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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 29, 5774 – November 01/02, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Nov 01 2013 – Candles at 6:26 PM  Sat. Nov 02 2013 – Habdalah 7:20 PM | **Brisbane, Australia**  Fri. Nov 01 2013 – Candles at 5:48 PM  Sat. Nov 02 2013 – Habdalah 6:43 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Nov 01 2013 – Candles at 6:30 PM  Sat. Nov 02 2013 – Habdalah 7:25 PM |
| **Jakarta, Indonesia**  Fri. Nov 01 2013 – Candles at 5:28 PM  Sat. Nov 02 2013 – Habdalah 6:18 PM | **Manila & Cebu, Philippines**  Fri. Nov 01 2013 – Candles at 5:10 PM  Sat. Nov 02 2013 – Habdalah 6:00 PM | **Miami, FL, U.S.**  Fri. Nov 01 2013 – Candles at 6:22 PM  Sat. Nov 02 2013 – Habdalah 7:14 PM |
| **Olympia, WA, U.S.**  Fri. Nov 01 2013 – Candles at 5:38 PM  Sat. Nov 02 2013 – Habdalah 6:42 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Nov 01 2013 – Candles at 5:40 PM  Sat. Nov 02 2013 – Habdalah 6:36 PM | **San Antonio, TX, U.S.**  Fri. Nov 01 2013 – Candles at 6:30 PM  Sat. Nov 02 2013 – Habdalah 7:24 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Nov 01 2013 – Candles at 5:25 PM  Sat. Nov 02 2013 – Habdalah 6:25 PM | **Singapore, Singapore**  Fri. Nov 01 2013 – Candles at 6:32 PM  Sat. Nov 02 2013 – Habdalah 7:22 PM | **St. Louis, MO, U.S.**  Fri. Nov 01 2013 – Candles at 5:43 PM  Sat. Nov 02 2013 – Habdalah 6:41 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:**

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His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

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Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

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**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!**

**Shabbat “VaYabiu Et-HaMishkhan” – “And they brought the tabernacle”**

**&**

**Shabbat Mevar’chim HaChodesh Kislev**

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

**(Sat Evening Nov. 02 – Monday Evening Nov. 04)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיָּבִיאוּ אֶת-הַמִּשְׁכָּן** |  | **Saturday Afternoon** |
| **“VaYabiú Et-HaMishkhán”** | Reader 1 – Shemot 39:33-43 | Reader 1 – Vayiqra 1:1-3 |
| **“And they brought the tabernacle”** | Reader 2 – Shemot 40:1-16 | Reader 2 – Vayiqra 1:4-6 |
| **“Y trajeron el tabernáculo”** | Reader 3 – Shemot 40:17-19 | Reader 3 – Vayiqra 1:7-9 |
| Shemot (Exod.) 39:33 – 40:38  & BaMidbar (Num.) 28:9-15 | Reader 4 – Shemot 40:20-24 |  |
| Ashlamatah: Isaiah 33:20 – 34:4, 8  & I Samuel 20:18,42 | Reader 5 – Shemot 40:25-27 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 40:28-33 | Reader 1 – Vayiqra 1:1-3 |
| Psalm 72:1-20 | Reader 7 – Shemot 40:34-38 | Reader 2 – Vayiqra 1:4-6 |
|  | Maftir – BaMidbar 28:9-15 | Reader 3 – Vayiqra 1:7-9 |
| N.C.: Mk. 9:38-41; Luke 9:49-50;  Acts 18:24-28 | Isaiah 33:20 – 34:4, 8  & I Samuel 20:18,42 |  |

**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**

* Summary of the Work of the Tabernacle – Exodus 39:33-43
* The Setting up of the Tabernacle – Exodus 40:1-33
* The Cloud Upon the Tent of Meeting – Exodus 40:34-38

**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. 282-321

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) 39:33 – 40:38**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 33. Now they brought the Mishkan to Moses, the tent and all its furnishings its clasps, its planks, its bars, its pillars and its sockets, | 33. And they brought the tabernacle to Mosheh at his house of instruction, (beth Midrash,) where sat Mosheh and his sons, where he gave direction to them concerning the order of the priesthood; and there, and Aharon, (also) sat the elders of Israel. And they brought to him the tabernacle and all its vessels: its taches, its boards, its bars, its pillars, and its bases; |
| 34. the covering of rams' skins dyed red, the covering of tachash skins, and the screening dividing curtain, | 34. and the covering of reddened rams' skins, and the covering of purple skins, and the veil that was to be spread; |
| 35. the Ark of the Testimony and its poles and the ark cover, | 35. and the ark of the testimony, and its staves, and the mercy-seat, and the kerubim produced of beaten work of the same, the one here, and the other there; |
| 36. the table, all its implements and the showbread, | 36. and the table, and all its vessels, and the bread of faces; |
| 37. the pure menorah, its lamps, the lamps to be set in order and all its implements, and the oil for the lighting, | 37. and the candelabrum, and its lamps, the lamps of order, which were ordained to correspond to the seven stars, that rule in their prescribed places in the firmament by day and by night; and the oil for the lights, |
| 38. the golden altar, the anointing oil and the incense, and the screen of the entrance to the tent, | 38. and the golden altar, and the consecration oil, and the sweet incense, and the hanging for the door of the tabernacle; |
| 39. the copper altar and its copper grating, its poles and all its implements, the washstand and its base, | 39. and the brazen altar, and its brazen grate, and its staves, and all its utensils; and the laver, and its base; |
| 40. the hangings of the courtyard, its pillars and its sockets, and the screen for the gate of the courtyard, its ropes and its pegs, and all the implements for the service of the Mishkan, of the Tent of Meeting, | 40. the curtain-work of the court, and its pillars, and the bases and the veil of the gate of the court, its cords, and pins, and all the vessels for the service of the tabernacle, even the tabernacle of ordinance; |
| 41. the meshwork garments for the service in the Holy, the holy garments for Aaron the Kohen [Gadol] and his sons' garments for serving [as kohanim]. | 41. and the vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons, to minister. |
| 42. **In accordance with all that the Lord had commanded Moses, so did the children of Israel do all the work.** | 42. **According to all that the LORD had commanded Mosheh, so had the sons of Israel made all the service,** |
| 43. **Moses saw the entire work, and lo! they had done it-as the Lord had commanded, so had they done. So Moses blessed them.** | 43. **And Moshe surveyed all the service, and, behold, they had made it as the LORD had commanded, so had they made it. And Mosheh blessed them, and said, May the Shekinah of the LORD dwell within the work of your hands!** |
|  |  |
| 1. The Lord spoke to Moses, saying: | 1. ¶ And the Lord spoke with Mosheh, saying, |
| 2. **"On the day of the first month, on the first of the month, you shall set up the Mishkan of the Tent of Meeting.** | 2. **On the day of the first month, that is the month of Nisan, on the first of the month, you will rear up the tabernacle, the tabernacle of ordinance.** |
| 3. There you shall place the Ark of the Testimony, and you shall spread the dividing curtain toward the ark. | 3. And you will set there the ark of the testimony, and overlay the ark with the mercy seat. |
| 4. You shall bring in the table and set its arrangement; you shall bring in the menorah and kindle its lamps. | 4. And you will bring in the table on the north side, because, from thence are given riches; for from thence distil the drops of the latter rain upon the herbs, for the food of the inhabitants of the world; and you will arrange its orders, two rows of bread, comprising six cakes in a row, answering to the tribes of Ya’aqob. And you will bring in the candelabrum, on the south side, because there are the paths of the sun and of the moon, and the pathways of the luminaries; and thence are the treasures of the wisdom which resemble the light. And you will kindle the seven lamps, corresponding to the seven stars which resemble the just/generous, who shine unto eternity in their righteousness/generosity. |
| 5. You shall place the golden altar for incense before the Ark of the Testimony, and you shall place the screen of the entrance to the Mishkan. | 5. And you will place the golden altar for sweet incense before the ark of the testimony; because the wise who are diligent in the Law have a perfume fragrant as the sweet incense. And you will set the veil at the gate of the tabernacle; because the righteous/generous so cover with their righteousness/generosity the people of the house of Israel. |
| 6. You shall place the altar of the burnt offering in front of the entrance of the Mishkan of the Tent of Meeting. | 6. And you will place the altar of burnt offering before the door of the tabernacle of ordinance; because the rich, who spread the table before their doors and feed the poor (scholars), will have their sins forgiven what time they make the offering upon the altar. |
| 7. You shall place the washstand between the Tent of Meeting and the altar, and there you shall put water. | 7. And you will place the laver between the tabernacle of ordinance and the altar, and put water therein for the sins of such as convert by repentance, and pour off their perversity like water. |
| 8. And you shall set up the courtyard all around, and you shall put up the screen for the gate to the courtyard. | 8. And you will place the court round about, because of the merit of the fathers of the world, which encompass the people of the house of Israel round about. And you will set the hanging of the gate of the court on account of the merit of the mothers of the world, which spread at the gate of Gehinnam, that none may enter there of the souls of the children of the people of Israel. |
| 9. **You shall take the anointing oil and anoint the Mishkan and everything within it, and you shall sanctify it and all its furnishings; thus it will become a holy thing.** | 9. **And you will take the consecration-oil, and anoint the tabernacle, and all that is therein, and will sanctify it, on account of the crown of the kingdom of the house of Jehudah, and of the King Messiah, who is to redeem Israel at the end of the days.** |
| 10. You shall anoint the altar for the burnt offering and all its implements; you shall sanctify the altar; thus the altar will become a holy of holies. | 10. And you will anoint the altar of burnt offering, and all its vessels, and consecrate the altar, that it may be an altar most holy, on account of the crown of the priesthood of Aharon, and his sons, and of Elijah, the great Priest who is to be sent at the end of the captivity. |
| 11. You shall anoint the washstand and its base and sanctify it. | 11. And you will anoint the laver, and its base, and consecrate it, on account of Jehoshua your minister, chief of the Sanhedrin of his people; by whose hand the land of Israel is to be partitioned: and of Mesiah bar Ephraim, who will spring from him, by whose hand the house of Israel is to vanquish Gog and his confederates at the end of the days. |
| 12. And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water. | 12. And you will bring Aharon and his sons to the door of the tabernacle of ordinance, and wash them with water, |
| 13. And you shall clothe Aaron with the holy garments, and you shall anoint him and sanctify him so that he may serve Me [as a kohen]. | 13. and clothe Aharon with the holy vestments, and anoint him, and consecrate him; that he may minister before Me. |
| 14. And you shall bring his sons near and clothe them with tunics. | 14. And his sons you will bring near, and dress them with tunics, |
| 15. And you shall anoint them, as you have anointed their father, so that they may serve Me [as kohanim]. And this shall be so that their anointment shall remain for them an everlasting kehunah throughout their generations." | 15. and anoint them, as you did anoint their father, that they may minister before Me; and their consecration will be for a perpetual priesthood in their generations. |
| 16. **Thus Moses did; according to all that the Lord had commanded him, so he did.** | 16. ¶ **And Mosheh did all that the LORD commanded, so did he.** |
| 17. **It came to pass in the first month, in the second year, on the first day of the month, that the Mishkan was set up.** | 17. **And it was in the first month, that is, the month Nisan, in the second year, in the first of the month, that he reared up the tabernacle.** |
| 18. Moses set up the Mishkan, placed its sockets, put up its planks, put in its bars, and set up its pillars. | 18. And Mosheh reared the tabernacle, and placed its bases, and set its boards, and placed its bars, and reared its pillars. |
| 19. He spread the tent over the Mishkan, and he placed the cover of the tent over it from above, **as the Lord had commanded Moses.** | 19. And he spread the tent over the tabernacle, and placed the covering of the tabernacle upon it above, **as the LORD commanded Mosheh.** |
| 20. He took and placed the testimony into the ark, put the poles upon the ark, and placed the ark cover on the ark from above. | 20. And he took the two tables of stone, the tables of the covenant which were given to him in Horeb, and set them up for a sign in the House of Instruction: they are the tables of the testimony. And the broken tables (he deposited) in the ark. And he set the staves in the ark, and placed the mercy seat, with the kerubim that were produced for it of beaten work, upon the ark above. |
| 21. He brought the ark into the Mishkan and placed the screening dividing curtain so that it formed a protective covering before the Ark of the Testimony **as the Lord had commanded Moses.** | 21. And he brought the ark into the tabernacle and set the veil of the covering and shadowed there with the ark of the testimony, **as the LORD commanded Mosheh.** |
| 22. He placed the table in the Tent of Meeting on the northern side of the Mishkan, outside the dividing curtain. | 22. And he placed the table in the tabernacle of ordinance, at the side of the tabernacle northward without the veil, |
| 23. He set upon it an arrangement of bread before the Lord **as the Lord had commanded Moses.** | 23. and set in order upon it the rows of bread before the LORD, **as the LORD commanded Mosheh.**  Jerusalem: And he set in order upon it the order of the bread of faces before the LORD. |
| 24. He placed the menorah in the Tent of Meeting, opposite the table, on the southern side of the Mishkan. | 24. And he placed the candelabrum in the tabernacle of ordinance, over against the table upon the side of the tabernacle southward, |
| 25. He kindled the lamps before the Lord **as the Lord had commanded Moses.** | 25. and kindled the lamps before the LORD, **as the LORD commanded Mosheh.** |
| 26. He placed the golden altar in the Tent of Meeting in front of the dividing curtain. | 26. And he set the golden altar in the tabernacle of ordinance before the veil, |
| 27. He made the incense go up in smoke upon it **as the Lord had commanded Moses.** | 27. and burned sweet incense upon it, **as the LORD commanded Mosheh.** |
| 28. He placed the screen for the entrance of the Mishkan. | 28. And he set the hanging at the gate of the tabernacle. |
| 29. The altar of the burnt offering he placed in front of the entrance of the Mishkan of the Tent of Meeting, and he offered up the burnt offering and the meal offering upon it **as the Lord had commanded Moses.** | 29. And the altar of burnt offering he placed at the gate of the tabernacle, and offered thereon the burnt offering and the oblation, **as the LORD commanded Mosheh.** |
| 30. He placed the washstand between the Tent of Meeting and the altar, and there he put water for washing, | 30. And he set the laver upon its foundation between the tabernacle of ordinance and the altar, and put living water therein for purification, that it may not fail, nor become corrupt all the days. |
| 31. and Moses, Aaron, and his sons would wash their hands and their feet from it. | 31. And Mosheh, and Aharon, and his sons, took from it for their ablutions, and sanctified therewith their hands and their feet; |
| 32. When they entered the Tent of Meeting and when they approached the altar they would wash **as the Lord had commanded Moses.** | 32. at the time they entered into the tabernacle of ordinance, or approached unto the altar, they purified themselves, **as the LORD commanded Mosheh.** |
| 33. He set up the courtyard all around the Mishkan and the altar, and he put up the screen at the entrance to the courtyard; and Moses completed the work. | 33. And he reared up the court round about the tabernacle and the altar, and placed the hanging which was for the gate of the tabernacle. And Mosheh completed the work. |
| 34. And the cloud covered the Tent of Meeting, and the glory of the Lord filled the Mishkan. | 34. ¶ Then the Cloud of Glory overspread the tabernacle of ordinance, and the glory of the Shekinah of the LORD filled the tabernacle. |
| 35. Moses could not enter the Tent of Meeting because the cloud rested upon it and the glory of the Lord filled the Mishkan. | 35. And Mosheh was not able to enter the tabernacle of ordinance, because the Cloud of Glory rested upon it, and the glory of the LORD's Shekinah filled the tabernacle. |
| 36. When the cloud rose up from over the Mishkan, the children of Israel set out in all their journeys. | 36. At the time when the Cloud of Glory ascended from the tabernacle, the sons of Israel went forward in all their journeys; |
| 37. But if the cloud did not rise up, they did not set out until the day that it rose. | 37. but if the Cloud of Glory went not up, they did not go forward until the day when it ascended. |
| 38. For the cloud of the Lord was upon the Mishkan by day, and there was fire within it at night, before the eyes of the entire house of Israel in all their journeys. the Lord had commanded Moses, so did the children of Israel do all the work. | 38. For the Cloud of the Glory of the LORD overspread the tabernacle by day, and (as) a column of fire it gave light in the night, that all the sons of Israel might see in all their journeys. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exodus) 39:33 – 40:38**

**33** **Now they brought the Mishkan to Moses, etc.** Because they could not erect it. Since Moses had done no work in the Mishkan, the Holy One, blessed is He, left for him the task of erecting it [the Mishkan], since no human being could erect it [by himself] because of the heaviness of the planks; and no human was strong enough to put them up, but Moses [was able to] put it up. Moses said before the Holy One, blessed is He, “How is it possible for a human being to erect it [the Mishkan]?” He [God] replied, “You work with your hand.” He [Moses] appeared to be erecting it, and it arose by itself. This is [the meaning of] what it says: “the Mishkan was set up” (Exod. 40:17). It was set up by itself. [This is found in] the midrash of Rabbi Tanchuma. -[from Midrash Tanchuma 11]

**43** **So Moses blessed them** He said to them, “May it be His will that the Shechinah should rest in the work of your hands. And may the pleasantness of the Lord our God be upon us…” (Ps. 90:17), and this is one of the eleven psalms in “A prayer of Moses” (Ps. 90:1). -[from Num. Rabbah 12:9]

**Chapter 40**

**3** **and you shall spread… toward the ark** Heb. וְסַכּֽתָ, an expression denoting protection, for this [dividing curtain] was a partition [not a covering].

**4** **and set its arrangement** [I.e., arrange] the two stacks of the [loaves of] showbread (Lev. 24:6).

**19** **He spread the tent** They are the curtains of goat hair (Exod. 26:7, 36:14).

**20** **the testimony** [I.e.,] the tablets [of the testimony].

**22** **on the northern side of the Mishkan** In the northern half of the width of the Temple [i.e., the Mishkan]. -[from Yoma 33b]

**side** Heb. יֶרֶךְ, lit., thigh, as the Targum [Onkelos renders it]: צִדָּא, the side, like the thigh that is on a person’s side.

**27** **He made the incense go up in smoke upon it** in the morning and in the evening, as it is said: “every morning when he sets the lamps in order [he shall make it go up in smoke]” (Exod. 30:7).

**29** **and he offered up the burnt offering and the meal offering upon it** Even on the eighth day of the investitures—which was the day of the setting up of the Mishkan—Moses officiated and offered up the communal sacrifices, with the exception of those that Aaron was commanded [to offer up] on that day, as it is said: “Approach the altar” (Lev. 9:7).

**the burnt offering** The daily burnt offering.

**and the meal offering** [This refers to] the meal offering of the libations of the daily burnt offering, as it is said: “And one-tenth of fine flour, thoroughly mixed with… oil” (Exod. 29:40).

**31** **and Moses, Aaron, and his sons would wash** On the eighth day, they were all equal in respect to the kehunah. Its [Aramaic] translation is וִיקַדְּשׁוּן מִנֵּיהּ, and shall wash from it, for on that day Moses washed with them.

**32** **and when they approached** Heb. וּבְקָרְבָתָם, like וּבְקָרְבָם, when they will approach (sic).

**35** **Moses could not enter the Tent of Meeting** But one [other] passage says: “And when Moses would enter the Tent of Meeting” (Num. 7:89), [which is an apparent contradiction]. The third passage [verse 35] came and reconciled them: “because the cloud rested upon it.” You may henceforth say that as long as the cloud was upon it, he could not enter, [but when] the cloud withdrew, he would enter and [God] would speak with him. -[from Torath Kohanim, Shalosh Esrei Middoth, Thirteen methods, §. 8]

**38** **before the eyes of the entire house of Israel in all their journeys** On every journey (מַסָּע) that they were traveling, the cloud would rest in that place where they encamped. The place of their encampment is also called a journey (מַסָּע). Likewise, “And he went to his stations (לְמַסָּעָיו) ” (Gen. 13:3) [i.e., to the stops along his journey], and likewise, “These are the journeys (מַסְעֵי) ” (Num. 33:1). Since from the place of their encampment they resumed their journeys, they are all called “journeys” (מַסָעוֹת).

**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 halakhic 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) 39:33 – 40:38**

**39:33. AND THEY BROUGHT THE TABERNACLE UNTO MOSES, THE TENT, AND ALL ITS VESSELS.** The translation of this verse is as if it were written with the connective ***vav***[which indicates "and"], thus making the sense of the verse: **"and they brought the Tabernacle unto Moses, 'and' the tent and all its vessels,"** for it was the curtains of fine-twined linen that are called "Tabernacle," as it is said, ***And you will make the Tabernacle with ten curtains of fine-twined linen****,*[[1]](#footnote-1) and then it continues, ***and you will couple the curtains... that the Tabernacle may be one whole****.[[2]](#footnote-2)* The "tent," however, means the curtains of goats' hair, as Scripture says with reference to them, ***And you will make curtains of goats' hair for a tent over the Tabernacle****;[[3]](#footnote-3)* ***and you will couple the tent together, that it may be one****.[[4]](#footnote-4)* Similarly, ***the Tabernacle, its tent, and its covering[[5]](#footnote-5)*** means "and its tent." So also here the meaning of the verse is, **"and they brought the Tabernacle unto Moses, and the tent, and all its vessels,"** as Scripture mentions here [in this section] the names of all its parts. At times the whole house is called **"the Tent of Meeting,"** as He said, ***and they will make all that I have commanded you: the Tent of Meeting, and the ark of the Testimony****,[[6]](#footnote-6)* for **"the Tent of Meeting"** is the house in its totality, where He would meet with Moses.[[7]](#footnote-7) Similarly, *all the vessels of the service of the Tabernacle of the Tent of Meeting[[8]](#footnote-8)* [refers to the building as a whole].

**37. THE LAMPS THEREOF, EVEN THE LAMPS TO BE SET IN ORDER.** It is possible that there are candelabrums with lamps on them purely for decorative purposes, or that they should give additional light if more is required. But this was not the case with the candelabrum of the Sanctuary, for it only had seven lamps. Therefore He explained**, *even the lamps to be set in order,*** for they were always set in order at dusk.

**42. ACCORDING TO ALL THAT THE ETERNAL COMMANDED MOSES, SO THE CHILDREN OF ISRAEL DID ALL 'HA'AVODAH' (THE WORK) -** all the work of the Tabernacle. Scripture calls it ***avodah***[a term which means also "the Service" to G-d], in order to indicate that they did it for the service of the Glorious Name, it being similar to that which is said, ***'v'avad'tem' (and you will serve) the Eternal your G-d****;[[9]](#footnote-9)* ***and Him 'ta'avodu' (will you serve)****.*[[10]](#footnote-10)It is possible that the phrase ***all the 'avodah'***refers here also to all the vessels, similar to the expression, **"all the vessels of the *'avodah'* (service) of the Tabernacle**."[[11]](#footnote-11) Thus Scripture first mentioned the vessels, in order to say that even in making the vessels they were careful to do them exactly as they were commanded, and afterwards it states, ***And Moses saw all the work... [[12]](#footnote-12)***

**40:2.ON THE FIRST DAY OF THE FIRST MONTH WILL YOU SET UP THE TABERNACLE OF THE TENT OF MEETING.** In the opinion of our Rabbis[[13]](#footnote-13) who say that this was on the eighth day of the installation [of the priests into their sacred office], [[14]](#footnote-14) the meaning of the verse is: "you are to put up the Tabernacle and it should remain so; do not dismantle it and do not put it up again, for when the camps will move, the Levites will dismantle it and put it up." It was not necessary that G-d should command Moses now about the putting up of the Tabernacle during the first seven days, since He had told him at the start, ***And you will set up the Tabernacle according to the fashion thereof which has been shown you in the mountain****.[[15]](#footnote-15)* Now since He explained to him here that ***On the first day of the first month***the setting up of the Tabernacle would be of a permanent nature, Moses thus understood that during [each of] the seven days of installation it would be necessary for him to put it up and to dismantle it. Perhaps this was done in order - to train the Levites how to do it, for they would see how he did it and would do likewise. Or it may be that this was done in order to crown the eighth day with this special crown [that the Tabernacle was for the first time not dismantled on that day].

It would appear according to the opinion of the Rabbis that on the first seven days Moses put up the Tabernacle each morning, and it remained standing all day and all the following night, and at each dawn he would dismantle it and put it up again immediately, for Scripture says, ***And at the door of the Tent of Meeting will you abide day and night for seven days****,[[16]](#footnote-16)* and there could be no "door" to the Tent of Meeting except at the time when it was erected.[[17]](#footnote-17) The Sages have already interpreted:[[18]](#footnote-18) ***"he will bring it to the door of the Tent of Meeting***[[19]](#footnote-19) — at the time when it is open, and not when [the Tent of Meeting] is taken to pieces." Similarly, the Rabbis have said:[[20]](#footnote-20) "Peace-offerings which have been slaughtered before the doors of the Sanctuary were opened are invalid, because it is said, ***and he will slaughter it at the door of the Tent of Meeting***[[21]](#footnote-21)— at the time it is open, and not when it is locked." Similarly, "at the Tabernacle, [peace-offerings which were slaughtered] before the Levites put up the Tabernacle, or after the Levites had dismantled it, were invalid."[[22]](#footnote-22) Moreover, [during the first seven days of installation, Moses] used to sacrifice the Daily Offering of the evening and kindle the lamps at night. And in Vayikra Rabbah[[23]](#footnote-23) I have seen [the following text]: "Moses used to put up the Tabernacle and dismantle it twice every day. Rabbi Chanina the Great says: three times every day, for [the phrase 'putting up' of the Tabernacle] is mentioned three times: ***you will put up****; [[24]](#footnote-24)* ***the Tabernacle was put up****;[[25]](#footnote-25)* ***and Moses put up the Tabernacle****.[[26]](#footnote-26)* Once it was put up for the Daily Offering of the morning, and once for the special offerings of the installation, and once for the Daily Offering of the evening." It is possible that all this was done for the sake of practice, so that they would know the procedure for putting it up, and which order to follow, but they never left it in a dismantled state at all [during the seven days of installation].

And that which Scripture states here, ***And the cloud covered the Tent of Meeting, and the Glory of the Eternal filled the Tabernacle****,[[27]](#footnote-27)* in the opinion of the Rabbis it refers to the eighth day, for Scripture says, ***So Moses finished the work****,[[28]](#footnote-28)* and when he had completed this erection on the first of Nisan, the cloud covered the Tabernacle. Now Rashi has already mentioned the interpretation of the Rabbis: ***"And they came out and blessed the people****.[[29]](#footnote-29)* During all the seven days of installation when Moses was putting up the Tabernacle, and officiating therein, and dismantling it,[[30]](#footnote-30) the Divine Glory did not rest upon it, and the Israelites felt ashamed, and they said to Moses: 'Our master! All the trouble which we have taken was only so that the Divine Glory would dwell amongst us, and that we would know that the sin of the calf has been atoned for!' Then Moses said to them: 'My brother Aaron is more worthy and meritorious than I am, and it is through his offerings and service that the Divine Glory will rest upon us.' "

And in the ***Parshath Hamiluim[[31]](#footnote-31)*** (the Chapter of the Installation) we find written: "I might think that the Tabernacle was put up on the first of the month of Nisan, and that the Divine Glory did not rest thereon until the eighth day of the month. Scripture therefore says, ***And on the day that the Tabernacle was put up, the cloud covered the Tabernacle, even the Tent of Meeting****.[[32]](#footnote-32)* This teaches us that on the day the Tabernacle was put up, the Divine Glory rested thereon throughthe service of Aaron." Thus the Rabbis are clearly saying that the cloud covering the Tabernacle was on the eighth day of the installation, which was on the first day of Nisan.

If this is so, then this whole chapter, in the opinion of the Rabbis, took place on the eighth day of the installation. This is indeed so, because Scripture describes the sequence of events as follows: G-d commanded Moses that the final putting up of the Tabernacle should be ***on the first day of the first month****,* and then it states that Moses did so and finished the whole work[[33]](#footnote-33) [of the seven days of installation], and then [on the eighth day] ***the cloud covered the tent****,[[34]](#footnote-34)* and so it was always [henceforth whenever they journeyed and put up the Tabernacle at their new place of encampment]. Then Scripture goes back to the beginning of the communication which came to Moses from the Tent, saying, *And He called unto Moses[[35]](#footnote-35)* All this is now in proper order.

A kind of proof to what the Rabbis have said, [that during the seven days of installation the Tabernacle was dismantled every day], is what Scripture says, ***And it came to pass on the day that Moses had made an end of setting up the Tabernacle****.[[36]](#footnote-36)* Now if he did not dismantle it, what sense is there to the expression, ***the day that he 'made an end' of setting up the Tabernacle****,* since he began and finished all the work in one day? In that case it should rather have said: "and it came to pass on the day that Moses set up the Tabernacle." Moreover, it says there [with reference to the eighth day], ***This is the thing which the Eternal commanded that you should do****; [[37]](#footnote-37)* ***and the Glory of the Eternal appeared unto all the people****.[[38]](#footnote-38)* The implication of these verses is that the cloud had not yet covered the Tent of Meeting, and the Glory of the Eternal did not yet fill the Tabernacle.

However it may be, from the first day of the installation G-d communicated to Moses from the Tabernacle all the sections from the beginning of the Book of Leviticus until ***And it came to pass on the eighth day****.[[39]](#footnote-39)* But the cloud did not cover the Tabernacle, and the people therefore thought that the communication from there to Moses was directly from heaven, just as it was in the land of Egypt. But in the Midrash Chazit[[40]](#footnote-40) I have found the following text: ***"And it came to pass on the eighth day****.[[41]](#footnote-41)* This really should have been the beginning of the Book of Leviticus. Why then was it written here? **Because there is no strict chronological order in the narrative of the Torah."** Now if this is so, then the chapter beginning ***And He called unto Moses... out of the Tent of Meeting*** *[[42]](#footnote-42)* happened after ***and the Glory of the Eternal appeared unto all the people. And there came forth fire from before the Eternal, and consumed upon the altar****;[[43]](#footnote-43)* and the communication addressed to Aaron, ***drink no wine or strong drink****,[[44]](#footnote-44)* took place on the following day, for it is impossible that G-d should speak to Aaron from the Tent of Meeting before He had spoken to Moses.[[45]](#footnote-45) But I do not know whether this Midrash represents the unanimous opinion of all the Sages, or whether they are the words of a single Sage, for they are mentioned there in the Midrash with reference to Rabbi Yishmael.

**YOU WILL SET UP THE TABERNACLE OF THE TENT OF MEETING**. G-d did not explain to Moses in this command the order of putting it up, as it is clearly set forth in the actual construction: ***and he laid its sockets, and set up the boards thereof***etc.[[46]](#footnote-46) The reason for His not explaining it here is because He had already shown it to him visually, as He said, ***And you will put up the Tabernacle according to the fashion thereof which has been shown you in the mountain.[[47]](#footnote-47)*** Similarly, He shortened the account here, saying, ***And you will put therein the ark of the Testimony****,[[48]](#footnote-48)* and did not mention ***and in the ark you will put the Testimony****,[[49]](#footnote-49)* for since He used the phrase: ***the ark of the Testimony****,* Moses would understand this, since the ark is only termed **"the ark of the Testimony"** when the Tablets of the Testimony are in it, and they were already commanded at the beginning, ***And you will put the ark-cover above upon the ark; and in the ark you will put the Testimony that I will give you****.[[50]](#footnote-50)* It was necessary here to mention it only in order to tell him the order of priority, namely that the putting of the ark with the Tablets [into the Tabernacle] should precede the setting up of all other vessels. Similarly He shortened the account of the table and the candelabrum, since He had already commanded him in what place of the Tabernacle they were to be set up.[[51]](#footnote-51) He also shortened the subject of the dressing of Aaron and his sons, saying merely, ***And you will put upon Aaron the holy garments****,[[52]](#footnote-52)* and with reference to Aaron's sons He said, ***and you will put tunics upon them****,[[53]](#footnote-53)* for He had already told and commanded Moses in detail about the order of putting on their garments.[[54]](#footnote-54) Here the intention was only to fix the time of the dressing in its correct order, namely, after the whole Tabernacle had been set up. Of the priestly garments He mentioned only the tunics, because it is with them that the dressing began.

**3. AND YOU WILL SCREEN 'AL' THE ARK.** The word ***al***(upon) is in place of the word ***el*** (to), for the word ***v'sakotha***(and you will screen) is derived from the term ***masach***(curtain, screen).[[55]](#footnote-55) Similarly, ***and he set up the veil of the screen, and screened 'al' the ark of the Testimony[[56]](#footnote-56)*** [carries the same interpretation as the verse before us].

**10. AND THE ALTAR WiLL BE MOST HOLY**. Since they would also sacrifice on it the most holy offerings, Scripture describes the altar as ***"most holy,"*** even though it stood in the court of the Tabernacle. Of the Tabernacle, however, Scripture says, ***and it will be holy****,[[57]](#footnote-57)* because the term "most holy" is used usually only with reference to the place where the ark rests, just as it is said, ***and the veil will divide unto you between the holy place and the most holy****.[[58]](#footnote-58)* It is possible that He said of the altar **"most holy,"** because it sanctifies other things, just as He said, ***whatsoever touches the altar will be holy****.[[59]](#footnote-59)*

**17. AND IT CAME TO PASS IN THE FIRST MONTH . . . ON THE FIRST DAY OF THE MONTH.** In the opinion of our Rabbis [who hold, as mentioned above,[[60]](#footnote-60) that the eighth day of the installation was on the first of Nisan], Scripture stated that the Tabernacle was first put up on a permanent basis on the first day of the first month, as He had commanded.[[61]](#footnote-61) It states, ***And Moses put up the Tabernacle****,[[62]](#footnote-62)* in order to tell us what he did when putting it up from the first day that he began to do so, which was on the twenty-third day of Adar. Scripture does not mention here the anointing of the Tabernacle and its vessels, nor the anointing of Aaron and his sons and the offerings of the installation, since Moses did not do these until he had finished putting up the Tabernacle [on each of the seven days of the installation],[[63]](#footnote-63) and was commanded thereon a second time, ***Take Aaron and his sons[[64]](#footnote-64)***as is explained in the section of ***Tzav****.[[65]](#footnote-65)* Now the Tabernacle and its vessels were only sanctified for the Divine Service through their anointing, just as it is said, ***and you will anoint the Tabernacle, and all that is therein, and will sanctify it, and all the vessels thereof. [[66]](#footnote-66)***

Therefore the meaning of the verses**, *And he set a row of bread upon it***,[[67]](#footnote-67)***And he lighted the lamps****,*[[68]](#footnote-68)must be that he did so at the time that was appropriate for them, that is, after they were anointed [on each of the seven days of the installation], and the sense of the verses is that such was their ultimate purpose [i.e., he put the table in the Tent of Meeting so that he would later on be able to set a row of bread upon it; he put the candelabrum so that he would be able to light the lamps]. And that which Scripture states above, ***And you will bring in the table, and set in order the bread that is upon it****,[[69]](#footnote-69)* also means that he is to set the bread upon it after the anointing of the table. The same meaning applies to the verse, ***And you will set the golden altar for incense****.[[70]](#footnote-70)* Similarly, ***and he offered upon it the burnt-offering and the meal-offering[[71]](#footnote-71)*** means at its proper time, for the court around the Tabernacle had not yet been put up,[[72]](#footnote-72) and no sacrifices can be brought without the hangings of the court, for that would be considered slaughtering outside [the Tabernacle].[[73]](#footnote-73) But all these mean that they were done at their proper time.

***And he took and put the Testimony into the ark****.* The meaning of this is that he took the Tablets from the wooden ark in Moses' tent which they were in, and brought them to the Tabernacle.[[74]](#footnote-74)

**27. AND HE BURNT THEREON INCENSE OF SWEET SPICES.** All the seven days of the installation Moses burnt the incense on the golden altar, and even though he was not specifically told to do so when he was commanded,[[75]](#footnote-75) he did so nonetheless, for he understood that he was to do so from all the other acts of service, since G-d had commanded him here that he should set the bread[[76]](#footnote-76) and kindle the lamps.[[77]](#footnote-77) Similarly, ***and he offered upon it the burnt-offering and the meal-offering[[78]](#footnote-78)***means that Moses was the one who offered them, for thus he was commanded, ***Now this is that which you will offer upon the altar****,[[79]](#footnote-79)* meaning that he was to begin to do this when performing the Service during the days of the installation, for all commands there [about the burnt- and the meal-offering][[80]](#footnote-80) refer to Moses' service. Afterward, it says, ***It will be a continual burnt-offering throughout your generations****,*[[81]](#footnote-81) meaning that the priests will do throughout the generations as Moses now did. Therefore in the section of ***Pinchas***it says about this Daily Offering, ***It is a continual burnt-offering, which was offered in Mount Sinai****,[[82]](#footnote-82)* meaning that Moses began doing it there. Thus Moses our Teacher was the first priest in all these acts of service, therefore he also burnt the incense. Perhaps this is included in the words, ***and you will put the golden altar for incense****,[[83]](#footnote-83)* meaning that he should immediately burn the incense on it. And that which is said at the time of the command, ***And you will put it before the veil... and Aaron will burn thereon the incense of sweet spices****,[[84]](#footnote-84)* refers to the proper time, from the day that Aaron begins his service and forever afterwards, [and does not exclude Moses' service during the seven days], for so He said, ***And when Aaron lights the lamps at dusk****,*[[85]](#footnote-85) and he only lit them from that day on, for here Moses was clearly commanded: ***and you will light the lamps thereof****.[[86]](#footnote-86)*

Now in Rashi's commentary I have seen this text:[[87]](#footnote-87) ***"And he* — Aaron — *burnt thereon incense (of sweet spices)***morning and evening, as it is said, ***every morning, when he dresses the lamps, he will bum it. And when Aaron lights the lamps at dusk***etc." [[88]](#footnote-88) But I do not know if this is the scribe's mistake.[[89]](#footnote-89)

**34. AND THE CLOUD COVERED THE TENT OF MEETING** etc. Scripture is stating that the cloud covered the Tabernacle from all sides, with the result that the building was covered and hidden in it. **AND THE GLORY OF THE ETERNAL FILLED THE TABERNACLE**, this means that it was filled completely with the Glory, for the Glory rested within the cloud inside the Tabernacle, just as it is said with reference to Mount Sinai, ***unto the thick darkness where G-d was****.[[90]](#footnote-90)* It states further on that ***Moses was not able to come into the Tent of Meeting[[91]](#footnote-91)*** — even to the door, because the cloud covered it, and he was not permitted to come into the cloud. Moreover, ***the Glory of the Eternal filled the Tabernacle****,[[92]](#footnote-92)* so how could he enter it? The reason for this was so that Moses should not go in without permission, but instead G-d would call him and then he was to come into the midst of the cloud, just as He had done at Mount Sinai, as it is said, ***and He called unto Moses on the seventh day out of the midst of the cloud****,[[93]](#footnote-93)* and then it says, ***And Moses entered into the midst of the cloud.*** *[[94]](#footnote-94)*

In line with the plain meaning of Scripture, it is because it is said, ***and the Eternal spoke unto himthe Tent of Meeting[[95]](#footnote-95)*** that Moses did not enter the Tabernacle, but G-d called him from the Tent of Meeting and he stood at its door and He spoke to him. But our Rabbis have said:[[96]](#footnote-96) "One verse states, ***And Moses was not able to enter into the Tent of Meeting****,[[97]](#footnote-97)* and another verse states**, *and when Moses went into the Tent of Meeting[[98]](#footnote-98)*** [thus the two verses appear to be contradictory]! The matter is decided by the passage, ***because the cloud abode thereon****." [[99]](#footnote-99)* For in the opinion of the Rabbis, the phrase ***and when Moses went into the Tent of Meeting****,[[100]](#footnote-100)* means that he went inside of his own accord without being called. Or it may be that because Scripture states there, ***and he heard the Voice speaking unto him from above the ark-cover****,[[101]](#footnote-101)* therefore it appeared to the Rabbis that Moses stood within the Tent before the ark-cover. Now as long as the Glory of G-d filled the Tabernacle, Moses did not enter it. Therefore they say that he only would enter after the cloud withdrew, meaning after it withdrew from covering the whole Tent, and the Glory no longer filled the Tabernacle. That was only on the eighth day of the installation when the Glory descended there,[[102]](#footnote-102) and as for the call that came to Moses, of which it is said, ***And he called unto Moses****,* 112 that happened, in the opinion of the Rabbis, before [the eighth day, namely, on the first day of the installation], as I have explained above.[[103]](#footnote-103) It is possible that the verse before us which repeats, ***and the Glory of the Eternal filled the Tabernacle***[when it had already stated, ***and the cloud covered the Tent of Meeting****,* alludes to the Glory that dwells within it.

**Thus is completed the Book of Redemption,**

**In which *the Eternal, the G-d of Israel, has entered[[104]](#footnote-104)***

***Even for the children of Israel, a people near unto Him.[[105]](#footnote-105)***

**He saved him from the hand of him that hated him,**

**And redeemed him from the hand of his enemy.[[106]](#footnote-106)**

**And blessed be G-d *Who delighted in the peace of His servant,[[107]](#footnote-107)***

**Who has helped him to come thus far,[[108]](#footnote-108)**

**Who renews his youth[[109]](#footnote-109) in his old age,**

**Who satisfies his hunger with His Torah,**

***And He made him to suck honey[[110]](#footnote-110)* and the fat thereof.**

**For he set his whole heart [to seek G-d],[[111]](#footnote-111)**

**And to His Name he offers blessings morning and evening.**

**Blessed be He of Whose bounty we have partaken,**

**And through Whose goodness we live.[[112]](#footnote-112)**

**Ketubim: Tehillim (Psalms) 72:1-20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **Concerning Solomon. O God, give Your judgments to a king and Your righteousness to a king's son.** | 1. **Composed by Solomon, uttered in prophecy. O God, give Your just rulings to the King Messiah, and Your righteousness/generosity to the son of King David.** |
| 2. May he judge Your people justly, and Your poor people with justice. | 2. Let him judge Your people in righteousness/ generosity, and your poor with just rulings. |
| 3. May the mountains bear peace for the people, and the hills-through righteousness. | 3. The inhabitants of the mountains will lift up peace for the house of Israel, and the hills in purity. |
| 4. May he judge the poor of the people; may he save the children of the needy and crush the oppressor. | 4. He will judge the poor of the people, he will redeem the sons of the lowly, and he will purge away the oppressor. |
| 5. May they fear You in the presence of the sun and before the moon for generations upon generations. | 5. They will fear You at the rising of the sun, and they will pray in Your presence before the light of the moon for all generations. |
| 6. May it descend as rain upon cut vegetation, as raindrops that drip upon the earth. | 6. He will descend like the favorable rain on the grass that is cut because of locusts, like the drops of late rain that drip on the grass of the earth. |
| 7. May the righteous flourish in his days, and much peace until there is no moon. | 7. The righteous/generous will increase in his days, and peace abound, until those who worship the moon are destroyed. |
| 8. And may he reign from sea to sea, and from the river to the ends of the land. | 8. And he will rule from the bank of the Great Sea to the bank of the Great Sea, and from the Euphrates to the ends of the earth. |
| 9. May nobles kneel before him, and may his enemies lick the dust. | 9. The governors will bow down before him, and his enemies will lick the dust. |
| 10. May the kings of Tarshish and the isles return tribute; may the kings of Sheba and Seba approach with a gift. | 10. The kings of Tarsus and the islands of the ocean sea will bring back tribute; the kings of Sheba and Seba will offer gifts. |
| 11. And all kings will prostrate themselves to him; **may all nations serve him.** | 11. And all kings will do homage to him; **all the Gentiles will submit to him (Messiah).** |
| 12. For he will save a needy one who cries out, and a poor one who has no helper. | 12. For he will deliver the lowly who seeks favor, and the poor who have no helper. |
| 13. He will have pity on the poor and needy, and he will save the souls of the needy. | 13. He will pity the indigent and lowly, and he will redeem the souls of the lowly. |
| 14. From blows and from robbery he will redeem their soul, and their blood will be dear in his eyes. | 14. From duress and from extortion he will redeem their souls, and their blood will be precious in his presence. |
| 15. And may he live, and He will give him of the gold of Sheba, and may He pray for him constantly; all the days may He bless him. | 15. And he will live and give to him some of the gold that they brought to him from Sheba, and he will pray for him always; every day he will bless him. |
| 16. May there be an abundance of grain in the land, on the mountain peaks; may its fruit rustle like Lebanon, and they will blossom forth from the city like the grass of the earth. | 16. Let there be the support of bread in the land on the top of the mountains; its fruit will quiver like Lebanon, and they will blossom from the city of Jerusalem like the grass of the earth. |
| 17. May his name be forever; before the sun, his name will be magnified, and [people] will bless themselves with him; all nations will praise him. | 17. May his name be invoked forever; and before the sun came to be his name was determined; so all the peoples will be blessed by his merit, and they will speak well of him. |
| 18. Blessed is the Lord God, the God of Israel, Who performs wonders alone. | 18. Blessed is the LORD God, God of Israel, who works great wonders by Himself. |
| 19. And blessed is His glorious name forever, and His glory will fill the entire earth. Amen and amen. | 19. And blessed is His glorious name forever, and let the whole earth be filled with His glorious splendor. Amen and amen. |
| 20. The prayers of David the son of Jesse are completed. | 20. The prayers of David son of Jesse are complete. |
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**Rashi’s Commentary for: Psalms 72:1-20**

**1** **Concerning Solomon** He prayed this prayer on behalf of his son Solomon, for he foresaw with the holy spirit that he [Solomon] was destined to request of the Holy One, blessed be He, “a heart to understand, to hear judgment.”

**Your judgments** the wisdom of Your laws, which You commanded in the Torah.

**and Your righteousness** to judge justly.

**to a king, etc., to a king’s son** Both refer to Solomon. Another explanation:

**Give Your judgments to a king** The chastisements should end with me, and the charity You should bestow upon my son; viz. that there be peace in his days.

**3** **May the mountains bear** peace for the people in his days. Now what is the peace that the mountains bear? When they produce fruit, people will not be jealous, and “each man will call his neighbor [to come] under [his] vine and under [his] fig tree.”

**and the hillsthrough righteousness** And the hills will bear peace for them through the righteousness that they will perform.

**5** **May they fear You in the presence of the sun** All Israel will learn from him to fear You all the days of the sun and moon, generations upon generations.

**and before the moon** As long as the moon exists for generations, when they are before it [i.e., during its existence]. There are many such expressions in the language of the Mishnah. Before the Temple and not before the Temple [i.e., when the Temple existed and when it no longer exists].

**6** **May it descend as rain upon cut vegetation** May his word descend into the midst of Your people and into their heart as the rain that falls on the cut vegetation, which requires rain after being cut. As the matter is stated (Amos 7:1): “and behold the latter growth after the king’s mowings.”

**that drip upon the earth** Heb. זרזיף, an expression of drops. In Aramaic, in Tractate Yoma (87a): “Drops (זרזיפי) of water hit him.” **7**

**May the righteous flourish in his days** Israel.

**and much peace** will flourish in his days, and this peace will last forever. Now all this prayer was fulfilled except this thing, because Solomon sinned. Therefore his kingdom did not endure, for the kingship was given to David on this condition (I Kings 2:4): “If your children take heed to their way,” but Israel sinned in his days. As it is said (ibid. 4:20): “Judah and Israel [were] many, as the sand, etc.” And Israel flourished in his days, as it is said...And there was much peace, as it is said (ibid. 5:5): “And Judah and Israel dwelt safely, every man under his vine and under his fig tree, etc., all the days of Solomon.”

**8** **And may he reign from sea to sea** All of the land of Israel is from the Sea of Reeds to the Sea of the Philistines [the Mediterranean].

**and from the river to the ends of the land** (I Kings 5:4): “For he had dominion over all [the inhabitants of] this side of the river, etc.”

**9** **nobles** Heb. ציים, companies of nobles, as (Num. 24:24): “and nobles (וצים) from the Kittites,” which the Targum renders: And companies will come around from the Romans.

**10** **May the kings of Tarshish and the isles return tribute** (I Kings 10:23): “For the king had at sea, ships of Tarshish with Aliram’s ships; once every three years the ships of Tarshish would come, etc.”

**the kings of Sheba** The queen of Sheba.

**a gift** Heb. אֶשְׁכָּר, a gift.

**11** **may all nations serve him** (I Kings 10:24f.): “And all the [inhabitants of] the earth sought Solomon’s presence etc. And each one would bring his gift.”

**14** **From blows and from robbery** Heb. מתוך ומחמס, from blows and from robbery. I found [the following]: מִתּוֹךְ is an expression of “his innermost midst (תּוֹךְ),” men of plots, who plot iniquity, as (Prov. 29:13): “a man of deep thoughts (תככים).”

**he will redeem their soul** through the justice and righteousness that he will perform for them.

**15** **And may he live** Solomon.

**and He will give him** The Holy One, blessed be He.

**of the gold of Sheba** And so it was (I Kings 3:13): “both riches and honor, so that there shall not be any among the kings like you.”

**and may He pray for him constantly, etc.** The prayer and the blessing are identical. When the Holy One, blessed be He, says to a man, “You shall be blessed,” it is an expression of prayer.

**16** **May there be an abundance of grain** Heb. פסת, an expression of spreading (פסיון), increase and abundance. Our Sages, however, explained this as an expression of loaves of white bread during the messianic era (Keth. 111b, Shab. 30b), and the entire psalm as referring to the messianic era. Another explanation: פִּסַת is an expression of good will, like פִּיוּס, placating; the people are appeased and accepted by the Holy One, blessed be He, when He gives plenty in the world.

**may its fruit rustle like Lebanon** May the wheat kernels be as thick as the kidneys of a large ox, as happened in the days of Shimon ben Shatach.

**and they will blossom forth** Israel.

**from the city** From the midst of Jerusalem like the grass of the earth.

**17** **May his name** [May] Solomon’s name be remembered forever for his riches and his wisdom.

**before the sun, his name will be magnified** All the days of the sun, his name will be magnified.

**will be magnified** Heb. ינון, an expression of kingdom and dominion, as (Prov. 29:21): “he will ultimately be a ruler (מנון) ; (Gen. 21:23), “and to my son (ולניני),” who rules over my property after me; (below 74:8), “They said in their heart, their rulers (נינם) together”; their kings together.

**will bless themselves with him** A person will say to his son, “May you be wise and rich like Solomon.”

**18** **Blessed is the Lord, etc., Who performs wonders alone** When the fire descended from the heavens through Solomon, his son.

**20** **The prayers of David...are completed** Heb. כלו. Our sages expounded on כָּלוּ to mean כָּל אֵלוּ, all these are the prayers of David son of Jesse, to include the entire Book on David’s nameeven what the sons of Korah and the ten elders said because he was known as (II Sam. 23:1) “the sweet singer of Israel.” כָּלוּ may also be interpreted as “were completed.” The construction of כָּלוּ is like (Job 24: 24): “They are taken away (רֽמוּ) in a second”; (Jer. 2:12), “O heavens, be astonished (שֽׁמוּ).” If this is so, this psalm was not written in its place, and there is no chronological order in the Book. The [subject] matter indicates that he said this in his old age, when he enthroned Solomon.

**Meditation from the Psalms**

**Psalms ‎‎72:1-20**

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

Psalms chapter 72 concludes the second Book of Tehillim, just as we conclude the reading of the book of Shemot (Exodus). It is also the final psalm dedicated to specific events in David's lifetime.

***Tehillim (Psalms) 72:20****The prayers of David the son of Jesse are ended.*

Radak[[113]](#footnote-113) states that David was near death when he composed this psalm. It was the most triumphant day of his career, the day on which he crowned his beloved son, Solomon, as his successor to the royal throne. This magnificent event represented the realization of David's primary goal, the culmination of all his prayers. That glorious day brought unprecedented celebration. David's loyal followers blessed him,

***I Kings 1:37*** *As HaShem has been with my master, the king, so will He be with Solomon, and may He make his throne even greater than the throne of my master the king, David.*

***I Kings 1:39-40*** *And they blew the shofar, and all the people said, 'Long live King Solomon!' ... And the people played the flutes and rejoiced with great joy, so that the very earth was shattered by their voices.*

... And also, thus said the king: ***I Kings 1:48*** *Blessed be HaShem, the God of Israel, Who has today provided a successor to sit on my throne, and my own eyes see it.*

David entertained great hopes for his son. As his death approached, David reviewed the events of his life and realized that many of his cherished plans for creating a perfect society based on the laws of the Torah remained unfulfilled. With his last breath, David charged his temporal and spiritual heir, Solomon, with the task of creating a Utopian world order predicated on Divine righteousness/generosity and justice.

Solomon came very close to realizing his father's great ambition, and to the extent to which he succeeded, his rule resembled the future reign of Messiah. Thus, Sforno and Radak note, **the verses of this psalm apply both to Solomon and to his descendant, the long-awaited Messiah**.[[114]](#footnote-114)

Rashi[[115]](#footnote-115)explains that David composed this psalm when he foresaw that extraordinary wisdom would be granted to his son.[[116]](#footnote-116) The Targum, in v.1,renders לִשְׁלֹמֹה***, by Solomon,*** maintaining that this psalm is a prophetic hymn composed by Solomon, dedicated to the future Messiah.

In v.17 we have a kri[[117]](#footnote-117) and ktiv[[118]](#footnote-118). The verse is normally translated as: ***Tehillim (Psalms) 72:17****May his name endure for ever; may his name be continued as long as the sun;**may men also bless themselves by him; may all nations call him happy.*

Tehillim (Psalms) 72:17

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| יִנּוֹן | ינין |
| *Yinnon[[119]](#footnote-119)* (be continued)[[120]](#footnote-120) is a *nifal.* It is similar to *yibbol* (shall fall down) (Is. 34: 4).[[121]](#footnote-121) It is related to the word *nin* (posterity) (Is. 14:22). *Yinnon* means, he will bear fruit and multiply.  (Related to *nun*, a fish, symbolizing eternity.) | It is possible that according to the *ktiv,* the word ינין (apparently יַנִן, *yanin)* is in the *hifil* conjugation: May the people who bear the king’s name produce many descendants. |

I would like to explore some of the background of Mashiach based on the following Gemara:

***Sanhedrin 98b*** *What is his [the Messiah's] name? — The School of R. Shila said: His name is* ***Shiloh****, for it is written, until Shiloh come.[[122]](#footnote-122) The School of R. Yannai said: His name is* ***Yinnon****, for it is written, His name shall endure for ever:[[123]](#footnote-123) e'er the sun was, his name is Yinnon.**[[124]](#footnote-124) The School of R. Haninah maintained: His name is* ***Haninah****, as it is written, Where I will not give you Haninah.[[125]](#footnote-125) Others say: His name is* ***Menahem*** *the son of Hezekiah,for it is written, Because Menahem [‘the comforter’ ], that would relieve my soul, is far.[[126]](#footnote-126) The Rabbis said: His name is ‘the leper scholar,’ as it is written, Surely he hath borne our griefs, and carried our sorrows:* ***yet we did esteem him a leper, smitten of God, and afflicted****.[[127]](#footnote-127)*

The Vilna Gaon says that these four opinions are one since the initials of **M**enachem, **Sh**ilo, **Y**innon, and **H**aninah make up the word ***Mashiach***.[[128]](#footnote-128) Yet, the Gemara speaks of Mashiach as a ‘leper’. Our Sages ask:[[129]](#footnote-129) “What is *Mashiach’s* name?” and reply “The leper of the House of Rebbi.”[[130]](#footnote-130) This is very difficult to understand. *Mashiach* will initiate the Redemption, and is associated with the pinnacle of life and vitality. How can his name be linked with leprosy (*tzaraat*), which is identified with death[[131]](#footnote-131) and exile?[[132]](#footnote-132)

What makes the messianic line so interesting is that such an incredibly pure person could emerge from descendants whose *apparent* misdeeds connote such unimaginable corruption. This is a very difficult issue that needs to be addressed, yet the answer is not easily grasped.

The answer, in part, is that the Mashiach will come at a time when it is impossible, or highly improbable, that He will come, and He will come from a place that seems equally impossible. The circumstances of His birth, his parentage, and His deeds will seem so unlikely as to preclude investigation. This is the impossible, and totally unexpected, pathway that we will study and this is the pathway that we must learn to discern if we are to recognize Mashiach. The Jewish people are expected to expect the unexpected. We are a people of the impossible!

***“The advent of Mashiach will be so unexpected that it could not possibly be predicted.”***

This pathway is revealed in many regards: Mashiach is always referred to as a *Tzemach*, a plant. The aspect of "Tzemach" that is emphasized is that it often remains underground, out of sight, for long periods of time, before rising to the surface, as has Mashiach remained hidden until he will come to the fore. RADAK and Ibn Ezra note that the "gematria", the Hebrew letter sum of the numerical equivalent of the word "Tzemach" is the same as that of "Menachem", a name of the Mashiach. The Targum says, outright, that the meaning of the term is the "Mashiach".

One of the aspects of the Mashiach’s advent is that His *impossible* coming from an *impossible* place will be transformed into the best possible scenario when it is finally understood. Thus the impossible will not only become the possible, but it will become the most obvious pathway.

The outcome of this study, in the hearts of those who study, is **Emunah, faithful obedience**. Normally translated as *faith*, Emunah has a dual meaning. Etymologically, it is related to the word meaning to train or accustom oneself, and also to the word for power and strength. This definition is very misleading! The basis of Emunah is knowledge! We start with knowledge and then when we are faithfully obedient to that knowledge, we have emunah, we have faith. Emunah is our faithful obedience to a knowledge. Something you connect to this knowledge so thoroughly that you would give your life for it. Emunah must be the same as the knowledge that you exist. After this is acquired, then one must be faithfully obedient to that knowledge despite the influence of the lower self. The pinnacle of Emunah is to connect with knowledge so thoroughly that you can experience it’s future pleasures, now. Emunah is a zera, a seed. Just as you *know*, without any doubt, that a seed will produce a plant with fruit, if it is properly cared for, so emunah is something you *know*. It is something that is certain.

The blindness of emunah is that you don’t have the end result now, even though you *know* what the end result will be.

Folks often wonder how the Mashiach can come to our lowly and undeserving generation. Yet, from the illustration of a seed, we can see that this is exactly the time when the Mashiach must come!

The seed of Mashiach will always be found in a hidden place, in the same way that a seed is planted in the ground which is a hidden place. It sprouts in a place which is so dark and seemingly impure, that it could not possibly be so, and yet it is.

If we were to attempt to identify the father and mother of the Mashiach in our generation, where would we look? Would we not look to our Jewish Sages and leaders? Would we not expect the Mashiach to come from a great and worthy family? The reason we look to greatness to find the Mashiach is because we know that “an apple never falls very far from the tree”. A son always resembles his parents. Since we know that the Mashiach is a towering personality of such incredible purity, then we would expect His parents to be great and pure.

What we find, however, is that the messianic seed is always found in circumstances which *seem* impure, and from parents that *seem* to be acting in a very lowly manner. As we study, we will find out that appearances can be very deceiving. What looks like sin and impurity turns out to be the most immense mitzva that only the greatest of folks can achieve. We will see that the messianic line has such great people that they have the ability to do a sin “for the sake of heaven”, and thereby change that sin into a mitzva.

The following folks were part of the messianic line. I will highlight their story, their perfections, and the *apparent* impediments that they pose to the messianic line.

**I. Avraham**

Yitzchak was an only son: Is he Paro’s son, or Avimelech’s son? Sarah was taken as wife by Avimelech and by Paro, in Beresheet (Genesis) chapter 20. How can we be sure this is Avraham’s son?

In Beresheet (Genesis) chapter 21, the Torah says *Ele Toldot Avraham* *Avraham Holid Et Yitzchak*, "These are the children of Avraham, Avraham gave birth to Yitzchak." On this pasuk, Rashi asks why does the pasuk repeat *Avraham* *Holid Et Yitzchak*, wouldn't it be enough just to say *Vaeleh Toldot Avraham*? Rashi says that after HaShem changed Avraham's name, Yitzchak was born to emphasize Avraham's new name. A second explanation, of Rashi, is that people were saying that Avimelech was the biological father of Yitzchak, because when Sarah was living with Avraham she was not pregnant. However, when she was with Avimelech for one night, the next Pasuk says that Sarah was pregnant. In order to prevent people from saying this, HaShem made Yitzchak the spitting image ofAvraham and the pasuk says *Holid Et Yitzchak*.

It is worth noting that Sarah became pregnant BECAUSE she prayed for Avimelech and his household that all their bodily openings, which had been shut by HaShem, should be opened, especially for pregnancy.

**II. Lot and His Daughters**

Avraham’s nephew was named Lot. In speaking about Lot, the Midrash says the following:

***Midrash Rabbah - Genesis XLI:4*** *HAD FLOCKS, AND HERDS, AND TENTS. R. Tobiah b. R. Yitzchak said: He had two tents, viz. Ruth the Moabitess and Naamah the Ammonitess.2 Similarly it is written, Arise, take your wife, and your two daughters that are found (Gen. XIX, 15)3: R. Tobiah said: That means two ‘finds’, viz. Ruth and Naamah. R. Yitzchak commented: I have found David My servant (Ps. LXXXIX, 21): where did I find him? In Sodom.[[133]](#footnote-133)*

The above Midrash indicates that the Mashiach will be found in Sodom, the *most* intensely negative and impure place that the world has ever known. There we find Lot and his two daughters.

***Beresheet (Genesis) 19:30*** *And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.*

Thus we see that Ammon and Moab were born from **incest** in a place just removed from Sodom. From Moab we find Ruth, and from Ammon we find Naamah:

***Melachim Alef (1 Kings) 14:21*** *And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which HaShem did choose out of all the tribes of Israel, to put his name there. And his mother’s name was* ***Naamah*** *an Ammonitess.*

Lot went to Sodom, a proverbially wicked place, to teach the people about HaShem and His ways. On the night that Sodom was destroyed, Lot was enjoying a Purim Seudah and a Pesach seder while feeding two angels. Lot was a very great man. He was great enough that in his merit he and his entire family were extracted before the destruction of Sodom and Gemara. Thus we find Mashiach in Sodom. HaShem extracted the messianic sparks from the Goyim (Gentiles) and built them into the Mashiach. He built those sparks in a cave of incest. This incest was converted by Lot’s daughter into a very great mitzva (good deed). So great was the mitzva and the ones who performed it, that the messianic line was drawn through them. Yet, how can incest be a mitzva?

Lot’s two daughters believed that the three of them were the only people left on earth. It was their desire to fulfill the command of HaShem that they should multiply and fill the earth. Since their father was the last man on earth, they thought, therefore they did what to them must have been the most disgusting thing in the whole world, they slept with their own father! Today we find this disgusting, how much more so must it have been with the towering spiritual greatness of Lot’s family. Our Sages teach that is greater to do a sin for the right reason, than to do a mitzva for the wrong reason. Lot’s two daughters did a sin **for the sake of Heaven**. This was an incredibly great act that was rewarded accordingly.[[134]](#footnote-134)

Never the less, the Mashiach came forth from two incestuous acts in the most depraved place on earth, that is where Mashiach MUST come from! Mashiach will always come from a place where it is impossible for Him to be, yet, He is there.

**III. Yitzchak**

Yitzchak died at the Akeida, before he had children, as we see from the Midrash.

***Leviticus Rabbah. 29:9*** *R. Judah says: When the sword touched Yitzchak's throat his soul flew clean out of him. And when He let his voice be heard from between the two cherubim, 'Lay not thy hand upon the lad, 'the lad's soul returned to his body. Then his father unbound him, and Yitzchak rose, knowing that in this way the dead would come back to life in the future; whereupon he began to recite, Blessed art Thou, O Lord, who quickens the dead.*

Since Yitzchak died (according to this midrash), this presents a potential problem for the messianic line in that he had not married and had no children. When Yitzchak died, all of his descendants died with him. Therefore, Yaakov and his twelve sons, the tribes of Israel, all died with him – because they were still in Yizchak’s loins. Of course, they were also resurrected with him!

The messianic line will always be found in impossible situations. These are precisely the situations where Mashiach must be found!

**Rivka (Rebecca)** – Yitzchak’s wife was barren. This is also a clear impediment to the messianic line.

***Beresheet (Genesis) 25:21*** *And Yitzchak entreated HaShem for his wife, because she was* ***barren****: and HaShem was entreated of him, and Rebekah his wife conceived.*

**IV. Ya’aqov**

Did Ya’akov “steal” his father’s blessing by deception, in Beresheet (Genesis) chapter 27? The appearance of theft through deception is so great that the majority of people who read this event come to the conclusion that the blessing was stolen. The forces of evil will not pay attention to folks involved in *apparent* impurity because they too are deceived. Thus the messianic seed will be preserved and hidden.

Never the less, those who are discerning should be able to see, as our Sages have taught, that Yaakov Avinu[[135]](#footnote-135) was a righteous man and that he performed the will of HaShem when he secured the blessing from his father.

It is axiomatic that a thief does not get to keep stolen goods. How much more will HaShem retract the blessing if the blessing is stolen? Thus our Sages confirm that HaShem had it written that Yitzchak confirmed that Yaakov was to receive the blessing AFTER he was aware of the deception:

***Beresheet (Genesis) 27:33*** *And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and* ***he shall be blessed****.*

**V. Yehuda**

Why does Yehuda, the father of kings and the Mashiach, visit a prostitute?

***Bereshit (Genesis) 38:12*** *And in process of time the daughter of Shuah Judah’s wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. 14 And she put her widow’s garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be an harlot; because she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.*

Thus we see that Yehuda engaged in the mitzva of yibbum[[136]](#footnote-136) with Tamar, *unknowingly*. The following Midrash helps us to understand why Yehudah went to a prostitute:

***Midrash Rabbah - Genesis LXXXV:8*** *WHEN JUDAH SAW HER, etc. (XXXVIII, 15 f.). R. Aha said: A man should become familiar with his wife's sister and with his female relations, so as not to fall into sin through any of them. From whom do you learn this? From Judah: WHEN JUDAH SAW HER, HE THOUGHT HER TO BE A HARLOT; why so? FOR SHE HAD COVERED HER FACE-while in her father-in-law's house.5 Another interpretation: WHEN JUDAH SAW HER he paid no attention to her.6 But since she covered her face he reasoned, If she were a harlot, would she actually cover her face! R. Johanan said: He wished to go on, but the Holy One, blessed be He, made the angel who is in charge of desire appear before him, and he said to him: ‘Whither goest thou, Judah? Whence then are kings to arise, whence are redeemers to arise? ' Thereupon, AND HE TURNED UNTO HER-in despite of himself and against his wish.*

**Tamar** – Why does she play a prostitute? This is clearly a way to muddy the messianic line. Tamar was the daughter of Shem and a Prophetess in her own right. Tamar was an exceedingly great individual. She engaged in the mitzva of yibbum with Yehuda, knowingly. Tamar clearly understood that this was no sin, but rather a mitzva[[137]](#footnote-137) that built the messianic line. Yet, the sin was so horific that Yehudah and the bet din were prepared to impose capital punishment for this “sin”. However, once they understood who the father was, they realized her greatness!

There are many more stories, of Mashiach’s ancestors, in this same manner:

David came from Ruth the Moabite and was accused of adultery and murder, who’s mother played the harlot.

Rehoboam’s wife was Naamah, the descendant of Lot’s daughter’s son by incest.[[138]](#footnote-138)

Coniah was cursed that none of his descendants would prosper.[[139]](#footnote-139)

Mary, the mother of Yeshua, was not married when she became pregnant. She was thought to be unfaithful. Christians claim a virgin birth. This claim precludes any messianic possibility because the Mashiach cannot inherit the throne of David unless He is a blood descendant through Joseph, his father. Christians claim He is part of a trinity. They accuse Him of abolishing the law.

Yeshua, as Mashiach ben Yosef, was the exact opposite of what the Jews were expecting.[[140]](#footnote-140) This alone was sufficient to render Yeshua invisible to learned Jews.

**This desire for Mashiach ben David has led many learned Jews to reject Yeshua (Mashiach ben Yosef) for the following reasons:** If Yeshua had indeed been the Mashiach (ben David), he would have fulfilled the messianic prophecies mentioned in Tanach.[[141]](#footnote-141) For instance, the Mashiach ben David will bring about universal peace and tran­quility, He will gather the outcasts of Israel, etc.

Why does HaShem conceal the messianic line in *apparent* impurity? Because the impure spiritual forces suckle from the pure. The impure forces pay no attention to those mired in impurity because there is nothing to suckle from impurity. Even though there is no *actual* impurity in the messianic line, the impure forces are easily fooled and deceived, as are ignorant men.

So, HaShem disguises great purity and spiritual greatness with the appearance of impurity, in order that He might rectify the world and bring forth Mashiach into the light. Thus we see that Mashiach is the hidden flower which springs forth from a seed which seems to decay just before it sprouts forth anew! Thus we find the Midrash telling us about a leper when it speaks of Mashiach!

**Ashlamatah: Isaiah 33:20 – 34:4, 8**

| **Rashi** | **Targum** |
| --- | --- |
| 13. ¶ **Hearken, you far-off ones, what I did, and know, you near ones, My might.** | 13. ¶ Hear, you righteous, who have kept my law from the beginning, what I have done; and you penitent, who have repented to the law recently, acknowledge my might. |
| 14. Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?' | 14. Sinners in Zion are shattered; fear has seized them. To the wicked whose ways are thieving they say, "Who can dwell for us in Zion, where the splendour of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem, where the wicked are about to be judged and handed over to Gehenna, everlasting burning?" |
| 15. He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil. | 15. The prophet said, The righteous will sojourn in it, everyone who walks in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from oppressors, who withholds his hands, lest they accept a bribe, who stops his ears from hearing those who spill innocent blood and averts his eyes from looking upon those who do evil, |
| 16. He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure. | 16. he, his camping place will be in a high and exalted place, the sanctuary; his soul will amply provide his food; his water will be sure as a spring of waters whose waters do not cease. |
| 17. The King in His beauty shall your eyes behold; they shall see [from] a distant land. | 17. Your eyes will see the glory of the Shekhinah of the eternal king in his celebrity; you will consider and behold those who go down to the land of Gehenna. |
| 18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers? | 18. Your mind will reckon up great things: "Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies of the mighty ones. |
| 19. A people of a strange tongue you shall not see, a people of speech too obscure to comprehend, of stammering tongue, without meaning. | 19. You will no more see the mastery of a strong people, the people whose obscure speech you cannot comprehend, scoffing with their tongue because there is no understanding among them. |
| 20. **See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn.** | 20. You will look upon their downfall, Zion, city of our assemblies! Your eyes will see the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are never plucked up, nor will any of its cords be broken. |
| 21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass. | 21. But from there the might of the LORD will be revealed to do good for us, from a place of rivers going forth, overflowing, broad, where no fisher¬men's ship can go, nor any great sailboat can pass through. |
| 22. For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us. | 22. For the LORD is our judge, who brought us by his might out of Egypt, the LORD is our teacher, who gave us the teaching of his law from Sinai, the LORD is our king; he will save us and take just retribution for us from the armies of Gog. |
| 23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey. | 23. In that time the Gentiles will be broken of their strength, and will resemble a ship whose ropes are cut, which has no strength in their mast, which has been cut, and it is not possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles, booty and spoil in abundance; although there are blind and lame among them, even they will divide booty and spoil in abundance. |
| 24. And the neighbor shall not say, "I am sick." The people dwelling therein is forgiven of sin. **{S}** | 24. From now on they will not say to the people who dwell in safety all around the Shekhinah, "From you a stroke of sickness has come upon us"; the people, the house of Israel, will be gathered and return to their place, forgiven of their sins. **{S}** |
|  |  |
| 1. Nations, come near to hear, and kingdoms, hearken. The earth and the fullness thereof, the world and all its offspring. | 1. Draw near, O peoples, to hear, and hearken, O kingdoms\*, let the earth listen, and all that fills it; the world, and all that reside in it. |
| 2. For the Lord has indignation against all the nations and wrath against all their host. He has destroyed them; He has given them to the slaughter. | 2. For there is anger before the LORD against all the Gentiles, and slaughter against all their armies, he has declared them sinners, handed them over for slaughter. |
| 3. And their slain ones shall be thrown, and their corpses-their stench shall rise, and mountains shall melt from their blood. | 3. Their slain will be cast out, and the smoke of their corpses shall rise; the mountains shall flow with their blood. |
| 4. And all the host of heaven shall melt, and the heavens shall be rolled like a scroll, and all their host shall wither as a leaf withers from a vine, and as a withered [fig] from a fig tree. | 4. All the forces of heaven shall melt completely and be wiped from under the skies just as was said concerning them in the scroll. All their armies shall come to an end as leaves fall from a vine, like what is withered from a fig. |
| 5. For My sword has become sated in the heaven. Behold, it shall descend upon Edom, and upon the nation with whom I contend, for judgment. | 5. For my sword will be revealed in the heavens; behold it will be revealed for the judgment upon Edom, upon the people / have declared sinners. |
| 6. The Lord's sword has become full of blood, made fat with fatness, from the blood of lambs and goats, from the fat of the kidneys of rams, for the Lord has a slaughter in Bozrah and a great slaughter in the land of Edom. | 6. The sword from the LORD is sated with blood, it is gorged with fat, with the blood of kings and rulers, with the fat of the kidneys of princes. For there is slaughter from the LORD in Bozrah, and great sacrifice in the land of Edom. |
| 7. And wild oxen shall go down with them, and bulls with fat bulls, and their land shall be sated from blood, and their dust shall become saturated from fat. | 7. Mighty ones shall be killed with them, and rulers with tyrants. Their land shall be soaked with their blood, and their soil made rich with their fat. |
| 8. For it is a day of vengeance for the Lord, a year of retribution for the plea of Zion. | 8. For there is a day of vengeance before the LORD, a year of recompense, to take just retribution for the mortification o/Zion. |
| 9. And its streams shall turn into pitch and its dust into sulfur, and its land shall become burning pitch. | 9. And the streams of Rome shall be turned into pitch, and her soil into brimstone; her land shall become burning pitch. |
| 10. By night and by day, it shall not be extinguished; its smoke shall ascend forever and ever; from generation to generation it shall be waste, to eternity, no one passing through it. | 10. Night and day it shall not be quenched; its smoke shall go up for ever. From generation to generation it will be desolate; none shall pass through it for ever and ever. |
| 11. Pelican and owl shall inherit it, and night owl and raven shall dwell therein, and He shall stretch over it a line of waste, and weights of destruction. | 11. But pelicans and porcupines shall possess it, owls and ravens shall dwell in it. The line of desolation and the plummet of devastation shall be stretcher/ over it. |
| 12. As for its nobles, there are none who proclaim the kingdom, and all its princes shall be nothing. | 12. They were saying, We are free, and did not wish to accept a kingdom over them, and all its princes will be for nothing. |
| 13. And its palaces shall grow thorns, thistles and briers in its fortresses, and it shall be the habitat of jackals, an abode for ostriches. | 13. Thorns shall grow over its palaces, and nettles and thistles in the stronghold of its fortresses. It shall be a haunt of jackals, a place for ostriches. |
| 14. And martens shall meet cats, and a satyr shall call his friend, but there the lilith rests and has found for herself a resting place. | 14. And wild beasts shall meet with cats, demons will play, one with his fellow; yea, there will night hags lie, and find for themselves a resting place. |
| 15. There the owl has made its nest, and she has laid eggs and hatched them, and gathered its young under its shadow, but there have the vultures gathered, each one to her friend. | 15. There shall a porcupine nest and lay and their young mew in her shadow; yea, thence shall kites be gathered, each one with her mate. |
| 16. Seek out of the Book of the Lord and read; not one of them is missing, one did not miss her friend, for My mouth it has commanded, and its breath it has gathered them. | 16. Seek and search in the book of the LORD: not one of these is missing; no female is without her mate. For by his Memra they will be gathered, and by his pleasure they will draw near. |
| 17. And He cast lots for them, and His hand distributed it to them with a line; forever they shall inherit it, to every generation they shall inhabit it. **{S}** | 17. He by his Memra has cast the lot for them, by his pleasure he has portioned it out to them with the line; they shall possess it for ever, from generation to generation they shall dwell in it. **{S}** |
|  |  |

**Rashi’s Commentary to: Isaiah 33:20 – 34:4, 8**

**13 you far-off ones** Those who believe in Me and do My will from their youth.

**you near ones** Repentant sinners who have recently drawn near to Me.

**14** **Sinners in Zion were afraid** How they would find an opening to repent.

**Who will stand up for us against a consuming fire?** (lit., Who will live for us a consuming fire?) I.e., who will stand up for us to appease burning wrath? Alternatively, who among us will dwell, i.e., who among us will dwell in Zion with the Rock, Who is a consuming fire? And he replies, “He who walks righteously/generously, etc.”

**15. He who walks righteously/generously** Who will be found? One who walks righteously/generously.

**who shakes his hands** (eskot in O.F.).

**closes his ear** (אֹטֵם) Comp. (I Kings 6: 4) “transparent but closed (אֲטֻמִים).”

**and closes** (וְעֹצֵם) Comp. (supra 29: 10) “And He has closed

**16.** **his bread shall be given** He will not seek bread, for it will be supplied to him from heaven.

**his water sure** The source of his water will not fail. I.e., his seed will become great, and al

**17** **The King in His beauty shall your eyes behold** (The Holy One, blessed be He, Who is a King, Him you shall see from a distant land where you are standing. You shall see the miracles and the greatness that I will perform for you, and a people of a strange tongue, of obscure speech, shall not see the Shechinah of the King in His beauty. [This does not appear in many editions.]) The King in His beauty shall your eyes behold. To you, O righteous man, I say that you shall merit to see the splendor of the Shechinah of the Omnipresent.

**they shall see [from] a distant land** Jonathan renders: You shall look and see those who go down to the land of Gehinnom.

**18** **Your heart shall meditate [in] fear** When you see the princes and the savants of the heathens, who ruled during their lifetime, and who are now being judged in Gehinnom, your heart will meditate in terror, and you will say, “Where is the wisdom and the greatness of these men? Where is the one who, during his lifetime, would count and weigh every word of wisdom, for they would ask him every counsel of the kingdom?

**Where is he who counts the towers** This too is a matter of the kingdom. He is appointed over the houses of the kingdom, how many they are, and how many towers a certain city requires. Comp. (Ps. 48: 13) “Encircle Zion and surround it, count its towers,” how many towers it requires.

**19. A people of a strange tongue** (נוֹעָז) like לוֹעֵז. These are all the heathens, whose language is not the holy tongue. ([Other editions read:] These are Assyria and Babylon, whose language is not the holy tongue.) ([Manuscripts read:] These are all the nations whose language is not the holy tongue.)

**you shall not see** You shall not esteem in your heart, for they shall all be dark and humble.

**speech... obscure** (שָׂפָה, lit. lip.) Comp. (Gen. 11:1) “And all the land was one speech (שָׂפָה).”

**of stammering tongue** (נִלְעָג לָשׁוֹן). Comp. (32:4) “The tongue of the stammerers (לְשׁוֹן עִלְּגִים),” (and of obscure speech. All this is a foreign language, for they do not understan

**20. See Zion** But whom will you see in your heart to be regarded as a kingdom and a ruling power? Zion, which is the city of our meeting place.

**that shall not fall** (יִצְעָן) shall not be lowered. Comp. (Jud. 4:11) “Elon-bezaanannim בְּצַעֲנַנִּים) (אֵלוֹן,” which is rendered as: the plain of pits (מִישׁוֹר אַגְנַיָּא), which are pits in the fields, called kombes in O.F. Comp. (Baba Kamma 61b) “The pits of the earth (אַגְנֵי דְאַרְעָא) they are considered,” where water gathers from the mountains and the hills. I believe that the ‘beth’ of the word בְּצַעֲנַנִּים is not radical, but is a prefix.

**whose pegs shall never be moved** (יִסַּע) The pegs with which they tie the ropes of the tent he shall not move them from the earth, from the place into which they are thrust. Comp. (I Kings 5:31) “And they quarried (וַיַּסִּעוּ) great stones.” Also (Jud. 16:3), “And he plucked them (וַיִּסּעֵם) together with the bolt,” an expression of u

**21. But there** ‘But’ refers back to ‘whose pegs shall never be moved,’ and ‘shall not be torn.’ The evil shall not be, only the good. There the Lord shall be mighty for us, and the city shall be a place of rivers and streams, in the manner it is said in Ezekiel (47:4f.): “And He measured a thousand (cubits), and He led me...a stream that I could not cross.” And so did Joel prophesy (4:18) “And a spring shall emanate from the house of the Lord,” that it shall become progressively stronger.

**a galley with oars** a ship that floats on the water.

**and a great ship** אַדִּיר) (וְצִי and a great ship [from Jonathan].

**22** **For the Lord is our judge** Our prince and judge.

**23. Your ropes** that draw the ship, you sinful city. ([Mss. yield:] you, sinful Rome.)

**properly** prepared well.

**a sail** Heb. נס, the sail of a ship.

**they did not spread out a sail** They will not be able to spread the sail that guides the boat.

**then plunder [and] booty were divided** (עד) related to עֲדָאָה, plunder, in Aramaic.

**by many** Many will divide the plunder of the heathens. ([Mss. yield:] the plunder of Edom.) ([Others:] the nations.) ([Still others:] Sennacherib.)

**lame** Israel, who were weak until now.

**24, And the neighbor shall not say** (I.e., the neighbor of) Israel.

**“I am sick”** Because of this nation, this misfortune has befallen me, for

**The people** Israel, who is called a people, that dwells in Jerusalem, shall be forgiven of sin.

**Chapter 34**

**4** **And all the host of heaven shall melt** They shall be frightened when I cast down the princes of the heathens.([Mss. yield:] the princes of the nations.) ([Warsaw edition:] of Assyria and Babylon.)

**shall be rolled** (וְנָגֹלּוּ) an expression of rolling. And the heavens shall be rolled like a scroll. Jonathan renders: And they shall be erased from beneath the heavens, as it is stated about them in the Book. But I explain it according to the context, for now, the kingdoms of the Ishmaelites (the nations [ms.]) (the wicked [Warsaw ed.]) have fortune and light. When they are erased and destroyed, it will be as though the world has darkened for them, as though the sun and the light are rolled up like the rolling of a scroll.

**withers** (יִבּוֹל) withers.

**and as a withered [fig] from a fig tree** The withered fruit of a tree is called נוֹבְלוֹת. This is what our Rabbis (Ber. 40b) explained: What are ‘noveloth’? Fruit ripened in the heater, that become ripe in the heater. After they are picked, he gathers them and they become heated and ripen.

**5. For My sword has become sated in the heaven** To slay the heavenly princes, and afterward it shall descend on the nation Ishmael ([mss. and Kli Paz:] Edom) ([Warsaw ed.:] Babylonians) below, for no nation suffers until its prince suffers in heaven.

**the nation with whom I contend** (עַם חֶרמִי), the nation with whom I battle. This is a Mishnaic expression: (Keth. 17b) They taught this in connection with time of strife (חֵרוּם). Comp. (I Kings 20:42) “The man with whom I contend (אִישׁ חֶרְמִי),” referring to Ahab.

**6. lambs and goats** princes and governors.

**in Bozrah** It is from the land of Moab, but since it supplied a king for Edom, as it is stated (Gen. 36:33): “And Jobab son of Zerah of Bozrah reigned in his stead,” it will, therefore, suffer with them. This is found in Pesikta.

**7. wild oxen with them** Kings with governors, wild oxen with the goats mentioned above.

**fat bulls** (אַבִּירִים) fat and large bulls, as it is stated (Ps. 22: 13): “Fat bulls (אַבִּירֵי)

**8** **retribution for the plea of Zion** That He will mete out punishment (lit., pay a reward) for the plea of Zion, who cries before Him to judge her from those who harm her.

**9** **And its streams shall turn** (I.e., the streams) of the heathens. ([Mss. yield:] of Edom.)

**10.** **from generation to generation** From that generation until the last generation. Another explanation is that this is Moses’ curse (Ex. 17:16): “The Lord has a war against Amalek from generation to generation.” From Moses’ generation to Saul’s generation, and from there to Mordecai’s generation, and from ther

**11. owl** (קִפֹּד) a bird that flies at night (chouette in French), an owl.

**a line of waste** A judgment of desolation.

**and weights of destruction** Weights of the judgment of destruction. (אַבְנֵי, lit., stones.) Comp. (Deut. 25:15) “a whole weight (אֶבֶן).”

**12. As for its nobles, there are none who proclaim the kingdom** Its princes stand, and none of them calls upon himself the name of ruling and kingdom.

**nothing** Destruction.

**13.** **And its palaces shall grow thorns** So is the nature of ruins to grow thorns and briers, and that is ‘kimosh’ and that is ‘choach’; they are all types of thorns, e.g., ortias, (nettles,) and the like.

**the habitat of jackals** (תַּנִּים) That is a desert, which is usually frequented by ‘tannim,’ which is a species of wild animal.

**14.** **And martens shall meet cats** And martens shall meet with cats. In this matter Jonathan rendered it. תַּמְוָן is נִמִּיּוֹת (martrines in O.F.), martens.

**and a satyr** A demon.

**rests** (הִרְגִּיעָה) an expression related to מַרְגּוֹעַ, rest.

**lilith** The name of a female demon.

**15. has made its nest** (קִנְּנָה) an expression related to ‘a bird’s nest’ (קַן) (Deut. 22:6).

**owl** (קִפּוֹז) that is the owl (קִפֹּד).

**and she has laid** She laid eggs.

**and hatched** This is the emerging of the chicks from the egg. Comp. (below 59:5) The eggs of the viper have hatched.

**and gathered** This is the call that the bird calls with its throat to draw the chicks after it, gloussera in French. Comp. (Jer. 17:11) “A cuckoo gathers (דָגָר) what it did not lay.”

**vultures** (דַיּוֹת) voltojjrs in O.F.

**each one to her friend** (lit., each one her friend,) like to her friend.

**16. Seek out of the Book of the Lord** Read out of the Book of Genesis; when He brought the Flood, He decreed that all the creatures gather in the Ark, male and female, and none of them was missing. How much more will this be so when He decrees this upon them, to gather to drink blood and to eat flesh and fat!

**did not miss** (פָקָדוּ) Comp. (Num. 31:49) “Not a man was missing (נִפְקַד) of us.”

**for My mouth it has commanded** that they come, and the breath of My mouth it gathered them. The antecedent of ‘its breath’ is ‘My mouth.’ Comp. (Ps. 33:6) “And with the breath of His mouth all their host.” Here too, the breath of My mouth it gathered them.

**17. And He cast...for them** Now the prophet says concerning the Holy One, blessed be He, “And He cast lots for them,” for all those beasts and fowl, that these shall fall to their share.

**Special Ashlamatah: ‎** **I Samuel 20:18,42**

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

**Verbal Tallies**

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

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

**Shemot (Exodus) 39:33 – 40:38**

**Yeshayahu (Isaiah) 33:20 – 34:4, 8**

**Tehillim (Psalms) 72**

**Mk 9:38-41, Lk 9:49-50, Acts 18:24-28**

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

Tent / Tabernacle - אהל, Strong’s number 0168.

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

All - כל, Strong’s number 03605.

**Shemot (Exodus) 39:33** And they brought <0935> (8686) the tabernacle <04908> unto Moses <04872>, the tent <0168>, and all <03605> his furniture <03627>, his taches <07165>, his boards <07175>, his bars <01280>, and his pillars <05982>, and his sockets <0134>,

**Yeshayahu (Isaiah) 33:20** Look <02372> (8798) upon Zion <06726>, the city <07151> of our solemnities <04150>: thine eyes <05869> shall see <07200> (8799) Jerusalem <03389> a quiet <07600> habitation <05116>, a tabernacle <0168> that shall not be taken down <06813> (8799); not one of the stakes <03489> thereof shall ever <05331> be removed <05265> (8799), neither shall any of the cords <02256> thereof be broken <05423> (8735).

11 Yea, all kings <04428> shall fall down <07812> (8691) before him: all <03605> nations <01471> shall serve <05647> (8799) him.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex. 39:33 – 40:38** | **Psalms**  **Psa 72:1-20** | **Ashlamatah**  **Is 33:20 – 34:4, 8** |
| --- | --- | --- | --- | --- |
| lh,ao | tent | Exod 39:33 Exod 39:38 Exod 39:40 Exod 40:2 Exod 40:6 Exod 40:7 Exod 40:12 Exod 40:19 Exod 40:22 Exod 40:24 Exod 40:26 Exod 40:29 Exod 40:30 Exod 40:32 Exod 40:34 Exod 40:35 Isa 33:20 |  | Isa 33:20 |
| rm;a' | saying | Exod 40:1 |  | Isa 33:24 |
| #r,a, | earth |  | Ps 72:6 Ps 72:8 Ps 72:16 Ps 72:19 | Isa 34:1 |
| dB; | poles | Exod 39:35 Exod 39:39 Exod 40:20 | Ps 72:18 |  |
| !Be | son | Exod 39:41 Exod 39:42 Exod 40:12 Exod 40:14 Exod 40:31 Exod 40:36 | Ps 72:1 Ps 72:4 Ps 72:20 |  |
| %r'B' | blessed | Exod 39:43 | Ps 72:15 Ps 72:17 Ps 72:18 Ps 72:19 |  |
| yAG | nations |  | Ps 72:11 Ps 72:17 | Isa 34:1 Isa 34:2 |
| rAD | generations | Exod 40:15 | Ps 72:5 |  |
| ~D' | blood |  | Ps 72:14 | Isa 34:3 |
| hy"h' | qualify, endure | Exod 40:15 | Ps 72:17 |  |
| rh; | mountains |  | Ps 72:3 Ps 72:16 | Isa 34:3 |
| bh'z" | gold | Exod 39:38 Exod 40:5 Exod 40:26 | Ps 72:15 |  |
| hwhy | LORD | Exod 39:42 Exod 39:43 Exod 40:1 Exod 40:16 Exod 40:19 Exod 40:21 Exod 40:23 Exod 40:25 Exod 40:27 Exod 40:29 Exod 40:32 Exod 40:34 Exod 40:35 Exod 40:38 | Ps 72:18 | Isa 33:21 Isa 33:22 Isa 34:2 Isa 34:8 |
| ~Ay | day | Exod 40:2 Exod 40:37 | Ps 72:7 Ps 72:15 | Isa 34:8 |
| [v;y" | save, deliver |  | Ps 72:4 Ps 72:13 | Isa 33:22 |
| laer'f.yI | Israel | Exod 39:42 Exod 40:36 Exod 40:38 | Ps 72:18 |  |
| dtey" | pegs | Exod 39:40 |  | Isa 33:20 |
| lKo | all, entire, whole | Exod 39:33 Exod 39:36 Exod 39:37 Exod 39:39 Exod 39:40 Exod 39:42 Exod 39:43 Exod 40:9 Exod 40:10 Exod 40:16 Exod 40:36 Exod 40:38 | Ps 72:11 Ps 72:15 Ps 72:17 Ps 72:19 | Isa 33:20 Isa 34:1 Isa 34:2 Isa 34:4 |
| hl'K' | finished, ended | Exod 40:33 | Ps 72:20 |  |
| d[eAm | meeting | Exod 39:40 Exod 40:2 Exod 40:6 Exod 40:7 Exod 40:12 Exod 40:22 Exod 40:24 Exod 40:26 Exod 40:29 Exod 40:30 Exod 40:32 Exod 40:34 Exod 40:35 |  | Isa 33:20 |
| alem' | filled | Exod 40:34 Exod 40:35 | Ps 72:19 |  |
| %l,m, | king |  | Ps 72:1 Ps 72:10 Ps 72:11 | Isa 33:22 |
| rh'n" | river |  | Ps 72:8 | Isa 33:21 |
| [s;n" | set, pulled | Exod 40:36 Exod 40:37 |  | Isa 33:20 |
| af'n" | bring, forgiven |  | Ps 72:3 | Isa 33:24 |
| !t;n" | set, give, put, insert | Exod 40:5 Exod 40:6 Exod 40:7 Exod 40:8 Exod 40:18 Exod 40:20 Exod 40:22 Exod 40:30 Exod 40:33 | Ps 72:1 Ps 72:15 | Isa 34:2 |
| d[; | until, til | Exod 40:37 | Ps 72:7 |  |
| ~l'A[ | perpetual, forever | Exod 40:15 | Ps 72:17 Ps 72:19 |  |
| !yI[; | sight, eyes | Exod 40:38 | Ps 72:14 | Isa 33:20 |
| l[; | over, against | Exod 40:19 Exod 40:36 |  | Isa 34:2 |
| hl'[' | mount, lighted, offered, taken | Exod 40:4 Exod 40:25 Exod 40:29 Exod 40:36 Exod 40:37 |  | Isa 34:3 |
| ~ynIP' | presence, face, before | Exod 39:36 Exod 40:5 Exod 40:6 Exod 40:23 Exod 40:25 Exod 40:26 | Ps 72:5 Ps 72:9 Ps 72:17 |  |
| fr'P' | spread | Exod 40:19 |  | Isa 33:23 |
| br'q' | bring, approached, offer, draw | Exod 40:12 Exod 40:14 Exod 40:32 | Ps 72:10 | Isa 34:1 |
| ha'r' | examined, see | Exod 39:43 |  | Isa 33:20 |
| ~v' | there | Exod 40:3 |  | Isa 33:21 |
| hn"v' | year | Exod 40:17 |  | Isa 34:8 |
| jp;v' | vindicate, judge |  | Ps 72:4 | Isa 33:22 |
| !Ke | stand | Exod 39:39 Exod 40:11 |  | Isa 33:23 |
| ~[; | people |  | Ps 72:2 Ps 72:3 Ps 72:4 | Isa 33:24 |
| hf'[' | did, do, make | Exod 39:42 Exod 39:43 Exod 40:16 | Ps 72:18 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Ex. 39:33 – 40:38** | **Psalms**    **Psa 72:1-** | **Ashlamatah**    **Is 33:20 – 34:4, 8** | **Peshat**  **Mk/Jude/Pet**  **Mk 9:38-41** | **Remes 1**  **Luke**  **Lk 9:49-50** | **Remes 2**  **Acts/Romans**  **Acts 18:24-28** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **αἰών** | eon | Exo 40:15 | Ps 72:17 Ps 72:19 | Isa 33:20  Isa 34:10  Isa 34:17 |  |  |  |
| **ἀκολουθέω** | following |  |  |  | Mark 9:38 | Luk 9:49 |  |
| **ἀκούω** | hearken, heard |  |  | Isa 34:1 |  |  | Acts 18:26 |
| **ἀπόλλυμι** | destroy |  |  | Isa 34:2 | Mark 9:41 |  |  |
| **ἄρχων** | rulers |  |  | Isa 33:22 Isa 34:1 |  |  |  |
| **δαιμόνιον** | demon |  |  |  | Mark 9:38 | Luk 9:49 |  |
| **δύναμαι** | able | Exo 40:35 |  |  | Mark 9:39 |  |  |
| **δύναμις** | powers, miracles |  |  | Isa 34:4 | Mark 9:39 |  |  |
| **ἡμέρα** | day | Exod 40:2 Exod 40:37 | Ps 72:7 Ps72:15 | Isa 34:8 |  |  |  |
| **VIhsou/j** | Jesus |  |  |  | Mark 9:39 | Luk 9:50 | Acts 18:25 Acts 18:28 |
| **VIwa,nnhj** | John |  |  |  | Mark 9:38 | Luk 9:49 | Acts 18:25 |
| **κατά** | against, according to | Exo 39:42 |  |  | Mark 9:40 | Luk 9:50 |  |
| **κρίσις** | judgment, equity |  | Ps 72:2 | Isa 34:8 |  |  |  |
| **κριτής** | judges |  |  | Isa 33:22 |  |  |  |
| **κύριος** | LORD, master | Exod 39:42 Exod 39:43 Exod 40:1 Exod 40:16 Exod 40:19 Exod 40:21 Exod 40:23 Exod 40:25 Exod 40:27 Exod 40:29 Exod 40:32 Exod 40:34 Exod 40:35 Exod 40:38 | Ps72:18 | Isa 33:21 Isa 33:22 Isa 34:2 Isa 34:8 |  |  | Acts 18:25 |
| **κωλύω** | prevent, hinder |  |  |  | Mark 9:38 Mark 9:39 | Luk 9:49 Luk 9:50 |  |
| **λαλέω** | spoke | Exo 40:1 |  |  |  |  | Acts 18:25 |
| **λέγω** | saying | Exod 40:1 |  |  | Mark 9:39 Mark 9:41 | Luk 9:49 Luk 9:50 |  |
| **ὁδός** | journey |  |  | Isa 33:21 |  |  | Acts 18:25 Acts 18:26 |
| **ὄνομα** | name |  | Ps72:14 Ps72:17  Ps72:19 | Isa\_33:21 | Mark 9:38 Mark 9:39 Mark 9:41 | Luk 9:49 | Acts 18:24 |
| **ὁράω** | see, appear |  |  | Isa 33:20 | Mark 9:38 | Luk 9:49 |  |
| **πᾶς** | whole, all, every | Exod 39:33 Exod 39:36 Exod 39:37 Exod 39:39 Exod 39:40 Exod 39:42 Exod 39:43 Exod 40:9 Exod 40:10 Exod 40:16 Exod 40:36 Exod 40:38 | Ps72:11 Ps72:15 Ps72:17 Ps72:19 | Isa 33:20 Isa 34:1 Isa 34:2 Isa 34:4 |  |  |  |
| **ποιέω** | do, did, cause, make | Exod 39:42 Exod 39:43 Exod 40:16 | Ps72:18 | Isa 33:23 | Mark 9:39 |  |  |
| **πόλις** | cities |  | Ps72:16 | Isa 33:20 |  |  |  |
| **πολύς / πολλός** | many, much |  |  | Isa 33:23 |  |  | Acts 18:27 |
| **τίς** | anyone, someone |  |  |  | Mark 9:38 | Luk 9:49 |  |
| **ὕδωρ / ὕδατος** | water | Exo 40:7  Exo 40:12  Exo 40:30 |  |  | Mark 9:41 |  |  |
| **υἱός** | sons | Exod 39:41 Exod 39:42 Exod 40:12 Exod 40:14 Exod 40:31 Exod 40:36 | Ps 72:1 Ps 72:4 Ps72:20 |  |  |  |  |
| **Cristo,j** | Christ |  |  |  | Mark 9:41 |  | Acts 18:28 |
| **evkba,llw** | casts |  |  |  | Mark 9:38 | Luk 9:49 |  |

**Nazarean Talmud**

**Sidra of Shmot (Exodus) 39:33 – 40:38**

**“VaYabiú Et-HaMishkhán ” “And they brought the tabernacle ”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:49 – 50**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 9:38 - 41**  Mishnah **א:א** |
| **And Yochanan answered** and **said, “Master, we saw someone expelling shedim on your authority, and we tried to prevent him,[[142]](#footnote-142) because he does not accompany us** as a Paqid or Hakham**.” But Yeshua said to him, “ You as Paqidim do not have the authority to prohibit this Tsaddiq, Hakham** (from doing works of righteousness/generosity**).” [[143]](#footnote-143)** | **Yochanan[[144]](#footnote-144) answered him** (Yeshua)**, saying, Master,[[145]](#footnote-145) we saw a Royal Ish** (man of nobility) **casting out shedim[[146]](#footnote-146) on your authority, and he does not accompany us** as a Paqid or Hakham**. Therefore, we forbade him, because he does not accompany us. But Yeshua said, You** as Paqidim **do not** have the authority **to prohibit this Tsaddiq/Hakham** (from doing works of righteousness/generosity). **For there is no one who has the ability to do works of virtuous power/generosity[[147]](#footnote-147) on my authority that can easily speak evil of me. For he that is not against us bears my** (our)[[148]](#footnote-148) **authority.[[149]](#footnote-149) For whoever will give you a cup of water to drink on my authority, because you belong to Messiah, aman v’amen I say to you, he will not lose his reward.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 18:24 - 28**  Mishnah **א:א** | |
| **Now a certain Jewish** Ish (Royal man) **named Apollos, a native Alexandrian, came to Ephesus. He was an eloquent man who was well-versed[[150]](#footnote-150)** **in the written Torah. This Ish had been instructed** in **the way of the Lord[[151]](#footnote-151)** (God)**, and having a burning enthusiasm, he spoke and taught with accuracy the** things **concerning Yeshua,** although he **knew only the immersion of Yochanan. And he began to speak openly** of his faithful obedience to Yeshua[[152]](#footnote-152) **in the Synagogue, but** when **Priscilla and Aquila heard him, they took him aside and explained** (Mesorah-handed down the Oral Traditions) **the way of God to him more accurately** i.e.The most precise and rigorous interpretation of the Mosaic (Oral Torah) law, and observance of the more minute precepts of the law and tradition.[[153]](#footnote-153) **And** when **he wanted to cross over to Achaia, the brethren encouraged** him and **wrote to the talmidim to welcome him.** When he **arrived, he assisted greatly those who had faithfully obeyed through God’s loving-kindness** (chesed)**. For he was vigorously refuting the** Shammaite **Jews in public, demonstrating through the Written and Oral Toroth** that **Yeshua is HaMashiach.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Ex 39:33 – 40:38 | Ps 72 | Is 33:20 – 34:4, 8 | Mk 9:38-41 | Lk 9:49-50 | 2 Luqas (Acts) 18:24-28 |

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

**If I am not for me (myself)?** **לִי אֲנִי אֵין אִם**

These words of Hillel most likely sparked the thoughts of the Master.

Hillel was not making some unwitting question when he coined these words. Hillel does not intend “I” (**אֲנִי**) and “myself” (**לִי**) to be understood as the same “person” with different words. “I” (**אֲנִי**) and “myself” (**לִי**) refer to two differing aspects of the “self” “Neshamah.” “I” (**אֲנִי**) refers to the higher functions of the Neshamah and “myself” (**לִי**) refers to the lower aspects of the soul. Scholars tend to miss the subtle nuances of the poetic refrain. This is because they are not attuned to the subtlety of Hebrew and Rabbinic thought. Hillel is not worried about no one being “for him.” This would be a very self-centered view that we could not imagine this Sage positing.

In the present Mishnah, “I” (**אֲנִי**) represents the aspects of the higher self, i.e. Ruach – Yechidah. “Myself” (**לִי**) referring to the lower aspects of the Nefesh differs from the higher functions of the soul. The phrase might be better understood with slightly different vocabulary and slightly rewording this axiom for clarity.

If “I” (**אֲנִי**), the higher functions of my soul are not given wholly over to “myself” (**לִי**), my Yetser HaRa then who will be? Hakham Hillel was not given to asceticism, therefore the suggesting self-abasement or flagellation. Hillel sees the unity of the whole vessel as a thing of honor. In other words, Hillel sees that body as the vehicle for the Neshamah. The unity of these components is what makes a man complete, i.e. a Tsaddiq, righteous – generous man. Now the words of Hillel might read, If I do not take care of “myself” (**לִי**) i.e. Yetser HaRa, who will? This is not an open invitation to live a life without the Torah mitzvoth. To the contrary, this is an invitation to make the entire being a vehicle for G-d’s use and purpose. Through the positive or active mitzvoth, we “build” our world. However, Hakham Hillel well knew that we cannot “do” anything without a vehicle, i.e. body. Yechezkel’s vision of the Divine Chariot is not without practical application. Rather than being very engrossed with wheels and their turnings, we need to draw practical conclusions from the deepest Torah based materials.

**Shedim**

We have spoken now about the shedim with a little bit of clarity and depth. Again, we do not intend to give a lecture on the subject. There are far more pressing matters at hand. The “Royal Ish” (man of nobility) is addressing a very real problem in the Galil, that being idolatry! We have discussed how that through Yeshua’s influence the Galil became the seedbed for the propagation of the Oral Torah and its spread throughout the entire world. The present pericope shows that Yeshua was not alone in transforming the Galil. He inspired others to follow his practices of ridding the Galil of shedim. We usually translate “shedim” as “demons” or “spirits.” The true meaning of the word/title “shedim” infers “foreign deities” showing devotion to alien gods. In this respect Yeshua is the mirror image of Y’hoshua who, when he entered Eretz Yisrael he ejected the foreign deities, shedim.

It is evident that Yeshua did not have an exclusivist mentality. What is evident is that Yeshua demonstrates a very Jewish approach to Torah wisdom. He knows that it is not his job to address every little situation – i.e. to micro-manage. The Jewish Hakham is GLAD to share the responsibilities of Torah training and education with others. Yeshua is not afraid because others use his authority, techniques or Torah teachings to further the “Governance (sovereignty) of G-d. The cliché, “the more the merrier,” explains Yeshua’s mindset. **For he that is not against us bears my authority.** The usual translation reads, “For he who is not against us is on ourside.” Our translation is lexical and contextual. Yeshua knows that someone using his “name” is using his authority. Those who use the authority of the Master are not against him, they bear his authority in the same way that a police officer bears the authority of his “Polis” (city/State). The police officer is a civil administrator of the “Polis” (city). Yeshua is the administrator of the “Covenant written on the hearts” (of sapphire) i.e. memorized. Therefore, they bear his authority under the “Governance (sovereignty) of G-d through the Bate Din and Hakhamim. Removal of the *shedim* (foreign deities) makes room for the administration of the Hakhamim, G-d’s plenipotentiary agents. When Yeshua hears news of another Hakham addressing the same issue he is overjoyed, saying, “As Paqidim you do not have the authority to **prohibit** a Hakham! Even Yeshua’s Paqidim did not have the authority to prohibit (bind) a Hakham. Rabbinic authority will be inferred and delegated upon Yeshua’s talmidim soon enough. Hakham Tsefet will hear the Midrashic words:

**Mattiyahu 16:19 I will give you the Maft’khot** (judicial keys) **to the Malchut Shamayim** (kingdom/governance of God through Bate Din and Hakhamim)**. And whatever you make Asur** (forbidden) **in the land will be Asur** (forbidden) **in the heavens. And whatever you make M’Patuach** (permitted) **in the land will be M’Patuach in the heavens.”**

The activity of trying to “prohibit” a Hakham from operating on the authority does not sound like Hakham Tsefet. However, we note that it is Yochanan, the youngest of the principal three talmidim, which reports the encounter with the Hakham/Tsaddiq. This sounds like the aftermath of trying to determine who would be the greatest, **ראֹשׁ** –*rosh*.

**Yochanan answered** - **ἀποκρίνομαι – *apokrinomai***

The Greek use of **ἀποκρίνομαι – *apokrinome*** is judicial. It speaks as if Yochanan were making a judgment without the Master’s approbation. The best Greek/Hebrew parallel for κρίνω – *krino* is **שפט** – *shaphat*. The language being judicial, it would appear that Yochanan is trying to convey the thought that they as Yeshua’s talmidim tried to make a prohibition **אסר** – *asur*. This prohibition was someone of authority and most likely a Hakham. This we can deduce by understanding that a Paqid does not have the authority to cast out, or take authority over shedim without the approbation of his Hakham. Coming on the heels of “who is the greatest?” **ראֹשׁ** – *rosh,* Yeshua’s talmidim cannot stand the thought of someone being in greater authority than they are. Yochanan wants to demonstrate his place among the other talmidim and takes it upon himself to rebuke a Hakham.

We need to understand that Nazarean Judaism is not about despotic leadership. Each Hakham cares for his talmidim as if they were his own children. In fact, the relationship between the Hakham and his talmid should be stronger than the natural family relationship. “Just as a person is commanded to honor his father and hold him in awe, so, to is he obligated to honor his Hakham and hold him in awe. Indeed the measure of honor and awe due one’s Hakham exceeds that due to one’s father. His father brings him into the life of this world, while his Hakham, who teaches him wisdom, brings him into the world to come.”[[154]](#footnote-154)

Fathers may teach a son a trade, find a bride for him and teach him the fundamentals of the Torah.[[155]](#footnote-155) For these things, a father is deserving of honor. The Hakham teaches and imbues his talmid with Hokhmah and teaches him the nature of his nobility as a Ben Torah. This causes the talmid to enter into the Olam Haba (the ever-coming world). We say “ever-coming world” because the Hakham teaches his talmidim how to enter Gan Eden on a regular basis. Entering the Olam HaBa is not restricted to the termination of life. Yeshua had taken his talmidim to the top of Har Tz’fat i.e. Gan Eden where they experienced the Olam HaBa. “One who comes to the conclusion that he should involve himself in Torah study without working and derive his livelihood from charity, desecrates the Name of G-d, the Torah and forfeits the life of the world to come.”[[156]](#footnote-156)

Yochanan is a typical zealous talmid. Yeshua is an extraordinary Hakham. Nonetheless, Yeshua must rebuke the talmid for inappropriate actions. Therefore the words, “**You do not** have the authority **to prohibit this Tsaddiq/Hakham** (from doing works of righteousness/generosity)” are words of rebuke. What response do we have from the Hakham that was rebuked by a Paqid? None! Why? Every true Hakham understands the nature of Torah relationships. We do not hear from the Hakham because he understands his role and mission. He will not allow anything to hinder that mission including misguided talmidim. Yeshua teaches us that restraining or withholding and denying a Hakham the ability to accomplish his mission is a criminal offence.

The reverence we have for our Hakhamim is equated with cleaving to God. The Rambam in his Positive Commandments states that the sixth mitzvah is “Cleaving to G-d,” which is an injunction to “mix and associate with Hakhamim.”[[157]](#footnote-157) “We are commanded to join with them as frequently as possible in all manner of their company.”[[158]](#footnote-158)

Yeshua’s final words to his talmidim in this pericope are words we need to take to heart. “**Amen v’amen I say to you, he will not lose his reward.**” This means that the Hakham knows his job and will not allow anything hinder his mission. He will receive his reward!

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

**A Talmudic Snapshot**

We have said for some time now that the Nazarean Codicil is written in a Talmudic style. Many components are built upon the layers of Peshat, Remes and or comment on festivals etc. The present pericopes of Mordechai (Mark) and 2 Luqas (Acts) are a perfect case in point. The “Talmud” is comprised of two texts. The first text is the Mishnah, meaning repetition because it is to be committed to memory and repeated orally. The second is the Gemarah, which is an Aramaic word for “study.” Therefore, we have the Oral Torah, Mishnah that is to be memorized and orally repeated, i.e. “handed down” and the study of those materials and their explanation in the Gemara.

The Peshat text of the Nazarean Codicil is what we have titled, “The Mishnaic Import of Hakham Tsefet.” These works are Mordechai, (Mark) 1-2 Tsefet (Peter) and Yehudah (Jude). These texts were designed to be memorized and chanted in a melodic fashion. Hakham Tsefet redacted his Mishnaic Import with several different soferim. The two principal Soferim were Hillel/Luqas/Luke and Mordechai/Mark. We have stated in the past that Hakham Tsefet trained Hillel as a Paqid filling him with all the Peshat/Mishnaic teachings handed down from the Master. When Hillel went to work with Hakham Shaul, he received a “tanna” a human tape recorder. Hillel had memorized all the teachings of the Master, Hakham Tsefet and the Hakhamim. We might say that he was a priceless gift to Hakham Shaul. We might imagine him as a human library. However, we surmise that Hillel had a propensity for Remes. Had Hillel’s predisposition been Peshat, Hakham Tsefet would never have permitted his departure.

The Peshat case in the present Pericope is a man (Hakham) whom Yeshua does not know using the Master’s authority to expel shedim, foreign deities. The Remes expansion on this Mishnah is an unknown Alexandrian named “Apollos” teaching about the Master. This zealous teacher is thought to have associated with Philo and Therapeutae.[[159]](#footnote-159) Not much is known about him outside of the 2 Luqan account. Hakham Shaul through his amanuensis Hillel presents a perfect Talmudic snapshot. Our Mishnah makes a statement and Hakham Shaul adds his Gemarah, study explicating the details of Peshat through Remes hermeneutic.

We point out that Apollos is not a Hakham. The activities of Pricilla and Aquila in relation to Apollos make this clear. He undoubtedly has Messianic propensities. However, it is evident that he lacks a full understanding of the Oral Torah and more minute details regarding halakhic practice. Hakham Shaul juxtaposes a Hakham in the Peshat materials with a Paqid in his Remes Gemara. A Paqid cannot prohibit a Hakham, but a Paqid can be taught by other Paqidim especially those who are greater in education and knowledge. Apollos is a talmid of merit. “The Torah can only be taught to talmidim of merit.”[[160]](#footnote-160) We can see that Apollos is a teachable and trainable talmid. he is willing to hear Pricilla and Aquila and their instructions. An unfortunate problem rises as we read our pericopes week after week. We tend to think that all of these things took place in a week. How much time would it take Pricilla and Aquila to teach a talmid to become a Hakham? His education is evident at the end of the pericope.

**He was vigorously refuting the** Shammaite **Jews in public, demonstrating through the Written and Oral Toroth** that **the Yeshua is HaMashiach.**

Apollos is the mirror image of Stephen. However, we have pointed out in the past that Stephen’s zeal was uncontrolled. He was a Paqid with the office of a Chazan who did not know chesed. This cost him his life. Interestingly, not even G-d could intervene when the talmid is overzealous and uncontrollable. If Hakham Shaul had a lesson that he wanted a talmid to learn, it was just that. A talmid must be balanced and know his place. We remember that it was a young Paqid named Shaul, who held the coats of those who unlawfully stoned Stephen. He witnessed his unauthorized death firsthand. Interestingly, the Remes text tells us that Apollos had a balanced education. How can we know this? His mentors were Pricilla, the feminine (Din) and Aquila the masculine (Chesed) aspects of Oral Torah. Apollos represents a Remes picture of a balanced Stephen.

The beauty of Yeshua’s talmidim is that they are willing to be examples of good and bad. In this case, the talmid that Yeshua loved” is rebuked. This shows the real love of a Hakham for his talmid. One should have the attitude that he wants to be chastised when he has done wrong. This will enable him to correct his path and be a vessel of honor before G-d.

Yochanan, like the other talmidim spent the same amount of time with the Master. He most likely became a Hakham with the rest of his fellow talmidim. However, Yochanan was a young man and still needed mentorship. Which of the other talmidim would be qualified to mentor this young Kabbalist? As always, we resort to hermeneutics. The most kabbalistic talmid Yeshua trained was NOT Yochanan. Yochanan was indeed a good kabbalist. However, the greater kabbalist did not pen his kabbalistic recollections of Messiah in the Nazarean Codicil. He passed those kabbalistic musings on to Yochanan who is credited for these abstract pictures of Messiah. When one reads about Yochanan and looks at his accompaniment, Hakham Tsefet is always close by.[[161]](#footnote-161)

Lesson to be learned, behind every good Hakham is a good mentor and a tiger wife.

**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 “Vayiqrá” – “And called”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| וַיִּקְרָא |  | **Saturday Afternoon** |
| **“Vayiqrá”** | Reader 1 – Vayiqra 1:1-9 | Reader 1 – Vayiqra 4:1-3 |
| **“And called”** | Reader 2 – Vayiqra 1:10-13 | Reader 2 – Vayiqra 4:4-6 |
| **“Y llamó”** | Reader 3 – Vayiqra 1:14-17 | Reader 3 – Vayiqra 4:7-10 |
| Vayiqra (Lev.) 1:1 – 3:17 | Reader 4 – Vayiqra 2:1-16 |  |
| Ashlamatah: Micah 6:9-16 + 7:7-8 | Reader 5 – Vayiqra 3:1-5 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 3:6-11 | Reader 1 – Vayiqra 4:1-3 |
| Psalm 73:1-28 | Reader 7 – Vayiqra 3:12-17 | Reader 2 – Vayiqra 4:4-6 |
|  | Maftir – Vayiqra 3:15-17 | Reader 3 – Vayiqra 4:7-10 |
| N.C.: 1 Pet 1:1-12; Luke 9:51-62;  Acts 19:1-20 | Micah 6:9-16 + 7:7-8 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Above, 26:1. [↑](#footnote-ref-1)
2. Ibid., Verse 6. [↑](#footnote-ref-2)
3. Ibid., Verse 7. [↑](#footnote-ref-3)
4. Ibid., Verse 11. [↑](#footnote-ref-4)
5. Ibid., 35:11 [↑](#footnote-ref-5)
6. Ibid., 31:6-7 [↑](#footnote-ref-6)
7. Ibid., 30:6. [↑](#footnote-ref-7)
8. Further, Verse 40. [↑](#footnote-ref-8)
9. Above, 23:25. [↑](#footnote-ref-9)
10. Deuteronomy 13:5. [↑](#footnote-ref-10)
11. The source is unknown to me. [↑](#footnote-ref-11)
12. Verse 43. [↑](#footnote-ref-12)
13. Sifra, beginning of Seder Shemini. [↑](#footnote-ref-13)
14. On the first seven days of the installation the Tabernacle was put up and taken apart each day. But on the eighth day it was put up and no longer dismantled until they moved away from the encampment at Mount Sinai. Accordingly, since in the opinion of the Rabbis the first day of Nisan was the eighth day of the installation, the expression ***you will set up the Tabernacle*** must mean "set it up permanently etc.," [↑](#footnote-ref-14)
15. Above, 26:30. [↑](#footnote-ref-15)
16. Leviticus 8:35. [↑](#footnote-ref-16)
17. Thus since Scripture states that during the first seven days of the installation Aaron and his sons had to sit ***at the door of the Tent of Meeting****,* we must therefore conclude that the Tabernacle was dismantled at dawn and put up again immediately. [↑](#footnote-ref-17)
18. Sifra ***Vayikra, parshata* 4.** [↑](#footnote-ref-18)
19. Leviticus 1:3. [↑](#footnote-ref-19)
20. Zebachim 55b. [↑](#footnote-ref-20)
21. Leviticus 3:2. [↑](#footnote-ref-21)
22. Zebachim 55b. [↑](#footnote-ref-22)
23. I have not found this quotation in Vayikra Rabbah, but in Tanchuma Pekudei, 11. [↑](#footnote-ref-23)
24. In Verse 2 before us. [↑](#footnote-ref-24)
25. Further, Verse 17. [↑](#footnote-ref-25)
26. Ibid., Verse 18. [↑](#footnote-ref-26)
27. Ibid., Verse 34. [↑](#footnote-ref-27)
28. Ibid., Verse 33. [↑](#footnote-ref-28)
29. Leviticus 9:23. [↑](#footnote-ref-29)
30. Our Rashi adds: ***"every day."*** [↑](#footnote-ref-30)
31. Sifra, beginning of ***Seder Shemini***. [↑](#footnote-ref-31)
32. Numbers 9:15. [↑](#footnote-ref-32)
33. Verse 33. [↑](#footnote-ref-33)
34. Verse 34. [↑](#footnote-ref-34)
35. Leviticus 1:1. [↑](#footnote-ref-35)
36. Numbers 7:1. [↑](#footnote-ref-36)
37. Leviticus 9:6. [↑](#footnote-ref-37)
38. Ibid., Verse 23. [↑](#footnote-ref-38)
39. Ibid., 9:1. [↑](#footnote-ref-39)
40. I have not found it in Shir Hashirim Rabbah (Midrash Chazit), but in Koheleth Rabbah 1:31. [↑](#footnote-ref-40)
41. Ibid., Verse 23. [↑](#footnote-ref-41)
42. Leviticus 1:1. [↑](#footnote-ref-42)
43. Leviticus 9:23-24. [↑](#footnote-ref-43)
44. Ibid., 10:9. [↑](#footnote-ref-44)
45. But if we say, as Ramban does, that G-d already spoke to Moses from the Tent of Meeting on the first day of the installation, then the communication to Aaron, ***drink no wine nor strong drink***, took place on the eighth day of the installation. [↑](#footnote-ref-45)
46. Further, Verse 18. [↑](#footnote-ref-46)
47. Above, 26:30. [↑](#footnote-ref-47)
48. Verse 3. [↑](#footnote-ref-48)
49. Above, 25:21. [↑](#footnote-ref-49)
50. Ibid. [↑](#footnote-ref-50)
51. Ibid., 26:35. [↑](#footnote-ref-51)
52. Further, Verse 13. [↑](#footnote-ref-52)
53. Ibid., Verse 14. [↑](#footnote-ref-53)
54. Above, 29:5-9. [↑](#footnote-ref-54)
55. Thus the sense of the verse is not: ***"and you will screen 'upon' the ark,"*** but: ***"you will screen the ark."*** By putting up the veil in front of the ark, the ark will be screened. [↑](#footnote-ref-55)
56. Further, Verse 21. [↑](#footnote-ref-56)
57. Verse 9. [↑](#footnote-ref-57)
58. Above, 26:33. [↑](#footnote-ref-58)
59. Ibid., 29:37. See also Ramban above in ***Seder Ki Thisa*** 34:25, towards the end, for the specific explanation of how the altar sanctifies whatever touches it. [↑](#footnote-ref-59)
60. Above, Verse 2. [↑](#footnote-ref-60)
61. Ibid. [↑](#footnote-ref-61)
62. Verse 18. [↑](#footnote-ref-62)
63. See my Hebrew commentary p. 538, where I have shown that this is perforce the meaning of Ramban. [↑](#footnote-ref-63)
64. Leviticus 8:2. [↑](#footnote-ref-64)
65. Ibid. [↑](#footnote-ref-65)
66. Above, Verse 9. [↑](#footnote-ref-66)
67. Further, Verse 23. [↑](#footnote-ref-67)
68. Ibid., Verse 25. [↑](#footnote-ref-68)
69. Above, Verse 4. [↑](#footnote-ref-69)
70. Ibid., Verse 5. [↑](#footnote-ref-70)
71. Further, Verse 29. [↑](#footnote-ref-71)
72. For that is only mentioned further, in Verse 33. [↑](#footnote-ref-72)
73. A matter strongly forbidden in Leviticus 17:1-9. [↑](#footnote-ref-73)
74. Verse 20. [↑](#footnote-ref-74)
75. In Verse 5: ***And you will set the golden altar for incense...*** [↑](#footnote-ref-75)
76. Above, Verse 4. [↑](#footnote-ref-76)
77. Ibid. [↑](#footnote-ref-77)
78. Further, Verse 29. [↑](#footnote-ref-78)
79. Above, 29:38. [↑](#footnote-ref-79)
80. Ibid., Verses 39-41. [↑](#footnote-ref-80)
81. Ibid., Verse 42. [↑](#footnote-ref-81)
82. Numbers 28:6. [↑](#footnote-ref-82)
83. Verse 5. [↑](#footnote-ref-83)
84. Above, 30:6-7. [↑](#footnote-ref-84)
85. Ibid., Verse 8. [↑](#footnote-ref-85)
86. Above, Verse 4. Accordingly, the verse here in this chapter must refer to the seven days of the installation when Moses acted as the priest, and the verses above (30:6-8) refer to the time when Aaron would take charge of the service. [↑](#footnote-ref-86)
87. It is not found in our texts of Rashi. [↑](#footnote-ref-87)
88. Above, 30:7-8. [↑](#footnote-ref-88)
89. For, as explained above, the verse here speaks of Moses doing the service, and not Aaron, since the account here is of what happened during the seven days of the installation. [↑](#footnote-ref-89)
90. Above, 20:21. [↑](#footnote-ref-90)
91. Verse 35. [↑](#footnote-ref-91)
92. Ibid. [↑](#footnote-ref-92)
93. Above, 24:16. [↑](#footnote-ref-93)
94. Ibid., Verse 18. [↑](#footnote-ref-94)
95. Leviticus 1:1. [↑](#footnote-ref-95)
96. Sifra, Introduction, 8. [↑](#footnote-ref-96)
97. Verse 35. [↑](#footnote-ref-97)
98. Numbers 7:89. [↑](#footnote-ref-98)
99. Here in Verse 35. "From this you learn that as long as the cloud was there, Moses was not able to enter; when the cloud withdrew, Moses entered and He spoke with him" (Sifra ibid.). [↑](#footnote-ref-99)
100. Numbers 7:89. [↑](#footnote-ref-100)
101. Ibid. [↑](#footnote-ref-101)
102. Leviticus 9:23-24. [↑](#footnote-ref-102)
103. Above, Verse 2. [↑](#footnote-ref-103)
104. Ezekiel 44:2. In the Book of Exodus Israel first appears as a people. Hence Ramban uses this expression: ***The Eternal the G-d of Israel has entered.*** [↑](#footnote-ref-104)
105. Psalms 148:14. [↑](#footnote-ref-105)
106. See ibid., 106:10. [↑](#footnote-ref-106)
107. Ibid., 35:27. [↑](#footnote-ref-107)
108. The reference may be personal: "Blessed be G-d Who has helped me to reach so far in my commentary on the Torah." Or again, it may be that these concluding verses Ramban wrote when already in the Land of Israel. In that case the words assume a literal meaning: "Who has helped him to come thus far," which is, as he continues, the place where his youth is renewed in his old age. See in "***Hamayon***," Tammuz, 5728, pp. 32-6, where I defended this explanation at length. [↑](#footnote-ref-108)
109. See Psalms 103:5. [↑](#footnote-ref-109)
110. Deuteronomy 32:13. [↑](#footnote-ref-110)
111. See II Chronicles 30:19. [↑](#footnote-ref-111)
112. Berachoth 50 a. [↑](#footnote-ref-112)
113. **David Kimhi** (1160–1235), also known by the Hebrew acronym as the **RaDaK** (רד״ק), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-113)
114. 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-114)
115. **RA**bbi **SH**lomo **I**tzhaki; (February 22, 1040 – July 13, 1105), was a medieval French rabbi and long highly esteemed as a major contribution Ashkenazi Jewry gave to Torah study. He is famed as the author of a comprehensive commentary on the Talmud, as well as a comprehensive commentary on the *Tanach* (Hebrew Bible). He is considered the “father” of all commentaries that followed on the Talmud (i.e., the Baalei Tosafot) and the Tanach (i.e., Ramban, Ibn Ezra, Ohr HaChaim, et al.). [↑](#footnote-ref-115)
116. Melachim alef (I Kings) 3:5-12. It is worth noting that according Seder Olam Rabbah 14, Solomon was only 12 years old when he became king. [↑](#footnote-ref-116)
117. “**kri -** קרי” in their reading version. [↑](#footnote-ref-117)
118. “**ktiv -** כתיב**”** in their written version. [↑](#footnote-ref-118)
119. In rabbinic literature *(Pesachim* 54a, and elsewhere), שְׁמוֹ יִנּוֹן *Yinnon shmo*, is interpreted as meaning “Yinnon is his name,” and שֶׁמֶשׁ-לִפְנֵי, *lifnei-shemesh,* as meaning “before the sun was created”. According to this rabbinic interpretation, these words refer to the Messianic king, and the conclusion drawn is that the Messiah’s name was one of the things that were cre­ated before the world came into being. The name Yinnon is found frequently in the *piyyutim* as a designation of the Mes­siah. Thus we find in a *piyyut* for the *Kedushah* prayer *Mussaf* Service of Yom Kippur, composed by *Rabbi Hakalir.* “Then from before Creation, He created the Temple [נוה**,** *naveh*]and the name of the Messiah [יִנּוֹן, *Yinnon*]*.”* That *piyyut* ends with: “To tell us a second time on the mount Lebanon at the hand of Yinnon, I am the Lord your God’”. In other words, in the future, in the Temple and at the hand of the Messianic king, Israel will hear a second time the promise of “I am the Lord your God”. (This *piyyut* is found *machzorim* that follow the Ashkenazi rite, but in most communities today it is omitted.) [↑](#footnote-ref-119)
120. From the root*nun, vav, nun.* [↑](#footnote-ref-120)
121. A*nifal,* from the root*nun, bet, lamed.* [↑](#footnote-ref-121)
122. Beresheet (Genesis) 49:10. [↑](#footnote-ref-122)
123. E.V. ‘shall be continued’. [↑](#footnote-ref-123)
124. Tehillim (Psalms) 72:17. [↑](#footnote-ref-124)
125. Yirmiyahu (Jeremiah) 16:13. Thus each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words. [↑](#footnote-ref-125)
126. Eicha (Lamentations) 1:16. [↑](#footnote-ref-126)
127. Yeshayahu (Isaiah) 53:4. [↑](#footnote-ref-127)
128. Kol Eliyahu [↑](#footnote-ref-128)
129. *Sanhedrin* 98b. [↑](#footnote-ref-129)
130. See also *Rashi, Sanhedrin* 98a, who states that *Mashiach* will be afflicted by *tzaraat* and will sit among others who share this affliction. See the comments of the *Maharal* in his *Chiddushei Aggadot (Sanhedrin, loc. cit.:a,b*), which state that just as a leper must be separate from all other people, so too, a king and how much more so *Mashiach* is distinguished from others. [↑](#footnote-ref-130)
131. *Nedarim* 64b. See the commentary of the *Maharsha* in his *Chiddushei Aggadot.* [↑](#footnote-ref-131)
132. *Vayikra Rabbah*, the conclusion of ch. 15. [↑](#footnote-ref-132)
133. He was descended from Lot who was saved from the destruction of Sodom. [↑](#footnote-ref-133)
134. Our Sages teach that it is *impossible* for men to commit a sexual sin for the sake of Heaven. Only women are capable of such loftiness. [↑](#footnote-ref-134)
135. Our father. [↑](#footnote-ref-135)
136. **Yibbum,** levirate marriage, in Judaism, is one of the most complex types of marriages mandated by Torah law (Deuteronomy 25:5-10) by which, according to the law, the brother of a man who died without children has an obligation to marry the widow. [↑](#footnote-ref-136)
137. Good deed. [↑](#footnote-ref-137)
138. Melachim Alef (1Kings) 14:21 [↑](#footnote-ref-138)
139. Jeremiah 22:24ff [↑](#footnote-ref-139)
140. They were expecting Mashiach ben David – the ruling king. [↑](#footnote-ref-140)
141. Old Testament [↑](#footnote-ref-141)
142. Note here that the talmidim tried but they could not prevent this Tsaddiq/Hakham. [↑](#footnote-ref-142)
143. Bratcher, Robert G. *A Handbook on the Gospel of Mark*. UBS Handbook Series. New York: United Bible Societies, 1993. p. 299. Also not that this bears similarity to the Saying mimics Hillel’s sayings… “If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?” Aboth 1:14 [↑](#footnote-ref-143)
144. Yochanan builds on the word “name” (authority). Receives a child on the authority of the Master is in agreement with Yeshua as the Master/Messiah and G-d. [↑](#footnote-ref-144)
145. Hooker points out that **διδάσκαλος** – *didaskalos* (teacher) is usually used by those who are outside Yeshua’s circle. Hakham Tsefet uses it here to show that it is contrary to the thoughts and teachings of the Master. Hooker, Morna Dorothy. *The Gospel According to St. Mark*. Peabody, Mass: Hendrickson Publishers, 1993. p. 229 [↑](#footnote-ref-145)
146. Demons, foreign gods implying some form of idolatry. [↑](#footnote-ref-146)
147. **δύναμις** – *dunamis,* virtuous power [↑](#footnote-ref-147)
148. The plurality of the text is not referring to Yeshua and his talmidim. Now the “talmidim” have no authority over any other Hakham. Therefore, Yeshua’s “our” refers to the authority of the Hakhamim. [↑](#footnote-ref-148)
149. Bratcher, Robert G. *A Handbook on the Gospel of Mark*. UBS Handbook Series. New York: United Bible Societies, 1993. p. 299. Also not that this bears similarity to the Saying mimics Hillel’s sayings…Edwards believes that the most important thing is the making known Yeshua (Jesus) name. Our interpretation of Edward’s words are, the making known of Yeshua’s authority is the most important thing. Edwards, James R. *The Gospel According to Mark*. The Pillar New Testament Commentary. Grand Rapids, Mich : Leicester, England: Eerdmans ; Apollos, 2002. p. 290-1 [↑](#footnote-ref-149)
150. Full of virtuous authority in relation to the Written Torah [↑](#footnote-ref-150)
151. Code for the Mesorah (Oral Teachings) of the Master [↑](#footnote-ref-151)
152. Cf. TDNT 5:879 C. The New Testament [↑](#footnote-ref-152)
153. Strong, J. (1996). The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. Ontario: Woodside Bible Fellowship. G196 [↑](#footnote-ref-153)
154. Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Deot, Hilchot Talmud Torah*. Moznaim Publishing, n.d. p. 226 See also B.M. 33a [↑](#footnote-ref-154)
155. The Rambam is of the opinion that a son should be taught by the Father until he is about five or six years old. After this he should take his son to school or hire a teacher for him. Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Deot, Hilchot Talmud Torah*. Moznaim Publishing, n.d. p. 164-5 [↑](#footnote-ref-155)
156. Ibid p. 201 [↑](#footnote-ref-156)
157. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. Vol. 1. 2 vols. New York: Soncino, 2003. p. 9 [↑](#footnote-ref-157)
158. Ibid [↑](#footnote-ref-158)
159. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 1:301 [↑](#footnote-ref-159)
160. Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Deot, Hilchot Talmud Torah*. Moznaim Publishing, n.d. p. 209-5 [↑](#footnote-ref-160)
161. Cf. Acts 3:4, 11, 4:13, 19, 8:14 [↑](#footnote-ref-161)