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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2015**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2015**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Iyar 27, 5775 – May 15/16, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| --- | --- | --- |
| **Amarillo, TX, U.S.**Fri. May 15 2015 – Candles at 8:26 PMSat. May 16 2015 – Habdalah 9:28 PM | **Austin & Conroe, TX, U.S.**Fri. May 15 2015 – Candles at 8:00 PMSat. May 16 2015 – Habdalah 8:58 PM | **Brisbane, Australia**Fri. May 15 2015 – Candles at 4:49 PMSat. May 16 2015 – Habdalah 5:43 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. May 15 2015 – Candles at 8:20 PMSat. May 16 2015 – Habdalah 9:21 PM | **Manila & Cebu, Philippines**Fri. May 15 2015 – Candles at 5:58 PMSat. May 16 2015 – Habdalah 6:51 PM | **Miami, FL, U.S.**Fri. May 15 2015 – Candles at 7;41 PMSat. May 16 2015 – Habdalah 8:37 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. May 15 2015 – Candles at 7:38 PMSat. May 16 2015 – Habdalah 8:40 PM | **Olympia, WA, U.S.**Fri. May 15 2015 – Candles at 8:22 PMSat. May 16 2015 – Habdalah 9:37 PM | **Port Orange, FL, U.S.**Fri. May 15 2015 – Candles at 7:51 PMSat. May 16 2015 – Habdalah 8:48 PM |
| **San Antonio, TX, U.S.**Fri. May 15 2015 – Candles at 8:01 PMSat. May 16 2015 – Habdalah 8:59 PM | **Sheboygan & Manitowoc, WI, US**Fri. May 15 2015 – Candles at 7:52 PMSat. May 16 2015 – Habdalah 9:01 PM | **Singapore, Singapore** Fri. May 15 2015 – Candles at 6:48 PMSat. May 16 2015 – Habdalah 7:39 PM |
| **St. Louis, MO, U.S.**Fri. May 15 2015 – Candles at 7:48 PMSat. May 16 2015 – Habdalah 8:52 PM | **Tacoma, WA, U.S.**Fri. May 15 2015 – Candles at 8:21 PMSat. May 16 2015 – Habdalah 9:36 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

**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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “Sh’nei Luchot Abanim” - “Two tables of stone” &**

**Shabbat Mevar’chim HaChodesh Sivan**

**(Proclamation of the New Moon for the month of Sivan)**

**(Evening Monday 18th of May – Evening Tuesday 19th of May, 2015)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁנֵי-לוּחֹת אֲבָנִים** |  | **Saturday Afternoon** |
| **“Sh’nei Luchot Abanim”** | Reader 1 – D’barim 10:1-5 | Reader 1 – D’barim 11:10-12 |
| **“Two tables of stone”** | Reader 2 – D’barim 10:6-8 | Reader 2 – D’barim 11:13-15 |
| **“Dos tablas de piedra”** | Reader 3 – D’barim 10:9-11 | Reader 3 – D’barim 11:16-18 |
|  | Reader 4 – D’barim 10:12-15 |  |
| D’barim (Deut.) 10:1 – 11:9B’Midbar (Num) 28:9-15 | Reader 5 – D’barim 10:16-19 | **Monday & Thursday****Mornings** |
| Psalm 119:25-48 | Reader 6 – D’barim 10:20-22 | Reader 1 – D’barim 11:10-12 |
| Ashlamatah: I Kings 8:9-181 Sam. 20:18. 42 | Reader 7 – D’barim 11:1-9 | Reader 2 – D’barim 11:13-15 |
| P. Abot 4:11 |  Maftir – B’Midbar 28:9-15 | Reader 3 – D’barim 11:16-18 |
| N.C.: Mark 14:53-65;Lk 22:54-62; Rm 11:11-16 |  I Kings 8:9-18 1 Sam. 20:18. 42 |   |

**Counting of the Omer**

**Friday Evening May 15, 2015**

**Evening: Counting of the Omer Day 42**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 42 | Parnas 3/Moreh | Iyar 27 | 6:5-8 | Truth united with Humility |

**Ephesians 6:5-8 Bondservants,[[1]](#footnote-1) follow the direction of your masters[[2]](#footnote-2) according to the flesh, with reverential awe** (fear and trembling), **in purity of motive** (singleness of your heart), **as if it** (your service) **were to Messiah;not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding** (motive – neshamah), **with good will doing service as to the Lord and not to menknowing that the Lord rewards midda kneged midda** (measure for measure)**, whether he is a bondservant or a freeman.**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder – ‎ D’barim (Deut.) 10:1 - 11:9‎**

* Result of Moses’ Intercession – Deut. 10:1-11
* The Second Discourse of Moses – Deut 10:12 – 11:32
	+ Final review of all the reasons for, and results of, obedience to G-d – Deut 10:12-22
	+ Let Personal Experience of G-d’s Wondrous Deeds on Behalf of Israel Lead to Love and Obedience – Deut. 11:1-9

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 17: Deuteronomy – III – Gratitude & Discipline**

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 17 – “Deuteronomy – III – Gratitude & Discipline,” pp. 70-82.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) 10:1 - 11:9‎**

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
| --- | --- |
| 1. At that time, the Lord said to me, "Hew for yourself two stone tablets like the first ones and come up to Me onto the mountain, and make for yourself a wooden ark,  | 1. At that time did the Lord say to me: Hew for yourself two tables of marble according to the form of the first; and ascend before Me into the mountain, and make for yourself an ark of wood. |
| 2. And I shall inscribe on the tablets the words that were upon the first tablets which you shattered and you shall place them into the ark. | 2. And I will write upon the tables the words which were upon the former ones, which you did break with your entire strength; and you will put them within the ark. |
| 3. So I made an ark of acacia wood, and I hewed two stone tablets like the first ones, and I ascended the mountain, with the two tablets in my hand. | 3. And I made an ark of sitta wood, and hewed two marble tables according to the form of the first, and went up into the mountain, having the two tables in my hand. |
| 4. And He inscribed on the tablets, like the first writing, the Ten Commandments, which the Lord had spoken to you on the mountain, from the midst of the fire, on the day of the assembly, and the Lord gave them to me. | 4. And He wrote upon the tables according to the former writing, the Ten Words which the LORD spoke with you from the mount in the midst of the fire on the day that the congregation was gathered together, and the LORD gave them to me. |
| 5. And I turned and came down from the mountain, and placed the tablets in the ark which I had made, and there they were, as the Lord had commanded me. | 5. And I turned and came down from the mountain, and put the tables into the ark which I had made, and there are they laid up (hidden) as the LORD commanded me. |
| 6. The children of Israel journeyed from the wells of B'nei Ya'akan to Moserah; there Aaron died, and there he was buried; and Eleazar his son served as kohen in his stead. | 6. And the children of Israel journeyed from the villages of the wells of the Beni Jahakan to Mosera. There Amalek, who reigned in Arad, and who had heard that Aharon was dead, and that the Cloud of Glory had gone up, (came and) fought with them. And those of Israel who were distressed by that war sought to go back into Mizraim, and returned (towards it) six journeys; (but) the sons of Levi followed after them, and slew eight families of them, and the remainder returned. Of the sons of Levi also four families were slain. And they said one to another, **What has been the cause of this slaughter? Because we have been remiss in the mourning for Aharon the Saint. Therefore all the children of Israel observed there a mourning for Aharon's death; and there was he buried, and Elazar his son ministered in his stead.** |
| 7. From there, they journeyed to Gudgodah, and from Gudgodah to Yotvath, a land with streams of water. | 7. Thence they journeyed to Gudgod, and from Gudgod to Jotbath, a land flowing with streams of water.1 |
| 8. At that time, the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to serve Him, and to bless in His Name, to this day. | 8. At that time the LORD distinguished the tribe of Levi, because they had been zealous (even) to slay for His honor; that they should bear the ark of the LORD's covenant, and stand before the LORD to minister unto Him and to bless in His Name until this day. |
| 9. Therefore, Levi has no portion or inheritance with his brothers; the Lord is his inheritance, as the Lord, your God spoke to him.  | 9. Therefore the tribe of Levi has not a portion or inheritance with his brethren; the gifts which the LORD gives him are his inheritance, as the LORD your God has spoken to him. |
| 10. And I remained on the mountain like the first days forty days and forty nights, and the Lord hearkened to me also at that time; the Lord did not wish to destroy you. | 10. But I stood in the mount praying and interceding as in the former days (of the) forty days and nights, and the LORD received my prayer at that time also, and the LORD would not destroy you. |
| 11. And the Lord said to me, "Arise, go to lead the travels before the people, so that they may come and possess the land I promised their forefathers to give them. | 11. And the LORD said to me, Arise, go, lead forth the people, that they be brought in, and possess the land which I promised to their fathers to give them. |
| 12. **And now, O Israel, what does the Lord, your God, demand of you? Only to fear the Lord, your God, to walk in all His ways and to love Him, and to worship the Lord, your God, with all your heart and with all your soul,**  | 12. **And now, Israel, what does the Lord your God require of you, but that you fear the LORD your God, to walk in all the ways that are right before Him, and that you love Him, and serve the LORD your God with all your heart and with all your soul,** |
| 13. **to keep the commandments of the Lord and His statutes, which I command you this day, for your good.** | 13. **to keep the commandments of the LORD and His statutes which I command you this day, that it may be well with you?** |
| 14. **Behold, to the Lord, your God, belong the heavens and the heavens of the heavens, the earth, and all that is on it.** | 14. Behold, the heavens, and the heavens of the heavens, are be LORD's your God, and the hosts of angels are in them to minister before Him, and the earth, and whatsoever is therein.  |
| 15. Only your forefathers the Lord desired, to love them, and He chose their seed after them you, out of all peoples, as it is this day. | 15. Only the LORD had pleasure in your fathers, and because He would love you He has had favor to their children after them, as you, above all the nations upon the face of the earth, at the time of this day. |
| 16. **You shall circumcise the foreskin of your heart, therefore, and be no more stiff-necked.**  | 16. **Put away folly, therefore, from your heart, and be not stiff-necked anymore;** |
| 17. For the Lord, your God, is God of gods and the Lord of the lords, the great mighty and awesome God, Who will show no favor, nor will He take a bribe. | 17. for the LORD your God is God, the Judge, and the Monarch of kings, a Great God, mighty and terrible, before whom there is no respect of persons, and who takes no bribe; |
| 18. **He executes the judgment of the orphan and widow, and He loves the stranger, to give him bread and clothing.** | 18. **He does judgment for the orphan and widow, and has compassion upon the stranger to give him food and raiment.** |
| 19. **You shall love the stranger, for you were strangers in the land of Egypt.** | 19. **Have pity then (yourselves) upon the stranger, for you were strangers in the land of Mizraim.** |
| 20. **You shall fear the Lord, your God, worship Him, and cleave to Him and swear by His Name.** | 20. **Revere the LORD your God, and worship before Him, and cleave closely to His fear, and swear by His Name.** |
| 21. He is your praise and He is your God, Who did these great and awesome things for you, which your eyes have seen. | 21. He is your praise, and He is your God, who has done for you these great and mighty acts which you have beheld with your eyes. |
| 22. With seventy souls, Your forefathers descended to Egypt, and now the Lord, your God, has made you as the stars of heaven in abundance. | 22. With seventy souls your fathers went down into Mizraim, and now has the LORD your God set you as the stars of the heavens for multitude. |
|  |  |
| 1. [Therefore] you shall love the Lord, your God, keep His charge, His statutes, His ordinances, and His commandments, all the days.  | 1. Therefore will you love the LORD your God, and diligently observe His Word, His statutes, and ‎His judgments always.‎  |
| 2. And you shall know this day; that [I speak] not with your children, who did not know and who did not see the chastisement of the Lord, your God, His greatness, His mighty hand, and His outstretched arm, | 2. And know you this day, for (I speak) not with your children who have not known or seen the ‎instruction of the Law of the LORD your God, nor His greatness, nor His mighty hand, nor His ‎uplifted arm,‎ |
| 3. His signs, and His deeds, which He performed in the midst of Egypt, to Pharaoh, king of Egypt and to his entire land, | 3. or His signs and works which He wrought in Mizraim, on Pharoh king of Mizraim, and on all the ‎inhabitants of his land;‎ |
| 4. and what He did to the army of Egypt, to its steeds, and to its chariots, that He caused the waters of the Red Sea to inundate them when they pursued you, and the Lord destroyed them, to this day, | 4. what He did also to the hosts of Mizraim, to their horses and chariots, when He made the waters ‎of the Red Sea to overwhelm their faces when they followed after you, when the LORD destroyed ‎them unto this day's time;‎ |
| 5. and what He did for you in the desert, until you arrived at this place, | 5. and what He has done to you in the wilderness till the time that you came to this place;‎ |
| 6. and what He did to Dathan and Abiram, sons of Eliab, the son of Reuben, that the earth opened its mouth and swallowed them up and their households and their tents, and all the possessions at their feet, in the midst of all Israel. | 6. and what He did unto Dathan and Abiram the sons of Eliab bar Reuben, when the earth opened ‎her mouth and swallowed them up with the men of their house, and all their substance, in the midst ‎of all Israel:‎ |
| 7. But your eyes, which have seen all the great work of the Lord, which He did. | 7. for with your eyes have you seen all the great work of the LORD which He has wrought.‎ |
| 8. **[Therefore] keep all the commandments that I command you this day, in order that you may be strong and come and possess the land to which you are crossing, to possess it,** | 8. **Therefore will you keep all the precepts which I command you this day, that you may be ‎strengthened, and go in, and inherit the land to possess which you go over;‎** |
| 9. and in order that you may prolong your days on the land that the Lord swore to your forefathers to give to them and to their seed a land flowing with milk and honey. | 9. and that your days may be multiplied upon the land which the LORD swore to your fathers to ‎give it to them and their children; a land whose fruits are rich as milk, and sweet as honey.‎ |
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**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers) 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. |
|  |  |

**Summary of the Torah Seder – ‎ D’barim (Deut.) 10:1 - 11:9‎**

* Result of Moses’ Intercession – Deut. 10:1-11
* The Second Discourse of Moses – Deut 10:12 – 11:32
	+ Final review of all the reasons for, and results of, obedience to G-d – Deut 10:12-22
	+ Let Personal Experience of G-d’s Wondrous Deeds on Behalf of Israel Lead to Love and Obedience – Deut. 11:1-9

**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 Comments on D’barim 10:1 – 11:9:**

**1 At that time** At the end of forty days [which was the first of Elul], God was reconciled with me and said to me, “Hew for yourself [two tablets],” and afterwards, “make for yourself a [wooden] ark.” I, however (see verse 3), made the ark first (Tanchuma 10), because [I considered that] when I would come with the tablets in my hand, where would I put them? This was not the ark that Bezalel made, because the Israelites did not occupy themselves with the Mishkan until after Yom Kippur [which was forty days later], for when Moses descended the mountain, he commanded them regarding the construction of the Mishkan. [Then] Bezalel made the Mishkan first, and only afterwards the ark and the [other] furnishings (Ber. 55a). It follows, therefore, that this was another ark, and that was the one that went out with them to battle, but the one Bezalel made did not go out to battle except in the days of Eli, and they were punished for it, and it [the ark] was captured [by the Philistines].-[Yerushalmi Shekalim 6:1]

**6 And the children of Israel journeyed from the wells of B’nei Ya’akan to Moserah** What is the relevance of this here? Furthermore, did they really journey from the wells of B’nei Ya’akan to Moserah? Was it not from Moserah that they came to the wells of B’nei Ya’akan, as it is said, “And they journeyed from Moseroth [and encamped in B’nei Ya’akan]” (Num. 33:31) ? Moreover, [why does it say:] "there Aaron died"? Did he not die at Mount Hor? If you calculate it, you will find eight stations from Moseroth to Mount Hor! However, [the answer is that] this is also part of the reproof [introduced in Deut. 1:1 and continued through here]: [In effect Moses said,] This, also, you did. When Aaron died on Mount Hor at the end of the forty years and [consequently] the clouds of the Divine Glory departed, you were afraid of the [impending] war with the king of Arad. So you appointed a leader to return to Egypt, and you went back eight stations until B’nei Ya’akan, and from there to Moserah. There, the sons of Levi battled with you. They slew some of you, and you some of them, until they forced you to return by the way you had retreated. From there, you returned to Gudgodah, which is Hor Hagidgad (Num. 33:32).

**7 And from Gudgodah [to Yotvath...]** And at Moserah, you made a great mourning for the death of Aaron, which was the cause of this [your retreat], and it seemed to you as though he had died there (Yerushalmi Sotah 1: 10, Tanchuma, Chukath 18). Moses juxtaposed this reproof with the breaking of the tablets to indicate **that the death of the righteous is as grievous to the Holy One, blessed is He, as the day the tablets were broken** (Lev. Rabbah 2)], and to inform you that when they said, “Let us appoint a leader [and return to Egypt]” (Num. 14:4)—and divorce ourselves from him [Moses], was as grievous for him as was the day on which they made the golden calf.

**8 At that time, the Lord separated [the tribe of Levi]** This is connected to the previous context -

**At that time** During the first year of your departure from Egypt, when you erred [by making] the calf, and the sons of Levi did not thus err, the Omnipresent separated them from you. This verse is juxtaposed to the retreat to B’nei Ya’akan, to tell you that also in this matter, the sons of Levi did not err, but rather remained steadfast in their faith.

**to bear the ark [of the covenant]** [Referring to] the Levites.

**to stand before the Lord, to serve Him, and to bless in His Name** [Referring to] the kohanim, and this is the “raising of the hands” [when they bless the people].-[Arachin 11a]

**9 Therefore, Levi has no portion** since they were separated for the service of the altar, and therefore were not free to plow and sow.

**The Lord is his inheritance** Levi receives his daily fare, designated for him, from the King’s house [i.e., with the gifts due the kohanim, granted them by God].

**10 And I remained on the mountain** to receive the latter tablets. Since Moses does not state above how long he remained on the mountain at this last ascent, he again begins with it.

**as the first days** I.e., those of the first tablets. Just as those days were with [God’s] good will, so were these with good will. But the intermediate [forty days], when I remained to pray for you, were in anger.

**11 And the Lord said to me, [Arise, go, lead before the people]** Although you [Israel] had turned away from following Him, and you had erred with the [golden] calf, He [nonetheless] said to me, “Go, lead the people” (Exod. 32:34).

**12 And now, O Israel** Even though you did all this, His mercy and His affection are still upon you, and with all that you have sinned against Him, He demands nothing of you, except only to fear [the Lord, your God,...]

**Only to fear [the Lord your God,...]** Our Rabbis derived from this verse ["And now... what does... God demand of you"] that everything is in the hands of Heaven except the fear of Heaven (Ber. 33b).

**13 To keep the commandments of the Lord** and this too, is not for nothing, but—for your good—that you should receive a reward.

**14 Behold, to the Lord your God belong** everything, and even so—"Only your forefathers the Lord desired"—out of everything [i.e., the whole universe].

**15 [And He chose...] you** Just as you see yourselves as the most beloved of all peoples, as it is this day.

**16 the foreskin of your heart** Heb. עָרְלַת לְבַבְכֶם the blockage and covering of your heart.

**17 and Lord of the lords** meaning that no lord will be able to deliver you from His hand.

**Who will show no favor** if you cast off His yoke, Nor will He take a bribe—i.e., to appease Him with money.

**18 He executes the judgment of the orphan and widow** [previously, in verse 17,] we had a description of God’s power. Now alongside His power, we find [a description of] His humility (Meg. 31a).

**and He loves the stranger, to give him bread and clothing** and this [provision of bread and clothing] is a matter of great importance, for the very essence of our father Jacob prayed for this [as it says], “And if He will give me bread to eat and a garment to wear” (Gen. 28:20). -[Gen. Rabbah 70:5]

**19 [You shall love the stranger] for you were strangers** Do not reproach others with your own defect.-[B. M. 59b]

**20 You shall fear the Lord, your God and worship Him and cleave to Him.** After you have all these qualities, then you may swear by His Name.

**Hakham ben Haggai:** The Hebew word **דָּבַק (Davaq)** being translated as **“cleave”** is first used in the Torah with regards to marriage in Genesis 2:24 to describe the intense union between husband and wife – “Therefore will a man leave his father and his mother, and will cleave unto his wife, and they will be one flesh.” This same word is used in

* Deuteronomy 10:20 – as above in this Torah Seder (Deut. 10:1 – 11:9), and,
* Deuteronomy 11:22 – on the next Torah Seder (Deut. 11:10 – 12:19), and
* Deuteronomy 13:5(4) – on the following Torah Seder (Deut. 12:20-13:19)

That is, for three consecutive Torah Sedarim, this Hebrew word makes its debut. The term is also mentioned in the corresponding Psalm for this week in Ps. 119:25, 31. This word is also used with regards to discipleship in Ruth 1:14. The Midrash Sifre states: ***“And to cleave unto Him*** means that we should cleave to Hakhamim and their disciples.”

**Chapter 11**

**2 And you shall know this day** Set your attention to know, understand, and accept my reproof.

**that not with your children** am I now speaking, who would be able to say, “We did not know or see all this.”

**6 [That the earth opened its mouth, and swallowed them up...] in the midst of all Israel** Wherever one of them fled, there the earth split under him and swallowed him up; these are the words of Rabbi Judah. Rabbi Nehemiah said to him: But has it not already been stated, “And the earth opened its mouth” (Num. 16:32), and not, “its mouths” [implying that the earth opened up at only one place]? Rabbi Judah said to him: How, then, do you [Reggio ed.] explain: “in the midst of all Israel” [implying it opened up in many areas]? Rabbi Nehemiah replied to him: The earth began to slope as a funnel, and wherever one of them happened to be, he rolled down until he reached the place where the earth was split (Tanchuma Buber, addendum to Korach 4).

**and all the possessions at their feet** Heb. אֲשֶׁר בְּרַגְלֵיהֶם וְאֶת כָּל־הַיְקוּם This is a man’s money, which sets him on his feet. -[San. 110a]

**7 But your eyes, which have seen** This is connected to the verse stated above (verse 2), “That [I speak] not with your children, who did not know...,” but rather with you—"your eyes, which have seen..." [i.e. to you, whose eyes have seen...]

**Ketubim: Psalm ‎119:25-48‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. ¶ Praiseworthy are those whose way is perfect, who walk with the law of the Lord. ‎ | 1. **ALEPH.** How happy are the perfect of way, who walk in the Torah of the LORD. |
| 2. Praiseworthy are those who keep His testimonies; who seek Him wholeheartedly. ‎ | 2. How happy those who keep His testimony; with a whole heart they will seek His instruction. |
| 3. Not only have they committed no injustice, they walked in His ways. | 3. Truly they have not acted deceitfully; in His proper ways they have walked. |
| 4. You commanded Your precepts, to keep diligently. ‎ | 4. You have given Your commandments, to keep very much. |
| 5. My prayers are that my ways should be established, to keep Your statutes. | 5. It is good for me that my ways are straight, to keep Your decrees. |
| 6. Then I shall not be ashamed when I look at all Your commandments. | 6. Then I will not be disappointed when I look to all Your commandments. |
| 7. I shall thank You with an upright heart when I learn the judgments of Your righteousness. ‎ | 7. I will give thanks in Your presence with uprightness of heart, when I learn the judgments of Your righteousness/generosity. |
| 8. I shall keep Your statutes; do not forsake me utterly. **{P}** | 8. I will keep Your decrees; do not abandon me utterly. |
| 9. ¶ In what manner should a youth purify his way? To observe according to Your word.  | 9. **BETH.** In what way will a youth purify his way? To keep it as Your words. |
| 10. With all my heart I searched for You; do not cause me to stray from Your commandments. ‎ | 10. With all my heart I have sought Your teaching; do not let me go astray from Your commandments. |
| 11. In my heart I hid Your word, in order that I should not sin against You. ‎ | 11. In my heart I have hidden Your Word, that I might not sin in Your presence. |
| 12. Blessed are You, O Lord; teach me Your statutes. ‎ | 12. Blessed are you, O LORD; teach me Your decrees. |
| 13. With my lips I recited all the judgments of Your mouth. ‎ | 13. With my lips I have recounted all the judgments of Your mouth.  |
| 14. With the way of Your testimonies I rejoiced as over all riches. | 14. In the way of Your testimonies I have rejoiced, as at a stroke of luck. |
| 15. Concerning Your precepts I shall converse, and I shall look at Your ways. ‎ | 15. I will speak by Your commandments, and I will behold Your ways. |
| 16. With Your statutes I shall occupy myself; I shall not forget Your speech. ‎**{P}** | 16. I will find delight in Your decrees, I will not forget Your utterance. |
| 17.¶ Bestow kindness upon Your servant; I shall live and I shall keep Your word. ‎  | 17. **GIMEL** Requite Your servant with good; I will live, and keep Your words. |
| 18. Uncover my eyes and I shall look at hidden things from Your Torah. | 18. Uncover my eyes, and I will behold wonders from Your Torah. |
| 19. I am a stranger in the land; do not hide Your commandments from me. | 19. I am a dweller in the land; do not take away Your commandments from me. |
| 20. My soul is crushed from longing for Your judgments at all times. | 20. My soul has longed with longing for Your commandments at all times. |
| 21. You shall rebuke cursed wilful sinners who stray from Your commandments. ‎ | 21. You have rebuked the malicious; cursed are all who stray from Your commandments. |
| 22. Remove from me disgrace and contempt, for I kept Your testimonies. | 22. Remove from me humiliation and shame; for I have kept Your testimonies. |
| 23. Although princes sat and talked about me, Your servant conversed about Your statutes. ‎ | 23. For leaders sit speaking against me; Your servant is engaged in instruction of Your decrees. |
| 24. Also, Your testimonies are my affairs, men of my counsel.‎ **{P}** | 24. Also Your testimonies are my delight, the source of my counsel. |
| 25. ¶ My soul clung to the dust; revive me according to Your **word.**  | 25. **DALETH.** My soul is joined to the dust; heal me according to Your **word.** |
| 26. I told of my ways, and You answered me; teach me Your statutes. | 26. I numbered my ways and You received my prayer; teach me Your decrees. |
| 27. Make me understand Your precepts, and I shall speak of Your wonders. | 27. Give me insight into the way of Your commandments, and I will speak of Your wonders. |
| 28. My soul drips from grief; sustain me according to Your word. | 28. My soul is grieved by weariness; sustain me according to Your word. |
| 29. Remove from me the way of falsehood, and favor me with Your Torah. | 29. Remove from me the path of lies; and by Your Torah have compassion on me. |
| 30. I **chose** the way of faith; Your judgments I have set [before me]. | 30. I have **chosen** the faithful path; I have placed Your judgments with me. |
| 31. I clung to Your testimonies; O Lord; put me not to shame. | 31. I have joined myself to Your testimonies, O LORD; do not make me ashamed. |
| 32. [In] the way of Your commandments I shall run, for You will broaden my understanding. **{P}** | 32. I will run in the path of Your commandments, for You will expand my heart. |
| 33. ¶ Instruct me, O Lord, [in] the way of Your statutes, and I shall keep it at every step. | 33. **HE.** Teach me, O LORD, the way of Your decrees, and I will keep it totally. |
| 34. Enable me to understand and I shall keep Your Torah, and I shall keep it wholeheartedly. | 34. Give me insight, and I will keep Your Torah, O LORD; and I will keep it with a whole heart. |
| 35. Lead me in the path of Your commandments for I desired it. | 35. Make me walk in the course of Your commandments, for I desire it. |
| 36. Extend my heart to Your testimonies and not to monetary gain. | 36. Incline my heart to Your testimonies, and not to money. |
| 37. Turn away my eyes from seeing vanity; with Your ways sustain me. | 37. Turn my eyes away from the sight of deceit; by Your words heal me. |
| 38. Fulfill for Your servant Your word that is for Your fear. | 38. Confirm Your word to Your servant, which leads to Your worship. |
| 39. Remove my disgrace, which I feared, for Your judgments are good. | 39. Take away my reproach, which I fear, for Your judgments are good. |
| 40. Behold, I longed for Your precepts; with Your righteousness sustain me. **{P}** | 40. Behold, I have yearned for Your commandments; in Your generosity heal me. |
| 41. ¶ And may Your acts of kindness befall me, O Lord, Your salvation according to Your word. | 41. **VAV.** And let Your kindness come upon me, O LORD, Your redemption in accordance with Your word. |
| 42. And I shall answer a word to those who disgrace me, for I trusted in Your word. | 42. And I will give answer to those who mock me, for I have trusted in Your word. |
| 43. And do not take out utterly from my mouth a word of truth, because I hoped for Your words. | 43. And do not remove the word of truth from my mouth utterly, for I have waited long for Your judgments. |
| 44. And I shall keep Your Torah constantly, forever and ever. | 44. And I will keep your Torah always, for ages upon ages. |
| 45. And I shall walk in widely accepted ways, for I sought Your precepts. | 45. And I will walk in the wideness of the Torah, for I have sought Your commandments. |
| 46. And I shall speak of Your testimonies in the presence of kings, and I shall not be ashamed. | 46. And I will speak of Your testimonies before kings, and I will not be ashamed. |
| 47. And I shall engage in Your commandments, which I love. | 47. And I will delight myself in Your commandments, which I love. |
| 48. And I shall lift up my palms to your commandments, which I love, and I shall converse about Your statutes. **{P}** | 48. And I will lift my hands to Your commandments, which I love, and I will speak of Your decrees. |
|  |  |

**Rashi’s Commentary of Psalm 119:25-48**

**26 I told of my ways** to You, [of] my needs and my sin, and You answered me.

**28 My soul drips** Heb. דלפה , drips; i.e., it is becoming less and less.

**30 Your judgments I have set** I applied myself to your judgments and I clung to your testimony, to **choose** the way of faith. Therefore, I ask, “Remove from me the way of falsehood.”

**33 and I shall keep it at every step** Heb. עקב . I shall keep it in all its paths and the steps of its paths, an expression of “heels” (עקבים) , traces in French, footsteps.

**38 Fulfill for Your servant Your word** that You promised me.

**that is for Your fear** That I and my children shall fear Your name, for on that condition You promised me (I Kings 2:4): “if your children take heed in their way, etc.”

**39 Remove my disgrace** Forgive me for that sin [with Bath-sheba], and my enemies will no longer be able to disgrace me with it.

**for Your judgments are good** and I already accept upon myself “to repay the ewe-lamb fourfold.”

**41 And may...befall me** May Your salvation befall me according to Your word which You promised me.

**43 And do not take...from my mouth a word of truth** Heb. תצל . Do not separate from my mouth a word of truth, as (Gen. 31:9): “And God separated (ויצל) your father’s property and gave it to me.” I found this.

**utterly...a word of truth** in all my instructions [regarding ritual law] and in all my legal decisions, that I should not stumble over them.

**45 And I shall walk in widely accepted ways** in the halachah that is widely accepted and widespread in Israel.

**Meditation from the Psalms**

**Psalm 119:25-48**

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

I am repeating my introduction from the first part of this psalm for continuity.

The life of King David was devoted to the attainment of self-perfection in the service of God. Every action and every step in David’s life was calculated to bring him closer to this lofty goal. In this psalm of one hundred seventy-six verses, the lengthiest in the Book of Tehillim, David painstakingly charts the progressive stage of his determined ascent toward spiritual perfection. The psalm follows the sequence of the twenty-two letters of the Hebrew alphabet; eight verses begin with א, aleph, the next eight with ב, beit, and so on, because this psalm embodies an orderly program for achieving personal perfection. The Talmud[[3]](#footnote-3) refers to this psalm a תמניא אפין, the repetition of eight. Whereas the number seven symbolizes the power of This World, which was created in seven days, eight symbolizes release from the desires of the mundane work which distract a person from his spiritual aspirations.[[4]](#footnote-4)

In these verses David describes the many obstacles and danger that confronted him in his lifetime. Yet his spirit refused to be overwhelmed by sorrow, for he embraced the fount of joy — the Torah. As David followed the guiding light of G-d’s Torah, his lips burst forth in these ecstatic verses of praise for G-d’s salvation. This psalm opens with the statement: Praiseworthy are those whose way is wholesome, who walk with the Torah of HaShem. It goes on to cite scores of examples of how David strived to walk with G-d. In conclusion David declares: ‘I have attempted to follow You all my life HaShem. If I have failed, I beseech You not to abandon me! I have strayed like a lost sheep; seek out Your servant, I have not forgotten Your commandments’.[[5]](#footnote-5)

As we mentioned last week, Psalm 119 was composed by King David.[[6]](#footnote-6) We know that he wrote this Psalm to chronicle his life’s journey towards spiritual perfection.[[7]](#footnote-7) Our opening verse, v.25, represents King David’s feeling as he was fleeing from his son Absalom who was seeking to kill him. As he was fleeing from Absalom, near death, it was as if his soul was clinging to the dust, and he prayed to HaShem and said these words: [[8]](#footnote-8)

*25 DALETH. My soul cleaveth unto the dust: revive me according to thy word.*

Verse 39, and several others in our portion, is a reference to King David’s sin with Batsheba (stealing a lamb).[[9]](#footnote-9)

*39 Turn away my reproach which I fear: for thy judgments are good.*

Our verbal tally suggests that the King David was focused on the words that were written on the tablets. These were *the words* of HaShem that are found in the first verse (119:25) of our psalm for this parasha. Further allusions are found in verses 28, 38, 41, and 42.

As the Torah portion begins with the broken Luchot, the tablets of stone, so also does the Psalmist speak of the dust, fine pieces of broken rock. When Moses broke the Luchot, before the eyes of the people, their ego was shattered as well. Their hearts became filled with humility; they felt lower than the dust of the earth. In addition, the Torah goes on to tell us of the death of Aharon and his return to the dust. Thus we see that the Psalmist sees a connection between the tablets of stone and the dust. Our Ashlamata, like our Torah portion, begins by speaking about the Luchot and the ark that held them. Thus we connect our Psalm portion to the Torah and the Ashlamata.

The so called ten ‘commandments’, in our Torah portion, are really the ten ‘words’. Never the less, our Psalmist understood these words to be HaShem’s commandments, statutes (chukim),[[10]](#footnote-10) and precepts. The Torah also speaks of the commands and statutes in 10:13 and 11:1. King David saw all of these as HaShem’s word (v.28). Notice that the Torah open by speaking of the Luchot, that which represents the Torah, then it speaks of the death of Aharon the Kohen Gadol whose primary responsibility was to teach the Torah, and finally the Torah speaks of the tribe of Levi being separated for the service of the ark, whose primary task was the teaching of the Torah.

Our Torah portion spends a lot of ink telling us of the goodness of HaShem and the punishments that accrue to the wicked. Our Psalmist hears these words and seeks to understand how he can be careful to do what HaShem wanted. He seeks HaShem’s help to accomplish the commands of HaShem. Let’s delve a bit deeper into the connection between the written and the oral Torah.

After having heard the Aseret Hadibrot, the Ten Commandments from Sinai, Moses ascended onto the mountain and remained there for forty days and nights. The Torah describes that he ate no bread nor drank no water.

What did Moses do on Sinai for forty days and nights? He received the Torah on Sinai. Now this can’t be the Written Torah, the Five Books of Moses, since we know that some mitzvot, like Shabbat, were given prior to Sinai and most were recorded after the event at Sinai. There is a debate in the Talmud as to whether the Torah was written all at one time by Moses, or section by section throughout the forty year trek through the desert.

But one thing is certain that the text of the Written Law was “not” given on Sinai, with the exception of the Ten Commandments, which were oral and which were then given to Moses engraved by HaShem in stone. So, the question “what” was given to Moses on Sinai during those forty days?

Moses received the Oral Law on Sinai. The Oral Law is the basis for the Written Law. Without the Oral Law, the Written Law, what we all see in the Holy Ark in the synagogue, is meaningless. The Written Law is merely a set of cryptic notes, symbols, shorthand abbreviations for a more expansive, fundamental and complete system of a blueprint for the world and life.

Let me illustrate. The basis for our liberty in these United States is the Constitution. Can a short concise document like the Constitution contain all the laws that cover every facet of a nation’s life? It is absurd to think so. It is a compendium of all the values upon which our freedoms and rights are built. It abstracts the values of the Torah, the Magna Carta, and the vision of our founding Fathers. It is a blueprint which guides the designers and the builders of the nation in each generation.

In effect, then, the Written Torah is an abstract of a fuller expanded gift that HaShem gave Israel, the Torah shebaal peh, the Oral Law. The Oral Law is the underpinnings of the Written Law and by its very nature of being oral; it could not be frozen in stone or parchment.

**Why Did HaShem Create an Oral Law?[[11]](#footnote-11)**

If there is an Oral Law, why didn’t HaShem or Moses write it down? What benefit could there be in the details of the Law being Oral?

There are actually many reasons why the Torah needs an oral component. I will, HaShem willing, try to explain a few in this article.

Our Hakhamim make a very interesting statement in the Midrash Rabbah. The Midrash is discussing some of the deeper meanings of the sacrificial offerings brought by the leaders of the Tribes of Israel when the Holy Tabernacle was built and dedicated: “And for the peace sacrifice, two oxen...” Because HaShem gave Israel two Torahs: The Written Torah and the Oral Torah. He gave them the Written Torah that has the 613 Commandments, to fill them up with merits and to purify them, as it says “HaShem wants His righteous people, so He increased and strengthened the Torah”.[[12]](#footnote-12)

He gave them the Oral Torah so that they would, by the Oral Torah, be distinct from all other nations. For this reason it was not given in writing, so that the Gentiles could not forge it or claim it for their own, and then claim that ***they*** are the true Israel, as they did with the Written Torah.[[13]](#footnote-13)

The Oral Torah is our unique property, our special possession, our glory and source of joy. It is what makes us what we are, and enables us to fulfill HaShem’s will.

The Torah is vaster than most people imagine. In the Book of Job, Tzofar Hana’amati[[14]](#footnote-14) tells us about the wisdom of HaShem, the Torah, that “Its measurement is longer than the land, and wider than the sea”.[[15]](#footnote-15) But if you unroll a copy of every Book of the Torah and stretch them out end to end, starting from the Five Books of Moses until Malachi, the entire length is not likely to reach even one mile. Tzofar Hana’amati is not referring to the Books of the Written Torah, which have a specific limit, but to the wisdom of HaShem as manifest in the Oral Torah, and as alluded to in the Written Torah.

Similarly, we find in the Midrash as follows: May the Name of the King of all emperors be blessed, for having chosen Israel from all the seventy nations, as it says, “For HaShem’s portion is His nation, Jacob is the essence of His inheritance”.[[16]](#footnote-16) And He gave us the Written Torah that contains hidden and concealed allusions, and He explained them in the Oral Torah, and revealed them to Israel.

Moreover, the Written Torah has the general rules, and the Oral Torah has the details. The Oral Torah is vast, and the Written Torah is small. Concerning the Oral Torah, it says, “Its measurement is longer than the land, and wider than the sea.”....

For HaShem ratified His pledge with Israel only because of the Oral Torah, as it says: “Through these words I have set forth my pledge with you...” The actual words used by the Torah there mean, literally, “By the mouth of these words I have set forth my pledge with you....” (Exodus 34:27) [This is the literal translation]. The Torah means “through these words,” but instead uses the phrase “By the mouth of these words....”

The Torah could have said, “Because of these words....” or “For the sake of these words....” or “For these words...” or “through these words...”, but instead the Torah used the phrase “By the mouth of these words....” This refers to the Oral Torah, hence the use of the phrase “**by the mouth** of these words...”

Only those who love HaShem with all their hearts, all their souls, and all their might, study the Oral Torah.[[17]](#footnote-17)

The Talmud is not the entire Oral Torah. The Talmud is the basic skeleton of the Oral Torah, as much as was absolutely necessary for the preservation of the Torah. But it is by far not the entire Oral Torah. That wouldn’t be possible.

The Oral Torah is limitless. This is not hyperbole, or exaggeration, in any way. I mean this precisely and literally. The greatness of the Oral Torah is that no matter how much is taught, no matter how much is learned, there is always more true Torah to be discovered. HaShem created the Torah that way. The Talmud tells us, “Every Torah teaching that any conscientious Torah student is destined to extrapolate was already taught to Moses at Mount Sinai”.[[18]](#footnote-18)

And absolutely every single element of the Oral Torah is alluded to in the Written Torah. This adds yet another dimension to the study, and helps make the learning even more glorious and meaningful. Incidentally, this is why the Written Torah had to be written in Hebrew, the language that HaShem created specifically for that purpose.

The Oral Torah contains the details of the general Laws found in the Written Torah. Without those details, we could never fulfill the Laws. For example, the Torah commands the Jewish Supreme Court to declare when a new month has begun, and the Oral Torah gives us all the necessary details. We find, therefore, that the Talmud[[19]](#footnote-19) tells us that the time between each appearance of a new moon can be no less than 29.53059 days. This information, reported by Rabbi Gamaliel in the Talmud, is part of the Oral Torah.

Only this century did anyone else in the world have a calculation of that nature. Carl Sagan has stated that the period of time from new moon to new moon is 29.53058 days, only 100 thousandth of a day less! That’s within 0.864 of a ***second*** of what the Talmud says! Scientists in Berlin later revised it to 29.530588 days, which is 0.6912 thousandths of a second ***closer*** to what the Talmud says, and the scientists are still not absolutely positive. That is how close they are to the number given by our Oral Torah. We needed this information, in order to properly observe a mitzva in the Torah, so HaShem taught that to Moses.

The Oral Torah is needed in order to maintain the context of the Written Torah. It therefore contains much more information than the Written Torah. The Written Torah needs the Oral Torah to make certain that the correct meaning is conveyed and understood.

In the simple act of relaying information, the spoken word can employ so many means that are unavailable to the written word. Tone of voice is one example. Another example is which words we stress, and how strongly we accent them. Hand gestures and body language convey a great deal more than the simple spoken word conveys, and far more than the written word.

There is an old Yiddish story about the man in a small town in Europe who sent his son to an out-of-town school. A month or so later, the son wrote the father a letter. The father could not read, so he walked around town looking for someone who could read the letter to him. He came across the baker. In Europe, bakers were known for their lack of scholarship. They usually had poor reading skills, if any at all. This baker was no exception. But the baker was a good man, and he decided he would do this favor for this man.

The baker opened the letter, and read it to the father. The letter was a rather simple letter, in which the son tells the father about how busy he is with his courses, how he has found a simple place to live in the big and confusing city. Unfortunately, it is rather distant from the school, but it was all he could afford. As a result he needs to take a bus to and from school every day. And so on and so forth. He ended the letter with a polite plea to his father to send him some money. “*Tatteh, shik gelt*.” (“Father, send money.”)

Unfortunately, the baker was not very adept at reading, and moreover, did not know of the close relationship between the father and his son. The baker perceived the letter as being nasty and full of demands. He was certainly unable to render the flowery phrases of affection interspersed throughout the letter.

“He complains that you sent him to this difficult school that gives him a lot of work to do,” said the baker, “how terrible the city is, and how he is not happy with his apartment. He demands that you send him money!” That was how the baker interpreted the letter.

The father grew incensed. “After all I did for him! That lousy ingrate! How ***dare*** he speak to me that way!”

He took the letter, and rushed off to the town Rabbi to show it to him.

The Rabbi took the letter, the evidence of the son’s chutzpah, and read it. Raising an eyebrow, he asked the father what harm there was in the letter.

The father, sputtering, reiterated his outrage against his son’s chutzpah, all the while pointing to the letter.

The Rabbi smiled patiently, and told the man to sit down. He offered him something to eat and drink, and then said to him, “Let me read this letter to you.” He read the letter out loud, in a soft and loving voice, ending with the impassioned plea of “*Tatteh, shik gelt*”.

By the time the Rabbi was finished, the man was red in the face with embarrassment. “I can’t understand it,” he muttered. “The baker must have read the wrong letter.”

A written record is needed, but it takes an educated person to read it properly! That is why we need Rabbis and scholars to delve into each matter and make sure the Torah is properly and fully understood.

In addition, words themselves change their meanings over time. Here’s an interesting example. In *Alice in Wonderland* by Lewis Carroll, we find the expression “Stuff and nonsense!” I once read a work in which the author mused that the two words, “stuff” and “nonsense,” made an odd juxtaposition. After all, the word “stuff” means, more or less, “something of substance.” “Nonsense,” of course, means the opposite. Using the two words to describe one thing makes no sense.

But if you read Charles Dickens’ works, you will also come across the word “stuff”, and he used it to mean “nonsense”! In other words, “stuff and nonsense” was not an odd juxtaposition at all, back then. Back then, in the nineteenth century, when Dickens and Dodgson[[20]](#footnote-20) lived, the word “stuff” had almost precisely the opposite meaning that it does today, barely 150 years later!

So when the Torah gives us instruction, we must be clear as to the original meaning of the instruction. This, the Oral Torah keeps alive for us. Let me cite an example of a changing idiom.

The Torah commands Jewish men to wear tefillin on their head. Where on the head? Above the hairline, in a straight line between one’s two eyes (no, it does not have to be precise, but near enough). How does the Torah phrase it? The Torah says, “Let them be as insignia between your eyes”.[[21]](#footnote-21) The Torah does not mean literally between your eyes, but on your head in that position.

How do we know this? The Torah uses the phrase “between your eyes” in at least one other place. The Torah commands us not to imitate pagan practices, among them the practice of pulling out one’s hair in mourning. The Torah says, “You are children of HaShem your G-d. Do not mutilate yourselves, and do not make a bald patch ***between your eyes*** as a sign of mourning”.[[22]](#footnote-22)

Where, precisely, are we not to make a bald patch? Between our eyes? Do you have that much hair between your eyes? How can you make yourself bald in a place that has practically no hair, if any at all? What does the Torah mean here? Well, back in the early Biblical days, there was a Hebrew phrase “between your eyes” that really meant “on your head above your hairline, between your eyes”.

So when the Torah tells us to place tefillin “between your eyes”, the Torah really means on one’s head, in a direct line above the area between one’s eyes. How do I know this? Because the Talmud tells us so.[[23]](#footnote-23) I would not have made this connection on my own. Our Oral Tradition, however, teaches us the meaning of the Written Torah.

Thus we see that the Oral Torah maintains the integrity and original meaning of the Written Torah. Today, no one uses the phrase “between your eyes”, or if they do, they don’t mean it the way the Torah uses it. That’s why we need the Oral Torah!

The truth is that the Oral Torah and Written Torah work together, and each can exist only with the other. The Written Torah is needed as an anchor for the Oral Torah. It contains, in brief and in hidden allusion, the Oral Torah as well.

So we need both the Oral Torah ***and*** the Written Torah to maintain each other, and bring us the full instruction that HaShem has given us.

Furthermore, the Torah ***must*** be passed along from generation to generation by direct oral transmission. Just as in every field, we Jews also have specialists. These are our Hakhamim, who have the responsibility to teach and keep Judaism alive that way. And they, too, must teach by example as well as by direct teaching.

The Torah therefore exhorts each of us, “Ask your father and he will relate it to you; your elders (alternatively, your grandfathers) and they will tell you”.[[24]](#footnote-24)

We must study the Torah constantly, but that is not enough. Torah must be absorbed; it must be internalized through day-to-day exposure. Yes, it must be studied constantly. But even more so, it must be soaked up through total immersion, like a tea bag in hot water. The tea in the bag becomes completely wet, and the water around the bag turns into tea. When we live a life of Torah, the Torah elevates and improves us, and the entire Torah-observant world is enriched through our personal example, and future generations look to us as a role model. Therefore, to truly internalize the Torah within us, we must be part of and interact with the Torah world.

For that, and for the reasons mentioned above, and for many more reasons besides, we need direct Oral Teaching. We could never rely on the Written Word alone.

**The Indispensable Oral Law**

“Safeguard and keep (these rules) since that is your wisdom and understanding in the eyes of the nations. They will hear all these rules and say, ‘this great nation is certainly a wise and understanding people’”.[[25]](#footnote-25)

Throughout history, in almost every country, the Jews have led the intelligentsia. Through the worst of the “Dark Ages”, when the only men capable of reading were the clergy and some nobility, just about every Jewish male knew how to read Hebrew, and many were equally proficient in the language of the land. Jews have been at the forefront of every civil movement, every intellectual movement, and have been known as scholars throughout all of history. Even Gentiles have recognized this, and you can find mention of it in numerous places, and in the writings of many cultures.

What is the source of our wisdom? The Torah tells us, the Torah is the source!

It is amazing that so few people take the time to think about what this really means. Consider: The Christians claim that they now have the Torah. Yet no one calls the Christians a wise people. What do we have that they don’t?

The answer is obvious to anyone who has ever learned the Torah. We have the Oral Law, which is the traditional accompaniment to the written tradition many refer to as the Bible. Anyone who has ever tried to learn the Scriptures alone knows that they are a closed book, full of confusing and difficult to understand statements. The Torah is generally briefly worded, and lacks detailed directions. Obviously, commentary is necessary. This commentary is the Oral Tradition, also known as the Oral Law, or the Oral Torah. The Written Bible is completely incomprehensible without the Oral Tradition.

To demonstrate, I will cite some examples of Laws from the Written Torah that are completely incomprehensible without knowledge of the Oral Tradition.

When the Bible tells us[[26]](#footnote-26) to take together four species on the first day of Succoth, which four species are meant, and what are we supposed to do with them?

The prohibition of Chelev - fat, in Vayikra (Leviticus) 7:24, leaves us uninformed as to which fat is included in the category of Chelev, and which are Shumin (fat) and therefore permitted.

Which blood is forbidden, in Vayikra (Leviticus) 7:26, and how do we purge the meat of it?

What are Totaphot?[[27]](#footnote-27) If that means Tefillin, what exactly are Tefillin? How are they made, and how are they “bound as a sign upon your hand?”

Which work is forbidden on the Sabbath, and which is permitted?

“You shall not cook a young animal in its mother’s milk” is stated three times in the Torah. Why? The Oral Law explains why. It also explains the seemingly odd wording of the commandment.

Most Hebrew words change their meaning when pronounced differently. Without the Oral Tradition, how can we determine the true meaning of the words of the Hebrew Scriptures, written as they were without vowels? Indeed, without an oral law we would not even understand the meaning of the letters, much less the words.

These are just a few examples of why the Oral Torah is necessary. And if you consider all that the Torah includes, you will realize that the entire body of Torah, the instructions on how to live our lives, is too vast to be confined to a few small books.

The Talmud tells the story of a Gentile who went to Hillel the Elder and said to him, “I want to convert, but I want to accept only the Written Torah, and not the Oral Torah. I don’t wish to accept the words of the Hakhamim. So teach me only the Written Torah, and not the Oral Torah.”

But Hillel knew that the man wanted to do the right thing. He simply didn’t understand the purpose of the Oral Torah. So he began to teach him the Aleph Bet.[[28]](#footnote-28) The first day, Hillel the Elder taught him the first two letters, *aleph*, and *bet*.

The next day, Hillel the Elder taught him the same two letters in reverse. He showed him the letter *aleph*, and called it “*bet*.” The man objected, “But yesterday you taught it the other way!”

“Well, then, you need me, a Hakham, to teach you the *Aleph Bet*? So you have to trust my knowledge of the tradition of the letters. What I tell you is the Oral Tradition. You can’t read the alphabet if no one tells you what it means. And you think you don’t need the Hakhamim knowledge of Jewish Tradition in order to understand the words of the Torah? Those are much more difficult! Without an Oral Tradition you will ***never*** be able to learn the Torah.”

**The Oral Explains the Written**

Without an oral law, even the text of the written Torah becomes fraught with problems. The most outrageous example I have seen is using the Shema to prove that there are many gods:

“Hear O Israel, [the one called] HaShem is our G-d, HaShem is [number] one [among the gods]”. Could the Hebrew sentence be read and interpreted that way? Sure. Is that the intent? Most decidedly not, yet without an oral law, it becomes a possibility.

So it is clear that an Oral Tradition is needed, and that one exists.

In three days, on Sivan 1, the Bne Israel under the leadership of Moses and Aaron will arrive at the foot of Mt. Sinai. Six days later they will receive the written and the oral Torah. “Our Hakhamim taught, [[29]](#footnote-29) when a child begins to speak, his father must teach him Torah and Keriat Shema. What is Torah? Rav Hamnuna says: Torah Tziva lanu Moshe Morasha Kehillat Yaakov, *Moses commanded us a Torah, an inheritance of the congregation of Jacob*.”[[30]](#footnote-30)

A child utters his first words, and immediately we are obligated to teach a verse that encapsulates “Torah” for the child. Rav Hamnuna suggests that this pasuk of “Torah Tziva Lanu Moshe” is the most basic, fundamental pasuk that in some manner contains all of Torah. By the way, this statement of Rav Hamnuna is not simply “aggadda”. This is a Halacha! This is a halachic ruling by the Rambam, and the Shulchan Aruch!

**Ashlamatah: ‎1 Kings 8:9-18‎‎**

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| **Rashi** | **Targum** |
| 1. ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the ‎fathers' (houses) of the children of Israel, unto king Solomon in Jerusalem; to bring up the ark of ‎the covenant of the Lord out of the city of David, which is Zion. ‎‎  | 1. ¶ Then Solomon gathered the elders of Israel and all the heads of the tribes, the chiefs of the ‎clans for the sons of Israel, unto King Solomon to Jerusalem to bring up the ark of the covenant ‎of the LORD from the City of David, that is Zion.  |
| 2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month ‎Ethanim, which (is) the seventh month. ‎ | 2. And all the men of Israel were gathered unto ‎King Solomon in the month that the ancients called the first month (the festival) and now it is the ‎seventh month. |
| 3. And all the elders of Israel came, and the priests took up the ark. ‎ | 3. And all the elders of Israel came, and the priests bore the ark.  |
| 4. And they brought up the ark of the Lord, and the tabernacle of meeting, and all the holy vessels ‎which (were) in the tabernacle, and the priests and the Levites did bring them up. | 4. And they ‎brought up the ark of the Lord and the tent of the appointed time, and all the holy vessels that ‎were in the tent; and the priests and the Levites brought them up. |
| 5. And King Solomon, and all the congregation of Israel, that were assembled unto him, (were) with ‎him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for ‎multitude. | 5. And King Solomon and all ‎the assembly of Israel who were joined with him were standing with him before the ark, ‎sacrificing sheep and oxen which could not be counted and could not be numbered for ‎greatness. |
| 6. And the priests brought in the ark of the covenant of the Lord to its place, into the Sanctuary of ‎the house, to the most holy (place), under the wings of the cherubim. | 6. And the priests brought in the ark of the covenant of the LORD to its place, to the ‎house of atonements that was prepared for it, in the midst of the houses to the holy of holies, to ‎beneath the wings of the cherubim. |
| 7. For the cherubim spread forth (their) wings over the place of the ark, and the cherubim covered ‎the ark and the staves thereof above. ‎ | 7. For the cherubim spread their wings over the place of the ‎ark, and the cherubim made a covering over the ark and over its poles from above. |
| 8. And the staves were so long that the ends of the staves were seen from the holy (place) before the ‎Sanctuary, and they were not seen without; and they are there unto this day. ‎ | 8. And so ‎long were the poles that the ends of the poles were seen from the holy place facing the house of ‎atonements- and were not seen outside; and they are there unto this day. |
| 9. There was nothing in **the ark** save **the two tablets of stone** which Moses put there at Horeb, when ‎the Lord made (a covenant) with the children of Israel, when they came out of the land of Egypt. ‎ | 9. In **the ark** lay **the two ‎tablets of stones** that Moses deposited there on Horeb upon which were written the ten words of ‎the covenant that the LORD cut with the sons of Israel in their going forth from the land of Egypt. ‎ |
| 10. And it came to pass, when the priests came out of the holy (place), and the cloud filled the ‎house of the Lord. | 10. And when the priests went forth from the holy place, a dense cloud filled the house of the ‎sanctuary of the LORD. |
| 11. And the priests could not stand to minister because of the cloud; for the glory of the Lord filled ‎the house of the Lord. **{P}** | 11. And the priests were not able to stand to minister from before the ‎cloud, for the glory of the LORD filled the house of the sanctuary of the ‎ LORD. **{P}** |
| 12. ¶ Then Solomon said, "The Lord said that He would dwell in the thick darkness. | 12. ¶ Then Solomon said: “The LORD has chosen to make His Shekinah reside in Jerusalem.  |
| 13. I have surely built You a house to dwell in; a settled place for You to dwell in forever." | 13. Indeed I have built the house of the sanctuary before You, a place prepared for the house of ‎Your Shekinah forever." |
| 14. And the king turned his face about, and blessed all the congregation of Israel, and all the congregation of Israel stood. | 14. And the king turned his face and blessed all the assembly of Israel, ‎and all the assembly of Israel was standing. |
| 15. And he said, "Blessed (be) the Lord, the God of Israel Who spoke with His mouth unto David my father, and has fulfilled it with His hand, saying. | 15. And he said: "Blessed be the LORD the God of ‎Israel who decreed by his Memra with David my father and by his good pleasure fulfilled it, ‎saying: |
| 16. 'Since the day that I brought forth My people Israel out of Egypt, I **chose** no city out of all the tribes of Israel to build a house, that My name might be therein; but I **chose** David to be over My people Israel.' | 16. ‘From the day that I brought forth my people Israel from Egypt I did not choose a ‎city from all the tribes of Israel to build the house to make My Shekinah reside there, and I ‎chose David to be the king over My people Israel.’ |
| 17. And it was in the heart of David my father to build a house for the name of the Lord, the God of Israel. | 17. And it was in the heart of David my ‎father to build the house to the name of the LORD the God of Israel. |
| 18. And the Lord said to David my father, 'Since it was in your heart to build a house unto My name, you did well that it was in your heart. | 18. And the LORD said to ‎David my father: ‘Inasmuch as it was with your heart to build the house to My name, you have ‎done well for it was with your heart. |
| 19. Nevertheless, you shall not build the house; but your son that shall come forth out of your loins, he shall build the house for My name.' | 19. Only you will not build the house, but a son whom you ‎will beget - he will build the house to My name.’ |
| 20. And the Lord has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the Lord spoke, and have built a house for the name of the Lord, the God of Israel. | 20. And the LORD fulfilled his words that he ‎spoke, and I rose up in the place of David my father and sat upon the throne of the kingdom of ‎Israel as the LORD spoke, and I built the house to the name of the LORD the God of Israel. |
| 21. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt." **{S}** | 21. And ‎I made a place there prepared for the ark in which lay the two tablets of stone upon which was ‎the covenant of the LORD that he cut with our fathers when he brought them out from the land ‎of Egypt. **{S}** |
| 22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands towards heaven.  | 22. And Solomon stood before the altar of the LORD opposite all the assembly of ‎Israel, and he spread out his hands in prayer toward the heavens.  |
| 23. And he said, "Lord God of Israel, (there is) no God like you, in heaven above, or on earth beneath, Who keeps covenant and mercy with Your servants that walk before You with all their heart. | 23. And he said: "LORD God of ‎Israel, there is none except You. You are the God whose Shekinah is in the heavens above and ‎You are powerful on the earth below, keeping the covenant and fidelity to Your servants who ‎walk before You in all their heart, |
| 24. Who has kept with Your servant David my father that which You spoke to him, and You spoke with Your mouth, and fulfilled it with Your hand, as (it is) this day. | 24. You who have kept for Your servant David my father what ‎You spoke to him and You decreed by Your Memra and by Your good pleasure You have ‎fulfilled it this day. |
| 25. And now, Lord, the God of Israel, keep with Your servant, David my father, that which You spoke to him, saying, 'There shall not fail you a man before Me to sit on the throne of Israel, if only your children take heed to their way, to walk before Me as you have walked before Me.' | 25. And now LORD God of Israel, keep for Your servant David my father what ‎You spoke to him, saying: ‘There will not be cut off to you a man before me sitting upon the ‎throne of the kingdom of Israel, if only our sons keep their ways to walk before Me as you have ‎walked before Me.’ |
| 26. And now, God of Israel, please let Your word come true, which You spoke to Your servant David, my father. | 26. And now God of Israel, let Your words that You spoke to David my father ‎be established. |
| 27. But will God indeed dwell on the earth? Behold the heaven and the heaven of heavens cannot contain You; much less this temple that I have erected. | 27. For who hoped and who thought in truth? The LORD has chosen to make His ‎Shekinah reside in the midst of the sons of men who are dwelling upon the earth. Behold the ‎heavens and the heavens of the heavens cannot contain Your glory; so much the less this house ‎that I have built. |
| 28. And You shall turn toward Your servant's prayer and to his supplication, O Lord my God: to hearken to the song and to the prayer that Your servant is praying before You today. | 28. And may You attend to the prayer of Your servant and to his petition, LORD my God, to receive the prayer and the ‎petitions that Your servant is praying before You this day, |
| 29. That Your eyes may be open toward this house night and day, toward the place which You said, 'My Name will be there;' to listen to the prayer that Your servant will pray toward this place. | 29. that good pleasure he before You to ‎be a guard over this house night and day, to the place that You said: ‘Let my name be there,’ to ‎receive the prayer that Your servant is praying toward this place. |
| 30. And You shall listen to the supplication of Your servant and of Your people Israel that they will pray toward this place; and You shall hear in heaven, Your abode, and You shall hear and forgive. | 30. And may You receive» ‎the petition of Your servant and Your people Israel that they will pray toward this place, and ‎You will receive from the place of the house ot Your Shekinah, from the heavens; and You will ‎receive their prayers and forgive their sins. |
| 31. If a man sins against his neighbor, and an oath be exacted of him to cause him to swear, and he come and swear before Your altar in this house. | 31. In case a man sins against his neighbour, and he ‎forces him to swear an oath, and he comes, he swears it before Your altar in this house, |
| 32. And You shall hear in heaven, and do, and judge Your servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. | 32. may You receive from the heavens and act and judge Your servants, to condemn the guilty, to give ‎his way on his head, and to acquit the righteous/generous, to give to him according to his righteousness/generosity. |
| 33. When Your people Israel are struck down before the enemy, because they sin against You, and shall turn again to You, and praise Your name, and pray and make supplication to You in this house. | 33. When your people Israel be struck down before their enemies because they are sinning ‎before You and they return to Your service and confess Your name and pray and make ‎petition from before You in this house, |
| 34. And You shall hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers. **{S}** | 34. may You receive from the heavens and forgive the ‎sins of Your people Israel and bring them back to the land that you gave to their fathers. **{S}** |
| 35. When heaven is shut up, and there is no rain, because they have sinned against You; and they shall pray toward this place and praise Your name, and repent of their sin, so that You may answer them. | 35. When the heavens are closed up and there will not be rain because they will sin before You, ‎and they pray toward this place and confess Your name and turn from their sins because You ‎will receive their prayers |
| 36. And You shall hear in heaven, and forgive the sin of Your servants, and of Your people Israel, when You teach them the good way wherein they should walk; and give rain upon Your land, which You have given to Your people for an inheritance. **{S}** | 36. may You receive from the heavens and forgive the sins of Your ‎servant and Your people Israel, for You will teach them the right way in which they will walk ‎and You will give rain upon Your land that You have given to Your people for an inheritance. **{S}** |
| 37. If there be famine in the land, if there be pestilence, blasting, yellowing, locust, (or) if there be destroying locusts; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness (there be).  | 37. ‎If there be famine in the land, if there be pestilence, if there be blight and mildew, locust, ‎caterpillar, if their enemies attack them in the land of their cities, whatever affliction and ‎whatever sickness;  |
| 38. Any prayer, any supplication, which will be (made) by any man, (or) by all Your people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house. | 38. whatever prayer, whatever petition that there may be to any man, to all ‎Your people Israel, each man knowing the afflictions of his heart, and he will stretch forth his ‎hands in prayer toward this house, |
| 39. And You shall hear in heaven Your dwelling place, and forgive, and do, and give to every man according to his ways, whose heart You know, for You, alone, know the hearts of all the children of men. | 39. then may You receive from the heavens from the place of ‎the house of Your Shekinah, and forgive their sins and act on their petitions and give to each ‎according to all his ways, for his heart is revealed before You, for You are the one, there is none ‎besides You, before You only are the hearts of all the sons of men revealed. |
| 40. That they may fear You all the days that they live in the land which You gave to our fathers. | 40. in order ‎ that they might fear from before You all the days that they are living upon the face of the land ‎that You have given to our fathers. |
| 41. And also to the stranger, who (is) not of Your people Israel, but will come from a far country for the sake of Your Name. | 41. And also one from a son of the peoples that are not from ‎Your people Israel and he comes from a far-off land on account of your name, |
| 42. For they shall hear of Your great Name, and of Your mighty hand, and of Your outstretched arm, and he will come and pray toward this house. | 42. for they will ‎hear of Your great name and Your mighty hand and Your raised-up arm, and he will come and ‎pray towards this house, |
| 43. You shall hear in heaven Your dwelling place, and do according to all that the stranger calls You for, that all peoples of the earth may know Your Name, to fear You, as (do) Your people Israel, and that they may know that Your Name is called upon this house that I have built. | 43. may You receive from the heavens, from the place of the house of ‎your Shekinah and act according to all that the son of the Gentiles will pray before You, in ‎order that all the nations of the earth may know Your name to fear before You like Your people ‎Israel and to know that Your name is called upon this house that I have built. |
| 44. If Your people go out to battle against their enemy, by what way You send them, and pray to the Lord toward the city that You have chosen, and (toward) the house that I have built for Your name. | 44. If Your people ‎will go forth to wage battle against their enemies on the way that You will send them and ‎they pray before the LORD toward the way of the city that You have chosen and the house that ‎I built for Your name, |
| 45. And you shall hear in heaven their prayer and supplication, and maintain their cause. | 45. may You receive from the heavens their prayers and their petitions, ‎and may You avenge their humiliations |
| 46. If they sin against You, for (there is) no man who does not sin, and You will be angry with them, and deliver them to the enemy, and their captors will carry them away captive to the land of the enemy, far or near. | 46. If they sin before You (for there is no man who ‎does not commit sin), and Your anger take effect against them, and You give them before their ‎enemies, and their captors take them captive to the land of their enemies whether far-off or ‎near, |
| 47. And they shall bethink themselves in the land where they were carried captive, and repent, and make supplication to You in the land of their captors, saying, 'We have sinned, and have done perversely, we have committed wickedness.' | 47. and they turn to their hearts in the land where they have been taken captive, and they ‎turn and ask from before You in the land of their captors, saying: ‘We have sinned, and we been ‎stupid, we have offended,' |
| 48. And they shall return to You with all their heart, and with all their soul, in the land of their enemies, who led them away captive, and pray to You toward their land, which You gave to their fathers, the city that You have chosen, and the house which I have built for Your Name. | 48. and they turn to Your service with all their heart and with all ‎their soul in the land of their enemies who captured them, and they pray before You toward the ‎way of their land that You have given to their fathers, the city that You have chosen, and the ‎house that I built for Your name, |
| 49. And you shall hear their prayer and their supplication in heaven, Your dwelling place, and maintain their cause. | 49. may You receive from the heavens, from the place of the ‎house of Your Shekinah, their prayers and their petitions and may You avenge their ‎humiliations. |
| 50. And forgive Your people what they have sinned against You, and all their transgressions that they have transgressed against You, and give mercy before their captors, that they may have mercy on them. | 50. And may You forgive Your people who have sinned before You and all their ‎rebellious acts that they rebelled against Your Memra and may You give them mercy before ‎their captors and they have mercy upon them. |
| 51. For they are Your people, and Your inheritance, whom You have taken out of Egypt, from within the smelting furnace of iron. | 51. For they are Your people and Your inheritance, ‎whom You brought forth from Egypt from the midst of the furnace of iron, |
| 52. That Your eyes may be open to the supplication of Your servant, and to the supplication of your people Israel, to hearken to them whenever they call to You. | 52. that there be ‎good pleasure before You to receive the petitions of Your servant and the petitions of Your ‎people Israel, to receive their prayers in all the times that they are praying before You. ‎  |
| 53. For You set them apart from among all the peoples of the earth, Your inheritance, as You spoke through Moses Your servant, when You brought our fathers out of Egypt, O Lord, God." **{P}** | 53. For You have separated them for Yourself for an inheritance from all the peoples of the earth as You spoke by the hand of Moses Your servant when You brought forth our fathers from Egypt, O LORD our God. ‎**{P}** |
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**Rashi’s Commentary on ‎1 Kings 8:9-18‎**

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

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

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

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

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

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

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

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

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

**12 Then** When he saw the cloud, he said, Now I see that the Divine presence is in the house which I built, for thus did He promise to come and dwell in it from the midst of a cloud and thick darkness. And where did he say this promise? “For in the cloud will I appear upon the ark-cover” (Lev. 16:12). Thus is this taught in the Sifrei.

**13 For You to dwell in forever** And from the time that this [place] was chosen, it would no longer be permissible [to offer sacrifices] on any strange altars, [except those in the temple,] and the Divine presence no longer dwelled in any other place.

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

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

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

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

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

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

**27 ...will...indeed...?** Heb. האמנם , This is an expression of wonder.

**cannot contain You** Heb. יְכַלְכְּלוּךָ [the root is יכול , to contain].

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

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

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

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

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

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

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

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

**37** Heb. ירקון , when the wheat does not grow up on the stalk to make an ear [on top].

**43 According to all that the stranger called to you for** And by the [request of] the Jew he says (v. 39), “and give to every man according to his ways” [indicating that he may occasionally be refused,] that is because the Jew recognizes and accepts God, the Holy One, may He be blessed, and he knows that He has the ability in His power to respond [favorably to his request, if God so wished;] and if his prayers will not be heard [and fulfilled], he will blame the matter on himself and his sins. But [if] the non-Jew would [experience the same frustrations he would] say, a house whose name and fame reaches to the ends of the world, and I have exhausted myself [traveling] on many roads, and I [finally] came [to this house] and prayed in it and I find no substance [nor significance] in it, just as there is no substance in idol worshipping. Therefore, [I beg You, said Solomon,] “according to all that the stranger called to you for,” but [as for] the Jew, if you see that he uses his wealth to destroy his friend, [then] do not give him [any].

**44 Toward the city** [while in the land of the enemy, they shall pray] facing towards Jerusalem.

**45 And maintain their cause** their vengeance against their enemy.

**51 The melting furnace of iron** An earthenware utensil used to purify gold of its impurities.

**In The School of the Prophets**

**1 Kings 8:9-18**

**By: Hakham Dr. Yosef ben Haggai**

The verbal tally between the Torah Seder for this week and our Ashlamatah is as follows:

**Deuteronomy 10:1**

**בָּעֵת הַהִוא אָמַר יְהוָה אֵלַי, פְּסָל-לְךָ שְׁנֵי-לוּחֹת אֲבָנִים כָּרִאשֹׁנִים, וַעֲלֵה אֵלַי, הָהָרָה; וְעָשִׂיתָ לְּךָ, אֲרוֹן עֵץ.**

At that time the LORD said unto me: 'Hew thee **two tables of stone** like unto the first, and come up unto Me into the mount; and make thee an **ark** of wood.

**Deuteronomy 10:3**

**וָאַעַשׂ אֲרוֹן עֲצֵי שִׁטִּים, וָאֶפְסֹל שְׁנֵי-לֻחֹת אֲבָנִים כָּרִאשֹׁנִים; וָאַעַל הָהָרָה, וּשְׁנֵי הַלֻּחֹת בְּיָדִי.**

So I made an **ark** of acacia-wood, and hewed **two tables of stone** like unto the first, and went up into the mount, having the two tables in my hand.

**1 Kings 8:9**

**אֵין, בָּאָרוֹן, רַק שְׁנֵי לֻחוֹת הָאֲבָנִים, אֲשֶׁר הִנִּחַ שָׁם מֹשֶׁה בְּחֹרֵב--אֲשֶׁר כָּרַת יְהוָה עִם-בְּנֵי יִשְׂרָאֵל, בְּצֵאתָם מֵאֶרֶץ מִצְרָיִם.**

There was nothing in the **ark** save the **two tables of stone** which Moses put there at Horeb, when the LORD made a covenant with the children of Israel when they came out of the land of Egypt.

As can be seen there are various points of connection between the Torah, Ashlamatah and the Psalm for this Shabbat. One that is particularly important in our opinion is the use of the term **בָּחַר (Bachar)** and translated as “to choose.” The word appears in Deut. 10:15; Psalm 119:30; and 1 Kings 8:16. In succession, they seem to tell an important story.

* **Deut. 10:15**

Only the LORD had a delight in your fathers to love them, and He **chose** their seed after them, even you, above all peoples, as it is this day.

* **Psalm 119:30**

I **have chosen** the way of faithfulness; Your ordinances have I set [before me].

* **1 Kings 8:16**

Since the day that I brought forth My people Israel out of Egypt, I **chose** no city out of all the tribes of Israel to build a house, that My name might be there; but I **chose** David to be over My people Israel.

In Debarim 10:15 we start with the maxim that it is G-d who chooses and elects who are His, not us. However, once G-d chooses, then we have the prerogative to choose or reject “the way of faithfulness” or “the way of faithful obedience” as Messiah King David describes in Psalm 119:30. But G-d not only chooses people to accomplish His purposes on earth as is the case with the Messiah (cf. 1 Kings 8:16), but He also chooses places that are very special to Him and where His Shekinah becomes manifest.

G-d has most definitely chosen Messiah King “David to be over His people Israel” but G-d, most blessed be He, also promised Messiah King David that a descendant of Him would also rule over Israel in the Diaspora whilst affecting Tikun Olam amongst the Gentiles and in preparation for the return of all Israel to the land Promissed to our forefathers as it is said:

***“‎The breath of our nostrils, the anointed (Messiah) of the LORD, Was caught in their pits, of whom we ‎said, ‘Under his shadow we will live among the Gentiles’”* (‎Lam 4:20)**

But as always, the unjust, and unlearned will choose any way that seems good to themselves (cf. Jdg 21:25), rather than “the way of faithfulness.” More than ever, it is important in our days that we follow Messiah King David’s example and “set G-d’s ordinances before us” and “cleaving unto Him” with all of our soul and might, amen ve amen!

**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. |
|  |  |

**PIRQE ABOT**

**Pereq Dalet**

**Mishnah 4:11**

**By: Hakham Yitschaq ben Moshe Magriso**

**Rabbi Yonathan said: Whoever upholds the Torah in poverty will ultimately uphold it in wealth. Whoever neglects the Torah in wealth, will ultimately neglect it in poverty.**

Rabbi Tzaddok taught earlier that it is forbidden to use the Crown of the Torah for personal gain or for achieving public recognition through the honor of the Torah (4:7). Rather, one should try to support himself with his own toil and then use all available time to study Torah.

Rabbi Yonathan now comes and speaks about the reward for the one who studies Torah in poverty and does not want to depend on people. His reward is that he will become wealthy and will ultimately be able to study with much prosperity (harvachah).

We thus find that the great Hillel used to study the Torah in great poverty. Each day he would hire himself out for a few coppers. Half of this he would bring home for his expenses, and the other half was given to the caretaker (shamash) of the study hall (beth ha-midrash) so that he would be able to enter. Hillel later became wealthy, and he was the prince (nasi) of the Jews for forty years.

There are other people who abandon the Torah because of their wealth. They are so engrossed in business that they never take a book in hand. Because of the sin of neglecting Torah study, their punishment is that they will lose their fortune and become poor. Then, because of their poverty, they will have to struggle for a meager existence [and will not have time to study Torah even if they want to].

One should not be surprised to find many cases that seem to violate this rule. In the Talmud we see that many important people studied Torah in great poverty, and remained poor all their lives. The reason for this is that God sometimes gives suffering (yesurin) to a Torah scholar to atone for a minor infraction that he may have committed and to demonstrate that God keeps an eye on the righteous/generous.

The wise King Solomon thus said, ***“Honor God with your wealth . . . My son, despise not God's chastisement . . . For God corrects he whom He loves”*** (Proverbs 3:9-12). If you have money, you should use it to honor God, giving charity, observing the commandments and doing good deeds. Then your graineries will be filled with all that is good. If after doing this, giving charity and doing all the good in your power, you do not have success, and have difficulty making a living, do not complain about God's actions. He is giving you troubles to see if you will accept them with joy.

Some authorities interpret the master's words as saying, **“All who support (*me-kayem*) the Torah in poverty will ultimately support it in wealth.”** He is speaking of those who support Torah scholars, addressing himself to the person who supports scholars when he is poor. Such a person takes bread out of his own mouth and gives it to Torah scholars so that they may continue their studies. The ultimate reward of such a person is that he will be able to support them in wealth. In the merit of his support of Torah, God will make him wealthy.

There are others who are wealthy, but fail to support the Torah. As a result, the Torah is abandoned. The scholars have nowhere to turn for assistance, and must close their books and seek a livelihood. He is thus responsible for the Torah being forsaken. The punishment for this in the present world is that such a person will lose his wealth and have to endure poverty. This is in addition to the punishment that he will suffer in the next world.

Others interpret the master's teaching in the following manner: God tests a person in two ways, either through wealth or through poverty. Both can be impediments in serving God. When a person is poor and lacks a basic livelihood, he is forced to spend the entire day looking for sustenance, and he has no time to study Torah or to serve God as required. In order to gain his basic necessities, he may even have to steal and perjure himself.

The second test, wealth, is an even harsher test than poverty. A wealthy person who owns a large business has no time for study because he is engrossed in business. Wealth is a bad influence, since the more a person has, the more he wants. Because of his wealth, he becomes proud, and may even end up denying God. The wise Solomon thus said, ***“Give me neither poverty nor riches; just feed me with my allotted bread. Lest I be full and deny and say, 'Who is God?' or lest I be so poor that I steal and profane the name of my God”*** (Proverbs 30:8,9).

Solomon prayed to God not to test him in either of the two ways mentioned above. He asked God to give him neither wealth nor poverty, since either could prevent him from serving God properly. If either was imposed, he feared that he would sin. Of the two, however, he considered wealth the greater test. Poverty can result in the sins of theft and perjury. But wealth can cause even greater evil, since if one becomes wealthy, he may blaspheme and say, "Who is God?" When a person is satisfied and happy with much good and riches, he can become proud and rebel against God Himself, denying the fundamental idea (ikkar) [of Judaism].

Solomon further prayed, “Give me my allotted bread. All I want is what I need to live and nothing more. I do not want to lack basic necessities, since when I have them I can keep the Torah. But if 1 must choose between the two tests, I would choose poverty. Poverty makes a person humble so he does not find it easy to sin. The opposite is true of wealth.”

The master thus said, **“All who keep the Torah in poverty will ultimately keep it in wealth.”** He is speaking of a person who is poor, but still remains steadfast in keeping the Torah and not violating any of its laws. His reward shall be that God will give him wealth. But when he is wealthy, he will be even stronger in keeping the Torah and in not violating its commandments.

On the other hand, there will be those to whom God will give wealth, but as a result they will not remain loyal to His principles; they will abandon the Torah as a result of their pride in wealth. Their punishment shall be that they will return to poverty. Because of their suffering, they will come to abandon the Torah because of poverty.

**Verbal Connections**

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

**HH Giberet Dr. Elisheba bat Sarah**

**Debarim (Deuteronomy) 10:1 – 11:9**

**Tehillim (Psalms) 119:25-48**

**I Melachim (Kings) 8:9-18**

**Mk 14:53-65, Lk 22:54-62, Rm 11:11-16**

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

LORD / HaShem - יהוה, Strong’s number 03068.

Word - דבר, Strong’s number 01697.

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

LORD / HaShem - יהוה, Strong’s number 03068.

Said / spake - אמר, Strong’s number 0559.

Two - שנים, Strong’s number 08147.

Tables - לוח, Strong’s number 03871.

Stone - אבן, Strong’s number 068.

Ark - ארון, Strong’s number 0727.

**Devarim (Deuteronomy) 10:1-2** At that time the LORD <03068> said <0559> (8804) unto me, Hew thee two <08147> tables <03871> of stone <068> like unto the first, and come up unto me into the mount, and make thee an ark <0727> of wood. 2 And I will write on the tables <03871> the words <01697> that were in the first tables <03871> which thou brakest, and thou shalt put them in the ark <0727>.

**Tehillim (Psalm) 119:25** DALETH. My soul cleaveth unto the dust: quicken thou me according to thy word <01697>.

**Tehillim (Psalm) 119:31** I have stuck unto thy testimonies: O LORD <03068>, put me not to shame.

**Melachim alef (I Kings) 8:9** There was nothing in the ark <0727> save the two <08147> tables <03871> of stone <068>, which Moses put there at Horeb, when the LORD <03068> made a covenant with the children of Israel, when they came out of the land of Egypt.

**Melachim alef (I Kings) 8:12** Then spake <0559> (8804) Solomon, The LORD <03068> said that he would dwell in the thick darkness.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 10:1 – 11:9** | **Psalms****Ps 119:25-48** | **Ashlamatah****I Kings 8:9-18** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Deut. 10:11Deut. 10:15Deut. 10:22Deut. 11:9 |  | 1 Ki. 8:151 Ki. 8:171 Ki. 8:18 |
| **!b,a,** | stone | Deut. 10:1Deut. 10:3 |  | 1 Ki. 8:9 |
|  **bhea'** | love | Deut. 10:12Deut. 10:15Deut. 10:18Deut. 10:19Deut. 11:1 | Ps. 119:47Ps. 119:48 |  |
|  **~yhil{a/** | GOD | Deut. 10:9Deut. 10:12Deut. 10:14Deut. 10:17Deut. 10:20Deut. 10:21Deut. 10:22Deut. 11:1Deut. 11:2 |  | 1 Ki. 8:151 Ki. 8:17 |
| **rm;a'** | said, saying | Deut. 10:1Deut. 10:11 |  | 1 Ki. 8:121 Ki. 8:151 Ki. 8:18 |
| **!Ara]** | ark | Deut. 10:1Deut. 10:2Deut. 10:3Deut. 10:5Deut. 10:8 |  | 1 Ki. 8:9 |
| **#r,a,** | land, earth, ground | Deut. 10:7Deut. 10:11Deut. 10:14Deut. 10:19Deut. 11:3Deut. 11:6Deut. 11:8Deut. 11:9 |  | 1 Ki. 8:9 |
| **aAB** | come, go | Deut. 10:11Deut. 11:5Deut. 11:8 | Ps. 119:41 |  |
| **rx;B'** | choose, chose | Deut. 10:15 | Ps. 119:30 | 1 Ki. 8:16 |
| **tyIB;** | household, house | Deut. 11:6 |  | 1 Ki. 8:101 Ki. 8:111 Ki. 8:131 Ki. 8:161 Ki. 8:171 Ki. 8:18 |
| **!Be** | son | Deut. 10:6Deut. 11:2Deut. 11:6 |  | 1 Ki. 8:9 |
| **%r'B'** | bless | Deut. 10:8 |  | 1 Ki. 8:141 Ki. 8:15 |
| **qb;D'** | cling, cleaves | Deut. 10:20 | Ps. 119:25Ps. 119:31 |  |
| **rb;D'** | spoken, spoke | Deut. 10:4Deut. 10:9 | Ps. 119:46 | 1 Ki. 8:15 |
| **rb'D'** | words | Deut. 10:2Deut. 10:4 | Ps. 119:25Ps. 119:28Ps. 119:42Ps. 119:43 |  |
| **%r,D,** | ways | Deut. 10:12 | Ps. 119:26Ps. 119:27Ps. 119:29Ps. 119:30Ps. 119:32Ps. 119:33Ps. 119:37 |  |
| **hy"h'** | have, happened | Deut. 10:9 |  | 1 Ki. 8:10 |
| **%l;h'** | proceed, walk | Deut. 10:11Deut. 10:12 | Ps. 119:45 |  |
| **dy"** | hand | Deut. 10:3Deut. 11:2 |  | 1 Ki. 8:15 |
| **hwhy** | LORD | Deut. 10:1Deut. 10:4Deut. 10:5Deut. 10:8Deut. 10:9Deut. 10:10Deut. 10:11Deut. 10:12Deut. 10:13Deut. 10:14Deut. 10:15Deut. 10:17Deut. 10:20Deut. 10:22Deut. 11:1Deut. 11:2Deut. 11:4Deut. 11:7Deut. 11:9 | Ps. 119:31Ps. 119:33Ps. 119:41 | 1 Ki. 8:91 Ki. 8:101 Ki. 8:111 Ki. 8:121 Ki. 8:151 Ki. 8:171 Ki. 8:18 |
| **~Ay** | day | Deut. 10:4Deut. 10:8Deut. 10:10Deut. 10:13Deut. 10:15Deut. 11:1Deut. 11:2Deut. 11:4Deut. 11:8Deut. 11:9 |  | 1 Ki. 8:16 |
| **laer'f.yI** | Israel | Deut. 10:6Deut. 10:12Deut. 11:6 |  | 1 Ki. 8:91 Ki. 8:141 Ki. 8:151 Ki. 8:161 Ki. 8:17 |
| **lKo** | all, whole, entire, every | Deut. 10:12Deut. 10:14Deut. 10:15Deut. 11:1Deut. 11:3Deut. 11:6Deut. 11:7Deut. 11:8 | Ps. 119:34 | 1 Ki. 8:141 Ki. 8:16 |
| **bb'le** | heart | Deut. 10:12Deut. 10:16 |  | 1 Ki. 8:171 Ki. 8:18 |
| **x;Wl** | tablets | Deut. 10:1Deut. 10:2Deut. 10:3Deut. 10:4Deut. 10:5 |  | 1 Ki. 8:9 |
| **%l,m,** | king | Deut. 11:3 | Ps. 119:46 | 1 Ki. 8:14 |
| **!mi** | above, because, | Deut. 10:15 | Ps. 119:28 | 1 Ki. 8:111 Ki. 8:16 |
| **hw"c.mi** | commandments | Deut. 10:13Deut. 11:1Deut. 11:8 | Ps. 119:32Ps. 119:35Ps. 119:47Ps. 119:48 |  |
| **~yIr'c.mi**  | Egypt | Deut. 10:19Deut. 10:22Deut. 11:3Deut. 11:4 |  | 1 Ki. 8:91 Ki. 8:16 |
| **jP'v.mi**  | justice, ordinances | Deut. 10:18Deut. 11:1 | Ps. 119:30Ps. 119:39Ps. 119:43 |  |
| **hj'n"** | outstreched, incline | Deut. 11:2 | Ps. 119:36 |  |
| **vp,n<** | soul | Deut. 10:12Deut. 10:22 | Ps. 119:25Ps. 119:28 |  |
| **af'n"** | carry, partiality, lift | Deut. 10:8Deut. 10:17 | Ps. 119:48 |  |
| **d[;** | until, completely, utterly | Deut. 10:8Deut. 11:4Deut. 11:5 | Ps. 119:43 |  |
| **~l'A[** | forever |  | Ps. 119:44 | 1 Ki. 8:13 |
|  **!yI[;** | eyes | Deut. 10:21Deut. 11:7 | Ps. 119:37 |  |
| **l[;** | therefore, over | Deut. 10:9 |  | 1 Ki. 8:16 |
| **dm;['** | stand, stayed | Deut. 10:8Deut. 10:10 |  | 1 Ki. 8:111 Ki. 8:14 |
|  **hP,** | mouth | Deut. 11:6 | Ps. 119:43 | 1 Ki. 8:15 |
| **~ynIP'** | before, face | Deut. 10:8Deut. 10:11Deut. 10:17 |  | 1 Ki. 8:111 Ki. 8:14 |
| **lh'q'**  | assembly | Deut. 10:4 |  | 1 Ki. 8:14 |
| **~Wq**  | arise | Deut. 10:11 | Ps. 119:28Ps. 119:38 |  |
| **ha'r'** | seen | Deut. 10:21Deut. 11:2Deut. 11:7 | Ps. 119:37 |  |
| **qr'**  | yet, except | Deut. 10:15 |  | 1 Ki. 8:9 |
| **jb,ve** | tribe | Deut. 10:8 |  | 1 Ki. 8:16 |
| **~v'** | there  | Deut. 10:5Deut. 10:6Deut. 10:7 |  | 1 Ki. 8:91 Ki. 8:16 |
| **~ve** | name | Deut. 10:8Deut. 10:20 |  | 1 Ki. 8:161 Ki. 8:171 Ki. 8:18 |
| **rm;v'** | keep | Deut. 10:13Deut. 11:1Deut. 11:8 | Ps. 119:34Ps. 119:44 |  |
| **~yIn"v.** | two | Deut. 10:1Deut. 10:3 |  | 1 Ki. 8:9 |
| **tr'v'** | serve | Deut. 10:8 |  | 1 Ki. 8:11 |
|  **rb;['** | cross | Deut. 11:8 | Ps. 119:37Ps. 119:39 |  |
| **~[;** | people | Deut. 10:11Deut. 10:15 |  | 1 Ki. 8:16 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Deu 10:1 – 11:9** | **Psalms****Ps 119:25-48** | **Ashlamatah****I Kings 8:9-18** | **Peshat****Mk/Jude/Pet****Mk 14:53-65** | **Remes 1****Luke****Lk 22:54-62** | **Remes 2****Acts/Romans****Rm 11:11-16** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀκολουθέω | followed |  |  |  | Mk. 14:54 | Lk. 22:54 |  |
| ἀλήθεια | truth |  | Psa 119:30Psa 119:43  |  |  | Lk. 22:59 |  |
| ἄλλος | another |  |  |  | Mk. 14:58 | Lk. 22:59 |  |
| ἄνθρωπος | man, men |  |  |  | Mk. 14:62 | Lk. 22:58Lk. 22:60 |  |
| ἀποκρίνομαι | answer |  | Psa 119:42  |  | Mk. 14:60Mk. 14:61 |  |  |
| ἀποστρέφω | turn |  | Psa 119:37  | 1Ki 8:14 |  |  |  |
| ἀρχιερεύς | high priest |  |  |  | Mk. 14:53Mk. 14:54Mk. 14:55Mk. 14:60Mk. 14:61Mk. 14:63 | Lk. 22:54 |  |
| αὐλή | courtyard |  |  |  | Mk. 14:54 | Lk. 22:55 |  |
| δύναμις | force | Deu 11:4  |  |  | Mk. 14:62 |  |  |
| ἔθνος | nation | Deu 10:15 |  |  |  |  | Rom. 11:11Rom. 11:12Rom. 11:13 |
| ἐξέρχομαι | came forth |  |  | 1Ki 8:10 |  | Lk. 22:62 |  |
| ἔτι | longer | Deu 10:16 |  |  | Mk. 14:63 | Lk. 22:60 |  |
| εὐλογητός | blessed |  |  | 1Ki 8:15 | Mk. 14:61 |  |  |
| ἡμέρα | day | Deut. 10:4Deut. 10:8Deut. 10:10Deut. 10:13Deut. 10:15Deut. 11:1Deut. 11:2Deut. 11:4Deut. 11:8Deut. 11:9 |  | 1 Ki. 8:16 | Mk. 14:58 |  |  |
| ἰδού | behold | Deu 10:14  | Psa 119:40 |  |  |  |  |
| κάθημαι | sitting |  |  |  | Mk. 14:62 | Lk. 22:55Lk. 22:56 |  |
| κύριος | LORD | Deut. 10:1Deut. 10:4Deut. 10:5Deut. 10:8Deut. 10:9Deut. 10:10Deut. 10:11Deut. 10:12Deut. 10:13Deut. 10:14Deut. 10:15Deut. 10:17Deut. 10:20Deut. 10:22Deut. 11:1Deut. 11:2Deut. 11:4Deut. 11:7Deut. 11:9 | Ps. 119:31Ps. 119:33Ps. 119:41 | 1 Ki. 8:91 Ki. 8:101 Ki. 8:111 Ki. 8:121 Ki. 8:151 Ki. 8:171 Ki. 8:18 |  | Lk. 22:61 |  |
| λαλέω | spoke | Deut. 10:4Deut. 10:9 | Ps. 119:46 | 1 Ki. 8:15 |  | Lk. 22:60 |  |
| λαμβάνω | took, take | Deu 10:17  |  |  | Mk. 14:65 |  |  |
| λέγω | saying |  |  | 1Ki 8:15 | Mk. 14:57Mk. 14:58Mk. 14:60Mk. 14:61Mk. 14:62Mk. 14:63Mk. 14:65 | Lk. 22:56Lk. 22:57Lk. 22:59Lk. 22:60Lk. 22:61 | Rom. 11:11Rom. 11:13 |
| λόγος | words | Deut. 10:2Deut. 10:4 | Ps. 119:25Ps. 119:28Ps. 119:42Ps. 119:43 |  |  | Lk. 22:61 |  |
| μακρόθεν | distance |  |  |  | Mk. 14:54 | Lk. 22:54 |  |
| μέσος | midst forward | Deu 10:4Deu 11:3 Deu 11:6  |  |  | Mk. 14:60 | Lk. 22:55 |  |
| νεφέλη | cloud |  |  | 1Ki 8:101Ki 8:11  | Mk. 14:62 |  |  |
| οἰκοδομέω | build |  |  | 1Ki 8:131Ki 8:161Ki 8:171Ki 8:18 | Mk. 14:58 |  |  |
| ὅλος | entire | Deu 10:12 | Psa 119:34 |  | Mk. 14:55 |  |  |
| ὁράω | see, saw | Deu 11:7 |  |  | Mk. 14:62 | Lk. 22:56Lk. 22:58 |  |
| οὐρανός | heaven | Deu 10:14Deu 10:22 |  |  | Mk. 14:62 |  |  |
| πᾶς | all, entire, whole, every | Deut. 10:12Deut. 10:14Deut. 10:15Deut. 11:1Deut. 11:3Deut. 11:6Deut. 11:7Deut. 11:8 | Ps. 119:34 | 1 Ki. 8:141 Ki. 8:16 |  |  |  |
| πατήρ | father | Deut. 10:11Deut. 10:15Deut. 10:22Deut. 11:9 |  | 1 Ki. 8:151 Ki. 8:171 Ki. 8:18 |  |  |  |
| Πέτρος | Peter |  |  |  | Mk. 14:54 | Lk. 22:54Lk. 22:55Lk. 22:58Lk. 22:60Lk. 22:61 |  |
| πῦρ | fire | Deu 10:4  |  |  |  | Lk. 22:55 |  |
| σήμερον | today | Deu 10:13Deu 11:2 Deu 11:4Deu 11:7 Deu 11:8  |  |  |  | Lk. 22:61 |  |
| υἱός | sons | Deut. 10:6Deut. 11:2Deut. 11:6 |  | 1 Ki. 8:9 | Mk. 14:61Mk. 14:62 |  |  |
| φῶς | fire, firelight |  |  |  | Mk. 14:54 | Lk. 22:56 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “10:1 — 11:9”**

**“Sh’nei Luchot Abanim” “Two tables of stone”**

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

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

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| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| ¶**After arresting him** they **led** him **away and brought** him **into the house of the Kohen Gadol.** **But Hakham Tsefet followed at a distance.** **And** when they **had kindled a fire in the middle of the courtyard** (of the house of the Kohen Gadol) **and sat down together, Hakham Tsefet sat down among them. And a certain female slave, seeing him sitting in the light and looking intently at him, said, “This man also was with him!” But he denied** it, **saying, “Woman, I do not know him!” And after a short time another person saw him** and **said, “You also are** one **of them!” But Hakham Tsefet said, “Man, I am not!”** **And** after **about one hour had passed, someone else was insisting, saying, “In truth this man also was with him, because he is also a Galilean!” But Tsefet said, “Man, I do not know what you are talking about!” And immediately,** while **he was still speaking, a Temple Crier called out. And the Master turned around** and **looked intently at Hakham Tsefet. And Hakham Tsefet remembered the word of the Master, how he said to him, “Before the Temple crier calls out today, you will deny me three times.” And he went outside** and **wept bitterly.**  | **¶And they led Yeshua away to the** house of the **Kohen Gadol; And all the Kohanim, the Soferim and the Zekanim** (of the Tz’dukim) were present. **And Tsefet followed him** (Yeshua), **at a distance; into the courtyard of the** house of the **Kohen Gadol; and he sat with the** (young Temple) **guards, warming himself by the fire.** **And the Kohen Gadol and all the assembly** (of the Tz’dukim) **sought for testimony against Yeshua, to put him to death: but they could not find one. For many testified falsely against him, but their testimonies did not agree.** **And some false witnesses stood up[[31]](#footnote-31) against him, and said: We have heard him say, “I will destroy this temple, which is made with hands; and in three days[[32]](#footnote-32) I will build another not made with hands.” But even on this they did not agree. And the Kohen Gadol stood up before them, and interrogated Yeshua and said, “Do you not have an answer? Why do these testify against you?” And Yeshua kept silent, and made no reply. Again, the Kohen Gadol interrogated him, and said, “Are you the Messiah, the son of the** Most High Blessed be He?” **And Yeshua said to him, I am, and you will see the son[[33]](#footnote-33) of man sitting at the right hand of the** All **Powerful and He** (G-d) **will come with the clouds of heaven.[[34]](#footnote-34) And the Kohen Gadol tore his tunic, and said, “Why do we need witnesses anymore?[[35]](#footnote-35)** **Behold, from his own mouth you have heard blasphemy. How does it appear to you?” And they all** the Kohanim, the Soferim and the Zekanim (of the Tz’dukim) **decided, that he deserved to die. And some began to spit in his face, and to strike him, saying, “Prophesy!” And the servants struck him on the cheeks.** |

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| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **¶I say then, they did not stumble[[36]](#footnote-36)** (trip) **so as to fall, did they?[[37]](#footnote-37)** **This can never happen![[38]](#footnote-38)**  But **their trespass has provided the Gentiles[[39]](#footnote-39) with the Nefesh Yehudi the opportunity to repent/turn to G-d**, **this in turn brings about a jealousy** in those who have abandoned the Mesorah and their acceptance of its laws, judgments and ordinances. **Now if their presence/place in the cosmos has given it it's extreme value,[[40]](#footnote-40) even though they have stumbled and their being few in number[[41]](#footnote-41) has brought extreme value to some of the Gentiles, how much the more will their fullness benefit them?****¶In addressing the Gentiles, I am appointed to serve as an honorable[[42]](#footnote-42) messenger to the Gentiles, so that I may inspire my brethren[[43]](#footnote-43)** (fellow countrymen) **bringing deliverance** (whole maturity)[[44]](#footnote-44) **to some of them. For if their rejection of the Mesorah brings cosmic tikun by allowing the Gentiles to accept it (the Mesorah) how much the more will their acceptance bring about the resurrection. If the Challah offered as first-fruits is kodesh** (holy)[[45]](#footnote-45)**, the whole loaf** (batch of dough) **is kodesh** (holy)**; and if the root is kodesh** (holy) **so are the branches.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Deu 10:1 – 11:9 | Ps 119:25-48 | I Kings 8:9-18 | Mordechai 14:53-65 | 1 Luqas 22:54-62 | Rom. 11:11-16 |

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

**Yelammedenu Rabbenu**

May our Master teach us concerning “What does the scripture mean when it says…”

**Lam 4:20** The breath of our nostrils, the anointed (Messiah) of the LORD, Was caught in their pits, Of whom we said, "Under his shadow we will live among the gentiles."

Why is it that the Prophet Yermiyahu has stated that we would dwell “*under the shadow*” of the Messiah “among the gentiles?” What crime would we have to commit that would cause us to be exiled in such a way? Exile is the result of shed blood as it is written…

**Gen 4:9-10** 9 Then the LORD said to Cain, "Where *is* Abel your brother?" He said, "I do not know. *Am* I my brother's keeper?" 10 And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground… Gen 4:**14** "Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds me will kill me."[[46]](#footnote-46)

Cain suffered exile from the place of his birth. He became a fugitive and vagabond in the earth. Surely, this should not be the justice due to the righteous among B’ne Yisrael. After all, was it their sins and violation of G-d’s Torah that sent them into exile? We have learned that the blood spilled on the earth contaminates the earth.[[47]](#footnote-47) Rashi has said; **B’midbar 35:33 And you shall not corrupt,** you shall not cause it to be wicked, and the Targum [Onkelos] renders, **you shall not make sinful."** The earth was not made for the blood of man to be spread upon it like the rains of the havens. Yet, we have seen the murder of innocents and injustices done to the people of G-d. What is the punishment meted out on such people? When it is the common person who sheds the blood of his brother, the crime is heinous, **how much the more** when it is the Priesthood, as it is written...

**Lam 4:12—13** 12 The kings of the earth, And all inhabitants of the world, Would not have believed That the adversary and the enemy Could enter the gates of Jerusalem -- Because of the sins of her prophets *And* the iniquities of her priests, Who shed in her midst The blood of the just.

The Kings of the Earth would never have imagined that they could enter Jerusalem. The earth’s inhabitants could not have conceived that the enemy would ever breach the gates to the City of Jerusalem. Why has this come about?

The defunct priesthood, in shedding the innocent blood of the just, opened the gates to the enemy. The punishment for their sin is inevitable. The repetition of this sin plagues the priesthood and prophets who failed to live up to G-d’s Torah. The sin committed by the priests of Yermiyahu’s time is repeated in the First Century, and would inevitably produce the same result. When we read the story of Yericho, we read how the Jewish people walked in perfect harmony. They circled the city of Yericho each day according to the word of the LORD. On the final day, they circled and shouted. And, as the old saying goes, and the walls came tumbling down. Here we have described the “**principle of collective unity**” according to which the B’ne Yisrael must adhere. The second battle of the B’ne Yisrael in the Promised Land teaches us another principle. The sin of ONE man caused the entire nation to suffer. This established a second principle of Jewish life, “**collective responsibility**.” “Am I my brother’s keeper?” In light of the sentence pronounced on Cain and the principles cited above concerning the B’ne Yisrael, we must respond with a hearty YES!

And what does Yermiyahu mean when he says…"*Under his shadow we will live among the gentiles*"?

**Colossians 2:16-17** Therefore let no one [who is a Gentile] but the body of Messiah (the Jewish people) pass judgment on you in questions of food and drink, or with regard to a festival or a New Moon or a Sabbath. For these are a shadow (prophecies) of things yet to come.

By grammatical rules of the Greek language, this verse can be read, the practices of “body of Messiah” are a “*shadow of things to come.*” The meaning of this verse is the “*body of Messiah*” will therefore judge, i.e., make halakhic decisions concerning food, drink, New Moons and Shabbatot. “*Under the shadow of the Messiah*,” we will dwell among the gentiles. This means that even though we will dwell among the gentiles we will nevertheless be subject to the rulings of the Body of Messiah.

What is the meaning of “*Shadow of things to come*?” The “*shadow of things to come*” is the earthly realization of Heaven’s desire as meted out on the earth, as it is written…

**Heb 8:5** who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See *that* you make all things according to the pattern shown you on the mountain."

Hakham Shaul commented on the passage in Shemot where G-d spoke to Moshe concerning the construction of the Mishkan.

**Exo 25:40** "And see to it that you make *them* according to the pattern which was shown you on the mountain.

The earthly Tabernacles and Temples were a “shadow” of the heavenly Temple. The Temple seated on the “strong hill” of Jerusalem is often called Har HaBayit, the “House on a mountain.”

It was on this “strong Hill” that Solomon built a House for the LORD.

*But the Temple, as I have shown, was seated on the crest of a strong ridge, initially the ground was scarcely sufficient for the Temple and its altar not being a flat plain, the plain was downhill and made a shear incline. But King Solomon who was the builder of the Temple, built up the ground of the eastern side. He placed a portico on this built up area and rest of the Temple (היכל) remained bare or exposed to the open air. However, in the succeeding generations the people leveled the hill and increased the area making a larger plane.[[48]](#footnote-48)*

It was in this Temple, which Sh’lomo built that the Kabod manifested itself as a cloud, as it is written…

**1 Ki 8:16** 'Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be therein; but I chose David to be over My people Israel.

When the Priests dedicated the house of the LORD His Presence filled the “House.”

**1 Ki 8:10—13** And it came to pass, when the priests came out of the holy (place), and the cloud filled the house of the Lord. **11** And the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord. I have surely built You a house to dwell in; a settled place for You to dwell in forever."

 So why was the second Temple Destroyed?

**b. ﻿Yoma 9b** **Why was the first Sanctuary destroyed?** Because of three [evil] things which prevailed there: idolatry, immorality and bloodshed.

As the Sages have asked…”What is the meaning of the verse?”[[49]](#footnote-49)

**Pro 10:27** The fear of the LORD prolongs days, But the years of the wicked will be shortened.

The “Fear of the LORD prolongs days” refers to the first temple which operated with only eighteen Kohanim Gadol.[[50]](#footnote-50) But the “years of the wicked will be shortened” refers to the Second Temple which stood for four hundred and twenty years in which more than three hundred Kohanim served. When the years of the servitude are calculated, each wicked Kohen served a year.[[51]](#footnote-51)

What is the meaning the “pattern shown you on the mountain?”

**Exo 25:40** "And see to it that you make *them* according to the pattern which was shown you on the mountain.

The pattern shown on the mountain refers to the “body of Messiah” as it is written…

**Mar 14:58** … and in three days I will build another not made with hands.”

The phrase, “*I will build another not made with hands*” means that Messiah’s body will be a body of “*living stones”* built as a “*spiritual house*” as it is written…

1 Peter 2:4-8 ¶ The one to whom you are drawn, a living Stone, rejected by men but chosen of G-d as precious; 5 And as **living stones** built into a **spiritual house**, a holy (separated) priesthood, to offer up spiritual sacrifices acceptable to G-d through Yeshua haMashiach 6 Because Scripture holds, (or it stands written) (Isa 28:16) " Behold, I lay for the foundations of Tzion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that believes on him shall by no means be ashamed" 7 Then to you who believe (faithfully obedient) this is honor. But to those who are unfaithful, He is a stone the builders rejected; this one became the Head of corner, (Ps 118:22) 8 and a stone and a rock snaring those (Isaiah 8:14) but for a stone of stumbling) who reject to those disobeying, Word, by which they were set into place.

The phrase “*not made with hands*” refers to the Luchot (tablets) G-d originally gave to Moshe Rabbenu as it is written… “*Like the first ones*”

**D’varim 10:1** At that time, the LORD said to me, "Hew for yourself two stone tablets like the first ones and come up to Me onto the mountain, and make for yourself a wooden ark,

And how do we know that the Luchot were not made with hands?

**m. Aboth 5:6** Ten things were created on the eve of the Sabbath [Friday] at twilight, and these are they:

(1) the mouth of the earth [Num. 16:32]; (2) the mouth of the well [Num. 21:16–18]; (3) the mouth of the ass [Num. 22:28]; (4) the rainbow [Gen. 9:13]; (5) the manna [Ex. 16:15]; (6) the rod [Ex. 4:17]; (7) the *Shamir;*(8) letters, (9) writing, (10) and the tables of stone [of the ten commandments, Ex. 32:15f.].[[52]](#footnote-52)

**Why was the first Sanctuary destroyed?** Because the land lacked Priests to teach the Torah as it is said...

**Aboth 3:17** R. Eleazar b. Azariah says, “If there is no learning of Torah, there is no proper conduct. “If there is no proper conduct, there is no learning in Torah. “If there is no wisdom, there is no reverence. “If there is no reverence, there is no wisdom. “If there is no understanding, there is no knowledge.” “If there is no knowledge, there is no understanding.” “If there is no sustenance, there is no Torah learning.” “If there is no Torah learning, there is no sustenance.”[[53]](#footnote-53)

Why have we been temporarily exiled from our home? Because in exile there is atonement as it is written… “﻿*For a Master has said: Exile makes atonement for iniquity*.”[[54]](#footnote-54) The land which lacked Priests to teach the Torah was not Eretz Yisrael. For in Eretz Yisrael we had the Priests of the Firstborn to teach us Torah. The “land” which lacked Torah was the “lands” of the Gentiles. The land, to which we have been exiled “atoned” for by our presence.

“*Under the shadow of Messiah*” and “*among the gentiles*” we will build a “spiritual house” until Messiah returns with the “[All] Powerful and He (G-d) will come with the clouds of heaven.”

See that you make “*them* according to the pattern, which was shown you on the mountain,” which “serves as a copy and shadow of the heavenly things” which are “**living stones** built into a **spiritual house**, a holy (separated) priesthood, to offer up spiritual sacrifices acceptable to G-d through Yeshua HaMashiach,” and Under his shadow…we will live among the gentiles." As it is written… **D’varim 10:19** You shall love the stranger, for you were strangers in the land of Egypt.

**1 Peter 2:4-5** ¶ The one to whom you are drawn, a living Stone, rejected by men but chosen of G-d as precious; 5 And as **living stones** built into a **spiritual house**, a holy (separated) priesthood, to offer up spiritual sacrifices acceptable to G-d through Yeshua haMashiach

**Heb 8:5** who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See *that* you make all things according to the pattern shown you on the mountain."

**Exo 25:40** "And see to it that you make *them* according to the pattern which was shown you on the mountain.

**Lam 4:20** The breath of our nostrils, the anointed (Messiah) of the LORD, Was caught in their pits, Of whom we said, "Under his shadow we shall live among the gentiles."

What is the meaning of the words…

Because of three [evil] things which prevailed there: idolatry, immorality and bloodshed.[[55]](#footnote-55)

The Temple was destroyed because of these three things.

Idolatry as it is written…

**Joh 19:15** The chief priests answered, "We have no king but Caesar!”

The king lauded by the Kohanim was the Roman Caesar, a foreign (Gentile) and pagan god. In their acceptance of the Caesar, the Kohanim had given up the possibility of Messiah’s kingship. While Messiah stood before them, they further demonstrated their immorality as it is written…

Mar 14:64 Behold, from his own mouth you have heard blasphemy. How does it appear to you?" And they all *the Kohanim, the Soferim and the Zakanim (of the Tz'dukim)* decided, that he deserved to die.

Immorality (blesphemy) as it is written…

**Mar 14:65** And some began to spit in his face, and to strike him, saying, "Prophesy!" And the servants struck him on the cheeks.

False accusations against an innocent and righteous man demonstrate the level of depravity to which the Priesthood had stooped. Yeshua’s claim to be Messiah was not blasphemy. There is no crime in claiming to be the Messiah. Had he been a false contender his claim would have been sedition. However, because he is the Messiah, “King of the Jews” their condemnation of him show how deeply seated the immorality of selling the Jewish people to a foreign god, had affected their judgment. Blinded by their desire for a pagan king, it stifled their ability to see or determine truth. Consequently, the entire trial of the Master was illegitimate. Furthermore, this was NOT a Bet Din of the Sanhedrin. It was an illegal extemporized court of the Kohanim and Tz’dukim. Only a legitimate court of 23 members of the Sanhedrin could there be legitimate pronouncement of death as it is written…

**m. San. 1:4** Cases involving the death penalty are judged before twenty-three [judges].[[56]](#footnote-56)

And we know that this meeting, which occurred in the house of the Kohen Gadol, was not a legitimate meeting of the Sanhedrin as it is written…

**b. Shab 15a** Hillel, Simeon [his son], Gamaliel and Simeon [his son] ruled as patriarchs for one hundred years prior to the Temple’s destruction.

We have no mention of Shimon ben Hillel’s presence in any of the proceedings. From the above Gemara we learn that Shimon ben Hillel was the Nasi (Prince/Head) of the Sanhedrin. Consequently, the court was not a legitimate court. Furthermore, the Sanhedrin who sentenced a man to death was called “murderous.”

They were guilty of bloodshed as it is written…

**m. Mak.1:10** A Sanhedrin, which imposes the death penalty once in seven years, is called murderous.[[57]](#footnote-57)

**Mar 14:64** …And they all *the Kohanim, the Soferim and the Zekanim (of the Tz'dukim)* decided, that he deserved to die.

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

While the verbal connections to the Torah Seder are limited in the Igeret to the Romans this week we can readily notice some strong thematic connections to the Torah Seder as a whole. Furthermore, we note that the opening passage from Yermiyahu strengthens our thoughts on Hakham Shaul’s Igeret this week.

**Lam 4:20** The breath of our nostrils, the anointed (Messiah) of the LORD, Was caught in their pits, Of whom we said, "Under his shadow we will live among the gentiles."

However, we must begin with some insights into the translation and how it reveals our exile among the Gentiles.

**False Step – Difficulty in Walking**

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

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

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

For this period, however, no such thing as "normative Judaism" existed, from which one or another "heretical" group might diverge. Not only in the great center of the faith, Jerusalem, do we find numerous competing groups, but throughout the country and abroad we may discern a religious tradition in the midst of great flux. It was full of vitality, but in the end without a clear and widely accepted view of what was required of each man, apart from acceptance of Mosaic revelation. And this could mean whatever you wanted. People would ask one teacher after another, "What must I do to enter the kingdom of heaven," precisely because no authoritative answer existed. In the end two groups emerged, the Christians and the rabbis, heirs of the Pharisaic sages....[[58]](#footnote-58)

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

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

 “full of vitality, but in the end without a clear and widely accepted view of what was required of each man, apart from acceptance of the Mosaic revelation. And this could mean whatever you wanted. People would ask one teacher after another, what must I do to enter the kingdom of heaven?”[[59]](#footnote-59)

The theme of the remnant therefore, applies to the ones who know how to “walk” according the correct interpretations of the Torah. And although it would seem that they are a minority they are of “Extreme Value”! Hakham Shaul uses again the Greek word **πλοῦτος** *ploutos* – meaning,extreme value. Here Hakham Shaul also makes a play on words in the Greek text of our pericope. The two words in the same sentence (v12) relating to wealth are **πλοῦτος** *ploutos* – as we have mentioned above and **κόσμος** *kosmos* – usually translated world etc. **Κόσμος** *kosmos* – relates to far more that the world, universe etc. **Κόσμος** *kosmos* – relates to “order” “adornment” i.e. “Great value” and “beauty.” A common Greek expression is κατὰ κόσμον, “according to right order.”[[60]](#footnote-60) Now these allegorical terms should be sending signals to the reader that for there to be “Order” in the Cosmos there must be “ordered” conduct i.e. correct halakhot.

In so far as the concept of the **beautiful is inseparable from that of the ordered**, it is always implied in κόσμος and finds particular expression in the sense **“adornment”** (usually of women).[[61]](#footnote-61)

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

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

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

**Holy?**

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

As a brief definition, we will say that holiness is that which is “set apart for G-d's service (purposes) by formal, legal restrictions and limitations.”[[62]](#footnote-62)

When one follows a solid hermeneutic he will determine, that “it would seem, then, that the term kadosh cannot be used to describe an individual’s character, no matter how “holy” he may be. In fact, throughout the entire Bible there is but a single occasion where an individual is described as kadosh. The wealthy woman of Shunem says, in reference to the prophet Elisha, “I am sure that it is a holy man of G-d (*ish Elohim kadosh*) who comes this way regularly” (2 Kings 4:9). The fact that this term is used neither by G-d, nor by a prophet, nor even by the biblical narrator, but merely by a minor character within the story, serves only to highlight the exceptional nature of this usage. The general rule remains: the Bible does not characterize a righteous individual as kadosh.”[[63]](#footnote-63)

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

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

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

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

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

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

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

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Counting of the Omer**

**Saturday Evening May 16, 2015**

**Evening: Counting of the Omer Day 43**

**Yom Yerushalayim**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 43 | Moreh/Masoret | Iyar 28 | 6:9 | Humility united with Chesed |

**Ephesians 6:9 And masters, do the same things to them[[64]](#footnote-64) the** (bondservants)**,[[65]](#footnote-65) setting aside any coercion** (threats)**, knowing[[66]](#footnote-66) that your Master also is in the heavens.[[67]](#footnote-67) There is no partiality[[68]](#footnote-68) with him.**

**Counting of the Omer**

**Sunday Evening May 17, 2015**

**Evening: Counting of the Omer Day 44**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 44 | Moreh/Chazan | Iyar 28 | 6:10-12 | Humility united with Reverential Awe |

**Ephesians 6:10-12 Finally,[[69]](#footnote-69) my brothers, be clothed[[70]](#footnote-70)** (strong)[[71]](#footnote-71) **in the Lord and in the strength[[72]](#footnote-72) of His might.[[73]](#footnote-73) Put on[[74]](#footnote-74) the whole armor of G-d[[75]](#footnote-75) so that you may be able to stand against the deceits[[76]](#footnote-76)** (methods) **of the adversary.[[77]](#footnote-77) For we do not wrestle[[78]](#footnote-78) against flesh and blood,[[79]](#footnote-79) but[[80]](#footnote-80) against principalities,[[81]](#footnote-81) against authorities,[[82]](#footnote-82) against the rulers of the cosmos,[[83]](#footnote-83)** ruling **the present age of darkness,[[84]](#footnote-84) against spiritual wickedness among the heavenly spheres.[[85]](#footnote-85)**

**Counting of the Omer**

**Monday Evening May 18, 2015**

**Evening: Counting of the Omer Day 45**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 45 | Moreh/Darshan | Iyar 29 | 6:13-15 | Humility united with Compassion |

**Ephesians 6:13-15 Therefore,[[86]](#footnote-86) take upon yourselves[[87]](#footnote-87) the whole armor of G-d,[[88]](#footnote-88) that you may be able to withstand in the evil day,[[89]](#footnote-89) and having done all, to stand. Therefore stand, being equipped with the knowledge** (Da’at) **truth,[[90]](#footnote-90) being clothed about with a breastplate of righteousness/generosity[[91]](#footnote-91) and your walk[[92]](#footnote-92) ordered[[93]](#footnote-93) by the restorative[[94]](#footnote-94) Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience**, **with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil inclination).**

**Counting of the Omer**

**Tuesday Evening May 19, 2015**

**Evening: Counting of the Omer Day 46**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 46 | Moreh/Parnas 1 | Sivan 2 | 6:17-18 | Humility united with Confidence |

**Ephesians 6:17-18 And take the head-covering[[95]](#footnote-95) of atonement,[[96]](#footnote-96) and the circumcision knife[[97]](#footnote-97) of the Oral Torah,[[98]](#footnote-98) which is the Torah of G-d,[[99]](#footnote-99) praying always the prayer** (i.e. Amidah) **and supplication in accordance with the Siddur,[[100]](#footnote-100) and guarding this very thing with all reverence[[101]](#footnote-101) and supplication for all Tsadiqim.[[102]](#footnote-102)**

**Counting of the Omer**

**Wednesday Evening May 20, 2015**

**Evening: Counting of the Omer Day 47**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 47 | Moreh/Parnas 2 | Sivan 3 | 6:19-20 | Humility united with Sincerity |

**Ephesians 6:19-20 And pray for me, that words may be given to me,[[103]](#footnote-103) that I may open my mouth[[104]](#footnote-104) and speak freely[[105]](#footnote-105) to make known the mystery[[106]](#footnote-106)** (So’od) **of the Mesorah,[[107]](#footnote-107) for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.[[108]](#footnote-108)**

**Counting of the Omer**

**Thursday Evening May 21, 2015**

**Evening: Counting of the Omer Day 48**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 48 | Moreh/Parnas 3 | Sivan 4 | 6:21-22 | Humility united with Truth |

**Ephesians 6:21-22 But, so that you also may know[[109]](#footnote-109) my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,[[110]](#footnote-110) who I have sent[[111]](#footnote-111) to you for the same purpose, that you might know our affairs and that he might comfort your hearts.**

**Counting of the Omer**

**Friday Evening May 22, 2015**

**Evening: Counting of the Omer Day 49**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| **49** | **Moreh/Moreh** | **Sivan 5** | **6:23-24** | **House of the Presence – Teacher****Virtue: Humility****Ministry: Meturgeman/ Moreh /Zaqen (Interpreter/Teacher/Elder)** |

**Ephesians 6:23-24 Shalom[[112]](#footnote-112) to the brothers, and love[[113]](#footnote-113) with faithful obedience,[[114]](#footnote-114) from G-d the Father and the master Yeshua HaMashiach. Chesed be with all those who love our master Yeshua HaMashiach[[115]](#footnote-115) in sincerity. Amen ve Amen.**

**Coming Semi-Festival:**

**Yom Yerushalayim**

**Sunday May 17th, 2015**

**Coming Festival:**

**Shabuoth – Pentecost**

**Saturday Evening May 23 – Monday Evening May 25th, 2015**

**For further information see:**

[**http://www.betemunah.org/shavuot.html**](http://www.betemunah.org/shavuot.html) **&** [**http://www.betemunah.org/freedom.html**](http://www.betemunah.org/freedom.html)

**Next Shabbat:**

**Shabbat “Ki HaAretz, Asher” - “For the land which”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי הָאָרֶץ, אֲשֶׁר** |  | **Saturday Afternoon** |
| **“Ki HaAretz, Asher”** | Reader 1 – D’barim 11:10-12 | Reader 1 – D’barim 12:20-22 |
| **“For the land which”** | Reader 2 – D’barim 11:13-21 | Reader 2 – D’barim 12:23-25 |
| **“Porque la tierra a la cual”** | Reader 3 – D’barim 11:22-25 | Reader 3 – D’barim 12:26-28 |
|  | Reader 4 – D’barim 11:26-29 |  |
| D’barim (Deut.) 11:10 – 12:19 | Reader 5 – D’barim 11:30-32 | **Monday & Thursday****Mornings** |
| Psalm 119:49-72 | Reader 6 – D’barim 12:1-10 | Reader 1 – D’barim 12:20-22 |
| Ashlam.: I Kings 21:2-4,7-8,11-13,17-18 | Reader 7 – D’barim 12:11-19 | Reader 2 – D’barim 12:23-25 |
| P. Abot 4:12 |  Maftir – D’barim 12:17-19 | Reader 3 – D’barim 12:26-28 |
| N.C.: Mark 14:55-65;Lk 22:63-71; Rm 11:17-24 | I Kings 21:2-4,7-8,11-13,17-18 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc. [↑](#footnote-ref-1)
2. The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life. [↑](#footnote-ref-2)
3. Berachot 4b [↑](#footnote-ref-3)
4. See prefatory remarks to psalm 60. [↑](#footnote-ref-4)
5. v. 176 - 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-5)
6. The Book of Psalms, volume 3, Mikraoth Gedoloth, translation of text – Rashi and other commentaries by Rabbi A.J. Rosenberg. [↑](#footnote-ref-6)
7. The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-7)
8. The Book of Psalms, volume 3, Mikraoth Gedoloth, translation of text – Rashi and other commentaries by Rabbi A.J. Rosenberg. [↑](#footnote-ref-8)
9. For more information see: <http://www.betemunah.org/fathers.html>. [↑](#footnote-ref-9)
10. Commandments whose reason is not revealed. [↑](#footnote-ref-10)
11. The following section is an excerpt and edited portion from the following web site: <http://www.beingjewish.com/mesorah/whynotwritten.html> [↑](#footnote-ref-11)
12. Yeshayahu (Isaiah) 42:21. [↑](#footnote-ref-12)
13. Midrash Bamidbar Rabbah 14:10, s.v. “On the Eleventh Day”. [↑](#footnote-ref-13)
14. Zophar the Naamathite - One of Job’s friends – the name is given in Iyov (Job) 11:1. [↑](#footnote-ref-14)
15. Iyov (Job) 11:9 [↑](#footnote-ref-15)
16. Debarim (Deuteronomy) 32:9. [↑](#footnote-ref-16)
17. Midrash Tanchuma, Noach 3:3, s.v. These are the Chronicles. [↑](#footnote-ref-17)
18. Midrash Rabbah: Leviticus 22:1; ibid. Eccl. 1:2 and 5:2. [↑](#footnote-ref-18)
19. Rosh Hashanah 25b. [↑](#footnote-ref-19)
20. Lewis Carroll’s real name. [↑](#footnote-ref-20)
21. Debarim (Deuteronomy) 11:18. [↑](#footnote-ref-21)
22. Debarim (Deuteronomy) 14:1. [↑](#footnote-ref-22)
23. Menachoth 37b [↑](#footnote-ref-23)
24. Debarim (Deuteronomy) 32:7. [↑](#footnote-ref-24)
25. Debarim (Deuteronomy) 4:6. [↑](#footnote-ref-25)
26. Vayikra (Leviticus) 20:14. [↑](#footnote-ref-26)
27. Shemot (Exodus) 13:16. [↑](#footnote-ref-27)
28. The Hebrew alphabet. [↑](#footnote-ref-28)
29. Succah 42a [↑](#footnote-ref-29)
30. Debarim (Deuteronomy) 33:4 [↑](#footnote-ref-30)
31. Verbal connection to D’barim 10:4 [↑](#footnote-ref-31)
32. Verbal connection to D’barim 10:4 and 1 Ki 8:16 [↑](#footnote-ref-32)
33. Verbal connection to 1 Ki 8:9 [↑](#footnote-ref-33)
34. Verbal connection to D’barim 10:14 [↑](#footnote-ref-34)
35. Verbal connection to D’barim 10:16 [↑](#footnote-ref-35)
36. "False step," trip and stumble all relate to "halakhah" walking. Therefore, we note that the ideas being posited here relate to the Oral Torah/Mesorah. This in turn relates to specific groups who refused to accept the Oral Torah. For example, **Tz'dukim**, (Sadducees) who refused any form of the Oral Torah although the possessed their own traditions. **Shammaites,** who did not accept the normative Judaism of Hillel. This their legalistic approach to the Torah caused their failure to continue. [↑](#footnote-ref-36)
37. The opening is put in the form of a question similar to catechism, a summary of principles in the form of questions and answers. [↑](#footnote-ref-37)
38. lit. It will never happen, May Yisrael never fail/fall, may this never happen or this will never happen. [↑](#footnote-ref-38)
39. Verbal connection to D’barim 10:15 [↑](#footnote-ref-39)
40. **extreme value - πλοῦτος -** *ploutos* - **Meaning:** extreme value [↑](#footnote-ref-40)
41. **few in number** - **ἥττημα** - *hettema* - **Meaning:** From 2274; GK 2488; Two occurrences; AV translates as “diminishing” once, and “fault” once. **1** a diminution, decrease: i.e. defeat. **2** loss, as respects to salvation. (decrease in number, being few in number) \*cf. "**to be less**" Perschbacher, Wesley J, and George V Wigram. *The New Analytical Greek Lexicon*. Peabody, Mass.: Hendrickson, 1990. p. 197 entry #2274-75 [↑](#footnote-ref-41)
42. **as an honorable messenger** - **δοξάζω** *doxazo* [↑](#footnote-ref-42)
43. **my flesh** - intimating his fellow countrymen and brethren. [↑](#footnote-ref-43)
44. The idea of deliverance here relates to embracing the Oral Torah. The Gentiles turning to G-d are brought through their acceptance of Messiah and the Mesorah. Thus, Hakham Shaul is saying that he is a courtier in the Court of the Master. This by necessity means that those Gentiles turning to G-d must accept Rabbinic authority and the Mesorah.

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

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

*Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 7:970 [↑](#footnote-ref-44)
45. **ἅγιος *hagios* - generally translated as "holy" or "sacred." Its best definition is to be "Set apart for G-d's service** (purposes) **by formal, legal restrictions and limitations."** Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now.* Northvale, N.J: J. Aronson, 1995. p.6 [↑](#footnote-ref-45)
46. Bible verses will be my modification of the New King James unless otherwise noted [↑](#footnote-ref-46)
47. Cf. **B’Midbar 35:33-36** Note: Rashi’s comments to this verse - **33 And you shall not corrupt** Heb. ולֹא-תַחֲנִיפוּ, you shall not cause it to be wicked, as the Targum [Onkelos] renders, לֹא תְחַיְבוּן, you shall not make sinful." [↑](#footnote-ref-47)
48. My translation Cf. Josephus, F., & Whiston, W. (1996, c1987). *The works of Josephus : Complete and unabridged*. Includes index. (Wars 5.183-184). Peabody: Hendrickson. [↑](#footnote-ref-48)
49. b. Yoma 9b [↑](#footnote-ref-49)
50. The reference speaks of the succession of Kohanim. CF. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 5 Yoma). Peabody, MA: Hendrickson Publishers. p. 27 [↑](#footnote-ref-50)
51. Ibid [↑](#footnote-ref-51)
52. Neusner, J. (1988). *The Mishnah: A new translation* (686). New Haven, CT: Yale University Press. [↑](#footnote-ref-52)
53. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 681 [↑](#footnote-ref-53)
54. Cf. **b. Ber. 56b** [↑](#footnote-ref-54)
55. **b. Yoma 9b** [↑](#footnote-ref-55)
56. Neusner, J. (1988). *The Mishnah: A new translation* (584). New Haven, CT: Yale University Press. [↑](#footnote-ref-56)
57. Neusner, J. (1988). *The Mishnah: A new translation* (612). New Haven, CT: Yale University Press. [↑](#footnote-ref-57)
58. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p.39 [↑](#footnote-ref-58)
59. Jacob Neusner, *First-century Judaism in crisis:* *Yohanan ben Zakkai and the renaissance of Torah,* Ktav Pub Inc., 1982 p. 39 [↑](#footnote-ref-59)
60. *Theological Dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 3:869. [↑](#footnote-ref-60)
61. Ibid [↑](#footnote-ref-61)
62. Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now*. Northvale, N.J: J. Aronson, 1995. p.6 [↑](#footnote-ref-62)
63. Berman, Joshua. *The Temple: Its Symbolism and Meaning Then and Now*. Northvale, N.J: J. Aronson, 1995. p.6 [↑](#footnote-ref-63)
64. “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant. [↑](#footnote-ref-64)
65. The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah. [↑](#footnote-ref-65)
66. To have intimate knowledge that the Master above is watching all his talmidim below. [↑](#footnote-ref-66)
67. **Midda kneged midda** (measure for measure)**,** also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master. [↑](#footnote-ref-67)
68. We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d. [↑](#footnote-ref-68)
69. Hakham Shaul has followed the structure of Shemot and the directions of the Mishkan’s (Tabernacle) construction. G-d’s instruction begins in the Kodesh Kodeshim (Holy of Holies) and “finally” moves to the outer courtyards. The beginning of Ephesians starts with the closest proximity to the “heavenlies” and progresses to the way things are “walked out” (halakhah) in everyday life. These lessons are addressed by the Moreh and the corresponding officers. Interestingly enough, the translation allegorically suggests that garments of the Jewish men i.e.; tallits and T’fillin. With a possible reference to the tallit as a “little Mishkan” (tent) we see that connection that Hakham Shaul is trying to make. [↑](#footnote-ref-69)
70. **Eνδυναμόω** – *endunamoo* is paralleled by the Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. Therefore, we have opted to translate the sentence, as it would have appeared in its Mishnaic Hebrew original. Likewise, we note that the allegory suggests the apparel of Jewish men, i.e. tallits and T’fillin. Being wrapped in the tallit and T’fillin is a symbol of G-d’s power and might. [↑](#footnote-ref-70)
71. See note above. **ἐνδυναμόω** – *endunamou* could be translated “be empowered.” If we follow this translation, we need to extend the thought to capture the true nuance of the word, by saying “be empowered with virtuous power.” It would appear that Hakham Shaul is using the power of allegory to teach us that there is virtuous power associated with the way we dress. Be “dressed” is the L-rd carrying the connotations that being dressed in the tallit and the T’filln. [↑](#footnote-ref-71)
72. **κράτος** – *kratos* is the power of dominion. **Κράτος** as a word associated with power seems be in concert with two other words, **ἀρχή** – *arche,* meaning the chief or principle power, **ἐξουσία** – *exousia,* meaning authority. The difficulty with these Greek words is that they do not directly translate into Hebrew. [↑](#footnote-ref-72)
73. Based on contextual hermeneutics **ἰσχύς** – *ischus* seems to be associated with the power of “warfare” and “Adonai Tzabot.” What stands out in this concept and the context of the present pericope is that it is the L-rd that is associated with “Adonai Tzabot.” In other words we would seem to expect the title Elohim (G-d) rather than the L-rd because Elohim is associated with justice. Even here, where we have the Moreh working in concert with the Chazan, who represents justice we do not have the title Elohim used. Therefore, we determine that Hakham Shaul is demonstrating the true diffusion and balance of power. The Moreh in this case balances the Chazan’s justice into the more merciful aspect of the office and officer. What is also evident in Hakham Shaul’s presentation of the officers of the Esnoga (congregation) is that each officer labour is to produce the opposite of his character. As we face the tree of Messiah’s lights, we see the right side as given to chesed and the left side as justice. However, when we look down on these powers from the heavens we see that the right side is given to justice and the left side demonstrates chesed. Consequently, we understand that the heavenly perspective of these officers shows their maturity and connection to the upper realms of their office. “Adonai Tzabot” is the compassionate power that is an affront to the negativity. Through the power of “Adonai Tzabot” warfare is waged and the resultant force is compassion which defeats the despotic negative power. [↑](#footnote-ref-73)
74. **Eνδύω** – *enduo,* meaning “to draw on” like **ἐνδυναμόω** – *endunamoo* is rooted in Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. The meaning or allusion is to draw down the power that is above. In each case, with exception to the officers in the middle column, “draw” down the power from above incorporates the balanced power of the right or left side. Those sefirot in the middle column, which we see as “balanced” draw their balance from the power above. **Eνδύω** – *enduo,* to sink into (clothing) further shows that the officer’s power is derived from above. [↑](#footnote-ref-74)
75. **The Armour of G-d** – Scholars generally look at the Roman soldier as a model for the “**Armour of G-d**.” **This absolute nonsense!** How can we look at a Roman soldier as “G-d?” This approach is Hellenistic paganism. Isa 59, below shows the “Armour of G-d.”

**Isa. 59:14-19** Justice is turned back, and righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** to Him, And His **righteousness upheld** Him. He **put on righteousness like a breastplate**, And a **helmet of salvation** on His head; And He **put on garments of vengeance for clothing** And **wrapped Himself with zeal as a mantle** (tallit). According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense. So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind (Ruach) – breath or sprit of the LORD drives.

The Davidic Midrash of Psalm 7 shows the anger of G-d focused on the wicked.

**Ps. 7:11-13** God judges the righteous/generous, and God is angry *with the wicked* every day. If he does not repent, He (God) will whet his **sword**; He has bent His bow, and made it ready. He has also prepared for him the instruments of death; He ordains his arrows against the persecutors.

**Ps. 91:4** He (God) will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a **shield and buckler**. [↑](#footnote-ref-75)
76. The English vocabulary does not have a comparable word to describe Greek μεθοδείαςfrom μεθοδεία – *methodeia,* which is founded in the Hebrew word **רָגַל** – *ragal,* meaning “to go about as a calumniator.” [↑](#footnote-ref-76)
77. The meaning of the Greek **διάβολος** – *diabolos,* does not mean “Satan” in the Christian sense. The better explanation is those spirits that are most commonly involved in the sense of complaint and especially calumniation. The reference here to “spirits” is that of the shedim (demons) rather than the “devil” of Christian myth. We should note that by use of “*shade* – demon,” Hakham Shaul is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to “*shedim* – demons” teaches us that the person, who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. We state that the Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, “demon possessed.” Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim – demons giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. On a deeper level Gaston says… Early Judaism held that **God ruled over Israel directly**, **his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the “**angels of the nations**.” A more Hellenistic way of putting the matter is to say that God’s rule, especially over nature, is administered by the “elements of the world,” that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning “the powers.” If in principle, the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Hakham Shaul, but the basic pattern must be presupposed as part of the first century world-view. Cf. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis) [↑](#footnote-ref-77)
78. The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn, and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match. [↑](#footnote-ref-78)
79. Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga. [↑](#footnote-ref-79)
80. Greek ἀλλὰ (but) is adversative showing struggle. [↑](#footnote-ref-80)
81. Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche,* principalities, **ἐξουσία** – *exousia,* authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche,* is frequently mentioned with **ἐξουσία** – *exousia,* authorities. **Aρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. **Eξουσίας** from **ἐξουσία** – *exousia,* authorities. **Eξουσία** – *exousia,* is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. **Eξουσία** – *exousia,* also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche,* is related to the “Will of Messiah,” **ἐξουσία** – *exousia,* represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia,* as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia,* shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have *a symbol of* **authority** on her head,). **Eξουσία** – *exousia,* possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. **Kοσμοκράτωρ** – *kosmokrator,* the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos,** ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres. [↑](#footnote-ref-81)
82. **Eξουσία** – *exousia* from **ἔξεστι** – *exesti* the freedom to act. The negative connotations of **ἐξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives. [↑](#footnote-ref-82)
83. Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below [↑](#footnote-ref-83)
84. The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age). [↑](#footnote-ref-84)
85. These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. [↑](#footnote-ref-85)
86. The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d. [↑](#footnote-ref-86)
87. “Be clothed” with the virtues of G-d [↑](#footnote-ref-87)
88. Please refer to Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-88)
89. This phrase is synonymous with the phrase “evil age” used in the previous pericope, i.e. Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-89)
90. This translation is consistent with a true Remes translation. [↑](#footnote-ref-90)
91. Here we see that Hakham Shaul is teaching us that the “Breastplate of Righteousness/Generosity” belongs to the Priesthood of the Firstborn, i.e. those of the Master/Messiah’s house [↑](#footnote-ref-91)
92. Allegorically “feet” here is a reference to hakahah. [↑](#footnote-ref-92)
93. **Eτοιμασία** – *hetoimasia,* prepared, ordered, ability, resolution or ready. Meaning that the feel (allegorically speaking) are prepared to keep the restorative Mesorah. כּוּן – *kûn*  A primitive root; properly to **be erect** (**that is, stand perpendicular – upright**);. hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed. [↑](#footnote-ref-93)
94. **εἰρήνη** – *eirene* of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc. [↑](#footnote-ref-94)
95. **περικεφαλαία** – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8 [↑](#footnote-ref-95)
96. The head covered with a **קוֹבַע**, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because **קוֹבַע**, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e. the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. 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. G4982 [↑](#footnote-ref-96)
97. **Romans 13:3-4 For the Rulers** of the Synagogue **are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan) **does not bear the circumcision knife (μάχαιρα – Machaira) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil.** Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-97)
98. Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah. [↑](#footnote-ref-98)
99. We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century. [↑](#footnote-ref-99)
100. While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective. [↑](#footnote-ref-100)
101. TDNT 3.619 [↑](#footnote-ref-101)
102. As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people. [↑](#footnote-ref-102)
103. Hakham Shaul now makes a personal request. [↑](#footnote-ref-103)
104. **פִי בְּפִתְחִי –** we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "*patach*", which implies a bilateral “opening:” *Patach* is an opening to elevate one’s self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an “Opening” to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "*faucets*" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So’od meaning of *patach* Eliyahu must have been known in the first century. We are not suggesting that “Patach Eliyahu” as we read in our Siddur is exactly what was known, However, there must have been some similitude of this thought/prayer in the first century. [↑](#footnote-ref-104)
105. Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned. [↑](#footnote-ref-105)
106. See Nisan 30 day 15 of the Omer [↑](#footnote-ref-106)
107. The allegorical “meaning of the secret of the Mesorah is “Messiah” (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the “Secret (So’od) of Messiah (the Mesorah) through his quasi-mystical letter of “Ephesians.” We can also say that the allegorical meaning of the “mystery of the Mesorah” refers to the Seven Men of the Congregation who are the congregation’s attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the “body” of Adam Kadmon” the archetypical man i.e. Messiah. [↑](#footnote-ref-107)
108. Speaking “freely as I ought to speak” carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah. [↑](#footnote-ref-108)
109. Hakham Shaul’s wants his readers to “know,” be intimately acquainted with his teachings on the Mesorah. “**Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),**” [↑](#footnote-ref-109)
110. We see from these words that “**Tychicus, a beloved brother and faithfully obedient servant**” is perfectly versed in the Mesorah and capable of expounding all levels to the “Ephesian” congregation. Or we might say that “**Tychicus, a beloved brother and faithfully obedient servant**” will systematically organize the Esnoga among the Ephesians. This is very much in line with the “ordered Mishnah.” [↑](#footnote-ref-110)
111. **שְׁלַחְתִּיהוּ** – sent – apostle, sent as an emissary on Hakham Shaul’s behalf. [↑](#footnote-ref-111)
112. Shalom has the fullest connotation of referring to wholeness. His inference is that the structured congregation is a whole/complete congregation. This can only be that case when each officer takes his position and maximizes that office. [↑](#footnote-ref-112)
113. Unity and giving [↑](#footnote-ref-113)
114. At this conclusory statement, we see the “manifestation” of the “Will of Messiah.” Through the Seven officers of the Congregation, the congregation can come in full contact with the “will of Messiah.” This contact elevates the Esnoga to a level of intimate knowledge of Messiah (Adam Kadmon). By coming to an intimate knowledge (Da’at) of Messiah we are drawn back to Gan Eden, the Garden of Delight. [↑](#footnote-ref-114)
115. The Messiah is mentioned twice in Hakham Shaul’s closing. Herein we see that twice mentioned Messiah represents the achievement of maturity and all readiness to receive the Torah from Har Sinai, i.e. Malkhut! [↑](#footnote-ref-115)