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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2019**  [**http://www.betemunah.org/**](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**  **© 2019**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Ellul 07, 5779 – Sept 6-7, 2019** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

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

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 Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

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

**We would like to ask for prayer on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!**

**Shabbat: “Va’avo HaYom El HaAyin”**

**“And I came today to the ‎fountain”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וָאָבֹא הַיּוֹם, אֶל-הָעָיִן** |  |  |
| **“Va’avo HaYom El HaAyin”** | Reader 1 – B’resheet 24:42-45 | Reader 1 – B’resheet 25:19-21 |
| **“And I came today to the fountain”** | Reader 2 – B’resheet 24:46-48 | Reader 2 – B’resheet 25:22-24 |
| **“Y llegué hoy a la fuente”** | Reader 3 – B’resheet 24:49-51 | Reader 3 – B’resheet 25:19-24 |
| B’resheet (Gen.) 24:42 – 67 | Reader 4 – B’resheet 24:52-55 |  |
| Ashlamatah: Is 12:3 - 13:4 + 14:1-2 | Reader 5 – B’resheet 24:56-59 |  |
|  | Reader 6 – B’resheet 24:60-62 | Reader 1 – B’resheet 25:19-21 |
| Psalms 20.1-6 | Reader 7 – B’resheet 24:63-66 | Reader 2 – B’resheet 25:22-24 |
|  | Maftir – B’resheet 24:64-67 | Reader 3 – B’resheet 25:19-24 |
| N.C.: Mark 2:23-28  Luke 6:1-5 & Acts 5:12-16 | Is 12:3 - 13:4 + 14:1-2 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* Rebekah, Part II – Genesis 24:42-67

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet**‎‎‎‎**24:42 – 67**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 42. So **I came today to the fountain**, and I said, 'O Lord, God of my master Abraham, if You desire to prosper my way upon which I am going | 42. And **I came today to the fountain,** and said, LORD God of my master Abraham, if now You have prospered the journey upon which I have come, |
| 43. Behold, **I am standing by the water fountain.** When a maiden comes out to draw [water], I will say to her, 'Please, give me a little water to drink from your pitcher.' | 43. behold, **I stand at the fountain of water**,--let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from thy pitcher, |
| 44. And [if] she will say to me, 'You too may drink, and I will also draw water for your camels,' she is the woman whom the Lord has designated for my master's son.' | 44. and if she say, Drink, and for your camels also will I draw, be the wife whom the Lord has prepared by His decree for my master's son. |
| 45. I had not yet finished speaking thus in my heart, and behold, Rebecca came out with her pitcher on her shoulder, and she went down to the fountain and drew water, and I said to her, 'Please give me to drink.' | 45. I had not yet finished speaking in the thoughts of my heart, when, behold, Rivkah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink. |
| 46. And she hastened and lowered her pitcher from upon her, and she said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. | 46. And she hastened and let down her pitcher from her, and said, Drink, and I will also give your camels drink. |
| 47. And I asked her, and I said, 'Whose daughter are you?' And she replied, 'The daughter of Bethuel the son of Nahor, whom Milcah bore to him.' And I placed the nose ring on her nose and the bracelets on her hands. | 47. And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, the son of Nachor, whom Milcha bare to him. And I set the jewel upon her brow, and the bracelets on her hand, |
| 48. And I kneeled and prostrated myself to the Lord, and I blessed the Lord, the God of my master Abraham, Who led me on the true path, to take the daughter of my master's brother for his son. | 48. and bowed and worshipped before the LORD; and I blessed the LORD, the God of my master Abraham, who had led me in the true way to take the daughter of my master's brother for his son. |
| 49. And now, if you will do loving kindness and truth with my master, tell me, and if not, tell me, and I will turn to the right or to the left." | 49. And now, if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the south or to the north. |
| 50. And Laban and Bethuel answered and said, "The matter has emanated from the Lord. We cannot speak to you either bad or good. | 50. And Laban and Bethuel answered and said, The thing has come forth from before the LORD that Rivkah should be given to Izhak, and we cannot say to you either evil or good. |
| 51. Behold Rebecca is before you, take [her] and go, and let her be a wife for your master's son, as the Lord has spoken." | 51. Behold, Rivkah is before you, take and go, and let her be the wife of your master's son, as the LORD has spoken. |
| 52. Now it came to pass when Abraham's servant heard their words, that he prostrated himself on the ground to the Lord. | 52. And when Abraham's servant heard these words, he worshipped on the ground before the LORD. |
| 53. And the servant took out silver articles and golden articles and garments, and he gave [them] to Rebecca, and **he gave delicacies to her brother and to her mother.** | 53. And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivkah; and presents **give he to her brother and to her mother.** |
| 54. And they ate and drank, he and the men who were with him, and they lodged, and they arose in the morning, and he said, "Send me away to my master." | 54. And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master. |
| 55. **And her brother and her mother said, "Let the maiden stay with us a year or ten [months]; afterwards she will go."** | 55. **But as they were talking in the evening, Bethuel had eaten of that prepared food; and in the morning they found that he was dead. And the brother and mother said therefore, Let the damsel dwell with us the days of one year or ten months, and then she shall go.** |
| 56. But he said to them, "Do not delay me, since the Lord has made my way prosper. Send me away, and I will go to my master." | 56. And he said, Hinder me not, when the LORD has prospered my way; let me depart, and I will go to my master. |
| 57. And they said, "Let us call the maiden and ask her." | 57. And they said, We will call Rivkah, and hear what she says. |
| 58. And they summoned Rebecca, and they said to her, "Will you go with this man?" And she said, "I will go." | 58. And they called Rivkah, and said to her, Wilt you go with this man? And she said, I will go. |
| 59. So they sent away Rebecca their sister and her nurse and Abraham's servant and his men. | 59. And they let Rivkah their sister go, and her nurse, and the servant of Abraham, and his men. |
| 60. And they blessed Rebecca and said to her, "Our sister, may you become thousands of myriads, and may your seed inherit the cities of their enemies." | 60. And they blessed Rivkah, and said to her, Hitherto you were our sister; and now you are going and are wedded to the righteous/generous; so prosper you, that from you may come thousands of myriads; and may your sons inherit the cities of those who hate them. |
| 61. And Rebecca and her maidens arose and rode on the camels, and they followed the man; and the servant took Rebecca and left. | 61. And Rivkah arose, and her damsel, and they rode upon camels, and went after the man. And the servant took Rivkah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned. |
| 62. **Now Isaac was on his way, coming from Be'er Lachai Ro'i, and he dwelt in the land of the south.** | 62. **And Izhak was coming from the school of the Rabba Shem, by the way of the fountain where had been revealed to him the Living and Eternal One, who sees, and is not seen; and he resided in the land of the south.**  **JERUSALEM: And Izhak was coming from the school of the Rabba Shem, at the fountain where had been revealed to him the Shekinah of the LORD; and he dwelt in the land of the south.** |
| 63. And Isaac went forth to pray in the field towards evening, and he lifted his eyes and saw, and behold, camels were approaching. | 63. And Izhak went forth to pray upon the face of the field at the time of evening; and he lifted up his eyes, and saw, and, behold, the camels were approaching. |
| 64. And Rebecca lifted her eyes, and saw Isaac, and she let herself down from the camel. | 64. And Rivkah lifted up her eyes, and saw Izhak, and she bowed upon the camel. |
| 65. And she said to the servant, "Who is that man walking in the field towards us?" And the servant said, "He is my master." And she took the veil and covered herself. | 65. And she said to the servant, Who is the man (so) majestic and graceful, who walks in the field before us? And the servant said, He is my master. **And she took a veil and covered herself.**  **JERUSALEM:** **And she took a veil, and wrapped herself in it.** |
| 66. And the servant told Isaac all the things that he had done. | 66. And the servant related to Izhak everything he had done. |
| 67. And Isaac brought her to the tent of Sarah his mother, and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted for [the loss of] his mother. | 67. And Izhak introduced her into the tabernacle of Sarah his mother, and thereupon the light (again) shined which had gone out at the time of Sarah's death. And he took Rivkah, and she was his wife, and he loved her; for he saw her works that they were upright as the works of his mother. And Izhak was consoled after his mother's death. |
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| 1. And Abraham took another wife and her name was Keturah. | 1. And Abraham added and took a wife, and her name was Keturah; she is Hagar, who had been bound to him from the beginning.  JERUSALEM: She is Hagar, who had been tied to him from the beginning. |
| 2. And she bore him Zimran and Jokshan and Medan and Midian and Jishbak and Shuah. | 2. And she bare to him Zimran, and Jokshan, and Medan, and Midyan, and Yishbak, and Shovack. |
| 3. And Jokshan begot Sheba and Dedan, and the sons of Dedan were Ashurim, Letushim, and Leumim. | 3. And Jokshan begat Sheva and Dedan; and the sons of Dedan were merchants, and negotiators, and chiefs of peoples.  JERUSALEM: Merchants, and artificers, and chiefs of peoples. |
| 4. And the sons of Midian [were] Ephah and Epher and Enoch and Abida and Elda'ah; all these were the sons of Keturah. | 4. And the sons of Midyan, Eipher, and Ephher, and Honok, and Abida, and Aldaah, all these were the sons of Keturah. |
| 5. And Abraham gave all that he possessed to Isaac. | 5. And Abraham gave the gift of all he had to Izhak. |
| 6. And to the sons of Abraham's concubines, Abraham gave gifts, and he sent them away from his son Isaac **while he [Abraham] was still alive,** eastward to the land of the East. | 6. And to the sons of the concubines of Abraham gave Abraham riches and moveable property as gifts, and sent them away from Izhak his son **while he (yet) lived**; and they went and dwelt eastward in the land of the orient. |
| 7. And these are the days of the years of Abraham's life that he lived: one hundred years and seventy years and five years. | 7. And this is the number of the days of the life of Abraham, who lived a hundred and seventy and five years. |
| 8. And Abraham expired and died in a good old age, old and satisfied, and he was gathered to his people. | 8. And Abraham expired, and died in a good old age, aged and satisfied with all good. **(Also Ishmael wrought repentance in his days, and afterwards was gathered to his people.)** |
| 9. And Isaac and Ishmael his sons buried him in the Cave of Machpelah in the field of Ephron the son of Zohar the Hittite, which faces Mamre, | 9. And Izhak and Ishmael his sons buried him in the double cavern, at the field of Ephron bar Zochar, the Hittite, which is before Mamre; |
| 10. The field that Abraham had bought from the sons of Heth there Abraham and his wife Sarah were buried. | 10. the field that Abraham purchased of the sons of Hittah: there was Abraham buried and Sarah his wife. |
| 11. Now it came to pass after Abraham's death, that God blessed his son Isaac, **and Isaac dwelt near Be'er Lachai Ro'i.** | 11. And because Abraham had not designed to bless Ishmael, therefore he blessed not Izhak; for had he blessed Izhak and not Ishmael, it would have kept them in enmity. But, after the death of Abraham, the LORD blessed Izhak; **and Izhak dwelt near the well at which was revealed the glory of the Living and Eternal One, who sees and is not seen.** |
| 12. Now these are the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, bore to Abraham. | 12. And these are the generations of Ishmael bar Abraham, whom Hagar the Mizreitha, the handmaid of Sarah, bare unto Abraham. |
| 13. And these are the names of the sons of Ishmael by their names, according to their births: the firstborn of Ishmael was Nebaioth, and Kedar and Adbe'el and Mibsam, | 13. And these are the names of the sons of Ishmael by their names, according to their generations. The firstborn of Ishmael, Neboi, and Arab, and Abdeel, and Mibsham, |
| 14. And Mishma and Dumah and Massa, | 14. --Hearing, Silence, Patience, |
| 15. Hadad and Tema, Jetur, Naphish, and Kedmah. | 15. and Sharpness: and Tema, Yetur, Naphish, and Kedemah. |
| 16. These are the sons of Ishmael, and these are their names in their open cities and in their walled cities, twelve princes to their nations. | 16. These were the sons of Ishmael, and these their names in their villages, and in their fenced dwellings, twelve chiefs of their peoples. |
| 17. And these are the years of the life of Ishmael: one hundred years and thirty years and seven years; and he expired and died and was gathered to his people. | 17. And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he was coverted in repentance, and expired, and was gathered to his people. |
| 18. And they dwelt from Havilah to Shur, which borders on Egypt, going towards Asshur; before all his brothers he dwelt. | 18. And they dwelt from Hindiki unto Chalutsa, which is in face of Mizraim from going up to Athur. Before the face of all his brethren he dwelt in his possession.  JERUSALEM: In their villages, and in their fenced dwellings (or encampments). **Twelve chiefs of their peoples.**And they dwelt from Hindekaia unto Chalutsa, which is by the side of Mizraim, from thy going up towards Arthur. Before all his brethren he dwelt. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**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.

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol II: The Patriarchs**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1988)

Vol. 2 – “The Patriarchs,” pp. 414-443

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎24:42 – 67‎‎‎**

**So I came today**. Today I left, and today I arrived. From here we learn that the earth shrank for him [i.e., his journey was miraculously shortened]. **Rabbi Acha said: The ordinary conversation of the servants of the Patriarchs is more beloved before the Omnipresent than the Torah of their sons, for the section dealing with Eliezer is repeated in the Torah, whereas many fundamentals of the Torah were given only through allusions.-**[Gen. Rabbah 60:8]

**44 You too** [The word] גַּם (also), includes the people who were with him.

**designated** [Meaning]: He clarified and made known, and likewise, every expression of הוֹכָחָה in Scripture denotes clarification of a matter.

**45 I had not yet finished** [Meaning]: “I was not yet finishing.” And similarly, wherever the present tense is called for, sometimes the past tense is used, and it could have been written טֶרֶם כִּלִתִי (past tense), “I had not yet finished;” and sometimes the future tense is used. An example [that a verb denoting continuous action is sometimes expressed in the past and sometimes in the future] is (Job 1:5): “for Job would say” (אָמַר) : this is in the past tense. “So would Job do” (יַעֲשֶׂה) : this is in the future tense. But the meaning of both is in the present tense, [namely] “for so would Job say: Perhaps my sons have sinned? and so he would do this” [in a continuous fashion].

**47 And I asked...and I placed** He reversed the sequence of events, because, in fact, he had first given [her the jewelry] and then asked [about her family]. But [he changed the order] lest they catch him in his words and say, “How did you give her [the jewelry] when you did not yet know who she was?”

**to the right** [This refers to a wife] from the daughters of Ishmael.

**to the left** [This refers to a wife] from the daughters of Lot, who dwelt to the left of Abraham (Gen. Rabbah 60:9).

**50 And Laban and Bethuel answered** He [Laban] was wicked and jumped to reply before his father.

**We cannot speak to you to refuse in this matter**, either with an unfavorable reply, or with an appropriate reply, because it is obvious that the matter has emanated from the Lord, according to your words, that He designated her for you.

**52 that he prostrated himself on the ground** From here [we learn] that we must give thanks for good tidings.

**53 and... delicacies** Heb. וּמִגְדָּנוֹת . An expression of sweet fruits (מְגָדִים) , for he had brought with him various kinds of fruits of the Land of Israel.

**54 and they lodged**Wherever lodging is mentioned in Scripture, it refers to one night’s lodging.

**55 And her brother and her mother said** And where was Bethuel? He wanted to stop [Rebecca’s marriage]; so an angel came and slew him.-[Gen. Rabbah 60:12]

a year - יָמִים [means] a year, as in (Lev. 25:29): “the time of its redemption shall be one full year (יָמִים) .” For a maiden is granted a period of twelve months to outfit herself with ornaments.-[Kethuboth 57].

**or ten** [Meaning] ten months, for if you say that יָמִים is [to be understood literally as] days, it is not customary for people who make requests to request a small thing and [to say,] “If you are unwilling, give us more than that.”-[Kethuboth 57].

**57 And ask her**From here we learn that we may not marry off a woman except with her consent.-[Gen. Rabbah 60:12]

**58 and she said, “I will go.”** of my own accord, even if you do not desire it.

**60 may you become thousands of myriads** May you and your seed receive that blessing that was stated to Abraham on Mount Moriah (above 22:17): “and I will surely multiply your seed, etc.” “May it be His will that those children shall be from you and not from another woman.”

**62 coming from Be’er Lachai Ro’i** where he had gone to bring Hagar to Abraham his father, that he should marry her (Gen. Rabbah 60: 14).

**and he dwelt in the land of the south** Near that well, as it is said (above 20:1): “And Abraham traveled from there to the south land, and he dwelt between Kadesh and Shur,” and there the well was located, as it is said (above 16:14): “Behold it is between Kadesh and Bered.”

**63 to pray** - לָשׂוּחַ is an expression of prayer, as in (Ps. 102: 1): “He pours out his prayer (שִׂיחוֹ) .”-[Gen. Rabbah 60:14, Ber. 26b]

**64 and saw Isaac**She saw his majestic appearance, and she was astounded by him (Gen. Rabbah 60:14).

**and she let herself down** She slipped off toward the earth, as the Targum כִינַת , “and she leaned.” She leaned towards the earth but did not reach the ground, as (above verse 14): “Please lower (הַטִּי) your pitcher,” [which the Targum renders:] אַרְכִינִי [tilt]. Similar to this, (II Sam. 22: 10): “And He bent (וַיֵּט) the heavens,” [which the Targum renders:] וְאַרכִין , an expression of leaning towards the earth, and similarly (Ps. 37:24): “Though he falls (יִפּֽל) , he will not be cast down,” meaning that if he falls toward the earth, he will not reach the ground.

**65 and covered herself** - וַתִּתְכָּס is in the reflexive form, as in (below 35:8) ַותִּקָּבֵר (and she was buried); (I Sam. 4:18) וַַתִּשָּׁבֵר (and it was broken).

**66 And the servant told** -(Gen. Rabbah 60: 15) He revealed to him [Isaac] the miracles that were wrought for him, that the earth had shrunk for him and that Rebecca had come to him providentially as a result of his prayer.

**67 to the tent of Sarah his mother** He brought her to the tent, and behold, she was Sarah his mother; i.e., she became the likeness of Sarah his mother, for as long as Sarah was alive, a candle burned from one Sabbath eve to the next, a blessing was found in the dough, and a cloud was attached to the tent. When she died, these things ceased, and when Rebecca arrived, they resumed (Gen. Rabbah 60:16).

**for…his mother** It is the way of the world that, as long as a person’s mother is alive, he is attached to her, but as soon as she dies, he finds comfort in his wife.-[Pirkei d’Rabbi Eliezer, ch. 32.]

**Ketubim: Psalms**‎**20:1-6**

1 For the conductor, a song of David.

2 May the Lord answer you on a day of distress; may the name of the God of Jacob fortify you.

3 May He send your aid from His sanctuary, and may He support you from Zion.

4 May He remember all your meal offerings, and may He accept your fat burnt offerings forever.

5 May He give you as your heart [desires], and may He fulfill all your counsel.

6 Let us sing praises for your salvation and let us assemble in the name of our God; may the Lord fulfill all your requests.

**Rashi’s Commentary on Psalm**‎**20.1-67**

|  |
| --- |
| **2 May the Lord answer you on a day of distress:**This psalm was [composed] because he [David] would send Joab and all Israel to war, and he would stand in Jerusalem and pray for them, as the matter is stated (in II Sam. 18:3): “It is better that you be for us from the city as aid.” Were it not for David, Joab would not have succeeded in battle. |
| **the name of the God of Jacob:**Who promised him [Jacob] when he went to Haran and kept His promise; therefore, it is stated: “the God of Jacob.” |
| **3 from His sanctuary:**From His Holy Temple, in which He dwells. |
| **4** **your meal offerings… burnt offerings:**They are the prayers that you pray in battle. |
| **fat:**Heb. ידשנה, an expression of fat, as (in Deut. 31: 20): “and it will eat and be satisfied, and it will become obese (ודשן),” i.e., He will accept them [the prayers] willingly like fat burnt offering. |
| **6 Let us sing praises for your salvation:**When the Holy One, blessed be He, saves you, we will all sing praises to the Holy One, blessed be He. |
| **and let us assemble in the name of our God:**Heb. נדגל, let us assemble and become strong. |

**Meditation from the Psalms**

**Psalm 20.1-6**

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

**Bereshit (Genesis) 24:42-67**

**Tehillim (Psalms) 20**

**Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2**

Mk 2:21-22, Lk 5:36-39, Acts 6:7, Acts 13.13-31

Thispsalm was placed after Psalm 19 in order to express the firm conviction that the salvation of Israel depends not on physical power but on prayer.[[1]](#footnote-1)

Rabbi Yochanan said: ‘Who is assured of a share in the World to Come? He who juxtaposes the benediction of *'*redemption' with ‘prayer'. Rashi[[2]](#footnote-2) comments: David, in the Book of Psalms alludes to this juxtaposition. He concludes Psalm 19 with ‘prayer', *‘*Let the words of my mouth and the thoughts of my heart find favor before You, HaShem, my rock and my redeemer'.[[3]](#footnote-3) Thereupon, he immediately begins Psalm 20 with 'redemption’. ‘May HaShem answer you on the day of the distress’.

Yerushalmi[[4]](#footnote-4) emphasizes this unique relationship between 'redemption' and ‘prayer': To whom can we compare the man who recites the benediction requesting redemption, but then fails to follow it with immediateprayer? *—* To the king's favorite who knocked on the door of the royal chambers but did not wait for the king to answer. When the king came to answer the knocking, the favorite had already turned his back and departed. What did the king do? He also turned away and departed! Therefore, the proper procedure is that a person should first draw G-d near to himself by reciting His praises and blessing Him for the ‘redemption' from Egypt. Then, while G-d is still near at hand, he should make his personal requests through prayer.

Another application of this juxtaposition is found in the weekday the Morning Service when supplications of distress are permissible. After concluding Shemone Esrei with the verse ‘May the expressions of my mouth find favor', we recite Psalm 20: ‘May HaShem answer you on the day of distress’ between Ashre, and Uba Letzion.

This practice is based on Midrash Shocher Tov: ‘Rabbi Shimon bar Abba said, ‘We find eighteen psalms from the beginning of this book up to this point,[[5]](#footnote-5) These correspond to the eighteen benedictions of the Shemoneh Esrei’. When a person concludes the Shemoneh Esrei, we wish him well, saying, ‘May your prayers be answered’. So, too, after David concluded eighteen psalms he was encouraged and he proclaimed ‘HaShem will answer you on the day of distress'.[[6]](#footnote-6)

Our chapter of Psalms contains an interesting pasuk that I would like to examine in greater depth. Its meaning may be a bit of an eye-opener.

***Tehillim (Psalms) 20:3*** *Send forth thy help from the sanctuary* (mikdash - מִקֹּדֶשׁ)*, and support thee out of Zion;*

I would like to examine the connections between the human body and the Temple. This edifice is commonly referred to by our sages as the *Beit HaMikdash*, the house of holiness.

Mikdash is a combination of two Hebrew words: MAKOM KODESH. Makom = Place and Kodesh = Holy. Thus the Mikdash is the holy place. The place where HaShem put his name.

Rabbi Dessler[[7]](#footnote-7) tells us a bit about this edifice: The Desert Tabernacle, the details of whose construction take up the whole of parashat Terumah and much of the succeeding parshiyot, is sometimes called ‘sanctuary’ [*mikdash*] (‘And they shall make Me a *mikdash’*[[8]](#footnote-8)). More frequently, however, it is called *Mishkan*, which means ‘dwelling place’.

The meaning of Mishkan, the dwelling place (so to speak) of HaShem, is clearly expressed in the verse: "And so shall he (the Kohen Gadol) do to the Tent of Meeting which dwells with them in the midst of their defilement".[[9]](#footnote-9) HaShem rests His presence amongst us even in the midst of our defilement because He knows that we have the ability to raise and extricate ourselves from defilement. How? Through the Torah. The Tent of Meeting is so called because it is the meeting place of HaShem and Israel, the place where Torah is transmitted. In parashat Tetzaveh, the Tent of Meeting is described as the place, "Where I shall meet with you [plural, i.e. Israel], where I will speak to you [singular, i.e. Moshe]".[[10]](#footnote-10) "To speak to you" means to transmit Torah, and Torah learning creates a closeness between us and HaShem, a sense of joy and satisfaction. "The commands of HaShem are straightforward and rejoice the heart".[[11]](#footnote-11) All this is included in the term *Mishkan*.

*Mikdash*, on the other hand, means a place of holiness. Holiness means transcendence. We feel the absolute gulf which separates the Creator from His creatures. Our response must be service, offerings, and prayer, by which we recognize our lowliness before the grandeur of the Almighty. "My house shall be called a house of prayer for all nations”.[[12]](#footnote-12)

But nevertheless, we find that *Mishkan* is sometimes called *mikdash* and *mikdash* is sometimes called *Mishkan*.[[13]](#footnote-13) How they are called reflects what they are in reality, for their meaning and existence are really one. If *Mishkan* represents the joy in the presence of HaShem, and *mikdash* represents the awe one feels in the transcendence of HaShem, then together they form one whole. We have to "rejoice in trembling".[[14]](#footnote-14) And the Rabbis say: "I experience fear in the midst of my joy and joy in the midst of my fear".[[15]](#footnote-15)

This is the end of Rabbi Dessler’s comments.

Go and stand before a mirror. What do you see? A head, two eyes, a nose and a mouth. Look down and you will see a neck which leads to the internal areas of the heart, stomach, etc.

You are looking at a human being. But if you look closer you will see one of the most profound creations in HaShem’s world, a miniature Beit HaMikdash, a miniature Temple, and a miniature world!

Consider the following pasuk:

***Shemot (Exodus) 25:8*** *And you shall make a sanctuary for me; that I may dwell among them.*

The Or Hachayim asks why the Torah states “and you shall make a mikdash (Sanctuary) for me”, and then in the next verse it says “the form of the Tabernacle…so shall you do”. Are we talking about the mikdash (Sanctuary) or the Mishkan[[16]](#footnote-16) (Tabernacle)? The Or Hachayim writes that the commandment to make a Mikdash for HaShem is not only referring to the time when Bne Israel were in the desert, but includes all of Jewish history from the time that we were in the desert to the time that we entered eretz Israel. He writes that when the Jewish people are in eretz Israel, and even in a time of Galut (exile), the mitzva to build the mikdash still applies.

The Malbim answers this question, in his work entitled *Remazey HaMishkan* (Illusions of the Sanctuary),[[17]](#footnote-17) he explains that we each have to build, inside of ourselves, a mikdash, that *each one of us must provide a residence for HaShem’s presence*.

Rabbi Chaim of Volozhin, the renowned student of the Gaon of Vilna, said that the commandment to construct a Tabernacle is primarily a personal commandment; every Jew is “a living tabernacle in miniature”. HaShem rests the Shechinah, His Divine Presence, primarily in the human heart.

**Excerpt from Sefer Charedim – The Book of the Awestruck[[18]](#footnote-18)** You are a Temple for the presence of the Holy King! As such, it is extremely important that you sanctify your heart and your soul, as well as all 248 limbs (bones[[19]](#footnote-19)) of your body.[[20]](#footnote-20) It is written, “The Holy One is in your midst”,[[21]](#footnote-21) and “They [the people] are HaShem’s Temple”,[[22]](#footnote-22) and “Be holy, for I, HaShem, am holy”,[[23]](#footnote-23) and “I will place My Mishkan [Tabernacle] in your midst”.[[24]](#footnote-24) HaShem means what He says: “**I dwell in you!**”

Rabbi Chaim explains: The Zohar compares every Jew to the Temple. Just like the center of the Temple is the Holy of Holies, the center of the human being is his heart. His head is above him, his feet are beneath him, so the heart which is at the midpoint of his trunk, is the actual center of his being. Just as the holiness that is the source of all that is good in the world emanates from the Holy of Holies, the life force of the human emanates from the heart.

In his commentary on Chumash, the *Malbim* explains that the BeitHaMikdash is a macrocosm of the humanbody: If you look at a plan of the Heichel (Sanctuary) in the BeitHaMikdash, you will notice that the placement of the various vessels, the altar, the table, and the Menorah all corresponds to the location of the vital organs in the humanbody. In other words, each of the Temple’s vessels represents a human organ.

The Zohar and the Midrash Ne’elam both state that the 613 parts of the Mishkan directly correlate to the 613 parts of the human body.

Thus we have in our tradition:

**613** Mitzvot - 248 positive Mitzvot and 365 injunctions.

**613** Human body parts - 248 limbs[[25]](#footnote-25) and 365 sinews. The Mishna speaks of these 248 members:

***Oholoth Chapter 1 MISHNA 8****. THERE ARE TWO HUNDRED AND FORTY-EIGHT MEMBERS IN A HUMAN BODY: THIRTY IN THE FOOT, [THAT IS] SIX TO EVERY TOE,[[26]](#footnote-26) TEN IN THE ANKLE, TWO IN THE SHIN, FIVE IN THE KNEE, ONE IN THE THIGH, THREE IN THE HIP,[[27]](#footnote-27) ELEVEN RIBS, THIRTY IN THE HAND, [THAT IS] SIX TO EVERY FINGER, TWO IN THE FORE-ARM, TWO IN THE ELBOW, ONE IN THE UPPER ARM AND FOUR IN THE SHOULDER, [THUS MAKING] ONE HUNDRED AND ONE ON THE ONE SIDE [OF THE BODY] AND ONE HUNDRED AND ONE ON THE OTHER; THEN EIGHTEEN VERTEBRAE IN THE SPINE, NINE [MEMBERS] IN THE HEAD, EIGHT IN THE NECK, SIX IN THE KEY OF THE HEART,[[28]](#footnote-28) AND FIVE IN THE GENITALS. EACH ONE [OF THESE MEMBERS] CAN DEFILE BY CONTACT, CARRIAGE OR OVERSHADOWING. WHEN IS THIS SO? WHEN THEY HAVE UPON THEM [THEIR] APPROPRIATE FLESH,[[29]](#footnote-29) BUT IF THEY HAVE NOT [THEIR] APPROPRIATE FLESH UPON THEM, THEY CAN DEFILE BY CONTACT AND CARRIAGE BUT CANNOT DEFILE BY OVERSHADOWING.[[30]](#footnote-30)*

***613*** *Different parts and vessels in the Mishkan.*

[The Midrash compares the *Mishkan* as a whole to the human body, and each of its implements and components to various human organs and body parts. The beams supporting the Mishkan symbolize the ribs, the curtains of goats’ hide correspond to a person’s skin, and the Shulchan represents the stomach. The Kiyor suggests the liquid element of the human body. The Menorah, provider of light in the Mishkan, represents the human mind, which provides us with the light of comprehension and understanding. The Keruvim, which spread their wings over the Aron, correspond to the lungs, which are positioned over the heart, and the Aron corresponds to the human heart.]

This picture of the Beit HaMikdash representing a man, as a place where HaShem resides, is also explicitly stated in the Nazarean Codicil:[[31]](#footnote-31)

***I Corinthians 3:16*** *Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?*

Finally, we can understand that the Temple was not only the picture of a man, but it was the picture of the perfect man, the Mashiach:

***Yochanan (John) 2:18*** *Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.*

***Ephesians 2:19-22*** *So then ye are no more strangers and sojourners, but ye are fellow–citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Mashiach Yeshua himself being the chief corner stone; 21 in whom each several building, fitly framed together, groweth into a holy temple in the Lord; 22 in whom ye also are builded together for a habitation of God in the Spirit.*

***Revelation 21:22*** *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

**A Critical Connection**

When the men of the Great Assembly removed the yetzer hara (evil inclination) of avoda zara (idolatry) from the inner sanctum of the Beit HaMikdash, the effect was its removal from all our “work stations” connected to the “mainframe” in the Kodesh HaKadashim (Holy of Holies) in Jerusalem:

***Yoma 69b*** *He answered: One does not pronounce the Ineffable Name outside [the limits of the Temple]. But may one not? Is it not written: And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. [. . . and Ezra praised the great God]. And R. Giddal [commenting thereupon] said: He magnified Him by [pronouncing] the Ineffable Name?-That was a decision in an emergency. And [they] cried with a great [loud] voice unto the Lord, their God. What did they cry? — Woe, woe, it is he who has destroyed the Sanctuary, burnt the Temple, killed all the righteous, driven all Israel into exile, and is still dancing around among us! Thou hast surely given him to us so that we may receive reward through him. We want neither him, nor reward through him! Thereupon a tablet fell down from heaven for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said: One may learn therefrom that the seal of the Holy One, blessed be He, is truth). They ordered a fast of three days and three nights, whereupon he was surrendered to them. He came forth from the Holy of Holies like a young fiery lion.*

From this Gemara we see that every one in the entire world is connected to the Beit HaMikdash. In some way ***we ARE the Beit HaMikdash***! Think carefully about this.

When Idolatry was excised from the world, it was visibly manifesting as flame from the Kodesh Kodashin.[[32]](#footnote-32) But, the effects were felt in every human being from that time forward. From that time forward, human beings no longer had a craving for idolatry that was *as strong as* the craving for food or sex. We now possess only a shadow of that craving. The place in the human psyche where this desire lived is now empty. Thus, we have a strong desire to do *nothing*, and to go *nowhere*.

We see that while idolatry lived in the hearts of men until that fateful day, once it was removed from the hearts of men, it was also removed from the Beit HaMikdash. This shows that the Beit HaMikdash pictures men and is meant to be seen as a picture of a man (i.e. Mashiach).

**The Temple as a Body**[[33]](#footnote-33)

“Gold” is the soul;

“silver,” the body;

“copper,” the voice;

“blue,” the veins;

“purple,” the flesh;

“red,” the blood;

“flax,” the intestines;

“goat hair,” the hair;

“ram skins dyed red,” the skin of the face;

“tachash skins,” the scalp;

“shittim wood,” the bones;

“oil for lighting,” the eyes;

“spices for the anointing oil and for the sweet incense,” the nose, mouth, and palate;

“shoham stones and gemstones for setting,” the kidneys and the heart.

—Midrash HaGadol

THE ANALOG OF THE IBN EZRA

The analog first boldly drawn by the Ibn Ezra[[34]](#footnote-34) in his commentary to Bereshit 1:26 now returns with unusual force:

*…God forbid that the Creator should have any corporeal qualities or tangible form. Behold the text proclaims “‘to whom shall you compare Me that I might be similar?’ says the Holy One”.[[35]](#footnote-35) Rather, because the supernal soul of man is eternal, it therefore shares an affinity with God. So too the soul is incorporeal and it also fills the whole body with life. The human body is thus like a miniature world. Blessed be God who began by fashioning the great cosmos and concluded by fashioning man, the microcosm!*

For Ibn Ezra, there was a parallel to be drawn between HaShem the Creator and the soul of the human being. HaShem is utterly without body or form, but His eternal spirit of “glory” fills the material cosmos and inspires it with life and meaning. Similarly, though we must regard Ibn Ezra’s words with caution as a provocative analog that can convey only part of the matter, the human soul, ethereal and eternal, grants life to the human body, filling it with potential and purpose after the manner of the Creator. And the Mishkan as well, representing the proverbial link between heaven and earth, is thus constructed according to a similar dynamic. We return once again to the laden words of the Ibn Ezra, this time in his discussion of the meaning of the Mishkan, where he advances the explanation of Rav Saadia Gaon:[[36]](#footnote-36) The Gaon explained that there are in fact three worlds. This terrestrial world is the macrocosm, the Mishkan is intermediate, and the human body is the microcosm…[[37]](#footnote-37)

While the Gaon goes on to draw specific comparisons between heavenly elements, the items of the Mishkan, and the organs of the human body, who could deny the overall persuasiveness of his linkage?

The Mishkan, unlike the Temple, was represented by Adam and Chava (Eve) before HaShem separated them. Thus there was no women’s courtyard in the Mishkan.

**The Human Soul In The Temple[[38]](#footnote-38)**

Tradition teaches that the human soul has five levels, of which the lower three are connected to our physical selves. And it is these three that concern us here. At the core of our being we are a *neshama,* which is always connected to HaShem to such a great extent that it is difficult to tell where the Divine Presence ends and the person begins. Although our *neshama* is the core of our being, we are not self-conscious on the level of *neshama*; we are only self-conscious on the bottom two levels of our souls, the Ruach and the *nefesh*.

The *neshama* is connected to our *ruach,* our spiritual self. We are all self aware as spiritual beings; we can all imagine ourselves as living without our bodies, and we all have a sense of morality and right and wrong that we know is above all materialistic considerations. The *ruach* is connected to our *nefesh,* the life force that burns within us and is the engine that drives us, the materialistic part of our beings.

The Temple is put together in the same way. The outermost level is called the *Azara*, and that is where the animal sacrifices are all brought. This level parallels the *nefesh.* It is connected to the *Heichel*, a much more spiritual place. No animal sacrifices are ever offered there. The incense is offered in the *Heichel*, that is where the Menorah is to be found; the Holy bread that stays warm and fresh from Shabbat to Shabbat is there. It is clearly a more spiritual part of the Temple, but we still have daily access to it just as we do to our own spirituality. This level parallels the *ruach*.

Finally within the innermost recesses of the *Heichel* is the Holy of Holies; a separate alcove that is curtained off; the Holy Ark is kept there and this is the place that the *Shechinah* inhabits; we do not have daily access to this part of the Temple at all. The only person who ever enters it is the High Priest, and even he is only allowed to enter once a year. This lack of access is clearly an existential expression of our lack of access to our own *neshamot*.

The symbolism is clear; the High priest who enters the Holy of Holies on Yom Kippur must enter it on the level of *neshama.*

Life is problematic only because we are not really sure about how to define ourselves. Were we able to see ourselves clearly as *neshamot* and were we therefore conscious of our unbreakable attachment to HaShem, the point of our lives would be quite clear to us; we wouldn't be at all confused as to why we exist and what we are supposed to do with our lives. But HaShem decreed that we must live with free will, and therefore the awareness of how our life depends on our attachment to HaShem at the source of our beings is withheld from our self-consciousness.

Instead we are placed in a situation of existential conflict; our raging life force, the *nefesh,* and our spiritual side, the *ruach,* are always contending with each other pulling us in different directions. The ceaseless conflict confuses us; none of us are sure of who and what we are. No one wants to deny their real selves and live the wrong life; our confusion about who we are is the source of our sins. The eternal confusion is the dilemma that forms the backdrop against which we must exercise our free will.

Our state of oblivion regarding the existence of our *neshama*, the highest level of our soul that is always attached to HaShem renders us incapable of reaching clarity about who we are and clearing up our confusion.

Stepping into the Holy of Holies means becoming self-conscious as *neshamot*. The fog of confusion is instantly dissipated and replaced by total clarity of vision. To enjoy such clarity runs contrary to the purpose of living in this world. To enter the Holy of Holies is to step out of life as HaShem decreed that it must be lived here in this world of difficult choices. When Nadav and Avihu took this step, they terminated the point of their continued existence in the world of choice and therefore left it; they died.

But they sanctified the Temple in the process. They demonstrated the existence of the Temple on the level of *neshama*, they demonstrated the existence of their own Neshamot, the state of the attachment of the *neshama* to HaShem, and how this relationship is mirrored by the Holy of Holies in the Temple. To us plain folks the cause of their death would perhaps have remained a total mystery; but to the 'generation of the wise' who stood at the foot of Mt. Sinai the lesson taught by their deaths was obvious, and revealed the power of the heretofore missing dimension of the Temple, the Holy of Holies.

**The Luz Connection**

The Beit HaMikdash is the “neck” of the world.

***Berachoth 30a*** *Our Rabbis taught: A blind man or one who cannot tell the cardinal points should direct his heart towards his Father in Heaven, as it says, And they pray unto the Lord. If one is standing outside Palestine, he should turn mentally towards Eretz Israel, as it says, And pray unto Thee towards their land. If he stands in Eretz Israel he should turn mentally towards Jerusalem, as it says, And they pray unto the Lord toward the city which Thou hast chosen. If he is standing in Jerusalem he should turn mentally towards the Sanctuary, as it says, If they pray toward this house. If he is standing in the Sanctuary, he should turn mentally towards the Holy of Holies, as it says, If they pray toward this place. If he was standing in the Holy of Holies he should turn mentally towards the mercy-seat. If he was standing behind the mercy-seat he should imagine himself to be in front of the mercy-seat. Consequently, if he is in the east he should turn his face to the west; if in the west he should turn his face to the east; if in the south he should turn his face to the north; if in the north he should turn his face to the south. In this way all Israel will be turning their hearts towards one place. R. Abin — or as some say R. Abina — said: What text confirms this? — Thy neck is like the tower of David builded with turrets [talpioth], the elevation [tel][[39]](#footnote-39) towards which all mouths (piyyoth) turn.*

***Megillah 16b*** *And he fell upon his brother Benjamin’s neck.[[40]](#footnote-40) How many necks[[41]](#footnote-41) had Benjamin? — R. Eleazar said: He wept for the two Temples which were destined to be in the territory of Benjamin[[42]](#footnote-42) and to be destroyed. And Benjamin wept upon his neck: he wept for the tabernacle of Shiloh which was destined to be in the territory of Joseph and to be destroyed.*

***Midrash Rabbah - The Song of Songs IV:12*** *THY NECK IS LIKE THE TOWER OF DAVID: this refers to the Temple. Why is it compared to a neck? Because so long as the Temple was standing, Israel’s neck was stretched out among the nations of the world, but when the Temple was destroyed, then, if one may say so, Israel’s neck was bowed; and so it is written, And I will break the pride of your power (Lev. XXII, 19), namely, the Temple. Another explanation: Just as a man’s neck is in the highest part of him, so the Temple was in the highest part of the world. And just as most ornaments are hung round the neck, so the priests were attached to the Temple, the Levites were attached to the Temple. And just as, if the neck is removed, a man cannot live, so since the Temple was destroyed there has been no life for the enemies of Israel.*

The Midrash has this to say about the luz bone:

***Midrash Rabbah - Leviticus XVIII:1*** *And the almond shall blossom refers to the luz (nut) of the spinal column. Hadrian, may his bones be crushed, asked R. Joshua b. Hananiah, saying: ‘From which part of the body will the Holy One, blessed be He, in the Time to Come, cause man to sprout forth? ‘ He answered: ‘ From the nut of the spinal column.’ Said he: ‘How can you convince me?’ He thereupon brought one before him; he put it in water, but it was not dissolved; he let it pass through millstones, but it was not ground; he put it in fire, but it was not burnt; he put it on an anvil and began beating it with a hammer, but the anvil was flattened out, and the hammer was split, but all this had no effect.*

**The Mishkan (not the Temple) as a Body:**

The Mishkan (the Tabernacle in the wilderness) alludes to the human body. Rambam thus wrote the following to his son:

*My son Avraham, you must realize that the Mishkan alludes to the human body.*

*The Holy Ark, the innermost part, alludes to the human heart, which is the innermost part of the body. The Ark was the main part of the Mishkan because it contained the Tablets of the Covenant. So, too, is the human heart the main part of the body. It is the source of his life, his knowledge and his understanding. The wings of the keruvim, which spread over the Ark, allude to the lungs. The lungs are over the heart like wings and they provide it with air. The Table in the Mishkan alludes to the human stomach. Just as food and drink are placed on the table, so the stomach is filled with food and drink that a person consumes and from there it is distributed to the other parts of the body.*

*The Menorah (candlestick) in the Mishkan alludes to the human mind. Just as the Menorah gives forth light, so the intellect enlightens the entire body. Three stems went out from the Menorah on each side. These allude to the three limbs that extend from each side of the human body, the eye, the ear, and the hand. The intellect directs these three parts of the body. The incense altar alludes to the sense of smell. The sacrificial altar alludes to the intestines, which digest the food that enters the body. The veil covering the Mishkan alludes to the diaphragm, which is like a barrier between the parts of the body. The washstand alludes to the moisture and other liquids in the body. The goats’ wool hangings allude to the skin that covers the human body. The beams of the Mishkan allude to the ribs.[[43]](#footnote-43)*

**The Beit HaMikdash is Female**

The parts of the Beit HaMikdash all are in the feminine gender, in Hebrew. This suggests that the structure and its utensils are part of a female body. This aspect is further emphasized when we note that the Torah calls a man’s wife his “house”.[[44]](#footnote-44) A wife is a house. Thus, the Beit HaMikdash, “The House of the Holy One”, would also be female.

If one looks at the form of the Beit HaMikdash, as emphasized by the courtyards, we can see that the Woman’s courtyard is the largest courtyard, and it is at the “bottom” of the structure. This mirrors the female body which has the largest part at the bottom of the structure. Please remember that the arms and legs are not part of the structure, only the head and torso.

**Conclusion**

***1 Peter 2:1*** *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua Mashiach. 6 Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

Consider that if the Beit HaMikdash has the parts and organs of the body, then it must also have some places that are more sensitive than other parts. In the same way that we can not feel our liver or pancreas and we can feel even dust in our eyes.

A SONG OF INAUGURATION

Chanukah is the celebration of the re-dedication of the altar of the Temple in the days of the Maccabees. Sephardim recite Tehillim (Psalms) 30 after we kindle the Chanukah lamps. Tehillim 30 is titled: *Mizmor Shir Chanukat HaBayit L’David*, A Psalm, a Song for the Inauguration of the Temple by David. Chazal[[45]](#footnote-45) calls this Psalm the *Shir Shel Yom for Chanukah*, The song for the Day of Chanukah.

In reviewing this Chapter, it is fascinating to note that it begins as *A Song for the inauguration of the Temple*, yet it thereafter makes no mention of the Beit HaMikdash whatsoever! Additionally, it is curious that we recite this Chapter of Temple inauguration at the outset of each day of Chanukah, notwithstanding that we are not present in a new or rededicated Beit HaMikdash at that moment.

We may gain some insight into this Chapter of Mizmor Shir from the fact that David HaMelech (the King) is its author. We all know that David HaMelech did not build the Beit HaMikdash, but that instead his son, Shlomo HaMelech did, four years after David’s passing. How then, could David sing the song of its inauguration?

HaRav Avraham Chaim Feuer, Shlita, in his masterful work on Tehillim,[[46]](#footnote-46) brings the Malbim to explain these questions. The Malbim suggests that the *HaBayit* (The House) referred to at the beginning of the Chapter, is not, in fact, the Beit HaMikdash. Rather, it refers to the human body which houses its soul. HaRav Mordechai Gifter, z”tl, adds that the Torah considers the human body, if it has been sanctified, to be a miniature Temple as the Pasuk states:

***Shemot (Exodus) 25:8*** *And they shall make for me a sanctuary, and I shall dwell within them” i.e., not within it [the Sanctuary] but within them [the people themselves].*

With this principle we can now understand how David HaMelech could recite this Psalm never having seen the Beit HaMikdash; why no further reference to the Beit HaMikdash at all is made in this Psalm; and why this Psalm inaugurates our prayers every single day. It is not the Beit HaMikdash that we are inaugurating, but by recitation of this Chapter, it is ourselves that we are dedicating and rededicating.

This suggests that the reason that the Beit HaMikdash was designed to mimic the human body, is to remind us that HaShem wants to dwell in us. Further we can understand in a larger sense that HaShem want to dwell in Mashiach who embodies all Israel. This takes us back to Gan Eden when HaShem walked with Adam in the garden. In this final scenario, HaShem will walk with the second Adam in Gan Eden.

I think, now, you will see an entirely new meaning to David’s words in our psalm:

***Tehillim (Psalms) 20:3*** *Send forth thy help from the sanctuary* (mikdash - מִקֹּדֶשׁ)*, and support thee out of Zion;*

**Ashlamatah: Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 11. ¶ And it shall come to pass that on that day, **the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea.** | 11. ¶ And it will come to pass in that time **that the LORD will extend His might yet a second time to deliver the remnant of His people which is left, ‎from Assyria, and from Egypt and from Pathros, and from India, and from Elam, and from Babylon, and from Hamath, and from the ‎islands of the sea.** |
| 12. And He shall raise a banner to the nations, **and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth.** | 12. And he will raise an ensign for the peoples, **and will assemble the outcasts of Israel, and bring near the exile of Judah ‎from the four winds of the earth.** |
| 13. **And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim.** | 13. **And jealousy will pass from those of the house of Ephraim, and ‎ those who distress from those of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house ‎of Judah, and those of the house of Judah will not distress those of the house of Ephraim**. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, shoulder to ‎shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against ‎Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, and ‎will lift up the stroke of his might against the Euphrates by His prophets' command, and strike it into seven streams, and they will walk in it ‎with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day ‎they came up from the land of Egypt.‎ |
|  |  |
| 1. **And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me.** | 1. **And you will say at that time: "I will give thanks before You, O LORD, since I sinned before You Your anger was upon me; now Your anger ‎will turn from me, and You will have compassion on me.** |
| 2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation." | 2. Behold, in the Memra of the God of my salvation I trust, and will not be shaken; ‎for the awesome one, the LORD, is my strength and my song; He has spoken by His Memra, and He has become for me a saviour." |
| 3. **And you shall draw water with joy from the fountains of the salvation.** | 3. **And ‎you will accept a new teaching with joy from the chosen ones of righteousness/generosity.** |
| 4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted. | 4. And you will say at that time: "Give thanks before the‎LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong. |
| 5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land. | 5. Sing praises before the LORD, for ‎He does prodigies; this is disclosed in all the earth. |
| 6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. **{S}** | 6. Shout, and sing, O congregation of Zion, for the great one has promised to rest His ‎Shekhinah in your midst, the Holy One of Israel." **{S}** |
|  |  |
| 1. The harsh prophecy of Babylon which Isaiah son of Amoz prophesied. | 1. An oracle of a cup of cursing to give Babylon to drink which Isaiah the son of Amoz prophesied. |
| 2. On a tranquil mountain raise a banner, raise your voice to them; wave your hand that they may enter the gates of the nobles. | 2. On the fortress which dwells ‎contentedly raise the signal, lift up a voice to them; wave a hand and they will enter its gates willingly. |
| 3. I commanded My prepared ones; I summoned My heroes to [execute] My wrath, those who rejoice in My pride. | 3. I myself have commanded My ‎appointed ones, I have also summoned My mighty men, and the strong ones of My renown will avenge my anger on them. |
| 4. The sound of a multitude in the mountains, the likeness of a numerous people, the sound of the stirring of kingdoms of nations gathering; the Lord of Hosts appoints officers over the warring host. | 4. A noise of ‎a tumult on the mountains, as of many people! A noise of an uproar of kingdoms, of peoples gathering together! The LORD of hosts is ‎mustering armies in war. |
| 5. They come from a distant land, from the end of the heavens; the Lord and the weapons of His fury, to destroy all the land. **{S}** | 5. They come from a distant land, from the ends of the heavens, the LORD and instruments of a cup of a curse‎before him, to destroy all the wicked of the earth. **{S}** |
| 6. **Lament, for the day of the Lord is near;** like a raid from the Almighty it shall come. | 6. **Wail, for the day which is about to come from the LORD is near**; as spoil from the ‎Almighty it will come. |
| 7. Therefore, all hands shall grow feeble, and the heart of every mortal shall melt. | 7. Therefore all hands will be feeble and every heart of man will melt, |
| 8. And they shall panic; pangs and throes shall seize them; like a woman in confinement they shall writhe; each man shall be amazed at his fellow; their faces are faces of flames. | 8. and they will be dismayed. Distress and ‎birth pangs will seize them; they will be in anguish like the woman in travail. They will be astonished at one another, their faces of flame. |
| 9. **Behold, the day of the Lord is coming, cruel with wrath and burning anger**, to make the land desolate, and its sinners He shall destroy from it. | 9. **Behold, the day from the LORD comes, cruel, with wrath and strength of anger,** to make the earth a waste, and he will destroy its sinners from ‎it. |
| 10. For the stars of the heavens and its constellations shall not allow their light to illuminate, the sun has become dark in its going forth, and the moon shall not shine its light. | 10. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its going forth and the moon will not ‎give its light. |
| 11. And I will visit evil upon the earth, and upon the wicked their iniquity; and I will cut off the pride of the presumptuous, and the arrogance of the tyrants I will humble. | 11. And I will punish those who reside in the world for [their] evil and the wicked for their sins, and I will put an end to the pride ‎of the wicked and humble the strength of the strong ones. |
| 12. **I will make mortal man dearer than fine gold, and man [dearer] than the collection of the gold of Ophir.** | 12. **I will love those who fear me more than the gold in which the sons of men ‎glory, and those who perform the law more than the refined gold of Ophir.** |
| 13. Therefore, I will make heaven quake, and the earth will quake out of its place, because of the anger of the Lord of Hosts, and on the day of His burning wrath. | 13. Therefore I will shake the heavens, and the earth will shake ‎from its place, in wrath before the LORD of hosts and in the day of the strength of His anger. |
| 14. And he shall be like a roving deer, and like sheep who have no one to gather [them]; each man shall turn to his people, and each man shall flee to his land. | 14. And it will come to pass that like a hunted ‎gazelle, and like sheep with none to gather them, so every man will turn to his ‎ own people, and every man will flee to his own land. |
| 15. Everyone who is found shall be stabbed, and anyone who takes refuge shall fall by the sword. | 15. Whoever is found in it will be slain, and whoever enters into the besieged ‎fortresses will be slain by the sword. |
| 16. And their babes shall be dashed before their eyes; their houses pillaged, and their wives ravished. | 16. And their young men will be dashed to pieces before their eyes; their houses will be plundered and ‎their wives ravished. |
| 17. Behold I stir up Media against them, who do not value silver, and do not desire gold. | 17. Behold, I am bringing the Medes against them, who are not influenced by silver and are not pleased with gold. |
| 18. And the bows shall dash youths, and on the newborn they shall not have mercy; on children their eye shall not look with pity. | 18. And their bows will cut young men asunder, and they will have no mercy on the offspring of the womb, and their eyes will not pity ‎children. |
| 19. And Babylon, the beauty of the kingdoms, the glory of the pride of the Chaldees, shall be like God's overturning of Sodom and Gemorrah. | 19. And Babylon, which was formerly the joy of the kingdoms, the boast of the Chaldeans' pride, will be like the overthrow, when ‎God overthrew Sodom and Gomorrah. |
| 20. It shall not be settled forever, and it shall not be occupied from generation to generation, and no Arab shall pitch his tent there, neither shall shepherds rest their flocks there. | 20. It will never be inhabited or dwelt in from generation to generation; no Arab will spread his tent ‎there, no shepherds will dwell there. |
| 21. And martens shall dwell there, and their houses shall be filled with ferrets, and ostriches shall dwell there, and satyrs shall dance there. | 21. But wild beasts will dwell there and their houses will be full of howling creatures; and there ostriches ‎will dwell, and there demons play. |
| 22. And cats shall dwell in his palaces, and serpents in the temples of pleasure, and her time is soon coming, and her days shall not be extended. | 22. And cats will growl in their palaces and jackals in the places of their pleasures; and the time of the ‎shattering of Babylon is close at hand, and its days will not be put far off ‎ |
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| 1. **For the Lord shall have mercy on Jacob and again choose Israel, and He shall place them on their soil, and the strangers shall accompany them and join the House of Jacob.** | 1. **For the LORD will have compassion on the house of Jacob and will again be pleased with Israel, and will make them dwell in their own land, ‎and proselytes will be added to them and will rely on the house of Israel.** |
| 2. And peoples shall take them and bring them to their place, and the House of Israel shall inherit them on the soil of the Lord, for slaves and maidservants, and they shall be captors to their captors and rule over those who dominate over them. **{S}** | 2. And peoples will lead them and bring them to their place, and ‎the house of Israel will possess them in the land of the Shekhinah of the LORD as male and female slaves; and they will be captors of their ‎captors and they will subjugate those who enslaved them. **{S}** |
| 3. And it shall come to pass on the day the Lord allows you to rest from your sorrow and from your shuddering, and from the hard work that you were made to serve. | 3. And it will come to pass in the day when the LORD gives you rest from your ‎pain and mastery and the hard subjugation which you were subjugated with, |
| 4. And you shall bear this parable against the king of Babylon, and you shall say, "How has the dominator ceased, has ceased the haughty one! | 4. you will take up this proverb against the king of Babylon, ‎and you will say: '''How the mastery of him who enslaved us has ceased, the strength of the sinner has come to an end.' |
| 5. The Lord has broken the staff of the wicked, the rod of the rulers. | 5. The LORD ‎has broken the strength of the wicked, the rule of sinners, |
| 6. Who would smite peoples with wrath, incessant blows, ruling nations with anger, pursued without relenting. | 6. which was striking peoples in the strength of unceasing blows, subjugating ‎the peoples in strength, subjugating and unrelenting. |
| 7. 'All the land rested, became tranquil,' they opened [their mouth] in song. | 7. The whole earth is at rest, quiet; they break forth into singing. |
| 8. Box trees, too, rejoiced at you, the cedars of the Lebanon; 'Since you were laid low, the cutter will not come upon us.' | 8. Indeed, rulers ‎rejoice over you, the rich in possessions, saying, 'From the time that you were laid low, no destroyer comes up against us.' |
| 9. Gehinnom from beneath quaked for you, toward your arrival; it aroused for you the giants, all the chiefs of the earth; it caused all the kings of the nations to rise from their thrones. | 9. Sheol ‎beneath is moved in your regard, to meet you when you come, it rouses the mighty ones for you, all the rich in possessions; they have raised ‎from their thrones all the kings of the peoples. |
| 10. All of them shall speak up and say to you, 'Have you too become weak like us? Have you become like us?' | 10. All of them will answer and say to you: 'You too have become as sick as we! You have ‎become like us!' |
| 11. Your pride has been lowered into Gehinnom, the stirring of your psalteries. Maggots are spread under you, and worms cover you. | 11. Your glory is brought down to Sheol, and the songs of your music; beneath you they will set a maggot, and above you ‎the worm. |
| 12. How have you fallen from heaven, Lucifer, the morning star? You have been cut down to earth, You who cast lots on nations. | 12. How you ‎ are cast out from the height, you that were resplendent among sons of men as the bright star among the stars! You are banished to the ‎earth, you that were a slaughterer among the peoples! |
| 13. And you said to yourself, 'To the heavens will I ascend, above God's stars will I raise my throne, and I will sit on the mount of the assembly, in the farthest end of the north. | 13. And you said in your heart, 'I will ascend to the height; above the people of ‎God I will set the throne of my kingdom; and I will sit in the mount of assembly in the far north, |
| 14. I will ascend above the heights of the clouds; I will liken myself to the Most High.' | 14. I will ascend above all the people, I ‎will be higher than them all.' |
| 15. But into the nether world shall you be brought down, to the bottom of the pit. | 15. But you are brought down to Sheol, to the depths of the pit of the place of perdition. |
| 16. Those who see you shall look at you; shall gaze earnestly at you, 'Is this the man who caused the earth to quake, who wrought havoc among the kingdoms? | 16. Those who ‎see you will stare at you, they will ponder, they will say, 'Did this man make the earth tremble, waste the kingdoms, |
| 17. Who made the land like a desert, and his cities he demolished; for his prisoners he did not open the house. | 17. make the world ‎like the desert and raze its cities; did he not open the gate for his prisoners?' |
| 18. All kings of nations, all of them, lay in honor, each in his house. | 18. All the kings of the Gentiles lie in glory, each in his tomb; |
| 19. But you were cast from your grave like a discarded sapling, [in] the garb of the slain, of those pierced by the sword, who descend to the stones of the pit, like a trampled corpse. | 19. but you are cast out from your sepulchre like a hidden miscarriage, covered with those slain, those pierced by a sword, who go down ‎to the pit of the place of perdition like a corpse trodden under foot. |
| 20. You shall not join them in burial, for you have destroyed your land, you have slain your people; the seed of evil-doers shall not be named forever. | 20. You will not be as one of them in the sepulchre, because you have ‎destroyed your land, you have slain your people. May the seed of evildoers nevermore be established! |
| 21. Prepare a slaughter for his sons because of the iniquity of their forefathers, lest they rise and inherit the land, and fill the surface of the earth with enemies." | 21. Prepare slaughter for their sons ‎because of the sins of their fathers, lest they rise and possess the earth and fill the face of the world with enemies." |
| 22. "And I will rise against them," says the Lord of Hosts, "and I will cut off from Babylon a name and a remnant, a son and a grandson," says the Lord. | 22. "I will be revealed to take retribution from them," says the LORD of hosts, "and I will destroy from Babylon name and remnant, son ‎and son’s son, says the LORD. |
| 23. "And I will make it for a heritage of hedgehogs and pools of water, and I shall sweep it away with a broom of destruction," says the Lord of Hosts. **{S}** | 23. And I will make it a possession of porcupines, a house of devastation, stagnant pools of water, and I ‎will sweep it as they sweep with the broom, and I will deliver it to destruction," says the LORD of hosts. **{S}** |
| 24. The Lord of Hosts swore saying, if not as I thought, so it was, and as I planned, so it shall remain. | 24. The LORD of hosts has sworn, ‎saying: "As I have planned, so will it be, and as I have purposed, so will it stand, |
| 25. To break Assyria in My land, and on My mountains will I trample him, and his yoke shall be removed from upon them, and his burden shall be removed from upon his shoulder. | 25. to break the Assyrian in My land, and upon the‎mountains of My people I will trample him; and his mastery will pass from them and his yoke will he broken from their necks." |
| 26. This is the plan that is planned over the entire land, and this is the outstretched hand over all the nations. | 26. This ‎is the purpose that he purposed concerning the whole earth, and this is the might that is raised up, by which He rules over every kingdom. |
| 27. For the Lord of Hosts planned, and who will frustrate [it]? And it is His hand that is outstretched, and who will return it? **{P}** | 27. For the LORD of hosts has purposed, and who will remove it? And His might is raised up, and there is none who will turn it back. ‎**{P}** |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2‎‎**

**Chapter 12**

**1 And you shall say**when you see the nations being sentenced to disgrace and abhorrence.

**I will thank You, O Lord, for you were wroth with me** and You exiled me, and my exile atoned for me, and now, amends have been made for my iniquity. May Your wrath turn away and may You comfort me. Jonathan renders: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

**2 for the strength and the praise of the Eternal the Lord** The strength and the praise of the Holy One, blessed be He, that was my salvation. We cannot, however, explain עָזִּי , like עֻזִּי , my strength, for we do not find in Scripture עָזִּי vowelized with a short ‘kamatz,’ but with a ‘shuruk,’ reading עֻזִּי , with the exception of three places where it is accompanied by וְזִמְרָת . Also, וְזִמְרָת cannot be explained like וְזִמְרָתִי , my praise, but we are forced to say that וְזִמְרָת is connected to the word following it. Therefore, I say that the ‘yud’ of עָזִּי is merely like the ‘yud’ of (Deut. 33:16) שׁוֹכְנִי סְנֶה , “He Who dwells in the thornbush.”

**the Eternal the Lord** **Until now His Name was divided, and with the downfall of Amalek,** it became whole, and so Scripture states (Exodus 17:16): “For the hand is on the throne of the Eternal (כֵּס יָהּ) ,” implying that the throne is incomplete and the Name is incomplete until the Lord wages war against Amalek.

**was my salvation.** Heb. וַיְהִי לִי לִישׁוּעָה , like הָיָה לִי לִישׁוּעָה , was to me for a salvation, and it is customary for Scripture to speak in this manner. Comp. (Exodus 9:21) “And he who did not heed the word of the Lord, left (וַיַּעֲזֽב) his slaves and his cattle”; also, in II Chronicles (10:17): “And the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וַיִּמְלֽךְ) over them.” It should say, מָלַךְ עֲלֵיהֶם .

**3 And you shall draw water** You shall receive a new teaching [from Targum].

**from the fountains of the salvation For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles, will be revealed to them.**

**4 His deeds** Heb. עֲלִילוֹתָיו , similar to מַעֲלָלָיו .

**keep it in remembrance to praise** [His Name,] for it is exalted.

**Chapter 13**

**1 The harsh prophecy of Babylon** The prophecy of the retribution which [will fall] upon Babylon.

**2 On a tranquil mountain raise a banner to gather.**On a tranquil, trusting, undisturbed mountain, raise a banner to the nations and raise your voice to those gathering, that they come upon it.

**wave your hand**Wave your hand to the distant ones who cannot hear, and let them see the waving of the hand and enter the gates of the nobles, of the princes of Babylon.

**the gates** Heb. פִּתְחֵי . As though it would say, בְּפִתְחֵי , into the gates. Comp. (Gen. 38:11) “Stay as a widow in your father’s house (בֵּיתאָבִיךְ) ,” interpreted as בְּבֵיתאָבִיךְ . Menachem ben Seruk (Machbereth Menachem p. 147) interpreted it as swords. Comp. (Psalms 55:22) “And they are drawn swords (פְּתִיחוֹת) .”

**3 I commanded My appointed ones** that they come and commence to incite them, and they are Persia and Media, the men of Cyrus and Darius, whom I appointed for this.

**I summoned My heroes to [execute] My wrath** To execute My wrath upon them, for they rejoice in My pride that I boast of them.

**5 and the weapons of His fury** They are the mighty men of Media and Persia.

**to destroy all the land** of Babylonia.

**6 like a raid**Like a day of plunder, from the Holy One, blessed be He, it shall come.

**7 all hands** of the Babylonians.

**8 pangs and throes** (צִירִים וַחֲבָלִים) These are expressions of pains of a woman who kneels to give birth, for the hinges (צִירִים) of her womb break apart to open.

**they shall writhe** Heb. יְחִילוּן . חִיל , חַלְחָלָה are expressions of shivering.

**each man shall be amazed at his fellow**The Babylonians will be amazed at those who advanced against them, for they are peculiar.

**their faces are faces of flames** A nation whose faces are red and very frightful, [or alternatively, because they are a pensive people, and he compares the Babylonians to them because of the amazement.]

**9 and its sinners** Heb. וְחַטָּאֶיהָ , similar to חוֹטְאֶיהָ .

**10 and its constellations** Similar to מַזָּלוֹתֵיהֶם .

**illuminate** Heb. יָהֵלּוּ . They shall illuminate, and so (Job 29: 3), “When his lamp shone,” (בְּהִלּוֹ) ” (ibid. 31:26). The light when it shone brightly (יָהֵל) .

**the sun has become dark** Because of their distress, it seems to them as though the sun has become dark.

**11 upon the earth** On their land.

**12 I will make mortal man dearer than fine gold**On that night I will honor Daniel more than fine gold. When they brought him to read the writing (Dan. 5:25): “Mene mene tekel ufarsin”; (ibid. 5:25) “Then Belshazzar ordered, and they dressed Daniel in purple...”

**more than a collection of the gold of Ophir** Heb. מִכֶּתֶם אוֹפִיר , a collection of the gold of Ophir.

**13 I will make heaven quake** All their host will quake when I cast down the prince of Babylon, for the Holy One, blessed be He, does not punish the nations until He punishes their heavenly princes first, as Scripture states (infra 24:21): “The Lord shall visit upon the heavenly host on high,” and afterwards, “on the kings of the earth on the earth.” Scripture states further (infra 14:12): “How have you fallen from heaven, Lucifer, the morning star?” And then, “You have been cut down to the ground, you who cast lots on nations.” Here too, first, “I will make heaven quake,” and afterwards, “the earth will quake.” Its inhabitants shall quake at the news of its downfall, for they shall be astonished at the event.

**14 And he shall be** i.e., every inhabitant of Babylon.

**like a roving deer**i.e., like a deer roving from its place.

**15 Everyone who is found outside**, shall be stabbed.

**and anyone who takes refuge with the people of the city**to be included with them in the siege, shall fall by the sword when the city capitulates. נִסְפֶּה is an expression similar to (Deut. 29:18): “To add the unintentional sins to the lustful ones (סְפוֹת) ”; (infra 29:1) “Add year upon year (סְפוּ) ”; (Jer. 7:21) “Add (סְפוּ) to your sacrifices.” [akojjlir in O.F.], to join.

**16 shall be dashed** Heb. יְרֻטָּשׁוּ . Comp. (verse 18) “Shall dash (תְּרַטַּשְׁנָה) youths.”

**17 Behold I stir up Media**against them Darius the Mede assassinated Belshazzar. So Scripture states (Dan. 5:30): “On that very night, Belshazzar...was slain”; (ibid. 6:1) “And Darius the Mede acquired the kingdom.”

**and do not desire gold**They do not care [for anything,] but to kill and to avenge the harm the kings of Babylon did to all the peoples.

**18 And the bows** of the peoples of Media.

**youths**of Babylon.

**shall dash**shall split with their arrows that they shoot with their bows.

**newborn** [lit. fruit of the womb] Frail infants.

**19 And Babylon...shall be**Two calamities befell her in two years. Darius assassinated Belshazzar and ruled a year, and in the second year it was turned over like Sodom from heaven. And so we learned in Seder Olam (ch. 28). And in that year the news came concerning Darius, and after him, in the year, the news, and Babylon that was the beauty of the kingdoms...that was the leader and the head of the kingdoms and that was the glory of the pride of the Chaldees now, shall be like the overturning of Sodom.

**20 and no Arab shall pitch his tent there** Heb. יַהֵל , like יַאֲהֵל . Even Arabs, who customarily dwell in tents and move their livestock from place to place, will not be pleased with Babylon, to set up their tents there, for it will not even be fit for pasture for flocks. And do not wonder about יַהֵל לֽא , which is explained like לֽא יַאֲהֵל , for there are many places in which the sound of the letter is substituted for the letter, and so (Job 35:11), “He teaches us (מַלְפֵנוּ) from the beasts of the earth,” like מְאַלְפֵנוּ , and so, (Prov. 17:4), “A liar hearkens (מֵזִין) to a destructive tongue,” like מַאֲזִין .

**21 martens** Heb. צִיִּים . Jonathan translates: תַּמְוָן , identical with נִמִּיּוֹת [found in the Talmud] martrines in O.F.

**ferrets**Heb. אֽחִים . I do not know what kind of animal they are. [ אֽחִים is an expression of thorns, thistles, and briars.]

**and satyrs**demons.

**22 And cats shall dwell in his palaces** Heb. וְעָנָה אִיִּים בְּאַלְמְנוֹתָיו . And cats shall dwell in his palaces. וְעָנַָה is similar to (Hosea 2:17) “And she shall dwell (וְעָנְתָה) there.” Also (Nahum 2:13) “And his dens (וּמְעוֹנוֹתָיו) with what he had torn.” וְעָנָה may also be interpreted as an expression of raising the voice.

**and serpents shall dwell** [or howl] in their temples of pleasure.

**and her days**The days of her flourishing shall not be extended, for Israel was promised (Jer. 29:10): “When seventy years of Babylon are over, I will remember you.” And that remembering will be through Cyrus king of Persia, who will take the kingdom from Babylon after Darius the Mede, for they both, Media and Persia, joined over it, [i.e., over Babylon,] and stipulated between themselves, if the kings are from us, the governors are from you.

**Chapter 14**

**1 For the Lord shall have mercy on Jacob** to keep for them the promise of their redemption from Babylonia.

**and again choose Israel** in the future, He shall redeem them with a complete redemption.

**and join** And they shall be added on. Comp. (I Sam. 2:36) “Take me now into... (סָפְחֵנִי) ” and also (ibid. 27:19) “From cleaving to the Lord’s heritage (מֵהִסְתַּפֵּחַ) .”

**2 shall inherit** they shall inherit from them, and similarly, “and you shall hold onto them as an inheritance” (Lev. 25:46).

**and rule** Heb. וְרָדוּ , an expression of ruling and dominating, as (Lev. 25:46): “You shall not rule over him (תִרְדֶה) .”

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 24:42-67**

**“Va’avo HaYom El HaAyin” “And I came today to the fountain”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of**  **Tosefta**  **(Luke 5:36-39)** | **Hakham Tsefet’s School of**  **Peshat**  **(Mark 2:21-22)** |
| **And He also spoke a parable to them:** (the “B’ne Pirkei,” the Am HaAretz, "the people of Land" i.e. the uneducated Jews) **No one puts a patch from** another **garment, to be reused[[47]](#footnote-47) on an older** favoured **garment** without first measuring it**. Otherwise, the reused** cloth **will be torn, and the reused** piece of cloth **distracts from the** favoured **garment’s original beauty.**  **And no one puts unfermented wine into aged wineskins. Or else the unfermented wine will burst the wineskins** (from the fermentation process) **and the** wine is **spilled, and the wineskin will be destroyed. But unfermented wine must be put into reconditioned wineskins, so both will be preserved together. Also no one having drunk aged wine immediately desires unfermented, for he says, The aged[[48]](#footnote-48) is better!** | **And no one sews a patch of unmeasured[[49]](#footnote-49) cloth[[50]](#footnote-50) on an older** favoured **garment, because it distracts from the garment’s original beauty, the reused,** unmeasured (cloth) must **support** **the older** (garment)**, or distraction** (ocular division) **occurs** (is noticed)**.**  **And no one puts fresh unfermented wine into aged** (old) **wineskins, or else the unfermented wine bursts the wineskins** (from the fermentation process)**, and the wine spills, and the wineskins will be ruined. The unfermented wine must be put into reconditioned wineskins.** |

**Hakham Shaul’s School of Remes**

**(2 Luqas -Acts 13.13-31)**

**Now Hakham Shaul and his companions set sail from Paphos and came to Perga[[51]](#footnote-51) in Pamphylia.[[52]](#footnote-52) And Yochanan** (Mordechai) **left them and returned to Yerushalayim, but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the Synagogue and sat down. After the reading from the Torah and the Prophets, the Rosh HaKenesét sent a message[[53]](#footnote-53) to them, saying, “Brothers, if you have any words of exhortation for the people, say it.” So Hakham Shaul stood up, and motioning with his hand said:**

**“Men of Yisrael and you who fear God, listen. The God of this people Yisrael chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm He led them out of it. And for about forty years He put up with them in the wilderness. And after destroying seven nations in the land of Canaan, He gave them their land as an inheritance. All this took about 450 years. And after that He gave them judges until Shemuel** (Samuel) **the prophet. Then they asked for a king, and God gave them Shaul the son of Kish, a man of the tribe of Benjamin, for forty years. And when He had removed him, He raised up David to be their king, of whom He testified and said, ‘I have found in David the son of Yosi a man after My heart, who will do all My will.’ Of this man’s offspring God has brought to Yisrael a redeemer, Yeshua, as He promised. Before his coming, Yochanan had proclaimed an immersion of repentance to all the people of Yisrael. And as Yochanan was finishing his course, he said, ‘What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.’**

**“Brethren, sons of Abraham's family,[[54]](#footnote-54) and those among you who fear God, to us the message of this redemption has been sent. For those who live in Yerushalayim, and their rulers** (the Tzdukim – Sadducees)**, recognizing neither him nor the utterances of the prophets, which are read every Sabbath, fulfilled these** prophecies **by condemning him** (Yeshua)**. And though they found no ground for putting him to death, they asked Pilate that he be executed.**[[55]](#footnote-55) **When they had carried out all that was written concerning him, they took him down from the stake and laid him in a tomb. But God raised him from the dead; and for many days he appeared to those who came up with him from the Galil to Yerushalayim, the very ones who are now his witnesses to the people.**

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

﻿

Hakham Tsefet has been dealing with several halakhic issues in the past few pericopes. This demonstrates his halakhic awareness and the simple fact that the B’ne Yisrael needed to become aware of their halakhic connection to G-d. Like those who came after him, Hakham Tsefet was determined to leave a legacy for Nazarean Jews regarding halakhah. If we fail to understand the Marcan Mishnah as the import of Mishnaic content, we will totally miss Hakham Tsefet’s point. We will also distort the true meaning of the Nazarean Talmud. Hakham Tsefet’s Mishnaic import teaches us to think in terms of “Organic Thought.”

**Parable and Analogy in Rabbinic Thought**

This above being true we see that the present pericope on halakhic matters has turned to “analogy.” We must not confuse “analogy” with parabolic thought. We have seen that Yeshua selected Levi ben Chalfai (Matityahu ben Chalfai HaLevi) to be the author of the Messianic Midrash. By understanding true Midrash, we are able to determine the difference between Parable and analogy. Analogy is similar to parable in that the two make use of an illustrative mechanism. For example, we have the analogous illustration of clothing, wine and the aging process of wine. The illustrative technique of the present pericope is short and simple fitting concisely into the Peshat genre. Parabolic resources such as the Davidic Midrash of Psalms are longer in length and much more “illustrative.” Therefore, when we read Matityahu’s Midrash we would expect the “illustrations” to be longer and more detailed.” The present analogies are brief, concise and draw on things closer to literal situations. Midrash may “exaggerate” and invent mythic events for the sake of ethical (Mussar) teachings. Every Midrash has a “moral ethical” message that we should derive from the story we are told.

These few passages in the Marcan text have been abused, contorted and misunderstood due to unethical agendas. The concept of replacement theology has had a field day with these passages due to machiavellic translation agendas.

**A Patch is a Patch!**

**And no one sews a patch of unmeasured cloth on an older** favoured **garment, because it distracts from the garments original beauty,**

We are amazed that the “scholars” have misunderstood the terminology of these passages in the Greek. This is because they have missed the hermeneutic principle of “who,” as in who is Yeshua speaking to? Now we are able to determine that Yeshua is speaking to the Am HaAretz **"the people of Land" i.e. the uneducated Jews in the Torah,** so that the illustrative hermeneutic of Peshat makes perfect sense. When Yeshua addressed the Torah Scholar (Hakham) he does not do so with simple illustrations. He may use mechanisms such as true deductive logic Midrash, So’od, and other hermeneutic genre, but he does not treat the scholarly with any real disdain. As a matter of fact, he appeals to their sense of logic and ability to comprehend. Because Yeshua is perfectly able to access the powers of “Da’at” (intimate knowledge) we can determine that he deals with each person or group on their exact level of comprehension and Torah knowledge.

Such being the case, “there is **Nothing** new under the sun.” The “patch” of cloth used to repair the torn garment is **NOT NEW!** Scholars have fumbled over the Greek phrase **ἄγναφος** *agnaphos*, translating it with such ignorance that we are appalled at their witlessness. This Greek phrase **ἄγναφος** *agnaphos*, means to “MEASURE” a piece of material to be sewn onto another **preferred** garment. The illustrative analogy is that of taking materials from a **less favoured** garment or a garment to be discarded to patch a **more favoured garment**! The tailor of the Am HaAretz "the people of Land" i.e. the uneducated Jews in the Torah would understand this illustration with perfect clarity. Before the “patch” can be accomplished the “tear” must be carefully measured. Not only must the patch of cloth be measured, but also the exact piece of the **lesser favoured** garment must be analysed to determine which part can be used to enhance or accommodate the beauty of the **favoured garment.** Furthermore, the analysis of the **less favoured** garment must be of suitable or compatible materials. We would interject at this point the fact that **everything is done in relation to the preferred or favoured garment**. The patch is only necessary because the preferred garment has a hole or tear. We will discuss this “hole – tear” later in the our Remes commentary. If the so-called “patch” were “preferred” then the garment from which the patch is taken would have been the more favoured garment. We will also note that the analogy does not teach us that the patch “replaces” the favoured garment. Only a small piece of garment is taken from the less favoured garment to repair the hole or tear in the favoured garment. This piece of material is only big enough to repair the damage done “**by the user”** to His favoured clothing. In other words, the “User,” i.e. G-d loves the preferred garment so much that He will NOT discard it. Therefore, His love is demonstrated by selecting, measuring and applying the appropriate patch to His garment i.e. B’ne Yisrael, the Torah Observant Jewish Community, that it will **Never** be discarded or obsolete. The analogy is simple enough. The reader will be able to fully comprehend the insinuations. The B’ne Yisrael is G-d’s cherished and beloved “garment.” The “patch” is only added out of G-ds love for the B’ne Yisrael, and NOT for the sake of the so called “patch.”

**Analogy of Wine and Wineskins**

The analogy from above establishes our perspective. The Vinedresser (G-d) loves the wine from His favourite vineyard so much (the Old – Aged Wine), and is so good that He wants to insure that He never runs out of His favourite wine. Therefore, He follows the appropriate process when making additional wine. We use the phrase “additional” because the wine making process must be from the same vineyard. The wineskins (bottles) i.e. B’ne Yisrael are **never discarded**! Regardless of “wineskins” bottles or otherwise, the wine making process is procedural. Therefore, each step must be followed carefully to ensure the winemaking process will not result in the loss of a year’s produce. Before the wine can be poured into ANY “wineskin” or bottle the wine must go through the appropriate process. The correct procedural application will guarantee that the Vinedresser (G-d) has His favoured wine.

In the case of “wineskins,” which are now empty, oil is applied and the wineskin is renewed and ready for fresh wine, which has been correctly processed. Why Oil? We will explain why Yeshua picked this specific analogy for addressing the Am HaAretz in our Remes commentary.

**Peroration**

**Also no one having drunk aged wine immediately desires unfermented, for he says, The aged is better!**

The Lucan Tosefta solidifies the point Hakham Tsefet, through the mouth of Yeshua is trying to make. Let us reword the translation in modern vernacular for clarification.

And NO ONE having tasted the wine of the B’ne Yisrael, (The Kingdom – governance of G-d through the Hakhamim and their Bate Din) desires any other type of wine!

G-d’s one and ONLY choice is the wine of the B’ne Yisrael. Everything else is in addition to the wine of the B’ne Yisrael. Or, we might say that everything else is simply the beautification and enhancement of B’ne Yisrael’s wine.

Abraham, Yitzchaq and Ya’akov…

**B’resheet 24:12** And he said, "O Lord, the God of my master Abraham, please cause to happen to me today, and perform loving kindness with my master, Abraham. (Rashi)

We find in these words a reference to the Amidah. “Blessed are You Adonai our G-d and G-d of our forefathers. G-d of Abraham, G-d of Yitzchaq and G-d of Yaakov.”

Abraham’s servant Eleazar prays to G-d on the merit of his master Abraham. Therefore, we deduce from this simple prayer that the **patch**, **renewed** **wineskin** and **wine** have virtue ONLY in the fact that they have JOINED the Jewish community through the merit and deeds of Abraham. Only through his merit are they grafted into the covenant of promise.

**Remes Commentary to Hakham Shaul**

**The cryptic path of the wandering Jew**

How does Hakham Shaul tell the story of our Torah Seder in his own words. Come and hear!

**Brethren, sons of Abraham's family, and those among you who fear God, to us the message of this redemption has been sent.**

We have repeatedly noted that the message of Hakham Shaul is frequently cryptically inscribed in the names he mentions in his discourse. This pericope is laced with hidden nuances as he wanders his way through diaspora. Just as Yehudah and Ya’aqob prepare for decent into the place, “**double straits**,” Egypt (see below) Hakham Shaul must descend into diaspora to find those in possession of the Nefesh Yehudi concealed in the rarest places. How does Hakham Shaul describe the journey?

**Redemption the hard way**

Being sent into Egypt for the sake of preservation is mirrored in the Galut HaGadol (the great exile). The Hakhamim of the B’ne Yisrael have been scattered like seed throughout the earth. If the sin of Adam HaRishon brought expulsion from Gan Eden, the Hakhamim will restore the earth to its Edenic[[56]](#footnote-56) (Pleasurable – delight) state through their dissemination of the Mesorah.

If we look at each Torah Seder as a Prophecy, we will note here that each of the Sons of Ya’aqob enter exile and it is a Jewish figure “like-Yosef” who acts as the redeemer of the whole world. Here it is evident that Yosef being “sold into Egypt” was a part of G-d’s Divine providence. Rather than being “sold into Egypt” it is noteworthy to point out that Yosef was “sent into Egypt.” It was not for the sake of the Sons of Ya’aqob alone that Yosef was “sent.” Yosef becomes a redeemer of the whole world per se.

Our Remes text makes a similar assertion, from the previous pericope of II Luqas we read “**So, being sent out by the Spirit of Prophecy, they went down to Seleucia.**” This was the occupation of Eliezer Abraham’s servant. When reading the Remes portions we must use every tool we can to determine the semi-cryptic message. The “Spirit of Prophecy” selects and sends out Bar-Nechamah and Hakham Shaul. One definition for the name “Egypt” is “double straits.” This might be tantamount to saying twice as much trouble. Yet, G-d in His providence used Egypt as a birthing place, “double straits” for the nation of Yisrael. HaShem sends Bar-Nechamah and Hakham Shaul to “**Seleucia**” a place called “white light.” These names and or title are of special significance in our allegorical passages. Seleucia as a city among the Gentiles seem so odd. Why? Because Seleucia is synonymous with the idea of the Ohr HaGanuz primordial light. The Primordial Light is not for the Gentiles per se. This light is “***is sown like seed for the righteous/generous, and gladness for the upright in heart***.”[[57]](#footnote-57) This light, the Ohr HaGanuz (Primordial Light) resides within each individual connected with G-d and those who are recipients of the Nefesh Yehudi (Jewish Soul). So, what occupation is given to Bar-Nechamah and Hakham Shaul? Is it not to search out the “white lights” i.e. those who possess the Nefesh Yehudi in the farthest reaches of the world. But the journey does not stop at Seleucia. It continues to **Cyprus** the place of “love,” and or “a blossom” i.e. “Rose.” The rose here is essentially seen as a place. However, the “rose” is also indicative of Yisrael. “Like a lily among the thorns.”[[58]](#footnote-58) Yisrael among the Nations is a Lily (rose) among the thorns. These thorns protect Yisrael among the Nations.[[59]](#footnote-59) We might also extend our understanding to understand that we must use all our hermeneutic powers to locate the Roses and white lights in our pursuance of the Nefesh Yehudi secluded in the most unusual places.

**“You are the salt of the earth[[60]](#footnote-60)”**

**When they arrived at Salamis, they proclaimed the Torah of God** (Mesorah as elucidated by the Master) **in the Jewish Synagogues.**

From the previous pericope we learn that Bar-Nechamah and Hakham Shaul are in the city of **Salamis**. You are the salt of the earth, **by the Jew first**.[[61]](#footnote-61) Salt is usually seen as a covenantal bond shared by Jewish souls. Bar-Nechamah and Hakham Shaul share salt with Jewish brethren in “**Salamis**” (salt).

As we make our way through diaspora, we are able to join forces with those who possess the Ohr HaGanuz. Yet will often find that we are opposed by pseudo-prophets and teachers claiming to be Jews. But we continue to seek out the Nefesh Yehudi even in the most foreign of places. How far must we go? We must go all the way to **Paphos**,[[62]](#footnote-62) the inferno, Gehenna. Yet we do not stop at the inferno. We must go all the way to **Pamphylia,** the place “of every tribe.”

**Peroration**

Hakham Shaul and the Nazarean Hakhamim know the time of the Great Exile is near. Thus, we have the narrative laced with words that will give us hints as we wander along our way. Yet his words are comforting as he elaborates elusively that we will see “Every Tribe” reunited with Ya’aqob.

אמן ואמן סלה

**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!”**



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Berachot 4b [↑](#footnote-ref-1)
2. Ibid. [↑](#footnote-ref-2)
3. v.15 [↑](#footnote-ref-3)
4. Berachot 1:1 [↑](#footnote-ref-4)
5. Psalms 1 and 2 are counted as one; cf. Prefatory Remarks, Psalm 2. [↑](#footnote-ref-5)
6. 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-6)
7. *Strive for Truth*, vol. III, by Rabbi Eliyahu E. Dessler, rendered into English by Aryeh Carmell. [↑](#footnote-ref-7)
8. Shemot (Exodus) 25:8 [↑](#footnote-ref-8)
9. Vayikra (Leviticus) 16:16 [↑](#footnote-ref-9)
10. Shemot (Exodus) 29:42 [↑](#footnote-ref-10)
11. Tehillim (Psalms) 2:11 [↑](#footnote-ref-11)
12. Yeshayahu (Isaiah) 56:7 [↑](#footnote-ref-12)
13. Eruvim 2a [↑](#footnote-ref-13)
14. Tehillim (Psalms) 2:11 [↑](#footnote-ref-14)
15. Tanna de-Be Eliyahu Rabba #3. [↑](#footnote-ref-15)
16. MISHKAN = MAKOM + SHEKHINAH. Makom = Place and Shechinah = The Presence of HaShem. [↑](#footnote-ref-16)
17. Malbim’s R’mazai HaMishkan and The Holy Temple Revisited, Rabbi L. Reznick. [↑](#footnote-ref-17)
18. R. Eliezer Azkari, c. 1550 - 66:27 [↑](#footnote-ref-18)
19. According to the Journal of the American Medical Association, Vol. LXVII, Issue 14, 1037-1038, September 30, 1916 – there are 248 bones in the body. [↑](#footnote-ref-19)
20. Makkoth 23b [↑](#footnote-ref-20)
21. Hoshea 11:9 [↑](#footnote-ref-21)
22. Yirmiyahu (Jeremiah) 7:4 [↑](#footnote-ref-22)
23. Vayikra (Leviticus) 19:2 [↑](#footnote-ref-23)
24. Vayikra (Leviticus 26:11 [↑](#footnote-ref-24)
25. see Ohaloth 1:8 for the list of the 248 bones counted by Chazal. [↑](#footnote-ref-25)
26. Reckoning from the ankle to the tip of the toe and in the case of the hand, from the wrist to the finger tips. [↑](#footnote-ref-26)
27. Socket of the hip bone. [↑](#footnote-ref-27)
28. The chest, so called according to Maim, because by its movements it causes the lungs to breathe upon the heart, opening the way for fresh air. [↑](#footnote-ref-28)
29. Defined (Kel. 1.5) as sufficient to form the basis of a growth of healing flesh if the member were part of a living organism. [↑](#footnote-ref-29)
30. For a detailed account of the criticism to which this Mishna has been subjected from a medical point of view and for an anatomical commentary on the terminology v. Katzenelsohn, I. L. Talmud und Medizin (Berlin 1928) pp. 234-303. On p. 257 he states, ‘The Rabbinical numeration accords exactly with the number of bones in a seventeen year old male’. That the anatomical knowledge of the Rabbis was based on practical experiments by dissection is known from Bek. 45a.’ ‘The disciples of R. Ishmael dissected the body of a prostitute who had been condemned to death by the government. By examination they found two hundred and fifty-two members. Four were deducted as being found in the female but not in the male body, thus obtaining the figure 248. V. also J.E. VIII, p. 410 and Preuss, Biblische u. Talmudische Medizin, pp. 66f., who criticizes Katzenelsohn’s views. [↑](#footnote-ref-30)
31. New Testament [↑](#footnote-ref-31)
32. Holy of Holies [↑](#footnote-ref-32)
33. Based on the Malbim’s R’mazai HaMishkan and The Holy Temple Revisited, Rabbi L. Reznick [↑](#footnote-ref-33)
34. 12th century, Spain [↑](#footnote-ref-34)
35. Yeshayahu (Isaiah) 40:25 [↑](#footnote-ref-35)
36. 10th century, Babylon. [↑](#footnote-ref-36)
37. Commentary to Shemot 25:7 [↑](#footnote-ref-37)
38. This section was written by Rabbi Noson Weisz. [↑](#footnote-ref-38)
39. Taken as an expression for the Temple. [↑](#footnote-ref-39)
40. Bereshit (Genesis) 45:14. [↑](#footnote-ref-40)
41. The Heb. צוארי can also be taken as a plural. [Rashi omits this question. He did not regard the exposition that follows as being based upon the supposed difference in the grammatical form. the neck is simply taken as allusion to the Temple.] [↑](#footnote-ref-41)
42. On the Temple Mount in Jerusalem. [↑](#footnote-ref-42)
43. The Torah Anthology (Volume 10) – Meam Loez, by Yaakov Culi. [↑](#footnote-ref-43)
44. Consider that a man’s favorite place is *inside* his wife while making love. Their children will begin life *inside* the wife. Therefore *the wife is a house* for her husband and a *house* for their children. *The wife is a house*. [↑](#footnote-ref-44)
45. Sofrim 18:2 [↑](#footnote-ref-45)
46. ArtScroll, Volume 1, p. 357-359 [↑](#footnote-ref-46)
47. We will comment below on the TDNT’s statement for the word **καινός** (*kainos*) “young, with a suggestion of immaturity or of lack of respect for the old.” *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. 3:447 [↑](#footnote-ref-47)
48. Verbal and thematic connection to B’resheet 24:1 “And Abraham was Old.” [↑](#footnote-ref-48)
49. We find it amazing that the scholars fumble for words trying to support their convoluted theories. The unshrunken, unbleached ect. ect., is simply a piece of cloth that has not been measured to fit the tear. [↑](#footnote-ref-49)
50. This is NOT a NEW piece of cloth, nor does the text imply such. We simply have a piece of cloth, patch which is being sewed onto an older garment. **ῥάκος –** *rhakos* must be qualified as old, new or otherwise. **ἐπίβλημα** – *epiblema* does not in any way qualify **ῥάκος –** *rhakos.* [↑](#footnote-ref-50)
51. “pitchy” [↑](#footnote-ref-51)
52. “of every tribe” [↑](#footnote-ref-52)
53. This message was a oral message spoken in the ear of his agent and then repeated in the ears of Hakham Shaul. [↑](#footnote-ref-53)
54. Here is our connection to the Torah Sedeer [↑](#footnote-ref-54)
55. This is because the Tzdukim held an illegal council and railroaded Yeshua when they knew that they were limited in time. [↑](#footnote-ref-55)
56. Eden also carries the image of Jewish reunion. [↑](#footnote-ref-56)
57. Psa 97.11 [↑](#footnote-ref-57)
58. Song of Songs [↑](#footnote-ref-58)
59. This is the only way the Yisrael, i.e. the Jewish people can live. They must be surrounded by the thorns. Firstly, the thorns keep the nations away from Yisrael and secondly because the thorns keep the Jewish people from the Nations. [↑](#footnote-ref-59)
60. Matt. 5:13 [↑](#footnote-ref-60)
61. Romans 1.16 ¶ **For I am not ashamed of the** Master’s **Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient,** being proclaimed **by the Jew first and also by the Hellenistic Jews.** Translation by Rabbi Dr Eliyahu b. Abraham. [↑](#footnote-ref-61)
62. Paphos infers the inferno, Gehenna [↑](#footnote-ref-62)