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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  <http://www.betemunah.org/>  **E-Mail:** [gkilli@aol.com](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  <http://torahfocus.com/>  **E-Mail:** [waltoakley@charter.net](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Ab 25, 5780 / August 14/15 2020** | **Fifth Year of the Shmita Cycle** |

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

### Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [chozenppl@gmail.com](mailto:chozenppl@gmail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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

### Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

**Shabbat:**

**”ועש'ת פרכת” ”Vayaseetah Paroket”**

**“And you shall make a veil”**

**&**

**Shabbat Mevar’chim Ha Chodesh Ellul**

**Proclamation of the New Moon for the Month of Ellul**

**(Thursday Evening the13th of August till Friday Eve the 14th of August)**

**&**

**Third Sabbath of Nachamu (Consolation)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **”ועש'ת פרכת”** |  |  |
| **“Vayaseetah Paroket”** | Reader 1 – Sh’mot 26:31-33 | Reader 1 – Sh’mot 27:20 – 28:5 |
| **“And You shall make a veil”** | Reader 2 – Sh’mot 26:34-37 | Reader 2 – Sh’mot 28:6-8 |
| **“y harás un velo”** | Reader 3 – Sh’mot 27:1-4 | Reader 3 – Sh’mot 28:9-12 |
| Sh’mot (Exodus) 26:31 – 27:19 | Reader 4 – Sh’mot 27:5-8 |  |
| Ashlamatah: Ezek 16:10-18; 60 | Reader 5 – Sh’mot 27:9-11 |  |
| **Special:** Is. 54:11 – 55:5 | Reader 6 – Sh’mot 27:12-15 | Reader 1 – Sh’mot 27:20 – 28:5 |
| 1 Sam 20:18, 42 |  |  |
| Psalms 63:1-12 | Reader 7 – Sh’mot 27:16-19 | Reader 2 – Sh’mot 28:6-8 |
| Mk 8:11-12; Lk 11:29-30, Ro 11:13-24 | Maftir – Sh’mot 27:16-19 | Reader 3 – Sh’mot 28:9-12 |

##### 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

#### Rashi & Targum Pseudo Jonathan

**for: Shemot (Exod.) 26:31 – 27:19**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 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. |

**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. 91-140

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

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

**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). 

**Ketubim: Tehillim (Psalms) 63:1-12**

|  |  |
| --- | --- |
| 1. A song of David when he was in the desert of Judah. | 1. A psalm of David, when he was in the wilderness in the territory of the tribe of Judah. |
| 2. O God, You are my God, I seek You. My soul thirsts for You; my flesh longs for You, in an arid and thirsty land, without water. | 2. O God, You are my strength; I will arise in the morning in Your presence; my soul thirsts for You, my flesh yearns for You, in a barren and weary land, without water. |
| 3. As I saw You in the Sanctuary, [so do I long] to see Your strength and Your glory. | 3. Thus I have seen You in the holy place; purify me to see Your strength and Your glory. |
| 4. For Your kindness is better than life; my lips will praise You | 4. For better is the favour that You show to the righteous/generous in the age to come than the life You have given to the wicked in this age; therefore my lips will praise You. |
| 5. Then I shall bless You in my lifetime; in Your name I shall lift my hands. | 5. Thus will I bless You in my life in this age; in the name of Your word I will spread my hands in prayer in the age to come. |
| 6. [As] with choice foods and fat, my soul will be sated, when my mouth praises with expressions of song. | 6. My soul will be satisfied as with fat and oil, and my mouth will sing with lips of praise. |
| 7. When I remember You on my couch; in the watches I meditate about You. | 7. If I have remembered You on my bed, in the night-watch I will meditate on Your word. |
| 8. For You were my help, and in the shadow of Your wings I shall praise. | 8. For you were a helper to me, and in the shade of Your presence I will be glad. |
| 9. My soul has clung after You; Your right hand has supported me. | 9. My soul has followed close behind Your Torah; Your right hand has supported me. |
| 10. But they seek my soul to make it desolate; may they come into the depths of the earth. | 10. But they will seek my soul for the grave; they will enter the lowest part of the earth. |
| 11. May he be dragged by the sword; they will be the portion of foxes. | 11. They will fear him on account of the blow of the sword; they will be the portion of jackals. |
| 12. And may the king rejoice with God; may all who swear by Him boast, for the mouth of those who speak lies will be closed. | 12. And the king will rejoice in the word of God; all who swear by His word will sing praise, for the mouth of those who speak deceit will be stifled. |

**1** **in the desert of Judah** when he was fleeing from Saul.

**2** **I seek You** Heb. אשחרך, I seek and search for You, as (Job 7:21): “and You shall seek me (ושחרתני), but I am not here”; (Job 8:5), “If you seek (תשחר) God.”

**My soul thirsts for You** **I thirst and long to come to You in Your house of prayer.**

**my flesh longs for You** Heb. כמה, an expression of desire. There is no similar [Scriptural expression].

**in an arid land** in the desert.

**3** **As I saw You in the Sanctuary, etc.** Heb. כן, like כאשר, as. **I thirst to see Your strength and Your glory as I saw You in the Sanctuary, the Tabernacle of Shiloh. My soul will be sated with the visions of Your strength and Your glory.**

**5** **Then I shall bless You in my lifetime** Heb. כן, like אָז, then, because אָז is translated ובכן. **That is to say: Then, when I come before You, I shall bless You all the days of my life.**

**in Your name I shall lift my hands** to pray and laud.

**6** **when my mouth praises with expressions of song** Heb. ושפתי, languages of songs, as (Gen. 11:1): “And all the earth was of one language (שפה),” which is translated: לישן חד.

**7** **on my couch** When I lie on my couch, I remember Your love.

**in the watches** of the night.

**I meditate about You** Heb. אהגה. I think about You.

**9** **Your right hand has supported me** that I should not fall.

**10** **But they** My enemies.

**seek my soul to make it desolate** They come upon me in ambush on a dark day so that I should not sense their presence.

**may they come into the depths of the earth** In a low place; let them come and fall into the grave and the pit.

**11** **May he be dragged by the sword** May enemies come upon my pursuers and drag each one of them with a sword, killing him. This is an elliptical verse, since it does not explain who will drag him. יגירהוּ is an expression of dragging, as (Micah 1:4): “as water poured down (המוגרים) a steep place”; (Job. 28:4), “A stream bursts forth from the place of its flow (גר).”

**the portion of foxes** (I found: the portion of foxes May their dwellings be destroyed, that foxes should walk there.)

**12** **And may the king rejoice** **He says this about himself because he had already been anointed.**

**may all who swear by Him boast** When they see that You will save me, all those who cleave to You and swear by Your name will boast and praise themselves.

**for...will be closed** Heb. יסכר, will be closed up, as (Gen. 8:2). “The fountains of the great deep...were closed (ויסכרו).”

**Meditation from the Psalms**

**Psalms ‎‎63:1:12**

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

David wrote this psalm. Although he is pursued by murderous enemies who are both powerful and rich, David’s complete trust in G-d remains unshaken, in Psalms chapter 62. Indeed, the persecution by his enemies elicits new foundations of faith from David’s soul He lashes out against the very forces which threaten him and reveals their worthlessness.

Obviously, a mortal’s might and money can never prevail against the decrees of the Almighty Master of the universe.[[1]](#footnote-1) All G-d asks of man is that he await the ultimate Divine victory with faith and patience.

Rashi identifies this as the hymn of Israel in exile. It depicts the supreme test of the nation’s endurance throughout a seemingly interminable Galut. This psalm is a source of strength and courage to the beleaguered nation, for it counsels, ‘Wait patiently. If you will place your hopes in G-d and in G-d alone, if you will relinquish your infatuation with money and political influence, then your swift redemption is assured’!

In Psalms chapter 63, David sought refuge from his pursuers, but he became stranded and trapped in the parched wasteland of the Judean desert. *Radak* identifies this as the *wilderness of Ziph*, where David was hiding from Saul. *Norah Tehillot* notes that the setting of this psalm is not identical to that of Psalm 54, for the people of Ziph[[2]](#footnote-2) threatened David twice. David’s first encounter in Ziph, recorded in I Samuel 23:19-29, took place when the Ziphites informed Saul of David’s hiding place; then David narrowly escaped at the Rock of Division.[[3]](#footnote-3) Psalm 54 is dedicated to that incident; therefore, it begins (v.2), When the Ziphites came and said to Saul, ‘Indeed, David is hiding in our midst’.

The Ziphites betrayed David a second time, as described in I Samuel 26:2-3. At that time, however, David was not as concerned about the physical threat which they posed; rather, he mourned the suffering of his soul, which was exiled in a spiritual wilderness, completely cut off from the spiritual centers of Israel. Since our psalm is based on the latter incident, David here makes no direct mention of the Ziphites. Rather he expresses anguish over his isolated location, the wilderness of Judah.

Outside, Saul and his army surrounded him. From within, David was attacked by a terrible thirst which utterly drained his energy.

Oblivious to these dangers, David erected a massive fortress of faith which insulated him from the ravages of his hostile physical environment. His vast intellectual powers were completely preoccupied with the desire to draw even closer to G-d.

David’s thirst in the wilderness was essentially spiritual. He longed to gaze upon G-d’s splendor and he yearned to hear the teachings of Torah scholars, who reveal the ways of G-d.

Indeed, David’s soul was ablaze with love for his Maker. This flaming thirst could be quenched only by closeness to HaShem, as David states: In the shadow of Your wings I shall joyously sing.[[4]](#footnote-4)

Midrash Shocher Tov[[5]](#footnote-5) observes that this psalm foretells that the exiled children of Israel will cry out, ‘Our souls are weary and parched; we yearn for the refreshing words of Torah, but the Gentiles will not allow us this.’ Thus will the words of the prophet[[6]](#footnote-6) be fulfilled: Behold the days are coming, says my Lord HaShem / Elohim, when I shall send a famine in the land, not a famine of bread, nor a thirst for water, but a thirst for hearing the words of HaShem.[[7]](#footnote-7)

Since Rashi identifies Psalms chapter 62 as the hymn of Israel in exile, I thought we should explore the idea of exile, galut, in greater depth.

Exile means to leave “your land, your birthplace and your father’s house”, the spiritual equivalent of which is to leave one’s desires, one’s character traits, and the conclusions reached by the human intellect, anything which is a barrier to total submission to the yoke of heaven. In short, a Jew must flee and wander from his egocentric existence and embrace a new life founded on the conclusions of true soul-searching and repentance. Then such galut[[8]](#footnote-8) is an atonement, both for intentional and unintentional transgressions, and one is saved from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for one’s sins.

The classic example of an individual in exile is found in the inadvertent murderer. The inadvertent murderer must flee to a City of Refuge in order to have his life spared. Not only must cities of refuge be built, but, the *Rambam* writes, “the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them...”

There is a special aspect of Torah, as our Sages say,[[9]](#footnote-9) “The words of Torah provide refuge.” Someone who kills a person by mistake is not subject to death, but exile, therefore “I will assign you a place (makom) to which he can flee”.[[10]](#footnote-10) Note that it says ‘*a place*’ (makom) and not ‘a city of refuge’.

Exile, galut, is also a form of atonement:

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

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

In Galut we do not have unity and sovereignty in our homeland, the exact tools needed to accomplish our mission of representing HaShem to the world and forging the world into a vessel for His presence. With this perspective, what should our reaction be to this reality? Our knee jerk reaction may be despair: why continue if we cannot fulfill our purpose?

After the first galut from Jerusalem, the prophet Yirmeyahu[[11]](#footnote-11) wrote a letter to the exiled nobleman of Jerusalem addressing this exact question. His answer was as simple as it was powerful;

***Yirmiyahu (Jeremiah) 29:5-7*** *Build houses and live in them, and plant gardens and eat their produce. Take wives and have sons and daughters, take wives for your sons and give your daughters to men, and they shall bear sons and daughters, and multiply there and be not diminished. And seek the peace of the city where I have exiled you and pray for it to HaShem, for in its peace you shall have peace.*

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

**Adam and Chava**

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

Adam and Eve were placed in a utopian, redemptive setting, the garden of Eden, but were forced into the first galut as a consequence of eating from the Tree of the Knowledge of Good and Evil. Their consumption of this fruit resulted in their eventual death and their galut from Gan Eden. The fact that the cycle of exile and redemption begins with the first humans is very significant; their story thus becomes the model of the existential predicament of mankind. Thus sin caused Adam and Chava to leave their makom, their ideal place:

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

Pirke D’Rebbi Eliezer points out that when Adam was sent out of Gan Eden, he was exiled to *Har HaMoriah*.[[12]](#footnote-12) According to some opinions in Chazal[[13]](#footnote-13) this took place immediately after the judgment which took place on the sixth day of creation, before the beginning of that first Shabbat.

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

**Kayin and Hevel**

After Kayin killed Abel he was condemned to wander in galut. He had to leave “his makom”. This passage is particularly interesting because Kayin expresses the fact that this is an extremely severe punishment:

***Bereshit (Genesis) 4:9*** *And HaShem said unto Kayin, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper? 10 And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Kayin said unto HaShem, My punishment is greater than I can bear.*

Kayin will eventually be killed by Lemech.[[14]](#footnote-14) In the meantime, his exile had no end, unlike the Torah requirement for the unintentional manslayer who was released when the Kohen Gadol died. So, why did Kayin escape the death penalty? The answer has two parts.

1. Since there were no witnesses to the crime, a Bet Din[[15]](#footnote-15) would not be able to convict. Hence, he had the status of an unintentional manslayer and was condemned to galut.
2. When a man is guilty of murder, HaShem gives the guilty verdict and He applies the penalty. Hence Kayin was killed, midda-kneged-midda,[[16]](#footnote-16) by Lemech. Chazal teach that HaShem normally executes this penalty within one year of the time of the crime.

**Yosef and His Brothers**

When Israel and his family went into galut, if was shortly after Yosef’s brothers desired to kill him, but sold him instead. This is a very similar situation to the manslayer. Indeed, the Midrash even links these events with the cities of refuge:

***Midrash Rabbah - Genesis LXXXIV:15*** *AND THE MAN SAID. LET US GO TO DOTHAN. For such are the designs of the Almighty. AND THEY SAW HIM AFAR OFF, etc. (XXXVII, 18). Said they: ‘Let us kill him by inciting the dogs against him’. AND THEY SAID ONE TO ANOTHER: BEHOLD, THIS DREAMER COMETH (XXXVII, 19). The Rabbi said: They exclaimed, ‘Behold, it is he, who is coming wrapt in his dreams!’ R. Levi said: They exclaimed that this one was to ensnare them into serving [foreign] overlords. COME NOW THEREFORE, AND LET US SLAY HIM... AND WE SHALL SEE WHAT WILL BECOME OF HIS DREAMS (XXXVII, 20). Said the Holy One, blessed be He, to them: Ye say, AND WE SHALL SEE, and I say, WE SHALL SEE: indeed we shall see whose words will be fulfilled.’*

*15. AND REUBEN HEARD IT, etc. (XXXVII, 21). Now where had he been? R. Judah said: Every one of them attended his father one day, and that day it was Reuben’s turn. R. Nehemiah said: [Reuben reasoned]: I am the firstborn and I alone will be held responsible for the crime. The Rabbis said: [Reuben reasoned]: He includes me with my brethren, and I am not to rescue him! I thought that I had been expelled [from the company of my brethren] on account of that incident, yet he counts me together with my brethren-And, behold, the sun and the moon and the eleven stars (Gen. XXXVII, 9)-shall I then not deliver him! Said the Holy One, blessed be. He, to him: ‘Thou wast the first to engage in life saving: by thy life! the cities of refuge will be set up [first] nowhere else than within thy borders’; thus it is written, Bezer in the wilderness, in the table-land, for the Reubenites, etc. (Deut. IV, 43).*

**Moshe and the Egyptian**

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

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

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

Rashi says that Moshe killed the Egyptian with the explicit Divine Name (Shem HaMaforash).[[17]](#footnote-17) The Malbim explains that a non-Jew who strikes a Jew is subject to the deathpenalty, but not at human hands, death from Heaven. This Moshe facilitated by invoking the Shem HaMaforash. Thus we see that Moshe was merely the conduit for HaShem to slay the Egyptian who was mistreating a Jew. Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

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

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

**In The Wilderness**

The wandering of the Jews in the desert was another example of the exile of the unintentional manslayer. The spies derogatory report caused the Bne Israel to shun the land and reject the Word of HaShem. This sin would result in the deaths of most of those who had left Mitzrayim.[[18]](#footnote-18) Because the people did not realize that their sin would have this consequence, HaShem sent them into galut, forcing them to wander for forty years.

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

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

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

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

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

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

**Exile in Megillat Ruth**

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

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

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

**Babylonian Galut**

The Midrash makes an explicit connection between the cities of refuge and the Babylonian galut. This suggests that in general, if we see a galut we should look for the sin of inadvertent man slaying:

***Midrash Rabbah - Numbers XXIII:14*** *THEN YE SHALL APPOINT YOU CITIES (XXXV, 11). It is also written, SIX CITIES OF REFUGE (ib. 13). YE SHALL GIVE THREE CITIES BEYOND THE JORDAN, AND THREE CITIES SHALL YE GIVE IN THE LAND OF CANAAN (ib. 14). There were three in the Land of Israel, in the west, and three beyond the Jordan, in the east, in the land of the children of Reuben, and the children of Gad, and half the tribe of Manasseh; as it says, Bezer in the wilderness, in the table-land, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites (Deut. IV, 43). This gives you three in the east. The three in the west were: Hebron, belonging to Judah, Shechem in the hill-country of Ephraim--this was Neapolis--and Kedesh in Galilee, belonging to the tribe of Naphtali. Moses divided [Transjordan] among Reuben, Gad, and half the tribe of Manasseh, and set apart from these lands three cities; as it says, Then Moses separated three cities (ib. 41). But Joshua divided [the land] among all the tribes and gave to the tribe of Levi forty-eight cities, of which the priests took thirteen, the rest going to the Levites. Three cities of refuge they took in their lot, but in the Land the tribe of Levi took nothing. Why? They shall eat the offerings of the Lord made by fire, and His inheritance (ib. XVIII, 1). You find that Sennacherib carried them off in three sections. On the first occasion he exiled the Reubenites, Gadites, and half the tribe of Manasseh. On the second, the tribe of Zebulun and the tribe of Naphtali; as it says, In the former time he hath lightly afflicted the land of Zebulun and the land of Naphtali (Isa. VIII, 23). On the third occasion he exiled the rest of the tribes; as it says, But on the latter he hath dealt a more grievous blow--hikbid (ib.); ‘Hikbid’ implies that he swept them out (hikbidam) as with a broom (makbed). Nebuchadnezzar also drove out the tribes of Judah and Benjamin in three installments. On the first occasion he exiled Jehoiakim and on the second Jehoiachin. What did he do to him? He bound him [and seated him] in his most honored carriage; as may be inferred from the text, ‘For behold I shall send her away like the queen-mother1; as a queen-mother is honored by men, so was Jehoiachin honored by Nebuchadnezzar. Nebuzaradan exiled Zedekiah This gives you three exiles. The Holy one, blessed be He, said: ‘In this world, as a result of iniquities, Israel were exiled and dispersed through the gates of the Land,’ as it says, And I fan them with a fan in the gates of the land (Jer. XV, 7). For Sennacherib was the lord of the world, and used to exile some to one place and others to another. He drove Israel to Babylon and brought those who were in Babylon here.3 In the time to come, however, If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee (Deut. XXX, 4). And gather together the scattered of Judah from the four corners of the earth (Isa. XI, 12). Isaiah in the same strain says, The ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away (ib. XXXV, 10).*

**Mashiach ben Yosef and the Bne Israel**

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

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

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

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

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

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

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

**City of Refuge = Torah**

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

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

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

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

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

We can now appreciate Chazal’s choosing the day that follows Succoth as ‘Simchat Torah’. When we leave that succah that serves us as a refuge when we are forced to exile; we are distraught as to where will our salvation come from. Therefore, Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating its special quality of serving as our salvation and refuge at all times. We must remember that we have Torah that serves as the greatest refuge. May HaShem open our hearts and our eyes to appreciate and see the depth of His Torah!!

**Ashlamatah: Ezekiel 16:10-18, 60**

‎10 I clothed you also with richly woven work, and shod you with sealskin, and I wound fine linen about ‎your head, and covered you with silk. ‎

‎11 I decked you also with ornaments, and I put bracelets upon your hands, and a chain on your neck. ‎

‎12 And I put a ring upon your nose, and earrings in your ears, and a beautiful crown upon your head. ‎

‎13 Thus were you decked with gold and silver; and your raiment was of fine linen, and silk, and richly ‎woven work; you did eat fine flour, and honey, and oil; and you did wax exceeding beautiful, and you ‎were meet for royal estate. ‎

‎14 And your renown went forth among the gentiles for your beauty; for it was perfect, through My ‎splendor which I had put upon you, says Ha-Shem GOD. ‎

‎15 But you did trust in your beauty and play the harlot because of your renown, and did pour out your ‎harlotries on every one that passed by; his it was. ‎

‎16 And you did take of your garments, and did make for yourself high places decked with divers colors, ‎and did play the harlot upon them; the like things will not come, neither shall it be so. ‎

‎17 You did also take your fair jewels of My gold and of My silver, which I had given you, and made for ‎yourself images of men, and did play the harlot with them; ‎

‎18 and you did take your richly woven garments and cover them, and did set Mine oil and Mine ‎incense before them. ‎

‎60 **Nevertheless I will remember My covenant with you in the days of your youth, and I will establish ‎unto you the everlasting covenant**.‎

**Special Ashlamatah: Isaiah 54:11 – 55:5**

**Third Shabbat Nachamu/consolation**

| **Rashi** | **Targum** |
| --- | --- |
| 11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires. | 11. O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold, I am setting your pavement stones in antimony, and I will lay your foundations with good stones. |
| 12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones. | 12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones. |
| 13. **And all your children shall be disciples of the Lord, and your children's peace shall increase.** | 13. **All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons.** |
| 14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you. | 14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you. |
| 15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you. | 15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst. |
| 16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it]. | 16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth; I have created the destroyer to destroy; |
| 17. **Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord.**  **{S}** | 17. **No weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD.”** |
|  |  |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn without price, and not with mammon, teaching which is better than wine and milk. |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul will delight itself in that which is fat. |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David**. | 3. **Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David**. |
| 4. **Behold, a witness to nations have I appointed him, a ruler and a commander of nations**. | 4. **Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms**. |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you not know will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for He has glorified you. |

**Special Ashlamatah: I Sam. 20:18 & 42**

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

**Abarbanel On**

**Pirqe Abot**

**Pereq 1, Mishnah 10**

**Rabbi Yehoshua said: An evil eye, the evil inclination and hatred of his fellowman drive a man out of the world.**

To start with, Abarbanel seeks to clarify several unclear aspects of this *Mishnah*concerning the matter of *Ayin Ha-Ra*(an evil eye). This is the second time that *Ayin Ha-Ra*is referred to (see above, *Mishnah*8). Abarbanel is intent on stressing that their meaning and significance in the two contexts are unrelated. If it was Rabbi Yehoshua's intention to repeat the proposal made by Rabbi Eliezer in Mishnah 8, why did he pronounce there that a bad friend is the bad way a person must avoid? Why did he not say that an *Ayin*Ha-Ra is the worst attribute. Therefore, *Ayin Ha-Ra*in *Mishnah*8 and in this *Mishnah*must have different connotations. As we noted in Mishnah 11, Abarbanel disagrees with Rambam that *Ayin*Ha-Ra simply means jealousy. *Mishnah*8 is merely trying to identify virtues as opposed to depravity. In our Mishnah, however, *Ayin Ha-Ra*denotes something that can actually effect other human beings, as if they had been poisoned.

Therefore, Abarbanel launches into a complicated exposition on *Ayin Ha-Ra,*based on the thinking of ancient philosophers such as Abu­hamed in his *Treatise on The Nature of Human Behavior.*The power of human emotion can affect a harmful change in the physical constitu­tion of the person concerned. Thus, when a person is consumed with anger, his physical constitution becomes heated, his face becomes red and his blood pressure rises dramatically. Similarly, when a person is consumed with jealousy and intense hatred, a change takes place in his physical make-up that is harmful. Also, poisonous vapors are formed within him which can emanate from him and when directed at humans or animals can kill them. Why is this power called *Ayin Ha-Ra?*Because the eye is the most precious organ that a person possesses.

This destructive element that permeates a person who is totally enveloped in rage can somehow invade another entity and is capable of destroying it. For example, if a person in such a state should wish that a camel standing in the distance should drop, it would do so. This is the meaning of Mohammed's aphorism, "An evil eye can bring a man to his grave and a sheep into the cooking pot."

Similarly, the Talmud reports, "He directed his eyes at him ... in anger ... and the victim died" (Shabbat 34a). Likewise, "He set his eyes on him and he was reduced to a heap of bones" (Berakhot 58a). Even in Biblical times, Moses was instructed by God not to count the people directly when taking a census for fear of the evil eye of the nations of the world. Moses was to have every Jew donate a shekel to the Temple as an act of charity, and then count the shekels. The noble act of charity would negate the effects of the evil eye.

In order to put the finishing touches to his array of Biblical and Talmudic incidents that bolster his theory on *Ayin Ha-Ra,*Abarbanel cites *Midrash Tanhuma*(Ki Tisa 31) that the first tablets that were presented to the Children of Israel with a great deal of fanfare, amidst thunder and lightning, were destroyed; the second tablets which were offered to the Children of Israel in a modest setting were not affected by the *Ayin Ha-Ra.*

There are two pre-requisites for the *Ayin Ha-Ra:*A person's own bad temperament and jealousy of others; and secondly, a hatred of those who do good, and, therefore, are the targets. Thus, the rabbis record that the Second Temple was destroyed by the causeless hatred that existed among the Jews in that period (Yoma 9a). The upshot of this theme is that an *Ayin Ha-Ra*is not a phenomenon that is detrimental to the one who possesses it, but rather damages other people and wreaks havoc in the social order. Anger, hatred and jealousy are the compo­nents of a force of annihilation.

The meaning of Rabbi Yehoshua's aphorism is, therefore, as follows: The evil eye is the damaging result of the evil inclination and the unwarranted hatred of others. These elements together will drive a man out of the world - not he who possesses them, but others.

Here, again, Abarbanel remarks that Rabbi Yehoshua, another pupil of Rabban Yohanan hen Zakkai, prefers Torah with *derekh eretz*to exclusive dedication to Torah.

**Miscellaneous Interpretations**

**Rashbatz:**Concerning this Mishnah we find a sharp difference of opinion bet­ween Rashi and Rambam. The former contends that misanthropy simply de­monstrates defiance and resentment of Torah morality. By a concerted effort to repent, this can be overcome. According to Rashbatz, Rambam, the physician, argues that misanthropy is a psychiatric problem: melancholia. Not everyone can cure himself of this disease.

**Rabbenu Yonah:** He who possesses an evil eye, which he interprets as lust and jealousy for his neighbor's wealth and comforts, causes tragedy to himself and to his neighbor. Rabbenu Yonah, joined by Abarbanel, subscribes to the scientific theory current in his time that an Ayin*Ha-Ra*generates a cerebral wave that affects both the one who is jealous and his victim.

**Midrash Shemuel:**The three pronouncements in our *Mishnah*are not individual phenomena that wilt drive a man from this world. AyinHa-Ra, Yetzer Ha-Raand *Sinat*Ha-B’riyot are interrelated and dependent upon each other. Tragedy begins when one possesses a bad eye - envy- which leads him to lust for things that were not meant for him which, in tum, prompts him to demean and berate the dignity of his fellowman. This chain of events will result in a calamitous ending.

Midrash Shemuel goes further and rationalizes. He brings into play the famous tale about Hillel who was approached by a heathen who wanted to convert to Judaism. Hillel informed him that the entire Torah is: "Love your neighbor as yourself," and the rest is commentary. This, the convert could learn while standing on one foot. Thereupon, Midrash Shemuel rationalizes that if you can sustain the entire Torah by loving your fellow-man, the opposite must also be true: the way to destroy the entire structure of Judaism is to hate your fellow-man.

**Another view:** If one is hard and uncompromising in his relations with his fellow-man, he will bring down their wrath and hatred. They will have no compunctions when they curse him and, according to this view, there is some validity to the concept that curses are effective. Thus, misanthropy is to be taken as a separate and individual phenomena and applies to a community that is ready to curse the tough and calloused adversary.

**Correlations**

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

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**Shemot (Exodus) 26:31 – 27:19**

**Tehillim (Psalms) 63[[19]](#footnote-19)**

**Mk 8:11-12, Lk 11:29-30**

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 26:1 – 27:19** | **Psalms**  **62:1-63:11** |
| --- | --- | --- | --- |
| hy"h' | shall form, will reach, have been | Exod. 27:5 | Ps. 63:7 |
| lKo | all,whole, entire, every | Exod. 27:3 Exod. 27:17 Exod. 27:19 | Ps. 63:11 |
| !Ke | likewise, thus, so | Exod. 27:8 Exod. 27:11 | Ps. 63:2 Ps. 63:4 |
| !mi | outermost, above, outside, lighter than | Exod. 26:35 | Ps. 63:3 |
| af'n" | carried, lift | Exod. 27:7 | Ps. 63:4 |
| vd,qo | holy | Exod. 26:33 Exod. 26:34 | Ps. 63:2 |
| ha'r' | shown, see, saw | Exod. 27:8 | Ps. 63:2 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 26:31 – 27:19** | **Psalms**  **63:1-12** | **Peshat**  **Mishnah of Mark,**  **Mar 8:11-12** | **Tosefta of**  **Luke**  **Luk 11:29-30** |
| --- | --- | --- | --- | --- | --- |
| **ἄρχομαι** | began, begin |  |  | **Mar 8:11** | **Luk 11:29** |
| **γενεά** | generations |  |  | **Mar 8:12** | **Luk 11:29**  **Luk 11:30** |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 26: 31 – 27:19**

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

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

|  |  |
| --- | --- |
|  | |
|  | |
| **Hakham Shauls School of Tosefta**  **Luqas Lk 11:29-30**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 8:11-12**  **Mishnah א:א** | |
| **And as the congregations were increasing, he began to say, “This generation is an evil generation![[20]](#footnote-20) 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.** | **And the P’rushim came out and began to deliberate[[21]](#footnote-21) 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!** | |

**Romans 11:13-24**

**¶I say then, they did not stumble[[22]](#footnote-22)** (trip) **so as to fall, did they?[[23]](#footnote-23)** **This can never happen![[24]](#footnote-24)** But **their trespass has provided the Gentiles with the Nefesh Yehudi the opportunity to repent/turn to G-d**, **this in turn brings about a jealousy** in those who have abandoned the Mesorah and their acceptance of its laws, judgments and ordinances. **Now if their presence/place in the cosmos has given it it's extreme value,[[25]](#footnote-25) even though they have stumbled and their being few[[26]](#footnote-26) has brought extreme value to some of the Gentiles, how much the more will their fullness benefit them?**

**¶In addressing the Gentiles, I am appointed to serve as an honorable[[27]](#footnote-27) messenger to the Gentiles, so that I may inspire my brethren[[28]](#footnote-28)** (fellow countrymen) **bringing deliverance** (whole maturity)[[29]](#footnote-29) **to some of them. For if their rejection of the Mesorah brings cosmic tikun by allowing the Gentiles to accept it** (the Mesorah) **how much the more will their acceptance bring about the resurrection. If the Challah offered as first-fruits is kodesh** (holy)[[30]](#footnote-30)**, the whole loaf** (batch of dough) **is kodesh** (holy)**; and if the root is kodesh** (holy) **so are the branches.**

**¶But if some of the** (non-fruit bearing) **branches were pruned away, you being** from **an uncultivated olive tree[[31]](#footnote-31) were grafted in among them** (the fruit-baring branches) **also join fellowship in the fatness of the olive root. Therefore, do not be arrogant toward the branches; but if you are arrogant,[[32]](#footnote-32) remember that it is not you who supports the root, but the root supports you. You will say then, "some of the** non-fruit-bearing **Branches were pruned away so that I might be grafted in?"[[33]](#footnote-33) You are correct they were pruned away because of their fruitlessness,[[34]](#footnote-34) but you** were made to **stand by your faithful obedience.[[35]](#footnote-35) Do not be conceited,[[36]](#footnote-36) but fear, for if God did not spare the original branches, He will not spare you, either. Behold then the loving-kindness and strictness[[37]](#footnote-37) of God; to those who fell, strictness, but to you, God's loving-kindness, if you continue in His loving-kindness; otherwise you also will be cut off.[[38]](#footnote-38) And they if they cease to continue in their disobedience, will be grafted in, for God is able to graft them in again. For if you were cut off from what is by nature an uncultivated olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the original branches be grafted into their own olive tree?**

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 26:31 – 27:19** | **Psa 63:1-12** | **Ezek 16:10-18,60** | **Mk 8:11-12** | **Lk 11:29-30** | **Ro 11:13-24** |

**Commentary to Hakham Tsefet’s School of Peshat[[39]](#footnote-39)**

###### Signs

Signs, Signs, everywhere are signs …

*Blocking up the scenery … Breaking my mind …*

*Do this … Don’t do that … Can’t you read the sign?[[40]](#footnote-40)*

The Hebrew equivalent of σημεῖον (sēmeion) is אוֹת (ot). The frustration of the Master is apparent. These religious leaders of the day coming to him and seeking something he has been trying to convey to them since the start of His ministry. The first occurrence of אוֹת is

Ex. 4:8 “And it shall be, if they do not believe you, nor listen to the voice of the first sign, they shall believe the voice of the latter sign.[[41]](#footnote-41)

Which is rather surprising, given that Bereshit (Genesis) had signs throughout. From the whirling Malach (Angel) after Adam and Chava were expelled (exiled) to Yosef and his dreams. The burning bush which Moses saw was definitely a sign from Heaven, yet the Hebrew word is מַרְאֶה (Mor-eh)[[42]](#footnote-42). Which means sight or vision. אוֹתaccording to Strongs is a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.: - mark, miracle, (en-) sign, token. It is our belief that man has always sought a sign from stellar regions. An indication from outside this physical realm that this is what he should do or that is where he should go or, more importantly, something is what he should believe and trust. It appeals to man’s laziness to have a go-to doctrine that he doesn’t have to research or investigate. That’s all the Pharisees wanted. Give us a sign Yeshua ben Joseph that you are the Mashiach and we will follow you. Do whatever you say. Trust you. But Yeshua was not falling for their trap. For He knew their hearts. That they did not want to relinquish their positions to this young upstart. Surely, they remembered his prowess in Torah at his Bar Mitzvah.[[43]](#footnote-43)

I would assume they remembered it well, for He most likely schooled them with burning questions in reply to their superficial answers.

**Mashiach signs**

Rambam stated there are several signs of the coming of Messiah[[44]](#footnote-44)

* If there arises a leader among Jews who is a descendant of King David
* Is a diligent student of Torah, both Written and Oral
* Devoted to Mitzvahs (pious as King David)
* Brings Jews back to observance of Torah
* Fights G-d’s battles (military and otherwise)

Rambam goes on to say that the Messiah will rebuild the 3rd Temple and gather the exiles back to Israel

Yeshua fulfills all of them except for building of the third temple. Which would have been rather difficult seeing the second was still standing.

**Authority**

***“****hey, what gives you the right…”*

The Pharisees were merely wanting to know the authority Yeshua was doing these signs and wonders. They did not deny them. They just wanted to know the power behind them. A reasonable request to be sure. It would not be bad if present day worshippers would investigate the source or power behind some of the signs they see in their churches. The healings and prophecies might be from the Holy One, blessed be He, but it might not. Most likely not; one would think.

**Denial**

Yeshua’s rebuke of the leaders should tell us volumes as what we should ask of whom. His apparent despair of their question also hints to the error of their ways. He kept pointing to Torah. For example, look at Luke 6:31. “But he said to him, ‘If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.’ ”[[45]](#footnote-45) A quick search in e-sword[[46]](#footnote-46) revealed Moses mentioned 57 times in the Gospels. In every one of them, Yeshua was reiterating that we should heed His commandments and keep all His statutes.

**Peroration**

“*… so I got me a pen and a paper … and I made up my own little sign..*

*I said, ”Thank you, Lord, for thinking about me … I’m alive and doing fine.”*

Mr. Emerson wrote this song in 1970. They (the producers of the record) put it on the ‘B’ side. No doubt, thinking the religious tone of the ending would be lost and the message forgotten. But HaShem had other plans. The song took off. They had to re-release it, and it made the top 25 songs of that year. That is no small feat for a song that spouts belief in HaShem in a secular music world.

As we seek leadership and learning, who do you listen to and who do you dismiss as a heretic. We must always seek guidance from the Torah. A good baseline rule is if it goes against the Torah, it most assuredly is heretical. The second thing we do is seek advice and counsel from the Rabbis that HaShem has placed in authority over us. They are not masters and us slaves. They are teachers, and we are students. Also, paradoxically, we are teachers, and they are students. HaShem’s most glorious plan is that we all have a role in bringing Mashiach back to us and that we be ready for Him.

***Hakham Shaul’s School of Remes*[[47]](#footnote-47)**

Igeret to The Romans

TS\_NC-71a – Elul 02, 5780 August 22, 2020

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

**False Step – Difficulty in Walking**

Hakham Shaul’s "False step," “trip” and “stumble” all relate to "halakhah" walking out the mitzvoth as deemed necessary by the Hakhamim. Therefore, we note that the ideas being posited here relate to the Oral Torah/Mesorah. This in turn relates to specific groups who refused to accept the Oral Torah and not Judaism overall.

The **Tz'dukim**, who refused any form of the Oral Torah although the possessed their own traditions reject the Mesorah to such an extent that they all but became extinct. We have recently seen their rise among those who claimed to believe that Yeshua is the Messiah. However, they completely reject the Mesorah. As such, we can see that there is a stumbling on their part. And, we can note that the so called “stumbling” does not refer to all the Jewish people. We must also note that the “stumbling” does NOT mean that the Jewish people are rejected by G-d in any way. In Hakham Shaul’s words, “this can never happen.” Again, we must remind the reader that the Torah demonstrates the Jewish people favorably before G-d as His “special treasure.” Moreover, we must reiterate that G-d loves the Jewish people with an immense love because the Torah says He does. Therefore, the presently mentioned “stumble” cannot be thought of in permanent terms. It is at best parenthetical. The stumble gives rise to Gentile acceptance of the Mesorah albeit predominantly through the Master.

We also see the “stumbling” to be related to the **Shammaites,** who did not accept the normative Judaism of Hillel. This their legalistic approach to the Torah caused their failure to continue. We have cited these groups only simplistically and minimally. In Neusner’s words, there was no such normative Judaism in the first century.

For this period, however, no such thing as "normative Judaism" existed, from which one or another "heretical" group might diverge. Not only in the great center of the faith, Jerusalem, do we find numerous competing groups, but throughout the country and abroad we may discern a religious tradition in the midst of great flux. It was full of vitality, but in the end without a clear and widely accepted view of what was required of each man, apart from acceptance of Mosaic revelation. And this could mean whatever you wanted. People would ask one teacher after another, "What must I do to enter the kingdom of heaven," precisely because no authoritative answer existed. In the end two groups emerged, the Christians and the Rabbis, heirs of the Pharisaic sages ...[[48]](#footnote-48)

Initially the “Christians” of Neusner’s work were Orthodox Nazareans (Jews). The division resulted after a great influx of Gentiles looking for their Jewish ancestry. We derive this truth from a correct understanding of Zechariah 8:23. The Prophet repeats the phrase “take hold” showing that there would be two occasions of the Gentile grasping the corner of the Jewish Sages tallit. We could also posit the idea that these two occasions were near the beginning and ending of the parenthetical Gentile acceptance of the Torah.

Lieberman also notes that historical Judaism was quite diverse.[[49]](#footnote-49) Our point here is that normative Judaism, as we know it today had great troubles in being solidified. Thus, Hakham Shaul’s words concerning “stumbling” must therefore relate to those groups that failed to understand the intention of the Sages concerning the halakhot. This they suffered in their “walk” with G-d because they were unable to determine how to correctly fulfill the Torah and its mitzvoth. But, the trespass of these groups has provided the Gentiles with the Nefesh Yehudi the opportunity to repent/turn to G-d, this in turn brings about a jealousy in those who have abandoned the Oral Torah and their acceptance of its laws, judgments and ordinances. Therefore, the “stumbling ones” do not refer to those who have been faithful to G-d by cleaving to Him through being constantly engaged in the words of the Hakhamim. If Judaism was to survive, there must be some normative unity. The rise of the Rabbinic Hakhamim was the result of Jews who were genuinely trying to draw closer to G-d and establish a normative Judaism. This legacy was initiated by Ezra and refuelled by Hillel and his talmidim. This is not to minimize the efforts of other great Jewish redeemers before or after. First century Judaism was…

“full of vitality, but in the end without a clear and widely accepted view of what was required of each man, apart from acceptance of the Mosaic revelation. And this could mean whatever you wanted. People would ask one teacher after another, what must I do to enter the kingdom of heaven?”[[50]](#footnote-50)

The theme of the remnant therefore, applies to the ones who know how to “walk” according the correct interpretations of the Torah. And although they are a minority they are of “Extreme Value”! Hakham Shaul uses again the Greek word **πλοῦτος** *ploutos* – meaning,extreme value. Here Hakham Shaul also makes a play on words in the Greek text of our pericope. The two words in the same sentence (v12) relating to wealth are **πλοῦτος** *ploutos* – as we have mentioned above and **κόσμος** *kosmos* – usually translated world etc. **Κόσμος** *kosmos* – relates to far more that the world, universe etc. **Κόσμος** *kosmos* – relates to “order” “adornment” i.e. “Great value” and “beauty.” A common Greek expression is κατὰ κόσμον, “according to right order.”[[51]](#footnote-51) Now these allegorical terms should be sending signals to the reader that for there to be “Order” in the Cosmos there must be “ordered” conduct i.e. correct halakhot.

In so far as the concept of the **beautiful is inseparable from that of the ordered**, it is always implied in κόσμος and finds expression in the sense **“adornment”** (usually of women).[[52]](#footnote-52)

The information should suffice to show that the Jewish people bring extreme value to the Cosmos in their very presence. As we have labored to show throughout our commentaries, the Oral Torah is more than a concept or a set of legal rulings. Torah is a core concept because it is a “structured Nomos” (Law, principle instruction, teaching and guide). The Torah **is** the structured cosmos. Each word of the Torah makes that “thing” possible. Without the Torah’s mention of a “thing” (word), nothing could exist. Because the Torah is the structured cosmos when we labor to study, teach and follow its teachings we restore the cosmos pristine state. While there are deep kabalistic thoughts tied up in this concept, we see from our current vantage point of Remes that faithful obedience has many naturally redeeming benefits and after effects. Furthermore, the beauty of the cosmos is through the words of the Hakhamim as they teach their students.

**The mouth of the Tsaddiq is a fountain of life, but the mouth of the Rasha plots wickedness** (Isaiah 11:1).

As we approach Har Sinai and the coming Festival of Shavuot we need to understand that, the “Cosmos” need most desperately the “order” of the Sages. By “order” here, we are referring to the Orders of the Oral Torah.

**Holy?**

Volumes have been written on the concept of “holiness.” We would like to add a couple of paragraphs to the list of those materials to better understand the Biblical and Jewish understanding of “Holiness.”

As a brief definition, we will say that holiness is that which is “set apart for G-d's service (purposes) by formal, legal restrictions and limitations.”[[53]](#footnote-53)

When one follows a solid hermeneutic, he will determine, that “it would seem, then, that the term kadosh cannot be used to describe an individual’s character, no matter how “holy” he may be. In fact, throughout the entire Bible there is but a single occasion where an individual is described as kadosh. The wealthy woman of Shunem says, in reference to the prophet Elisha, “I am sure that it is a holy man of G-d (*ish Elohim kadosh*) who comes this way regularly” (2 Kings 4:9). The fact that this term is used neither by G-d, nor by a prophet, nor even by the biblical narrator, but merely by a minor character within the story, serves only to highlight the exceptional nature of this usage. The general rule remains: The Bible does not characterize a righteous individual as kadosh.”[[54]](#footnote-54)

Berman shows in his work that the Jewish people are “am Kodesh” a “holy people, “set apart for G-d's service (purposes) by formal, legal restrictions and limitations.” But, they only qualify as “holy” in their collective communal state.[[55]](#footnote-55) Therefore, we see the great and important need for community and a normative understanding of the Torah (Oral).

How then are we to understand Hakham Shaul’s words? The Ramchal (Moshe Chayim Luzzatto) sums things up nicely in saying

The one who has attained holiness, however, and who cleaves to G-d constantly and whose soul walks about immersed in thought regarding those matters that are of a transcendent nature in his love for his Creator and fear of Him, is considered as if he were walking about with the Eternal in the Land of the Living," i.e. the Olam HaBa while still in this world. And this kind of person is likened to the Tabernacle, the Bet HaMikdash and the altar and this is what the Sages of Blessed memory related to us from B'resheet Rabbah 82:6; "God's presence left him (B'resheet 35:13) means that the Patriarchs themselves are the Divine Chariot."

Cleaving to G-d is to listen to and follow the teachings of the Sages.

The Torah/Oral Torah is a test, will we pass or fail?

Psa 18:31/30 As for God, His way is perfect; **The word of the LORD is a test**; He is a shield to all who take refuge in Him.

**As Nazarean Jews, we must state that the Torah is a means to Live by! However, to fully understand these matters we emphatically assert that the Nazarean Jew must seek the council of a Hakham in such matters before taking any course of action!**

### Some Questions to Ponder:

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

### Blessing After Torah Study

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

### Next Shabbat:

**“V’Atá Tetsavé” – “And you give orders”**

**&**

**Fourth Shabbat of Nachamu (Consolation)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאַתָּה תְּצַוֶּה** |  |  |
| **“V’Atá T’tsavé”** | Reader 1 – Sh’mot 27:20 – 28:5 | Reader 1 – Sh’mot 29:1-3 |
| **“And you will give orders”** | Reader 2 – Sh’mot 28:6-8 | Reader 2 – Sh’mot 29:4-8 |
| **“Y mandarás”** | Reader 3 – Sh’mot 28:9-12 | Reader 3 – Sh’mot 29:7-9 |
| Sh’mot (Ex.) 27:20 – 28:43 | Reader 4 – Sh’mot 28:13-21 |  |
| Psalms 64:1-11 | Reader 5 – Sh’mot 28:22-30 |  |
| Ashlamatah:  Hos 14:7 – Yoel 1:5 +2:14 | Reader 6 – Sh’mot 28:31-35 | Reader 1 – Sh’mot 29:1-3 |
| **Special:** Is. 54:11 – 55:5 | Reader 7 – Sh’mot 28:36-43 | Reader 2 – Sh’mot 29:4-8 |
| Mk 8:13; Lk 11:31-32; | Maftir – Sh’mot 28:41-43 | Reader 3 – Sh’mot 29:7-9 |
|  |  |  |
|  | Hos 14:7 – Yoel 1:5 +2:14 |  |
|  |  |  |

### 

### Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. This idea seems to be behind David’s commentary to our Torah portion where the word ‘work’ forms the verbal tally (Work - מעשה, Strong’s number 04639.) in the pasuk: **Tehillim (Psalms) 62:12** Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his **work <04639>**. [↑](#footnote-ref-1)
2. Members of David’s own tribe. [↑](#footnote-ref-2)
3. Midrash Shocker Tov (quoted by Radak and the Yalkut in I Sam. 23) gives us a deeper insight into the entire episode. The treacherous people of Zif revealed David’s mountain hideaway to Saul. Saul’s army encircled the mountain from all sides leaving no avenue of escape. In his despair, David asked HaShem ‘Where is the promise You made to me when Samuel anointed me to be king?’ God responded, assuring David that every word uttered by Samuel would come true. Suddenly a messenger angel appeared before Saul saying, ‘Hurry away for the Philistines have spread out to attack the land’. Saul’s advisers were divided on which course of action to take. Some urged him to neglect all dangers and to seize this unprecedented opportunity to kill David. Others, however, wisely counseled that the security of all Israel is the king’s foremost obligation. Saul heeded the latter advice and swiftly departed to pursue the marauding Philistines. Because his counselors were divided on this spot they called the mountain, ‘the rock of division’.

   Others say it was so called because HaShem miraculously split the rock in two leaving David and his warriors on one side and Saul and his army on the other. Thus the victim was out of the reach of his pursuer. A final explanation for the name of this rock is that in later years whenever David and his legions would pass by this location, he and the six hundred men who were in his original band at the time of the miracle would separate [‘divide’] themselves from the rest of the army divisions and prostrate themselves on the ground reciting the benediction, ‘Blessed is He Who performed a miracle for us in this place.’ Because of this separation the rock was called ‘the rock of division’. [↑](#footnote-ref-3)
4. v. 8 [↑](#footnote-ref-4)
5. Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. 17:49, and on many other passages. This midrash is called also “Agadat Tehillim” (Rashi on Deut. 33:7 and many other passages), or “Haggadat Tehillim” (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. 11:27, “שחר טוב יבקש רצון ודרש רעה תבואנו”, etc. [↑](#footnote-ref-5)
6. Amos 8:11 [↑](#footnote-ref-6)
7. This introduction was excerpted and edited from: *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-7)
8. Galut is the Hebrew transliteration which is normally translated as *exile*. [↑](#footnote-ref-8)
9. Makkoth 10a [↑](#footnote-ref-9)
10. Shemot (Exodus) 21:13 [↑](#footnote-ref-10)
11. ch. 29 [↑](#footnote-ref-11)
12. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-12)
13. Sanhedrin 38b [↑](#footnote-ref-13)
14. Tanchuma to Genesis, 11 - *Lemech was a seventh generation descendant of Cain. He was blind, and he would go out hunting with his son, [Tuval-Kayin]. [His son] would lead him by the hand, and when he would see an animal, he would inform his father, [who would proceed to hunt it]. One day, [Tuval Kayin] cried out to his father: “I see something like an animal over there.” Lemech pulled back on his bow and shot. ... The child peered from afar at the dead body... and said to Lemech: “What we killed bears the figure of a man, but it has a horn protruding from its forehead.” Lemech then exclaimed in anguish: “Woe unto me! It is my ancestor, Cain!” and he clapped his hands together in grief. In doing so, though, he unintentionally struck Tuval-Kayin and killed him, too.* [↑](#footnote-ref-14)
15. A court. [↑](#footnote-ref-15)
16. Measure-for-measure. [↑](#footnote-ref-16)
17. The YHVH - יהוה name. [↑](#footnote-ref-17)
18. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-18)
19. Correlations with Ezekiel 16:10-19; 60 not available at this time [↑](#footnote-ref-19)
20. This statement agrees with Rabbinic dicta, which states that the Temple was destroyed because of the evil malice, division and hatred. [↑](#footnote-ref-20)
21. 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-21)
22. "False step," trip and stumble all relate to "halakhah" walking. Therefore, we note that the ideas being posited here relate to the Oral Torah/Mesorah. This in turn relates to specific groups who refused to accept the Oral Torah. For example, **Tz'dukim**, (Sadducees) who refused any form of the Oral Torah although the possessed their own traditions. **Shammaites,** who did not accept the normative Judaism of Hillel. This their legalistic approach to the Torah caused their failure to continue. [↑](#footnote-ref-22)
23. The opening is put in the form of a question like catechism, a summary of principles in the form of questions and answers. [↑](#footnote-ref-23)
24. lit. It will never happen, May Yisrael never fail/fall, may this never happen, or this will never happen. [↑](#footnote-ref-24)
25. **extreme value - πλοῦτος -** *ploutos* - **Meaning:** extreme value [↑](#footnote-ref-25)
26. **few** - **ἥττημα** - *hettema* - **Meaning:** From 2274; GK 2488; Two occurrences; AV translates as “diminishing” once, and “fault” once. **1** a diminution, decrease: i.e. defeat. **2** losses, as respects to salvation. (decrease in number, being few in number) \*cf. "**to be less**" Perschbacher, Wesley J, and George V Wigram. *The New Analytical Greek Lexicon*. Peabody, Mass.: Hendrickson, 1990. p. 197 entry #2274-75 [↑](#footnote-ref-26)
27. **as an honorable messenger** - **δοξάζω** *doxazo* [↑](#footnote-ref-27)
28. **my flesh** - intimating his fellow countrymen and brethren. [↑](#footnote-ref-28)
29. The idea of deliverance here relates to embracing the Oral Torah. The Gentiles turning to G-d are brought through their acceptance of Messiah and the Mesorah. Thus, Hakham Shaul is saying that he is a courtier in the Court of the Master. This by necessity means that those Gentiles turning to G-d must accept Rabbinic authority and the Mesorah.

    **that I may inspire** - The general idea of the phrase **παραζηλόω -** *parazeloo,* means to provoke to jealousy, generally speaking. We have used it here in the positive sense of inspiration.

    **Some of them -** this applies to those who have opposed the Oral Torah. In other words, those who are in need of deliverance or "salvation" are those who have denied the validity of the Oral Torah and its place in our lives.

    *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 7:970 [↑](#footnote-ref-29)
30. **ἅγιος *hagios* - generally translated as "holy" or "sacred." Its best definition is to be "Set apart for G-d's service** (purposes) **by formal, legal restrictions and limitations."** Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now.* Northvale, N.J: J. Aronson, 1995. p.6 [↑](#footnote-ref-30)
31. **ἀγριέλαιος** *agrielaios* – **Meaning:** the meaning of this word intimates the selection of branches from another "Olive Tree." Here it must be noted that Hakham Shaul is NOT speaking of a foreign species of plant. (Cf. M. Kilyaim 1:7) Here his intention must be that he is speaking to Israelites who are also olive trees (possessing the Nefesh Yehudi) but had become wild. The verse as it reads in Greek is impossible. We never graft an "uncultivated" branch into a "cultivated" tree. Therefore, we must turn to the Oral Torah and see that the "wild olive" are branches from a grove that has been left uncultivated. In this case the owner of the grove may choose to select branches from the "uncultivated" trees as a means of making the trees of his cultivated grove more productive. No other species would benefit from being grafted into the olive tree.

    Mishnah Kalyim 1:7. “One kind of tree may not be grafted on to another kind, nor one kind of vegetable on to another kind, nor a tree on to a vegetable, nor a vegetable on to a tree. R. Judah permits [the grafting of] a vegetable on to a tree.”

    While we do not have a direct verbal connection to Vayikra (Leviticus) 19:23-25 we do have similar ideas conjoined in our pericope. The Greek word for Hebrew ˗*orlah* is περιΐ́στημι *periistēmi* meaning to “stand around.” However, the truest understanding in the present pericope means to “*keep* *away.”* We would then say that we leave the fruit of its branches uncultivated. We might also note that the tree itself need not be left alone. It is the “branches” that must not be “cultivated.” [↑](#footnote-ref-31)
32. John 4:22 "You worship what you do not know; we worship what we know, for salvation is from the Jews.” [↑](#footnote-ref-32)
33. **ἐγκεντρίζω** ˗ *egkentrizō* is cross-linguistically related to the Hebrew word קטב ˗ *qeṭeb*, meaning to “cut off.” See **ἐκκόπτω** also below. Interestingly the idea of being “grafted in” also means to be “cut off.” What Hakham Shaul is saying here is that to be “grafted into” the B’ne Yisrael, one must be “cut off” from his previous life as a Gentile. [↑](#footnote-ref-33)
34. Unfaithfulness to produce fruit [↑](#footnote-ref-34)
35. The ability to “stand” is because the Gentile (with the nefesh Yehudi) is made to stand by a Hakham. Thus, we say that he stands in faithful obedience to G-d and his Torah Teacher. [↑](#footnote-ref-35)
36. “High” – minded. Verbal connection to D’barim 11:30 [↑](#footnote-ref-36)
37. Here **ἀποτομία** means to be dealt with harshly in the sense of strict Din (justice). [↑](#footnote-ref-37)
38. **ἐκκόπτω** relates to the Hebrew word "karet" to be "cut off."

    **ἐκκόπτω** fut. **ἐκκόψω**; 1aor. **ἐξέκοψα**; 2aor. pass. **ἐξεκόπην**; 2fut. pass. **ἐκκοπήσομαι**; literally, of a tree *cut down* (MT 3.10); of a branch *cut off*; used metaphorically in [Rom 11:22](file:///G:\Documents\001%20Nazarean%20Talmud\001%20-%20Mishnaic%20Import\001%20Mark\Sketches\GoToVerse%20NAU%20Rom%2011:22%20|%20POPUP), [Rom 11:24](file:///G:\Documents\001%20Nazarean%20Talmud\001%20-%20Mishnaic%20Import\001%20Mark\Sketches\GoToVerse%20NAU%20Rom%2011:24%20|%20POPUP) ; of a hand *cut off* (MT 5.30); figuratively, of removing the opportunity for something *eliminate, do away with, remove* (2C 11.12) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. (see entry **ἐκκόπτω**) [↑](#footnote-ref-38)
39. This week we have a guest commentator … Adon Aviner ben Abraham [↑](#footnote-ref-39)
40. #### “Signs” … written by Les Emmerson Licensed by UMG (on behalf of Universal Music Canada); Sony ATV Publishing, PEDL, BMI

    [↑](#footnote-ref-40)
41. The Scriptures (ISR) 1998 [↑](#footnote-ref-41)
42. H4758 [↑](#footnote-ref-42)
43. Luke 2:46 [↑](#footnote-ref-43)
44. According to a recent teaching by R. Manis Friedman <https://www.youtube.com/watch?v=mVKVYsJM8kQ&t=3104s> [↑](#footnote-ref-44)
45. The Scriptures (ISR) 1998 [↑](#footnote-ref-45)
46. e-Sword®Version 12.0.1 Copyright © 2000-2019 Rick Meyers All Rights Reserved Worldwide [↑](#footnote-ref-46)
47. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-47)
48. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p.39 [↑](#footnote-ref-48)
49. Lieberman, Prof Saul. Greek in Jewish Palestine/Hellenism in Jewish Palestine. New York: The Jewish Theological Seminary Press, 2012. p. 39ff. [↑](#footnote-ref-49)
50. Jacob Neusner, *First-century Judaism in crisis:* *Yohanan ben Zakkai and the renaissance of Torah,* Ktav Pub Inc., 1982 p. 39 [↑](#footnote-ref-50)
51. *Theological Dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 3:869. [↑](#footnote-ref-51)
52. Ibid [↑](#footnote-ref-52)
53. Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now*. Northvale, N.J: J. Aronson, 1995. p.6 [↑](#footnote-ref-53)
54. Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now*. Northvale, N.J: J. Aronson, 1995. p.6 [↑](#footnote-ref-54)
55. Berman, Joshua. The Temple: Its Symbolism and Meaning Then and Now. Northvale, N.J: J. Aronson, 1995. [↑](#footnote-ref-55)