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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 15, 5774 – October 18/19, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Oct 18 2013 – Candles at 6:39 PM  Sat. Oct 19 2013 – Habdalah 7:32 PM | **Brisbane, Australia**  Fri. Oct 18 2013 – Candles at 5:39 PM  Sat. Oct 19 2013 – Habdalah 6:33 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Oct 18 2013 – Candles at 6:45 PM  Sat. Oct 19 2013 – Habdalah 7:40 PM |
| **Jakarta, Indonesia**  Fri. Oct 18 2013 – Candles at 5:28 PM  Sat. Oct 19 2013 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**  Fri. Oct 18 2013 – Candles at 5:17 PM  Sat. Oct 19 2013 – Habdalah 6:07 PM | **Miami, FL, U.S.**  Fri. Oct 18 2013 – Candles at 6:33 PM  Sat. Oct 19 2013 – Habdalah 7:25 PM |
| **Olympia, WA, U.S.**  Fri. Oct 18 2013 – Candles at 6:02 PM  Sat. Oct 19 2013 – Habdalah 7:04 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Oct 18 2013 – Candles at 5:57 PM  Sat. Oct 19 2013 – Habdalah 6:52 PM | **San Antonio, TX, U.S.**  Fri. Oct 18 2013 – Candles at 6:43 PM  Sat. Oct 19 2013 – Habdalah 7:36 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Oct 18 2013 – Candles at 5:46 PM  Sat. Oct 19 2013 – Habdalah 6:45 PM | **Singapore, Singapore**  Fri. Oct 18 2013 – Candles at 6:34 PM  Sat. Oct 19 2013 – Habdalah 7:23 PM | **St. Louis, MO, U.S.**  Fri. Oct 18 2013 – Candles at 6:01 PM  Sat. Oct 19 2013 – Habdalah 6:58 PM |

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

**Roll of Honor:**

**This Torah Commentary Comes to You Courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

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

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

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

**We dedicate this Torah Seder on occasion of His Excellency Adon Barth Lindemann’s birthday, wishing him together with loved ones a very happy Yom Huledet Sameach! May from Heaven be granted to him and loved ones good health, a long and productive life, much joy and the opportunity to teach Torah and perform many deeds of great loving-kindness, amen ve amen!**

**Shabbat “VaYa’as B’tsal’el” – “And Bezalel made”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| וַיַּעַשׂ בְּצַלְאֵל |  | **Saturday Afternoon** |
| **“VaYa’as B’tsal’el”** | Reader 1 – Shemot 37:1-9 | Reader 1 – Shemot 38:21-23 |
| **“And Bezalel made”** | Reader 2 – Shemot 37:10-16 | Reader 2 – Shemot 38:24-26 |
| **“Y Bezaleel hizo”** | Reader 3 – Shemot 37:17-24 | Reader 3 – Shemot 38:27-29 |
| Shemot (Exod.) 37:1 – 38:20 | Reader 4 – Shemot 37:25-29 |  |
| Ashlamatah: 1 Kings 8:8-15, 21-22 | Reader 5 – Shemot 38:1-3 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 38:4-8 | Reader 1 – Shemot 38:21-23 |
| Psalm 70:1-5 | Reader 7 – Shemot 38:9-20 | Reader 2 – Shemot 38:24-26 |
|  | Maftir – Shemot 38:18-20 | Reader 3 – Shemot 38:27-29 |
| N.C.: Mk. 9:30-32; Luke 43b-45;  Acts 18:12-17 | 1 Kings 8:8-15, 21-22 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Ark – Exodus 37:1-9
* The Table – Exodus 37:10-16
* The Candlestick – Exodus 37:17-24
* The Altar of Incense and Anointing Oil – Exodus 37:25-27
* The Altar of Burnt Offerings and Laver – Exodus 38:1-8
* The Court – Exodus 38:9-20

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. X: Sin and Reconciliation**

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

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

Vol. 10 – “Sin and Reconciliation,” pp. 236-248

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) 37:1 – 38:20**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **Bezalel made** the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. | 1. ¶ **And Bezalel made** the ARK of sitta wood; two cubits and a half its length, and a cubit and half its breadth, and a cubit and half its height. |
| 2. And he overlaid it with pure gold from inside and from outside, and he made for it a golden crown all around. | 2. And he covered it with pure gold within and without, and made for it a crown of gold round about. |
| 3. And he cast four golden rings for it upon its four corners, two rings on its one side and two rings on its other side. | 3. And he cast for it four golden rings upon its four corners; two rings upon one side of it, and two rings upon its second side. |
| 4. And he made poles of acacia wood and overlaid them with gold. | 4. And he made the staves of it of sitta wood, and covered them with gold, |
| 5. And he inserted the poles into the rings on the sides of the ark, to carry the ark. | 5. and put the staves into the rings upon the sides of the ark, to carry the ark. |
| 6. And he made an ark cover of pure gold, two and a half cubits long and a cubit and a half wide. | 6. And he made the MERCY SEAT of pure gold; two cubits and a half the length, and a cubit and half its breadth; but its thickness was a span. |
| 7. And he made two golden cherubim he made them of hammered work, from the two ends of the ark cover, | 7. And he made two kerubin of pure gold, beaten made be them, on the two sides of the mercy seat. |
| 8. one cherub from the one end and the other cherub from the other end; from the ark cover he made the cherubim from its two ends. | 8. One kerub on this side, and one kerub on that side, of beaten work; and the kerubim were face to face. They were not separated from the mercy seat; but by the wisdom of the Spirit of prophecy, he made the kerubim on its two sides. |
| 9. The cherubim had their wings spread upwards, shielding the ark cover with their wings, with their faces toward one another; [turned] toward the ark cover were the faces of the cherubim. | 9. And the kerubim spread forth their wings, with their heads upward, overshadowing the mercy seat with their wings, and their faces were toward each other, over against the mercy seat were the faces of the kerubim. |
| 10. And he made a table of acacia wood two cubits long, one cubit wide, and a cubit and a half high. | 10. ¶ And he made the TABLE of sitta wood, two cubits its length, and a cubit its breadth, and a cubit and half its height. |
| 11. He overlaid it with pure gold, and he made for it a golden crown all around. | 11. And he covered it with pure gold, and made for it a golden crown round about.  Jerusalem: A border, a span around, and he made a coronal of gold for the surrounding border. |
| 12. And he made for it a frame a handbreadth [wide] all around, and he made a golden crown for its frame all around. | 12. And he made a border for it, its height a span round about. And he made a crown of gold for the border round about. |
| 13. And he cast for it four golden rings, and he placed the rings on the four corners that are on its four legs. | 13. And he cast for it four golden rings, and set the rings upon the four corners of its four feet. |
| 14. The rings were opposite the frame [as] holders for the poles [with which] to carry the table. | 14. Over against the border were the rings, the place for the staves in carrying the table. |
| 15. And he made the poles of acacia wood, and he overlaid them with gold, to carry the table. | 15. And he made the staves of sitta wood, and covered them with gold, for carrying the table. |
| 16. And he made the implements that are on the table: its forms, its spoons, its half pipes, and its supports with which it will be covered of pure gold. | 16. And he made the vessels to be upon the table, its dishes, and its bowls, and its measures, and its cups for the coverings of pure gold. |
| 17. And he made the menorah of pure gold; of hammered work he made the menorah, its base and its stem, its goblets, its knobs, and its flowers were [all one piece] with it. | 17. ¶ And he made the CANDELABRUM of pure gold, beaten made he the candelabrum; its base and its shaft, its cups, its apples, and its lilies were of the same. |
| 18. And six branches coming out of its sides: three menorah branches from its one side and three menorah branches from its second side. | 18. And six branches came forth from its sides; three branches of the candelabrum on one side, and three branches of the candelabrum on the second side. |
| 19. Three decorated goblets on one branch, a knob and a flower, and three decorated goblets on one branch, a knob and a flower; so for the six branches that come out of the menorah. | 19. Three embossed cups with their figurations on one branch, with the apple and lily, and three embossed cups with their figurations on the other branch, with the apple and lily; so the six branches which proceeded from the candelabrum. |
| 20. And on [the stem of] the menorah [were] four decorated goblets, its knobs and its flowers. | 20. And upon the candelabrum, four embossed cups with their figurations of apples and lilies. |
| 21. And a knob under the two branches from it, and a knob under the two branches from it, and a knob under the two branches from it; [so] for the six branches that come out of it. | 21. And an apple (was) under two branches of the same, and an apple under two branches of the same, and an apple under two branches of the same, for the six branches that proceeded from it. |
| 22. **Their knobs and their branches were [all one piece] with it; all of it [was] one hammered mass of pure gold.** | 22. **Their apples and their branches were of the same, all of it one beaten work of pure gold:** |
| 23. And he made its lamps seven, and its tongs and its scoops of pure gold. | 23. - - - |
| 24. He made it of a talent of pure gold, and all its implements. | 24. of a talent of pure gold made he it, and all its vessels. |
| 25. And he made the incense altar out of acacia wood, one cubit long and one cubit wide, square, and two cubits high; its horns were [one piece] with it. | 25. ¶ And he made the ALTAR OF SWEET INCENSE of sitta wood, a cubit its length, and a cubit its breadth, foursquare, and two cubits was its height; its two upright horns were of the same. |
| 26. And he overlaid it with pure gold, [on] its top, its walls all around, and its horns; and he made for it a golden crown all around. | 26. And he overlaid it with pure gold, its top and its sides round about, and its horns; and he made for it a golden crown round about. |
| 27. And he made two golden rings for it underneath its crown on its two corners, on its two sides, as holders for poles with which to carry it. | 27. And two golden rings he made for it under its crown, at its two corners, upon its two sides, to be the place of the staves by which to carry it. |
| 28. He made the poles out of acacia wood and overlaid them with gold. | 28. And the staves be made of sitta wood, and overlaid them with gold. |
| 29. And he made the holy anointing oil and the pure incense after the art of a perfumer. | 29. ¶ And he made the sacred oil of anointing, and the pure sweet incense, the work of the perfumer. |
|  |  |
| 1. And he made the altar for the burnt offerings of acacia wood, five cubits long and five cubits wide; [the altar was] square, and it [was] three cubits high. | 1.  ¶ And he made the ALTAR OF BURNT OFFERING of Sitta wood; five cubits its length, and five cubits its breadth, four-square, and three cubits its height. |
| 2. And he made its horns on its four corners; its horns were [all one piece] from it, and he overlaid it with copper. | 2. And he made horns upon its four corners; of the same were its horns stretching upward; and he covered it with brass. |
| 3. And he made all the implements of the altar, the pots, and the shovels and the sprinkling basins and the flesh hooks and the [fire] pans; he made all its implements of copper. | 3. And he made all the vessels of the altar; the pots, and the cleaners, and the basins, and the fleshhooks, and the pans, all its vessels made he of brass. |
| 4. And he made for the altar a copper grating of netting work, beneath its ledge from below, until its middle. | 4. And he made the grate of the altar, of brasen network under the border beneath, reaching to the middle of it, to receive the cinders and bones that fell from the altar. |
| 5. And he cast four rings on the four ends of the copper grating, holders for the poles. | 5. And he cast four rings, for the four corners of the grate, of brass, (to be) places for the staves. |
| 6. And he made the poles of acacia wood, and he overlaid them with copper. | 6. And he made the staves of sitta wood, and coated them with brass. |
| 7. And he inserted the poles into the rings on the sides of the altar with which to carry it; he made it hollow, out of boards. | 7. And he put the staves into the rings, upon the sides of the altar, to carry it by them: hollow with boards, and filled with earth made he it. |
| 8. And he made the washstand of copper and its base of copper from the mirrors of the women who had set up the legions, who congregated at the entrance of the tent of meeting. | 8. ¶ And he made the brazen Laver, and its foundation of brass, from the brazen mirrors of the pious women, who, at the season, came to pray at the door of the tabernacle of appointment, standing with their oblations, giving thanks and confession, and returning to their husbands, the mothers of righteous children, who had been purified from the uncleanness of their blood.  Jerusalem: ¶ And he made the laver of brass, and the base thereof of brass, with, the mirrors of the pious women who were devout at the gate of the tabernacle of appointment. |
| 9. And he made the courtyard on the southern side [there were] hangings for the courtyard of twisted fine linen, one hundred cubits. | 9. ¶ And he made the court; on the southern side, the curtains of the court (made he) with fine linen, a hundred cubits, |
| 10. And their pillars [were] twenty and their sockets twenty of copper; the hooks of the pillars and their bands of silver. | 10. their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver. |
| 11. And for the northern end one hundred cubits, their pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver. | 11. And on the north side, a hundred cubits, their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver. |
| 12. And for the western side, hangings fifty cubits, their pillars ten and their sockets ten; the hooks of the pillars and their bands of silver. | 12. And the curtains of the western side, fifty cubits, their pillars ten, and their bases ten; the hooks of the pillars, and their rods, were of silver. |
| 13. And for the eastern end, fifty cubits. | 13. And on the east side, eastward, fifty cubits. |
| 14. The hangings on the shoulder [were] fifteen cubits, their pillars three and their sockets three. | 14. And the curtains were fifteen cubits on a side; their pillars three, and their bases three. |
| 15. And on the second shoulder on either side of the gate of the courtyard, [there were] hangings of fifteen cubits, their pillars three and their sockets three. | 15. And for the second side of the door of the court, here and there, at the gate of the court, curtains fifteen cubits, their pillars three and their bases three. |
| 16. All the hangings of the courtyard all around were of twisted fine linen. | 16. All the curtains of the court round about were of fine linen twined. |
| 17. And the sockets for the pillars were copper; the hooks of the pillars and their bands were silver, and the overlay of their tops was silver, and they were banded with silver, all the pillars of the courtyard. | 17. And the bases of the pillars were of brass, the hooks of the pillars and their rods of silver, and the overlaying of their capitals silver, and the rods silver; so were made all the pillars of the court. |
| 18. And the screen of the gate of the courtyard was the work of an embroiderer, [made] of blue, purple, and crimson wool, and twisted fine linen, twenty cubits long, and its height in the width was five cubits, corresponding to the hangings of the courtyard. | 18. And the hanging for the gate of the court was made of embroidered work in hyacinth, and purple, and crimson, and fine linen twined; and twenty cubits (was) the length, and the height on its breadth five cubits, corresponding with the curtains of the court. |
| 19. And their pillars [were] four and their sockets four, of copper, their hooks silver, and the overlay of their tops and their bands were silver. | 19. And their pillars four, and their bases four, of brass; their hoks silver, and the overlaying of their capitals, and their rods, silver. |
| 20. And all the pegs of the Mishkan and of the courtyard all around [were] copper. | 20. But all the pins of the tabernacle, and of the court round about, were of brass. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exodus) 37:1 – 38:20**

**Chapter 37**

**1** **Bezalel made** Since he devoted himself to the work more than the other wise men, it was called by his name [i.e., the work is attributed to him alone]. -[from Midrash Tanchuma 10]

**Chapter 38**

**7** **hollow, out of boards** Heb. נְבוּב. נְבוּב means hollow, and similarly [we find in the verse]: “and its thickness was four fingers, hollow (נָבוּב) ” (Jer. 52:21).

**hollow, out of boards** The boards of acacia wood were [placed] on all sides, and the hollow [part] was in the middle.

**8** **from the mirrors of the women who had set up the legions** Heb. בְּמַרְאֽת הַצֽבְאֽת Israelite women owned mirrors, which they would look into when they adorned themselves. Even these [mirrors] they did not hold back from bringing as a contribution toward the Mishkan, but Moses rejected them because they were made for temptation [i.e., to inspire lustful thoughts]. The Holy One, blessed is He, said to him, “Accept [them], for these are more precious to Me than anything because through them the women set up many legions [i.e., through the children they gave birth to] in Egypt.” When their husbands were weary from back-breaking labor, they [the women] would go and bring them food and drink and give them to eat. Then they [the women] would take the mirrors and each one would see herself with her husband in the mirror, and she would seduce him with words, saying, “I am more beautiful than you.” And in this way they aroused their husbands desire and would copulate with them, conceiving and giving birth there, as it is said: “Under the apple tree I aroused you” (Song 8:5). This is [the meaning of] what is בְּמַרְאֽת הַצֽבְאֽת [lit., the mirrors of those who set up legions]. From these [the mirrors], the washstand was made, because its purpose was to make peace between a man and his wife. [How so?] By giving a drink from the water that was in it [the washstand] to [a woman] whose husband had warned her [not to stay in private with a certain man] and she secluded herself [with him anyway. The water would test her and either destroy her or prove her innocence. See Num. 5:11-31]. You should know that they were actually mirrors, because it is said: “The copper of the waving was seventy talents… From that he made…” (Exod. 38:29, 30), but the washstand and its base were not mentioned there [among the things produced from the seventy talents. Thus,] you have learned that the copper of the washstand was not of the copper of the waving. So did Rabbi Tanchuma expound [on the matter] (Midrash Tanchuma, Pekudei 9; Num. Rabbah 9: 14). And so did Onkelos render: בְּמֶחְזְיַת נְשַׁיָא [“the mirrors of the women”], which is the Aramaic translation of מַרְאוֹת, mirrors in French. So we find in Isaiah (3:23) וְהַגִּלְיֽנִים (sic), which we render: וּמַחְזְיָתָא, and the mirrors.

**who congregated** to bring their donation.

**18** **corresponding to the hangings of the courtyard** [I.e.,] like the dimensions of the hangings of the courtyard.

**Welcome to the World of Remes Exegesis**

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

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

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

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

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

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

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

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

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

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

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

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

**Deduction from the context.**

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

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

**Ramban’s Commentary for:**  **Shemot (Exodus) 37:1 – 38:20**

**37:29. AND HE MADE THE HOLY ANOINTING OIL, AND THE PURE INCENSE OF SWEET SPICES.** Scripture did not explain these as it did with the others, for according to the way it writes about the others it should have said, ***"and he took the chief spices, of flowing myrrh*** etc.,[[1]](#footnote-1) ***and he made them into the holy anointing oil; and he took sweet spices, stacte, and onycha*** etc.[[2]](#footnote-2) ***and he made them into an incense compounded after the art of the perfumers."*** But the reason, [for Scripture not saying so] is because He did not state the whole process of the making of the oil of anointment when He gave the command for them, as I have explained there.[[3]](#footnote-3) In the making of the incense likewise it does not mention all the spices, but relied on them [the craftsmen who made the Tabernacle] by saying that it should be made after the art of the perfumer,[[4]](#footnote-4) and therefore when they made it Scripture only mentioned that they made it according to the way of the perfumers. This is the sense of the expression, ***holy... pure, after the art of the perfumer***.

**38:8. OF THE MIRRORS 'HATZOVOTH' (OF THE SERVING WOMEN).** "The women of Israel possessed mirrors of brass which they used to look into when they adorned themselves, and even these they did not withhold [from donating to the Tabernacle]. But Moses was reluctant to accept them because they were made to arouse sensual desires. Said the Holy One, blessed be He, to Moses: 'These are dearer to Me than all [other donations], for by means of them the women raised many hosts in Egypt, etc. For this reason the laver was made from these mirrors, because it was used in order to bring peace between husband and wife; for it was out of this laver that they took the water which they give to drink to a woman who was warned by her husband not to meet a certain man privately and who had nevertheless associated with him." [[5]](#footnote-5) This is Rashi's language.

The meaning of this Midrash is that in the whole work of the Tabernacle they accepted ornaments from women, as it is written, ***And they came, both men and women... and brought nose-rings, and ear-rings, and signet-rings*** ***'v'chumaz'[[6]](#footnote-6)*** the ***chumaz***, according to its Midrashic interpretation, being even more undesirable.[[7]](#footnote-7) There, however, all the donations became mixed together, whereas here they were to make one specific vessel purely from ornaments [i.e., the mirrors] which were made to arouse sensual desire. Therefore Moses did not consent at first [to accept them] until he was told to do so by the Almighty.

But I do not know how to explain according to this Midrash the phrase - ***that did service at the door of the Tent of Meeting*** *-* [since the Tent of Meeting had not yet been put up]. Perhaps it can be said that the women brought this donation to Moses' tent, which he called the Tent of Meeting,[[8]](#footnote-8) and he himself received it from them by word of G-d, since the tent of the Tabernacle had not yet been made. Onkelos' translation, ***"women that came to pray at the door of the Tent of Meeting,"*** accords approximately to the words of Rabbi Abraham ibn Ezra, who said that these women worshipped G-d, and turned away from the desires of this world and gave their mirrors as a donation, coming each day to the door of the Tent of Meeting to pray and to hear instruction about the commandments.

In line with the plain meaning of Scripture, it is also possible to say that Moses ***made the laver and its base for the mirrors***of the women who came in a great crowd,[[9]](#footnote-9) ***and assembled at the door of the Tent of Meeting***in order to give their mirrors in the generosity of their hearts. Now the brass of the mirrors was ***burnished brass****,[[10]](#footnote-10)* resplendent and very beautiful. It is for this reason that he set aside this brass from the beginning for the making of this vessel. Upon seeing this [that Moses accepted it from them], the women gathered and came in many hosts, all of them wanting to give their mirrors for the making of the whole laver and its base. It is also correct to explain that they had in mind right at the start to offer them for the laver because of its use in connection with the suspected adulteress [as explained above], and they accepted the law [of the suspected adulteress] upon themselves with joy, and offered to give all their mirrors.

**Ketubim: Tehillim (Psalms) 70:1-6**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor; of David, to make mention. | 1. For praise; composed by David, for remembrance; concerning the handful of incense. |
| 2. O God, [hasten] to save me; O Lord, hasten to my assistance. | 2. O God, hasten to deliver us, O LORD, hasten to our aid. |
| 3. May those who seek my life be shamed and humiliated; may those who desire my harm turn back and be disgraced. | 3. Let those who seek my soul be ashamed and disgraced; let those who desire my ruin draw back and be dishonored. |
| 4. Let them return in the path of their shame, those who say, "Aha, aha." | 4. Let them turn back, because they lay in wait for me; let those who say about me "We have rejoiced, rejoiced!" be punished as befits their shame. |
| 5. **May all those who seek You exult and rejoice, and may those who love Your salvation (Heb. אֹהֲבֵי יְשׁוּעָתֶךָ – Ohavei Yeshuatekha – lit. those who love Your Yeshua) say constantly, "May God be magnified" (Heb. אֱלֹהִים יִגְדַּל – Yigdal Elohim – let G-d be magnified or let the judges be magnified).** | 5. **Let those who seek instruction from You be glad and exult in Your word, and let those who love Your redemption always say, "May the glory of the LORD be magnified."** |
| 6. But I am poor and needy, O God, hasten to me; You are my aid and my rescuer, O Lord, do not delay. | 6. But I am poor and lowly, O God; hasten to me, You are my help and salvation; O LORD, do not delay. |

**Rashi’s Commentary for: Psalms 70:1-6**

**1** **of David, to make mention** This is an expression of prayer, as (above 20:8): “but we pray (נזכיר) in the name of the Lord our God.” Similarly, in (I) Chronicles (16:4): “to invoke (להזכיר) and to give thanks to the Lord.” In Midrash Psalms (70:1) I saw: This is comparable to a king who became wroth with his flock, and demolished the sheepcote and took out the flock and the shepherd. Sometime later, he restored the flock and rebuilt the sheepcote, but he did not mention the shepherd. Said the shepherd, “Behold, the flock is restored and the sheepcote is rebuilt, but I am not mentioned.” Similarly, in the preceding chapter it says: “When God saves Zion, etc., and those who love His name dwell therein.” Behold the sheepcote is built and the flock is brought into it, but I am not mentioned. Therefore it says: “Of David, to make mention. O God, to save me.”

**4** **Let them return in the path of their shame** Measure for measure, as they did to me.

**in the path** In that very same path, en ses trazes, on (their) its footsteps.

**those who say** about me.

**“Aha”** An expression of joy, when one sees that his wishes concerning his enemy have been fulfilled.

**6** **hasten to me** to aid [me].

**Meditation from the Psalms**

**Psalms ‎‎70:1-6**

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

The Superscription attributes authorship to David. This superscription appears only at the beginning of one other composition, psalm 38:1. Here, David writes this psalm asking HaShem to remember him. *Rashi* comments that David had all of Israel in mind when he composed this psalm. He intended it as a reminder to HaShem to pay heed to the misfortunes of His nation in times of distress.[[11]](#footnote-11)

*Radak* and *Meiri* comment that David may have composed this work when he fled from Saul or when he escaped from Absalom. A desperate fugitive, David felt forsaken by God. Therefore he pleaded *for Remembrance.* [At that time, David foresaw that the entire nation of Israel was destined to experience a sense of abandonment In exile. Therefore, he also bore their future problems in mind when he composed this work. Specifically, David ad­dressedthe anguish of the Jewish leaders.]

*Midrash Shocher Tov* records God's promise: If Israel remembers Me, I shall remember them, as the prophet says:

***Yirmiyahu (Jeremiah) 31:19*** *Ephraim is a darling son to Me, indeed a child of delight, for as often as I speak of Mm, I do remember him even more; therefore, My heart yearns for him, I will surely have mercy on him, says HaShem*.

Verses 2-6 of this psalm are almost Identical to verses 14-18 of psalm 40. *Malbim* determines that David com­posed psalm 40 while he was escaping from Saul He composed psalm 70 at the age of sixty-five, when he was fleeing from Absalom.[[12]](#footnote-12) This chronology is supported by the fact that psalm 71, which is a continua­tion of this psalm, refers to David's old age In verses 9 and 19.[[13]](#footnote-13)

According to *Malbim,* this back­ground explains the superscription, *for Remembrance:* David pleads with the Almighty, 'Remember the miraculous rescue from Saul which You provided when I was young and repeat it now, In my old age, as I flee from Absalom!'

The differences between psalm 40 and psalm 70 can also be understood In the light of this chronology. In 40:14, David invoked the Divine Attribute of Mercy, crying out, ‘*Will it, HaShem,**rescue me!’* Since David knew that he was innocent in all his dealings with Saul, he felt entitled to HaShem’s mercy. However, when David fled from the army of Absalom, he realized that he was being justly punished for his sin concerning Bath Sheba, for the Prophet Nathan had forewarned him:

***Shmuel bet (2 Samuel) 12:11*** *I will raise up evil against you from out of your own house*.

Therefore, David used the Divine Name *Elohim*, which refers to God as *the Dispenser of Divine Justice,* pleading 'Despite my sins, take note of my sincere penitence and contrition. Please hasten *to* *my rescue!'*

Our psalm uses a peculiar word that I would like to examine a bit more:

**Tehillim (Psalms) 70:4** Let them be turned back <07725> (8799) **by their deserved** (lit. *on the heel of their shame*) **<06118>** shame <01322> that say <0559> (8802), Aha <01889>, aha <01889>.

The root (shoresh) of the Hebrew word is *Akev* - עקב.[[14]](#footnote-14) Akev is normally translated as ‘heel’. The Targumhere renders: *because they lay in ambush for me.* The עקב**,** *heel,* is the lowest part of the body, hidden from view; thus, it is syn­onymous with an ambuscade.[[15]](#footnote-15) This alludes to the treachery of Absalom and his party. They feigned loyalty to David while secretly plotting against the aging king. Thus all of the commentators pick up on this unusual word.

Until the serpent committed the crime of persuading the Adam and Chava to eat from the forbidden fruit of the Tree of the Knowledge of Good and Evil, in the Garden of Eden, he walked about on two feet like man. As punishment for bringing man low, he was condemned to crawl upon his belly and to be in eternal mortal conflict with man.

***Bereshit (Genesis) 3:14-15*** *And HaShem God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel* (eikev - **עקב**)*.*

This first use of the word *eikev*, (‘aqeb’) defines the creation of the concept of the *heel*. When HaShem first spoke the word *eikev*, the reality was created for the very first time.

Rashi also teaches that *Eikev* means *heel*.

**and you will bite his heel (ואתה תשופנו עקב):**Heb. תְּשׁוּפֶנוּ. You will not stand upright and you will bite him on the heel, and even from there you will kill him. The expression תְּשׁוּפֶנוּ is like (Isa. 40:24): “He blew (נָשַׁף) on them.” When a snake comes to bite, it blows with a sort of hiss, and since the two expressions coincide [i.e., they sound alike], Scripture used the expression of נְשִׁיפָה in both cases.

This conflict is described here in the Torah as man’s efforts to trample upon the serpent’s head and the serpent’s efforts to strike at man’s heel. Hakham Shimshone Rafael Hirsch points out that originally the serpent did not crawl upon its belly, that HaShem altered its form following this episode. As well, He altered its nature. Ever since his fall, the serpent envies the upright position of man which he once enjoyed. Aware that he can never regain that position because of the Divine curse upon him, the serpent tries to do the next best thing to bring man down to his level by injecting his venom into his body.

The heel contains a part of the body that contains *dead* skin that is so insensitive that it can not feel anything of significance. On the other hand, that which is totally insignificant and trivial: tickling,[[16]](#footnote-16) that the foot can feel. This is an accurate description of our generation: We are totally insensitive to the spiritual reality. We are devoid of understanding or feeling, yet we are very much in tune with that which is totally superfluous, transient, and meaningless, that we can feel.

In the overall stature of Israel’s history, our generation is the very “heel”, the lowest part of the body, while our predecessors are like brains, heart, and other *higher* parts of the body.

Our task and mission is likewise the last, or *heel*, labor to complete and finish all that is still required to bring about the Messianic redemption.

The serpent bit the heel and injected death into that part of the body. From this point in the body, death spreads until it eventually covers the entire body.

Just like the connection between body and soul, the soul’s connection with the body is to the entire body, including the heel. The heel is below the leg. It does not have the brains of the head, nor the character traitsof the heart, nor the ability of the hands. Even the legs’ ability to walk is not in the heel, for it is possible to get around even without the heel. Life-force is not felt in the heel, which is why the *heel* is called the “Angel of Death in Man”, in *Avot d’Rabbi Nosson*.[[17]](#footnote-17)

This struggle between Adam and the serpent is typified in the struggle between Yaakov and his brother Esau. The Torah records that the birth of these twins was in such a way that the heel of Esau was intimately involved:

***Bereshit (Genesis) 25:24-26*** *And when her days to be delivered were fulfilled, behold, [there were] twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac [was] threescore years old when she bare them.*

***Hosea 12:3-5*** *He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him [in] Beth-el, and there he spake with us; Even HaShem God of hosts; HaShem [is] his memorial.*

The material world of *Asiyah* is at the *feet*, the bottom of the whole system of worlds upon worlds created by HaShem as a means of ascent for the soul. In this world, the soul - Yaaqov, is at the Eikev, “foot” of the universe. His mission is to find Godliness even at the lowest levels of creation. This he does by viewing all things in the radiant light of chakmah (wisdom), represented in the letter *Yod*, root of all the twenty-two letters of the Aleph-Bet. Thus Yaaqov’s name is made up by joining the *Yod* to *Eikev* (the heel):

Yaaqov (יַעֲקֹב) = yod (י) + eikev (עקב).

*Yod* has a numerical value of ten (10). Thus the meaning of Yaaqov is “ten in the heel”.

Yaaqov’s name contains two concepts. His name begins with the letter *yod* the first and highest level of HaShem’s name, (representing chakmah the highest of G-dly levels), and ends with the word for heel (eikev), the lowest of mundane levels. So low that it is as though dead.

The name Yaaqov also implies that the revelation of the yod permeates until one’s heel.

When Yaaqov and Esau, the twins, were born, “The first one came out all red like a hairy mantle all over, and they called his name Esau. And afterwards his brother came out, and his hand was holding the heel of Esau, and he called his name Yaaqov”.[[18]](#footnote-18) From the very beginning Yaaqov had his hand (*Yad* = *Yod*, *chakmah*) at the heel of Esau, *Asiyah*,[[19]](#footnote-19) the heel and foot of all the worlds. That was why he was called Yaaqov.

In Midrashic tradition, Yaaqov, who was also called Israel,[[20]](#footnote-20) represents the Jewish people. His first-born twin brother Esau represents the oppressive non-Jewish world, especially the Roman Empire.

We are living in a period of history known as the *ikvata d’mashicha* - עקבות דמשיחא,the birth-pangs of Mashiach.[[21]](#footnote-21) We are witnessing a world sinking to a level from which it cannot descend further. Depravity can go just so far before it devours itself; it will rot like a seed until nothing is left.

But from that putrefaction will spring forth a shoot of untainted and un-taintable purity.

*Ikvata* is an Aramaic word. It has the same root as the word for *heel*. Why should the coming of the redemption be connected to the heel?

Every generation corresponds to a part of the body. We are the generation of the heel. The heel is the lowest and the least sensitive part of the human body. You can stick a needle in the fleshy part of the heel and not even feel pain.

If we really knew what was going on in these last generations, we would literally not be able to stand. HaShem in his infinite mercy has given us an insensitivity to events so that we can carry on.

In Israel, we are sitting on a volcano. And life goes on. Almost every day people die in violent and tragic circumstances. And life goes on. We don’t feel it. We just carry on.

Very soon, HaShem will bring the final curtain down on world history. It will be clear why every little thing had to happen in the way that it happened. We will laugh at what we thought was tragedy. Our mouths will be full with the laughter[[22]](#footnote-22) of recognition.

And then HaShem will take our hearts of stone and replace them with hearts of flesh and blood.

**The Dog**

***Bamidbar (Numbers) 21:6*** *“And HaShem sent the fiery serpents amongst the people”*

A dog is not a very bright animal. When you throw a stick at it, it grabs the stick in its jaws and proceeds to growl and bite it. Who threw the stick doesn’t cross its little mind for an instant; it’s too busy punishing the stick for attacking it.

The Talmud describes our generation, the generation of the “footsteps” of the Mashiach, as follows: “The face of the generation is like the face of a dog”.[[23]](#footnote-23)

Yisrael Salanter explains:

*Dogs customarily run in front of their masters. To an uninformed observer, it would seem that the dog is leading while the master is following. In truth, however, we know that the master goes where he desires and even though the dog runs ahead, he constantly turns to make sure that he is headed in the same direction. If he sees his master make a turn, he will quickly change directions and run in front of his master on the new path that the master has chosen.*

*When Israel had proper Torah leadership, the Sages led and chose the path which all followed. But in the times prior to the coming of the Mashiach, when Torah leadership is no longer respected, the generation is the one that chooses the road to be taken and the leadership is constantly looking at the people, checking to see where the people want to be led. The leader resemble a dog. Ostensibly they are leading, but in truth, they follow a path that is chosen by the people.*

**When we find ourselves threatened and attacked by a hostile world, rather than growl and bite at the stick, maybe we should consider *Who* it is that threw the stick at us in the first place, and why He is throwing it at us.**

**The Lowest Generation**

Our generation is called the “Heels of Mashiach” and it is also for two seemingly opposite reasons:

1. We are the lowest generation with the spiritual sensitivity of heels.

2. We are very close, on his heels so-to-say of these tremendous revelations.

Targum Jonathan, relates the following prophecy to the Mashiach explaining: *But they will be healed in the footsteps [heels] in the days of King Mashiach*.[[24]](#footnote-24)

Our master explained this as a hint to the comment of the Midrash that the verse (Psalms) *“why shall I fear in the days of evil that the sin of my heel shall trip me”* is referring to the days of Rosh HaShana and Yom HaKippurim. Kind David is saying here that he does not fear for his soul because of great sins, because he can gain forgiveness for those sins if he repents for them with all his heart. However, he dreaded the sins that a person performs routinely and to which, as a result, he becomes accustomed, so that he does not even think about repenting for them. This is what was meant by “he shall bruise your head”, which means that when a person repents on Rosh HaShana for his great sins he bruises the head of the serpent, i.e., Satan, the instigator and seducer, and frustrates all his efforts. But HaShem tells the serpent “you shall bruise his heel”, which means that Satan is able to snare man in those transgressions that he does routinely, which are very difficult to repent of, because after constant repetition, the transgressions begin to seem as if they are permissible.

**Megillat Ruth**

The Megillah Ruth opens, “*And it was in the days when the judges judged*”.[[25]](#footnote-25) Our Hakhamim explain, “*And it was in the days when the judges* were *judged!*” The times were filled with tremendous chutzpah. When a Jewish high school education was enough wisdom to belittle any Hakham and every Rosh Yeshiva. Not only this, later in the Megillah it says, *“[Boaz] went to lie down at the end of the grain pile*.” Our Hakhamim explain the times were rampant with immorality. Boaz slept by his pile so his grains would not be stolen for payment for the prostitutes. These lowly signs of those times, canonized in a book of our Written Tradition, our Hakhamim in Gemara Sotah saw would be the signs of the times of the footsteps of the Mashiach. Indeed the Megillah ends with, “*And Jesse begot David*.” David, who would become King David, who would be the progenitor of the messianic line.

The Zohar comments on the verse:[[26]](#footnote-26)

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

The Zohar states that Esav is compared to the original snake (nachash kadmoni). The force in this world that represents the original snake that tricked Adam and Chava into eating from the Tree of Knowledge, the personification of that snake in this world, is Esav.

How does the Torah tell us to deal with that original snake?

***Bereshit (Genesis)3:15*** *And you will strike him in the heel.*

Against the powers of that snake, you will not be able to make a frontal attack. To be successful against him, you must grab him by the heel, from behind. This is the only way to deal with the snake and with Esav.

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

This is what our Sages mean when they say (on the verse [Samuel II 22:27] “With a pure one, you show yourself pure; but with a perverse one, you deal crookedly.”) that you cannot always be up front and straight forward with a person who is a liar. Even Yaakov, the man of truth, has a mandate from the Torah, that the way to deal with Esav is by the ‘heel,’ which is connoted in Yaakov’s name.

This, the commentaries say, is what the verse means when it says “And Yaakov was an ‘ish tam’ (a man who was simple) who dwelt in the tents” [25:27]. It does not say Yaakov was ‘tam’ (simple), it says ‘ish tam’ (a man who was simple). The former implies someone who is naïve, that is not what the Torah tells us about Yaakov. It says he is an ‘ish tam’, he has control over his ‘temimut’ (simpleness). He can control and use that simpleness. There are occasions when Yaakov will be straight and must be straight. But he is also a person that can control his simplicity and attack at the heel, if the occasion so requires.

This describes the whole history of Yaakov and Esav, and their respective descendants. There will be times in history that we as a Jewish people will not be able to deal with the descendants of Esav on a ‘one on one’, straightforward basis. We will have to duplicate the behavior of our father Yaakov.

There is a contradiction found in the term describing the period in which we now find ourselves: “ikveta d’Meshicha”, “the heels of [Mashiach](mashiach.html)”. On the [one](one.html) [hand](fourteen.html), “heel” denotes a lowly level, for the heel is the least perceptive limb. Like the insensitive heel, this era is characterized by an inability to perceive G-dliness in the [world](worlds.html).

On the other [hand](fourteen.html), “ekev” also denotes [Mashiach’s](mashiach.html) footsteps, and that they can already be heard approaching. This second meaning suggests the most exalted [spiritual](physical.html) level, when [Mashiach](mashiach.html)’s influence in the [world](worlds.html) can be felt and [one](one.html) can sense the impending [redemption](redemption.html).

The same principle holds true on the larger scale as well. It is precisely because the period right before [Mashiach](mashiach.html)’s arrival is so dark that we are able to hear his footsteps [coming](coming.html) closer; furthermore, the self-[sacrifice](korbanot.html) we must have nowadays in order to live as [Jews](gen-jew.html) is the vessel to contain the greatest revelation of divine light which will occur with the [coming](coming.html) [redemption](redemption.html).

At present we are experiencing the climax of this dichotomy, for although all [signs](signs.html) clearly indicate that “Behold, [Mashiach](mashiach.html) is [coming](coming.html),” the full [redemption](redemption.html) has not yet occurred. We therefore implore the Almighty with the [cry](mashal.html) of “Till when?”, which will prompt Him to end all contradictions forever with the establishment of the Messianic Era.

We are living now in the [time](time.html) of *footsteps of the* [*Mashiach*](mashiach.html)*.* Our Sages [teach](teacher.html) us that this will be a [time](time.html) of immense confusion, when it will appear that [events](feasts.html) have gone haywire, and it will seem that [HaShem](hashem.html) does not, or cannot, run the [world](worlds.html). The entire reason for this total hiding of providential guidance is to test our faithfulness to [HaShem](hashem.html); that even when tragic [events](feasts.html) do occur, we do not forget, even for a second, question, Who is running the [world](worlds.html). We live in the final chapter of [world](worlds.html) history. The gods of materialism and self-centeredness never close their [eyes](body.html), relentless in their media barrage.

These [signs](signs.html) herald an end to the darkness which is symptomatic of the period of [exile](galuyot.html). In anticipation of the obliteration of evil, there is a last-minute surge in some negative ways, particularly insolence and arrogance. Although these negative traits existed before, they were never as prevalent as they are today.

Thus we see that the heel provides a very interesting perspective not only for our psalm, but also for the times in which we live.

**Ashlamatah: 1 Kings 8:8-15, 21-22**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' (houses) of the children of Israel, unto king Solomon in Jerusalem; to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. | 1. ¶ Then Solomon gathered the elders of Israel and all the heads of the tribes, the chiefs of the clans for the sons of Israel, unto King Solomon to Jerusalem to bring up the ark of the covenant of the LORD from the City of David, that is Zion. |
| 2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which (is) the seventh month. | 2. And all the men of Israel were gathered unto King Solomon in the month that the ancients called the first month (the festival) and now it is the seventh month. |
| 3. And all the elders of Israel came, and the priests took up the ark. | 3. And all the elders of Israel came, and the priests bore the ark. |
| 4. And they brought up the ark of the Lord, and the tabernacle of meeting, and all the holy vessels which (were) in the tabernacle, and the priests and the Levites did bring them up. | 4. And they brought up the ark of the LORD and the tent of the appointed time, and all the holy vessels that were in the tent; and the priests and the Levites brought them up. |
| 5. And King Solomon, and all the congregation of Israel, that were assembled unto him, (were) with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. | 5. And King Solomon and all the assembly of Israel who were joined with him were standing with him before the ark, sacrificing sheep and oxen which could not be counted and could not be numbered for greatness. |
| 6. And the priests brought in the ark of the covenant of the Lord to its place, into the Sanctuary of the house, to the most holy (place), under the wings of the cherubim. | 6. And the priests brought in the ark of the covenant of the LORD to its place, to the house of atonements that was prepared for it, in the midst of the houses to the holy of holies, to beneath the wings of the cherubim. |
| 7. For the cherubim spread forth (their) wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. | 7. For the cherubim spread their wings over the place of the ark, and the cherubim made a covering over the ark and over its poles from above. |
| 8. And the staves were so long that the ends of the staves were seen from the holy (place) before the Sanctuary, and they were not seen without; and they are there unto this day. | 8. And so long were the poles that the ends of the poles were seen from the holy place facing the house of atonements - and were not seen outside; and they are there unto this day. |
| 9. There was nothing in the ark save the two tablets of stone which Moses put there at Horeb, when the Lord made (a covenant) with the children of Israel, when they came out of the land of Egypt. | 9. In the ark lay the two tablets of stones that Moses deposited there on Horeb upon which were written the ten words of the covenant that the LORD cut with the sons of Israel in their going forth from the land of Egypt. |
| 10. And it came to pass, when the priests came out of the holy (place), and the cloud filled the house of the Lord. | 10. And when the priests went forth from the holy place, a dense cloud filled the house of the sanctuary of the LORD. |
| 11. And the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord. **{P}** | 11. And the priests were not able to stand to minister from before the cloud, for the glory of the LORD filled the house of the sanctuary of the LORD. **{P}** |
| 12. ¶ Then Solomon said, "The Lord said that He would dwell in the thick darkness. | 12. ¶ Then Solomon said: "The LORD has chosen to make his Shekinah reside in Jerusalem. |
| 13. I have surely built You a house to dwell in; a settled place for You to dwell in forever." | 13. Indeed I have built the house of the sanctuary before You, a place prepared for the house of Your Shekinah forever. |
| 14. And the king turned his face about, and blessed all the congregation of Israel, and all the congregation of Israel stood. | 14. And the king turned his face and blessed all the assembly of Israel, and all the assembly of Israel was standing. |
| 15. And he said, "Blessed (be) the Lord, the God of Israel Who spoke with His mouth unto David my father, and has fulfilled it with His hand, saying. | 15. And he said: "Blessed be the LORD the God of Israel who decreed by His Memra with David my father and by His good pleasure fulfilled it, saying: |
| 16. 'Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be therein; but I chose David to be over My people Israel.' | 16. 'From the day that I brought forth My people Israel from Egypt I did not choose a city from all the tribes of Israel to build the house to make My Shekinah reside there, and I chose David to he the king over My people Israel.' |
| 17. And it was in the heart of David my father to build a house for the name of the Lord, the God of Israel. | 17. And it was in the heart of David my father to build the house to the name of the LORD the God of Israel. |
| 18. And the Lord said to David my father, 'Since it was in your heart to build a house unto My name, you did well that it was in your heart. | 18. And the LORD said to David my father: 'Inasmuch as it was with your heart to build the house to My name, you have done well for it was with your heart. |
| 19. Nevertheless, you shall not build the house; but your son that shall come forth out of your loins, he shall build the house for My name.' | 19. Only you will not build the house, but a son whom you will beget - he will build the house to My name.' |
| 20. And the Lord has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the Lord spoke, and have built a house for the name of the Lord, the God of Israel. | 20. And the LORD fulfilled His words that He spoke, and I rose up in the place of David my father and sat upon the throne of the kingdom of Israel as the LORD spoke, and I built the house to the name of the LORD the God of Israel. |
| 21. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt." **{S}** | 21. And I made a place there prepared for the ark in which lay the two tablets of stone upon which was the covenant of the LORD that He cut with our fathers when He brought them out from the land of Egypt." **{S}** |
| 22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven. | 22. And Solomon stood before the altar of the LORD opposite all the assembly of Israel, and He spread out his hands in prayer toward the heavens. |
| 23. And he said, "Lord God of Israel, (there is) no God like you, in heaven above, or on earth beneath, Who keeps covenant and mercy with Your servants that walk before You with all their heart. | 23. And he said: "LORD God of Israel, there is none except You. You are the God whose Shekinah is in the heavens above and You are powerful on the earth below, keeping the covenant and fidelity to Your servants who walk before You in all their heart, |
| 24. Who has kept with Your servant David my father that which You spoke to him, and You spoke with Your mouth, and fulfilled it with Your hand, as (it is) this day. | 24. You who have kept for your servant David my father what You spoke to him and You decreed by Your Memra and by Your good pleasure You have fulfilled it this day. |
| 25. And now, Lord, the God of Israel, keep with Your servant, David my father, that which You spoke to him, saying, 'There shall not fail you a man before Me to sit on the throne of Israel, if only your children take heed to their way, to walk before Me as you have walked before Me.' | 25. And now LORD God of Israel, keep for Your servant David my father what You spoke to him, saying: 'There will not be cut off to you a man before Me sitting upon the throne of the kingdom of Israel, if only your sons keep their ways to walk before Me as you have walked before Me.' |
| 26. And now, God of Israel, please let Your word come true, which You spoke to Your servant David, my father. | 26. And now God of Israel, let Your words that You spoke to David my father be established. |
| 27. But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain You; much less this temple that I have erected. | 27. For who hoped and who thought in truth? The LORD has chosen to make His Shekinah reside in the midst of the sons of men who are dwelling upon the earth. Behold the heavens and the heavens of the heavens cannot contain your glory so much the less this house that I have built. |
| 28. And You shall turn toward Your servant's prayer and to his supplication, O Lord my God: to hearken to the song and to the prayer that Your servant is praying before You today. | 28. And may You attend to the prayer of Your servant and to his petition, LORD my God, to receive the prayer and the petitions that Your servant is praying before You this day, |
| 29. That Your eyes may be open toward this house night and day, toward the place which You said, 'My Name will be there;' to listen to the prayer that Your servant will pray toward this place. | 29. That good pleasure be before You to be a guard over this house night and day, to the place that You said: 'Let My name be there; to receive the prayer that Your servant is praying toward this place. |
| 30. And You shall listen to the supplication of Your servant and of Your people Israel that they will pray toward this place; and You shall hear in heaven, Your abode, and You shall hear and forgive. | 30. And may You receive the petition of Your servant and Your people Israel that they will pray toward this place, and You will receive from the place of the house of Your Shekinah, from the heavens; and You will receive their prayers and forgive their sins. |
| 31. If a man sins against his neighbor, and an oath be exacted of him to cause him to swear, and he come and swear before Your altar in this house. | 31. In case a man sins against his neighbor, and he forces him to swear an oath, and he comes, he swears it before Your altar in this house, |
| 32. And You shall hear in heaven, and do, and judge Your servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. | 32. May You receive from the heavens and act and judge Your servants, to condemn the guilty, to give his way on his head, and to acquit the righteous/generous, to give to him according to his righteousness/ generosity. |
| 33. When Your people Israel are struck down before the enemy, because they sin against You, and shall turn again to You, and praise Your name, and pray and make supplication to You in this house. | 33. When Your people Israel be struck down before their enemies because they are sinning before You and they return to Your service and confess Your name and pray and make petition from before You in this house, |
| 34. And You shall hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers. **{S}** | 34. may You receive from the heavens and forgive the sins of Your people Israel and bring them back to the land that You gave to their fathers. **{S}** |
|  |  |

**Rashi’s Commentary to: 1 Kings 8:8-15, 21-22**

**1** **The princes of the fathers’ houses of the children of Israel** [Literally, to the children of Israel, but translated] of the children of Israel.

**Out of the city of David** David had placed it there when he brought it [back] from the house of Obed-edom (Samuel II 6:12).

**2** **In the Month Ethanim** Jonathan rendered [these words] בְּיֶרַח הָאֵיתָנִים בֶּחָג as follows: ‘In the month which the ancients called the first month, on the festival, and at present it is the seventh month,’ i.e., since the Torah was given, and it is written in reference to the month of נִיסָן that it is the first of the months, so תִּשְׁרֵי will then be called the seventh [month].

**4** **And the tabernacle of meeting** Which Moses made [in the desert, and was in Gibeon until now], And Solomon stored this away as soon as the first temple was built, [in the upper story which was above the temple and the Sanctuary,] as we have learned in the Tosefta of the tractate Sota (13:1).

**Which were in the tabernacle** which David pitched for the ark.

**6** **Under the wings of the cherubim** Those which Solomon made, which are standing on their feet on the ground [and facing the temple.] And these are not the cherubim of the cover which was on the ark.

**7** **Over the place of the ark** [Their wings were spread] from wall to wall as he said above on this subject (6:27).

**8** **The ends of the staves were seen** In the curtain which was against the entrance [of the sanctuary in the אמה טרקסין. You might think they tore through the curtain and protruded [on the other side]. The text, therefore, states “and they were not seen without.” How is this possible? They were pushing and bulging similar to two breasts of a woman, as it says, “he lies between my breasts” (Song of Songs 1:13).

**10** **When the priests came out of the holy place** When the priests who carried the ark into the Sanctuary were leaving, the Divine presence immediately came to rest there.

**12** **Then** When he saw the cloud, he said, Now I see that the Divine presence is in the house which I built, for thus did He promise to come and dwell in it from the midst of a cloud and thick darkness. And where did he say this promise? “For in the cloud will I appear upon the ark-cover” (Lev. 16:12). Thus is this taught in the Sifrei. **13** **For You to dwell in forever** And from the time that this [place] was chosen, it would no longer be permissible [to offer sacrifices] on any strange altars, [except those in the temple,] and the Divine presence no longer dwelled in any other place.

**15** **Who spoke with His mouth** [He also told him] that he would grant him a son who would build the temple.

**And has fulfilled it with His hand** He has fulfilled His word with His good power, lit. with His good hand.

**16** **...Since the day, etc.** This is what He spoke to my father David.

**22** **And Solomon stood before the altar of the Lord** [He was not always standing upright but kneeling, nor was he on the ground but on the laver, as] it is written in (Chronicles II 6:13): “for Solomon had made a copper laver, [of five cubits long, and five cubits broad,] and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees [in the presence of all the congregation of Israel].”

**23** **Who keeps covenant** He waits and stores away [the reward], to keep the covenant, and [which was based on] mercy, to fulfill His promise.

**24** **Who has kept** שָּׁמַרְתִּי is an expression meaning fulfilling a promise [a reference to the promise that Solomon would built the temple].

**27** **...will...indeed...?** Heb. האמנם, This is an expression of wonder. **cannot contain You** Heb. יְכַלְכְּלוּךָ [the root is יכול, to contain].

**31** **If a man sins against his neighbor** One who is intimate with a married woman.

**and an oath be exacted of him** curse [rather than oath]. Just as the water inspects her, so does the water inspect him.

**shall be exacted of him** Heb. ונשא בו, an expression of נוֹשֶׁה, a creditor.

**and he come and swear before your altar** As it says, “And the priest shall stand the woman before the Lord” (Num. 5:10).

**32** **To bring his way upon his head** “And her belly shall swell, etc.” (ibid. 27).

**And justifying the righteous** [By rewarding those who deserve it, as it says,] “Then she shall be cleared, and shall conceive seed” (ibid. 28). Thus is this explained in the Tosefta of the Tractate Sota (Chap. 1:3).

**33** **And praise Your name** For our Sages said that a person is obliged to bless God for the bad as well as the good.

**35** **so that You may answer them** The word כי here is used in the context of אשר, “so that.”

**Verbal Tallies**

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

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

**Shemot (Exodus) 37:1 – 38:20**

**Melachim alef (I Kings) 8:8-15, 21-22**

**Tehillim (Psalms) 70**

**Mk 9:30-32, Lk 943b-45, Acts 18:12-17**

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

Ark - ארון, Strong’s number 0727.

Within / House - בית, Strong’s number 01004.

Without - חוץ, Strong’s number 02351.

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

All - כל, Strong’s number 03605.

**Shemot (Exodus) 37:1** And Bezaleel <01212> made <06213> (8799) the ark <0727> of shittim <07848> wood <06086>: two cubits <0520> and a half <02677> was the length <0753> of it, and a cubit <0520> and a half <02677> the breadth <07341> of it, and a cubit <0520> and a half <02677> the height <06967> of it: 2 And he overlaid <06823> (8762) it with pure <02889> gold <02091> within <01004> and without <02351>, and made <06213> (8799) a crown <02213> of gold <02091> to it round about <05439>.

**Shemot (Exodus) 37:22** Their knops <03730> and their branches <07070> were of the same: all <03605> of it was one <0259> beaten work <04749> of pure <02889> gold <02091>.

**Melachim alef (I Kings) 8:8** And they drew out <0748> (8686) the staves <0905>, that the ends <07218> of the staves <0905> were seen out <07200> (8735) in the holy <06944> place before <06440> the oracle <01687>, and they were not seen <07200> (8735) without <02351>: and there they are unto this day <03117>.

**Melachim alef (I Kings) 8:9** There was nothing in the ark <0727> save <07535> the two <08147> tables <03871> of stone <068>, which Moses <04872> put <03240> (8689) there at Horeb <02722>, when the LORD <03068> made <03772> (8804) a covenant with the children <01121> of Israel <03478>, when they came out <03318> (8800) of the land <0776> of Egypt <04714>.

**Melachim alef (I Kings) 8:10** And it came to pass, when the priests <03548> were come out <03318> (8800) of the holy <06944> place, that the cloud <06051> filled <04390> (8804) the house <01004> of the LORD <03068>,

**Tehillim (Psalms) 70:4** Let all <03605> those that seek <01245> (8764) thee rejoice <07797> (8799) and be glad <08055> (8799) in thee: and let such as love <0157> (8802) thy salvation <03444> say <0559> (8799) continually <08548>, Let God <0430> be magnified <01431> (8799).

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 37:1 – 38:20** | **Psalms**  **Psa 70:1-5** | **Ashlamatah**  **I Kings 8:8-15, 21-22** |
| --- | --- | --- | --- | --- |
| ~yhil{a/ | GOD |  | Ps 70:1 Ps 70:4 Ps 70:5 | 1 Kgs 8:15 |
| **rm;a'** | said, say |  | Ps 70:3 Ps 70:4 | 1 Kgs 8:12 1 Kgs 8:15 |
| **!Ara]** | ark | Exod 37:1 Exod 37:5 |  | 1 Kgs 8:9 1 Kgs 8:21 |
| **rv,a]** | which, who | Exod 37:16 Exod 38:8 |  | 1 Kgs 8:9 1 Kgs 8:15 1 Kgs 8:21 |
| **dB;** | poles | Exod 37:4 Exod 37:5 Exod 37:14 Exod 37:15 Exod 37:27 Exod 37:28 Exod 38:5 Exod 38:6 Exod 38:7 |  | 1 Kgs 8:8 |
| **tyIB;** | inside, house | Exod 37:2 Exod 37:14 Exod 37:27 Exod 38:5 |  | 1 Kgs 8:10 1 Kgs 8:11 1 Kgs 8:13 |
| **hy"h'** | had, being, happened | Exod 37:9 Exod 38:2 |  | 1 Kgs 8:10 |
| **hz<** | other, another | Exod 37:8 Exod 38:15 |  | 1 Kgs 8:8 |
| **hwhy** | LORD |  | Ps 70:1 Ps 70:5 | 1 Kgs 8:9 1 Kgs 8:10 1 Kgs 8:11 1 Kgs 8:12 1 Kgs 8:15 1 Kgs 8:21 1 Kgs 8:22 |
| **ac'y"** | going, coming, came, brought | Exod 37:18 Exod 37:19 Exod 37:21 |  | 1 Kgs 8:9 1 Kgs 8:10 1 Kgs 8:21 |
| **lKo** | all, every, whole | Exod 37:22 Exod 37:24 Exod 38:3 Exod 38:16 Exod 38:17 Exod 38:20 | Ps 70:4 | 1 Kgs 8:14 1 Kgs 8:22 |
| **@K;** | pans, hand | Exod 37:16 |  | 1 Kgs 8:22 |
| **x;Wl** | planks, tablet | Exod 38:7 |  | 1 Kgs 8:9 |
| **x;Bez>mi** | altar | Exod 37:25 Exod 38:1 Exod 38:3 Exod 38:4 Exod 38:7 |  | 1 Kgs 8:22 |
| **!mi** | inside,both, because | Exod 37:2 Exod 38:15 |  | 1 Kgs 8:11 |
| **l[;** | before, because |  | Ps 70:3 | 1 Kgs 8:8 |
| **~ynIP'** | faces, before | Exod 37:9 |  | 1 Kgs 8:8 1 Kgs 8:11 1 Kgs 8:14 1 Kgs 8:22 |
| **fr'P'** | spread | Exod 37:9 |  | 1 Kgs 8:22 |
| **vd,qo** | holy | Exod 37:29 |  | 1 Kgs 8:8 1 Kgs 8:10 |
| **vaor** | tops, ends | Exod 38:17 Exod 38:19 |  | 1 Kgs 8:8 |
| **~yIn"v.** | two | Exod 37:3 Exod 37:7 Exod 37:8 Exod 37:21 Exod 37:27 |  | 1 Kgs 8:9 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 37:1 – 38:20** | **Psalms**  **Psa 70:1-** | **Ashlamatah**  **I Kings 8:8-15, 21-22** | **Peshat**  **Mk/Jude/Pet**  **Mk 9:30-32** | **Remes 1**  **Luke**  **Lk 943b-45** | **Remes 2**  **Acts/Romans**  **Acts 18:12-17** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγνόημα** | understand |  |  |  | Mark 9:32 | Luke 9:45 |  |
| **ἄνθρωπος** | man, men |  |  |  | Mark 9:31 | Luke 9:44 | Acts 18:13 |
| **βούλομαι** | unwilling, wanting |  | Ps 70:2 |  |  |  | Acts 18:15 |
| **ἐκτείνω** | strech out | Exo 37:9 |  |  |  |  |  |
| **ἐξέρχομαι** | came forth |  |  | 1Ki 8:10 | Mark 9:30 |  |  |
| **ἡμέρα** | day |  |  | 1Ki 8:8 | Mark 9:31 |  |  |
| **θεός** | GOD |  | Ps 70:1 Ps 70:4 Ps 70:5 | 1 Kgs 8:15 |  | Luke 9:43 | Acts 18:13 |
| **λέγω** | saying, said |  | Ps 70:3 Ps 70:4 | 1 Kgs 8:12 1 Kgs 8:15 | Mark 9:31 | Luke 9:43 | Acts 18:13 Acts 18:14 |
| **λόγος** | words |  |  |  |  | Luke 9:44 | Acts 18:14 Acts 18:15 |
| **μαθητής** | disciples |  |  |  | Mark 9:31 | Luk 9:43 |  |
| **μέλλω** | about, about |  |  |  |  | Luk 9:44 | Acts 18:14 |
| **ὄνομα** | name |  |  | 1Ki 8:13 |  |  | Acts 18:15 |
| **παραδίδωμι** | delivered |  |  |  | Mark 9:31 | Luke 9:44 |  |
| **πᾶς** | all, every, whole | Exod 37:22 Exod 37:24 Exod 38:3 Exod 38:16 Exod 38:17 Exod 38:20 | Ps 70:4 | 1 Kgs 8:14 1 Kgs 8:22 |  | Luke 9:43 | Acts 18:17 |
| **ποιέω** | do, did, make | Exo 37:1  Exo 37:2  Exo 37:4  Exo 37:6  Exo 37:7  Exo 37:8  Exo 37:10  Exo 37:12   Exo 37:15  Exo 37:16  Exo 37:17  Exo 37:23  Exo 37:24  Exo 37:25  Exo 37:26  Exo 37:27  Exo 37:28  Exo 37:29  Exo38:1  Exo38:2  Exo38:3  Exo38:4  Exo38:5  Exo38:6  Exo38:7  Exo38:8  Exo38:9 |  |  | Mark 12:12 | Luk 9:43 |  |
| **ῥῆμα** | statement |  |  |  | Mark 9:32 | Luke 9:45 |  |
| **στόμα** | mouth |  |  | 1Ki 8:15 |  |  | Acts 18:14 |
| **τίθημι** | set, established, sink |  |  | 1Ki 8:9  1Ki 8:21 |  | Luke 9:44 |  |
| τρεῖς / τρία | three | Exo 37:18  Exo 37:19  Exo 38:1  Exo 38:14  Exo 38:15 |  |  | Mark 9:31 |  |  |
| υἱός | sons |  |  | 1Ki 8:9 | Mark 9:31 | Luk 9:44 |  |
| φοβέω | fears |  |  |  | Mark 9:32 | Luk 9:45 |  |
| χείρ | hand |  |  | 1Ki 8:15  1Ki 8:22 | Mark 9:31 | Luk 9:44 |  |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 37:1 – 38:20**

**“VaYa’as B’tsal’el” “And Bezalel made”**

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

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

|  |  |
| --- | --- |
| School of Hakham Shaul  Tosefta  Luqas (Lk) (9:43b-45  Mishnah **א:א** | School of Hakham Tsefet  Peshat  Mordechai (Mk) Mk. 9:30-32  Mishnah **א:א** |
| **But while everyone marveled at all the things which Yeshua did, he said to his talmidim, “Let these words sink** (deep) **down into your hearts[[27]](#footnote-27)** (of sapphire), **for the Son of Man is about to be delivered into the hands of men.” But they did not understand this saying** (Oral Torah-Mesorah)[[28]](#footnote-28)**, because it was hidden from them so that they did not perceive it; and they were afraid to ask him about this saying** (Oral Torah-Mesorah)**.** | **And they came out from the** (north), **and passed through the Galil; and he did not want any Ish** (Torah Scholar - Hakham) **there to know** [that he was passing through]**.[[29]](#footnote-29)** **He began teaching his talmidim by saying to them, “The son of man is delivered into the hands of men, and they will kill him; and three days after he is put to death, he will rise** to stand again**.”[[30]](#footnote-30) But they did not understand[[31]](#footnote-31) what he said, and were afraid[[32]](#footnote-32) to ask of** (*drash with*) **him.** |
| School of Hakham Shaul  Remes  2 Luqas (Acts) 18:12-17  Mishnah **א:א** | |
| **But, when Gallio[[33]](#footnote-33) was proconsul of Achaia,[[34]](#footnote-34) some of the** Shammaite **Jews made a united attack** and **rose up against Hakham Shaul and brought him to the place of judgment,[[35]](#footnote-35) saying,** **“This** fellow**persuades humanity to worship[[36]](#footnote-36) God contrary to the** (our interpretation of the) **law.” And just as Hakham Shaul was about to open** his**mouth, Gallio said to the** Shammaite **Jews, “If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you. But if it is a question of words and names and your own** interpretation **of the law, look[[37]](#footnote-37)** to it**yourselves; for I do not want to be a judge of such** matters.” **And he dismissed them from the place of judgment. Then all the** **Hellenists**[[38]](#footnote-38) **took Sosthenes, the ruler of the Synagogue, and beat** him**in front of the place of judgment.** **But, Gallio would not pay attention to these things.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Ex 37:1 – 38:20 | Psa 70 | I Kings 8:8-15, 21-22 | Mk 9:30-32 | Lk 9:43b-45 | Acts 18:12-17 |

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

**He began teaching his talmidim by saying to them:**

The prolific use of the Greek word **λέγω** – *lego[[39]](#footnote-39)* demands a great deal of real-estate in the Theological Dictionary of the New Testament. One of the fundamental concepts of **λέγω** – *lego* is to “count.” This takes into account the bimodal aspects of the Torah. If this pericope was read with the Torah Sederim beginning with the Hebrew month Tishrei, it would have brought us in close proximity to the counting of the Omer. As such the definition of **λέγω** – *lego* meaning to “count” would have great implications for us. However, the concept of **λέγω** – *lego* to “count” still is of great value in the context and contiguity of present and previous pericopes. The last pericope dealt with “making talmidim stand,” and the present one gives an accounting of what Bezalel and associates completed

Before we delve into the theme of **עָמַד** –*`amad* (to stand) we would like to point out that **λέγω** – *lego* to “count” is relative to the death, burial and resurrection of the Master. The Master makes us count the days of his burial in anticipation of his resurrection. Unfortunately, the idea of counting in Jewish terms is very different from counting in Western culture. Western culture counting is very much like an “iron clad Peshat.” 1 = 1 and cannot be broken out of that iron clad formula. Jewish counting aligns itself more with Remes level of hermeneutics more than the Peshat level. However, this is **NOT** the place for a REMES hermeneutic. This is a cultural practice, not a hermeneutic principle; although it creates a hermeneutic principle when interpreting temporal statements. As such, we come to understand that “three days” is a nonliteral assessment of time. From this, we understand that “three days” does not mean a literal 72 hour period. Yeshua did not own a Rolex nor was a clock placed in his burial site with instructions not to come out until the alarm sounds. Had Yeshua’s talmidim thought that he was referring to a literal 72-hour period, they would only be more confused. This is because the biblical day is not a “literal” twenty-four hour period. The biblical “day” is divided into the number of daylight hours between sunrise and sunset; while, the night divides into the hours between sunset and sunrise. The “hours” of Biblical times, fit into general parameters rather than exact periods, which we know and understand today.

The Baker New Testament Commentary superficially seems to understand the problem with the “three days.” While having the days wrong, they come closest to understanding the concept.

“How these three days must be counted has been discussed in N.T.C on Matthew, p. 534. In fulfillment of this prophecy the body of Jesus actually rested in the grave during three day-and-night periods: part of Friday, all of Saturday, and part of Sunday.”[[40]](#footnote-40)

Nevertheless, we see that the idea of personal resurrection troubles the talmidim. Here Yeshua announces that the hands of humanity will kill him and he will rise again before all the talmidim. However, the three days is also troubling. The difficulty in understanding Yeshua’s words is that the talmidim would have thought that the general resurrection would bring in the Y’mot HaMashiach (Days of Messiah). Being killed and “standing again” after three days, most likely, did not fit their eschatological ideology. Nonetheless, the resurrection is a great mystery (So’od) therefore; we would expect the talmidim to have difficulty with So’od materials at this time in their education.

The question that we should be asking is, “If three days are generalized, how long will the Days of Messiah last?”

**The hands of men, under G-d’s Divine control**

The contrast is made with the previous pericope where Yeshua lifted the epileptic boy “**by the strong hand[[41]](#footnote-41) making him stand,[[42]](#footnote-42) and he was able to stand** by himself**.**” We need not appeal to Remes to know that the “Strong Hand” is the Mishneh Torah (i.e. Yad Chazaqah). “The Oral Torah thus identifies God’s will as the active and causative force in the lives of individuals and nations.”[[43]](#footnote-43) As we noted in the previous pericope, we “stand” by the Oral Torah of the Hakhamim. We understand this concept by the choice of Greek words Yeshua used for his discourse to his talmidim. He uses **η̑μα** – *rēma* rather than **λέγω***– lego.* We will discuss this nomenclature below.

Yeshua noted that he is being, literally in the present tense placed under the hands of humanity. Evans citing the Yesha’yahu 53:12 from the LXX translates the present thought, “his soul was handed over to death and among the lawless he was reckoned . . . and on account of their sins he was handed over.” [[44]](#footnote-44)

**But they did not understood what he said, ῥη̑μα – *rēma***

The Greek word **ῥη̑μα** – *rēma* is similar to the above-cited **λέγω***– lego*. In fact, it is in the family of Greek words with the word **λέγω** – *lego*. However, **ῥη̑μα** – *rēma* carries a different idea of speaking, saying or word than **λέγω***– lego*. **ῥη̑μα** – *rēma* carries the idea of only an orally transmitted saying. Whereas **λέγω***– lego* can be either written or spoken, **ῥη̑μα –** *rēma* can only be orally transmitted word. Here again, we have the connection between the Master’s teachings and the Mesorah. Interestingly enough, with this **ῥη̑μα –** *rēma,* Oral Torah the talmidim draw back from seeking the interpretation. This shows that there is a time for every spiritual truth. Their enlightenment could have been damaging.

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

**I thought by now you would be a Rabbi**

**Heb. 5:12 For by this time you should be Rabbis, you still need to be taught fundamental principles of the oracles of God; and you have come to need milk and not solid food.**

The amazing Hakham Shaul has chosen his words wisely. While we most certainly believe these words originated in Hebrew, Hakham Shaul had a positive command of Greek. Here, he chooses the word **Gallio** as a means of getting his point across. Hakham Shaul is in the midst of a number of Shammaite (legalistic Jews) and they have yet to realize that the legalistic approach to the Torah is of no value. **Gallio’s** name means “One who lives on milk.” The words of Hakham Shaul to the Bereans fit well here. It is interesting to note that **Gallio** wants no part of judging Jewish legal matters. Herein his counsel is wise. However, he is half-right and all wrong! This means that he makes his judgment and then turns his head to the injustices that are committed right before his eyes.

The city “**Achaia”** is a place of “trouble.” Hakham Shaul wants us to know that we should pay close attention to “names and words.” These words have meanings that he wants us to understand. **Gallio** has no authority (name) among the Jewish people. In other words, the Remes hint is that the courts of the Gentiles are NOT a place for Jewish brethren. Gentile courts of law are subservient to Jewish Hakhamim. Here, the order is reversed and Hakham Shaul is being judged rather than serving at the Bench of Judgment. Furthermore, the Shammaite Jews do not accept his authority or the authority of the House of Hillel. They blatantly flaunt their injustices by beating **Sosthenes** publically. How does Hakham Shaul build a Remes from Hakham Tsefet’s Peshat? It is all in the name **Sosthenes,** which means “the saviour of his nation.” The Shammaite Jews bring **Sosthenes** into the presence of a Gentile court and beat him publically. Here, the Shammaite Jews should be conducting themselves as Royal Anashim. Yet, they behave themselves like a mob of despotic thugs. Hakham Shaul takes the Peshat of Hakham Tsefet and presents a practical halakhah that we must implement as Nazarean Jews. Namely, the Gentile courts are NOT a place for Jewish Brethren to solve their differences.

Our citing of Hakham Shaul’s letter to the Bereans is also thought provoking. The Shammaite Jews cannot see what is happening prophetically. The previous pericope shows that the Jewish brethren are being forced further and further into diaspora. This is by Divine design. The Shammaite School is being consumed as the Jewish Brethren are forced deeper into the nations to gather souls. Why should the Shammaite Jews present so much trouble for the House of Hillel and Hakham Shaul? It is “**Because it was hidden from them so that they did not perceive it.”** What is hidden from their view? The Jewish people are **Sosthenes,** the savior’s of their nations. Perhaps we should say that they are the saviors of the foreign nations in which they sojourn.

**Isaiah 53:10-12.**

**Targum Jonathan to the Prophets**

It is the will of the Lord to purify and to acquit, as innocent, the remnant of His people. It is his aim to cleanse their souls from sin, so that they see the Kingdom of their Messiah, have many sons and daughters, enjoy long and healthy lives and observe the Torah of the Lord. The vital element that Messiah chooses for his people is to prosper according to His will. He shall save them from the servitude of the nations; they shall see the punishment of their enemies and be sated with the spoil of kings. By his wisdom, he shall vindicate the meritorious, in order to bring them to subservience. By doing so, he will cause many to be subservient to the Torah, and they shall seek forgiveness for their sins. Then, he will apportion unto them the spoil of great nations, and he shall divide, as spoils, the wealth of mighty cities. He will do this because he was ready to suffer martyrdom so that the rebellious he might turn to the Torah. And he shall seek pardon for the sins of many and for his sake the rebellious shall be forgiven.[[45]](#footnote-45)

**Isaiah 54:3.**

**Pəsiqtâ də-Raḇ Kahănâ, Piska 20, 7**

A story, R. Eleazar ben Azariah and R. Eleazar the Modiite sat engaged with the meaning of the verse *At that time they shall call Jerusalem the throne of the Lord* (Jer. 3:17). R. Eleazar ben Azariah asked R. Eleazar the Modiite: Can Jerusalem hold as many people [as will crowd into it when it becomes His throne]? R. Eleazar replied: The Holy One will say to Jerusalem: Extend thyself, enlarge thyself, receive thy hosts—*Enlarge the place of thy tent*, etc. (Isa. 54:2). R. Johanan said: Jerusalem is destined to grow to the gates of Damascus. And what is the proof? The verse, “*The burden of the word of the Lord*. *In the land of Hadrak and in Damascus shall be His resting place”* (Zech. 9:1). As to the meaning of *Hadrak*, R. Judah and R. Nehemiah differ. According to R. Judah, the term *Hadrak* refers to the King Messiah, who will be rough (*had*) with the nations and gentle (*rak*) with Israel. According to R. Nehemiah, *Hadrak* is actually the name of a place. For R. Jose, son of a woman from Damascus said: I am from Damascus and I swear that a certain place there is called *Hadrak*. R. Judah then asked R. Nehemiah: If you take *Hadrak* to be merely the name of a place, how do you construe the verse’s conclusion, namely, *and in Damascus shall be His resting place* (*ibid*)? R. Nehemiah replied: As a fig tree is narrow at the base but spreads out at the top, so is Jerusalem destined to keep spreading out, and the banished will come and find rest therein to fulfill the pledge in the words *and in Damascus shall be His resting place* (*ibid.*). Here *resting place* refers to Jerusalem, as in the verse in which God said of Zion: *This is My resting place for ever; here will I dwell; for I have desired it* (Ps. 132:14). Then R. Judah asked: If Jerusalem is to extend to Damascus, how do you construe *The city shall be built on her own mound* (Jer. 30:18)? R. Nehemiah replied: Jerusalem will not be moved from its original place: from each of its sides it will keep spreading out, however, and the banished will come and find rest therein, thus fulfilling the words *For thou shalt spread abroad on the right hand and on the left* (Isa. 54:3), phrases which refer to Jerusalem’s length, [south and north].[[46]](#footnote-46)

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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



**Next Shabbat:**

**Shabbat “Eleh P’qudei” – “These are the counted [things] of”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| אֵלֶּה פְקוּדֵי |  | **Saturday Afternoon** |
| **“Eleh P’qudei”** | Reader 1 – Shemot 38:21-23 | Reader 1 – Shemot 39:33-35 |
| **“These are the counted [things] of”** | Reader 2 – Shemot 38:24-39:1 | Reader 2 – Shemot 39:36-38 |
| **“Esta es la suma de [los materiales]”** | Reader 3 – Shemot 39:2-7 | Reader 3 – Shemot 38:39-41 |
| Shemot (Exod.) Ex 38:21 – 39:32 | Reader 4 – Shemot 39:8-14 |  |
| Ashlamatah: Jer 30:18-25 + 31:7-8 | Reader 5 – Shemot 39:15-21 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 39:22-26 | Reader 1 – Shemot 39:33-35 |
| Psalm 71:1-24 | Reader 7 – Shemot 39:27-32 | Reader 2 – Shemot 39:36-38 |
|  | Maftir – Shemot 39:30-32 | Reader 3 – Shemot 38:39-41 |
| N.C.: Mk. 9:33-37; Luke 46-48;  Acts 18:18-23 | Jer 30:18-25 + 31:7-8 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Above, 30:23. [↑](#footnote-ref-1)
2. Ibid., Verse 34. [↑](#footnote-ref-2)
3. Ibid. [↑](#footnote-ref-3)
4. Ibid., Verse 35. [↑](#footnote-ref-4)
5. Numbers 5:17-24. [↑](#footnote-ref-5)
6. Above, 35:22. [↑](#footnote-ref-6)
7. In Shabbath 64, the ***chumaz*** is explained as an ornament worn by women on their pudendum. [↑](#footnote-ref-7)
8. Above, 33: 7. [↑](#footnote-ref-8)
9. Ramban thus interprets the word ***tzavu*** as being from the root ***tzava*** (a host). Of the mirrors ***'hatzovoth'*** would thus mean ***"of the mirrors of the hosts of women"*** who assembled at the door of the Tent of Meeting. [↑](#footnote-ref-9)
10. Ezekiel 1:7. [↑](#footnote-ref-10)
11. These opening remarks are 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-11)
12. see *II Samuel 15:7*; *Radak; Mahari Kara* [↑](#footnote-ref-12)
13. see *Radak* to *71:1* [↑](#footnote-ref-13)
14. Strong’s number 06117. [↑](#footnote-ref-14)
15. See Yehoshua (Joshua)8:13 [↑](#footnote-ref-15)
16. *Tickling* is the act of touching a part of the body so as to cause involuntary twitching movements and/or laughter. [↑](#footnote-ref-16)
17. Avot d'Rabbi Nosson, the conclusion of ch. 31. [↑](#footnote-ref-17)
18. Bereshit (Genesis) 25:25-6 [↑](#footnote-ref-18)
19. Also known as Olam Asiyah, עולם עשיה in Hebrew, literally the *World of Action.* the last of the four spiritual worlds of the Kabbalah—Atziluth, Beri'ah, Yetzirah, 'Asiyah—based on the passage in Isaiah 43:7. According to the *Maseket Aẓilut,* it is the region where the Ofanim rule and where they promote the hearing of prayers, support human endeavor, and combat evil. According to the system of the later Land of Israel Kabbalah, ‘Asiyah’ is the lowest of the spiritual worlds containing the Ten Heavens and the whole system of mundane Creation. [↑](#footnote-ref-19)
20. Beresheet (Genesis) 32:28. [↑](#footnote-ref-20)
21. This idea comes from: ***Tehillim (Psalms) 89:52*** *Wherewith Thine enemies have taunted, HaShem, wherewith they have taunted the footsteps of Thine anointed.* This refers to the period leading up to the final Redemption and arrival of Mashiach ben David. During this period, the mission of Mashiach ben Yosef is most strongly manifest in setting the stage for the complete Redemption through Mashiach ben David. The above verse describes the “enemies of Hashem” who work to undermine and destroy all efforts of Mashiach ben Yosef and the Jewish people in furthering the Redemption process. Through this they “taunt the footsteps of Mashiach”, and delay the Redemption. These obstacles and hindrances to the Redemption are described at length by ChaZaL in Sanhedrin 98. In the end, it is upon the Jewish people to fortify themselves during this difficult period of Jewish history and continue moving forward and be active in achieving all the appropriate rectifications and goals associated with the mission of Mashiach ben Yosef, in bringing about the final Redemption. (Vilna Gaon) [↑](#footnote-ref-21)
22. Tehillim (Psalms) 126:2. [↑](#footnote-ref-22)
23. Sotah 9:15 [↑](#footnote-ref-23)
24. “The heels (footsteps of Mashiach)”. The term used in describing the final period of Jewish history: **"עקבות"**, “the heels” or “footsteps” of Mashiach is, used to imply two things: (1) Just as **"עקבות"** implies consecutive footsteps, one after the other, so too, the Redemption process, which occurs through human effort and input, moves slowly, bit by bit, stage by stage, building up finally to the coming of Mashiach ben David. (2) The word: **"עקבות"** is rooted to the word **"עקב"**, meaning “bent” or “crooked”. It also denotes “trickery” or to “circumvent”. This is because, during this period, because of the great physical and spiritual opposition in the world to the Redemption of the Jewish people, all of Mashiach ben Yosef’s efforts must be hidden and secretive; in order to avoid the opposition of the Satan, in all his manifestations. Through acting secretly, behind the scenes, Mashiach ben Yosef is thus able to circumvent the judgment and opposition to the Redemption process, and successfully achieve the goals of his mission. (Vilna Gaon) [↑](#footnote-ref-24)
25. Ruth 1:1. [↑](#footnote-ref-25)
26. These comments come from Rabbi Frand. [↑](#footnote-ref-26)
27. The literal interpretation of the text reads, “Let these words sink into your ears.” This relates to ***Keri’at Shema*** (reciting of the Shema). However, the implication of “sink into your ears,” means to sink deeply into the mind as the faculty of thought. The Hebraic phrase would better read, “Sink into your hearts” as we have translated. [↑](#footnote-ref-27)
28. **ῥῆμα** – *rhema* can only be an Oral Teaching, i.e. Mesorah/Oral Torah [↑](#footnote-ref-28)
29. Yeshua wants private time with his talmidim. Therefore, he does not want to be engaged by other Hakhamim – Torah Scholars. [↑](#footnote-ref-29)
30. This might be thought to be a stylized paraphrase of Hosea 6:2 [↑](#footnote-ref-30)
31. The pericope makes a play on words. Yeshua and his talmidim stealthily pass through the Galil not wanting anyone to “know.” This is played against the talmidim who did not “know” (understand) what Yeshua was saying. [↑](#footnote-ref-31)
32. The “fear” demonstrated by Yeshua’s talmidim is ignorance. They are not able to understand the “saying,” therefore they will not show their ignorance by asking exactly what Yeshua is trying to tell them. We can also see the mastery of Hakham Tsefet here in that he uses this situation to cause his readers to press forward in the Peshat materials so they can see exactly what Yeshua is saying. Their fear in further *drash* was that the mystery would only grow deeper and their understanding would not assuage the enigma. [↑](#footnote-ref-32)
33. “One who lives on milk” [↑](#footnote-ref-33)
34. “Trouble” [↑](#footnote-ref-34)
35. **βῆμα** – *bema*  [↑](#footnote-ref-35)
36. Hakham Shaul’s choice of Greek words here shows that the view of WORSHIP – Service to G-d is a direct confrontation to Shammaite theology and the strict legalism of their teachings. [↑](#footnote-ref-36)
37. Here the vocabulary implies understanding, knowing or perceiving the intent is to handle these matters yourself or among yourselves. [↑](#footnote-ref-37)
38. NU-Text reads [they all]. [↑](#footnote-ref-38)
39. A. The Words λέγω, λόγος, ῥῆμα, λαλέω, in the Greek World: 1. λέγω: a. The Basic Meaning of the Root; b. “To gather,” c. “**To count**,” d. “**To enumerate**,” e. “To narrate,” “to say”; 2. λόγος: a. “**Collection**”; b. “**Counting**,” “reckoning.” i. “Calculation,” if. “Account,” iii. “Consideration,” “**evaluation**,” iv. “Reflection,” “ground,” “condition”; c. κατάλογος: “**enumeration**,” “**catalogue**”; d. λόγος: “narrative,” “word,” “speech,” etc. 3. ῥῆμα; 4. λαλέω, λαλιά. Theological Dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:69-70. [↑](#footnote-ref-39)
40. Hendriksen, W., & Kistemaker, S. J. (1953-2001). *Vol. 10*: *New Testament Commentary : Exposition of the Gospel According to Mark*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p. 353 [↑](#footnote-ref-40)
41. Subtle reference to **Yad HaChazaqáh** – the Mighty hand (of G-d) i.e. the Mishneh Torah of Maimonides. [↑](#footnote-ref-41)
42. m. Abot 1:1 [↑](#footnote-ref-42)
43. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." May 2001. 3:1259 [↑](#footnote-ref-43)
44. Evans, C. A. (2002). *Vol. 34B*: *Word Biblical Commentary: Mark 8:27-16:20*. Word Biblical Commentary Dallas: Word, Incorporated. p. 57 [↑](#footnote-ref-44)
45. Huckel, T. (1998). *The Rabbinic Messiah* (Is 53:10). Philadelphia: Hananeel House. [↑](#footnote-ref-45)
46. Huckel, T. (1998). *The Rabbinic Messiah* (Is 54:5). Philadelphia: Hananeel House. [↑](#footnote-ref-46)