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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ab 20, 5773 – July 26/27, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. July 26 2013 – Candles at 8:11 PM  Sat. July 27 2013 – Habdalah 9:08 PM | **Brisbane, Australia**  Fri. July 26 2013 – Candles at 4:58 PM  Sat. July 27 2013 – Habdalah 5:53 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. July 26 2013 – Candles at 8:32 PM  Sat. July 27 2013 – Habdalah 9:31 PM |
| **Jakarta, Indonesia**  Fri. July 26 2013 – Candles at 5:36 PM  Sat. July 27 2013 – Habdalah 6:27 PM | **Manila & Cebu, Philippines**  Fri. July 26 2013 – Candles at 6:09 PM  Sat. July 27 2013 – Habdalah 7:01 PM | **Miami, FL, U.S.**  Fri. July 26 2013 – Candles at 7:53 PM  Sat. July 27 2013 – Habdalah 8:47 PM |
| **Olympia, WA, U.S.**  Fri. July 26 2013 – Candles at 8:35 PM  Sat. July 27 2013 – Habdalah 9:47 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. July 26 2013 – Candles at 7:50 PM  Sat. July 27 2013 – Habdalah 8:50 PM | **San Antonio, TX, U.S.**  Fri. July 26 2013 – Candles at 8:13 PM  Sat. July 27 2013 – Habdalah 9:09 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. July 26 2013 – Candles at 8:04 PM  Sat. July 27 2013 – Habdalah 9:11 PM | **Singapore, Singapore**  Fri. July 26 2013 – Candles at 6:58 PM  Sat. July 27 2013 – Habdalah 7:49 PM | **St. Louis, MO, U.S.**  Fri. July 26 2013 – Candles at 8:00 PM  Sat. July 27 2013 – Habdalah 9:02 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**We dedicate this Torah Seder on the occasion of His Excellency Adon Yoel ben Abraham’s and Her Excellency Giberet Sarai bat Sarah’s birthdays. We wish them both a most wonderful Yom Huledet Sameach together with loved ones, long life, good health, much prosperity in their Torah Studies, and the ability to perform many and wonderful deeds of loving-kindness, amen ve amen!**

**Shabbat Nachamu 2**

**2nd Sabath of Strengthening/Consolation**

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* 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
* The Veil – Exodus 26:31-33
* Arrangement of the Tabernacle – Exodus 26:34-37
* The Altar of Burnt Offerings – Exodus 27:1-8
* The Court of the Tabernacle – Exodus 27:9-19

**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. 78-140

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 26:1 – 27:19**

| **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. |
| 31. "And you shall make a dividing curtain of blue, purple, and crimson wool, and twisted fine linen; the work of a master weaver he shall make it, in a [woven] cherubim design. | 31. ¶ And you will make a veil of hyacinth, and purple, and crimson, and fine linen entwined; the work of the artificer will you make it, with figures of cherubim. |
| 32. "And you shall place it on four pillars of acacia wood, overlaid with gold, their hooks [shall be] gold, on four silver sockets. | 32. And you will range it upon four pillars of sitta, covered with gold, their hooks of gold, upon four bases of silver.  JERUSALEM: And their hooks of gold. |
| 33. "And you shall place the dividing curtain beneath the clasps. You shall bring there on the inner side of the dividing curtain the Ark of the Testimony, and the dividing curtain shall separate for you between the Holy and the Holy of Holies. | 33. And you will place the veil under the taches, and bring in near within the veil the ark of the testimony: and you will spread the veil for you between the Holy and the Holy of Holies. |
| 34. "And you shall place the ark cover over the Ark of the Testimony in the Holy of Holies. | 34. And you will place the mercy-seat with the Cherubim produced of beaten work for it in the Holy of Holies. |
| 35. "And you shall place the table on the outer side of the dividing curtain and the menorah opposite the table, on the southern side of the Mishkan, and you shall place the table on the northern side. | 35. And you will set the Table outside of the veil, and the Candelabrum over against the table on the southern side of the tabernacle; but the table you will arrange on the northern side. |
| 36. "And you shall make a screen for the entrance of the tent, of blue, purple, and crimson wool, and twisted fine linen the work of an embroiderer. | 36. ¶ And you will make a curtain for the door of the tabernacle, of hyacinth, purple, and crimson, and fine linen twined, the work of the embroiderer. |
| 37. "You shall make for the screen five pillars of acacia and overlay them with gold, their hooks [shall be] gold, and you shall cast for them five copper sockets. | 37. And you will make for the curtain five pillars of sitta, and cover them with gold, and their nails will be of gold; and you will cast for them five bases of brass. |
|  |  |
| 1. And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height [shall be] three cubits. | 1. ¶ And you will make the Altar of woods of sitta; five cubits the length, and five cubits the breadth: square will be the altar, and its height three cubits. |
| 2. And you shall make its horns on its four corners; its horns shall be from it, and you shall overlay it with copper. | 2. And you will make its horns upon its four corners: the, horns will be of it, they will rise upward, and you will cover it with brass. |
| 3. And you shall make its pots to remove its ashes, and its shovels and its sprinkling basins and its flesh hooks and its scoops; you shall make all its implements of copper. | 3. And you will make its pots to carry away its ashes and its shovels, and its basins, and its flesh hooks; all its vessels you will make of brass.  JERUSALEM: And you will make its pots to carry its ashes, and its scoops and basins, and its flesh-hooks, and its soops; all its vessels you will make of brass. |
| 4. And you shall make for it a copper grating of netting work, and you shall make on the netting four copper rings on its four ends. | 4. And you will make for it a grate of network of brass, and upon the network four brass rings upon its four corners.  JERUSALEM: A grate. |
| 5. And you shall place it beneath the ledge of the altar from below, and the net shall [extend downward] until the middle of the altar. | 5. And you will place it under the surroundings of the altar, beneath, that the network may be to the middle of the altar, that, if any fragment or fiery coal fall from the altar, it may fall upon the grate, and not touch the ground, and that the priests may take it from the grate, and replace it upon the altar. |
| 6. And you shall make poles for the altar, poles of acacia wood, and you shall overlay them with copper. | 6. And you will make staves of sittin woods, and overlay them with brass; |
| 7. And its poles shall be inserted into the rings, and the poles shall be on both sides of the altar when it is carried. | 7. and you will place the staves within the rings, and the staves will be on the two sides of the altar in carrying the altar, |
| 8. You shall make it hollow, out of boards; as He showed you on the mountain, so shall they do. | 8. hollow: (with) boards filled with dust will you make it; according to what He showed you in the mountain, so will they make. |
| 9. And you shall make the courtyard of the Mishkan on the southern side [there shall be] hangings for the courtyard of twisted fine linen, one hundred cubits long on one side. | 9. ¶ And you will make the court of the tabernacle. For the southern side will be hangings of fine linen twined; a hundred cubits the length for one side.  JERUSALEM: ¶ Hangings. |
| 10. And its pillars [shall be] twenty and their sockets twenty of copper; the hooks of the pillars and their bands [shall be of] silver. | 10. And its pillars twenty, and their foundations twenty, of brass; the looks of the pillars, and their rods, of silver. |
| 11. And so for the northern end in the length hangings one hundred [cubits] long, its pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver. | 11. And so for the northern side, for length, the hangings a hundred (cubits) long, and their pillars twenty, and their foundations twenty, of brass; the hooks of the pillars, and their rods, of silver. |
| 12. The width of the courtyard on the western side, hangings fifty cubits, their pillars ten and their sockets ten. | 12. And for the breadth of the court on the western side, the hangings will be fifty cubits; their columns ten and their foundations ten. |
| 13. The width of the courtyard on the eastern side, fifty cubits. | 13. And for the breadth of the eastern side eastward fifty cubits; |
| 14. The hangings on the shoulder [shall be] fifteen cubits, their pillars three and their sockets three. | 14. and fifteen cubits the hangings of the side, their pillars three and the their foundations three. |
| 15. And on the second shoulder [there shall be] fifteen hangings, their pillars three and their sockets three. | 15. - - - |
| 16. And at the gate of the courtyard shall be a screen of twenty cubits, [made] of blue, purple, and crimson wool, and twisted fine linen, the work of an embroiderer; their pillars four and their sockets four. | 16. And for the door of the court will be a veil of ten cubits of hyacinth, and purple, and crimson, and fine linen twined, of embroidered work; their pillars four, and their foundations four. |
| 17. All the pillars around the courtyard [shall have] silver bands, silver hooks, and copper sockets. | 17. **All the pillars of the court round about will be united** with silver rods; their hooks of silver, and their foundations of brass. |
| 18. The length of the courtyard [shall be] one hundred cubits and the width fifty by fifty [cubits]. The height [of the hangings] shall be five cubits of twisted fine linen, and their sockets [shall be of] copper. | 18. The length of the court one hundred cubits, and the breadth fifty on the west and fifty on the east, and the height five cubits, of fine linen twined, and their foundations of brass. |
| 19. All the implements of the Mishkan for all its labor, and all its pegs and all the pegs of the courtyard [shall be] copper. | 19. All the vessels of the tabernacle in all its service, and all the pins of the court around, of brass. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

**[cf.** [**http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R**](http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R)**]:**

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 26:1 – 27:19**

**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.

**31** **a dividing curtain** Heb. פָּרֽכֶת. [This is] a word denoting a dividing curtain. In the language of the Sages [it is called] פַּרְגוֹד (Chag. 15a), something that separates between the king and the people.

**blue, purple** Each type was doubled in each thread with six strands.-[from Yoma 71b]

**the work of a master weaver** Heb. מַעֲשֵׂה חשֵׁב I have already explained (verse 1) that this is weaving of two walls, and the designs on both sides of it are unlike one another.

**cherubim** He shall make designs of creatures.

**32** **four pillars** inserted into four sockets, with hooks attached to them [the pillars], bent on the top [in order] to place upon them a pole around which the top of the dividing curtain was wound. These hooks are the וָוִין [mentioned in the next verse, given this name] because they are made in the shape of [the letter] “vav” (ו). The dividing curtain was ten cubits long, corresponding to the width of the Mishkan [from north to south], and ten cubits wide, like the height of the planks. [It was] spread out at the one-third [point] of the Mishkan [from east to west], so that from it [the dividing curtain] toward the [Mishkan’s] interior were ten cubits, and from it [the dividing curtain] toward the exterior were twenty cubits. Hence, the Holy of Holies was ten [cubits] by ten [cubits], as it is said: “And you shall place the dividing curtain beneath the clasps” (verse 33), which join the two sets of the curtains of the Mishkan, the width of the set being twenty cubits. When he [Moses] spread them on the roof the Mishkan from the entrance [all the way] to the west, it [the first set of curtains] ended after two-thirds of the [way into the] Mishkan. The second set covered [the remaining] third of the Mishkan with the remainder [of the curtains] hanging over its rear to cover the planks.

**35** **And you shall place the table** The table was in the north, drawn away from the northern wall [of the Mishkan by] two and one-half cubits. The menorah was [placed] in the south, drawn away from the southern wall [by] two and one-half cubits. The golden altar was placed opposite the space between the table and the menorah, drawn a short distance toward the east. They [the table, menorah, and golden altar] were all situated in the inner half of the Mishkan. How was this? The length of the Mishkan from the entrance to the dividing curtain was twenty cubits. The altar, the table, and the menorah were drawn away from the entrance toward the western side ten cubits.-[from Yoma 33b]

**36** **And you shall make a screen** Heb. מָסָךְ, a curtain that is a protector opposite the entrance, like “You made a hedge (שַׂכְתָּ) around him” (Job 1:10), an expression of protection. [Note that the “samech” and the “sin” are interchangeable.]

**the work of an embroiderer** The figures [on the screen] are produced on it with needlework-just as the face [was] on one side, so was the face on that [other] side.-[from Yoma 72b, Baraitha Melecheth HaMishkan, ch. 4]

**an embroiderer** Heb. רֽקֵם, the name of the craftsman, not the name of the craft. Its Aramaic translation is עוֹבַד צַיָיר, work of an artist, but not צִיוּר עוֹבֵד, work of artistry. The measurements of the screen were the same as the measurements of the dividing curtain, [namely] ten cubits by ten cubits.- [from Baraitha Melecheth HaMishkan, ch. 4]

**Chapter 27**

**1** **And you shall make the altar...and its height [shall be] three cubits** The words are [to be understood] literally. These are the words of Rabbi Judah. Rabbi Jose says: It says here “square,” and concerning the inner altar, it says “square” (Exod. 30:2). Just as there, its height was twice its length [i.e, it was one cubit long and two cubits high], here too, its height was twice its length. [This method of expounding is known as גְּזֵרָה שָׁוָה, similar wording.] How then do I understand “and its height [shall be] three cubits"? [This means measuring] from the edge of the sovev [the ledge surrounding the altar] and higher.-[from Zev 60a] [According to Rabbi Judah, the altar was literally three cubits high. According to Rabbi Yose, it was ten cubits high, with the upper three cubits above the ledge mentioned in verse 5]

**2** **its horns shall be from it** [This means] that he should not make them [the horns] separately and [then] attach them to it [the altar].

**and you shall overlay it with copper** to atone for brazenness, as it is said: “and your forehead is brazen (נְחוּֽשָה)” (Isa. 48:4). [I.e., נְחֽשֶת, which means copper, is also used idiomatically to mean brazen or bold.]-[from Tanchuma 11]

**3** **its pots** Heb. סִּירֽתָיו, sort of kettles.-[from targumim]

**to remove its ashes** Heb. לְדַשְׂנוֹ, to remove its ashes [and place them] into them [the kettles]. This is what Onkelos rendered: לְמִסְפֵּי קִטְמֵיהּ, to remove its ashes into them. In Hebrew, some words [are used in such a manner that] one word [i.e., the same root] changes in its meaning to serve [both] as building and demolishing [i.e., it has a positive and a negative meaning], like, “it took root (וַתַַּשְׁרֵשׁ)” (Ps. 80:10), “a fool taking root (מַשְׁרִישׁ)” (Job 5:3), and its opposite, “and it uproots (תְשָׁרֵשׁ) all my grain” (Job 31:12); similar to this, “on its branches (בִּסְעִיפֶיהָ) when it produces fruit” (Isa. 17:6), and its opposite, “lops off (מְסָעֵף) the branches” (Isa. 10:33); similar to this, “and this last one broke his bones (עִצְּמוֹ)” (Jer. 50:17) [עִצְּמוֹ, which usually means “became boned,” here means] “broke his bones”; similar to this, “and stoned him with stones (וַיִּסְקְלֻהוּ בָּאֲבָנִים)” (I Kings 21:13), and its opposite, "clear it of stones (סַקְּלוּ מֵאֶבֶן) ” (Isa. 62:10), [meaning] remove its stones, and so, “and he fenced it in, and he cleared it of stones (וַיִּסְקְלֵהוּ)” (Isa. 5:2). Here too, לְדַשְׁנוֹ means “to remove its ashes (דִשְׁנוֹ),” and in Old French, adeszandrer, to remove ashes.

**and its shovels** Heb. וְיָעָיו. [Its meaning is] as the Targum [Onkelos renders: וּמַגְרפְיָתֵיה]: shovels with which he [the kohen] takes the ashes. They are [similar to] a kind of thin, metal lid of a pot, and it has a handle. In Old French [it is called] videl, vedil, vadil, [all meaning] shovel.

**and its sprinkling basins** Heb. וּמִזְרְקֽתָיו, with which to receive the blood of the sacrifices.

**and its flesh hooks** Heb. וּמִזְלְגֽתָיו. Sort of bent hooks, with which he [the kohen] would strike the [sacrificial] flesh. They [the hooks] would be imbedded into it, and with them, he would turn it over on the coals of the [altar] pyre in order to hasten its burning. In Old French [they are called] crozins, [meaning flesh] hooks, and in the language of the Sages [they are called], צִינוֹרִיּוֹת (Yoma 12a).

**and its scoops** Heb. וּמַחְתּֽתָיו. They had a cavity in which to take coals from the altar and to carry them onto the inner altar for incense [which was within the Mishkan]. Because of their [function of] scooping (חֲתִיּֽתָן), they are called scoops (מַחְתּוֹת), like “to scoop (לַחְתּוֹת) fire from a hearth” (Isa. 30:14), an expression of raking fire from its place, and likewise, “Can a man rake (הֲיַחְתֶּה) embers with his clothes?” (Prov. 6:27).

**all its implements** Heb. לְכָל-כֵּלָיו. Like כָּל כֵּלָיו.

**4** **grating** Heb. מִכְבָּר, a word meaning a sieve (כְּבָרָה), which is called crible [in French], [meaning] a sort of garment made for the altar, made with holes like a sort of net. This verse is inverted, and this is its meaning: And you shall make for it a copper grating of netting work.

**5** **the ledge of the altar** Heb. כַּרְכּֽב, a surrounding ledge. Anything that encircles anything else is called כַּרְכּֽב, as we learned in [the chapter entitled] Everyone May Slaughter (Chul. 25a): “The following are unfinished wooden vessels: Any [vessel] that is destined to be smoothed or banded (לְכַרְכֵּב).” This [refers to the practice] of making round grooves [or bands] in the planks of the walls of wooden chests and benches. For the altar as well, he [Bezalel] made a groove around it a cubit wide. [The groove was] on its wall for decoration, and that was at the end of three (other editions: six) cubits of its height, according to the one who says that its height was twice its length and [asks] how then can I understand [the verse] "and three cubits its height"? [Three cubits] from the edge of the ledge and higher. There was, however, no surrounding ledge [i.e., walkway] on the copper altar for the kohanim to walk on, except on its top, within its horns. So we learned in Zev. (62a): What is the ledge? [The space] between one horn and the other horn which was a cubit wide. Within that there was a cubit for the kohanim to walk, and these two cubits are called כַּרְכּֽב. We [the Sages of the Gemara] questioned this: But is it not written, "beneath the ledge of the altar from below"? [Thus we learned] that the כַּרְכּֽב was on its [the altar’s] wall, and the “garment” of the grating was below it [the ledge]. The one who answered [i.e., one of the Sages of the Gemara] replied: “There were two [ledges], one for beauty and one so that the kohanim should not slip.” The one on the wall was for decoration, and below it, they adorned [it with] the grating, whose width extended halfway up the altar. Thus, the grating was a cubit wide, and this was the sign of the middle of its [the altar’s] height, to distinguish between the upper “bloods” and the lower “bloods” [i.e., the blood of the sacrifices required to be sprinkled on the top of the altar and the blood of the sacrifices required to be sprinkled on the bottom of the altar]. Corresponding to this, they made for the altar in the Temple a kind of red line [other editions: the “girdle” of the red line] in it [the altar’s] center [point] (Middoth 3:1) and a ramp upon which they [the kohanim] would ascend it [the altar]. Although [the Torah] did not explain it in this section, we were already informed in the parsha [that begins] “An altar of earth you shall make for Me” (Exod. 20:21-23): “And you shall not ascend with steps.” [I.e.,] you shall not make steps for it on its ramp, but [you shall make] a smooth ramp. [Thus] we learn that it [the altar] had a ramp. [All the above] we learned in the Mechilta (Exod. 20: 23). The “altar of earth” [mentioned in Exod. 20:21] was the copper altar, which they filled with earth in [all] the places of their encampment. The ramp was to the south of the altar, separated from the altar by a hairbreadth. Its base reached [until] a cubit adjacent to the hangings of the courtyard on the Mishkan’s southern [side], according to [the opinion of] those who say that it was ten cubits high. According to the opinion of those who say that the words are [to be understood] literally -"its height [shall be] three cubits" (verse 1)—the ramp was only ten cubits long. I found this in the Mishnah of Forty-Nine Middoth. [What I stated,] that it [the ramp] was separated from the altar by the width of a thread [i.e., a hairbreadth], [derives from] Tractate Zevachim (62b), [where] we learned it from the text.

**7** **into the rings** Into the four rings that were made for the grating.

**8** **hollow, out of boards** Heb. נְבוּב לֻחֽת as the Targum [Onkelos and Jonathan] renders: חֲלִיל לוּחִין. [There should be] boards of acacia wood from all sides with a space in the middle. But all of it shall not be [made of] one piece of wood [that would measure] five cubits by five cubits, like a sort of anvil [i.e., like one solid block].

**9** **hangings** Heb. קְלָעִים. Made like the sails of a ship, with many holes, braided, and not the work of a weaver. Its Aramaic translation is סְרָדִין [a sieve], like the Aramaic translation of מִכְבָּר, which is סְרָדָא, because they were [both] perforated like a sieve.

**on one side** Heb. לַפֵּאָה הָאֶחָת. The entire side is called פֵּאָה.-[from targumim] [Although פֵּאָה usually means a corner, in this case it refers to the entire side.]

**10** **And its pillars [shall be] twenty** Five cubits between [one] pillar and [another] pillar.

**and their sockets** [I.e., the sockets] of the pillars were copper. The sockets rested on the ground and the pillars were inserted into them. He [Bezalel] made a sort of rod, called pals in Old French. [It was] six handbreadths long and three [handbreadths] wide, with a copper ring affixed to it [each rod] in the middle. He would wrap the edge of the hanging around it [the rod] with cords [placed] opposite every pillar. He would hang [each] rod by its ring from the hook that was on [each] pillar. [The hook was] made resembling a sort of “vav” (ו) its end upright and one end inserted into the pillar, like those [hooks] made to hold up doors, which are called gons, hinges in Old French. The width of the hanging hung below [the hooks], and this was the height of the partitions of the courtyard.-[from Baraitha Melecheth HaMishkan, ch. 5]

**the hooks of the pillars** Heb. וָוֵי הָעַמֻּדִים. They are the hooks.

**and their bands** Heb. וַחֲשֻׁקֵיהֶם. The pillars were encircled all around with silver threads. I do not know whether [they were encircled] on their entire surface, [or only] at their top or in their middle, but I do know that חִשׁוּק is an expression of girding [or belting], for so we find in [the episode of] the concubine in Gibeah: “And with him was a team of saddled (חֲבוּשִׁים) donkeys” (Jud. 19:10), which is translated into Aramaic [by Jonathan] as חֲשִׁיקִין.

**13** **on the eastern side** Heb. לִפְאַת קֵדְמָה מִזְרָחָה. The eastern side is called קֶדֶם, a word meaning the face [or front], and אָחוֹר signifies the back. Therefore, the east is called קֶדֶם, which is the face, and the west is called אָחוֹר, as it is said: “the back (הָאַחֲרוֹן) sea” (Deut. 11:24, 34:2), [which is translated into Aramaic as] יַמָּא מַעַרְבָא, the western sea.

**fifty cubits** These fifty cubits were not all closed off with hangings, because the entrance was there, but [there were] fifteen cubits of hangings for [one] shoulder of the entrance from here [from one side] and similarly for the second shoulder. There remained the width of the space of the entrance in between, [which was] twenty cubits. This is what is said [in verse 16]: “And at the gate of the courtyard shall be a screen of twenty cubits,” [i.e.,] a screen for protection opposite the entrance, twenty cubits long, which equaled the width of the entrance.

**14** **their pillars three** Five cubits between [one] pillar and [another] pillar. Between the pillar that is at the beginning of the south, which stands at the southeastern corner, until the pillar that is [one] of the three in the east, there were five cubits. And from it [this pillar] to the second one [there was a space of] five cubits, and from the second to the third [were] five cubits, and likewise for the second [i.e., the northeastern] shoulder, and four pillars for the screen. Thus, there were ten pillars on the east, corresponding to the ten pillars on the west.

**17** **All the pillars around the courtyard, etc.** Since [the text] explained only [that there were to be] hooks, bands, and copper sockets for the north[ern] and the south[ern sides], but for the east[ern] and the west[ern sides] no hooks, bands, or copper sockets were mentioned, therefore [the text] teaches it here. [Lit., it comes and teaches here.]

**18** **The length of the courtyard** the north[ern] and the south[ern sides] from east to west were one hundred cubits.

**and the width fifty by fifty** The courtyard in the east was fifty [cubits] by fifty [cubits] square-for the Mishkan was thirty [cubits] long and ten [cubits] wide. He [Moses] placed its entrance on the east, at the edge of the outer fifty [cubits] of the length of the courtyard. Thus, it [the Mishkan] was all in the inner fifty [cubits of the courtyard], and its length ended at the end of thirty [cubits of the inner fifty]. Hence, there was a space of twenty cubits behind it, between the hangings in the west and the curtains of the rear of the Mishkan. The Mishkan was ten cubits wide in the center of the width of the courtyard. Thus, it had twenty cubits of space to the north and to the south- from the hangings of the courtyard to the curtains of the Mishkan-and similarly to the west. And [there was] a courtyard of fifty by fifty [cubits] in front of it [These are the outer fifty cubits, which faced the entrance of the Mishkan.] -[from Eruv. 23b, Baraitha Melecheth HaMishkan, ch. 5]

**The height...five cubits** [I.e.,] the height of the partitions of the courtyard, which was the width of the hangings.

**and their sockets [shall be of] copper** [This is mentioned] to include the sockets of the screen, so that you would not say [that] copper sockets were mentioned only in regard to the pillars of the hangings, but the sockets of the [pillars of the] screen were of another kind [i.e., a different material]. So it appears to me that for this [reason], they [the copper sockets] were repeated.

**19** **All the implements of the Mishkan** that were required for its assembling and its disassembling, e.g., sledge hammers to drive in the pegs and the pillars.

**the pegs** [These were] like copper bars, made for the curtains of the tent and for the hangings of the courtyard, tied with cords all around [them] at their bases [i.e., at the bases of the curtains and the hangings], so that the wind would not lift them up. But I do not know whether they [the pegs] were driven into the ground or whether they were tied [with cords] and hung-their [heavy] weight weighted down the bottoms of the curtains so that they would not move in the wind. I say, however, that their name [i.e., pegs] indicates that they were driven into the ground. Therefore, they were called יְתֵדוֹת, and this verse supports me [my assertion]: “a tent that shall not fall, whose pegs (יְתֵדֽתָיו) shall never be moved” (Isa. 33:20).

**Welcome to the World of Remes Exegesis**

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

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

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

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

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

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

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

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

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

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

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

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

**Deduction from the context.**

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

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

**Ramban’s Commentary for:**  **Shemot (Exodus) 26:1 – 27:19**

**26:17. TWO TENONS WILL THERE BE IN EACH BOARD.** Rashi wrote: "He cut out the lower part of the board in the middle to a height of one cubit, and he left one quarter of its width on the one side and one quarter of it on the other side. These [pieces on each side] are the ***yadoth*** (the tenons). The part cut out between the tenons was one half of the breadth of the board, and these tenons they fixed into the sockets which were hollowed out. The sockets were one cubit in height, forty of them fitting closely one to the other. The tenons of the boards which were fixed into the sockets were cut away on three sides, the width of the portions cut away being equal to the thickness of the rim of the sockets, so that when the boards [were fitted into the sockets, the wood of the board] would cover the entire top of the socket. For if this were not so [if the same thickness were not cut away from the tenons], there would have been a space between one board and the other equal to the thickness of the rims of the two sockets which would have separated them. This is what is meant when it is said, ***And they will be coupled together beneath***,[[1]](#footnote-1) meaning, that they should cut away the sides of the tenons so that the boards should fit closely one to the other." So I found the language of the Rabbi.

But I wonder! If the part cut away in the middle was half of the breadth of the board [as Rashi has it] - measuring four and a half handbreadths[[2]](#footnote-2) - it follows that the thickness of the rim of each socket must be the same as a fourth of the breadth of the board, which is two handbreadths and a thumb, in order that the thickness [of the rims] of the two sockets should cover the part cut away in the middle, which is half of the breadth of the board, and thus there would be no space between one socket and the other. But if so, if you cut away the boards[[3]](#footnote-3) on three sides in that way, there would be nothing left [for the tenons], since the rims of the sockets were alike on all sides! Moreover, the Rabbi [Rashi] brought proof further on in Verse 20, stating: "***Thus it is taught in the Mishnah of 'The structure of the Tabernacle: The order of arranging the boards for making the Tabernacle was as follows: He made the sockets hollow and cut away from[[4]](#footnote-4)*** ***the board at the bottom a quarter of its width on one side and a quarter on the other, and the cut-away portion in the middle totalled one half of its width. Thus they made for each board two tenons like two -rungs of a ladder, and these they fixed into the two sockets."*** But if one takes this Baraitha too in its ordinary sense, it would result in something exceedingly astonishing. For if he cuts away from the board a quarter on each side, and in the middle he cuts away half of the breadth of the board, then the whole bottom part [to the height of a cubit] is cut away, and nothing is left of it at all [to serve as a tenon]! In my opinion, however, this Baraitha did not specify the size of the amount cut away, since the Torah also gave no measurements for the thickness of the rims of the sockets. Therefore what the Rabbis [in this Baraitha] said is that he cut away a quarter of the total amount of the board on one side in order to cover one rim of the socket, and another quarter he cut away on the other side; and in the middle of the board he cut away half of the total amount cut away from the whole board, in order to cover the rims of the two sockets.

But according to all opinions it still needs to be clarified further, because the Tabernacle at the bottom to the height of a cubit was not wide ten cubits,[[5]](#footnote-5) since the thickness of the two sockets, one on each side, reduced its size! Perhaps there is no objection to that. And in the words of Rashi we read: "He cut away from the thickness of the tenons inside, out of the board which was a cubit thick, according to the thickness of the rims of the sockets". This is correct, but it is not mentioned in the Baraitha.

**'MESHULAVOTH ISHAH EL ACHOTHAH' (SET IN ORDER ONE TO ANOTHER).** "***Meshulavoth*** means made like ***shlivoth*** (rungs of) a ladder. One to another, this means that they should correspond exactly one to the other, and should be separated from each other, and so planed at their ends that they may be inserted into the hollow of the sockets, just like a rung enters the holes of a ladder's uprights; further, that the portions cut away [from the boards] in their fronts and backs should be alike, one identical to the other, in order that there should not be two tenons, one of which extends towards the front and the other towards the back in relation to the thickness of the board which was one cubit." This is Rashi's language.[[6]](#footnote-6)

Thus according to Rashi the word ***meshulavoth*** refers back to the tenons, that they be planed at their ends so that they enter the hollow of the sockets, ***and ishah el achothah*** (one to the other) refers only to the boards, that they be fitted close together. But the Hebrew word ***krashim*** (boards) is masculine, and therefore it should have rather said ***ish el achiv*** ["one to the other" - in the masculine form]![[7]](#footnote-7) Perhaps [Rashi] will interpret ***ishah el achothah*** as meaning that the shlivoth [literally: "the rungs" but here referring to the ***yadoth***, the tenons - a feminine form] correspond exactly one with the other, and the thickness of wood cut away from each of the tenons be exactly alike, for in that way the boards will fit closely together. Now the tenons were not planed in a sloping fashion, for the hollow of the sockets was alike in each of them; they were cut only on their sides in order that the boards fit closely one to another.

But in the Baraitha on the work of the Tabernacle I found the following text: "Two ***sanin*** ('pegs') [as explained further] projected from the boards, two from each of them, fitting into corresponding holes, for it is said, ***meshulavoth ishah el achothah***. These are the words of Rabbi Nechemyah. For Rabbi Nechemyah says: It should not have said ***meshulavoth***; what does Scripture teach us then by using that word? It is to teach us that he make them like the rungs of an Egyptian ladder." Now the meaning of the word ***sanin*** is similar to the device they make in chests to tighten and hold the boards together, a sort of wooden peg, somewhat like that which we have been taught in the Mishnah of Kelim:[[8]](#footnote-8) "If [two boards] were fastened together with ***sanin*** (pegs) or joints they need not be plastered in the middle."[[9]](#footnote-9) In the Talmud[[10]](#footnote-10) they likewise speak of "reeds and ***sanin***." Accordingly it would appear that Scripture is telling us that he is to make a projection on the side of the board, like a sort of "male shafts,"[[11]](#footnote-11) and on the opposite side of the board next to it he is to make a corresponding cavity into which the arrow-head is set. The same he is to do on the other board, thus dovetailing each board twice [one on each side] . ***Meshulavoth ishah el achothah*** is thus a reference to these ***shlivoth*** (pegs) themselves [and not to the tenons as Rashi has it], and is here properly in the feminine form [***ishah el achothah***, because of the word ***shlivah*** which is feminine]. And so did the Sages make mention of this term in the feminine: "The ***shlivah*** (rundIe) slipped from under him;"[[12]](#footnote-12) "In a ladder it depends on the material of ***shlivothav*** (its steps)."[[13]](#footnote-13) And even though we find the plural of this word in the masculine form - between '***hashlabim***.' (the stays)[[14]](#footnote-14) - it is like ***nashim*** (women) and ***pilagshim*** (concubines) whose plural form is in the masculine.

**'KEIDMAH MIZRACHAH' (ON THE EAST SIDE EASTWARD).[[15]](#footnote-15)** The reason for this expression is that the Sacred Language calls the east ***kedem***, just as it is said, ***And you will measure without the city for the side of 'keidmah' (east) two thousand cubits***,[[16]](#footnote-16) and calls the west ***achor*** (back), just as it is said, ***Behold, I go 'kedem' (forward), but He is not there, v'achor (and backward), but I cannot perceive Him***.[[17]](#footnote-17) Similarly: ***As far as 'ha'achron' (the hinder) sea***,[[18]](#footnote-18) which means the western sea. Both [***kedem*** and ***achor***] are borrowed terms, as the Sacred Language adopts these substitute forms from the standpoint of a person who turns to the light of the sun [thus calling the east ***panim***, "face," because his face is turned eastward to the rising sun, and the west ***achor***, "back," because his back is then to the west]. Similarly it says, ***and they went l'achor (backward) and not 'l'panim' (forward)***.[[19]](#footnote-19) And the south is called ***negev*** (dry, parched) because the land is dried up on account of the heat. At times Scripture mentions the borrowed term and then explains it by name. Thus it says ***keidmah***, a term which is borrowed, and explains it by saying ***mizrachah*** (eastward),[[20]](#footnote-20) which is the name itself. Similarly, it says ***negbah***, which is the borrowed name, and explains it by its proper name - ***teimanah*** (southward).[[21]](#footnote-21) And the west is called by the substitute name ***yam*** [which also means "sea"] because the language adopted it from the standpoint of the people living in the Land of Israel to whom the Great Sea is on the west. **The north on the other hand has no by-name, and is so called *tzaphon* [which means "hidden"] because the sun never appears on that side.** The south is called ***darom***, just as it is said, ***The wind goes toward 'darom' (the south), and turns about into the north***.[[22]](#footnote-22) It is really a double word [***dor rum*** - "it abides in the height," a reference to the sun that always reaches its greatest height on that side], with one letter ***reish*** missing because of the combination of two similar letters: ***dor rum***, which means that the sun [always] moves at its highest point on that side. The south is also called ***yamin*** [which means "right"] and the north is called ***smol*** [meaning "left"] with reference to a man who turns eastward [to face the light of the rising sun, in which case his right hand is to the south, and his left to the north] , as I have mentioned.

The secret of these names is known from the mystic speculations on the Chariot on high [i.e. the vision of Ezekiel of the Divine Chariot]. Likewise, [the secret of] the name for the west which is ***yam*** (sea) is known from that which the Rabbis have said:[[23]](#footnote-23) ***"The Divine Glory is in the west,"*** for the ***yam*** alludes to "the wisdom of Solomon," just as the Rabbis have said in the Midrash:[[24]](#footnote-24) **"Yam always signifies Torah**, as it is said, ***and broader than 'yam' (the sea)***."[[25]](#footnote-25) I intend to mention this in the section of V'zoth Habrachah[[26]](#footnote-26) on the verse, ***possess you 'yam' (the sea) and the south***,[[27]](#footnote-27) if my Creator will bless me to reach there.

**24. AND THEY WILL BE COUPLED TOGETHER ABOVE THE HEAD OF IT UNTO THE ONE RING.** According to Rashi's interpretation this verse goes back to explain that all the boards should be coupled together beneath, where the boards were cut away on their sides, and they all should be coupled together about the head of it, meaning "of each board." Or it may be that ***rosho*** (the head of it) refers to the top of the Tabernacle. Similarly, [according to Rashi] the expression ***unto the one ring*** means of -each of the boards. Likewise he explained, ***thus will it be for them both***,[[28]](#footnote-28) for the two end boards [for the board at the end of the north side and for the adjacent board in the western wall].

But if this is so, I do not know why Scripture does not explicitly tell us about these rings, saying "and you will make twenty gold rings" [instead of saying, unto the one ring, which means of each board], seeing that it mentions the cut which he is to make in all the boards.[[29]](#footnote-29) Moreover, how could Scripture say unto the one ring with the definite article [when it has not mentioned it previously]? Perhaps because it is the customary manner with all houses made of boards to attach them at the top with one ring, Scripture shortened the explanation and said the ring - meaning the one which is known to him and customary. Similarly it said of the bars, ***and you will make their rings of gold for places for the bolts***,[[30]](#footnote-30) which means the customary [rings] being known to them. A similar case is the expression, ***their hooks will be of gold***.[[31]](#footnote-31)

I have found in the Baraitha on the work of the Tabernacle [the following text]: "He cut away the board at the top, a fingerbreadth on one side and a fingerbreadth on the other side, and he placed them [i.e., the two adjacent boards] inside one gold ring in order that they should not move apart from each other, for it is said, ***And they will be coupled together beneath, and they will be coupled together above the head of it unto the one ring***. Now it need not have said, ***unto the one ring***; and what does it teach us by saying it? It is to teach us that this is the place where the bolts were inserted." Accordingly, the verse stating: ***and they will be coupled together above the head of it***, refers to the head of the board where it was cut away until the place of the upper ring of the bolts, for the incision in the board was to extend as far as the place of the ring. Now Scripture was not particular [concerning these upper parts of the boards] how they should be attached, whether with rings of silver or gold, fixed ones or moveable, or with connecting rods. But the Baraitha states that Moses made rings for that purpose. However, in line with the plain meaning of Scripture this verse refers only to the end-boards.

**33. AND YOU WILL BRING IN THITHER WITHIN THE VEIL THE ARK OF THE TESTIMONY.** He did not now command Moses to do it in this particular order, to hang up the veil under the clasps and only afterwards to bring in the ark inside the veil, for the commandment now does not refer to the erection of the Tabernacle but to the making thereof. Similarly, ***And you will put the ark-cover upon the ark of the Testimony in the most holy place***,[[32]](#footnote-32) does not mean that he is to put the ark-cover upon the ark of the Testimony when the ark has already been brought into the Holy of Holies [screened by the veil].[[33]](#footnote-33) But the purport of the verse is to command Moses to hang up the veil under the clasps in order that the ark be there within the veil, and the veil will thus divide between the holy place and the most holy. Similarly He says, ***And you will put the ark-cover upon the ark of the Testimony in the most holy place***,[[34]](#footnote-34) in order to inform us that the ark-cover with its cherubim on the ark should all be there in the Holy of Holies mentioned, which means within the veil. But when He came to command the erection of the Tabernacle He said, ***And you will put therein the ark of the Testimony, and afterwards, you will screen the ark with the veil***.[[35]](#footnote-35) Similarly, at the actual construction it is said, ***and he put the ark-cover above the ark. And he brought the ark into the Tabernacle, and afterwards, he set up the veil of the screen***.[[36]](#footnote-36)

**Ketubim: Tehillim (Psalms) 60:1-14 & 61:1-9**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on shushan eduth, a michtam of David, to teach. | 1. For praise. Concerning the ancient testimony between Jacob and Laban. A copy made by David, for instruction. |
| 2. When he fought with Aram-Naharaim and with Aram-Zobah, and Joab returned and smote twelve thousand of Edom in the valley of salt. | 2. When David had gathered troops and passed by the Heap of Witness and fought with Aram-on-the-Euphrates and Aram Zobah, and afterwards Joab returned and smote the Edomites in the Plain of Salt, and twelve thousand from the army of David and Joab fell. |
| 3. O God, You have forsaken us; You have breached us; You were angry with us. You shall restore us. | 3. David said, "O God, You have abandoned us, You have attacked us in fierce anger; return to us in Your glory." |
| 4. You caused the land to quake; You split it; heal its breaches for it has faltered. | 4. You shook the land of Israel, You made it quake and You flayed it; heal its wounds, for it has become unsteady. |
| 5. You have shown Your people harshness; You have given us to drink wine of bewilderment. | 5. You made Your people see hardship, you made us drink the wine of execration. |
| 6. **You have given those who fear You trials with which to be tested, in order to beautify [Your behaviour] forever.** | 6. **You have given those who fear you a sign to be lifted up by, because of the honesty of Abraham forever.** |
| 7. **In order that Your beloved ones should be rescued**, save Your right hand and answer me. | 7. **Because of the merit of Isaac, those who love You will be delivered; redeem with Your right hand** because of the piety of Jacob, and accept my prayer. |
| 8. God spoke in His Sanctuary; I will exult, I will divide a portion, and I will measure the valley of Succoth. | 8. God speaks in His sanctuary: I will be glad, for those of the house of Israel will prevail; I will divide the spoil with the sons of Joseph who dwell in Shechem, and in the plain of Succoth I will measure the measure and divide the booty. |
| 9. Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head; **Judah is my Lawgiver.** | 9. My people were of the house of Gilead, and my people were of the house of Manasseh; and the warriors of the house of Ephraim are the strength of my head, **and those of the house of Judah are the scribes of my school.** |
| 10. Moab is my washbasin; on Edom I will throw my lock; Philistia, join me. | 10. I trampled on the Moabites, my feet were dipped in the blood of their warriors as in my washing-basin; on the nape of the neck of the warriors of Edom I set my shoe; shout over the Philistines, O congregation of Israel. |
| 11. Who will bring me to a fortified city?- He Who led me to Edom? | 11. Who is he that led me to the ruined city of Tyre? Who is he that guided me to Edom? |
| 12. Is it not You, O God, Who has forsaken us, and [Who] does not go forth, O God, with our hosts? | 12. Is it not You, O LORD? You have abandoned us; and You will not go out, O God, with our forces. |
| 13. Give us aid against the adversary, but the salvation of man is futile. | 13. Give us help against the oppressor, for in vain is the redemption of a son of man. |
| 14. **Through God we shall gather might, and He will trample our adversaries.** | 14. **By the word of the LORD we will exercise might, and He will subdue our oppressors.** |
|  |  |
| 1. For the conductor, on neginath, of David. | 1. For praise, with the psalms of David. |
| 2. Hearken, O God, to my request, listen to my prayer. | 2. Accept, O LORD, my petition, hear my prayer. |
| 3. From the end of the earth I call out to You when my heart becomes faint; **on the rock that is higher than I, You lead me.** | 3. From the ends of the earth I will pray in Your presence when my heart is weary; **lead me to a strong fortress built on a rock that is higher than I.** |
| 4. For You were a shelter for me, a tower of strength in the face of the enemy. | 4. For You have been security for me, in truth, a stronghold before the enemy. |
| 5. I shall dwell in Your tent to eternity; I will take shelter in the covert of Your wings forever. | 5. I will dwell in Your tent forever, I will be secure in the shade of Your presence forever. |
| 6. For You, God, have hearkened to my vows; You have given the heritage of those who fear Your name. | 6. For You, O LORD, have heard my vows; You have given the inheritance to those who fear Your name. |
| 7. **Add days to the days of the king, his years as every generation.** | 7. **You will add days to the age to come, the days of the King Messiah; his years are like the generations of this age and the generations of the age to come.** |
| 8. **May he dwell forever before God; kindness and truth should be prepared to guard him.** | 8. **He will dwell forever in the presence of the LORD; goodness and truth from the Lord of the World will guard him.** |
| 9. **So will I sing praises to Your name forever, when I pay my vows every day.** | 9. **Therefore will I praise Your name forever, when I pay my vows in the day of the redemption of Israel, and in the day the King Messiah is anointed to be king.** |
|  |  |

**Rashi’s Commentary for: Psalms 60:1-14 & 61:1-9**

**Chapter 60**

**1** **on shushan eduth, a michtam of David, to teach** (Addendum: Michtam is an expression of (Song 5:11), “as finest gold (כתם פז),” a coveted thing. Our Sages, however, expounded this as referring to David, who behaved as a humble (מך) and innocent man, even when he occupied the throne. Another Aggadah explains that his wound (מכתו) was perfect (תמה), i.e., he was born circumcised (Sotah 10b). Michtam of David concerning the testimony of the Sanhedrin, who were compared to a rose (שושן), as it is stated (Song 7:3): “Your navel is like a round basin, etc., fenced in with roses,” when he required that they teach him what to do. When he fought with Aram Naharaim and sent Joab against them, they said to Joab, “Aren’t you of the sons of Jacob? Where is the oath that he swore to Laban, ‘this pile is a witness’” (Gen. 31:52)? And he did not know what to answer. He came to David and said to David, “This is what the Arameans said to me.” They went and asked the Sanhedrin, [who] replied to them, “Did they not transgress the oath first, as it is stated (Num. 23:7): ‘From Aram has Balak king of Moab brought me’? Moreover, Cushan- Rishathaim was an Aramean.”

**2** **and Joab returned and smote of Edom, etc.** [of] the eighteen thousand stated in Scripture (II Sam. 8:13, I Chron. 18:12), Abishai slew six thousand the first time, and Joab slew twelve thousand when he returned from battling Aram.

**When he fought** Heb. בהצותו, as (Num. 26:9): “when they quarreled (בהצותם) with the Lord,” that he fought with them because they aided the Ammonites.

**3** **You have forsaken us; You have breached us** When Edom fell into his hand, he foresaw with the holy spirit that they are destined to rule over Israel and to levy evil decrees upon Israel. He stood up and begged for mercy on account of the subjugation of the exile. “We suffered many troubles in the time of the Judges from the enemies around us.”

**You were angry** You were angry with us. From now on, restore Your goodwill upon us.

**4** **You caused...to quake** our land, with many troops.

**You split it** Heb. פצמתה, You broke it. I saw in Dunash’s writings (p. 68) that it is Arabic, but he did not explain it. In the works of Rabbi Moshe Hadarshan, he explains it as an expression of tearing and cites evidence for that assertion (from Jer. 22:14): “And he cuts out windows,” which Jonathan translates, וּפצים. But I say that וּפצים, as Jonathan translated, is an expression of the construction of a window, as “all the entrances that have door frames (פצימין).”

**heal its breaches for it has faltered** Heb. רפה, an expression of healing. Although it is spelled with a “hey,” many words are used in this manner.

**for it has faltered** An expression of lowliness.

**5** **wine of bewilderment** Heb. תרעלה. [Wine] that stops up the heart and envelops it. רַעַל is an expression of envelopment, as (Nahum 2:4): “and the cypresses are enwrapped (הרעלו),” and the language of the Mishnah (Shab. 6:6): “Median women shawled (רעולות).”

**6** **You have given those who fear You trials** Trials of many troubles.

**to be tested** With which to be tested whether they would stand [steadfast] in awe of You.

**in order to beautify forever** To beautify Your standards in the world, so that when You give them goodness, the gentiles will not criticize You, but they will beautify Your judgments and say that He justly did good to them because they passed many tests for Him.

**7** **should be rescued** Should be saved from harm.

**save Your right hand** which You brought back so that their enemies should overpower them.

**and answer me** For, if You answer me, they will be rescued, because I fight against them [the enemies] for them [Israel].

**8** **God spoke in His Sanctuary** that He would gather the exiles and his [David’s] seed would rule over them. Another explanation: God spoke in His Sanctuary [saying] that I would be king over them.

**I will exult** in His salvation. In another explanation, I found: God spoke in His Sanctuaryto help me, as it is written (II Sam. 3:18): “For (sic) by the hand of My bondsman David shall I deliver My people Israel.”

**I will divide a portion** I will divide for them a portion of the property of their enemies.

**and I will measure the valley of Succoth** I do not know of what nation this Succoth is, and I do not know where the Succoth is that Israel came to when they traveled from Rameses. In other commentaries I found (this is not in all editions): I will divide Shechem I will restore to them the heritage of their father Jacob. Another explanation:

**And I will measure the valley of Succoth** when I divide it for Israel. Shechem and Succoth were at the edge of the land of Canaan, as we find Jacob’s entry to the land through Succoth and Shechem. Another explanation:

**and I will measure the valley of Succoth** Succoth is an expression of shapes and imaginations, as is written (II Kings 17:30): “Succoth-Benoth.”

**I will measure** I measure their form, as is written (II Sam. 8:2): “two cord-lengths to put to death and one full cord-length to keep alive.”

**9** **Gilead is mine** to reign over them.

**my lawgiver** My ministers. מחקקי is an expression of administration, that he makes the law and sends scrolls and commands, as (Gen. 49:10): **“The scepter will not turn away from Judah, nor the lawgiver from between his feet.”**

**10** **Moab is my washbasin** I will use them as a copper pot prepared for washing therein.

**my lock** Heb. נעלי, my imprisonment.

**join me** Join my kingdom to be subordinate to me, for Gath, and also Gaza, which David vanquished, are of the land of the Philistines.

**11** **Who will bring me to a fortified city** then to a fortified city, **to conquer the city of Rome**; if You will not help me against the fortress of Edom, who will bring me and who will lead me upon them? (Shem Ephraim suggests this emendation: **If You will not help me now to conquer Edom, upon which You have now led me.**) In other commentaries, I found as follows: **upon the fortresses of Edom, upon whom You have led me now.**

**12** **and [Who does] not go forth** and You do not go forth.

**14** **will trample** [as translated.]

**Chapter 61**

**3** **From the end of the earth** although I am far from my men whom I send against my enemies in battle.

**I call out to You when my heart becomes faint** because of them. Now, about what do I call out to You? That You lead me on a rock, which is higher and stronger than I.

**5** **I shall dwell in Your tent to eternity** Grant me the privilege in this world and in the world to come.

**6** **You have given the heritage of those who fear Your name** You have restored the cities of their heritage through me.

**7** **Add days to the days of the king** If it has been decreed upon me to die young, add days to my days until my years will equal seventy years, as the years of every generation.

**8** **May he dwell** **[May] the king dwell forever before God.**

**kindness and truth** with which he engages himself will be prepared to guard him.

**should be prepared** Heb. מן. Preparation, as (Jonah 4:6): “And the Lord... appointed (וימן) a kikayon.”

**9** **So will I sing praises** Just as You will benefit me, so will I sing praises to Your name by paying my vows every day.

**Meditation from the Psalms**

**Psalms ‎‎60:1--14 & 61:1-9**

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

Psalms chapter 60 was written by David and presents David's inspired vision of a universal order of nations united in complete harmony.[[37]](#footnote-37)

It is essential to be aware of the background and the setting of this com­position. In second Samuel*,* chapter **7** and again in first Chronicles*,* chapter 17**,** Nathan, the prophet, informs David that his life's dream will indeed be realized, and that a Temple will be built to serve as the focal point of God's Holy Presence in the world. The actual con­struction of this edifice would be executed by David's son; nevertheless, David was charged with making all preparations necessary for this univer­sal center of sanctity.[[38]](#footnote-38) This is the primary theme of our Torah portion: The preparation of the Mishkan, the Tabernacle in the wilderness.

In second Samuel*,* Chapter 8and in first Chronicles*,* chapter 18**,** we read of David's preparations**.**[[39]](#footnote-39)Until now, David's wars were purely defensive campaigns to counter foreign attacks. Henceforth David takes the offensive**,**[[40]](#footnote-40)for now he must sub­jugate the nations in order to prepare for universal peace.[[41]](#footnote-41)

First David smote the Philistines; then he subjugated Moab. Finally he was victorious over Hadadezer, the king of Aram Tzoba.[[42]](#footnote-42)

The Jew, who believes in one Creator, believes that all of the diverse elements of this universe are basically united to serve the pur­poses of the one God, Who gives order to the world. Israel is at the center of this world order, and the supreme tribunal of this nation, the Great Sanhedrin, convenes in the Temple, which is the spiritual center of the earth. Each of the seventy members of this august body is symbolic of one of the world's seventy nations and the seventy-first member, the chief justice, represents Israel, the nation which controls the order of all other peoples**.[[43]](#footnote-43)**

David dedicated this psalm of war to the Sanhedrin, because he fought only upon the advice and consent of this high court. He waged war only to establish Israel's mastery over the seventy nations and to es­tablish a harmonious world order of nations dedicated to divine peace.

*Rashi,* following *Midrash Shocker Tov,* renders עדות (eidot) as *testimony,* an allusion to the Great Sanhedrin, which ac­cepts testimony and has final jurisdiction over legal affairs.

The Sanhedrin is also called ‘rose’ as in**,** *Your belly is like a heap of wheat hedged about with roses.*[[44]](#footnote-44)As the Talmud[[45]](#footnote-45)comments, 'Just as all men benefit from a heap of nutritious wheat, so do all benefit from the decisions of the Sanhedrin’, The Sanhedrin also protects Israel from sin, by erecting legal barriers and moral deterrents which safeguard Israel just as a thorny hedge protects the roses.[[46]](#footnote-46)

Now, let’s take a look at Psalms chapter 61 which continues the message of Psalms chapter 60.

Psalms chapter 61 was written by David. *Sforno* and *Metzudat David[[47]](#footnote-47)* maintain that this psalm was com­posed when David traveled to repel Aram, the nation which threatened to overrun and to annex the remote eastern boundaries of the land of Israel, the end of the land (v. 3). That threat is discussed in psalm 60, to which this chapter is a sequel.[[48]](#footnote-48)

*Radak*, based on the Midrash, adds that David's cries echo the collective prayers of Israel in exile. From the dismal loneliness and isolation of the Diaspora, the Jews cry out to their Redeemer to restore them to their national home.

The psalm concludes with a request for the continuity of the Davidic line of kings. The kings of the House of David are the precursors of the Messiah, who will gather the scattered remnants of Israel into the land of their fathers.

Psalms chapter 60 speaks repeatedly of Edom, while both Psalms chapter 60 and 61 speak of exile. Therefore, I would like to look at these two themes in a bit more detail.

The first mention of the word Edom is found in:

***Beresheet (Genesis) 25:30*** *And Esau said to Yaaqov, Feed me, I pray thee, with that same red [pottage]; for I [am] faint: therefore was his name called Edom.*

Edom is the name which was given to Esau, the first-born son of Yitzchak, on the day he sold his birthright to Yaaqov for a mess of pottage, the reddish color of which gives it its name—‘Adom’.

The Torah’s first use of the word Edom, sets the word in the context of two brothers mourning the death of Avraham Avinu. One has just returned from a day of raping and murder, the other has spent the day mourning and preparing the traditional mourner’s meal of lentils. Both events center around the color red. Edom is shedding blood whilst Yaaqov is cooking red lentils. This will be an important understanding as we progress in this study.

The Torah repeats the association of Edom with Esau in:

***Beresheet (Genesis) 36:1*** *Now these [are] the generations of Esau, who [is] Edom.*

Now we know that when Torah repeats a matter it is to emphasize the connection. Thus Torah is connecting Esau to Edom. This encounter shows that Esau is more concerned for this world than for the next world:

***Beresheet (Genesis) 25:32*** *Esau cried out, “Why do I need the birthright?”*

***Midrash HaGadol 25:32*** *A Heavenly Voice echoed, “Why do you need the blessing?”*

Blessings made the difference between living ONLYin this world and also living in the Olam HaBa, the World to Come:

Yitzchak avoided using HaShem’s Name in Esau’s blessing since the purpose of Esau’s blessing was to grant him his full reward in this world so that he should be excluded from the blessings of the World to Come.[[49]](#footnote-49) For, that is what Edom is all about, **THIS WORLD,** even at the cost of eternity. Thus, by extension, Galut Edom, the fourth and final exile of the Jewish people has been meant to endure in advance of Mashiach’s arrival, is one that eternalizes the temporal.

Our Sages teach us that the lives of the forefathers foreshadow events in the lives of their descendants. To understand the events of history, relative to Israel, all we need to do is study the lives of the Patriarchs.

***The Ramban calls Beresheet (Genesis), Sefer Simanim, the book of signs. Beresheet is not just the story of what happened, it also foretells what will happen!***

The Rambam tells us that the Torah’s purpose in writing about the encounter between Esau and Yaaqov, in Beresheet 32, is to tell us that Esau will never defeat Yaaqov, though he will try with all of his might.

Yaaqov’s life-and-death struggle with Esau is to characterize all of subsequent Jewish history. The night (exile) will be long and the battle will be intense.

The Zohar comments on the verse

***Beresheet (Genesis) 25:26*** *“And afterwards his brother came out and his hand was holding on to the heel of Esav; and his name was called Yaakov”.*

The Zohar[[50]](#footnote-50) states that Esau is compared to the Original Snake (nachash kadmoni). The force in this world that represents the Original Snake, in the Garden of Eden, that tricked Adam and Chava into eating from the Tree of the Knowledge of Good and Evil, the personification of that Snake in this world, is Esau. This gives us a bit of a hint into what Edom really is.

The Zohar says that when the verse tells us that Yaaqov’s hand was holding Esau’s heel, the Torah is setting the stage and is telling us how Yaaqov Avinu, in the future, will have to deal with Esau. He is going to have to deal with him by attacking at the heel; he is going to have to deal with him, sometimes, deceitfully and surreptitiously. That is the only way one can deal with that Snake.

Our Sages taught the meaning of this verse:

***II Shmuel (Samuel) 22:27*** *“With a pure one, You show Yourself pure; but with a perverse one, You deal crookedly.”*

They taught that you cannot always be up front and straight forward with a person who is a liar. Even Yaaqov, the man of truth, has a mandate from the Torah, that the way to deal with Esau is by the ‘heel,’ which is connoted in Yaaqov’s name.

Yaaqov’s meeting with Esau represented the paradigm of how Jews must deal with the non-Jewish world.

The Sforno writes: The events which occurred to Yaaqov when he first left his father’s house foreshadow Jewish history during the first exile, while ***the events which occurred to him after he returned to his father’s house foreshadow Jewish history during the Second Temple and subsequent exile and the redemption at the end of time”.***

‘The deeds of the forefathers are a blueprint for the children’, our Sages have said. Therefore let’s observe how Yaaqov acted towards Edom:

***Beresheet (Genesis) 32:13-20*** *And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered [them] into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose [art] thou? and whither goest thou? and whose [are] these before thee? Then thou shalt say, [They be] thy servant Jacob’s; it [is] a present sent unto my lord Esau: and, behold, also he [is] behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob [is] behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.*

***Beresheet (Genesis) 33:1-17*** *And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who [are] those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What [meanest] thou by all this drove which I met? And he said, [These are] to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took [it]. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children [are] tender, and the flocks and herds with young [are] with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee [some] of the folk that [are] with me. And he said, What needeth it? let me find grace in the sight of my lord. So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.*

Yaakov’s strategy here is a sign that in the times of Mashiach (which this episode portends), the Erev Rav (the mixed multitude) will lead all Israel (a curse that we are experiencing today), the ordinary people will be next in line and the talmidei-Hakhamim last.

According to our Sages, Edom is one of the four great exiles: Babylonian, Persian, Greek and Edom. The pattern for these four major exiles is found in the account of the four kings versus the five kings.

The narrative, in Beresheet 14, describes the battle between the four kings and the five kings. Who were these kings and their subjects? The five kings were kings of cities in the Jordan Valley plains. The four kings were kings of cities in Babylon and Assyria. The armies of the five kings lost to the armies of the four, and subsequently served the strongest of the victors, Chedorlaomer.[[51]](#footnote-51)

It is worth noting that the Amalekites are mentioned in the above pasuk (verse) long before Amalek was even born! Concerning this anomaly, the Midrash writes:

***Midrash Rabbah - Genesis XLII:7*** *AND THEY TURNED BACK, AND CAME TO EN - MISHPAT-THE SAME IS KADESH (XIV, 7). R. Aha said: They came only in order to attack the eyeball of the world; the eye which executed judgment in the world they desire to blind! THE SAME (HI) IS KADESH: R. Aba said: This is written hu (he): it was he [Abraham] that sanctified (kiddash) the name of the Holy One, blessed be He, in the fiery furnace.1 AND THEY SMOTE ALL THE COUNTRY OF THE AMALEKITES. Amalek had not yet arisen, yet you say, AND THEY SMOTE ALL THE COUNTRY OF THE AMALEKITES! But, He declareth the end from the beginning (Isa. XLVI, 10). AND ALSO THE AMORITES, THAT DWELT IN HAZAZON--TAMAR: this means, in En-gedi of the palm-trees.3 AND THERE WENT OUT THE KING OF SODOM... FOUR KINGS AGAINST THE FIVE (XIV, 8 f.). Four kings waged war with five and defeated them.*

Alternatively, this was not a battle between two alliances of cities. Rather, this was a battle between a coalition of five cities and a confederation of four countries. The four kings joined forces in order to conquer the world. The reason, therefore, that the five kings paid tribute to Chedorlaomer, wasn’t because he was the strongest of the four kings, but rather because the territory of their five cities fell out in his lot of the world.[[52]](#footnote-52)

The war was fought over only one thing, money.

It was midnight, we are told, when Avraham reached northern Israel and battled the four kings. Avraham’s deliverance came at midnight, as we read in the haggada. The idea of midnight is that this is a time for prayer to be heard and redemption to be accomplished. Night time also alludes to the galut, the exile.

***Midrash Rabbah - Genesis XLII:2*** *R. Abin said: Just as he commenced with four kings, so will he conclude with four kings. [He commences with four kings, viz.]: With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar (Gen. XIV, 9); so he ends with four kingdoms: the kingdom of Babylon, the kingdom of Media, the kingdom of Greece, and the empire of Edom [i.e. Rome]. R. Phinehas quoted in R. Abin’s name: But they know not the thoughts of the Lord, neither understand they His counsel, for He hath gathered them as the sheaves to the threshing- floor (Micah IV, 12). Thus, why Came all these as allies (Gen. XIV, 3)? In order that they might come and fall by the hands of Abraham; hence it is written, AND IT CAME TO PASS lN THE DAYS OF AMRAPHEL, etc.*

|  |  |  |
| --- | --- | --- |
| **King’s Name** | **Peshat Kingdom** | **Drash Kingdom** |
| **Amraphel** (aka Nimrod)  *amar pol, meaning, “he said ‘fall’”* | **Shinar** | Babylon |
| **Arioch**  *Lion-like Man* | **Elasaar** | Media |
| **Chedorlaomer** (Elam son of Shem)  *A Handful of Sheaves* | **Eylam**  *Hidden or distant* | Greece |
| **Tidal**  *Fear or Reverence* | **Goyim**  *Gentile nations* | Rome |

**“Ma’aseh Avot siman l’banim”**

The actions of the father are a sign for the children.

The four kings represent a world-view where everything in creation is subsumed under the “forces of nature.” This view holds that there is nothing else in this world, except this world. Four always denotes a complete set or fullness in this world.

Avraham and the five kings were focused on an existence beyond this world. This is the world view represented by the number five. Five in Hebrew is represented by the letter *heh*. If you look at the letter *heh*, you will see that it is composed of the letters *dalet* (which stands for four) plus the letter h *yud*. *Yud* is a unique letter. It is the only letter which doesn’t touch the line on which you write. It is no more than the smallest dot floating above the line, representing intangible, spiritual existence. The written letter *heh*, then, is a pictogram of this world focused and revolving around that which is above this world — the *dalet* (the “four” of this world) with the *yud* of spirituality at its axis. Avraham fought on behalf of the five kings against the four kings. Avraham was the first person to look at this world and see an existence beyond. If there was a creation, there had to be a Creator. After Avram fought the war against the four kings, HaShem added a letter to his name. Not surprisingly, that letter was the letter *heh*. For Avraham stood for all that the *heh* represents, that this world revolves around a Higher Existence.

The number five thus represents the perfection of the natural order (the number four), with the addition of one: HaShem Himself.

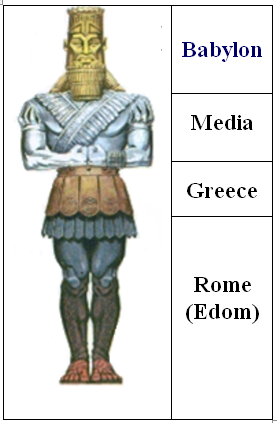
Beresheet chapter 14 contains the Torah account of a cosmic battle which will reverberate till we hear the footsteps of the Mashiach. This was the cataclysmic battle of ascendancy of the great forces of the world. The battle of the four kings against the five kings leads to victory for the four kings. These four kings, in turn, are defeated by Avraham and his trusty servant, Eliezer. The Torah is foreshadowing Jewish, and world, history. There will be four kingdoms that will rule the world. These four will ultimately be conquered by Avraham’s descendants.

In the end of days this battle will occur again. As in the beginning, so it will be in the end. The kings of the world will fight against each other and the redeemer of the Children of Israel will defeat the victors. The captives will be set free and a tithe will be paid to the King of Righteousness.

In this next pasuk (verse) we see one of the keys to understand Edom:

***Beresheet (Genesis) 25:26*** *And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac [was] threescore years old when she bare them.*

The final exile is called ‘Galut Edom,’ the ‘Exile of Edom’. The exile of Edom, who descended from Esau, coincides with the last 2,000 years of history referred to by the Talmud as, the ‘Footsteps of Mashiach!’

***Sanhedrin 97a*** *[Wherewith thine enemies have reproached, O Lord,’ wherewith they have reproached the footsteps of thine anointed.] it has been taught, R. Judah said: in the generation when the son of David comes, the house of assembly will be for harlots, Galilee in ruins, Gablan lie desolate, the border inhabitants wander about from city to city, receiving no hospitality, the wisdom of scribes in disfavour, God-fearing men despised, people be dog-faced, and truth entirely lacking, as it is written, Yea, truth faileth, and he that departeth from evil maketh himself a prey. What is meant by ‘yea, truth faileth [ne’edereth ]’? — The Scholars of the School of Rab said: This teaches that it will split up into separate groups and depart. What is the meaning of ‘and he that departeth from evil maketh himself a prey [mishtollel ]’? — The School of R. Shila said: He who departs from evil will be dubbed a fool by his fellow-men.*

Thus we see that the Mashiach will come at the end of the galut Edom.

The present exile is seen as an extension of the Roman exile (Edom is Rome), since culturally and legally, Western civilization shares the values and worldview of ancient Rome. A subset of this exile is that of Ishmael, the Arabs, who are seen as an antithesis of Roman civilization and values, and who will rule over the Jewish people for a time concurrently with the exile of Rome.

The [exile](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html) of Ishmael and the [exile](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html) of Edom are represented by the [legs](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html) in the vision interpreted by Daniel:

***Daniel 2:31-34*** *Thou, O king, sawest, and behold a great image. This great image, whose brightness [was] excellent, stood before thee; and the form thereof [was] terrible. This image’s* [*head*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html) *[was] of fine gold, his breast and his* [*arms*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html) *of silver, his belly and his thighs of brass, His* [*legs*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html) *of iron, his* [*feet*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\heel.html) *part of iron and part of clay. Thou sawest till that a stone was cut out without* [*hands*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\fourteen.html)*, which smote the image upon his* [*feet*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\heel.html) *[that were] of iron and clay, and brake them to pieces.*

In this vision, our Sages see [Babylonia](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\bavel.html) as corresponding to the [head](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html), as it is written:

***Daniel 2:38*** *“… You are the* [*head*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html) *of gold.”*

Some of our Sages see Media and Persia corresponding to the [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) [arms](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html), Greece corresponds to the [body](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html), and Edom and Ishmael correspond to the [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) [legs](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html). This is why the latter [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) [exiles](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html) are long. These [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) [exiles](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html) run concurrently. Thus we are simultaneously in the [exile](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html) of Edom and the [exile](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html) of Ishmael.

My [Teacher](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\teacher.html), Hakham Dr. [Yosef](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\joseph.html) ben Haggai, and many other Sages see Edom as having [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) [legs](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html):

“In Daniel we see Esav as being identified as the “([two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html)) [legs](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html) of iron, his ([two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html)) [feet](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\heel.html) made part of iron and part of clay” of the great image the King saw. These are the [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) divisions of the Esav empire today [known](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\daat.html) as “the West” with a “Western leg” headed by the U.S. and the U.K. and the “[Eastern](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\east.html) leg” headed by Russia and Greece. These are also [known](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\daat.html) as the Christian [nations](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\nations.html) – the Western leg largely under the Roman Catholic [Church](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\church.html) and the [Eastern](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\east.html) leg largely under the Russian and Greek Orthodox churches. [Messiah](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\mashiach.html) further tells us that these [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) groups of peoples are like blind men with many sincere souls found amongst them. The task of Yehuda embodied by [Mashiach](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\mashiach.html) ben [Yosef](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\joseph.html) is to heal the blindness of all sincere souls found in the midst of the [nations](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\nations.html) symbolized by these [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) [legs](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html) and [feet](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\heel.html). Interestingly, the peoples of the Western [nations](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\nations.html) which the Sages of the [Talmud](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\orallaw.html) identify as drinking from the [breasts](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\body.html) of Rome before the Empire and the Catholic [Church](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\church.html) split into [two](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html) (the embodiment of Esav in Rabbinic literature), have largely provided the bulk of converts to Judaism something which Islam forbade under the penalty of death. The Hakhamim identify the Muslim [nation](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\nations.html) (i.e. all [nations](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\nations.html) that follow Islam), with various notable exceptions, as being the descendants of Yishmael since they have partaken by converting to Islam, largely of his (Yismael’s) religion, culture and heritage.”

According to [Jewish](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\gen-jew.html) tradition we are presently in the Diaspora of Edom, the last of the [four](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\four.html) Diasporas, the [one](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\one.html) immediately preceding the arrival of the [Mashiach](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\mashiach.html). The Torah tells us that Esau is synonymous with Edom. *And these are the descendants of Esau, he is Edom.* (Beresheet 38:1) This Diaspora is also [known](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\daat.html) as the Roman Diaspora. It began with the destruction of the second [Temple](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\temple.html) by the Romans, and the cultural and [spiritual](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\physical.html) basis of the Western [world](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\worlds.html), the broader venue of this entire Diaspora was the Holy Roman Empire. The destruction of the second [Temple](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\temple.html) is also coincident with the [birth](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\thebirth.html) and rise of Christianity, the cornerstone of Western morality and ethics.

[Jewish](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\gen-jew.html) tradition gives us the following formula:

**Esau=Edom=Rome=Christianity.**

The [name](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\name.html) “Edom” is also used by the Sages of the [Talmud](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\orallaw.html) for the Roman empire, and they applied to Rome every passage of the Bible referring to **Edom** or to Esau. In Leviticus Rabbah 23 Rome, under the [name](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\name.html) of “Edom,” is compared to a boar:

[***Midrash Rabbah***](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\orallaw.html) ***- Leviticus XIII:5*** *R. Phinehas and R. Hilkiah, in the* [*name*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\name.html) *of R. Simeon, said: Out of all the prophets, only* [*two*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\two.html)*, namely Asaph and Moses, named it [i.e. the* [*fourth*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\four.html) *beast]. Asaph said: The boar (hazir) out of the wood doth ravage it (Ps. LXXX, 14), Moses said: AND THE SWINE (HAZIR) BECAUSE IT PARTETH THE HOOF, AND IS CLOVEN FOOTED, BUT CHEWETH NOT THE CUD, HE IS UNCLEAN TO YOU (XI, 7). Why is it [i.e. Edom or Rome] compared to a ‘hazir’ [swine or boar]?-To tell you this: Just as the swine when reclining puts forth its hooves as if to say: See that I am* [*clean*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\purity.html)*, so too does the empire of Edom [Rome] boast as it commits violence and robbery, under the guise of establishing a judicial tribunal. This may be compared to a governor who put to death the thieves, adulterers, and sorcerers. He leaned over to a counselor and said: ‘I myself did these* [*three*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\three.html) *things in* [*one*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\one.html) *night.’*

The Romans destroying the Holy [Temple](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\temple.html), and then the wars of Christianity against Judaism – imposing their religion ‘by the sword’, are all manifestations of Esau’s gevurah approach in his battles with the [world](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\worlds.html).

Additionally, Seir is also seen as a synonym for Edom:

***Beresheet (Genesis) 32:3*** *And* [*Jacob*](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\israelja.html) *sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.*

[Galut](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html) ([exile](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html)), although appearing to us to be a negative phenomenon, actually carries the potential for the highest good. And now that we are in the [last days](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\lastdays.html) of the final [exile](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html), we approach an era of unprecedented spirituality and goodness, for although the [first](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\one.html) and second [Temples](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\temple.html) were eventually destroyed, the [third](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\three.html) [Temple](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\temple.html) is to stand forever, and our [coming](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\coming.html) [redemption](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\redemption.html) will have no [exile](file:///C:\Users\Haggai\AppData\Roaming\Microsoft\Word\galuyot.html) to follow. This was David’s goal as he prepared for everlasting peace as he wrote in our psalms.

**Ashlamatah: Yeshayahu (Isaiah) 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 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 K’li 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.

**Second 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 Shekhinah 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. |
|  |  |

**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 assigned to us (Baba Mezia 94a) [frondeles in O.F., sling].

**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.

**Verbal Tallies**

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

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

**Shemot (Exodus) 26:1 - 27:19**

**Special Ashlamata: Yeshayahu (Isaiah) ‎49:14 – 51:3‎**

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

**Tehillim (Psalms) 60 & 61**

**Mk 8:11-13, Lk 11:29-32, Acts 16:13-24**

**The verbal tally between the Torah and the special Ashlamata is:**

One / Alone - אחד, Strong’s number 0259.

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

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

One / Alone - אחד, Strong’s number 0259.

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

Make / Made / Do - 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 shalt thou make <06213> (8799) them.

2 The length of one <0259> curtain shall be eight and twenty cubits, and the breadth of one <0259> curtain four cubits: and every one of the curtains shall have one <0259> measure.

**Yeshayahu (Isaiah) ‎51:2** Look unto Abraham your father, and unto Sarah that bare you: for I called him alone <0259>, and blessed him, and increased him.

**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.

**Yeshayahu (Isaiah) 66:8** Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one <0259> day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

**Tehillim (Psalms) 60**:**12** Through God we shall do <06213> (8799) valiantly: for he it is that shall tread down our enemies.

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:8**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**Rabbi Eleazar of Bartotha said: Give [God] that which is His, since both you and yours are His. King David expressed it likewise, saying, "For all is from You, and what we have given You is from Your hand" (1 Chronicles 29:14).**

This master cautions us in the matter of charity (***tzedakah***). He informs us that the money a person has is merely something placed in his hands as a deposit (***pikadon***). Therefore, when a person gives to charity, he should not feel that he is giving of his own possessions, but rather that he is returning the deposit to its rightful owner, God.

Furthermore, when a person gives charity, God need not be grateful to him. It is no better than returning something held in trust to its rightful owner. The owner does not have to be grateful when the deposit is returned, since if it is not returned, it is like stealing!

However, with His great love, God appreciates it very much when a person gives charity, and considers it just as if the person were giving of his own money. He also considers it as if the money were being given to Him as a gift. It is thus written, "***He who is kind to the poor makes a loan to God***" (Proverbs 19:17). When a person has pity on a beggar and helps him in his time of need, it is counted as if he had made a loan to God. Naturally, he can expect a repayment, since the loan was made to a responsible One. The master thus says, "***Give [God] what is His, since both you and yours are His.***" The Evil Urge (***Yetzer HaRa***) may argue with you and prompt you to think that you are giving away your own possessions, distributing your earnings, and letting another person enjoy the fruits of your toil. You must realize that he is lying to you. You are not giving away anything that is your own. You are God's slave, and therefore all the money that you have belongs to God. There is a general rule, "***Whatever a slave gains possession of belongs to his master***." Thus, what you give is not your own, but rather the property of God.

Nevertheless, God considers it as if you were giving of your own property. Not only that, He counts it as if you were giving it to God Himself. We thus find that King David said of the donations that were given for the Holy Temple (***Beth HaMikdash***), "***For all is from You, and what we have given You is from Your hand***" (1 Chronicles 29:14). We have no right to expect appreciation for the donations we give, since all property is Yours. This being the case, it is as if it came from Your hand and Your possessions. But because of Your great mercy, You consider it as if it came from what is ours.

Some commentaries say that the master is also saying that a person should not be stingy in his personal efforts in matters pertaining to God. Not only do one's possessions belong to God, but even one's body is His. Therefore, when you serve Him, you serve Him with that which is His own.

**NAZAREAN TALMUD**

**Sidra Of Shemot (Exod.) 26:1 – 27:19**

**“V’Et HaMishkhan” “And the Tabernacle”**

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

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

|  |  |  |
| --- | --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas Lk 11:29-32**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:11-13**  **Mishnah א:א** | |
| **And as the congregations were increasing, he began to say, “This generation is an evil generation! It demands a sign, and no sign will be given to it except the sign of Yonah** (Jonah)**! For just as Yonah became a sign to the Ninevites, so also the Son of Man will be to this generation.**  **The queen of the south[[53]](#footnote-53) will rise up at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Sholomo** (Solomon) **is here!** **The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the proclamation of Yonah, and behold, something greater than Yonah is here!”** | | **And the P’rushim came out and began to deliberate[[54]](#footnote-54) with him** (Yeshua), **seeking from him a sign from the heavens, testing him. And having breathed out a sigh and said, Why does this generation seek a sign? Amen, v’amen I say to you, in no way will this generation be given a sign! And leaving them, again entering into the boat, he went away to the other side** of the sea of the Galil. |
| **School of Hakham Shaul**  **Remes**  **2 Luqas – (Acts) 16:13-24**  **Pereq א:א** | | |
| **And on the day of the Sabbath, we went outside the city gate beside the river,[[55]](#footnote-55) where we thought there was a place of prayer, and we sat down and spoke to the women assembled there. And a certain woman** named **Lydia[[56]](#footnote-56) from the city of Thyatira, a merchant dealing in purple**[[57]](#footnote-57) **cloth who showed reverence[[58]](#footnote-58) for** (as a servant of) **God, was listening. The Lord opened** her **heart[[59]](#footnote-59) to pay attention to what was being said by Hakham Shaul. And after she was immersed** with the immersion of conversion, **and her household, she urged[[60]](#footnote-60) us, saying, “If you consider me to be faithfully obedient in the Lord**, **come to my house and stay.” And she convinced[[61]](#footnote-61) us. And now it happened that as we were going to the place of prayer, a certain female slave who had a spirit of divination met us, who was bringing a large profit to her owners by fortune-telling.** **She followed Hakham Shaul and us and was crying out, saying, “These men are servants of the Most High God, who are proclaiming to you the way of redemption!” And she was doing this for many days. But Hakham Shaul, becoming greatly annoyed and turning around, said to the shade** (demonic spirit), **“I command you by the authority[[62]](#footnote-62) of Yeshua HaMashiach to leave her!” And it came out** **immediately**.[[63]](#footnote-63)  **But when her owners saw that their hope of profit was gone, they seized Hakham Shaul and Hillel** (Silas/Luke) **and compelled them by force into the marketplace before the** Roman **authorities.[[64]](#footnote-64) And when they had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Jews, and are advocating customs** (the Mesorah, oral traditions of the Jewish Hakhamim) **that are not permitted for us to accept or to practice, because we are Romans!” And a gathering joined in attacking them, and the** (two)[[65]](#footnote-65) **chief magistrates tore off their clothing[[66]](#footnote-66) and gave orders to beat them with rods. And after they had inflicted them with a severe flogging, they threw them into prison, giving orders to the jailer to guard them carefully. Having followed his orders,** he **put them in the inner prison and bound their feet in the stocks**. | | |

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

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| --- | --- | --- | --- | --- | --- | --- |
| **Ex 26:1-30** | **Ps 60** | **Is. 66:1-11** | **Mk 8:11-12** | **Lk 11:29-30** | **Acts 16:13-18** | **Jn. 8.1-20** |
| **Ex 26:31 – 27:19** | **Ps 61** | **Ezek 16:10-18, 60** | **Mk 8:13** | **Lk 11:31-32** | **Acts 16:19-24** | **Jn. 8.21-30** |

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

The apparent debate is more of deliberation than an argument. **Συζητέω** – *suzeteo* means far more than an “argument.’ Because Christian scholars believe that all the P’rushim (Pharisees) were hypocrites or legalists they enjoy painting a bleak picture of them.

This word **συζητέω** – *suzeteo* perfectly corresponds to the Hebrew concept of “**pilpul**,” which is a method of Talmudic study.

The word is derived from the verb "pilpel" (lit. "to spice," "to season," and in a metaphorical sense, "to dispute violently" [Tosef., B.B. vii. 5] or "cleverly" [Shab. 31a; B. M. 85b]). Since by such disputation the subject is in a way spiced and seasoned, the word has come to mean penetrating investigation, disputation, and drawing of conclusions, and is used especially to designate a method of studying the Law (Ab. vi. 5; Baraita; B. B. 145b; Tem. 16a; Ket. 103b; Yer. Ter. iv. 42d). For another explanation of the word, as derived from the Hebrew "pillel," see J. B. Lewinsohn, "Bet Yehudah," ii. 47, Warsaw. 1878.[[67]](#footnote-67)

Therefore, it is not necessary to believe that this is an extremely negative encounter.

**In the Beginning**

This is the 10th time Mark has used ἤρξαντο – *arche* (*Raysheet*) in his text. This may simply be Mordechai’s way of stating that there is a beginning of events. Alternatively, it may be some other chiastic mechanism Hakham Tsefet through his amanuensis Mordechai(Mark) uses to indicate transition in the text. From the context here, we can certainly determine that the events recorded in this pericope lasted long enough to frustrate Yeshua. But the key question is why is Yeshua apparently frustrated?

**Being put to the Test**

Here the phrase is somewhat explicit when Greek literary sources are taken into account. The word **πειράζω** – *peirazo[[68]](#footnote-68)* indicates that the person who is being tested is experienced. In other words, testing to see if the person is a worthy advocate. The Nazarene Codicil uses this word in other places of the “tempter” himself. In the present weeks of Nahamu – strengthening we would expect a relationship between the seven men (Paqidim) of the congregation and our pericopes in the Nazarean Codicil. This week’s focus should be on the qualities of the Chazan or the Bishop of the Congregation.

In antiquity, The P’rushim (Pharisees) of the present pericope may have been from the Yeshiva (Rabbinic School of Torah education) of Shammai. We must also here surmise that Yeshua is formally training his talmidim as Paqidim for the sake of becoming Hakhamim. Therefore, a good title for his Yeshiva might have been “Bet Yeshua” or something similar. Nevertheless, the formal training takes the guise of a Yeshiva. **Likewise, his Yeshiva would have been under the purview of the Sanhedrin**. Yisrael as a collegiate community was viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” often used to refer to either academic instruction or an academic institution.[[69]](#footnote-69) In this sense the Sanhedrin was a part of the Kallah system. These institutions were held in apparent sessions much like present day Colleges.[[70]](#footnote-70) Superficially, it seems odd to call a rabbinic academy “the Bride,” “Kallah.” However, when we look at the allegorical imagery of the festivals the idea of a rabbinic session being the “Kallah” (Bride of G-d) is clear. Because of the contiguity of Matan HaTorah (the giving of the Torah) the title is very relevant. Without delving deeply into the imagery of the Festival of Shavuot, we understand that Har Sinai was covered with smoke as if a wedding canopy and the [voices of G-d](http://torahfocus.com/podpress_trac/web/4007/2/Tammuz-14-5773.pdf)[[71]](#footnote-71) were heard audibly. However, on a mystical note the voices were said to have been **seen**. It was from here that G-d gave the Torah and betrothed the B’ne Yisrael to Himself. Consequently, the connection to the Torah and Torah Study is very relevant to the term “Kallah.” Some scholars believe that the word “Kallah” is derived from the Greek “*kela*” meaning cell.[[72]](#footnote-72) While this may be plausible, we can find no evidence for this line of thought. We have the impression that the Kallah academies met regularly. Furthermore, we must assume that wherever the appropriate amount of students assembled that a Kallah academy could have existed. The minimal number for a Kallah academy seems to have been ten.[[73]](#footnote-73)

Degrees of “Kallah” students existed. “Kallah” is a term for those who had excelled in their studies and obtained a high level of Torah and Halakhic education. The “B’ne Kallah” was less educated and most likely on a subordinate level. By looking at the later models of “Kallah” academies we will be able to discern a little more of how they might have functioned during the first century. We also have the notion that the Kallah sessions in Adar and Elul may have been more associated with Kallah testing. Later sources tell us that the Adar sessions took place on the four Shabatot where a Rosh Yeshiva tested them. It is also evident that the Rabbis implemented the Socratic teaching and interrogatory system in the Kallah academies. These “tests” were written or oral, most likely testing the memorization of materials taught.

While we are not able develop the complete structure of the “Kallah” academies, we may well determine that the educational system of Kallah was a continuous process. The Kallah sessions in Adar and Elul determined if a man was suitable for the Bet Din Gadol, i.e. The Sanhedrin. We also have reason to believe that the Kallah sessions determined the qualifications of the members of the Sanhedrin either validating their skills or showing their shortcomings. What is interesting is that the members of the Rosh Yeshiva tested the Sanhedrin in these Kallah Academies and sessions. This means that certain times were devoted to making sure that even the members of the Sanhedrin were capable of doing their job. The B’ne Yisreal has always lived as a corporate personality. therefore, the Kallah sessions were a way of determining the corporate abilities of the B’ne Yisrael.

Consequently, Yeshua’s testing is no surprise. As we stated above the P’rushim of our present pericope may well have been from the School of Shammai. This would not have been out of the ordinary. **This is because testing and strengthening only occurs when one is challenged**.

**Yeshua breathes out a sigh**

The “sign seeking” **ζητέω** – *zeteo* causes Yeshua to sigh in spirit. This is because the “sign-seeking” is not a single event. The Greek word αὐτόν (him) from **αὐτός** – *autos* (in present infinitive) suggests that the “sign-seeking” is a persistent seeking. The word has varied levels of use and interpretation. It begins as a simple inquiry. “Will there be a sign?” The next level of this word means to seek, search or inquire as in the form of philosophical investigation. The final level moves to the place of demanding a sign. It may have been possible that the P’rushim in their πειράζοντες αὐτόν (testing him) brought Yeshua to exasperation.

The word **ἀναστενάζω** – *anastenazo* (sighed deeply) is used in the compound only here in this passage. avnastena,xaj is used without compound in Mk 7: 34. The compound prefix *ana* demonstrates the depth of the sigh. The effect of the “sign-seekers” caused the sigh to the core of his being. Likewise, the language of the text goes on to demonstrate that they would not see or receive a sign at present or in the future. Looking at the word’s use in varied places in Greek literature, we can surmise a possible scenario in the text, which causes Yeshua to “sigh in his spirit.”

Yeshua’s exasperation may have been the result of the opposing P’rushim’s blindness. Even in our present day, this is common. “Disciples” travel from teacher to teacher trying to find the latest teaching etc. There are as many sing-seekers today as in yesteryear. The life of the Jewish people requires faithful obedience. Yeshua’s expiration may have been because they wanted a sign rather than remaining faithfully obedient. Hakham Shaul makes it very clear that the Jewish people seek “signs.”[[74]](#footnote-74) The reasoning behind a desire to see a sign is because Jewish history is full of signs and wonders. Likewise, the Prophets prophesied that varied signs would accompany the arrival of Messiah. However, the question, which always remains, is “which Messiah?”

These sign-seeking P’rushim were most likely trying to determine if Yeshua could be the Messiah. Alternatively, as Yochanan the Immerser said, “do we seek another?” However, Yeshua was not preoccupied with “being Messiah.” Yeshua was preoccupied with one agenda, i.e. planting the Torah of the Sages in the minds of the B’ne Yisrael as a collegiate community. Study of the Bet Hillel will show that every talmid of that school had the same agenda. Hakham Yochanan’s seminal words “the Torah (Logos/Memra) became flesh and tabernacled (Sukkah) among us” personify the Torah equating it with the B’ne Yisrael. This notion resonates with the present Torah Seder.

Hakham Tsefet through his amanuensis Mordechai (Mark) has penned the following words:

**The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge);**

Christian scholars love to play with the words “Son of G-d.” They fail to understand the inferences of the Hebrew phrase “Ben Elohim.” Firstly, we can understand the phrase “Ben Elohim” is a reference to the B’ne Yisrael, based on Sh’mot 4:22 “Yisrael is My Son My firstborn son.”[[75]](#footnote-75) Secondly, the phrase “Ben Elohim” means “son of the Judge” or “Judges.” Therefore, we can determine that Yeshua is the sum of the Judges (Elohim) of Yisrael. We can rephrase this to say that Yeshua was the embodiment of the Oral Torah of Yisrael’s Hakhamim, the repository of the wisdom of the ages. Therefore, the B’ne Yisrael is the Torah and the Torah is the B’ne Yisrael. Furthermore, Yeshua is the Torah and the Torah is Yeshua. On the other hand, Yeshua is Yisrael and Yisrael is Yeshua. Which precedes the other Torah or Yisrael? On the one hand, Torah precedes everything. Yet on the other hand, Yisrael precedes everything. How can it be that Yisrael can precede the Torah?

If Yisrael precedes the Torah, it is because the Torah is the instrument for training Yisrael.[[76]](#footnote-76)

The relationship between the Torah and the Sages vacillates only because there is an inextricable bound between them. Emphasizing of Yisrael over the Torah can only be because they keep the mitzvoth of the Torah. Likewise, the emphasis of the Torah over the B’ne Yisrael can only be because that Torah trains them in the mitzvoth. The Torah therefore is dependent on the B’ne Yisrael who has an occasion to keep the mitzvoth of the Torah. Yeshua’s long breath is because the School of Shammai was like a talmid in whom there was “Bible but no Mishnah.”[[77]](#footnote-77) All Torah and no mitzvoth is no Torah at all! However the reverse is also true, all mitzvoth and no Torah is no Torah at all! Yeshua’s exasperation is because the sign-seeking Shammaites were without hermeneutic and therefore legalists.

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

**And on the day of the Sabbath**

The allegorical imagery painted by Hakham Shaul in this week’s pericope is that of the “Woman of Valour.” Each Friday night we (Jewish men) address their wives as the “Woman of Valour.” The present pericope shows Lydia as a Woman of Valour. Interestingly, the Proverb[[78]](#footnote-78) titles her in the guise of warfare. However, according to Jewish legend, the poem is a reference to the Shabbat Queen, the spiritual soul mate of the Jewish nation, i.e. Kallah.[[79]](#footnote-79)

﻿**Midrash Rabbah B’resheet 11:8** The first day of the week has the second, the third has the fourth, the fifth has the sixth, but the Sabbath has no partner. R. Samuel b. Nahman said: Because it cannot be postponed: a festival can be postponed, the Day of Atonement can be postponed,[[80]](#footnote-80) but the Sabbath cannot be postponed. R. Simeon b. Yohai taught: **The Sabbath pleaded to the Holy One, blessed be He: “All have a partner, while I have no partner**!” The Community of Israel is your partner, God answered. And when they stood before the mountain of Sinai, He said to them, “Remember what I said to the Sabbath, that the Community of Israel is your partner, [hence,] Remember the Sabbath day, to keep it holy” (Ex. XX, 8).

The Midrashic imagery is breath taking. However, as we noted above there cannot be one without the other. In other words, there can be no Sabbath without Yisrael and there can be no Yisrael without the Sabbath.

The Vilna Gaon answers the question of why we welcome the Sabbath Queen/Bride on the eve of Shabbat.

Why do we welcome the Sabbath bride as Shabbat begins? This is well known, based on the Midrash (Midrash Rabbah B’resheet 11:8) “...everything has a mate, [yet I (the Sabbath) do not have a mate].” Each day of Creation has a mate: On Sunday and Wednesday, light was created (Sunday the light for the righteous, and Wednesday the sun, moon, and stars). Monday and Thursday water was created (Monday the water was created, and on Thursday the fish were created and entered the water), On Tuesday and Friday the land was created (on Tuesday the land was created, and on Friday God created the animal kingdom and man, who both live on the land). Only Shabbat was alone until she was paired with the Jewish people. That is why on Friday evenings we go to greet the Sabbath Bride.[[81]](#footnote-81)

Interestingly the pericope of II Luqas (Acts) 16:13-24[[82]](#footnote-82) has as an underlying theme of Shabbat. The opening phrase “**And on the day of the Sabbath**” clearly tells us that the message concerns Shomer Shabbat. This is especially noteworthy when we see Hakham Shaul and his assembly looking for a suitable place to pray. It is also noteworthy that they must exit the City in order to do so.

However, we must ask; what special significance is there in a woman named Lydia?

The name Lydia means “travail.” This is seen in the Remes way that Hakham Shaul shows that her entire house (a concept of Esheth Chayil) is brought to conversion. Lydia’s hands are skilled in the manufacturing of clothing that is “purple.” Purple should be better understood as “purple [woolen] cloth.”[[83]](#footnote-83) The imagery is also from Esheth Chayil where it states “She is not afraid of snow for her household, For all her household *is* clothed with scarlet. She makes tapestry for herself; Her clothing *is* fine linen and **purple**.” However, the language of the present Torah Seder contains vocabulary that is feminie to describe Bezalel sewing of one curtain to the next. While Rashi makes this clear, it may also be possible that the reasoning behind the feminie is that women did the sewing. Regardless, Hakham Shaul seems to notice this nomenclature and depicts a woman seamstress named Lydia (travail) as the Esheth Chayil with her household dressed in woollens, fine linen and purple. Like the Eshet Chayil, Lydia’s husband remains silent. The point of the Remes text is not to say that she did or did not have a husband. A Remes text would need to leave the husband in silence in order to forward the Esheth Chayil. However, her husband would be known in the Gates as he sits among the elders of the land.

Lydia is contrasted to a slave girl bound by shedim (demons). This contrast shows the structure of Mishle (Proverbs). The woman of Valour is “wisdom” and the woman without “wisdom” is enslaved to the Yetser HaRa (evil inclination).

**Remes summary**

What is Hakham Shaul trying to say in this Remes portion of our text?

It is certain that this august body has already figured it out, but the Remes message is simple to see. Hakham Shaul expects his readers to greet the Sabbath Queen with honour (*Kabod*) and dignity. Lydia’s fine cloths and wonderful hospitality are all things that Hakham Shaul deems vital for Shomer Shabbat.

**Connection to the 2nd Week of Nahamu**

The 2nd week of Nahamu as we have posited is related to the seven Paqidim of the Jewish Esnoga. Therefore, we should be able to see the Chazan in these materials. Hakham Shaul demonstrates his presence in the latter pericope of our double portion.

**II Luqas** (Acts) **16:22-23 And a gathering joined in attacking them, and the** (two)[[84]](#footnote-84) **chief magistrates tore off their clothing[[85]](#footnote-85) and gave orders to beat them with rods. And after they had inflicted them with a severe flogging**

This pericope exemplifies abusive contrast to the nature of the Chazan. The true nature of the Chazan is in his understanding the true nature of discipline. He is able to discern between abuse and honest restraint. How can a Chazan administer undisciplined discipline? Consequently, we should learn from this special Sabbath the true nature of discipline.

Without discipline, we can solve nothing. With only some discipline, we can solve only some problems. With total discipline, we can solve all problems. [[86]](#footnote-86)

More often than not children are punished frequently throughout their childhood – slapped, punched, kicked beaten and whipped by their parents for even minor infractions. But this discipline is meaningless. Because it is undisciplined discipline.[[87]](#footnote-87)

Peck shows that undisciplined discipline as outlined in the present pericope of II Luqas is tyrannical despotic. Therefore, the Chazan should learn the true nature of discipline and have a father’s heart towards the congregation.

1 Tim. 3:2-7 The (Bishop –Chazan) Must be **hospitable** (generous), **able to teach; not given to (excessive) wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having** his**children in submission with all reverence** (for if a man does not know how to rule his own house, how will he take care of the congregation of God?)**; not a novice, lest being puffed up with pride he fall into the** same**condemnation as the adversary. Moreover, he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the adversary.**

**Incumbent Mitzvot**

Sefer HaHinnuch records 1 Mitzvot.

#96 – Not to remove the staves from the Ark (Shemot – Ex. 25.15)

**Implicit Mitzvoth from the Nazarean Codicil**

Being Shomer Shabbat (39 middot)

Torah Study and Scholarship (10 middot)

**Questions for Reflection**

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 Mevar’chim HaChodesh Ellul**

**Proclamation of the New Moon of the month of Ellul**

**(Monday Evening 5th of August – Thursday Evening 7th of August)**

**Shabbat Nachamu 3**

**3rd Sabath of Strengthening/Consolation**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| וְאַתָּה תְּצַוֶּה |  | **Saturday Afternoon** |
| **“V’Atah T’tsaveh”** | Reader 1 – Shemot 27:20-28:5 | Reader 1 – Shemot 29:1-3 |
| **“And you will command”** | Reader 2 – Shemot 28:6-8 | Reader 2 – Shemot 29:4-6 |
| **“Y tú mandarás”** | Reader 3 – Shemot 28:9-12 | Reader 3 – Shemot 29:7-9 |
| Shemot (Exod.) 27:20 – 28:43  Num. 28:9-15 | Reader 4 – Shemot 28:13-21 |  |
| Ashlamatah: Hos.14:7-Joel 1:5+2:14 | Reader 5 – Shemot 28:22-30 | **Monday & Thursday**  **Mornings** |
| Special: Is. 54:11 – 55:5  I Samuel 20:18,42 | Reader 6 – Shemot 28:31-35 | Reader 1 – Shemot 29:1-3 |
| Psalm 62:1-13 | Reader 7 – Shemot 28:36-43 | Reader 2 – Shemot 29:4-6 |
| Abot: 3:9 | Maftir: Shemot 28:41-43 | Reader 3 – Shemot 29:7-9 |
| N.C.: Mk 8:14-21;  Lk 12:1 & Acts 16:25-34 | Isaiah Is. 54:11 – 55:5  I Samuel 20:18,42 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Verse 24. [↑](#footnote-ref-1)
2. The whole breadth of the board was a cubit and a half (Verse 16) which are nine handbreadths, and a half thereof is four and a half. [↑](#footnote-ref-2)
3. "The boards." In Mizrachi quoting Ramban: "the tenons." This is correct. The Hebrew text before us also means the same, except that the term "boards" is here used in a general sense. [↑](#footnote-ref-3)
4. The text in Rashi states ***u'choreitz*** (and he cuts away) - "and he cuts away a quarter on one side and a quarter on the other side." Ramban will then ask: if in addition to these two quarters which he cuts away at the sides he also cuts away in the middle half of the width of the board - then there is nothing left for the tenons! Mizrachi answers that Rashi's understanding of the Baraitha was that the expression "a quarter on one side etc." does not refer to the cutting away but to what is "left" at the sides of the board as tenons. The translation would then be: "and he cuts the board at the bottom, [leaving] a quarter on one side and a quarter on the other." To understand the text of Ramban though requires the first translation as above. [↑](#footnote-ref-4)
5. That is to say, Scripture states that the height of each board was to be ten cubits (Verse 16). But because of the cutting away at the bottom to the height of a cubit for the tenons, its size was reduced to nine cubits high, as it lay on top of the sockets! [↑](#footnote-ref-5)
6. It should be noted that the version of Rashi here in Ramban is somewhat different in the order of the phrases from the standard editions of Rashi. [↑](#footnote-ref-6)
7. And not ***ishah el achothah*** - which is in the feminine form. [↑](#footnote-ref-7)
8. Kelim 10:6. [↑](#footnote-ref-8)
9. Since the pegs or joints hold the boards together tightly they need not be plastered in the middle to afford protection from corpse uncleanness. [↑](#footnote-ref-9)
10. Baba Metzia 117a. [↑](#footnote-ref-10)
11. Succah 12b. [↑](#footnote-ref-11)
12. Makkoth 7b. [↑](#footnote-ref-12)
13. Shabbath 60a. And if the steps are of metal the whole ladder is susceptible to uncleanness. [↑](#footnote-ref-13)
14. I Kings 7:28. [↑](#footnote-ref-14)
15. Further, 27:13. - At this point Ramban begins to explain the significance of the Hebrew terms for "east, west etc.," which are mentioned in connection with the arrangement of the boards. The word ***kedem*** (east) is not found in connection with the boards, as the Tabernacle on that side had only a curtain. Hence Ramban chose a verse from the following chapter which mentions ***kedem***, and then he will revert to the theme of the boards, and explain the terms ***negbah***, ***teimanah*** (the south side, southward) mentioned here in the following Verse 18. [↑](#footnote-ref-15)
16. Numbers 35:5. [↑](#footnote-ref-16)
17. Job 23:8. [↑](#footnote-ref-17)
18. Deuteronomy 34:2. [↑](#footnote-ref-18)
19. **Jeremiah 7:24. According to Ramban the sense of the verse is: they went away from the light [the word of G-d) and did not go towards it.** [↑](#footnote-ref-19)
20. Further, 27:13. [↑](#footnote-ref-20)
21. Verse 18 (here in Chapter 26 before us). [↑](#footnote-ref-21)
22. Ecclesiastes 1:6. [↑](#footnote-ref-22)
23. Baba Bathra 25a. [↑](#footnote-ref-23)
24. The exact source is unknown to me. See, however, in my Hebrew commentary p. 468, Note 52 for a similar thought in Yerushalmi Shekalim VI, 1. [↑](#footnote-ref-24)
25. Job 11:9. [↑](#footnote-ref-25)
26. Deuteronomy 33:1. [↑](#footnote-ref-26)
27. Ibid., Verse 23. [↑](#footnote-ref-27)
28. In the second half of Verse 24 (before us). [↑](#footnote-ref-28)
29. Verse 17. [↑](#footnote-ref-29)
30. Verse 29. [↑](#footnote-ref-30)
31. Verse 37. [↑](#footnote-ref-31)
32. Verse 34. [↑](#footnote-ref-32)
33. On the contrary, at the charge for the erection of the Tabernacle it is said, And you will put therein the ark of the Testimony (further 40:3), and then you will screan the ark with the veil (ibid.). It is so explained in the Tur based upon Ramban's words further on. [↑](#footnote-ref-33)
34. Verse 34. [↑](#footnote-ref-34)
35. Further, 40:3. [↑](#footnote-ref-35)
36. Ibid., 20-21. [↑](#footnote-ref-36)
37. *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-37)
38. Ibid. 37 [↑](#footnote-ref-38)
39. see Rashi*,* IChronicles8:1 [↑](#footnote-ref-39)
40. Malbim, I Samuel8:11 [↑](#footnote-ref-40)
41. Ibid. 37 [↑](#footnote-ref-41)
42. Ibid. 37 [↑](#footnote-ref-42)
43. Ramban, Numbers 11:16 [↑](#footnote-ref-43)
44. Shir HaShirim (Song of Songs)7:3 [↑](#footnote-ref-44)
45. Sanhedrin37a [↑](#footnote-ref-45)
46. The Midrashrelates that when Joab, David's general, went to wage war on Aram, the Arameans confronted him and asked, 'Are you not the descendant of Jacob, and therefore does not a covenant exist between us? For Laban, our forebear, said, *"Now come let us make a covenant, you* [Jacob] *and I"... And Jacob took a stone and set it up for a monument,., and Laban said, "This stone is a testimony* (IV) *between me and you this day"' (Genesis* 31:44, 45, 48). [This incident is the basis for the *Targum* on our verse, which translates שושן as ישן, *the an­cient,* עדות, *monument of testimony,* which was re-erected by Jacob and Laban,] Joab had no answer for this claim and so he returned to consult with David, who assembled the Sanhedrin. It ruled that Joab should reply: The Arameans themselves nullified this cove­nant of peace! Indeed, Bilaam [on his way to curse Israel] admitted, *"Balak, the King of Moab, brings me from Aram" (Numbers* 23:7). This was not the only time the Arameans betrayed their pact with the intent of harming Israel, for Scripture testifies, *The children of Israel served Cushan-Rishasaim the King of Aram-Naharaim (Judges* 3:8). Aram is guilty on two counts!' [↑](#footnote-ref-46)
47. Metzudat David: Biblical commentary of the 18th century David Altschuler, who lived in Jaworow, Galicia.  [↑](#footnote-ref-47)
48. Note that the septennial Torah lectionary has us reading both these psalms in the same week, testifying that they go together with psalm 60 followed by it’s sequel, psalm 61. [↑](#footnote-ref-48)
49. [Midrash](file:///F:\Word\CHANUKAH\orallaw.html) Pliah [↑](#footnote-ref-49)
50. Soncino Zohar, Beresheet, Section 1, Page 166b [↑](#footnote-ref-50)
51. Abarbanel [↑](#footnote-ref-51)
52. Malbim [↑](#footnote-ref-52)
53. Verbal connection to Shmot 26:18, 35 [↑](#footnote-ref-53)
54. suzhtei/n verb infinitive present active from suzhte,w [LS] suzhte,w su&zhte,w, f. h,sw, to search or examine together with another, c. dat., Plat. II. jÅ tini, or pro,j tina to dispute with a person, N.T. Hence suzhthth,j [↑](#footnote-ref-54)
55. Verbal connection to Yesha’yahu (Isa) 66:12. This is also reminiscent to the exile to Babylon where it seems that the Jewish people may have used the proximity of a river as a place for reverencing G-d. Cf. Vayikra (Lev) 23:40, Psa 137:2 [↑](#footnote-ref-55)
56. To “travail” [↑](#footnote-ref-56)
57. Verbal Tally to Shemot 26:1 [↑](#footnote-ref-57)
58. Verbal tally to Ashlamatah Yesha’yahu (Isa.) 66:14. In the LXX σέβομαι is used only once for עֶבֶד, at Is. 66:14, and even there not in all MSS. Elsewhere it is always used for ירא. See also “slave” (girl) below where **παιδίσκη** – *paidiske* is synonymous with עֶבֶד. [↑](#footnote-ref-58)
59. Verbal tally to Yesha’yahu (Isa.) 66:14 [↑](#footnote-ref-59)
60. **παρακαλέω** – *parakaleo* has several possible meanings among which is the idea of being comforted/strengthened. [↑](#footnote-ref-60)
61. Lydia “persuades” the assembly of Sheliachim (appointed and sent ones) to come and stay with her at her house. This “convincing/persuasion” shows a considerable amount of deliberation. The present pericope shows her conversion along with here “household.” This would mean that the “household” maintained a high level of “reverence” for G-d before she met Hakham Shaul. That Hakham Shaul was convinced means that she must have argued from the point that she kept kosher and the appropriate laws mandated by the Bet Din in Yerushalayim. [↑](#footnote-ref-61)
62. **ὄνομα** – *onoma* should be understood from it Hebraic meaning “authority.” [↑](#footnote-ref-62)
63. ξῆλθεν τῇ αὐτῇ ὥρᾳ - should be understood as “immediate.” [↑](#footnote-ref-63)
64. Verbal tally to Mk 8:11 [↑](#footnote-ref-64)
65. Cf. Bruce, F. (1990). *The Acts of the Apostles, A Greek Text with Introduction and Commentary.* (Third Revised and Enlarged Edition ed.). Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 363 [↑](#footnote-ref-65)
66. This is not the clothing of the “magistrates.” This refers to the clothing of Hakham Shaul and his amanuensis Hillel/Luke. [↑](#footnote-ref-66)
67. See entire JE article. <http://www.jewishencyclopedia.com/view.jsp?artid=318&letter=P&search=pilpul#ixzz0c3PPaOIp> See also Bava Metzia 59A-B [↑](#footnote-ref-67)
68. AV translates as “*tempt*” 29 times, “*try*” four times, “*tempter*” twice, “***prove***” once, “*assay*” once, “***examine***” once, and “*go about*” [↑](#footnote-ref-68)
69. David M. Goodblatt, *Rabbinic instruction in Sasanian Babylonia*, Brill Academic Pub, 1975 p.63-76, 155 [↑](#footnote-ref-69)
70. ﻿Berakot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions. [↑](#footnote-ref-70)
71. See [Tammuz 07, 5773](http://torahfocus.com/podpress_trac/web/4007/2/Tammuz-14-5773.pdf) [↑](#footnote-ref-71)
72. H.L. Strack and Gunter Stemberger, Introduction to the Talmud and Midrash, Fortress Press p. 12 [↑](#footnote-ref-72)
73. B.B. 12b [↑](#footnote-ref-73)
74. Cf. 1 Cor. 1:22 [↑](#footnote-ref-74)
75. (Exod. 4:22) “Then you shall say to Pharaoh, Thus says the LORD: Israel *is* My son, My firstborn.” [↑](#footnote-ref-75)
76. Kadushin, M. (January 2001). *Organic Thinking: A Study in Rabbinic Thought.* Binghamton, New York: Global Publications. p. 21 [↑](#footnote-ref-76)
77. Ibid. [↑](#footnote-ref-77)
78. Mishle (Pro) 31:10-31 [↑](#footnote-ref-78)
79. See commentary above [↑](#footnote-ref-79)
80. ﻿These are dependent on the day which the Court declares to be New Moon; thus if New Moon is declared a day later these too fall later. [↑](#footnote-ref-80)
81. Vilna Gaon on the Siddur as explained by Rabbi Aharon Feldman in Shabbos in My Soul .p p. 184 Rabbi Baruch Leff, s.v. Boi Kallah [↑](#footnote-ref-81)
82. This is a double pericope usually divided II Luqas (Acts) 16:13-18, 16:19-24 [↑](#footnote-ref-82)
83. The purple fish, a species of shell fish or mussel. Strong, J. (1996). *The exhaustive concordance of the Bible*: Ontario: Woodside Bible Fellowship. G4209. [↑](#footnote-ref-83)
84. Cf. Bruce, F. (1990). *The Acts of the Apostles, A Greek Text with Introduction and Commentary.* (Third Revised and Enlarged Edition ed.). Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 363 [↑](#footnote-ref-84)
85. This is not the clothing of the “magistrates.” This refers to the clothing of Hakham Shaul and his amanuensis Hillel/Luke. [↑](#footnote-ref-85)
86. Peck, M. S. (1978). *The Road Less Traveled, A New Psychology of Love, Traditional Values of Spiritual Growth.* New York, New York: Touchstone, Simon & Shuster, Inc. pp. 15-16 [↑](#footnote-ref-86)
87. Ibid. p 21 [↑](#footnote-ref-87)