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

**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 09, 5780 – August 28/29, 2020** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times 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. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

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

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

### **Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “V’Zeh HaDavar” – “And this is the thing”**

**&**

**Fifth Shabbat of Nachamu (Consolation)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְזֶה הַדָּבָר** |  | **Saturday Afternoon** |
| **“V’Zeh HaDavar”** | Reader 1 – Sh’mot 29:1-7 | Reader 1 – Sh’mot 30:1-4 |
| **“And this is the thing”** | Reader 2 – Sh’mot 29:8-14 | Reader 2 – Sh’mot 30:5-7 |
| **“Y esto es”** | Reader 3 – Sh’mot 29:15-18 | Reader 3 – Sh’mot 30:8-10 |
|  | Reader 4 – Sh’mot 29:19-25 |  |
| Sh’mot (Ex.) 29:1-46 | Reader 5 – Sh’mot 29:26-37 | **Monday & Thursday**  **Mornings** |
| Psalms 65:1-14[[1]](#footnote-2) | Reader 6 – Sh’mot 29:38-42 | Reader 1 – Sh’mot 30:1-4 |
| Ashlamatah: Is 61:6 – 62:5 | Reader 7 – Sh’mot 29:43-46 | Reader 2 – Sh’mot 30:5-7 |
| Is. 54:1-10 | Maftir – Sh’mot 29:43-46 | Reader 3 – Sh’mot 30:8-10 |
| Mk 8:14-21; Lk 12:1; Ro 11:25-32 | Is 61:6 – 62:5 |  |

**Contents of the Torah Seder**

* Consecration of Aharon and the Priests – Exodus 29:1-46

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 29:1-46**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **And this is the thing** that you shall do for them to sanctify them to serve Me [as kohanim]: take one young bull and two rams, perfect ones. | 1. ¶ **And this is the thing** that you will do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot; and two rams, unblemished (perfect); |
| 2. And unleavened bread and unleavened loaves mixed with oil, and unleavened wafers anointed with oil; you shall make them out of fine wheat flour. | 2. and unleavened bread, and unleavened cakes, mingled with olive oil; and wafers of unleavened bread anointed with olive oil, and with flour of wheat will you make them. |
| 3. And you shall place them upon a basket, and you shall bring them in the basket, and the bull and the two rams. | 3. And you will put them upon one basket, and offer them in the basket, and the bullock and the two rams they will bring in a vehicle. |
| 4. And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water. | 4. And Aharon and his two sons you will bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water. |
| 5. And you shall take the garments and clothe Aaron with the tunic, with the robe of the ephod, with the ephod, and with the choshen, and you shall adorn him with the band of the ephod. | 5. And you will take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod. |
| 6. You shall place the cap upon his head and place the holy crown upon the cap. | 6. And you will set the miter on his head, and put the diadem upon which is engraved the Name of Holiness upon the miter. |
| 7. You shall take the anointing oil and pour [it] on his head and anoint him. | 7. And you will take the anointing oil, and pour it upon his head and anoint him. |
| 8. And you shall bring his sons near, and you shall clothe them with tunics. | 8. And you will bring his sons near, and dress them in the tunics, |
| 9. **And you shall gird them with sashes**, Aaron and his sons, and you shall **dress them with high hats**, **and the kehunah will be a perpetual statute for them**, and you shall invest Aaron and his sons with full authority. | 9. **and ordain them with the girdles**, Aharon and his sons, **and wrap on them the miters**; **and the priesthood will be theirs by an everlasting statute**. And you will offer the oblation of Aharon, and the oblation of his sons. |
| 10. You shall bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lean their hands upon the head of the bull. | 10. ¶ And you will bring the bullock before the tabernacle of ordinance, and Aharon and his sons will lay their hands upon the head of the bullock, |
| 11. You shall [then] slaughter the bull before the Lord, at the entrance of the Tent of Meeting. | 11. and you will kill the bullock before the door of the tabernacle of ordinance; |
| 12. And you shall take [some] of the blood of the bull and apply it on the horns of the altar with your finger, and you shall pour out all the blood upon the base of the altar. | 12. and take of the blood of the bullock, and put (it) on the horns of the altar with your finger, and all the (remaining) blood you will pour out at the foot of the altar. |
| 13. You shall then take all the fat that covers the innards, and the diaphragm with the liver, also the two kidneys and the fat that is upon them, and make them go up in smoke upon the altar. | 13. And you will take all the fat that cover the inwards, and what remains upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar. |
| 14. But the flesh of the bull, its hide and its dung you shall burn in fire outside the camp; it is a sin offering. | 14. And the flesh of the bullock, and his skin, and his dung, you will burn with fire without the camp; it is a sin offering. |
| 15. And you shall take the one ram, and Aaron and his sons shall lean their hands upon the ram's head. | 15. ¶ And the one ram you will take, and Aharon and his sons will lay their hands on the head of the ram. |
| 16. You shall slaughter the ram, and you shall take its blood and sprinkle [it] on the altar all around. | 16. And you will kill the ram, and take his blood and sprinkle on the altar round about. |
| 17. And you shall dissect the ram into its parts, and you shall wash its innards and its legs and put them with its parts and with its head, | 17. And the ram will you divide according to his members (dividings), and wash his inwards and his legs, and set them in order upon his members, and upon his head.  JERUSALEM: ¶ And the ram you will divide according to his divisions, and will cleanse his inwards and his legs, and lay them upon his divided parts, upon his head. |
| 18. and you shall make the entire ram go up in smoke upon the altar; it is a burnt offering made to the Lord; it is a spirit of satisfaction, a fire offering for the Lord. | 18. And you will offer the whole ram upon the altar, it is a holocaust before the LORD to be accepted with favor, an oblation it is before the LORD. |
| 19. And you shall take the second ram, and Aaron and his sons shall lean their hands upon the ram's head. | 19. ¶ And you will take the second ram, and Aharon and his sons will lay their hands upon the head of the ram. |
| 20. You shall slaughter the ram, take [some] of its blood and put it upon the cartilage of Aaron's right ear and upon the cartilage of Aaron's sons' right ears, upon the thumbs of their right hands, and upon the big toes of their right feet, and you shall sprinkle the blood upon the altar all around. | 20. And you will kill the ram, and take of his blood, and put upon the tip of Aharon's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about. |
| 21. You shall [then] take [some] of the blood that is upon the altar and [some] of the anointing oil, and sprinkle it upon Aaron and upon his garments, upon his sons and upon the garments of his sons with him; thus he will become holy along with his garments, and his sons and their garments with him. | 21. And you will take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him. |
| 22. And you shall take out of the ram the fat and the fat tail and the fat that covers the innards, the diaphragm of the liver, the two kidneys along with the fat that is upon them, and the right thigh, for it is a ram of perfection. | 22. ¶ And you will take of the ram, the fat and the tail, and the fat that cover the inwards, and which remain upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation; |
| 23. And one loaf of bread, one loaf of oil bread, and one wafer from the basket of matzoth that stands before the Lord, | 23. and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before the LORD; |
| 24. and you shall place it all upon Aaron's palms and upon his sons' palms, and you shall wave them as a waving before the Lord. | 24. and you will put all upon the hands of Aharon and upon the hands of his sons, and will uplift them for an elevation before the LORD. |
| 25. You shall then take them from their hand[s] and make them go up in smoke upon the altar with the burnt offering as a spirit of satisfaction before the Lord; it is a fire offering for the Lord. | 25. And you will take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before the LORD: it is an oblation before the LORD. |
| 26. And you shall take the breast of the ram of perfection which is Aaron's, and wave it as a waving before the Lord, and it will become your portion. | 26. ¶ And you will take the breast of the ram of Aharon's oblation, and uplift it, an elevation before the LORD, and it will be their portion.  JERUSALEM:  ¶ The breast. |
| 27. And you shall sanctify the breast of the waving and the thigh of the uplifting, which was waved and which was lifted up, of the ram of perfection, of that which is Aaron's and of that which is his sons'. | 27. And you will consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons. |
| 28. And so it shall remain for Aaron and his sons as a perpetual allotment from the children of Israel; for it is an offering, and it shall remain an offering from the children of Israel of their peace offerings; it is their offering to the Lord. | 28. And it will be for Aharon and for his sons by a perpetual statute for the sons of Israel; because it is a separation, and a separation it will be from the sons of Israel from the offerings of their consecration, their separation before the LORD. |
| 29. The holy garments that are Aaron's shall be for his sons after him, to be exalted through them and invested with full authority through them. | 29. ¶ And the holy vestments of Aharon will be to his sons after him, to be anointed in them, and in them to offer their oblations. |
| 30. Seven days shall the one of his sons [who will be] the kohen in his place wear them, the one who is to enter the Tent of Meeting to serve in the Holy. | 30. Seven days will the priest wear them, who arises after him from his sons, but not from the Levites, at the time when he enters into the tabernacle of ordinance to minister in the sanctuary. |
| 31. You shall take the ram of perfection and cook its flesh in a holy place. | 31. ¶ And you will take the ram of the oblation, and boil its flesh in the holy place; |
| 32. Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the entrance of the Tent of Meeting. | 32. and Aharon and his sons will eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance. |
| 33. They shall eat those things with which atonement has been effected, in order to invest them with full authority, to sanctify them, but a stranger shall not eat [of them], because they are a sacred thing. | 33. And they will eat those things by which atonement was made for them in offering their oblations to sanctify them to minister before Me: but the profane will not eat; for they are holy. |
| 34. If any of the flesh of the perfection [offering] or of the bread is left over until the next morning, what is left over you shall burn in fire; it shall not be eaten because it is a sacred thing. | 34. And if any of the flesh of the oblation and of the bread remain until the morning, you will burn that which remain with fire; it will not be eaten; for it is sacred. |
| 35. So shall you do to Aaron and his sons, according to all that I have commanded you; for seven days you shall perform their investiture. | 35. ¶ And thus you will do to Aharon and to his sons according to all that I have prescribed to you; seven days you will offer their oblation. |
| 36. And a bull as a sin offering you shall offer up every day for the atonements, and you shall purify the altar by performing atonement upon it, and you shall anoint it, in order to sanctify it. | 36. And a bullock for a sin offering you will offer daily for atonement and will anoint the altar in offering the atonement upon it; you will anoint it, to consecrate it. |
| 37. **For seven days you shall perform atonement upon the altar and sanctify it. Henceforth, the altar shall be a holy of holies. Whatever touches the altar will be holy.** | 37. **Seven days make you atonement upon the altar to consecrate it; and it will be the altar of the Holy of Holies. Every one of the sons of Aharon who approaches to the altar must be holy; to the rest of the people it is not lawful to approach, lest they be burned with the fiery flame which comes from the holy place.** |
| 38. And this is what you shall offer upon the altar: lambs in their first year, two a day, continually. | 38. ¶ And this is the oblation which you will perform upon the altar; two lambs of one year, daily, evermore. |
| 39. The one lamb you shall offer up in the morning and the other lamb you shall offer up in the afternoon. | 39. The one lamb you will perform in the morning; and the second lamb you will perform between the evenings. |
| 40. And one tenth of fine flour, thoroughly mixed with a quarter of a hin of crushed [olive] oil, and a libation of one quarter of a hin of wine, for the one lamb. | 40. And the tenth of flour mingled with oil of olives beaten; (with) the fourth of a hin, and the libation of a fourth of a hin for the one lamb. |
| 41. And the other lamb you shall offer up **in the afternoon**; you shall offer [it] up like the meal offering of the morning and its libation, as a spirit of satisfaction, a fire offering to the Lord. | 41. And the second lamb you will perform **between the evenings**: it will be as the mincha of the morning, and as the libation you will do it, to be received with acceptance, an oblation before the LORD; |
| 42. It shall be **a continual burnt offering** for your generations, at the entrance of the Tent of Meeting before the Lord, where I will arrange meetings with you, to speak to you there. | 42. **a perpetual holocaust** for your generations at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) thee there, to speak with thee there. |
| 43, There I will arrange meetings with the children of Israel, **and it will be sanctified by My glory.** | 43, And there I will appoint My Word (to meet) with the sons of Israel, **and I will be sanctified in their rulers for My glory.** |
| 44. I will sanctify the Tent of Meeting and the altar, and I will sanctify Aaron and his sons to serve Me [as kohanim]. | 44. And I will sanctify the tabernacle of ordinance and the altar; and Aharon and his sons will I sanctify to minister before Me: |
| 45. I will dwell in the midst of the children of Israel and I will be their God. | 45. and My Shekinah will dwell in the midst of the sons of Israel, and I will be their God. |
| 46. They will know that I, the Lord, am their God, Who brought them out of the land of Egypt in order that I may dwell in their midst; I am the Lord, their God. | 46. And the sons of Israel will know that I am their God, who led them out free from the land of Mizraim to make My Shekinah dwell among them. I am the Lord their God. |

**Reading Assignment:**

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

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

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

Vol. 9 – “The Tabernacle,” pp. 224-259

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 29:1-46**

**1** **take** Heb. לְקַח, like קַח, and these are two roots, one of קִיחָה and one of לְקִיחָה, but they have the same meaning [i.e., take].

**one young bull** This was to atone for the incident of the [golden] calf, which was a bull. -[from Midrash Tanchuma 10]

**2** **And unleavened bread and unleavened loaves… and unleavened wafers** These refer to three types [of matzah]: scalded dough, loaves, and wafers (Men. 78a). The unleavened bread is what is called further in the section (verse 23) “loaf of oil bread,” because he [Moses] would put as much oil into the scalded dough as in the loaves and the wafers (Men. 89a), and of each of the types [of unleavened bread referred to here], ten loaves were brought.

**mixed with oil** When it [the bread] was flour, he [Moses] would pour oil on them and mix them. -[from Men. 75a]

**anointed with oil** **After they were baked, he [Moses] would anoint them like a sort of Greek “chaff,” which resembles our [Hebrew letter of the alphabet] “nun.” -[from Men. 74b]**

**3** **and you shall bring them**to the courtyard of the Mishkan on the day it will be erected.

**4** **and you shall bathe them** **This [refers to] the immersion of the entire body.**

**5** **and you shall adorn** Adorn and affix the belt and the apron around him.

**6** **the holy crown** Heb. נֵזֶר הַקּֽדֶשׁ. This is the showplate.

**upon the cap** As I explained above (Exod. 28:37): through the middle thread [of the showplate] and the two threads on his head, all three of which were tied behind the nape [of the Kohen Gadol’s neck], he places it [the showplate] upon the cap like a sort of hat.

**7** **and anoint him** **This anointment was also like a sort of Greek “chaff.” [See commentary above on verse 2, and Rambam, Laws of Temple Vessels 1:7.] He [Moses] would apply oil to his [Aaron’s] head and between his eyebrows and join them with his finger. -[from Kereithoth 5b]**

**9** **will be… for them** This investiture, for eternal kehunah.

**and you shall invest** through these things.

**Aaron and his sons** with the fulfillment (בְּמִלְוּי) and the appointment to the kehunah.

**11** **at the entrance of the Tent of Meeting** In the courtyard of the Mishkan, which is in front of the entrance.

**12** **on the horns** On top, actually on the horns. -[from Zev. 53a]

**and… all the blood** [I.e.,] the remaining blood.

**upon the base of the altar** A sort of protruding receptacle was made all around it [the altar] after it was elevated a cubit from the ground. -[from Middoth 3:1]

**13** **the fat that covers the innards** That is the membrane on the rumen [i.e., the first stomach of a ruminant animal], which is called tele [in Old French, toile in modern French]. -[from Tosefta Chullin 9:3]

**and the diaphragm**הַיּֽתֶרֶת. This is the membrane of the liver, called ebres [in Old French].

**with the liver** He must also take part of the liver along with it. -[from Sifra, Lev. 3:8]

**14** **you shall burn in fire** We do not find any [reference to an] “outside” sin offering burnt except this one.

**16** **and sprinkle** with a vessel. He [Moses] would grasp the sprinkling basin and sprinkle [the blood] opposite the horn [of the altar], in order that it [the blood would] be visible on both sides. The only sacrifice requiring the blood to be applied with the finger is the sin offering. The other sacrifices require neither [that the blood be sprinkled on the] horn, nor [that it be applied with the] finger, because the application of their [the other sacrifices’] blood is on the lower half of the altar, and [the kohen] does not ascend the ramp [of the altar], but he stands on the ground and sprinkles [the blood]. -[from Zev. 53b]

**all around**Heb. סָבִיב. Thus it is delineated in Shechitath Kodashim (Zev. 53b) that סָבִיב refers to only two applications, which [actually] are four—one [application is] on this corner and one on the diagonally opposite corner. Each application was visible on both sides of the corner, thus the blood was applied on the four directions all around. Therefore, it [the sprinkling of the blood] is called סָבִיב, all around.

**17** **into its parts** Heb. עַל-נְתָחָיו, [equivalent to] עִם-נְתָחָיו, with its parts, in addition to the rest of the parts.

**18** **it is a spirit of satisfaction** **It is satisfaction to Me that I commanded and My will was performed. -[from Zev. 46b]**

**a fire offering** Heb. אִשֶׁה, a word related to fire אֵשׁ, and it means burning the limbs that are on the fire.

**20** **cartilage** Heb. תְּנוּךְ. That is the cartilage, the middle wall within the ear, which is known [in Old French] as tendron, tendrum, tenron, tenrum, or teneros.

**the thumbs of their… hands** Heb. בּֽהֶן יָדָם This is the thumb, and [the blood was to be applied to] the middle joint. -[from Sifra on Lev. 8:24]

**22** **the fat** This is the fat on the intestines or [the fat on] the maw [the obomasum, or the last stomach of a ruminant animal]. [from Chullin 49a, b]

**and the fat tail** Below the kidneys, as is explained in [parshath] Vayikra, as it is said: “opposite the atzeh (הֶעָצֶה) he shall remove it” (Lev. 3:9), [meaning] the place where the kidneys give advice (יוֹעֲצוֹת) (Chul. 11a). In connection with the sacrificial parts of the bull, however, the fat tail is not mentioned, because the fat tail is sacrificed only with a male lamb, a ewe lamb, and a ram, but a bull and a goat do not require the [sacrifice of] the fat tail. [In fact, bulls and goats have no fat tails. Rashi means that the tail need not be sacrificed.]

**and the right thigh** **We do not find that the right thigh should be sent up in smoke with the sacrificial parts except this one alone.**

**for it is a ram of perfection** Heb. מִלֻאִים, [the same as] שְׁלָמִים, an expression denoting perfection שְׁלֵמוּת i.e., it has been completed with everything. Scripture informs [us] that the perfection offering is a peace offering, because it makes peace for the altar, for the one who performs the service, and for the owner (Mid. Tanchuma, Tzav 4; Sifra 8:19). **Therefore, I [God] require that the breast be given to the one who performs the service, as a portion. This was Moses, who officiated at the investiture rites, and the rest was eaten by Aaron and his sons, who were the owners [of the sacrifices], as is explained in [the section dealing with] this topic.**

**23** **and one loaf of bread** of the loaves.

**one loaf of oil bread** of the kind [of bread known as] the scalded dough. -[from Men. 78a]

**and one wafer** of the wafers, one out of ten of each kind (Men. 76a). We do not find that the offering of bread that comes with any sacrifice should be burned except this [bread] only, for the offering of the loaves of the thanksgiving offering and the ram of the Nazirite are given to the kohanim with the breast and the thigh, but from this [sacrifice] Moses had for [his] portion only the breast.

**24** **upon Aaron’s palms…, and you shall wave**Both of them were engaged in the waving, the owner [of the animal] and the kohen. How so? The kohen placed his hand under the owner’s hand and waved (Men. 61b). In this case, Aaron and his sons were the owners, and Moses was the kohen.

**as a waving** **He would wave it to and fro to the One to Whom the four directions of the world belong. The waving keeps back and does away with punishment and harmful winds. The lifting up [consisted of] raising and lowering, to the One to Whom the heavens and earth belong, and it keeps back harmful dews. -[from Men. 62a]**

**25** **with the burnt offering** With the first ram that you [already] offered up as a burnt offering.

**as a spirit of satisfaction** Heb. לְרֵיחַ נִיחוֹחַ, as satisfaction for the One Who commanded and [saw that] His will was performed. **a fire offering** It is given to the fire.

**for the Lord** For the name of the Omnipresent.

**26** **waving** Heb. תְּנוּפָה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**27** **And you shall sanctify the breast of the waving and the thigh of the uplifting, etc.** Sanctify them for generations [to come], that their uplifting and their waving shall prevail like the breast and the thigh of the peace offering, but not [in reference] to the burning. Rather, [in the future, the ram’s breast and thigh] “shall remain for Aaron and his sons” (verse 28) to eat.

**waving** Heb. תְּנוּפָה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**was lifted up** Heb. הוּרָם, an expression of raising and lowering.

**28** **as a perpetual allotment from the children of Israel** [i.e.,] **that the peace offerings shall belong to the owners [of the animals], but the breast and the thigh they shall give to the kohen.**

**for it is an offering** This breast and thigh.

**29** **for his sons after him** for [the one] who comes into greatness after him.

**to be exalted** Heb. לְמָשְׁחָה, [which usually means “for anointment,” here signifies] to be exalted through them. There are [instances of]  מְִִשִׁיחָהthat are an expression of authority, like “I have given them to you for greatness (לְמָשְׁחָה)” (Num. 18:8); “Do not touch My great ones  (בִמְשִׁיחָי)” (Ps. 105:15).

**and invested with full authority through them** Through the garments, he is invested with the Kehunah Gedolah.

**30** **Seven days** [I. e., seven] consecutive [days].

**shall… [who will be] the kohen in his place wear them** [The son] who will arise from his [Aaron’s] sons in his place to the Kehunah Gedolah, whom they will appoint to be Kohen Gadol.

**the one who is to enter the Tent of Meeting** [I.e.,] that kohen who is prepared to enter the inner sanctum on Yom Kippur, and that is the Kohen Gadol, for the service of Yom Kippur is acceptable only through him. - [from Yoma 73a]

**one of his sons… in his place** [This] teaches [us] that if the Kohen Gadol has a son who equals him, they must appoint him Kohen Gadol in his place [i.e., after him]. -[from Sifra on Lev. 6:15]

**[who will be] the kohen in his place** From here there is proof that every expression of כּֽהֵן is an expression of doing, of actually serving. Therefore, the cantillation of the “tevir” extends before it [indicating a connection to the following word].

**31** **in a holy place** [I.e.,] in the courtyard of the Tent of Meeting, for these peace offerings were most holy sacrifices [which had to be eaten in the courtyard of the Tent of Meeting or the courtyard of the Temple, and not in the camp of Israel or the city of Jerusalem].

**32** **at the entrance of the Tent of Meeting** The entire courtyard is called thus.

**33** **They shall eat those things** Aaron and his sons [shall eat them] because they are their [the ram’s and the bread’s] owners.

**with which atonement has been effected** [I.e., with which] all alienism and repugnance [have been atoned for] for them [Aaron and his sons].

**in order to invest them with full authority** with this ram and this bread.

**to sanctify them For through these investitures, they were fully initiated into and sanctified for the kehunah.**

**because they are a sacred thing** [I.e., they are] the most holy sacrifices. From here we learned a warning [a prohibition] against a stranger [a non-kohen] who eats the most holy sacrifices, since the Torah text gives as the reason for the matter, [the fact] that they are a sacred thing.

**35** **So shall you do to Aaron and his sons** The Torah text repeated this and doubled it to render it essential, that if he [Moses] omitted anything of all that was stated in [the section dealing with] this matter, they [Aaron and his sons] would not be invested to be kohanim, and their service would be invalid. -[from Yoma 5a]

**you** Heb. אֽתָכָה, like אוֹתָךְ.

**for seven days you shall perform their investiture** **in this manner and with these sacrifices, daily.**

**36** **for the atonements -** Heb. עַל-הַכִּפֻּרִים, for the atonements, [meaning] to atone for the altar for all alienism and repugnance. Since it is stated: “for seven days you shall perform their investiture,” I know only [that] what is offered up for their [the kohanim’s] sake [must be brought all seven days], such as the rams and the bread, but what is offered up for the sake of the altar, such as the bull, which is for the purification of the altar, we did not [yet] hear [that it must be brought for seven days]. Therefore, this verse was necessary. The midrash of Torath Kohanim (Lev. 8:14) states: The atonement for the altar was necessary because perhaps someone had donated a stolen article for the work of the Mishkan and the altar.

**and you shall purify** Heb. וְחִטֵאתָ, [which Onkelos renders:] וּתְדַכֵּי, and you shall purify. An expression of placing the blood that is applied with the finger is called חִטּוּי.

**and you shall anoint it** with the anointing oil [as below (Exod. 30:22-33)]. All anointings [were made] like a sort of Greek “chaff.” [See above on verse 2.]

**37** **Henceforth the altar shall be a holy** Now what was its [the altar’s] sanctity? “Whatever touches the altar will be holy.” Even an invalid sacrifice that was placed upon it—the altar sanctified it to render it fit so that it would not be taken off [the altar]. Since it is said: “Whatever touches the altar will be holy,” I understand it to mean whether it is fit or whether it is unfit, such as something whose disqualification did not come in the sanctuary, such as a male animal or a female animal that was intimate with a human, [or] an animal set aside for a sacrifice to idols, [or] an animal that was worshipped as a god, or an animal that suffered a mortal wound or terminal illness, or [any other disqualification] like them. Therefore, the Torah states: “And this is what you shall offer upon the altar,” immediately following it [this verse]. Just as the burnt offering is fit, so is it with anything that was already fit and became disqualified after entering the courtyard, such as a sacrifice that stayed overnight, a sacrifice that was taken out of the courtyard, a sacrifice that was ritually unclean, [a sacrifice] that was slaughtered with an intention of [offering it up or eating its flesh] outside the time allotted for it or outside the proper place, and [any other disqualification] like them. -[from Zev. 83a, Sifra on Lev. 6:2]

**40** **And one-tenth of fine flour** A tenth of an ephah, [the volume of] forty-three and one-fifth eggs.

**of crushed [olive] oil** Crushed is not stated as being obligatory, but [simply] to make it acceptable. Since it says: “crushed for lighting” (Exod. 27:20), implying “for [use as] lighting” but not [to be used] for meal offerings, I would possibly think [that the verse means] to disqualify it for meal offerings. Therefore, the Torah states here, “crushed.” Consequently, “crushed for lighting” was stated only to exclude meal offerings, that they do not require crushed [oil], for even oil ground in a mill is acceptable for them. - [from Men. 86b]

**a quarter of a hin** Three logs.

**and a libation** for the basins, as we learned in tractate Succah (48a): Two silver basins were at the top of the altar, and they were perforated like two fine nostrils. He [the kohen] would pour the wine into it [these basins], and it would flow and exit through the “nostril” and fall on the roof of the altar, from where it would descend [through holes in the altar] to the foundations, in the altar of the Temple, and in the copper altar it would descend from the altar to the ground.

**41** **as a spirit of satisfaction** This is stated regarding the meal offering, for the meal offering of libations is entirely burned, and the order of their sacrifice is: first the limbs [of the burnt offering] and afterwards the meal offering, as it is said: “burnt offering and meal offering” (Lev. 23:37).

**42** **continual** Daily, without a day intervening.

**where I will arrange meetings with you** When I arrange a time to speak to you, I will arrange it to come there. Some of our Rabbis derive from here that since the time the Mishkan was erected, the Holy One, blessed is He, spoke to Moses from above the copper altar. Others, however, say that [He spoke to Moses] from above the ark cover, as it is said: “and I will speak with you from atop the ark cover” (Exod. 25:22), and “where I will arrange meetings with you,” stated here, is not stated about the altar but about the Tent of Meeting mentioned in the verse. -[from Baraitha Melecheth HaMishkan, ch. 14]

**43** **There I will arrange meetings** I will arrange to speak with them [the children of Israel], as a king who arranges a place to speak there with his servants.

**and it will be sanctified** [I.e.,] the Mishkan [will be sanctified].

**by My glory** Heb. בִּכְבֽדִי. That My Shechinah will dwell in it. The aggadic midrash, however, says: Do not read בִּכְבֽדִי, but בִּמְכֻבָּדַי, with My honored ones. Here He hinted to him [Moses] about the death of Aaron’s sons on the day it [the Mishkan] was erected. This is what Moses [meant when he] said, “This is what the Lord spoke, saying, ‘With those close to Me I will be sanctified’” (Lev. 10:3). Now where did He speak? “And it will be sanctified by My glory.” -[from Sifra, Lev. 10:3; Zev. 115b]

**46** **in order that I may dwell in their midst** With the intention that I dwell in their midst.

**Ketubim: Tehillim (Psalms) 65:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a psalm of David, a song. | 1. For praise, a psalm of David, a song. |
| 2. Silence is praise to You, O God in Zion, and to You a vow is paid. | 2. Before You praise is considered as silence, O God, whose presence is in Zion, and vows will be paid to You. |
| 3. You, Who hearken to prayer, to You all flesh shall come. | 3. O receiver of prayer, unto You all the sons of flesh will come. |
| 4. Words of iniquities have overcome me; as for our transgressions, You shall atone for them. | 4. Words of iniquity have overcome me; You will atone for our sins. |
| 5, Praiseworthy is he whom You choose and draw near to dwell in Your courts; let us be sated with the goodness of Your house, the sanctity of Your Temple. | 5, How happy the one You will choose and bring near; he will abide in Your courts. The righteous/generous will say, "We will be satisfied in the goodness of Your house, the holiness of Your temple." |
| 6. With awesome deeds, through [Your] charity You shall answer us, God of our salvation, the trust of all the distant ends of the earth and the sea. | 6. Accept our prayer with fearful deeds in righteousness/generosity, O God our redemption, the hope of all the ends of the earth, and the islands of the sea far from dry land. |
| 7. Who sets mountains with His strength, Who is girded with might. | 7. Who established food for the ibexes of the mountains in the strength of His might, who is girded with a belt in might. |
| 8. Who humbles the roaring of the seas, the roaring of their waves, and the multitude of kingdoms. | 8. Who quiets the commotion of the seas and the commotion of their waves, and the hubbub of the nations. |
| 9. And the dwellers of the ends fear Your signs; with the emergence of morning and evening, You cause [them] to sing praises. | 9. And those who dwell at the borders were afraid at Your signs; at the extremities of morning and evening You will set praise in their mouth. |
| 10. You remember the earth and water it; You enrich it greatly with the stream of God which is full of water; You prepare their corn for so do You prepare it. | 10. You have remembered the land and watered it; You will enrich it with much produce from the vault of God which is in heaven, full of rain; You will form their grain, for thus You will consummate it. |
| 11. To sate its furrows, to afford pleasure to its troops; with raindrops You dissolve it, You bless its plants. | 11. He has drenched those raised on its plants; He has given rest to its troops; You will bless its blossoms. |
| 12. **You crowned a year of Your goodness**, and Your paths drip with fatness. | 12. **You have crowned the year with the goodness** of Your blessings; and the paths of Your way will give an odor of richness. |
| 13. They drip upon the dwellings of the desert, and hills gird themselves with joy. | 13. They will make sweet the psalms of the wilderness, and the hills will gird themselves with joy. |
| 14. Meadows are clothed with flocks, and valleys are enwrapped with corn; they shout for joy, yea, they sing. | 14. The rams will copulate with the flock, and the plains will be covered with grain; they will shout; indeed, they will rejoice. |

**Rashi’s Commentary for: Psalms 65:1-14**

**2** **Silence is praise to You** Silence is praise to You; because there is no end to Your praise, the more one praises, the more one detracts.

**O God in Zion** God, Who dwells in Zion. [I found the following:

**make glorious His praise** Not effusion, but silence is praise. It appears that  דמיהmeans “praise God with awe,” with the expression “praise Ya-h.” The name consisting of two letters is translated (Exod. 15:2) as, the fear of God, for “My strength and my praise is God (י־ה).” Also (Exod. 17:16), “For a hand is on the throne of God (י־ה).” And the expression (above 2:11): “and rejoice with quaking” resembles this. Shem Ephraim comments: It appears to me that Rashi should read as follows:

**Make glorious, etc.** But silence to God is praise, and its interpretation is: Praise Him with awe, etc.” The intention is that the word דמיה is divided into two words. For it was difficult for him to understand why it should appear that one is to recite any praise of the Holy One, blessed be He. Therefore, he says, “Make glorious His praise,” but not excessively, for that is equivalent to detracting. Therefore, he says, “To You is silence (דום),” meaning that silence is fitting, but י־ה is praise, i.e., with the name consisting of two letters. His statement that the expression, “rejoice with quaking” resembles this, should read: “Worship the Lord with awe and rejoice with quaking.” His intention is that both verses mean that one may worship the Lord with awe; that is, one may worship the Holy One, blessed be He, with the name י־ה. Otherwise, worship with love is superior. It is also possible that the reading, “and it appears that, etc.” is a copyist’s error. It should read instead: “But be silent and praise Him with the name י־ה, in the expression Hallelujah. But this needs study. Later I found (below 68:5) that Rashi writes something similar. There, for him to write that the expression “and rejoice with quaking” resembles this is more appropriate, because there it says: “and rejoice before Him.” Compare. Therefore, it appears to me that this entire statement was erroneously copied here.) The gloss belongs below 66:2.] Another explanation:

**To You is silence praise, O God, in Zion**That You were silent and still concerning Your enemies’ deeds in Zion is praise to You, for You are able to take revenge, yet You are slow to anger.

**4** **Words of iniquities have overcome me** and we cannot manage to arrange them all before You because they are many. However, we offer a general prayer before You that You atone for our transgressions.

**5** **Praiseworthy is** he whom You choose and draw near, who will dwell in Your courts.

**let us be sated with the goodness** that is in Your house and of the sanctity of Your Temple, in which Your Shechinah dwells.

**6** **With awesome deeds, through [Your] charity You shall answer us** Through Your charity, You shall answer us by performing awesome deeds upon the heathens.

**the trust** You are [the trust] and the refuge of all the dwellers of the ends of the earth, from one end of the earth to the other.

**distant...and the sea** Even to the distant ones in the sea You are the trust, for Your rule is everywhere.

**7** **Who sets mountains with His strength** With His strength, He makes the mountains which are hard sprout, and He prepares and readies food through them and prepares rain, as it is written (below 147:8): “Who prepares rain for the earth, Who makes the mountains grow grass.”

**Who is girded with might** Because he wishes to mention the mighty deeds of the rains, he says, “Who is girded with might.”

**8** **Who humbles** Heb. משביח, He humbles. Similarly (Prov. 29:11): “but afterwards, a wise man will quiet it (ישבחנה) ; (below 89:10), “When it raises its waves, You humble them (תשבחם).”

**9** **with the emergence of the morning and evening, You cause [them] to sing praises** [You cause] the creatures who dwell at the extremes to sing praises. In the morning, they say, “Blessed is He Who formed the luminaries,” and in the evening “Blessed is He Who brings about evening.”

**10** **You remember the earth** When You wish to do good, You remember the earth and water it.

**You enrich it greatly** You enrich it greatly from Your stream, which is full of water, and You prepare therewith the corn of the dwellers of “the ends,” for therewith You prepare it.

**11** **its furrows** Heb. תלמיה. They are the rows of the plowshare. **To sate** Heb. רוה, like לרוה.

**to afford pleasure to its troops** Heb. נחתגדודה, like לְנַחֵתגְדוּדֶהָ, to give rest to its troops. To afford pleasure to its creatures, You dissolve it with drops of rain.

**You dissolve it** Heb. תמגגנה, an expression of melting.

**12** **You crowned a year of Your goodness** Through the rains, You crown with total goodness the year that You wish to benefit.

**and Your paths** They are the heavens, which are the dust of Your feet.

**13** **They drip** The heavens [drip] upon the dwellings of the desert.

**14** **Meadows are clothed with flocks** The Sharon and the Arabah are clothed with the flocks that come to graze on the grass that the rain causes to grow.

**and valleys are enwrapped with corn** Through the rain, the valleys will be enwrapped with grain. Then the creatures will shout with shouts of joy and sing because of the abundant blessing.

**Meditation from the Psalms**

**Psalms ‎‎65:1--14**

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

This psalm is a prayer which David composed at a time of terrible national disaster. In II Samuel 21, we read: And there was a famine in the days of David for three years, year after year, and David sought out the presence of HaShem. In this psalm, David entreats G-d to send abundant rains and rich harvests.[[2]](#footnote-3)

Ibn Ezra[[3]](#footnote-4) adds that at the moment the drought[[4]](#footnote-5) struck, the nation was also invaded by a foreign army. Since this psalm was com­posed at a time when the nation was threatened both from within and from without, the psalmist voices his longing for the advent of the Messiah Although the Messiah’s arrival is eagerly awaited at all times, anticipation of his coming is heightened at times of national emergency, for the Messiah will solve all of Israel’s problems, both internal and external, economic and political.[[5]](#footnote-6)

*Hirsch* notes that the *masculine* form: שיר, as used in this psalm, refers to the final redemption of the future, while שירה**,** the *feminine* form, alludes to those acts by which the Almighty lays the groundwork for the ultimate salvation. Thus, this psalm, which refers to the famine of David’s times, also contains a deeper theme: the ultimate Messianic redemption.[[6]](#footnote-7)

Finally, the psalmist expresses his wish for an agricultural renaissance in which the Holy Land would flourish once more, free­ing the children of Israel to concentrate on their true mission, the ser­vice of G-d.[[7]](#footnote-8)

Since we have been studying PaRDeS for some time, I thought it would be interesting to note Sforno’s comment on our psalm. Sforno, on the metaphor of v.5, teaches that the roar of the *seas* refers to the *Gentile masses*; the roar of the *waves* refers to their *haughty rulers*, who arrogantly place themselves above the common people.

Our psalm speaks of prayer in v.3:

***Tehillim (Psalms) 65:3*** *O Thou that hearest prayer, unto Thee doth all flesh come.*

I thought that this might be an auspicious time to look at prayer in a bit more depth.

For this topic, I am going to draw heavily from Hakham Haggai’s lessons on prayer, which he taught in late 1999 and early 2000.

Let’s begin with a question: What is prayer?

The Hebrew word **“***Tefilah”* is generally translated into English by the word “prayer.” But this is not an accurate transla­tion, for to *pray* means to beg, beseech, implore, and the like, for which we have a number of Hebrew words which more accurately convey this meaning. Our daily prayers are not simply requests addressed to HaShem to give us our daily needs, and nothing more. Of course, such requests are also included in our prayers, but by and large our prayers are much more than that, as we shall. see presently.

Every word in Hebrew has a root word, which is generally three letters. Understanding the meaning of the root word is the key to understanding the essential meaning of the word itself. prayer in Hebrew is spelled – *תפילה* and its root word is *פלל*. Let us examine the two opposing meanings of that very same root word.

The first meaning for the root word of *פלל*. is above and beyond nature, miraculous. The source for this meaning is when Yaaqov sees his son Yosef for the first time in 22, Yaaqov says, *Now I can die, since I have seen your face, that you are still alive*.[[8]](#footnote-9) For 22 years Yaaqov lived under the false impression that Yosef was eaten by wild animals, and he never fully recovered from mourning for his lost son, let alone see Yosef as the 2nd most powerful man in the known world. For Yaaqov, the experience of seeing Yosef again was nothing short of miraculous. Therefore, lending our first understanding of prayer as something that goes above and beyond the laws of nature.

The second meaning for *פלל* is criminal or by the law. The word in Hebrew *pelili* means a criminal activity. A source for this explanation is the Torah’s description of Pinchas’ zealousness. When Pinchas commits an act of zeal against Zimri Ben Salu, which was justified by G-d and stopped the plague of the tribe of Shimon, the Torah describes it is “*ויפלל*”, that Pinchas did justice by stopping the criminal.[[9]](#footnote-10) This lends the second explanation of Tefilla as an act that is in line with nature and the law itself.

Strong’s Concordance gives the definition of ‘praying’ as:

6419 palal (פלל), paw-lal’; a prim. root; to judge (officially or mentally); by extens. to intercede, pray:-intreat, judge (-ment), (make) pray (-er, - ing), make supplication.

The Hebrew word “*tefilah”* comes from the verb “*pallel,”* that is, “to judge”.[[10]](#footnote-11) We use the reflexive verb “*lehitpallel”* (“to pray”), which also means “to judge oneself.” Thus, the time of prayer is the time of self-judgment and self-evaluation. When a person addresses himself to HaShem and prays for His blessings, he must inevitably search his heart and examine himself whether he measures up to the standards of daily conduct which HaShem had prescribed for man to follow. If he is not one who fools himself, be will be filled with humility, realizing that he hardly merits the blessings and favors for which he is asking. This is why we stress in our prayers HaShem’s infinite goodness and mercies and pray to HaShem to grant us our heart’s desires not because we merit them, but even though we do not deserve them. This is also why our prayers, on weekdays, contain a confession of sins which we may have committed knowingly or unknowingly. We pray for HaShem’s forgiveness and resolve to better ourselves. prayers help us to lead a better life in every respect, by living more fully the way of the Torah and Mitzvoth which HaShem commanded us.

In tefilla, the speaker acts upon himself. From this we understand that ‘praying’ is judging oneself!

It is understood that a person can have only one *Ratzon*, only one desire at a time. If we examine our current desire and ask, “Why do I desire this thing?” If the answer leads us to an underlying desire, then we need to repeat this question until we arrive at the answer: “I desire this thing for no other reason than I desire it”. At this point we understand what is our Ratzon, what is our innermost desire. Getting to our Ratzon can be a very difficult and embarrassing ordeal, but the exercise will help us to pray. For example: I want to earn more money. Why do I desire more money? I desire more money because I desire a new car. Why do I desire a new car? I desire a new car in order to attract a young lady. Why do I desire to attract this young lady? I desire the young lady because I desire her. This is the true Ratzon, the true desire. This Ratzon is what motivates us to act in the world. When we pray, we are ‘judging ourselves’ and acting on that judgment.

How should we pray?

The Sages derive many of the rules for praying from Hannah’s prayer. We will therefore look at Hannah’s prayer in a careful manner to attempt to understand how to pray.

Let’s start by examining Hannah’s Ratzon:

***1 Shmuel (Samuel) 1:10*** *And she [was] in bitterness of soul, and prayed unto HaShem, and wept sore.*

Our story opens with a bit of background information that helps us to understand why Hannah had such bitterness of soul. Peninnah had children and Hannah did not. Peninnah provoked Hannah because Hannah had no children. The only way that Peninnah could provoke Hannah, is if Hannah had a Ratzon, a strong desire, for children. This Ratzon is what caused Hannah to pray.

When we pray, we pray for the Ratzon, for the desire of our heart. That is why a thief will often pray that he not be caught. The incongruity of asking HaShem to help a thief commit a crime that HaShem has forbidden, never enters the mind of such a person because his Ratzon is so strong. Such a prayer, oddly enough, is often answered. Why is it answered?

***Psalm 145:16*** *Thou openest thine hand, and satisfiest the desire of every living thing.*

***Tehillim (Psalm) 106:15*** *And he gave them their request; but sent leanness into their soul.*

So, be exceedingly careful about what you pray for!

Why do we pray?

Prayer is a commandment of HaShem;[[11]](#footnote-12) HaShem has commanded us to pray to Him, and to Him alone. In times of distress, we must turn to HaShem for help; in times of comfort, we must express our gratitude to HaShem; and when all goes well withus, we must still pray to HaShem daily that He continue to show us His mercies and grant us our daily needs.

How do we pray?

Hannah’s Ratzon caused her to pray:

***1 Shmuel (Samuel) 1:11*** *And she vowed a vow, and said, HaShem of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto HaShem all the days of his life, and there shall no razor come upon his head.*

The first rule about praying can be derived from the above verse: Hannah SPOKE. In order to properly pray, we should speak. The mental desire should become manifest in the world by our words. As Hannah desired, so she spoke.

One of the major differences between men and animals is our ability to thoughtfully speak. We can pray because we can speak.

Notice that when Hannah spoke, her lips moved but no sound was heard:

***1 Shmuel (Samuel) 1:13*** *Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore, Eli thought she had been drunken.*

From this, the Sages have learned that the words of our prayers must be spoken, but they should be inaudible to others.

It is no accident that prayer emanates from the mouth, which is in the center of the body. From the center comes Daat, that is knowledge, or connection. It is our neshama’s[[12]](#footnote-13) connection with HaShem!

It is interesting to note that the mouth is also used for kissing and eating. The mouth is used to bless HaShem. Blessings are a very important form of prayer.

In our prayers to HaShem we often address Him as our Merciful Father, or as our Father in Heaven, for HaShem regards us, and we regard ourselves, as His children.[[13]](#footnote-14) The question may be asked, why do we have to pray to our Father in Heaven for our daily needs? Does not HaShem know our needs even better than we ourselves? Is not HaShem, by His very nature, good and kind, and always willing to do us good? After all, children do not “pray” to their loving parents to feed them, and clothe them, and protect them; why should we pray to our Heavenly Father for these things?

The answer to these questions is not hard to find after a little reflection. In fact, it has been amply explained to us by our great Sages, including our great Teacher and Guide Rabbi Moshe ben Maimon:[[14]](#footnote-15)

*“We are told to offer* up *prayers to HaShem, in order to establish firmly the true principle that HaShem takes notice of our ways, that He can make them successful if we serve Him, or disastrous if we disobey Him; that success and failure are not the result of chance or accident”.[[15]](#footnote-16)*

Like all other commandments which HaShem has commanded us to do, not for *His* sake but for *ours,* He has commanded us to pray to Him for *our* sake. HaShem does not need our prayer; He can do without our prayers, but *we* cannot do without our prayers. It is good for us to acknowledge our dependence on HaShem for our very life, our health, our daily bread, and our general welfare. And we should do so every day, and many times a day We must often remind ourselves that our life and happiness are a gift from our Merciful Creator, for we should then try to he worthy of HaShem’s kindnesses and favors to us. HaShem does not owe us anything; yet He gives us everything. We should try to be the same way towards our fellow-men and grant favors freely. We should express our gratitude to HaShem not merely in words, but in *deeds:* by obeying His commands and living our daily life the way wants us to do, especially as it is all for our own good.

Knowing that HaShem is good and that nothing is impossible for Him to do, we can go about our life with a deep sense of con­fidence and security. Even in times of distress we will not despair, knowing that in some way (best known to HaShem) whatever happens to us is for our good, a blessing in disguise. We do not like to suffer, so we pray to HaShem to help us out of our distress, and grant us the good that is not hidden or disguised, but the good that is *obviously* good, obvious even to our fleshy eyes and limited understanding. We gain strength, courage and hope in our trust in HaShem. Our daily prayers strengthen our trust in HaShem. “*In HaShem We Trust”* has been our Jewish motto since we first became a people.[[16]](#footnote-17) Its adoption by the American people when it became a “nation under HaShem,” commendable though it is, is, of course, not original.

The most fundamental question regarding prayer, and maybe the most mysterious aspect of what prayer is all about, is how does prayer actually work? When we engage in the act of prayer, requesting various wants and wishes from G-d – how does our prayer help determine the end result? For example, take Hillel, a father of 5, who needs extra income. Hillel asks for more parnassah, livelihood, from G-d in his Tefillot for an entire week. Will that help Hillel’s financial situation? For arguments’ sake, let us assume it does. Did Hillel change G-d’s mind? That would go against the belief the G-d is all knowing and all powerful. If G-d determined Hillel to go through financial hardships, how can 1, 2 or even multiple 5-7-minute session of excursion in prayer help Hillel’s cause? G-d has determined this man’s fate, and even if fates can change, which Judaism certainly believes they can, how would prayer make any difference? Simply because of Hillel’s request for financial stability?

The answer is that prayer does not change G-d, it changes the person himself. This is the key to understanding all of the questions we have posed. The false conception is that a man engages in prayer in order to change G-d’s mind. But G-d’s mind cannot be changed or shifted. G-d is All Knowing and omnipotent, not transient and ever-changing. prayer reminds us how to change ourselves and provides a platform to the greatest self-help mantra exercise a person can practice. Repeating the mantras and messages of the prayer creates new pathways in a person’s mind and allows man to elevate himself spiritually. If one man’s fate, Hillel for example, is to have financial hardship, that is the case for the Hillel at that moment in time. However, when Hillel works on himself and elevates himself spiritually, he is no longer the same Hillel, he is a new person. And that “new person’s” fate is now changed and may no longer need financial hardship.

An analogy to this is a father’s gift to a child. The father wants to give; however the father will not give anything to the child at any point, he will be selective. If a father gives a child money, it is only when the child is ready to receive the money and use it responsibly. If a six-year-old child requests power tools, for example, it will wise for the father not to give those tools, since the child is clearly not ready for it and it would be irresponsible to give that gift to his child. Once the child grows up and shows responsibility, and asks for the power tools again, the father would be more than happy to give the gift, since the father wants to give. But will only give when the child is ready. So too, G-d only gives us when we are ready and for that we must change ourselves through prayer and our own spiritual work.

Prayer, then, is the balance between receiving exactly what we deserve, and on the other hand, providing us the opportunity to grow and elevate ourselves to another level, beyond our current state. That is the balance between both understandings of prayer, it is getting what we deserve, exactly to the level we are currently at, with also serving as a platform to raise our level and change ourselves.[[17]](#footnote-18)

How should we pray?

How do we know *how* to pray? Has HaShem given us a clear understanding as to how He wants to be worshipped? Let’s take a look at what the Tanach[[18]](#footnote-19) says about the Temple service:

***1 Divrei HaYamim (Chronicles) 28:11-19*** *Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of HaShem, and of all the chambers round about, of the treasuries of the house of G-d, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of HaShem, and for all the[He gave] of gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. And by weight [he gave] gold for the tables of Showbread, for every table; and [likewise] silver for the tables of silver: Also pure gold for the flesh hooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every basin; and [likewise silver] by weight for every basin of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the Cherubims, that spread out [their wings], and covered the ark of the covenant of HaShem. All [this, said David], HaShem made me understand in writing by [his] hand upon me, [even] all the works of this pattern.*

So, HaShem gave King David the proper pattern for the service. This pattern is preserved in the synagogue service and prayers. HaShem has ***not*** left us without a clear understanding of how He wants to be worshipped.

*Nusach* means “text” or “form,” and is sometimes referred to also as *Minhag,* which means “custom” or “rite”. When we pick up a prayer book, there will be an indication on the front page what *Nusach* or *Minhag* the prayer book belongs to, such as *Nusach Sfard* (Spanish), *Nusach Ashkenaz* (German), *Nusach Polin* (Polish), *Nusach Ari*,[[19]](#footnote-20) etc. It should be understood that in all these various prayer books the main body of the prayers is the same, but there are certain differences in the order of some prayers, minor changes also in the text of some, and the addition of *piyyutim*.[[20]](#footnote-21) According to the explanation of the Maggid of Mezeritch,[[21]](#footnote-22) there are as many as *13 Nuschaoth*, forms, of prayer or *Minhagim*, customs of prayer. Each *Nusach* represents a tribe or “gate”, and the Ari composed a “General *Nusach*-Gate” through which any Jew can enter into the presence of HaShem. Whatever *Nusach is* yours, you will find the structure of the prayers basically the same. The Morning prayers begin with the *Morning Blessings,* continue with *Pesukei d’Zimra*,[[22]](#footnote-23) followed by the *Shema*,[[23]](#footnote-24) and then comes the main prayer, the *Shemoneh Esrei*,[[24]](#footnote-25) known also as the *Amida*.[[25]](#footnote-26) Then follow a series of other prayers, concluding with *Aleinu.*

The Sephardi rite is considered to be very overtly kabbalistic, depending on how far they reflect the ritual of Isaac Luria. This is partly because the Tetragrammaton frequently appears with varying vowel points beneath the letters[[26]](#footnote-27) and different Names of HaShem appear in small print within the final hei (*ה*) of the Tetragrammaton. In some editions, there is a Psalm[[27]](#footnote-28) in the preparations for the Amida that is printed in the outline of a menorah, and the worshipper meditates on this shape as he recites the psalm.

Yaaqob’s ladder is often understood to relate to the progressive climb, towards HaShem, that we make as we pray. The Torah text explains that Jacob fell quickly asleep and immediately has a dream of angels going up and down a ladder.[[28]](#footnote-29) Upon awakening, Yaaqov realized that he had stumbled across a holy place that was filled with HaShem’s presence. Our Sages understood that the ladder Yaaqov saw in his dream with the angels going “up and down” was a symbol itself of tefilla (prayer). This was a ladder that “stood on the earth and reached the heavens.” Our Hakhamim used this ladder as a metaphor to show how our prayers are like ladders that connect earth and heaven, human beings and Yaaqov. Our Sages declared that the ladder which our Patriarch Jacob saw in his dream, and which “stood on the earth but reached into the heaven,” was symbolic of prayer. Indeed, our prayers are so arranged that they lead us step by step higher and closer to HaShem.

The climax of intimacy, with HaShem, takes place when we recite the four “do its” in the following prayer at the conclusion of the Amida:

My G‑d, guard my tongue from evil and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the L-rd thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me.

**Do it for the sake of Your Name**;

**do it for the sake of Your right hand**;

**do it for the sake of Your Torah**;

**do it for the sake of Your holiness**.

May the words of my mouth and the meditation of my heart be acceptable before You, L-rd, my Strength and my Redeemer.

How to make prayer more meaningful.

If you think about the times when you were most engaged in praying, most people would realize that they are most engaged when singing the prayers, out loud. The music, the words, the power of the congregation all work together to encourage our kavanah, our attention connection to HaShem. This suggests that even when we are praying alone, we should be singing out loud. It has been well said that music moves the soul. How much more does it move the soul when the soul wants to connect with HaShem!

**Ashlamatah: Yeshayahu (Isaiah) 61:6 – 62:5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The spirit of the Lord God was upon me, since the Lord anointed me to bring tidings to the humble, He sent me to bind up the broken-hearted, to declare freedom for the captives, and for the prisoners to free from captivity. | 1. The prophet said, A spirit of prophecy before the LORD God is upon me, because the LORD has exalted me to announce good tidings to the poor; He has sent me to strengthen the broken-hearted, to proclaim liberty to the captives, to those who are bound, Be revealed to light; |
| 2. To declare a year of acceptance for the Lord and a day of vengeance for our God, to console all mourners. | 2. to proclaim the year of pleasure before the LORD, and the day of vengeance before our God; **to comfort all those who mourn**; |
| 3. To place for the mourners of Zion, to give them glory instead of ashes, oil of joy instead of mourning, a mantle of praise instead of a feeble spirit, and they shall be called the elms of righteousness, the planting of the Lord, with which to glory. | 3. **to confuse** those who mourn in Zion - to give them a diadem instead of ashes, oil of joy instead of mourning, a praising spirit instead of their spirit which was dejected; **that they may call them true princes, the people of the LORD, that he may be glorified.** |
| 4. And they shall build the ruins of old, the desolations of the first ones they shall erect; and they shall renew ruined cities, desolations of all generations. | 4. They will build up ancient ruins, they will raise up former devastations; cities that were ruined will be repaired, devastations of many generations. |
| 5. And strangers shall stand and pasture your sheep, and foreigners shall be your ploughmen and your vinedressers. | 5. Aliens will stand and feed your flocks, the sons of Gentiles will be your ploughmen and vinedressers, |
| 6. **And you shall be called the priests of the Lord; 'servants of our God' shall be said of you**; the possessions of the nations you shall eat, and with their glory you shall succeed [them]. | 6. **but you will be called the priests of the LORD, men will speak of you as those who minister before our God**; you will eat the possessions of the Gentiles, and in their glory you will be indulged. |
| 7. Instead of your shame, which was twofold, and your disgrace, which they would bemoan as their lot; therefore, in their land they shall inherit twofold; they shall have everlasting joy. | 7. Instead of your being ashamed and confounded, two for one the benefits I promised you I will bring to you, and **the Gentiles will be ashamed who were boasting in their lot; therefore in their land they will possess** two for one: **theirs will be everlasting joy.** |
| 8. For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. | 8. For I the LORD love judgment, despised before Me are deceit and oppression: 1 will in truth give them a reward of their deeds, and 1 will make an eternal covenant with them. |
| 9. And their seed shall be known among the nations, and their offspring among the peoples; **all who see them shall recognize them that they are seed that the Lord blessed**.  **{P}** | 9. Their sons will be exalted among the Gentiles, and their sons' sons in the midst of the kingdoms; **all who see them will acknowledge them, that they are the seed whom the LORD has blessed**.  **{P}** |
| 10. I will rejoice with the Lord; my soul shall exult with my God, **for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory**, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, 1 will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation of my God; **for He has clothed me with garments of salvation**, **He has wrapped me with a robe of virtue**, as the bridegroom who prospers in his canopy, **and as the high priest who is prepared in his garments**, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, **so shall the Lord God cause righteousness and praise to grow opposite all the nations.** | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, **so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.** |
|  |  |
| 1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch. | 1. Until I accomplish salvation for Zion, 1 will not give rest to the Gentiles, and until I bring **consolation** for Jerusalem, 1 will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation burns as a torch. |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by his Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited. | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do my pleasure in her, and your land Inhabited; for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/ generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease, |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. and their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. The LORD has sworn by His right hand and by His strong arm: "I will not again give your grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have laboured; |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts.    **{S}** | 9. but those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in my holy courts. **{S}** |
| 10. Pass, pass through the portals, **clear the way of the people**, pave, pave the highway, **clear it of stones**, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, **turn the heart of the people to a correct way**; announce good reports and consolations to the righteous/generous **who have removed the impulsive fantasy which is like a stone oj stumbling**, lift up an ensign over the peoples. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him. | 11. Behold, the LORD has proclaimed to the end of the earth: Say to the congregation of Zion, "Behold, your saviour is revealed; behold, the reward of those accomplishing His Memra is with Him, and all their deeds are disclosed before Him." |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken."  **{S}** | 12. And they will be called The holy people, The redeemed of the LORD; and you will be called Sought out, a city which is not forsaken.  **{S}** |

**Rashi’s Commentary on Yeshayahu (Isaiah) 61:6 – 62:5**

**Chapter 61**

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

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

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

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

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

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

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

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

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

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

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

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

**10** **like a bridegroom** **who dons garments of glory like a high priest.**

**and like a bride, who adorns herself with her jewelry** Heb. כֵלֶיהָ, **[lit. her utensils, in this case,]** her jewelry.

**Chapter 62**

**1** **For the sake of Zion** I will do, and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness/generosity comes out like brilliance.

**2** **shall pronounce** Heb. יִקֳּבֶנּוּ, shall pronounce.

**4** **“inhabited”** Heb. בְּעוּלָה, [lit. possessed,] inhabited.

**5** **As a young man lives with a virgin, etc.** As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6** **On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132:13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “**your walls,” the early forefathers, who protect us like a wall.**

**I have appointed watchmen** to inscribe a book of remembrances, that their merit be not forgotten from before Me.

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־דֳּמִי לָכֶם, [lit. let there be no silence to you,] be not silent.

**9** **shall eat it** This refers back to “your grain.”

**shall drink it** This refers back to “your wine.”

**10** **Pass, pass through the portals** Said the prophet, “**Pass and return in the portals; turn the heart of the people to the proper path**” [after Jonathan].

**pave, pave the highway** Heb. סֽלּוּ. Pave the road, batec lokemin in O.F., beat down the road. סֽלּוּ is the same root as מְסִלָּה.

**clear it of stones** Clear the highway of stones and cast the stumbling blocks to the sides.

**of stones** of there being there a stone, **and he is alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. סַקְּלוּ, espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11** **Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared

**Special Ashlamatah: Yeshayahu (Isaiah) ‎‎** **54:1-10**

**Shabbat Nachamu (Consolation) V (Five)**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ **"Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.** | 1. ¶ **Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.** |
| 2. **Widen the place of your tent and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.** | 2. **Enlarge the place of your camping and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.** |
| 3. **For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities.** | 3. **For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.** |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. In a little anger I forsook you, but with great compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord.    **{S}** | 8. In a brief hour. for a time. I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. **{S}** |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. | 9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you. |
| 10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you.   **{S}** | 10. For the mountains may pass and the hills be split, but My goodness will not pass from you. Jerusalem. and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD.  **{S}** |

**Rashi’s Commentary on Yeshayahu (Isaiah) 54:1-10**

**1** **Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. חָלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2** **and let them stretch forth** far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3** **shall you prevail** Heb. תִּפְרֽצִי, shall you prevail.

**4** **your youth** Heb. עֲלוּמַיִךְ, your youth.

**6** **who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8** **With a little wrath** Heb. שֶׁצֶף. Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

**and with everlasting kindness** that will exist forever.

**9** **For this is to Me [as] the waters of Noah** [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

**10** **For the mountains shall depart** Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

**Verbal Tallies**

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

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

**Shemot (Exodus) 29:1-46**

**Tehillim (Psalms) 65**

**Yeshayahu (Isaiah) 61:6 – 62:5**

**Mk 8:14-21, Lk 12:1[[29]](#footnote-30)**

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

Thing - **דבר**, Strong’s number 01697.

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

Office / Decketh - כהן, Strong’s number 03547.

Young / Son - בן, Strong’s number 01121.

**Shemot (Exodus) 29:1** And this is the **thing <01697>** that thou shalt do unto them to hallow them, to minister unto me in the priest’s **office <03547> (8763)**: Take one **young <01121>** bullock, and two rams without blemish,

**Tehillim (Psalms) 65:3** **Iniquities <01697>** prevail against me: as for our transgressions, thou shalt purge them away.

**Yeshayahu (Isaiah) 61:10** I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom **decketh <03547> (8762)** himself with ornaments, and as a bride adorneth herself with her jewels.

**Yeshayahu (Isaiah) 62:5** For as a young man <0970> marrieth <01166> (8799) a virgin <01330>, so shall thy **sons <01121>** marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 29:1-46** | **Psalms**  **65:1-13** | **Ashlamatah**  **Is 61:6 – 62:5** |
| --- | --- | --- | --- | --- |
| **lk;a'** | eat, ate | Exod. 29:32 Exod. 29:33 Exod. 29:34 |  | Isa. 61:6 |
| **~yhil{a/** | God | Exod. 29:45 Exod. 29:46 | Ps. 65:1 Ps. 65:5 Ps. 65:9 | Isa. 61:6 Isa. 61:10 Isa. 62:3 Isa. 62:5 |
| **#r,a,** | land, earth, country | Exod. 29:46 | Ps. 65:5 Ps. 65:9 | Isa. 61:7 Isa. 61:11 Isa. 62:4 |
| **aAB** | enters, come | Exod. 29:30 | Ps. 65:2 |  |
| **!Be** | young, son | Exod. 29:1 Exod. 29:4 Exod. 29:8 Exod. 29:9 Exod. 29:10 Exod. 29:15 Exod. 29:19 Exod. 29:20 Exod. 29:21 Exod. 29:24 Exod. 29:27 Exod. 29:28 Exod. 29:29 Exod. 29:30 Exod. 29:32 Exod. 29:35 Exod. 29:38 Exod. 29:43 Exod. 29:44 Exod. 29:45 |  | Isa. 62:5 |
| **rq,Bo** | morning | Exod. 29:34 Exod. 29:39 Exod. 29:41 | Ps. 65:8 |  |
| **%r'B'** | bless |  | Ps. 65:10 | Isa. 61:9 |
| **rf'B'** | flesh | Exod. 29:14 Exod. 29:31 Exod. 29:32 Exod. 29:34 | Ps. 65:2 |  |
| **rg"x'** | gird | Exod. 29:9 | Ps. 65:12 |  |
| **dy"** | ordain, lay hands | Exod. 29:9 Exod. 29:10 Exod. 29:15 Exod. 29:19 Exod. 29:20 Exod. 29:25 Exod. 29:29 Exod. 29:33 Exod. 29:35 |  | Isa. 62:3 |
| **[d'y"** | know | Exod. 29:46 |  | Isa. 61:9 |
| **hwhy** | LORD | Exod. 29:11 Exod. 29:18 Exod. 29:23 Exod. 29:24 Exod. 29:25 Exod. 29:26 Exod. 29:28 Exod. 29:41 Exod. 29:42 Exod. 29:46 |  | Isa. 61:6 Isa. 61:8 Isa. 61:9 Isa. 61:10 Isa. 61:11 Isa. 62:2 Isa. 62:3 Isa. 62:4 |
| **ac'y"** | brought, brings, goes forth | Exod. 29:46 |  | Isa. 61:11 Isa. 62:1 |
| **[v;y<** | salvation |  | Ps. 65:5 | Isa. 61:10 |
| **!h;K'** | minister | Exod. 29:1 Exod. 29:44 |  | Isa. 61:10 |
| **!heKo** | priest | Exod. 29:30 |  | Isa. 61:6 |
| **lKo** | all, whole, entire, every | Exod. 29:12 Exod. 29:13 Exod. 29:18 Exod. 29:24 Exod. 29:35 Exod. 29:37 | Ps. 65:2 Ps. 65:5 | Isa. 61:9 Isa. 61:11 Isa. 62:2 |
| **@K;** | hands | Exod. 29:24 |  | Isa. 62:3 |
| **vb;l'** | put, place | Exod. 29:5 Exod. 29:8 Exod. 29:30 | Ps. 65:13 | Isa. 61:10 |
| **~yIm;** | water | Exod. 29:4 | Ps. 65:9 |  |
| **alem'** | ordain, ordination, full | Exod. 29:9 Exod. 29:29 Exod. 29:33 Exod. 29:35 | Ps. 65:9 |  |
| **!mi** | some, outside, any, against | Exod. 29:12 Exod. 29:14 Exod. 29:20 Exod. 29:21 Exod. 29:34 | Ps. 65:3 |  |
| **ly[im.** | robe | Exod. 29:5 |  | Isa. 61:10 |
| **!t;n"** | give, put, place, set | Exod. 29:3 Exod. 29:6 Exod. 29:12 Exod. 29:17 Exod. 29:20 |  | Isa. 61:8 |
| **d[;** | until | Exod. 29:34 |  | Isa. 62:1 |
| **~l'A[** | perpetual, forever, everlasting | Exod. 29:9 Exod. 29:28 |  | Isa. 61:7 Isa. 61:8 |
| **br,[,** | twilight, evening | Exod. 29:39 Exod. 29:41 | Ps. 65:8 |  |
| **qd,c,** | righteousness |  | Ps. 65:5 | Isa. 62:1 Isa. 62:2 |
| **!AYci** | Zion |  | Ps. 65:1 | Isa. 62:1 |
| **xm;c,** | Growth,,sprouts |  | Ps. 65:10 | Isa. 61:11 |
| **vAdq'** | holy | Exod. 29:31 | Ps. 65:4 |  |
| **br'q'** | bring, come, near | Exod. 29:3 Exod. 29:4 Exod. 29:8 Exod. 29:10 | Ps. 65:4 |  |
| **!n"r'** | shout for joy |  | Ps. 65:8 | Isa. 61:7 |
| **!k;v'** | dwell | Exod. 29:45 Exod. 29:46 | Ps. 65:4 |  |
| **hn"v'** | year | Exod. 29:38 | Ps. 65:11 |  |
| **tr'v'** | minister | Exod. 29:30 |  | Isa. 61:6 |
| **hL'hiT.** | praise |  | Ps. 65:1 | Isa. 61:11 |
| **%w<T'** | among, amid, midst | Exod. 29:45 Exod. 29:46 |  | Isa. 61:9 |
| **tx;T;** | stead, instead | Exod. 29:30 |  | Isa. 61:7 |
| **dAbK'** | glory | Exod. 29:43 |  | Isa. 61:6 Isa. 62:2 |
| **rp;K'** | make, made, do, did, done | Exod. 29:33 Exod. 29:36 Exod. 29:37 | Ps. 65:3 |  |
| **hl'[o** | burnt offering | Exod. 29:18 Exod. 29:25 Exod. 29:42 |  | Isa. 61:8 |
| **dg<B,** | garments | Exod. 29:5 Exod. 29:21 Exod. 29:29 |  | Isa. 61:10 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 29:1-46** | **Psalms**  **65:1-13** | **Ashlamatah**  **Is 61:6 – 62:5** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 8:14-21** | **Tosefta of**  **Luke**  **Lk 12:1** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀλλήλων** | one another |  |  |  | Mk. 8:16 | Lk. 12:1 |
| **ἄρτος** | bread | Exo 29:2 Exo 29:23 Exo 29:32  Exo 29:34 |  |  | Mk. 8:14 Mk. 8:16 Mk. 8:17 Mk. 8:19 |  |
| **Γινώσκω** | know | Exod. 29:46 |  | Isa. 61:9 | Mk. 8:17 |  |
| **ἑαυτοῦ** | himself, themelves, yourselves |  |  |  | Mar 8:14 | Lu 12:1 |
| **εἷς** | one | Exo 29:1 Exo 29:3 Exo 29:15 Exo 29:23 Exo 29:39 Exo 29:40 |  |  | Mk. 8:14 |  |
| **ἑπτά** | seven | Exo 29:30 Exo 29:35 Exo 29:37 |  |  | Mk. 8:20 |  |
| **ἔπω** | said |  |  | Isa 61:6 | Mar 8:20 |  |
| **ἔχω** | have, hold, had |  |  |  | Mk. 8:14 Mk. 8:16 Mk. 8:17 Mk. 8:18 |  |
| **Ζύμη** | leaven |  |  |  | Mk. 8:15 | Lk. 12:1 |
| **Λέγω** | saying, says |  |  |  | Mk. 8:15 Mk. 8:17 Mk. 8:19 Mk. 8:20 Mk. 8:21 | Lk. 12:1 |
| **λόγος** | words, account |  | Psa 65:3 |  |  |  |
| **μαθητής** | disciple |  |  |  |  | Lk. 12:1 |
| **μακάριος** | blessed |  | Psa 65:4 |  |  |  |
| **μνημονεύω** | remembered |  |  |  | Mk. 8:18 |  |
| **οἶκος** | house |  | Psa 65:4 |  |  |  |
| **ὁράω** | sees, saw |  |  | Isa 61:9 Isa 62:2 | Mk. 8:15 |  |
| **ὅς / ἥ / ὅ** | which, what, that, who, whom | Exod. 29:1 Exod. 29:23 Exod. 29:27 Exod. 29:30 Exod. 29:33 Exod. 29:38 Exod. 29:42 Exod. 29:46 | Psa 65:4 | Isa. 62:2 |  | Lk. 12:1 |
| **οὖς** | ears | Exo 29:20 |  |  | Mk. 8:18 |  |
| **πᾶς** | all, whole, every, entire | Exod. 29:12 Exod. 29:13 Exod. 29:18 Exod. 29:24 Exod. 29:35 Exod. 29:37 | Ps. 65:2 Ps. 65:5 | Isa. 61:9 Isa. 61:11 Isa. 62:2 |  |  |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 29:1-46**

**“V’Zeh HaDabar” “And this is the thing”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 12:1**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:14-21**  Mishnah **א:א** |
| **During this time** when **a congregation of many thousands had gathered together, so that they were trampling[[30]](#footnote-31) one another, he began to say to his talmidim first, “Beware for yourselves of the leaven of** some of **the P’rushim** (Pharisees)**, which is hypocrisy.** | **¶ Now they** (Yeshua’s talmidim) **had forgotten to bring bread, and they had only one loaf with them in the boat. And he commanded them, saying, “Watch out; beware of the chametz[[31]](#footnote-32)** (leaven) **of** some of **the P’rushim** (Pharisees) **and the chametz** (leaven) **of Herod.” And they talked among themselves** asking, is this because **they had no bread. And Yeshua, being aware of this, said to them, “Why are you discussing the fact that you have no bread? Do you still not perceive or understand? Are your hearts callus? Having eyes do you not see, and having ears do you not hear? Have you forgotten? When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?” They said to him, “Twelve.” “And the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to him, “Seven.” And he said to them, “Do you not yet understand?”** |

**Romans 11:25-32**

**¶ So that you will not see yourself as having attained wisdom** (Hokhmah)**,[[32]](#footnote-33) brothers,[[33]](#footnote-34) I want you to understand this mystery;[[34]](#footnote-35) some[[35]](#footnote-36) of Yisrael lack the ability to understand** the mystery **of the Gentiles[[36]](#footnote-37)** (with the Nefesh Yehudi)**, and how their full** (chosen) **number will come in.**

**26 All Israelites[[37]](#footnote-38) have a share in the world to come, as it is said, “Your people also will be all righteous/generous, they will inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified”** (m. San 10:1 - Is. 60:21).

And these are the ones who have no portion in the world to come:

(1) He who says, the resurrection of the dead is a teaching, which does not derive from the Torah,

(2) and the Torah does not come from Heaven; and

(3) An Epicurean. R. Aqiba says, “Also: He who reads in heretical books,

**The Redeemer will come to Tzion, and to those in Ya’aqob** (Jacob) **who repent from transgression."This is the LORD's declaration. “As for Me, this is My covenant with them,"says the LORD: "My Spirit who is on you, and My words that I have put in your mouth,will not depart from your mouth, or from the mouth of your children, or from the mouth of your children's children, from now on and forever," says the LORD.** (Isa 59:20-21) **They are opposed to the Mesorah, enemies** of God, **which is to your advantage,but regarding the election, they are the beloved because of the patriarchs, since God's gracious gifts and calling are irrevocable. You once disobeyed God, but now have an opportunity to experience** God’s **loving-kindness, because of their disobedience, because of the loving-kindness shown to you they also may now be shown loving-kindness. For God has enclosed all in disobedience,so that He may have mercy on all.**

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 29:1-46** | **Ps 65:1-14** | **Isa 61:6-62:5** | **Mk 8:14-21** | **Lk 12:1** | **Ro 11:25-32** |

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

**The Leaven of Some of the P’rushim: I did give Signs!**

In the previous pericope, we see that Yeshua contended with the Shamaite P’rushim (Pharisees). The contention most likely based on the Gentiles connection with G-d through the Torah.[[38]](#footnote-39) In this pericope, Yeshua compares their doctrine (halakhic decisions) to leaven.[[39]](#footnote-40) This is because their pettifogging legalism inflates their ego. This comparison draws on the imagery of the Festival of Pesach as well as the Lechem haPanim (Showbread) mentioned in a present Torah Seder (Cf. Shemot 29:2). Yeshua uses the analogy of chametz (leaven) to teach his Talmidim not to subscribe to the egocentric exclusivist mentality of the Shamaite P’rushim. Certain halakhic teachings of the Shamaite School did not fit the logic of Scriptural Prophecy. Yeshua and the House of Hillel looked to the day that the prophecy of Zechariah would become a reality. (Zech 14:9). As “King over all the earth”, G-d would reign over all the nations as well as Yisrael. It appears that this fits wholly into this week’s Seder. Similarly, Rabbi Alexandri, draws an analogy between the rule of evil power and chametz.[[40]](#footnote-41)

**b. Berakhot 17a** R. Alexandri on concluding his prayer added the following: May it be Thy will, O Lord our God, to station us in an illumined corner and do not station us in a darkened corner, and let not our heart be sick nor our eyes darkened! According to some this was the prayer of R. Hamnuna, and R. Alexandri on concluding his prayer used to add the following: Sovereign of the Universe, it is known full well to Thee that our will is to perform Thy will, and what prevents us? The yeast in the dough[[41]](#footnote-42) and the subjection to the foreign Powers. May it be Thy will to deliver us from their hand, so that we may return to perform the statutes of Thy will with a perfect heart!

Note that Rabbi Alexandri also refers to the heart as footnoted by Soncino. Therefore, we can see that during the first century leaven was seen as pride, which stemmed from an uncircumcised heart. Therefore, leaven (chametz) can also be equated with the Yetser Hara. Here the point is not destruction of the Yetser HaRa but rather its proper control and restraint. Yeshua is making this point clear to his talmidim. Yeshua, building on a similar theme sees the rule of G-d through the Kingdom mechanics mentioned in [Mk 1:14-15](http://www.betemunah.org/sederim/iyar2772.html).[[42]](#footnote-43) Yeshua does not seem so preoccupied with the “rule of evil power.” His concern is with the evil inflation of religious and political ideology perpetrated by the Shamaite P’rushim and the Herodians. This stage had been set in the year 20 B.C.E. when Shammai enacted 18 middot (measures) for the Sanhedrin.[[43]](#footnote-44) These middot are said to have been very anti-gentile.[[44]](#footnote-45) The Shamaite School held that the Gentile would have no part in the Olam haba.[[45]](#footnote-46) However, the point from our previous pericope is one of blessing (brachot). How does leaven relate to the concept of brachot?

**D’varim 8:11-20** Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you this day, lest you eat and be sated, and build good houses and dwell therein, and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases, and your heart is elevated (in pride), and you forget the Lord, your God, Who has brought you out of the land of Egypt, out of the house of bondage, Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock, Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end, and you will say to yourself, “**My strength and the might of my hand that has accumulated this wealth for me**.” But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day. And it will be, if you forget the Lord your God and follow other gods, and worship them, and prostrate yourself before them, I bear witness against you this day, that you will surely perish. As the nations that the Lord destroys before you, so will you perish, since you will not obey the Lord your God.

The elevation of pride causes one to cease being thankful. The analogy also shows that ingratitude permeates the heart bringing the whole creature into a state of depravity. One simple lesson taught by the Mishkan and subsequent Temples is that the animal nature (Yetser HaRa)[[46]](#footnote-47) can never be allowed to govern the human soul., yetthe animal soul has its place and purpose

**Obtuse or a Lesson in thought**

Having taught for many years, one can tell that the teacher should always be well prepared. The teacher should be well ahead of his students in thought and education. The Teacher’s lesson plan should be well thought out and presented. In this case, Yeshua has been laying out his lesson pericope by pericope. Yeshua’ talmidim must have been amazing individuals. Their mental faculties far beyond what we can imagine. Yet, these accounts, where they do not instantly perceive the Master’s point demonstrate his level of genius and mastery. Therefore, before we judge the talmidim so harshly we must question our own ability to understand the Master’s lessons. The guidance of the Master was not just for the sake of the talmidim.

**Do you not yet understand?**

The Sages frequently refer to the Torah as “bread” as we learned, Yeshua referring to bread here is a continued thought from the previous encounters with those who lacked bread and feeding the multitudes. Yeshua is training his talmidim to be keenly aware of the inflated ego and its damage to the soul. However, Yeshua presents a question that is the lesson his talmidim should be understanding. Yet, he seemingly leaves the question unanswered. Next week’s pericope of Mordechai will still leave the question unanswered. Therefore, if we are to find the answer, we must look at the present or received materials.

* **Twelve[[47]](#footnote-48) loaves:** The Twelve loaves are a figurative riddle of the tribes of Yisrael and their reception of the Torah.
* **Seven[[48]](#footnote-49) Loaves:** The Seven loaves are a figurative riddle of the Seven Laws that were incumbent on the Gentiles.

Marcus[[49]](#footnote-50) suggests that Yeshua is threatening the talmidim with the idea of being “cut off” Heb. **כַּרַת** – *karat* as “outsiders.” This aligns itself with the statement by form critics that the talmidim were not scholars.[[50]](#footnote-51) Failure to understand some of the simple basics of Judaism will cause these scholars to wander the darkness never able to see the light that Yeshua so clearly presented. Hakham Tsefet uses this simple mechanism to teach the readers the lessons that Yeshua wanted us to know. While we may object to tough questions, Hakham Tsefet sets the standard showing that this was the life of interaction between Yeshua and his talmidim. Therefore, a Hakham presenting head-scratching questions is an age-old Jewish practice.

The unanswered enigma is troublesome until you know the secret (So’od). When we read in Peshat that Yeshua fed thousands of people, we must attribute it to a miracle. However, when we want to look at the mechanics of those miracles we must look to another hermeneutic discipline for our answer. Hakham Tsefet leaves the enigma unanswered. Why? Because he writes in Peshat. Therefore, we must look to something larger for an answer.

***Hakham Shaul’s School of Remes*[[51]](#footnote-52)**

Igeret to The Romans

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

**Thematic Connections**

From the present materials, we can now determine which “branches” of Judaism were being pruned away. The number of “Judaisms” alive during the first century is a matter of debate. History has shown that some of those branches all but disappeared. However, some of them have amazingly resurfaced in our present time. These “branches” allegorically speaking have brought what would seem to be irreparable damage to the Olive Tree, i.e. Judaism. When the horticulturist has to look at the health of the tree when attending to its care he must determine what branches are producing fruit and which are not. He will often discover that the tree has dead limbs or limbs that do not produce fruit. The worse scenario is the latter. The nonproductive branch steals necessary resources from the tree. This can be seen allegorically if we look at the priesthood that Hakham Tsefet and Hakham Shaul were witnessing in their day. The Tz’dukim, a branch of Judaism per se, deprived the Jewish people of vital resources. In reviewing all the damage that was done by these “priests” we intimate that they robbed the Jewish people of the First Century of the opportunity to usher in the days of Messiah.

What we must remember and learn from Hakham Shaul’s pericope this week gives way to the truth unexplained by many “false-branches” who, like the Tz’dukim would drain the Jewish community of its livelihood. **A branch grafted into the Olive tree cannot be from another species!** Therefore, we are not speaking of just any “wild” branch grafted into the Olive Tree (Orthodox Judaism). Consequently, the “wild” olive branch we understood to be an “uncultivated branch.” There are several situations that can be the case in point. However, there are also halakhic issues at hand. First, are the rulings concerning “mixtures” as we have it in the Mishnah, tractates Kilyaim and Orlah. It is evident that the tree that provided the new “branches”[[52]](#footnote-53) was possibly a tree that remained unattended (uncultivated) for some time or a new tree that was not yet in the state of edible fruit (orlah). These trees are “uncircumcised” (orlah) per se. This is very relevant to our proximity of Shavuot. The so-called “wild olive” is simply an “uncircumcised” branch who when grafted into the stock of the B’ne Yisrael is no longer uncircumcised nor a stranger!

Lev 19:23-25 ¶ 'When you enter the land and plant all kinds of trees for food, then you will count their **fruit as uncircumcised** (orlah). Three years it shall be uncircumcised (orlah) to you; *it* will not be eaten. 'But in the fourth year all its fruit will be holy ("set apart for G-d's service by formal, legal restrictions and limitations."), an offering of praise to the LORD. 'In the fifth year you are to eat of its fruit, that its yield may increase for you; I am the LORD your God.

If we understand this passage correctly, we will see that the fruit of the tree is forbidden until the fifth year. From this we understand that the tree, or at minimum the branches is left uncultivated (uncircumcised). The Greek word περιΐ́στημι ˗ *periistēmi* means to “stand around.” Because it is also the Greek word for circumcise we can note that there is a “cutting around” or perhaps we might interject the idea of being “pruned” and or “pruned away.” Therefore, we note that “cutting away,” “pruning off” and “circumcision” are all related. A Gentile convert must be “cut off” from his previous Gentile world in order to be “grafted into” the stock of the B’ne Yisrael.

**But you** were made to **stand[[53]](#footnote-54) by your faithful obedience:[[54]](#footnote-55)** As noted above περιΐ́στημι ˗ *periistēmi* means to “stand around.” What we would like to point out is that the later part of this compound word ἵστημι ˗ *histē*mi means to **stand**. Thus, we see that the “pruning away” has a double meaning. Firstly, the branch is pruned away from the parent tree. Secondly, it is “grafted” into the principal tree where it is made to stand in the fifth year. The allegorical picture should now begin to appear. The talmid’s master knows that he cannot reap from the soul of his talmid until the fifth year. This is to say that the student must complete four levels of Torah learning before he can begin to serve at the bench.

**Allegorical Tree trimming and the tress’ health**

The removal of dead limbs and those that do not produce fruit is important to the health of any fruit tree. As such, we can readily understand the allegory that Hakham Shaul is positing. We remove the limbs that deter the productivity of the tree as a normal landowner would. Thus, we note that the allegory fits individual and groups. This is because the tree is often pictured as an allegorical man. This allegory fits both Adam and Yeshua. Firstly, we note that Adam, before he fell was said to have a stature wherein his head reached into the heavens and his feet were planted on the earth. Consequently, the allegory of the tree fits Adam very well. The crown of the tree reaches into the heavens and the trunk, i.e. body spans between the heavens and earth. The feet are the roots and lower trunk fastened to the earth. The branches that raise into the heavens are blown in the wind, or by the Ruach. The reader will take note that the Ruach moving the limbs about is the **voice of the Divine**. We must also interject the understanding that the Hebrew word for “leaf” also means to “ascend.” When Adam and Chavah (Eve) fell due to eating fruit from the wrong branch, they hid themselves in the trees of the Garden. They specifically hid themselves from the Voice of the Divine walking through the Garden to find the (fallen) man among the moving leaves who was now lost in the Garden. Not only was he lost in the Garden he was confused by the fruit from the forbidden branch. With his “branches”[[55]](#footnote-56) Adam, before he fell could reach into the Heavens and bring down the heavenly nectar of the Ohr HaGanuz (primordial light). Adam’s sin made him a bare branch, or a branch with no leaves, “ability to ascend.” Therefore, he sewed for himself leaves to appear as if he were a fruit-bearing tree. And to once again be able to ascend and receive the Heavenly Light. The bare limb without leaves left Adam with no way to ascend into the heavens any longer. He possessed no leaves to drink in the Ohr HaGanuz. He now possessed no ability to reach for the heavens as if to reach out to the Oalm HaBa.

Yeshua’s tree on the Gilguleth (which is translated "Place of a Skull") was the place of atonement for many sins of antiquity. Here is the mystical picture of redemption and resurrection. Many fruit bearing trees are deciduous. The allegorical picture of leaves falling off the trees is also awe-inspiring. Deciduous, means to fall off with maturity. The tree appears to die and resurrect in the cycle of spring. The fruit of the tree is also a picture of this truth. The fruit falls to the earth. When a seed has been covered with the appropriate amount of earth the seed will sprout from the earth and begin the process of growth in to a tree of its own. The earth receives the seed stripping away all parts that will allow the seed to sprout. But, the earth not only strips the tree of things that are not necessary, it also invests life into the seed by the declaration of G-d made at creation.

Gen 1:11 Then God said, "Let the earth sprout vegetation: plants yielding seed, *and* fruit trees on the earth **bearing fruit after their kind** with seed in them"; and it was so.

Another way to understand this pericope of Romans is to see it as echoing the blessing that G-d,, most blessed be He bestowed upon our father Abraham, and which states:

**Gen 12:3** “And I will **bless (***or* **graft in)** them that bless you, and him that **curses (***or* **blasphemes)** you will I curse; and in you will all the families of the earth/land **be blessed (***or* **grafted in).”**

It is here in this text of Genesis 12:3 that we have the precedent for Hakham Shaul’s words: “**But if some of the** (non-fruit bearing) **branches were pruned away, you being** from **an uncultivated olive tree were grafted in among them** (the fruit-baring branches) **also join fellowship in the fatness of the olive root.”**

**All Israelites have a share in the world to come!**

Two verses from the Tanakh are intimated here. We find the phrase **πᾶς Ἰσραήλ** 148 times in the Tanakh. Here Hakham Shaul uses the diachronic phrase **πᾶς Ἰσραήλ** to mean “the remnant,” “the chosen” and “the others” relating to every generation of the Jewish people, showing those from every generation will have their part in the Olam HaBa.

This same phrase is found in the Mishnah and Talmud. The Mishnah, after telling us that all Yisrael will have their part in the Olam HaBa goes on to tell us who will NOT have part in the Olam HaBa. The two key groups for us to mention here are those who do not believe the resurrection is mentioned in the Torah and the Epicureans.

The phrase cited by Hakham Shaul, is an affront to the Tz’dukim (the Sadducees). As such, we can determine that it was already established among the P’rushim (Pharisees) that the Tz’dukim who also embraced epicurean pursuits would not have their part in the Olam HaBa.

Sanders suggests that this phrase “All Yisrael” was penned before 70 c.e.[[56]](#footnote-57) As such, the P’rushim were trying to make a direct attack on the philosophy of the Tz’dukim. He also believes that Hakham Shaul is trying to show that the Priesthood of the Tz’dukim was invalidated long before 70 c.e. Eppstein takes the Tz’dukim out of office before 6o/61 c.e. He also points out that they had actually “excommunicated” themselves as members of the covenant before the temple was destroyed.[[57]](#footnote-58) Other information seems to suggest that they may have migrated towards Rome near this time.[[58]](#footnote-59) Consequently, Hakham Shaul refers to them as the “enemies of G-d.”[[59]](#footnote-60) However, it may be that Hakham Shaul is referring to those who will not accept the Mesorah as the enemies of G-d. If this is the case, we would suggest that the opposing group may extend to other groups such as the Shammaites who opposed the Mesorah of Hillel. We will further deal with this below.

**They are opposed to the Mesorah, enemies of God**

It is general knowledge that there were many factions and opinions on how the Torah was to be “walked” out in personal life during the first century. The P’rushim preserved many of the teachings and opinions of the previous generations. The P’rushim were the fundamental halakhic group of the Second Temple period. Because we know that, there were “many Judaisms”[[60]](#footnote-61) according to Neusner, we seldom take the time to see how these differing groups were able to dwell together in Eretz Yisrael. We would naturally assume that each group followed the Torah according to their own interpretation. For example, we know that the Tz’dukim opposed the P’rushim and their halakhic views. This is especially true for the Tz’dukim who governed the Temple and its workings.

The establishment of halakhic norms was the fruit of Hillel’s labors. While Shammai may have played his part in pushing the P’rushim towards the forefront, it was Hillel and his school of thought that established a halakhic norm. The question at hand is, just how much did the other groups accept Hillel’s normative halakhah?

Newman in his work “Proximity to Power and Jewish Sectarian Groups of the Ancient Period, A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran” using Rabbinic sources shows that the P’rushim (Pharisees) were, as noted above the group that held the greatest influence over the people in the First Century. Now when we say “the people” we are not just speaking of the “Am HaAretz,” the people of Land" i.e. the uneducated Jews. The dominant citizens of Yerushalayim generally accepted their halakhic norms.

Perhaps the clearest demonstration of the contrast between the norm-orientated approach demanding obedience to social norms and the value-orientated position demanding non-compromise with social norms is the story of a conversation between a Sadducee father and his son.[[61]](#footnote-62) This is the story of a Sadducee son who serves as High Priest at the Temple on the Day of Atonement. When he burned incense, he acted according to the Sadducee tradition of igniting before entry of the Holy of Holies, in contrast to the Pharisaic opinion. After proudly announcing his action, his father reprimanded him saying that even though they have an alternative tradition, they have accepted upon themselves to act according to the Pharisaic tradition. The father expected his son to die soon due to his disobedience.[[62]](#footnote-63)

As he says: “even though we do expound matters as you say, we do not do things in the way in which we expound them. **We obey the words of the Sages” (the Hakhamim).[[63]](#footnote-64)**

Newman here shows that the Hakhamim and their halakhic rulings established a normative life for everyone living in Yerushalayim. But, we must assert that this is generally true of all groups that had interaction with each other. Newman also shows that there were those who refused to act according to the normative halakhah of the Hakhamim. This is especially true of the Tz’dukim who governed the Temple.

In other words, it is very likely that even though there were many differing groups there was a halakhic norm established by the Hakhamim.

We must assume that a seceding group (that does not compromise and prefers values over other factors) would determine otherwise, that if a mistake was made it should be discussed and corrected, that absolute truth was more binding than a court’s ruling. But, in the Pharisaic world, the court’s ruling was more binding than absolute physical truth. This is well expressed in the words of Rabbi Gamaliel to Rabbi Yehoshua: “My Rabbi in wisdom and my pupil in having accepted my words.”[[64]](#footnote-65)

Without making a lengthy commentary on all that Newman has posited, we conclude that the Halakhah of the Hakhamim was far more influential than had been previously believed. And, this shows just how obstinate the Tz’dukim were, who held the Priestly offices.

Now the words of Hakham Shaul make sense. If the Tz’dukim who managed the Priesthood and the Temple were constantly contentious, those who accepted the normative halakhah of the Hakhamim would have considered them rebels and outcasts. To recount the words of Eppstein, they “excommunicated” themselves. We find this very truth applicable today. When the norms of the Hakhamim are not accepted the contentious excommunicate themselves.

It should be evident that not all the P’rushim agreed with every halakhic ruling of their Hakhamim. However, opinions were of no consequence when it came to actual practice. Today everyone seeks the opinion of Rabbi Google and to become self-proclaimed Hakhamim. Eppstein shows us that regardless of opinion exegetically or otherwise, in the end we follow the words of the Hakhamim![[65]](#footnote-66) If we fail to accept this norm, we as noted above are the branches pruned away. Eventually the repentant will be grafted back in. But, those who remain in their rebellious state will be cast into the fire.

During the First Century, two dominant groups wrestled for power and control of the Jewish nation. What may not be evident is that the two powers were wrestling with an age-old problem. The division of the Kingdom began centuries before ending in eventual exile. We must realize that HaShem’s plan is eternal and His system of authority has been in place for thousands of years. With each faction, the nation becomes more fractured. We must learn to unify under the authorities established by G-d. Hakham Shaul shows us that we have to become united through being grafted into one tree under the authority of the Hakhamim.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

### Next Shabbat:

**Shabbat: “VaAsita Mitzbeach” – “You will make an altar”**

**& Sixth Shabbat of Nachamu (Consolation)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְעָשִׂיתָ מִזְבֵּחַ** |  | **Saturday Afternoon** |
| **“VaAsita Mitzbeach”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – Sh’mot 31:1-4 |
| **“And you will make an altar”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – Sh’mot 31:5-7 |
| **“Y harás un altar”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – Sh’mot 31:8-10 |
|  | Reader 4 – Sh’mot 30:17-21 |  |
| Sh’mot (Ex.) 30:1-38 | Reader 5 – Sh’mot 30:22-25 | **Monday & Thursday**  **Mornings** |
| Psalms 66:1-20 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – Sh’mot 30:1-4 |
| Ashlamatah: Mal. 1:11 – 2:7 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – Sh’mot 30:5-7 |
| Special Ashlamatah: Is. 60:1-22 | Maftir – Sh’mot 30:34-38 | Reader 3 – Sh’mot 30:8-10 |
| Mk 8:22-26 | Mal. 1:11 – 2:7 |  |

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### Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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

1. Editor’s note: While the TANAK has 14 verses in this Psalm, most English interpretations list only 13. This is because the first verse is combined with the second verse in later translations. [↑](#footnote-ref-2)
2. Malbim; Norah Tehillot [↑](#footnote-ref-3)
3. v. 10; Ibid. 1 [↑](#footnote-ref-4)
4. We recite this psalm when we pray for rain in times of drought. This drought may be the three-year drought recorded in 2 Shmuel (Samuel) 20:26. [↑](#footnote-ref-5)
5. Yaavetz HaDoresh [↑](#footnote-ref-6)
6. Ibid.6 [↑](#footnote-ref-7)
7. This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-8)
8. Bereshit (Genesis) 46:30 [↑](#footnote-ref-9)
9. Bamidbar (Numbers) 25:6ff [↑](#footnote-ref-10)
10. i.e. Psalms 106:30 [↑](#footnote-ref-11)
11. Rambam Code, Hilchot Tefilah 1:1-2 [↑](#footnote-ref-12)
12. *Neshama* is one level of our soul. [↑](#footnote-ref-13)
13. Devarim (Deuteronomy) 14:1 [↑](#footnote-ref-14)
14. Maimonides – the Rambam. [↑](#footnote-ref-15)
15. Guide, II, Ch. 36; 44 and 51 [↑](#footnote-ref-16)
16. Exodus 14:31 [↑](#footnote-ref-17)
17. Adapted from Shiurim given by Rabbi Ariel Tal and Rabbi Akiva Tatz. [↑](#footnote-ref-18)
18. An acronym for Torah, Neviim, and Ketuvim. This is how Jews identify what Christians call the Old Testament. [↑](#footnote-ref-19)
19. Arranged according to the saintly Rabbi Yitzchak Luria. [↑](#footnote-ref-20)
20. Poetical hymns composed by saintly authors. [↑](#footnote-ref-21)
21. Disciple and successor to the Baal Shem Tov. [↑](#footnote-ref-22)
22. Psalms and sections from the Torah, introduced by a benediction and concluded by a benediction. [↑](#footnote-ref-23)
23. Which is also introduced and concluded by a benediction. [↑](#footnote-ref-24)
24. “Eighteen”—actually, nineteen benedictions. [↑](#footnote-ref-25)
25. “Standing”, because it must be recited in a standing position. [↑](#footnote-ref-26)
26. Unpronounced, but to be meditated upon. [↑](#footnote-ref-27)
27. Psalm 67. [↑](#footnote-ref-28)
28. What was that ladder? According to the Zohar, it’s the ladder of prayer. A four-runged ladder, actually, and accordingly, we climb four flights of stairs to move through four floors in our prayers. This is a *two-way* ladder. How can you tell? The angels are moving in two directions—just like in Jacob’s dream. [↑](#footnote-ref-29)
29. Verbal tallies for Romans 11:25-32 not available at this time [↑](#footnote-ref-30)
30. This reference can mean that the congregation was being rude and inconsiderate to one another. [↑](#footnote-ref-31)
31. Chametz is often taken as a sign of “sin.” This is not an acceptable analogy for chametz. Chametz must be understood as a reference to pride and the inflated ego. Therefore, our reference to chametz is an analogy for the ego of **some of** the P’rushim and the [Herodians](http://torahfocus.com/2011/06/19/who-were-the-herodians/). [↑](#footnote-ref-32)
32. Hakham Shaul can be connection the idea of “mystery” (**μυστήριον** *–mustērion,*) with wisdom (**φρόνιμος** – *phronimos*). While **φρόνιμος** can and does means “wisdom” the use of **φρόνιμος** makes us conclude that Hakham Shaul’s audience is still very elementary in their spiritual education. However, it would seem evident that they believe that they are spiritually superior to the B’ne Yisrael. Hakham Shaul shows that “all Yisrael” (**πᾶς Ἰσραήλ**) will have their part in the Olam HaBa, but this is not necessarily true of Gentiles.

    Hakham Shaul’s **φρόνιμος** “wisdom” here is not a “prophetic” wisdom per se. His wisdom is from his Hakham and the Tanakh. As he watches the Torah Sederim unfold, he gradually sees the outcome of events that will introduce the Y’mot HaMashiach. [↑](#footnote-ref-33)
33. Verbal connection to D’barim 13:6 (brothers) [↑](#footnote-ref-34)
34. The “secret” – “Mystery” refers to the So’od understanding of Messiah. However, this “secret” – “Mystery” is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the “Kingdom/Governance” of G-d would play out in history. **Μυστήριον** *–mustērion,* from a derivative of **μύω** *muō* (to shut the mouth). This is a perfect description of So’od. So’od is not “revealed” by words. The “revelation” is in what is not said. **Abot 1:7** Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Pirke Aboth, Text, Complete Translation and Commentaries.* New York: Schochen Books. [↑](#footnote-ref-35)
35. **ἀπὸ μέρους** – *apo meros* a portion as we have translated “some” to denote that it does not mean that all Yisrael have “hardened hearts.” **Πώρωσις,** “*obtuseness of mental discernment, dulled perception*:” Thayer, Joseph, and James Strong. *Thayer’s Greek-English Lexicon of the New Testament: Coded with Strong’s Concordance Numbers*. Edinburgh: Hendrickson Publishers, 1995. p. 559 [↑](#footnote-ref-36)
36. Verbal connection to D’barim 12:29 and Isa 54:3 Nations or Gentiles [↑](#footnote-ref-37)
37. **Πᾶς Ἰσραὴλ** all Israel. This phrase exists in the same basic form in 148 places in the Tanakh. Here the phrase does not refer to only the “remnant.” This phrase as Fitzmyer has it is diachronic relating to every generation of the Jewish people. Thus we could read the phrase to mean that “all Yisrael(ites),” “the chosen” and “the others” in every generation will have their part in the Olam HaBa. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. p. 623

    (4) Hebraizing: **πᾶς Ἰσραήλ** R 11:26 ‘the whole of Israel’ - Blass, F., Debrunner, A., & Funk, R. W. (1961). *A Greek Grammar of the New Testament and other early Christian literature*. Chicago: University of Chicago Press. p. 143

    See also T. Benj. 10:11 If you therefore, my children, walk in holiness according to the commandments of the Lord, you will again dwell securely with me, and all Israel will be gathered to the Lord. [↑](#footnote-ref-38)
38. While this is an implicit remark, we are able to determine the argued subject of the previous pericope through contextual analysis. [↑](#footnote-ref-39)
39. Mann cannot understand the meaning of Chametz (leaven). He is troubled over the lack of explanation of “leaven.” Mann, C. S. *Mark: a New Translation with Introduction and Commentary*. 1st ed. The Anchor Bible v. 27. Garden City, N.Y: Doubleday, 1986. p. 333 [↑](#footnote-ref-40)
40. Berachot 17a [↑](#footnote-ref-41)
41. I.e., the evil impulse, which causes a ferment in the heart. [↑](#footnote-ref-42)
42. **Kingdom/governance** (sovereignty) **of G-d [through the Hakhamim and Bate Din as opposed to human kings and presidents].** [↑](#footnote-ref-43)
43. Shabbat 1:4, see also Jesus the Pharisee, Harvey Falk, Wipf and Stock Publishers, Eugene, Oregon, pg. 56 [↑](#footnote-ref-44)
44. Shabbat 1:4, BT 13b-17a [↑](#footnote-ref-45)
45. b. Shabbat 17a [↑](#footnote-ref-46)
46. Here we intend that the Yetser HaRa have a justifiable place in the composite of human structure. The Yetser must be present otherwise, humanity would not survive. True management of the whole character is the true purpose of the Torah. [↑](#footnote-ref-47)
47. For more information on the number Twelve see His Eminence Rabbi Dr Hillel ben David’s “[**Twelve**](http://www.betemunah.org/twelve.html)” [↑](#footnote-ref-48)
48. For more information on the number Seven see His Eminence Rabbi Dr Hillel ben David’s “[**Seven**](file:///G:\Old%20Cycle%20Sederim\5773\005_Ab\Rabbi%20Dr%20Hillel%20ben%20David’s)” & “[**Seven Chart**](http://www.betemunah.org/7chart.html)” [↑](#footnote-ref-49)
49. Marcus, Joel. *Mark 1-8: a New Translation with Introduction and Commentary*. New Haven: Yale University Press, 2005. p. 211-12 [↑](#footnote-ref-50)
50. Hooker notes that the “form critics” saw the “evangelists” (Yeshua’s talmidim) as collectors of materials rather than “theologians.” Hooker, Morna Dorothy. *Black’s New Testament Commentary*. New York: Hendrickson, 1993. p.2 [↑](#footnote-ref-51)
51. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-52)
52. We will posit more than one allegorical solution below. Gentiles with the Nefesh Yehudi [↑](#footnote-ref-53)
53. Cf. m. Abot 1:1 [↑](#footnote-ref-54)
54. The ability to “stand” is because the Gentile (with the nefesh Yehudi) is made to stand by a Hakham. Thus, we say that he stands in faithful obedience to G-d and his Torah Teacher. [↑](#footnote-ref-55)
55. Speaking here in allegory [↑](#footnote-ref-56)
56. Sanders, E. P. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. 1st American ed. Philadelphia: Fortress Press, 1977. pp. 147-152 [↑](#footnote-ref-57)
57. Victor Eppstein, *When and How the Sadducees Were Excommunicated*, Journal of Biblical Literature

    Vol. 85, No. 2 (Jun., 1966), pp. 213-22 [↑](#footnote-ref-58)
58. Ibid [↑](#footnote-ref-59)
59. See translation above Rom 11:28 [↑](#footnote-ref-60)
60. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 39 [↑](#footnote-ref-61)
61. The sources on this issue: BT Yoma 19b; Tosefta Yoma 1 (for various versions see next two notes), Yerushalmi Yoma 1, 5 (39b). [↑](#footnote-ref-62)
62. Newman, Hillel, and Ruth M. Ludlam. *Proximity to Power and Jewish Sectarian Groups of the Ancient Period: A Review of Lifestyle, Values, and Halakhah in the Pharisees, Sadducees, Essenes, and Qumran*. Brill Reference Library of Judaism, v. 25. Leiden ; Boston: Brill, 2006. p. 210 [↑](#footnote-ref-63)
63. Ibid p. 211 [↑](#footnote-ref-64)
64. Ibid p. 215 [↑](#footnote-ref-65)
65. Victor Eppstein, *When and How the Sadducees Were Excommunicated*, Journal of Biblical Literature, Vol. 85, No. 2 (Jun., 1966), pp. 213-22 [↑](#footnote-ref-66)