s “nomos” is Torah essentially.

Bruce points out that Hakham Shaul uses “nomos” in four ways.

1. The Law of G-d
2. Torah specifically the Pentateuch
3. The “Tanakh”
4. The Oral Torah
5. Principle[[51]](#footnote-51)

Missing from Bruce’s explanations are other meanings of the Hebrew word “Torah.” For example, Torah also means…

* Instruction
* Directive
* Mitzvah
* Choq (supra-rational laws)
* Mishpat (judgments, specifically from a Bet Din)
* Halakhah
* Divine teachings, revelation of the Divine will
* Prophetic moral exhortations
* Rule
* Guide

We cannot read this list as being exhaustive. The concept of “Torah” is by far more far reaching that any simple definition.

The complexity of Hakham Shaul’s use of “nomos” relates to the allegorical meanings associated with the Torah. In his Igeret (letter) to the Romans Hakham Shaul is dealing with practical situations[[52]](#footnote-52) and therefore the Nazarean Codicil and the present Igeret is the record of Nazarean halakhah. However, Hakham Shaul is showing us that the Nomos/Torah is so cosmic that G-d judges the Gentiles, who are without excuse according to the cosmic truth of the Torah.

Therefore, we must deduce that the Oral Torah/Nomos is the fabric of the cosmos. Consequently, we inhabit a nomos - a normative universe. We constantly create and maintain a world of right and wrong, of lawful and unlawful, of valid and void.[[53]](#footnote-53) We must further understand that the cosmos of dialogical narrative and rhetoric. Thus, we will see the cosmos as a “nomos narrative.” Some have referred to this as a sacred canopy.[[54]](#footnote-54)

The “normative” universe is held together by the power (force authority) of its interpretative agents known as Sages/Hakhamim (men of wisdom) in relation to the nomos/Torah of the cosmos. Through the interpretive hermeneutics of the Sages, we enter the *domain* world of Torah observance. The Torah in and of itself is a nomos narrative. While it contains 613 mitzvoth, it reveals them only through narrative rhetoric. Consequently, the pattern of Law (nomos) and “Law giving” is given primarily in rhetoric and narrative.

This brings us to the age-old question of why the Torah begins with B’resheet (Gen.) 1:1 instead of Shemot (Ex.) 12:2. The general deduction is that G-d wanted to show Himself as the creator and therefore just in giving Eretz Yisrael to the Jewish people rather than the nations.[[55]](#footnote-55) Allegorically, G-d wants to reveal to us that the cosmos is a Divine nomos narrative, the Divine story of His eternal benevolence. Furthermore, we can derive from the written Torah a pattern of nomos rhetoric. The nomos narrative is a halakhic “story” being told through the medium of time. We must also note that G-d gave us the “613 mitzvoth” through the medium of a specific nomos narrative (“I G-d brought you out of Egypt”). The narrative established grounds for G-d’s mitzvoth and halakhah. Therefore, the covenantal nomos is given in legal rhetoric because this is the true essence of the cosmos. It is for this reason that scientists refer to principles of the cosmos as the “laws of nature” i.e. *nomos* *phuseos*, *lex naturalis*. What is important for us to derive from this is that G-d’s law (nomos/Torah) is always couched in narrative form it cannot be wrenched from this rhetorical medium. Likewise, when we read nearly all legal documents they are joined to a narrative rhetoric. All courts of law depend on narrative and rhetoric as a means of legal decision-making.[[56]](#footnote-56) Therefore, we cannot separate law/nomos/Torah from narrative form.

On another level, the Torah naturally equates itself to a cosmic nomos narrative. In other words, the Torah depicts the cosmos as a nomos narrative showing G-d’s cosmic authority. B’resheet (Genesis) shows the origins of the Cosmos through G-d’s verbal command – nomos. These verbal commands form a nomos narrative and history of the chief events of creation. As we further read in B’resheet, we see the narrative of nomos unfold in a very logical way. The Order of the Torah narrative is for the sake of understanding among other things, the communal interaction of humankind. Therefore, halakhah, mitzvoth as a nomos narrative teach humankind how to interact socially.

**Nazarean Codicil**

This pattern helps us to have a better understanding of the narrative structure of the Nazarean Codicil as a “nomos narrative.” By presenting the nomos in a narrative, we can now approach the Nazarean Codicil as nomos rhetoric. Furthermore, we can now see how Hakham Shaul can present a nomos narrative in Igeret (letter) form to both Jews and Gentiles in Rome. The Romans, Jewish and Gentile congregation would easily note that the Igeret was a legal document with numerous legal norms. The idea of a cosmos as “nomos narrative” would have been apparent to a Greco-Roman audience.[[57]](#footnote-57)

The Nazarean Codicil naturally falls into Six Orders.

1. Peshat – School of Hakham Tsefet – Mark, 1 & 2 Peter, Jude
2. Tosefta – Additions by Hakham Shaul - Luke
3. Remes – Hakham Shaul’s school of Allegory All the Pauline Epistles & James
4. Darash – Midrashic Teachings of Hakham Matityahu - Matthew
5. So’od – Hakham Yochanan’s school of So’od – John & all his Epistles
6. Festival and Fast – Ritual Hermeneutics

While these patterns need further research, and possible redefinition we can see that they fall in to specific narrative categories. In this manner, we see that the patterns are very similar to the way that the Oral Torah is divided. However, the Nazarean Codicil mirrors the “nomos narrative” of the Tanakh much more closely. Yet, the way that the Nazarean Codicil mirrors its Biblical Narrative in its Torah Seder is closer to Midrashic and So’odic narratives of the Oral Torah.

Like the “nomos narrative” of the Torah, the Nazarean Codicil projects its rhetoric in communal judgments and declarations. These judgments and declarations establish nomos - laws for social interaction and discourse. Thus we can see that Hakham Shaul sends an Igeret to the Romans outlining the “nomos” – law for Gentiles who are “turning towards G-d.”[[58]](#footnote-58) Note the legal vocabulary of the initial part of Hakham Shaul’s address.

Through him (Messiah), I have received chesed[[59]](#footnote-59) and an Igeret Reshut[[60]](#footnote-60) to bring Messiah’s authority[[61]](#footnote-61) over all the Gentiles turning to God,**[[62]](#footnote-62)**

Of course, this brings in a new factor of Messiah and Nomos/Torah/Law, which is a critical element to the “Nomos Narrative.” From this, we drive the idea that the nomos narrative has a teleology in mind. The nomos narrative of the Torah and Nazarean Codicil both project a very specific teleology as a goal to be achieved on a cosmic level. The Nomian teleology is a legal description of the times we will experience such as the Y’mot HaMashiach and the Olam HaBa wherein the communities therein will live by the teleology of the nomos narrative we seek to express at present. Therefore, the nomos narrative of the cosmos (Oral Torah) is the “Nomos of Tikun” in this we understand “Tikun” to mean rectification or more properly “return.” Therefore, the cosmic “nomos narrative” outlines the path between the Olam HaZeh and the Olam HaBa.

From the Nazarean Codicil and its “order” in hermeneutic headings we come to understand the nomos narrative of the cosmos to be defined through exegetical hermeneutic exercises mastered by the Hakhamim. It is for this reason that we must have Hakhamim (Torah Scholars) to interpret the overarching nomos narrative of the Oral Torah a “Higher Law: Living Nomos.”[[63]](#footnote-63)

**The Order and Pattern of the Oral Torah and its Narrative**

As we have seen above, the Nazarean Codicil follows a specific pattern in its re-narration of the Oral and Written Torah (Nomos). Fraade outlines the Oral Torah in the following words.

The pattern that we saw in second temple Jewish literature-of reconstituting biblical laws by extracting them from their biblical narrative contexts so as to topically gather and rearrange them-is carried very much further in the Mishnah (commonly attributed to R. Judah the Patriarch of the early third century), than in any of its antecedents. There, biblical and post-biblical laws are combined and organized according to topical, non-biblical rubrics: six orders, divided into sixty-three tractates, subdivided into 523 chapters, into which individual Mishnaic rulings are arranged. But to conceive of this simply as an ideologically innocent editorial reordering would be a gross simplification, since the Mishnah fundamentally *transforms* received laws according to its own Mishnaic language, oral syntax, and dialogical rhetoric.[[64]](#footnote-64)

Samely presents a more exhaustive investigation of “Rabbinic Interpretation of Scripture in the Mishnah.”[[65]](#footnote-65) Nevertheless, we see that Torah/Nomos is never divorced from a narrative form. The Oral Torah, a higher “living Torah,” like the Nazarean Codicil categorizes its narrative into specific genre for the sake of specifics.

When the Sages of the second Temple period reconstituted “biblical law,” they understood that nomos rhetoric could not be divorced from that form. Writers like Josephus and Philo were aware of the same truth. Josephus gives a very vague view of the mitzvoth and the halakhah. Philo looks at the mitzvoth and halakhot in very much the same way that the Talmud does. Likewise, Philo sees the nomos as a cosmic narrative. As such, Philo show us the application of re-narration of nomos in allegorical form. Consequently, we should be able to see some sorts of parallel between Hakham Shaul and Philo. Hakham Shaul’s allegorical Igeret to the Romans viewed the Gentiles in a negative light. Philo has almost the exact same view.

**Abraham 135** As men, being unable to bear discreetly a satiety of these things, get restive like cattle, and become stiff-necked, and **discard the laws of nature**, (τῆς φύσεως νόμον) pursuing a great and intemperate indulgence of gluttony, and drinking, and unlawful (ἐκθέσμους) connections; for not only did they go mad after women, and defile the marriage bed of others, but also those who were men lusted after one another, doing unseemly things, and not regarding or respecting their common nature, and though eager for children, they were convicted by having only an abortive offspring; but the conviction produced no advantage, since they were overcome by violent desire; (136) and so, by degrees, the men became accustomed to be treated like women, and in this way engendered among themselves the disease of females, and intolerable evil; for they not only, as to effeminacy and delicacy, became like women in their persons, but they made also their souls most ignoble, corrupting in this way the whole race of man, as far as depended on them. At all events, if the Greeks and barbarians were to have agreed together, and to have adopted the commerce of the citizens of this city, their cities one after another would have become desolate, as if they had been emptied by a pestilence.[[66]](#footnote-66)

Fraade sums Philo’s nomos narrative as follows.

Philo's extraction and reordering of the biblical laws serves much more than simply a need to render them more accessible or applicable. Through his allegorizing interpretations of the laws, Philo effectively removes them from the "horizontal" narrative of biblical history and repositions them within an overarching "vertical" narrative of the individual soul's perfection and ultimate ascension to reunion with its divine, heavenly source, which similarly pervades his allegorical interpretations of the biblical narratives and personalities.[[67]](#footnote-67)

Implicit in Philo’s writing and in conjunction with Hakham Shaul is the idea that the nomos is comic. Furthermore, Philo shows us exactly why Hakham Shaul uses Abraham as the model for his interaction with the Gentiles.

**Abraham 1:**276 Such is the life of the first author and founder of our nation (Abraham); a man **according to the law**, as some persons think, but, as my argument has shown, one who is himself the **unwritten law** (Torah/Nomos) and justice of God. [[68]](#footnote-68)

The Greek sentence actually sees Abraham as a **νόμιμος βίος** (Nomimos Bios = Living Torah) **αὐτὸς ὢν καὶ θεσμὸς ἄγραφος** (who is himself the **unwritten law**).[[69]](#footnote-69) Hakham Shaul’s words in the present pericope now become evident. As such, Abraham became a “living Torah/Nomimos Bios” of the unwritten law i.e. the Oral Torah or Torah of the cosmos. Here we find some similarities in the So’odic narrative of Yochanan 1:14 and the logos (nomos) became “flesh” i.e. a living Torah. Therefore, Abraham’s descendants[[70]](#footnote-70) are required to keep the Oral Torah, the higher, “living Torah.”

Did Abraham know the Oral Torah or the Written Torah? During the time of Abraham, the Torah was only in Oral form. In chapter four of the Igeret to the Romans, Hakham Shaul will bring Abraham to make a point concerning his halakhic norms. Yet, here we see that Abraham is a prototype for Gentiles to follow. Hakham Shaul shows that the Gentiles have the Oral Torah, cosmic nomos narrative in their conscience. As such they are guilty of violating the Oral Torah when they “sin.”

From Abraham we learn

1. The cosmos is a living Nomos/Torah
2. The Nomos/Torah resides in the conscience of humankind (Jews and Gentiles)
3. Abraham embraces the Nomos/Torah of the Cosmos and became a “*Nomimos Bios*” (living embodiment of the Oral Torah) in the same way that Yeshua did

**B’resheet** (Gen) **14:18-19 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, "Blessed be Abram of God Most High, Creator of the heavens and earth.”**

Allegorically this passage tells us that Abraham attended the Yeshiva of Shem (Melchizedek) and completed his studies there. How so? Bread can be seen as an allegory for halakhah and wine is the haggadic portions of the Oral Torah. How can we determine that he completed these courses? Melchizedek king of Salem, “*shalam*” is that which is completed and whole.

We hope that we have learned from this lesson that the Torah/nomos is a living Torah, personified in Messiah. However, Messiah is typical of those like Abraham who made their lives a living Torah learned and discerned from the Torah/nomos of the Cosmos, i.e. the Oral Torah that serves to instruct humankind in the path that G-d as the creator has laid out for humankind. Hakham Shaul’s appeal to the conscience of the Gentile is an allusion to the truth that the Oral Torah is cosmic in nature and therefore the Oral Torah and their faithfulness judge all men therein. The “lawless” are in fact those who do not exercise self-control and are guilty and punishable for crimes against the Torah.

The Torah must be given in a narrative form. The narrative form is faithfully followed in the Tanakh. The Nazarean Codicil closely mimics the pattern of the written and Oral Torah. The Nazarean Codicil; re-narrates the Torah in Messianic, halakhic form. The Oral Torah now in written volumes follows a very similar approach to halakhic/nomos of the Nazarean Codicil.

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**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: ”ועש'ת פרכת” ”Vayaseetah Paroket”**

**“And you shall make a veil”**

**And the third Sabbath of Nachamu (Consolation)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **”ועש'ת פרכת”** |  |  |
| **“Vayaseetah Paroket”** | Reader 1 – Sh’mot 26:31-33 | Reader 1 – Sh’mot 27:20 – 28:5 |
| **“And You shall make a veil”** | Reader 2 – Sh’mot 26:34-37 | Reader 2 – Sh’mot 28:6-8 |
| **“y harás un velo”** | Reader 3 – Sh’mot 27:1-4 | Reader 3 – Sh’mot 28:9-12 |
| Sh’mot (Exodus) 26:31 – 27:19 | Reader 4 – Sh’mot 27:5-8 |  |
| Ashlamatah: Ezek 16:10-18; 60 | Reader 5 – Sh’mot 27:9-11 |  |
| **Special:** Is. 54:11 – 55:5 | Reader 6 – Sh’mot 27:12-15 | Reader 1 – Sh’mot 27:20 – 28:5 |
| Psalms 63:1-12 | Reader 7 – Sh’mot 27:16-19 | Reader 2 – Sh’mot 28:6-8 |
| Mk 8:11-12; Lk 11:29-30 | Maftir – Sh’mot 27:16-19 | Reader 3 – Sh’mot 28:9-12 |

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1. *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-1)
2. *Mikraoth Gedoloth*, Psalms volume II, translation of text, Rashi, and other commentaries by Rabbi A.J. Rosenberg. [↑](#footnote-ref-2)
3. Abudraham, Seder Tefillot Rosh HaShana [↑](#footnote-ref-3)
4. Kuntres HaAvodah chs. 1,3 [↑](#footnote-ref-4)
5. It is worth comparing this example to Elul and the prodigal’s son: This parable is a Remez, a hint, to the teshuva, the repentance, with the son. During the 40 days of Elul are a time repentance. This is the time when the King may be easily found. And when he came to his senses – alluding to Elul. The King leaves His throne and seeks His subjects, longing for them. The father saw his son when he was still a long way off. The slightest effort on the son’s part elicited a reaction from his father. In Elul, some believe that they have fallen too low. I can’t do teshuva. The prodigal’s son also felt that he was in a hopeless condition. [↑](#footnote-ref-5)
6. Sefer Arugas HaBosem [↑](#footnote-ref-6)
7. Pri Etz Chaim, Shaar Rosh HaShana, ch. 1. [↑](#footnote-ref-7)
8. Shemot (Exodus) 21:13 [↑](#footnote-ref-8)
9. Also indicated is the obligation of every Jew to publicize the service of teshuva of Elul, and not rest content with saving only himself in this city of refuge. [↑](#footnote-ref-9)
10. Avot 1:2 [↑](#footnote-ref-10)
11. Makkoth 10a [↑](#footnote-ref-11)
12. Shemot (Exodus) 21:13 [↑](#footnote-ref-12)
13. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-13)
14. Sanhedrin 38b [↑](#footnote-ref-14)
15. The YHVH - יהוה name. [↑](#footnote-ref-15)
16. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-16)
17. The correlations for Romans 10:1-21 are not available at this time [↑](#footnote-ref-17)
18. In the previous pericope, 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-18)
19. Here Yeshua gives a “charge” or “command” to then congregation to sit. Sit in Hebrew is associated with Torah study and Torah Scholars. [↑](#footnote-ref-19)
20. See Delitzsch Mk 8:6 – where he uses לַשֶׁבֶת for **ἀναπεσεῖν** to recline or possibly rest. [↑](#footnote-ref-20)
21. 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-21)
22. Here Yeshua recited the “motzi” affirming that Yeshua followed Rabbinic practice. [↑](#footnote-ref-22)
23. 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-23)
24. "Them" are those souls that reside among the Gentiles/Nations possessing the Nefesh Yehudi but still in Gentile vessels [↑](#footnote-ref-24)
25. "dedicated to God" see UBS Handbook p. 197 [↑](#footnote-ref-25)
26. Ibid [↑](#footnote-ref-26)
27. They did not submit themselves to the Bate Din and Hakhamim and were therefore not subjected to God's authority. [↑](#footnote-ref-27)
28. Life here is conditional on keeping the mitzvoth. This can also be translated “If a man does what the Torah commands, the Torah will cause him to live.” [↑](#footnote-ref-28)
29. **Jeremiah 31:33** "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My Torah within them and on their heart I will write it; and I will be their God, and they will be My people. [↑](#footnote-ref-29)
30. **ὁμολογέω** *homologeo* - from **3674 ὁμοῦ** [*homou* /hom·**oo**/] adv. Genitive case of *homos* (the same, akin to 260) as adv; GK 3938; Three occurrences; AV translates as “together” three times. **1** together: of persons assembled together. *Additional Information:* For synonyms see entry 260, *Strong’s Concordance/Dictionary.*

    **ὁμολογέω** *homologeo* **-** words together or in agreement

    **ὁμολογέω** **-** from a basic meaning *say the same thing* [↑](#footnote-ref-30)
31. If one admits that, the Oral Torah (logos) of the Master is true he will have his part in the Olam Haba. Concerning this, the Rambam (Maimonides) taught: “PRINCIPLE 12 is [that pertaining to] the era of the Messiah; that is, [we are] to believe and to affirm that [the Messiah] will come – and we are not to suppose that he will delay his coming, [as it is said,] *Though it tarry, wait for it* (Hab. 2:3); we are to set no time for his arrival, and we are to avoid making calculations from Scripture by way of predicting the time of his coming. Thus, the Sages say: “Woe betide them that make calculations of the End” (i.e. of the Era of Messiah – TB Sanh 97b). **Moreover, we are to believe that the Messiah will enjoy pre-eminence, excellence, and glory to a degree surpassing those of all kings that were ever in existence, even as all the Prophets – from Moses our Teacher, peace be upon him, to Malachi, peace be upon him – have prophesied concerning him**. **He who doubts his coming or detracts from his pre-eminence thereby denies the Torah – it being expressly attested in the Torah, in the portion [dealing with] Balaam (cf. Numb. 24:17), and in that of *Attem Nitzavim* (cf. Deut. 28:9 – 30:20, particularly 30:3-5).** It is included under the terms of this PRINCIPLE that the reigning kings of Israel should be of the house of David and descendants of Solomon, so that **he who revolts against a king from this family is as if he denied the Name of the LORD, blessed be He, and the words of His prophets** (see Mishneh Torah, Shoftim, Hilchot Melakhim I:7-9).” *The Commandments* by Moses Maimonides, translated by Charles, B. Chavel, 1967, London: The Soncino Press, Vol. I, pp. 279-280. [↑](#footnote-ref-31)
32. 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-32)
33. **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-33)
34. 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-34)
35. Cf. Deuteronomy 8:10 [↑](#footnote-ref-35)
36. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 14 [↑](#footnote-ref-36)
37. Cf. Rashi, Shemot 25:2 above [↑](#footnote-ref-37)
38. Cf. TWOT 2133 [↑](#footnote-ref-38)
39. Berman, J. (July 1977). *The Temple Its Symbolism & Meaning.* New Jersey: Jason Aronson Inc. [↑](#footnote-ref-39)
40. That a benediction is necessary before partaking of any food. [↑](#footnote-ref-40)
41. Lev. XIX, 24, with reference to the fruit of the fourth year. [↑](#footnote-ref-41)
42. The fact that the word hillulim (praise) is in the plural, indicating that there must be two praises. [↑](#footnote-ref-42)
43. The fruit of the fourth year, if it is to be eaten outside Jerusalem. [↑](#footnote-ref-43)
44. This is learnt from a play on the word hillulim, which is read also as hillulim (profaned, i.e., redeemed). [↑](#footnote-ref-44)
45. Thus, limiting the law relating to the fruit of the fourth year only to the vine, as infra. [↑](#footnote-ref-45)
46. By the Levites at the offering of the sacrifices. [↑](#footnote-ref-46)
47. Judg. IX, 13. [↑](#footnote-ref-47)
48. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-48)
49. Cf. Sanhedrin 98b [↑](#footnote-ref-49)
50. Fraade, Steven D. (2005) "*Nomos and Narrative Before Nomos and Narrative*," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1,Article 5. p. 4 Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5>

    Fraade also points out that the noun “Torah,” means “directive,” and other words may have seemed proper but the translators of the LXX were consistent in translating Torah as Nomos. [↑](#footnote-ref-50)
51. Bruce, F. F. *The Epistle of Paul to the Romans: An Introduction and Commentary*. The Tyndale New Testament Commentaries 6. Leicester, England : Grand Rapids, Mich: Inter-Varsity Press ; W.B. Eerdmans Pub. Co, 1983. pp. 52-53 [↑](#footnote-ref-51)
52. Tomson, Peter J. *Paul and the Jewish Law: Halakha in the Letters of the Apostle to the Gentiles*. Compendia Rerum Iudaicarum Ad Novum Testamentum, v. 1. Assen [Netherlands] : Minneapolis: Van Gorcum ; Fortress Press, 1990. p.55 Note: this is our interpretation of Tomson’s words [↑](#footnote-ref-52)
53. Cover, Robert M., "The Supreme Court, 1982 Term -- Foreword: Nomos and Narrative" (1983). *Faculty Scholarship Series.* Paper 2705. p. 4 [↑](#footnote-ref-53)
54. Berger, Peter L. The Sacred Canopy: Elements of a Sociological Theory of Religion. Reprint edition. New York: Anchor, 1990. [↑](#footnote-ref-54)
55. Cf. Rashi’s comments to Gen. 1:1 [↑](#footnote-ref-55)
56. Tractate Sanhedrin demonstrates this clearly in showing us how the Judges are taught how to interact with “witnesses” in order to extract nomos from their testimonies. [↑](#footnote-ref-56)
57. Greene, *Moira* 17, 36; W. K. C. Guthrie, *History of Greek Philosophy*. Vol. III (Cambridge: The University Press 1962–1981) p. 55. and Martens, John W. *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law*. Ancient Mediterranean and Medieval Texts and Contexts, v. 2. Boston: Brill Academic Publishers, 2003 ch.1 [↑](#footnote-ref-57)
58. 2 Luqas 15:19-21 Therefore, **my judgment** is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For [the rest you have] Moshe who has those proclaiming him in every city from ancient generations, because heis read aloud in the synagogues on every Sabbath.” [↑](#footnote-ref-58)
59. **Chesed:** It is G-d’s loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah. [↑](#footnote-ref-59)
60. **Igeret Reshut:** “**Letter of Permission**.” The Bet Din of Yeshua’s three pillars, Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul’s Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim. [↑](#footnote-ref-60)
61. **Name:** **ὄνομα** – *onoma,* (name) meaning authority [↑](#footnote-ref-61)
62. Romans 1:5 [↑](#footnote-ref-62)
63. Martens, John W. *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law*. Ancient Mediterranean and Medieval Texts and Contexts, v. 2. Boston: Brill Academic Publishers, 2003 ch. 3 [↑](#footnote-ref-63)
64. Fraade, Steven D. (2005) "*Nomos and Narrative Before Nomos and Narrative*," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1,Article 5. Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5> [↑](#footnote-ref-64)
65. Samely, Alexander. *Rabbinic Interpretation of Scripture in the Mishnah*. New York: Oxford University Press, 2002. pp. 1-110 [↑](#footnote-ref-65)
66. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (422). Peabody: Hendrickson. [↑](#footnote-ref-66)
67. Fraade, Steven D. (2005) "*Nomos and Narrative Before Nomos and Narrative*," Yale Journal of Law & the Humanities: Vol. 17: Iss. 1,Article 5. Available at: <http://digitalcommons.law.yale.edu/yjlh/vol17/iss1/5> [↑](#footnote-ref-67)
68. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (422). Peabody: Hendrickson. [↑](#footnote-ref-68)
69. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964*.* 4:1052. [↑](#footnote-ref-69)
70. Abraham descendants refer to the Jewish people who have both forms of the Torah and the Gentiles who are held accountable to the Oral Torah. [↑](#footnote-ref-70)