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**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** |
| **Tammuz 10, 5782/July 8-9, 2022** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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!**

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

**A Prayer for Israel**

**Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.**

**Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.**

**Shabbat** **“Khi Tetse LaMilchamah” - ”When you go out to battle”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי-תֵצֵא לַמִּלְחָמָה** |  | **Saturday Afternoon** |
| **“****Khi Tetse LaMilchamah”** | Reader 1 – D’barim 21:10-12 | Reader 1 – D’barim 22:6-8 |
| **“****When you go out to battle”** | Reader 2 – D’barim 21:12-14 | Reader 2- D’barim 22:9-11 |
| **“Cuando salgas a la guerra”** | Reader 3 – D’barim 21:15-17 | Reader 3- D’barim 22:12-15 |
| D’barim (Deuteronomy) 21:10 – 22:7 | Reader 4 – D’barim 21:18-20 |  |
|  | Reader 5 – D’barim 21:21-23 | **Monday & Thursday**  **Mornings** |
| Tehillim (Psalms) 129:1 – 131:3 | Reader 6 – D’barim 22:1-4 | Reader 1 - D’barim 22:6-8 |
| Ashlamatah: Isaiah 2:4-7 + 12-17 | Reader 7 – D’barim 22:5-7 | Reader 2- D’barim 22:9-11 |
| Nazarean Codicil: Mark 15:16-21, Luke 23:26-32 | Maftir – D’barim 22:5-7,  Isaiah 2:4-7 + 12-17 | Reader 3- D’barim 22:12-15 |

**Summary of the Torah Seder – ‎ D’barim (Deut.) 21:10 – 22:7**

* Marriage with a Captive of War – Deuteronomy 21:10-14
* The Right of the First-Born – Deuteronomy 21:15-17
* A Disobedient Son – Deuteronomy 21:18-21
* The Exposed Corpse of a Criminal – Deuteronomy 21:22-23
* Restoring Lost Property – Deuteronomy 22:1-3
* Assisting To Lift Fallen Beasts – Deuteronomy 22:4
* Distinction of Sex in Apparel – Deuteronomy 22:5-7

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.)** ‎‎**21:10 – 22:7**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 10. If you go out to war against your enemies, and the Lord, your God, will deliver him into your hands, and you take his captives, | 10. WHEN you go out to war against your enemies, and the LORD your God will deliver them into your hands, and you take some of them captive: |
| 11. and you see among the captives a beautiful woman and you desire her, you may take [her] for yourself as a wife. | 11. if you see in the captivity a woman of fair countenance, and you approve of her, and would take her to you to wife; |
| 12. You shall bring her into your home, and she shall shave her head and let her nails grow. | 12. then you will take her into your house, and let her cut off the hair of her head, pare her nails, |
| 13. And she shall remove the garment of her captivity from upon herself, and stay in your house, and weep for her father and her mother for a full month. After that, you may be intimate with her and possess her, and she will be a wife for you. | 13. and put off the dress of her captivity, and, dipping herself, become a proselyte in your house, and weep on account of the idols of the house of her father and mother. And you will wait three months to know whether she be with child; and afterwards you may go to her, endow her, and make her your wife. |
| 14. And it will be, if you do not desire her, then you shall send her away wherever she wishes, but you shall not sell her for money. You shall not keep her as a servant, because you have afflicted her. | 14. But if you have no pleasure in her, then you may send her away, only with a writing of divorce: but you will in no wise sell her for money, nor make merchandise of her, after you have had intercourse with her.  JERUSALEM: If you have no pleasure in her, you may send her away with power over herself; but you will in no wise sell her for money, nor make merchandise of her; because your power over her is given up. |
| 15. If a man has two wives-one beloved and the other despised-and they bear him sons, the beloved one and the despised one, and the firstborn son is from the despised one. | 15. If a man has two wives, and one is beloved and the other hated, and they bear him sons, both the beloved and the hated (wife), and the first-born son be of the hated, |
| 16. Then it will be, on the day he [the husband] bequeaths his property to his sons, that he will not be able to give the son of the beloved [wife] birthright precedence over the son of the despised [wife]-the [real] firstborn son. | 16. it will be in the day that he divides to his sons the inheritance of the wealth that may be his, he will not be allowed to give the birthright portion to the son of the beloved, over the head of the son of the hated wife, to whom the birthright belongs; |
| 17. Rather, he must acknowledge the firstborn, the son of the despised [wife] and give him a double share in all that he possesses, because he [this firstborn son] is the first of his strength, then he has the birthright entitlement. | 17. but (let him acknowledge) the birthright of the son of her who is disliked, and all that belongs to it, to give him the double portion of all that may be found with him, because he is the beginning of his strength, and to him pertains the birthright. |
| 18. If a man has a wayward and rebellious son, who does not obey his father or his mother, and they chasten him, and [he still] does not listen to them, | 18. If a man has a son depraved and rebellious, who will not obey the word of his father or of his mother, and who, when they reprove him, will not receive admonition from them; |
| 19. his father and his mother shall take hold of him and bring him out to the elders of his city, and to the gate of his place. | 19. his father and mother will take him, and bring him before the Sages of the city at the door of the court of justice in that place, |
| 20. And they shall say to the elders of his city, "This son of ours is wayward and rebellious; he does not obey us; [he is] a glutton and a guzzler." | 20. and say to the Sages of the city, We have transgressed the decree of the Word of the LORD; therefore was born to us this son, who is presumptuous and disorderly; he will not hear our word, but is a glutton and a drunkard. |
| 21. And all the men of his city shall pelt him to death with stones, and he shall die. So shall you clear out the evil from among you, and all Israel will listen and fear. | 21. And it will be that if he brought to fear and receive instruction, and beg that his life may be spared, you will let him live; but if he refuse and continue rebellious, then all the men of his city will stone him with stones that he die; and so will you put away the evil doer from among you, and all Israel will hear, and be afraid. |
| 22. If a man commits a sin for which he is sentenced to death, and he is put to death, you shall [then] hang him on a pole. | 22. **When a man has become guilty of the judgment of death, and is condemned to be stoned, and they afterwards hang him on a beam,**  **JERUSALEM: And you hang him on a beam.** |
| 23. But you shall not leave his body on the pole overnight. Rather, you shall bury him on that [same] day, for a hanging [human corpse] is a blasphemy of God, and you shall not defile your land, which the Lord, your God, is giving you as an inheritance. | 23. **his dead body will not remain upon the beam, but he will be certainly buried on the same day; for it is execrable before God to hang a man, but that his guilt gave occasion for it; and because he was made in the image of God, you will bury him at the going down of the sun, lest wild beasts abuse him, and lest you overspread your land, which the LORD your God gives you to possess, with the dead bodies of criminals.** |
|  |  |
| 22:1. You shall not see your brother's ox or sheep straying, and ignore them. [Rather,] you shall return them to your brother. | 1. You will not see your brother's ox or his lamb going astray, and estrange your knowledge from them; you will certainly restore them to him. |
| 2. But if your brother is not near you, or if you do not know him, you shall bring it into your house, and it shall be with you until your brother seeks it out, whereupon you shall return it to him. | 2. But if knowledge of your brother is not yours, if you know him not, you will bring it into your house, and it will be supported by you till the time that you have sought out your brother, and you will restore it to him. |
| 3. So shall you do with his donkey, and so shall you do with his garment, and so shall you do with any lost article of your brother which he has lost and you have found. You shall not ignore [it]. | 3. So will you do with his ass, with his garment, and with any lost thing of your brother's. If you find it is not lawful for you to hide it from him; you will carry it, and restore it.  JERUSALEM: And so will you do with his ass, and with his robe. |
| 4. You shall not see your brother's donkey or his ox fallen [under its load] on the road, and ignore them. [Rather,] you shall pick up [the load] with him. | 4. You will not see your brother's ass nor his ox thrown on the way, and turn your eyes from them; you will verily lift it up for him.  JERUSALEM: You will forgive what may be in your heart against him, you will deliver and lead it. |
| 5. A man's attire shall not be on a woman, nor may a man wear a woman's garment because whoever does these [things] is an abomination to the Lord, your God. | 5. Neither fringed robes nor tephillin which are the ornaments of a man will be upon a woman; neither will a man shave himself so as to appear like a woman; for everyone who does so is an abomination before the LORD your God. |
| 6. If a bird's nest chances before you on the road, on any tree, or on the ground, and [it contains] fledglings or eggs, if the mother is sitting upon the fledglings or upon the eggs, you shall not take the mother upon the young. | 6. If thou find the nest of a clean bird before thee in the way, in a tree, or upon the ground, in which there are young ones or eggs, and the mother sitting upon the young ones or eggs, |
| 7. You shall send away the mother, and [then] you may take the young for yourself, in order that it should be good for you, and you should lengthen your days. | 7. thou shalt be sure to send the mother away, but thou mayest take the young for thyself that it may be well with thee in this world, and that thou mayest prolong tby days in the world to come. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 18: Deuteronomy – IV – Laws and Warnings**

By: Rabbi Shmuel Yerushalmi

Published by: Moznaim Publishing Corp. (New York, 1991)

pp. 3-32

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on D’barim (Deut.) ‎‎21:10 – 22:7**

**Chapter 21**

**10 If you go out to war** The verse here is referring to an optional war [i.e., non-obligatory] (Sifrei 21:1), since in reference to the [obligatory] war [to conquer] the land of Israel, it would be inappropriate to say, “and you take his captives” because it has already been stated [regarding the seven nations of Canaan], “[from these peoples’ cities...] you shall not allow any soul to live.” (Deut. 20:16).

**and you take his captives** Heb. וְשָׁבִיתָ שִׁבְיוֹ . [The double language here comes] to include Canaanites in their midst, even though they are from the seven nations.-[Sifrei 21:2; Sotah 35b]

**11 [and you desire her,] you may take [her] for yourself as a wife** [Not that you are commanded to take this woman as a wife,] but Scripture [in permitting this marriage] is speaking only against the evil inclination [, which drives him to desire her]. For if the Holy One, blessed is He, would not permit her to him, he would take her illicitly. [The Torah teaches us, however, that] if he marries her, he will ultimately come to despise her, as it says after this, “If a man has [two wives—one beloved and the other despised]” (verse 15); [moreover] he will ultimately father through her a wayward and rebellious son (see verse 18). For this reason, these passages are juxtaposed.-[Tanchuma 1]

**a...woman** Heb. אֵשֶׁת , even a married woman (אֵשֶׁת אִישׁ) . -[Kid. 21b]

**12 and let her nails grow** Heb. וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ . She must let them grow, so that she should become repulsive [to her captor, to induce him to change his mind about marrying her].-[Sifrei 21:7, Yev. 48a]

**13 And she shall remove the garment of her captivity** [so that she should not be attractive to her captor,] for they are pretty [clothes], because gentile women adorn themselves during wartime, in order to seduce others [namely, the enemy] to have relations with them.-[Sifrei 21:8]

**and stay in your house** In the house he uses. Upon entering, he will stumble upon her, and upon leaving, he will stumble upon her, see her weeping, and see her unsightly appearance—all this, so that she should become despicable to him.-[Sifrei 21:9]

**and weep for her father and her mother** Why is all this necessary? So that an Israelite woman [i.e., this man’s Jewish wife] should be happy, and this [gentile captive woman] should be grief-stricken, an Israelite woman should be dressed up, and this one should make herself repulsive.-[Sifrei 21:11]

**14 And it will be, if you do not desire her** Scripture informs you that eventually you will despise her.-[Sifrei 21:14.

**You shall not keep her as a servant** Heb. תִתְעַמֵּר בָּהּ לֹא־ . [This means:] “You must not use her [as a slave]” (Sifrei 21:16). In the Persian language, the term for slavery and servitude is עִימְרָאָה [the term used here]. I learned this from the Yesod of Rabbi Moses the Darshan.

**17 a double share** [The firstborn son takes a share] equal to that of two brothers [together].-[Sifrei 21:28]

**[and give him a double share] in all that he possesses** From here [we learn that] the firstborn son does not take [a double share] from that which [the father’s estate] is entitled to after the demise of the father, [e.g., from an uncollected debt,] as [he does] from what was in the father’s actual possession.-[Sifrei 21:29, Bech. 51b]

**18 wayward** Heb. סוֹרֵר , deviating (סָר) from the [proper] path.

**rebellious** Heb. מוֹרֶה , [meaning] one who disobeys the words of his father. [The word מוֹרֶה is] derived from [the same root as] the word מַמְרִים [meaning “to rebel”] (see Deut. 9:7).

**they shall chasten him** They must warn him in the presence of three [people, not to steal, nor to eat a certain quantity of meat and drink a certain quantity of wine (see further in Rashi)], and then they must have him flogged [by the court] (San. 71a; see Sifrei). [The Talmud (San. 71a) emends this to read: They must warn him in the presence of two (witnesses) and have him flogged in the presence of three (judges).] The wayward and rebellious son incurs punishment only if he steals [money from his father], consumes [at one meal] a tartemar [a weight equal to half a maneh] of meat, and drinks [at the same meal] half a log of wine, as it is said [referring to him] that “a glutton and a guzzler (זוֹלֵל וְסֽבֵא) ” (verse 20), and [elsewhere,] it says, “Do not be among wine-guzzlers (בְסֽבְאֵי־יָיִן)), among gluttonous eaters of meat (בְּזֽלְלֵי־בָשָׂר) ” (Prov. 23:20), [which indicates that the term “guzzler” refers to wine and “glutton” refers to meat] (San. 70a, Sifrei). The wayward and rebellious son is executed on account of [what he will become in] the end—the Torah penetrates to his ultimate intentions. Eventually, he will squander his father’s money, seek what he has become accustomed to, not find it, and stand at the crossroads and rob people [killing them, thereby incurring the death penalty. Says the Torah, “Let him die innocent [of such crimes], rather than have him die guilty [of such crimes].”- [San. 72b]

**21 and all Israel will listen and fear** From here, [we learn that] the court must make a public proclamation, announcing: “So-and-so has been stoned because he was a wayward and rebellious son!”-[San. 89a]

**22 If a man commits a sin for which he is sentenced to death** The juxtaposition of these passages [i.e., this one and that of the wayward and rebellious son] teaches [us] that if his father and mother spare him, he will eventually lead an evil lifestyle and commit [grave] sins for which he will be sentenced to death by the court.-[Tanchuma 1]

**you shall [then] hang him on a pole** Our Rabbis said: All who are stoned [by the court] must [afterwards] be hanged, for the verse (23) says, “a hanging [human corpse] is a blasphemy of God.” **[Thus, we find that the sin of blasphemy is connected with hanging,] and a blasphemer is punished by stoning. [Consequently, our Rabbis taught that all those stoned must be hanged.]-[San. 45b]**

**23 For a hanging [human corpse] is a blasphemy of God** Heb. קִלְלַת אֱלֹֽהִים . This is a degradation of the [Divine] King in Whose image Man is created, and the Israelites are God’s children. This is comparable to two identical twin brothers. One [of them] became king, while the other was arrested for robbery and hanged. Whoever saw him [the second brother, suspended on the gallows], would say, “The king is hanging!” [Therefore, the king ordered, and they removed him (Reggio ed.).] -[Sanh. 46b] Wherever [the term]קְלָלָה appears in Scripture, it means treating lightly (הָקֵל) and degrading. For example, “[And behold, you have with you Shimei the son of Gera...] and he cursed me with a severe curse (וְהוּא קִלְלַנִי קְלָלָה נִמְרֶצֶת) ” (I Kings 2:8). -[See II Sam. 16:5-13]

**Chapter 22**

**1 and ignore them** [I.e.,] by covering one’s eyes, pretending not to see it.

**You shall not see... and ignore them** Heb. לֹא־תִרְאֶה ... וְהִתְעַלַּמְתָּ [lit., “You shall not see them... but rather, you shall ignore them!” What it really means is:] You shall not see them and ignore them [i.e., ignore your brother’s animals straying]; that is the simple meaning of the verse. Our Rabbis, however, explain that [although the verse clearly means that one must not ignore them, nevertheless, the verse is alluding to] situations when one is, in fact, permitted to ignore them [for example, if he is a kohen, and the animals have wandered into a cemetery, where kohanim may not enter, **or if he is an honored sage, and it it is beneath his dignity to lead animals or carry packages in public places**—he may “ignore” them, and he is not obligated to return them to his brother].-[Sifrei 22:45, B.M. 30a]

**2 [And it shall be with you] until your brother seeks it out** Would you imagine that one should return it to him before he asks for it? Rather, [the meaning is that you must keep the animal] until you investigate him, [verifying] that he is not a swindler [by demanding that he produce identifying signs]. -[B.M. 27b, Sifrei 22:47]

**whereupon you shall return it to him** That there shall be something left in it to return, that it should not consume its [whole] value in your house, so you should claim it from him [from the owner]. From here, [the Rabbis] said: Any animal that works and eats, should work and eat [the proceeds of its work]; and [any animal] that does not work, yet still eats, should be sold [by the finder, and the money restored to the owner].-[B.M. 28b]

**3 You shall not ignore [it]** You must not cover your eyes, pretending not to see it.

**4 You shall pick up [the load]** This is [the obligation of] טְעִינָה , “loading,” [i.e.,] to load up a burden that has fallen off it [the animal, as opposed to פְּרִיקָה , “unloading” a burden too heavy for the animal, delineated in Exod. 23: 5].-[B.M. 32a]

**[You shall pick up (the load)] with him** [I.e.,] with the owner. However, if the owner walks away, sits down, and says, “Since the commandment is incumbent upon you, if you want to load, [go ahead and] load!” you are exempt.-[B.M. 32a]

**5 A man’s attire shall not be on a woman** making her appear like a man, thereby enabling her to go among men, for this can only be for the [purpose of] adultery.-[Nazir 59a]

**nor may a man wear a woman’s garment** to go and abide among women. Another explanation: [In addition to not wearing a woman’s garment,] **a man must also not remove his pubic hair or the hair of his armpits [for this is a practice exclusive to women].-[Nazir 59a]**

**because... is an abomination** The Torah forbids only [the wearing of] clothes that would lead to abomination [i.e., immoral, and illicit behavior].-[Nazir 59a]

**6 If a bird’s nest chances before you** This excludes [a bird nest that is] ready at hand. -[Chul. 139a, Sifrei 22:55]

**you shall not take the mother while she is on her young,** [whereas if she is only hovering overhead, you may take her from upon her young]. -[Chul. 140b]

**7 in order that it should be good for you,** **[and you should lengthen your days]** **If in the case of a commandment easy [to fulfill, like this one] for which there is no monetary expense, Scripture says, “[Do this] in order that it should be good for you, and that you should lengthen your days,” then how much greater is the reward for [the fulfillment of] commandments that are more difficult to observe [or for which there is a monetary expense].-[Sifrei 22:64, Chul. 142a]**

**Ketubim: Tehillim (Psalms) 129:1 – 131:3**

| **RASHI** | **TARGUM** |
| --- | --- |
| 129:1 A Song of Ascents. Since my youth they have often assailed me let Israel now declare, | 129:1 A song that was uttered on the ascents of the abyss. Many are they who have oppressed me from my youth – let Israel now say – |
| 2. 'since my youth they have often assailed me, but they have never overcome me. | 2. Many are they who have oppressed me from my youth, yet they have not been able to do me harm. |
| 3. Plowmen plowed across my back; they made long furrows. | 3. Upon my body the ploughers have ploughed, they have made their furrow long. |
| 4. The LORD, the righteous one, has snapped the cords of the wicked. | 4. The Lord is righteous/generous; He has severed the bonds of the wicked/lawless. |
| 5. Let all who hate Zion fall back in disgrace. | 5. They will be ashamed and withdraw: all those who hate Zion. |
| 6. Let them be like grass on roofs that fades before it can be pulled up, | 6. They will be like the grass of the rooftops, which, before it blossoms, the east wind comes blowing on it and it has withered. |
| 7. that affords no handful for the reaper, no armful for the gatherer of sheaves, | 7. Which the reaper does not fill his hand with, nor the sheaver his shoulder. |
| 8. **And the passers-by did not say, "May the blessing of the LORD be to you; we have blessed you in the name of the Lord."** | 8. **And those who pass by do not say there, "The blessing of the LORD be upon you," nor will they answer, "We bless you in the name of the LORD."** |
|  |  |
| 130:1. A song of ascents. From the depths I have called You, O LORD. | 130:1. A song that was uttered on the ascents of the abyss. From the depths I have called You, O LORD. |
| 2. O LORD, hearken to my voice; may Your ears be attentive to the voice of my supplications. | 2. O LORD, receive my prayer; may your ears be attentive to the sound of my prayer. |
| 3. O God, if You keep [a record of] iniquities, O LORD, who will stand? | 3. If You will take note of iniquities, O Yah, LORD, who will remain? |
| 4. For forgiveness is with You, in order that You be feared. | 4. For there is forgiveness with You, so that You might be seen. |
| 5. I hoped, O LORD; yea, my soul hoped, and I wait for His word. | 5. I have waited, O LORD; my soul has waited, and for His glory I have waited long. |
| 6. My soul is to the LORD among those who await the morning, those who await the morning. | 6. My soul has waited long for the LORD, more than the watchmen on the morning watch who watch to offer the morning sacrifice. |
| 7. Israel, hope to the LORD, for kindness is with the LORD and much redemption is with Him. | 7. Israel waits long for the LORD, for with the LORD is loving-kindness, and with Him is much redemption. |
| 8. And He will redeem Israel from all their iniquities. | 8. And He will redeem Israel from all his iniquities. |
|  |  |
| 131:1. A song of ascent by David. O LORD, my heart was not haughty, nor were my eyes raised on high, and I did not pursue matters greater and more wondrous than I. | 131:1. A song uttered on the ascents of the abyss. O LORD, my heart is not proud, and my eyes are not lifted up, and I have not walked in things too great and wonderful for me. |
| 2. I swear that I calmed and quieted my soul like a suckling on its mother; like a suckling was my soul with me. | 2. Verily I have placed a hand on my mouth and silenced my soul while listening to words of Torah, like a weaned child at its mother's breasts; I have become mighty in the Torah; like a weaned child is my soul upon Him. |
| 3. Israel, hope to the LORD from now to eternity. | 3. Let Israel wait long for the LORD from now and forevermore. |

**Rashi’s Commentary on Tehillim (Psalms) 129:1 – 131:3**

**Chapter 129**

**3 the plowmen...they lengthened their furrow** That is the hill of the plowshare, as ([I Sam. 13: 14](file:///C:\I_Samuel.13.14)): “about half a furrow (מענה) [which] a yoke [of oxen plow in] a field.”

**6** **which, before it is plucked, withers** Which, before they pluck it and uproot it from its place, is withered.

**7** **his arm** Like ([Isa. 49:22](file:///C:\Isaiah.49.22)): “and they will bring your sons in [their] arms (בחצן),” aisselle in French, and so ([Neh. 5:13](file:///C:\Nehemiah.5.13)): “Also I shook out my arm (חצני).”

**Chapter 130**

**4 For forgiveness is with You** **You did not give permission to an agent to forgive, as it is said (Exod. 23:21): “for he will not forgive your transgression.”**

**in order that You be feared for this,** **so that no man will rely on the forgiveness of another. (I found this.)**

**5 I hoped, O Lord; yea, my soul hoped one hope after another hope,** similar to (above 27:14): “Hope for the Lord, be strong and He will give your heart courage, and hope,” and similar to “among those who await the morning, those who await the morning.”

**6 My soul is to the Lord among those who await the morning** **I am among those who look forward to the redemption.**

**those who await the morning They look forward and repeatedly look forward for one end after another end. (I found this.)**

**Chapter 131**

**1 my heart was not haughty, etc.** I did not behave with superiority. I did not make great things pleasures, buildings, and plantings as my son made. Behold I am with You like one who has no hands or feet, like an incomplete form lying before You.

**2 I calmed and quieted my soul upon You,** like a suckling who is placed upon his mother. גָמוּל is one who sucks the breasts.

**like a suckling was my soul with me** My soul within me was before You as an infant sucking its mother’s breasts.

**Meditation from the Psalms**

**Psalms 129:8 – 131:3**

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

**Psalms chapter 129** sees the Levitical choir move up to the tenth step. The Psalmist enjoins the reader to study the annals of Jewish history. The Psalmist explains that the many diverse periods of Jewish history should not be understood as separate, detached entities. Rather, the entire panorama of Israel's existence must be viewed as one extended lifetime. The earlier years were the time of our nation's youth, and more recent times are likened to adulthood leading to old age.

The Psalmist cautions us not to forget the painful experiences and lessons of our nation's youth. Israel was born in the bitter Egyptian exile. Even after we entered the Holy Land we met with endless adversity and hatred. Through it all, the benevolent hand of G-d guided our fortunes and protected us from annihilation. Now, as the mature nation looks back on its early travails, the people proclaim: Much have they distressed me since my youth, let Israel declare now.[[1]](#footnote-1)

Thus, Radak describes this work as a song of thanksgiving and praise. Despite the massive efforts of the enemy to destroy Israel in its period of weakness and youth, it was not vanquished, despite adversity, Israel flourishes. Indeed, this is a Song of Ascents in the fullest sense because it depicts the constant growth of the nation as it rose to every challenge and overcame every threat.

**Psalms chapter 130** sees the Levitical choir move up to the eleventh step and continues the Songs of Ascent which were designed to raise man's spirits. Thismessage of hope is never more necessary than in eras when Israel suffers both the degrading despair of exile and the bitter knowledge that these misfortunes are the result of its own sins. Yet, even when the gentiles deride and harm the Jews, Israel rises from sorrow on the wings of song and prayer. *I put confidence in HaShem*,[[2]](#footnote-2) Israel cries out, because I know that the exile is perpetuated only by my sins, and that these sins can surely be forgiven, once I repent.

Even sincere repentance is useless, however, unless G-d accepts it favorably. Therefore, the Psalmist concludes with a declaration of complete faith in *His desire* to accept repentance: *Let Israel hope for HaShem, for with HaShem is kindness, and with Him is abundant redemption*.[[3]](#footnote-3)

In Psalms chapter 130, the Psalmist called to G-d *from the depths* of exile and degradation, emphasizing that it is the prayer of the downtrodden and humble which is heard most readily.

In **Psalms chapter 131**, The Levitical choir move up to the twelfth step. King David plumbs the depths of his own personality and reveals the innocent, childlike quality of his trusting soul. Although he is an exalted monarch, David approaches G-d with genuine humility and self-effacement.

Rambam[[4]](#footnote-4) stresses that the Torah explicitly requires a king to remain humble.[[5]](#footnote-5) Just as his subjects are obligated to honor him, so is the king obligated to be modest and meek and to hold himself in low esteem, as David said, *My heart was empty within me*.[[6]](#footnote-6) The king may not act with excessive pride, *that he may not exalt his heart above all of his brothers* ...[[7]](#footnote-7) Rather the king must be concerned about the feelings of the very lowest of his subjects. When he addresses the congregation, he should speak softly and tenderly ... and he must always act with great humility.

Through his prophetic vision, David foresaw that the Jews were destined to languish in exile. In this psalm, David also teaches that they will only be redeemed if they demonstrate sincere humility in the presence of the Almighty.[[8]](#footnote-8)

The blessing of v.8 is also the blessing found in Megillat Ruth. Compare:

***Tehillim (Psalms) 129:8*** *And the passers-by did not say, "May the blessing of HaShem be to you; we have blessed you in the name of the Lord."*

***Ruth 2:4*** *And, behold, Boaz came from Bethlehem, and said unto the reapers, HaShem be with you. And they answered him, HaShem bless thee*

This connection suggests that we are looking at the roots of Mashiach ben David – in this psalm, the ultimate King. Curiously, we are looking at the *tenth* ascent, in these Psalms of ascent. We have seen previously that the number *ten* always points to Mashiach. Clearly this chapter of Psalms is picturing the life of Mashiach ben Yosef, as well as the life of King David. We say Mashiach ben Yosef because the book of Ruth concludes with the birth of King David, but it begins with the roots of those great ones who precede David.

**Psalms chapter 132** speaks of David’s desire to build the Temple. David had a long time to collect the Temple building materials and instruct his son in the crafting of the Temple. In a way, when we obey the mitzvot of our Torah portion, then we build ourselves into a sanctuary. It is this sanctuary which will merit that HaShem should defeat our enemies.

***Tehillim (Psalms) 132:4-5*** *I will not give sleep to my eyes nor slumber to my pupils, 5.* ***Until I find a place for HaShem, dwellings for the Mighty One of Jacob****.*

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

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

The Temple is put together in the same way. The outermost level is called the *Azara*, and that is where the animal sacrifices are all brought. This level parallels the *nefesh.* It is connected to the *Heichel*, a much more spiritual place. No animal sacrifices are ever offered there. The incense is offered in the *Heichel*, which is where the Menorah is to be found; the Holy bread[[9]](#footnote-9) that stays warm and fresh from Shabbat to Shabbat is there. It is clearly a more spiritual part of the Temple, but we still have daily access to it just as we do to our own spirituality. This level parallels the *ruach*.

Finally, within the innermost recesses of the *Heichel* is the Holy of Holies; a separate alcove that is curtained off; the Holy Ark is kept there, and this is the place that the Shechinah[[10]](#footnote-10)inhabits; we do not have daily access to this part of the Temple at all. The only person who ever enters it is the High Priest, and even he is only allowed to enter once a year. This lack of access is clearly an existential expression of our lack of access to our own *neshamot*.

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

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

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

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

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

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

**The Luz[[11]](#footnote-11) Connection**

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

***Berachoth 30a*** *Our Rabbis taught: A blind man or one who cannot tell the cardinal points should direct his heart towards his Father in Heaven, as it says, And they pray unto the Lord. If one is standing outside Palestine, he should turn mentally towards Eretz Israel, as it says, And pray unto Thee towards their land. If he stands in Eretz Israel he should turn mentally towards Jerusalem, as it says, And they pray unto the Lord toward the city which Thou hast chosen. If he is standing in Jerusalem he should turn mentally towards the Sanctuary, as it says, If they pray toward this house. If he is standing in the Sanctuary, he should turn mentally towards the Holy of Holies, as it says, If they pray toward this place. If he was standing in the Holy of Holies, he should turn mentally towards the mercy-seat. If he was standing behind the mercy-seat he should imagine himself to be in front of the mercy-seat. Consequently, if he is in the east, he should turn his face to the west; if in the west he should turn his face to the east; if in the south he should turn his face to the north; if in the north he should turn his face to the south. In this way all Israel will be turning their hearts towards one place. R. Abin — or as some say R. Abina — said: What text confirms this? — Thy neck is like the tower of David built with turrets [talpioth], the elevation [tel][[12]](#footnote-12) towards which all mouths (piyyoth) turn.*

***Megillah 16b*** *And he fell upon his brother Benjamin’s neck.[[13]](#footnote-13) How many necks[[14]](#footnote-14) had Benjamin? — R. Eleazar said: He wept for the two Temples which were destined to be in the territory of Benjamin[[15]](#footnote-15) and to be destroyed. And Benjamin wept upon his neck: he wept for the tabernacle of Shiloh which was destined to be in the territory of Joseph and to be destroyed.*

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

The Midrash has this to say about the luz bone:

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

**The Mishkan as a Body:**

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

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

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

*The Menorah (candlestick) in the Mishkan alludes to the human mind. Just as the Menorah gives forth light, so the intellect enlightens the entire body. Three stems went out from the Menorah on each side. These allude to the three limbs that extend from each side of the human body, the eye, the ear, and the hand. The intellect directs these three parts of the body. The incense altar alludes to the sense of smell. The sacrificial altar alludes to the intestines, which digest the food that enters the body. The veil covering the Mishkan alludes to the diaphragm, which is like a barrier between the parts of the body. The washstand alludes to the moisture and other liquids in the body. The goats’ wool hangings allude to the skin that covers the human body. The beams of the Mishkan allude to the ribs.[[16]](#footnote-16)*

**The Beit HaMikdash is Female**

The parts of the Beit HaMikdash, the Temple, all are in the feminine gender, in Hebrew. This suggests that the structure and its utensils are part of a female body. This aspect is further emphasized when we note that the Torah calls a man’s wife his “house”.[[17]](#footnote-17) A wife is a house. Thus, the Beit HaMikdash, “The House of the Holy One”, would also be female.

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

An aspect of the connection between the creation of the world and the *Mikdash* is the idea that the *Mishkan* and the *Mikdash* are the goal of creation, and it was only with their construction that creation was completed.

***Mishlei (Proverbs) 30:4*** *Who has established all the ends of the earth.*

This refers to Moshe, who established the Mishkan, with which the world was established. It does not say “to set up the Mishkan”, but rather “to set up with the Mishkan”[[18]](#footnote-18) – the world was set up with it. **For until the Mishkanwas erected, the world was unstable; but after it was erected, the world became firm.** Therefore, it says: “And it came to pass on the day that Moshe had finished setting up (with) the Mishkan”.[[19]](#footnote-19)

“To set up the Mishkan” … There we have learned: The world stands on three things: On the Torah, on the Divine service, and on acts of loving-kindness.[[20]](#footnote-20) And Moshe mentioned all three of them in one verse: “You in Your loving-kindness have led forth Your people whom you have redeemed”[[21]](#footnote-21) – this is loving-kindness; “You have guided them in Your strength” – this is the Torah…; “To Your holy habitation” – this is the service in the Mishkan and in the Mikdash… He guided them by virtue of the Torah which they had received before the erection of the Mishkan. What was the world like at that time? It was like a stool with two legs, which cannot stand and is unstable. When a third leg was made for it, it became firm, and it stood. So, too, when the Mishkanwas made… immediately, it became firm and stood. For at first the world had only two legs, loving-kindness, and the Torah, and it was unstable. When a third leg was made for it, namely, the Mishkan, it immediately stood.[[22]](#footnote-22)

According to the Midrashim, the Mishkanand the Mikdash are essentially a continuation of the creation and its completion. Before they were built, the world was lacking, and the goal of creation had not been attained. Moreover, before the Mikdashwas built, the existence of the world was not absolute and stable, for the world rests, among other things, upon the Divine service, the heart of which is in the Temple.

**Parallels between the creation of the world and the construction of the Mishkan.**

This connection finds expression in Scripture in a number of stylistic parallels between the Mishkanand creation:

1) Both are called *melacha*, “work”.[[23]](#footnote-23)

2) The root, עשה, repeats itself many times in both contexts.

3) Wisdom, understanding and knowledge:

***Mishlei (Proverbs) 3:19-20*** *The Lord by wisdom founded the earth; by understanding He established the heavens. By knowledge the depths were broken up.*

See, I have called by name Betzalel… And I have filled him with the spirit of G-d, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship[[24]](#footnote-24)

|  | **CREATION** | **MISHKAN** |
| --- | --- | --- |
| “Seeing” at the completion of the work: | ***Bereshit (Genesis) 1:31*** *And God saw everything that He had made, and behold, it was good.* | ***Shemot (Exodus) 39:43*** *And Moshe saw all the work, and behold, they had done it as the Lord had commanded, even so they had done it.* |
| Completion of the work: | ***Bereshit (Genesis) 2:1-2*** *Then the heavens and the earth were finished, and all their host. And by the seventh day God ended the work which He had done.* | ***Shemot (Exodus) 39:32; 40:33*** *Thus was the work of the tabernacle of the Tent of Meeting finished: and the children of Israel did according to all that the Lord commanded Moshe, so they did… So, Moshe finished the work.* |
| A blessing at the completion of the work: | ***Bereshit (Genesis) 2:3*** *And God blessed the seventh day and sanctified it: because in it He rested from all His work which God had created and performed.* | ***Shemot (Exodus) 39:43*** *And Moshe saw all the work, and behold, they had done it as the Lord had commanded, even so they had done it: and Moshe blessed them.* |
| Ending with the sanctity of Shabbat: | ***Bereshit (Genesis) 2:1-2*** *Then the heavens and the earth were finished, and all their host. And by the seventh day God ended the work which He had done.* | ***Shemot (Exodus) 31:11*** *and the anointing oil, and the incense of sweet spices for the holy place; according to all that I have commanded thee shall they do.' …* ***13*** *'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the LORD who sanctify you.* |
| Chazal noted these parallels in several places. The Tanchuma[[25]](#footnote-25) draws a parallel between  the order of creation and the order of the building of the Mishkan: | | |
| Rav Yaakov be-Rav Asi said: Why does it say: | ***Tehillim (Psalms) 26:8*** *Lord, I love the habitation of Your house, and the place where Your glory dwells?* | Because it is equivalent to the creation of the world. How so? On the first day it says:  ***Bereshit (Genesis) 1:1*** *In the beginning God created the heaven and the earth.* |
| Curtains for a separation: | ***Tehillim (Psalms) 104:2*** *Who stretches out the heavens like a curtain.* | ***Shemot (Exodus) 26:7*** *And you shall make curtains of goats’ hair.* |
| On the second day it mentions division: | ***Bereshit (Genesis) 1:6*** *And let it divide water from water.* | ***Shemot (Exodus) 26:33*** *And the veil shall be for you as a division.* |
| On the third day, it mentions water: | ***Bereshit (Genesis) 1:9*** *Let the waters be gathered.* | ***Shemot (Exodus) 30:18*** *You shall also make a laver of brass, and its pedestal also of brass… and you shall put water in it.* |
| On the fourth day, He created the lights: | ***Bereshit (Genesis) 1:14*** *Let there be lights in the firmament of heaven.* | ***Shemot (Exodus) 25:31*** *And you shall make a candlestick of pure gold.* |
| On the fifth day, He created the birds: | ***Bereshit (Genesis) 1:20*** *Let the waters swarm abundantly with moving creatures that have life, and let birds fly above.* | And corresponding to them in the Mikdash *–* offering sacrifices from sheep and birds. |
| On the sixth day, man was created: | ***Bereshit (Genesis) 1:27*** *So God created man in his own image.* | He formed him with dignity. And regarding the Mishkan it says “man”, namely, the High Priest who was anointed to serve and attend before God. |

Why is the Mishkanequivalent to the heavens and the earth? Just as the heavens and the earth testify about Israel, as it says: *I call heaven and earth to witness this day against you*,[[26]](#footnote-26) so the Mishkanis testimony to Israel, as it is stated: *These are the accounts of the Mishkan, the Mishkan of the testimony*.[[27]](#footnote-27) Therefore, it says: “Lord, I love the habitation of Your house, and the place where Your glory dwells”.[[28]](#footnote-28)

The Midrash HaGadol at the end of Parashat Pekudei explains how the Mishkancompletes the creation:

***Shemot (Exodus) 40:34*** *Then a cloud covered the Tent of Meeting.*

This is what it means when it says:

***Tehillim (Psalms) 37:29*** *The righteous shall inherit the land, and dwell in it for ever.*

Rav Yitzchak said: “The righteous shall inherit the land”, and where are the wicked? Hanging in the air? Rather what is “and dwell in it forever”, they will cause the Shechinahto dwell in it.

***Genesis Rabbah 19:7*** *The Shechinah was originally in the lower world. When the first man sinned, it retreated to the first firmament. The generation of Enosh arose and sinned, and it retreated from the first to the second firmament. The generation of the flood arose and sinned, and it retreated from the second to the third firmament. The generation of the dispersion arose and sinned, and it retreated from the third to the fourth firmament. The Egyptians in the days of Avraham sinned, and it retreated from the fourth to the fifth firmament. The Sodomites sinned, and it retreated from the fifth to the sixth [firmament]. The Egyptians in the days of Moshe sinned, and it retreated from the sixth to the seventh [firmament].*

*And corresponding to them, seven righteous men arose and brought [the Shechinah] down to earth. Avraham arose and acted virtuously and brought it down from the seventh to the sixth [firmament]. Yitzchak arose and acted virtuously and brought it down from the sixth to the fifth [firmament]. Yaakov arose and acted virtuously and brought it down from the fifth to the fourth [firmament]. Levi arose and acted virtuously and brought it down from the fourth to the third [firmament]. Kehat arose and acted virtuously and brought it down from the third to the second [firmament]. Amram arose and acted virtuously and brought it down from the second to the first [firmament]. Moshe arose and acted virtuously, and brought it down to the earth, as it is stated: “And the Glory of the Lord filled the Mishkan”.[[29]](#footnote-29)*

The midrash in ShemotRabba states that certain things were created solely for the sake of the Mishkan:

***Shemot Rabba 35:1*** *Rabbi Shimon ben Lakish said: The world was not worthy of using gold; why then was it created? For the Mishkan and for the Mikdash, as it is stated: “And the gold of that land is good”,[[30]](#footnote-30) and as it is stated: “That goodly mountain and the Levanon”…[[31]](#footnote-31) Rav Chanina said: The world was not worthy of using cedars. They were created solely for the Mishkan and for the Mikdash, as it is stated: “The trees of the Lord have their fill; the cedars of Levanon, which He has planted”,[[32]](#footnote-32) and Levanon refers to the Mikdash, as it is stated: “This goodly mountain and the Levanon.”*

**Ashlamatah:** **Yeshayahu (Isaiah)** **2:4-7 + 12-17**

| **Rashi** | **Targum** |
| --- | --- |
| 4. And he shall judge between the nations and reprove many peoples and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore. **{P}** | 4. And he shall judge between *kingdoms,* and shall reprove many peoples, and they will beat their swords into ploughshares, and their spears into pruning hooks; *people* will not take up a *weapon* against *people,* neither shall they learn war anymore. **{P}** |
| 5. "O house of Jacob, come and let us go in the light of the Lord." | 5. Those of the house of Jacob will say, "Come, and let us walk in the teaching of the law of the LORD." |
| 6. For You have forsaken Your people, the house of Jacob, for they are full of [witchcraft] from the East and soothsayers like the Philistines, and with children of gentiles they please themselves. | 6. For you have forsaken the fear of the strong one, who was your savior, you of the house of Jacob, because your land is filled with idols as from the east, and soothsayers like the Philistines, and they go in the customs of the Gentiles. |
| 7. And his land became full of silver and gold, without end to his treasures; and his land became full of horses, without end to his chariots. | 7. And their land is filled with silver and gold, and there is no end to his treasures; and their land is filled with horses and there is no end to his chariots. |
| 8. And his land is full of idols; to the work of his hands, he prostrates himself, to that which his fingers made. | 8. And their land is filled with idols; they bow down to the work of their hands, to that which their fingers have prepared. |
| 9. And man has become bowed down, and man has become humble, and You shall not forgive them. | 9. So man is humbled, and *men's strength faints-and* you *will* not forgive them! |
| 10. Come into the rock and hide in the dust, because of fear of the Lord and because of the splendor of His pride. | 10. They shall enter to flee in flight in the caves of the rocks, and to hide in the dust from the fearful one, the LORD, and from the brilliance of his glory. |
| 11. The haughty eyes of man will be humbled, and the height of men shall be bowed down, and the Lord alone shall be exalted on that day. **{P}** | 11. The haughty looks of man shall be humbled, and men's strength shall faint; and the LORD alone is strong in that time. **{P}** |
| 12. For the Lord of Hosts has a day over everyone proud and high, and over everyone exalted, and he shall become humble. | 12. For the day is about to come from the LO\_RD of hosts against all the proud and lofty of heart and against all the strong-and they will be humbled; |
| 13. And over all the cedars of the Lebanon, high and exalted, and over all the oaks of the Bashan; | 13. and against all the kings of the Gentiles, strong and hard, and against all the tyrants of the provinces; |
| 14. And over all the high mountains and over all the exalted hills; | 14. and against all the high mountains and against all the lofty hills; |
| 15. And over every lofty tower and over every fortified wall; | 15. and against all those who dwell in a high tower and against all those who encamp within a fortified wall; |
| 16. And over all the ships of Tarshish and over all coveted floors. | 16. and against all those who dwell in the islands of the sea, and against all those who encamp in beautiful palaces. |
| 17. And the loftiness of man shall be bowed down, and the haughtiness of man shall be humbled, and the Lord alone shall be exalted on that day. | 17. And the haughtiness of man shall be humbled, and men's strength shall faint; and the LORD alone is strong in that time. |
| 18. And the idols shall completely pass away. | 18. And the idols shall completely come to an end. |
| 19. And they shall come into the caves of the rocks and into the hollows of the earth, because of the fear of the Lord and because of the splendor of His pride, when He rises to break the earth. | 19. And they shall enter in caves of the rocks and in holes of the dust, from before the fearful one, the LORD, and from the brilliance of his glory when he is revealed to shatter the wicked of the earth. |
| 20. On that day, man will cast away his silver idols and his gold idols, which they made for him, [before which] to prostrate himself to moles and to bats. | 20. In that time the sons of men will despise their idols of silver and their idols of gold which they made for themselves to worship, the idols and the images, |
| 21. To come into the clefts of the rocks and the hollows of the cliffs, because of the fear of the Lord and because of the splendor of His pride, when He rises to break the earth. | 21. to enter the caves of the rocks and the clefts of the cliffs from before the fearful one, the **LORD,** and from the brilliance of his glory when he is revealed to shatter the wicked of the earth. |
| 22. Withdraw yourselves from man whose breath is in his nostrils, for in what merit is he to be esteemed? **{P}** | 22. Prevent yourselves from being subjected to man when he makes the god, in whose nostrils is the breath of the spirit of life, for today he lives, tomorrow he is not, and as nothing is he accounted. **{P}** |

**Rashi’s Commentary on Isaiah** **2:4-7 + 12-17**

**4** **into plowshares** koltres in O.F. **pruning hooks** sarpes in O.F. [serpes in modern French], with which they prune the vineyards.

**5 O house of Jacob...** The nations will say this to them, and this verse refers back to the verse [commencing with], “And many peoples shall go...”

**come and let us go in the light of the Lord** They will say this to them. Jonathan, however, renders: And those of the

**6** **For You have forsaken Your people, the house of Jacob** The prophet addresses the Shechinah and says, “For until now You have forsaken Your People because of their iniquity.” [Other editions read:] “...that which You have forsaken Your people was because of their iniquity, for they are full of [witchcraft] from the East,” and the entire section, and all the chapters follow one another, until (ch. 5) “I will sing now...” Therefore, in the end of days, when the sinners perish, it will be good for them (Parshandatha). (Another explanation is: The prophet admonishes them and says this to them, “For you have forsaken your people, O house of Jacob...” You have forgotten [the deed of your people Parshandatha] the good deed through which you became a people, you house of Jacob.)

**for they are full...from the east** Their hosts have become full of the deeds of the Arameans who dwell in the East, who were sorcerers and used the name of pagan deities. [Other editions read:]...and used the name of defilement [sorcery and demonism Rashi ad loc.], as we say in Ch. Chelek (Sanh. 91a): “Abraham gave gifts” (Gen. 25:6)He gave them the name of defilement and sent them away to the land of the East [as quoted by Parshandatha].

**and with children of gentiles, they please themselves** They cohabit with the daughters of the heathens and mingle with them, and they would bear children to them, with whom they are always pleased, and they occupy themselves [with them]and long for them and bother with them. This is an expression similar to [that of] (Job 36:18) “lest he incite you because of abundance

**13 the cedars of the Lebanon** This is symbolic of the heroes [var. the kings].

**the oaks of the Bashan** The governors, just as the oaks are inferior to the cedars.

**14** **And over all the high mountains** over their inhabitants.

**16 And over all the ships** Jonathan renders: And over all those who inhabit the islands of the sea, who go and come by ship.

**Tarshish** The name of a sea called Tarshish.

**and over all coveted floors** Heb. אֶבֶן, palaces paved with coverings of marble floors, similar to: (Lev. 26:1) and a covering stone

**17** **on that day** That is the Day of Judgment.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Debarim (Deuteronomy) 21:10 – 22:7**

**Tehillim (Psalms) 129:1 – 131:3**

**Yeshayahu (Isaiah) 2:4-7 + 12-17**

**Mk 15:16-21, Lk 23:26-32**

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

LORD - יהוה, Strong’s number 03068.

Mother - אם, Strong’s number 0517.

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

War - מלחמה, Strong’s number 04421.

LORD - יהוה, Strong’s number 03068.

Hands - יד, Strong’s number 03027.

**Debarim (Deuteronomy) 21:10** When thou goest forth to **war <04421>** against thine enemies, and the **LORD <03068>** thy God hath delivered them into thine **hands <03027>**, and thou hast taken them captive,

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her **mother <0517>** a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

**Tehillim (Psalms) 129:4** The **LORD <03068>** is righteous: he hath cut asunder the cords of the wicked.

**Tehillim (Psalms) 131:2** Surely, I have behaved and quieted myself, as a child that is weaned of his **mother <0517>**: my soul is even as a weaned child.

**Yeshayahu (Isaiah) 2:4** And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn **war <04421>** anymore.

**Yeshayahu (Isaiah) 2:5** O house of Jacob, come ye, and let us walk in the light of the **LORD <03068>**.

**Yeshayahu (Isaiah) 2:8** Their land also is full of idols; they worship the work of their own **hands <03027>**, that which their own fingers have made:

Hebrew:

| **Hebrew** | **English** | **Torah Reading**  **Deut. 21:10 – 22:7** | **Psalms**  **129:1 – 131:3** | **Ashlamatah**  **Is 2:4-7 + 12-17** |
| --- | --- | --- | --- | --- |
| **~ae** | mother | Deut. 21:13 Deut. 21:18 Deut. 21:19 Deut. 22:6 Deut. 22:7 | Ps. 131:2 |  |
| **rm;a'** | say, speak, spoke | Deut. 21:20 | Ps. 129:1 Ps. 129:8 |  |
| **vAna/** | men, man | Deut. 21:21 |  | Isa. 2:17 |
| **%r;a'** | prolong, long | Deut. 22:7 | Ps. 129:3 |  |
| **#r,a,** | earth, ground, land | Deut. 22:6 |  | Isa. 2:7 |
| **tyIB;** | house | Deut. 21:12 Deut. 21:13 Deut. 22:2 |  | Isa. 2:5 Isa. 2:6 |
| **hw"hoy>** | LORD | Deut. 21:10 Deut. 21:23 Deut. 22:5 | Ps. 129:4 Ps. 129:8 Ps. 130:1 Ps. 130:5 Ps. 130:7 Ps. 131:1 Ps. 131:3 | Isa. 2:5 Isa. 2:12 Isa. 2:17 |
| **~Ay** | day, today | Deut. 21:13 Deut. 21:16 Deut. 21:23 Deut. 22:7 |  | Isa. 2:12 Isa. 2:17 |
| **lkoy"** | must | Deut. 21:16 Deut. 22:3 | Ps. 129:2 |  |
| **arey"** | fear | Deut. 21:21 | Ps. 130:4 |  |
| **laer'f.yI** | Israel | Deut. 21:21 | Ps. 129:1 Ps. 130:7 Ps. 130:8 Ps. 131:3 |  |
| **@s,K,** | money, sliver | Deut. 21:14 |  | Isa. 2:7 |
| **alem'** | fill, full |  | Ps. 129:7 | Isa. 2:6 Isa. 2:7 |
| **hm'x'l.mi** | war | Deut. 21:10 |  | Isa. 2:4 |
| **vp,n<** | soul | Deut. 21:14 | Ps. 130:5 Ps. 130:6 Ps. 131:2 |  |
| **rm;['** | brutally, bind sheaves | Deut. 21:14 | Ps. 129:7 |  |
| **lAq** | voice | Deut. 21:18 Deut. 21:20 | Ps. 130:2 |  |
| **br;** | many a time, many |  | Ps. 129:1 Ps. 129:2 | Isa. 2:4 |
| **~Wr** | lofty, high |  | Ps. 131:1 | Isa. 2:12 Isa. 2:13 Isa. 2:14 |
| **[m;v'** | will not obey, hear | Deut. 21:18 Deut. 21:20 Deut. 21:21 | Ps. 130:2 |  |
| **anEf'** | unloved, hated | Deut. 21:15 Deut. 21:16 Deut. 21:17 | Ps. 129:5 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deut. 21:10 – 22:7** | **Psalms**  **129:1 – 131:3** | **Ashlamatah**  **Is 2:4-7 + 12-17** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 15:16-21** | **Tosefta of**  **Luke**  **Lk 23:26-32** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀδελφός | brother | Deu 22:1 Deu 22:2 Deu 22:3 Deu 22:4 |  |  |  |  |
| βουνός | hill, mountain |  |  | Isa 2:14 |  | Lk. 23:30 |
| γυνή | women, woman, wife | Deu 21:11 Deu 21:13 Deu 21:15 Deu 22:5 |  |  |  | Lk. 23:27 |
| δύναμαι | able | Deu 21:16 Deu 22:3 | Psa 129:2 |  |  |  |
| ἐνδύω | put on | Deu 22:5 |  |  | Mk. 15:17 Mk. 15:20 |  |
| ἐξάγω | lead, led | Deu 21:19 |  |  | Mk. 15:20 |  |
| ἔπω | said, say |  | Psa 129:1 Psa 129:8 |  |  | Lk. 23:28 |
| ἐρέω | shall say | Deu 21:20 |  |  |  | Lk. 23:29 |
| ζητέω | seek, sought | Deu 22:2 |  |  |  |  |
| ἡμέρα | day, today | Deut. 21:13 Deut. 21:16 Deut. 21:23 Deut. 22:7 |  | Isa. 2:12 Isa. 2:17 |  | Lk. 23:29 |
| θεός | God | Deu 21:10 Deu 21:23 Deu 22:5 |  |  |  |  |
| καταράομαι | cursed | Deu 21:23 |  |  |  |  |
| κεφαλή | head | Deu 21:12 |  |  | Mk. 15:19 |  |
| κλαίω | weep, wept | Deu 21:13 |  |  |  | Lk. 23:28 |
| κύριος | LORD | Deut. 21:10 Deut. 21:23 Deut. 22:5 | Ps. 129:4 Ps. 129:8 Ps. 130:1 Ps. 130:5 Ps. 130:7 Ps. 131:1 Ps. 131:3 | Isa. 2:5 Isa. 2:12 Isa. 2:17 |  |  |
| λαός | people |  |  | Isa 2:6 |  | Lk. 23:27 |
| ξύλον | tree, wood | Deu 21:22 Deu 21:23 |  |  |  | Lk. 23:31 |
| ὄρος | mountain |  |  | Isa 2:14 |  | Lk. 23:30 |
| παράγω | pass by |  | Psa 129:8 |  | Mk. 15:21 |  |
| πατήρ | father | Deu 21:19 |  |  | Mk. 15:21 |  |
| πληρόω | fill, fulfilled |  | Psab129:7 |  | Matt. 27:9 |  |
| τέκνον | children | Deu 21:16 Deu 22:6 |  | Isa 2:6 |  | Lk. 23:28 |

**Nazarean Talmud**

**Sidra of D’barim (Deut.) 21:10 – 22:7**

**“Khi Tetse LaMilchamah” - ”When you go out to battle”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)** |
| **And as they led him away, they seized Sh’mon, a certain** man **of Cyrene, who was coming from the country,** and **placed the cross on him, to carry** it **behind Yeshua. And a large gathering of the people were following him, and women who were mourning and lamenting him. But turning to them, Yeshua said, “Daughters of Yerushalayim, do not weep for me, but weep for yourselves and for your children! For behold, days are coming in which they will say, ‘Blessed** are **the barren, and the wombs that did not give birth, and** the **breasts that did not nurse!’ Then they will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ For if they do these** things **when the wood is green, what will happen when it is dry?” And two criminals were also led away to be executed with him.** | **And the soldiers** taking **him** (Yeshua) **away, led** him **out to the courtyard of** the palace, that is, the governor's Praetorian **and called together the whole cohort.** **And they put purple** (a robe) **on him, and after weaving a crown of thorns, they placed it on his** head. **And they began saluting him** saying, **"Hail, king of the Jews!" And they repeatedly struck him on the head with a reed, and** they **were spitting on him, and they knelt** down **and did homage to him** mockingly. **And after they had mocked him, they stripped him of the purple robe and put his own clothes on him, and they led him out to crucify him. And they instructed a passerby, one Shimon, a Galut Jew from Cyrene, Lybia who was coming from that country,** the father of Alexandros and Rufos, **to carry his cross.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Deuteronomy 21:10 – 22:7 | Psalms 129:1 – 131:3 | Is 2:4-7 + 12-17 | Mark 15:16-21 | Luke 23:26-32 |

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

**Behold the King of the Jews**

While the messianic figure of the Rabbis has covered a plethora of ideals and personas, the two outstanding figures representing messiah are David and Yosef. While there are scholars, who postpone the two concepts until after the Bar Kokhba revolt, the “Gabriel Revelation”[[33]](#footnote-33) reveals the truth that the idea predates the first century C.E. by as much as 200 years. As Messiah ben Yosef, Yeshua was to suffer rather than reign, as pictured in the Davidic prototype. However, the Davidic son established the primary prototype for the messianic persona.

**1Ki 1:39-40** Then Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. And they blew the horn, and all the people said, **"*Long* live King Solomon**!" 40 And all the people went up after him; and the people played the flutes and rejoiced with great joy, so that the earth *seemed to* split with their sound.

**1Ki 2:1-4** Now the days of David drew near that he should die, and he charged Solomon his son, saying: "I go the way of all the earth; be strong, therefore, and prove yourself a man. "And keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn; "that the LORD may fulfill His word which He spoke concerning me, saying, `If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul,' He said, `you shall not lack a man on the throne of Israel.'

G-d’s promise to King David is most profound, “If your sons take heed to their way, to walk before Me (G-d) in truth with all their heart and with all their soul,” He said, “you will not lack a man on the throne of Israel.” The Messiah must be faithful to the Torah, its Chuqot (statutes), mitzvot, (commandments) eduyot (testimonies), mishpatim (judgments) and Derek HaShem (ethics).

All the accounts we have of Yeshua’s life demonstrate him as a man of great piety.

We are so accustomed…to make Jesus the object of religion that we become apt to forget that in our earliest records he is not portrayed as the object of religion, but as a religious man. Thomas Walter Manson, the Teachings of Jesus (1935), 101[[34]](#footnote-34)

As Geza Vermes points out, Yeshua is pictured from the accounts of his life and contents of his “Mesorah” as wrapped within the confines of a pious Pharisaic Jew of the late second Temple period. Judaism of the late second Temple period saw the Torah as the absolute maxim for life. Furthermore, it was the application of Torah and the Oral Torah, which governed the religious life of the pious Jew. Temple worship played a vital part in the role of the general populace of this era. However, it appears not to have been the primary concern for those Jews who lived in the distant locations of Eretz Yisrael. Geza Vermes seems to believe that the mandate found in our present Torah Seder[[35]](#footnote-35) was more idealistic than practical.[[36]](#footnote-36) Therefore, we would surmise that the Jewish people who actually “appeared before the LORD” three times a year were the more pious Jewish people. The picture portrayed of Yeshua in the Nazarean Codicil matches the image of Yosef. When the Sages of blessed memory, want to portray a man of piety, they use Yosef as their prototype. Consequently, Yeshua the son of Yosef is a fitting messianic title.

While the Biblical prophecies, which tell us that Messiah would intervene in the affairs of humanity, are somewhat cryptic, the Oral Torah contains a plethora of materials, which explain his role in redemption. Rabbi Akiva, with the failure of Bar Kokhba looked to the future for redemption. His parallel taken from the words of Rabbi Tarfon, taught that the first redemption from Egypt would lay the foundation and precedent for the final redemption in the distant future.[[37]](#footnote-37) We must assert that the Jewish view of redemption does not match the typical western view of “salvation.” Judaism saw the redemption as the end of exile. The analogy presented above clearly demonstrates that desire for Jewish autonomy. However, redemption is not merely autonomy. The Rabbis looked to the end of the age when the Jewish people would be the kings and priests of the earth. Therefore, the final phase of redemption would include the subjugation of the Gentiles by the Messianic redeemer. The violent abuse of Rome during the first century was intolerable. Hence, the Jewish people of that era longed for the appearing of this messianic figure.

Refusal of Rome**[[38]](#footnote-38)** to Acknowledge Yeshua as Messiah

Not only did Pilate refuse to acknowledge Yeshua as the Messiah, his cohort of nearly 600 men incessantly mocked Yeshua by placing a robe of purple and crown made of thorns on him. Then to show their disdain for the Messianic concept they spat and struck him repeatedly with a reed as it is written “6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting (Isa 50:6)”. As we will see the refusal of Rome to accept and acknowledge Yeshua as the Messiah is not relegated to a few Roman soldiers from Pilate’s militia.

The Espousal of Rome

**Rome has refused to accept Yeshua as the Messiah, establishing a pseudo-messiah. Replacement theology has relegated messiah to a mockery of his true character and mission**

**The Tz’dukim**[[39]](#footnote-39) **of the late second Temple period established the mindset for the coming Roman “priesthood.” The defunct priesthood of the late second Temple period espoused Rome. This defunct priesthood surrendered a Jewish Messiah to the Roman hoard in order to become a new priesthood. The Tz’dukim who disappeared with the destruction of the second Temple reappears as the priesthood of “Christianity.” The “out of work” priests looked for new occupational territory and employment, which they find in Rome. Regardless, we see that the espousal of Rome as inevitable when one abandons true normative Judaism. We must concur with the above cited thesis and further that we see the Tz’dukim’s espousal of the Roman government as an analogy of what was to come. The Roman cohort of Pilate derided Yeshua through vicious behavior and conduct against a pious Jew as if he were a slave or a criminal. This behavior is nothing new for Rome. Nor should we be surprised at their conduct. Historically Rome has been the instigator for many of the atrocities leveled against the Jewish people. However, we must note that Rome’s treatment of Yeshua has yet to change. Consequently, we must restate that Rome has yet to accept Yeshua as the Jewish Messiah. By this statement, we mean that Rome and all of it siblings have NEVER accepted Yeshua as Jewish Messiah, albeit they have deified “Jesus” as their Christ. Accordingly, we have pseudo-priesthood with a pseudo-messiah. Messiah divorced from normative Judaism is not a Jewish Messiah but a Roman Christ.**

**One of the most heinous crimes perpetrated against Yeshua and the Jewish people is the crime of “replacement theology.” However, we must assert that this idea was not the brainchild of a later Christian strategist. The Tz’dukim and Samaritans developed this notion long before Christianity. Nonetheless, the idea of our present pericope, as found in the Nazarean Codicil is of Roman origin. Herod had the legitimate priests of Levitical lineage assassinated only to “replace” them with a pseudo-priesthood that would follow Roman rules and serve the interests of Roman authorities. Consequently, Judaism’s battle with Rome and replacement theology has existed for millennia. Furthermore, its Roman origins remain intact to this very day.**

Yaakov and Easu

The world has survived these thousands of years in the midst of a struggle, brother against brother. Ya’aqob and Esau were not the first brothers with these troubles. The very first brothers of Biblical mention demonstrate the difficulties of rivalries between brothers. However, it is Ya’aqob and Esau, which the Sages use to depict the present Diaspora.

**Mal 1:2-3** "I have loved you," says the LORD. "Yet you say, `In what way have You loved us?' *Was* not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved; But Esau I have hated and laid waste his mountains and his heritage For the jackals of the wilderness.

Hakham Shaul cites this prophetic passage in his letter to the Roman talmidim of Yeshua.[[40]](#footnote-40) The Prophet speaks of the demise of Rome (Edom – Esau – Christianity).[[41]](#footnote-41) The “mountain laid waste” can only be understood as an analogy for the “government” of Rome. We will not delve into the imagery except to say that we must expect the Roman system and rule to crumble in the final redemption just as the Egyptian régime toppled under the leadership of Moshe Rabbenu. Our mention of the Roman government must be understood as the system, which has incessantly tried to strip Yeshua of his Jewish persona and Rabbinic profession. Like the Romans of Pilate’s cohort, they dress Yeshua in Roman garb mockingly honoring him as “King of the Jews.” However, before they placed him on the tree they redressed him in his Jewish apparel to show disdain and contempt for a Jewish Rabbi and Messiah. The death of a Jewish Prophet and Rabbi allowed them to resurrect a Roman god in his place. Their mental perspective of Messiah has yet to change. **And, they have yet to accept a Jewish Messiah.**

We have noted that Hakham Shaul wrote a letter to the community of believers in Rome. In short, Hakham Shaul sums up his requirements in the initial paragraph of his letter.

**Rom 1:5 Through him** (Yeshua) **we have received chesed and a commission to bring into obedience[[42]](#footnote-42) among all gentiles,** living in **faithfulness** to the Torah **under his authority…[[43]](#footnote-43)**

Please note that the Gentiles are called to obedience and faithfulness to the Torah under the authority and Mesorah of Yeshua the **Jewish** Messiah. The letter of Hakham Shaul lays down the prototypical acceptance for the Messianic community. Those who follow Yeshua **Must** observe the Torah![[44]](#footnote-44)

I have accepted Yeshua as the Messiah

Common nomenclature among Christians, as noted, is the acceptance of Yeshua as Messiah. The difficulty being, **Christianity (Rome) has yet to accept a Jewish Messiah!** The **“Jesus we** believed in in our youth was a blond-haired hippie type rebel, who was in rebellion against the “establishment,” which at the time we thought was the Jewish religion. Much to our surprise Yeshua turned out to be a pro – Torah Pharisaic Rabbi of the first century promoting rabbinic halakhah. Only after embracing the Jewish interpretation of Messiah could, one say that he **accepted Yeshua as the Messiah! There is no such thing as a Gentile Messiah!**

**Acts 10:1-2** There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, a devout *man* and one who feared God with all his household, who gave alms generously to the people (of Yisrael) and prayed to God appropriately.

**Act 10:47-48** "Can anyone forbid water, that these should not be immersed who received the Divine Presence just as we *have*?" 48 And he commanded them to be immersed…

Cornelius demonstrates the profile for a genuine Gentile follower of Yeshua. While Cornelius appears here in our initially cited text as a “pious” man (Gentile) who “fears G-d” he converts to Judaism in verse 47. It is a fallacy to believe or purport that Cornelius became a “Christian.” In other words, the true path of **Any** follower of Yeshua is sooner or later to convert to Judaism. However, we have juxtaposed Cornelius against the Roman cohort of our present pericope to demonstrate the appropriate response to Yeshua by a Gentile. The passage cited above from Hakham Shaul’s letter to the Romans clearly instructs Gentiles to **“**live in **faithfulness** to the Torah **under his** (Messiah’s) **authority.**”

Has Rome Fallen?

**If the “First Redemption” can be pictured in the initial Pesach and “**Yetsi'at Mitzrayim” (Exodus from Egypt) we must realize that there will be another redemption, a final redemption, which overturns all Roman rule in the earth. The demise of the Roman system will find masses themselves embracing a true Jewish Messiah rather than the false Christ they have worshiped for millennia.

Peroration

Subjugation by Rome not only brought Yisrael to its departure, sending them into Diaspora, it infiltrated and plagiarized its religious aspects instituting a pseudo-Judaism, which mimicked nearly every aspect of this ancient religion. This plagiarism has wearied the soul of the Jewish people. G-d through His agent, Messiah will exact the appropriate vengeance upon Rome, Edom and those who have espoused their doctrines.

**Targum Pseudo Yonatan Yesha’yahu 62:1** He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save.

**We have cited this passage in the recent past. However, it suffices to cite it again for the present materials.**

The prophet prophesies concerning what the Holy One, blessed be He, said that He is destined to wreak vengeance upon Edom, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shekhinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

“The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.”[[45]](#footnote-45)

Rashi’s comments make clear that there will be a war waged against Edom (Rome – Christianity who has failed to embrace Yeshua as a Jewish Messiah). Messiah our *Go’el*, “Kinsman redeemer” will exact punishment on those who have been involved in intentional crimes against the Jewish people.

**The Prophet Yermiyahu records the events of those days.**

**Jer 16:19-21** O LORD, my strength and my fortress, My refuge in the day of affliction, The Gentiles shall come to You From the ends of the earth and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable *things*." 20 Will a man make gods for himself, Which *are* not gods? 21 "Therefore behold, I will this once cause them to know, I will cause them to know My hand and My might; And they shall know that My name *is* the LORD.”

Note that the Prophet reiterates the justice, which G-d will pour out on those who refuse to accept the true path to G-d in the words “Therefore behold, I will this once **cause them to know**, **I will cause them to know** My hand and My might.”

Messiah’s death in the present pericope of Mordechai is not so strange when we stop to count the millions of Jews destroyed by senseless malice and hatred. Why did the Romans crucify Yeshua? Rome crucified a Jewish Rabbi in order to replace him with a gentile god. No self-respecting Jew could accept such a messiah. The demise of a Roman god is at hand. And the footsteps of a Jewish Messiah are echoing in the near distance.

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**“Shabbat “Khi Yiqare Qan Tsipor” - ” If a bird’s nest”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי יִקָּרֵא קַן-צִפּוֹר** |  | **Saturday Afternoon** |
| **“****Khi Yiqare Qan Tsipor”** | Reader 1 – D’barim 22:6-9 | Reader 1 – D’barim 23:10-12 |
| **“****If a bird’s nest”** | Reader 2 – D’barim 22:10-12 | Reader 2- D’barim 23:13-15 |
| **“Si encuentras un nido”** | Reader 3 – D’barim 22:13-15 | Reader 3- D’barim 23:15-17 |
| D’barim (Deut.) 22:6 – 23:9 | Reader 4 – D’barim 22:16-21 |  |
|  | Reader 5 – D’barim 22:22-27 | **Monday & Thursday**  **Mornings** |
| Tehillim (Psalms) 132:1-18 | Reader 6 – D’barim 22:28 – 23:4 | Reader 1 – D’barim 23:10-12 |
| Ashlamatah.: Is 31:5-9 + 32:14-18 | Reader 7 – D’barim 23:5-9 | Reader 2- D’barim 23:13-15 |
|  | Maftir – D’barim 23:5-9 | Reader 3- D’barim 23:15-17 |
| N.C.: Mark 15:22-28; Lk. 23:33-34 | Isaiah 31:5-9 + 32:14-18 |  |

**Upcoming Fast:**

**TZOM Tammuz**

**(Fast of the 17th of Tammuz)**

**The fast of the seventeenth of Tammuz, 2022,**

**will be observed beginning in the evening of**

**Saturday July 16 and**

**ends in the evening of Sunday July 17, 2022**

[**https://www.betemunah.org/tamuz17.html**](https://www.betemunah.org/tamuz17.html)

[**https://www.betemunah.org/mourning.html**](https://www.betemunah.org/mourning.html)

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

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1. v. 1 [↑](#footnote-ref-1)
2. v*.* 5 [↑](#footnote-ref-2)
3. v. 7 [↑](#footnote-ref-3)
4. Hilchot Melachim 2:6 [↑](#footnote-ref-4)
5. Debarim (Deuteronomy)17:14-20 [↑](#footnote-ref-5)
6. Tehillim (Psalms) 109:22 [↑](#footnote-ref-6)
7. Debarim (Deuteronomy)17:20 [↑](#footnote-ref-7)
8. 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 Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-8)
9. Matza [↑](#footnote-ref-9)
10. Shechinah (Hebrew: שכינה‎), is the English transliteration of a Hebrew noun meaning *dwelling* or *settling* and denotes the dwelling or settling of the Divine Presence of HaShem. [↑](#footnote-ref-10)
11. Luz (bone), a bone in the spinal column at the base of the neck. [↑](#footnote-ref-11)
12. Taken as an expression for the Temple. [↑](#footnote-ref-12)
13. Bereshit (Genesis) 45:14. [↑](#footnote-ref-13)
14. The Heb. צוארי can also be taken as a plural. [Rashi omits this question. He did not regard the exposition that follows as being based upon the supposed difference in the grammatical form. The neck is simply taken as allusion to the Temple.] [↑](#footnote-ref-14)
15. On the Temple Mount in Jerusalem. [↑](#footnote-ref-15)
16. The Torah Anthology (Volume 10) – Meam Loez, by Yaakov Culi. [↑](#footnote-ref-16)
17. Consider that a man’s favorite place is *inside* his wife while making love. Their children will begin life *inside* the wife. Therefore, *the wife is a house* for her husband and a *house* for their children. *The wife is a house*. [↑](#footnote-ref-17)
18. Bamidbar(Numbers) 7:1 [↑](#footnote-ref-18)
19. Midrash Mishlei, parasha 30, letter 4 [↑](#footnote-ref-19)
20. Avot 1:2 [↑](#footnote-ref-20)
21. Shemot (Exodus) 15:13 [↑](#footnote-ref-21)
22. See also Pesikta Rabbati 5; Midrash Ha-gadol, Shemot 40:18; Tanchuma, Naso 19. Bamidbar Rabba, parasha 12. [↑](#footnote-ref-22)
23. Bereshit (Genesis) 2:2-3; Shemot (Exodus) 31:3, 5; and many other places [↑](#footnote-ref-23)
24. This parallel was noted by the Midrash, Shemot Rabba 48, 4. Shemot (Exodus) 31:2-3 [↑](#footnote-ref-24)
25. Midrash Tanchuma (Hebrew: מדרש תנחומא) is the name given to three different collections of Pentateuch aggadot; two are extant, while the third is known only through citations. These Midrashim, although bearing the name of R. Tanchuma, must not be regarded as having been written or edited by him. They were so named merely because they consist partly of homilies originating with him (this being indicated by the introductory formula "Thus began R. Tanchuma" or "Thus preached R. Tanchuma") and partly of homilies by aggadic teachers who followed the style of R. Tanchuma. It is possible that R. Tanchuma himself preserved his homilies, and that his collection was used by the editors of the Midrash. [↑](#footnote-ref-25)
26. Debarim (Deuteronomy) 30:19 [↑](#footnote-ref-26)
27. Shemot (Exodus) 38:21 [↑](#footnote-ref-27)
28. Tanchuma Pekudei 2 [↑](#footnote-ref-28)
29. Shemot(Exodus) 40:34 [↑](#footnote-ref-29)
30. Bereshit(Genesis) 2:12 [↑](#footnote-ref-30)
31. Debarim(Deuteronomy) 3:25 [↑](#footnote-ref-31)
32. Tehillim (Psalms) 104:16 [↑](#footnote-ref-32)
33. **BAR** 34:05, Sep/Oct 2008 “Messiah the Son of Joseph” [↑](#footnote-ref-33)
34. Vermes, G. (1993). *The Religion of Jesus the Jew.* Minneapolis: Fortress Press. p. 184 [↑](#footnote-ref-34)
35. D’barim 16:16 [↑](#footnote-ref-35)
36. Ibid [↑](#footnote-ref-36)
37. Cf. m. Pesachim 10:6 [↑](#footnote-ref-37)
38. Here I use “Rome” as the people, and the religion developed from Rome. I further the understanding that “Rome” is Edom. It must also be stated that Rome is Catholicism and all of it siblings, i.e., Protestant Christianity, which fails to accept a JEWISH messiah and the Torahs, written and Oral. [↑](#footnote-ref-38)
39. Sadducees [↑](#footnote-ref-39)
40. Cf. Rom 9:13 [↑](#footnote-ref-40)
41. For an in-depth presentation of the relationship of Easu with Edom and Rome, see… Harry Sysling, *Teḥiyyat ha-metim: the resurrection of the dead in the Palestinian Targums of the Pentateuch and parallel traditions in classical rabbinic literature.* Mohr Siebeck, 1996 [↑](#footnote-ref-41)
42. Note: It is G-d’s grace, if I may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah. [↑](#footnote-ref-42)
43. My rendition [↑](#footnote-ref-43)
44. Mt assertion is that they must accept the Torah Written, Oral along with the Mesorah of Messiah. The Mesorah of Messiah will take us to deeper levels of commitment in some areas which may not be comfortable for some of his followers. [↑](#footnote-ref-44)
45. Cf. Rashi Yesha’yahu 62:1 [↑](#footnote-ref-45)