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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2017**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2017**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tebet 23, 5777 – Jan 20/21 2017** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jan 20 2017 – Candles at 5:46 PM  Sat. Jan 21 2017 – Habdalah 6:45 PM | **Austin & Conroe, TX, U.S.**  Fri. Jan 20 2017 – Candles at 5:40 PM  Sat. Jan 21 2017 – Habdalah 6:36 PM | **Brisbane, Australia**  Fri. Jan 20 2017 – Candles at 6:29 PM  Sat. Jan 21 2017 – Habdalah 7:25 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 20 2017 – Candles at 5:40 PM  Sat. Jan 21 2017 – Habdalah 6:39 PM | **Manila & Cebu, Philippines**  Fri. Jan 20 2017 – Candles at 5:31 PM  Sat. Jan 21 2017 – Habdalah 6:23 PM | **Miami, FL, U.S.**  Fri. Jan 20 2017 – Candles at 5:38 PM  Sat. Jan 21 2017 – Habdalah 6:33 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 20 2017 – Candles at 4:49 PM  Sat. Jan 21 2017 – Habdalah 5:49 PM | **Olympia, WA, U.S.**  Fri. Jan 20 2017 – Candles at 4:39 PM  Sat. Jan 21 2017 – Habdalah 5:48 PM | **Port Orange, FL, U.S.**  Fri. Jan 20 2017 – Candles at 5:35 PM  Sat. Jan 21 2017 – Habdalah 6:31 PM |
| **San Antonio, TX, U.S.**  Fri. Jan 20 2017 – Candles at 5:44 PM  Sat. Jan 21 2017 – Habdalah 6:41 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jan 20 2017 – Candles at 4:28 PM  Sat. Jan 21 2017 – Habdalah 5:34 PM | **Singapore, Singapore**  Fri. Jan 20 2017 – Candles at 6:59 PM  Sat. Jan 21 2017 – Habdalah 7:50 PM |
| **St. Louis, MO, U.S.**  Fri. Jan 20 2017 – Candles at 4:52 PM  Sat. Jan 21 2017 – Habdalah 5:53 PM | **Tacoma, WA, U.S.**  Fri. Jan 20 2017 – Candles at 4:36 PM  Sat. Jan 21 2017 – Habdalah 5:46 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

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

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**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 loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We pray for the elderly mother of Her Honor Giberet Giborah bat Sarah, Mrs. Pearl Stroppel, who has terminal cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stroppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen! Also, extend great mercy, shalom and healing to H.H. Giberet Gibora bat Sarah at this time of great sorrow for her, and we say, amen ve amen!

We also pray for the mother of H.E. Giberet Zahavah bat Sarah, Mrs. Peggy Johnston, who is very sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stroppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach –** He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Shabbat: “V’Et-HaMishkan Ta’aseh” – “And the Tabernacle you will make”**

**& Mevar’chim HaChodesh Shebat –**

**Announcement of the New Moon for the month of Shebat**

**(Next Sabbath 27/28 of January 2017)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאֶת-הַמִּשְׁכָּן תַּעֲשֶׂה** |  |  |
| **“V’Et-HaMishkan Ta’aseh”** | Reader 1 – Sh’mot 26:1-9 | Reader 1 – Sh’mot 27:20- 28:2 |
| **“And the Tabernacle you will make”** | Reader 2 – Sh’mot 26:10-14 | Reader 2 – Sh’mot 28:3-5 |
| **“Y el Tabernáculo harás”** | Reader 3 – Sh’mot 26:15-21 | Reader 3 – Sh’mot 27:20 = 28:5 |
| Sh’mot (Exodus) 26:1 – 27:19  BaMidbar (Num.) 28:9-15 | Reader 4 – Sh’mot 26:22-30 |  |
| Ashlamatah: Yeshayahu (Is.) 66:1-11 | Reader 5 – Sh’mot 26:31-37 |  |
| Special: I Sam. 20:18 & 42 | Reader 6 – Sh’mot 27:1-8 | Reader 1 – Sh’mot 27:20- 28:2 |
| Psalms 62:1-13; 63:1-12 | Reader 7 – Sh’mot 27:9-19 | Reader 2 – Sh’mot 28:3-5 |
|  | Maftir – BaMidbar 28:9-15 | Reader 3 – Sh’mot 27:20 = 28:5 |
| N.C.: Mk 8:5-12; Lk 11:29-30;  Acts 19:1-41 | Yeshayahu (Is.) 66:1-11  I Sam. 20:18 & 42 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

        The Curtains of the Tabernacle – Exodus 26:1-6

        The Curtains and Covering of the Tent – Exodus 26:7-14

        The Boards of the Tabernacle – Exodus 26:15-30

        The Veil – Exodus 26:31-33

        Arrangement of the Tabernacle – Exodus 26:34-37

        The Altar of Burnt Offerings – Exodus 27:1-8

        The Court of the Tabernacle – Exodus 27:9-19

**Reading Assignment:**

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

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

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

Vol. 9 – “The Tabernacle,” pp. 78-140

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 26:1 – 27:19**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **"And the Mishkan you shall make** out of ten curtains [consisting] of twisted fine linen, and blue, purple, and crimson wool. A cherubim design of the work of a master weaver you shall make them. | 1. **¶ And the Tabernacle you will make** with ten curtains of fine linen twined, and hyacinth, and purple, and crimson, with figures of kerubin; with the work of the artificer will you make them. |
| 2. "The length of one curtain [shall be] twenty eight cubits, and the width of one curtain [shall be] four cubits; **the same measure** for all the curtains. | 2. The length of one curtain twenty and eight cubits, and the breadth of one curtain four cubits; **the measure of one will be that of all the curtains.** |
| 3. "Five of these curtains shall be joined to one another, and [the other] five curtains shall [also] be joined to one another. | 3. Five curtains will be coupled one with another, and five other curtains coupled one with another. |
| 4. "And you shall make loops of blue wool on the edge of one curtain [that is] at the edge of the [first] set, and so shall you do on the edge of the outermost curtain of the second set. | 4. And you will make loops of hyacinth upon the edge of one curtain at the side in the place of coupling, and so will you do in the edge of the second curtain in the place of conjoinment. |
| 5. "You shall make fifty loops on [the edge of] one curtain, and you shall make fifty loops on the edge of the curtain in the second set; the loops **shall correspond to one another.** | 5. Fifty loops will you make in one curtain, and fifty loops will you make in the side of the second curtain in the place of conjoinment, so that the loops **may answer one to the other.** |
| 6. "And you shall make fifty golden clasps, and you shall fasten the curtains to one another with the clasps; so shall the Mishkan **become one.** | 6. And you will make fifty taches of gold, and couple the curtains one with another with the taches, and the Tabernacle **will be conjoined to be one.** |
| 7. "And [then] you shall make curtains of goat hair for a tent over the Mishkan; you shall make eleven curtains. | 7. ¶ And you will make curtains of goats' hair to extend over the tabernacle: twelve curtains you will make them. |
| 8. "The length of one curtain [shall be] thirty cubits, and the width of one curtain four cubits; the same measure for the eleven curtains. | 8. The length of one curtain thirty cubits, and the breadth of one curtain four cubits; and the measure of one (will be that of each) of the eleven (other) curtains. |
| 9. **"And you shall join the five curtains by themselves, and the [other] six curtains by themselves; and you shall fold the sixth curtain before the front of the tent.** | 9. **And you will conjoin five curtains together, corresponding with the five books of the Law; and six curtains together, corresponding with the six orders of the Mishna; and will fold the sixth curtain over the front of the tabernacle.** |
| 10. "And you shall make fifty loops on the edge of one curtain, [which is] at the edge of the [first] set, and fifty loops on the edge of the [outermost] curtain of the second set. | 10. And you will make fifty loops upon the edge of one curtain at the side of the place of coupling; and fifty loops in the edge of the second curtain at the place of coupling. |
| 11. "And you shall make fifty copper clasps; you shall bring the clasps into the loops, and you shall fasten the tent together so that **it will become one.** | 11. ¶ And you will make taches of brass, fifty, and put the taches into the loops, and conjoin the tabernacle, **that it may be one.** |
| 12. "And the overhanging excess in the curtains of the tent half of the extra curtain shall hang over the rear of the Mishkan. | 12. And the surplus which remains of the curtains of the Tabernacle, the half curtain which remains, you will spread over the rear part of the Tabernacle.  JERUSALEM: And the surplus. |
| 13. "And the cubit from here and the cubit from there of the excess in the length of the curtains of the tent shall hang over the sides of the Mishkan from here and from there to cover it. | 13. And the cubit here and the cubit there, of that which remains in the curtains of the tabernacle, will hang over the sides of the tabernacle here and there, to cover it. |
| 14. "And you shall make a covering for the tent of ram skins dyed red and a covering of tachash skins above. | 14. And you will make a covering for the tabernacle of rams' skins dyed red, and a covering of purple skins above. |
| 15. "And you shall make the planks for the Mishkan of acacia wood, upright. | 15. ¶ And you will make the boards of the tabernacle of sittin woods; they will stand up, after the manner of their plantation.  JERUSALEM: Slabs. |
| 16. "Ten cubits [shall be] the length of each plank, and a cubit and a half [shall be] the width of each plank. | 16. Ten cubits the length of the board, and a cubit and a half the breadth of one board. |
| 17. "Each plank shall have two square pegs, rung like, one even with the other; so shall you make all the planks of the Mishkan. | 17. Two tenons to one board, each in its side answering to the other: so will you do for all the boards of the tabernacle. |
| 18. "And you shall make the planks for the Mishkan, twenty planks for the southern side. | 18. And you will make the boards of the tabernacle, twenty boards towards the wind on the south side. |
| 19. "And you shall make forty silver sockets under the twenty planks; two sockets under one plank for its two square pegs, and two sockets under one plank for its two square pegs. | 19. And you will make forty bases of silver beneath the twenty boards; two bases beneath one board with its two tenons, and two bases under the other board with its two tenons. |
| 20. "And for the second side of the Mishkan on the northern side twenty planks. | 20. And for the second side of the tabernacle towards the north wind twenty boards, |
| 21. "And their forty silver sockets: two sockets under one plank and two sockets under one plank. | 21. and their forty bases of silver; two bases under one, and two bases under the other board.  JERUSALEM: Bases of silver. |
| 22. "And for the western end of the Mishkan you shall make six planks. | 22. And for the side of the tabernacle westward you will make six boards. |
| 23. "And you shall make two planks at the corners of the Mishkan at the end. | 23. And two boards will you make at the corners of the tabernacle at their ends. |
| 24. "And they shall be matched evenly from below, and together they shall match at its top, [to be put] into **the one ring**; so shall it be for both of them; they shall be for the two corners. | 24. And they will be conjoined beneath, and **in one manner** will be conjoined at their heads, **with one ring**; so will it be with them both; for the two corners will all they be. |
| 25. "And there shall be eight planks and their silver sockets, sixteen sockets two sockets under one plank and two sockets under one plank. | 25. And there will be eight boards and their silver bases; sixteen bases; two bases under one board, and two bases under another board. |
| 26. "And you shall make bars of acacia wood, five for the planks of one side of the Mishkan, | 26. ¶ And you will make bars of sittin woods, five for the boards of one side of the tabernacle, |
| 27. "and five bars for the planks of the second side of the Mishkan, and five bars for the planks of the [rear] side of the Mishkan, on the westward end. | 27. and five bars for the boards of the second side of the tabernacle, and five bars for the side of the tabernacle at their extremity towards the west,  JERUSALEM: And five bars for the boards of the side of the tabernacle stretching to the west. |
| 28. "And the middle bar in the midst of the planks shall [extend and] penetrate from one end to the other end. | 28. And the middle bar in the midst of the boards passing from end to end will be from the tree which Abraham planted in Beara of Sheba: for when Israel had crossed the sea, the angels cut down the tree and cast it into the sea, and it floated on the face of the waters. And an angel proclaimed, and said, This is the tree which Abraham planted in Beara of Sheba, and prayed there in the name of the Word of the Lord. And the sons of Israel will take and make thereof the middle bar, seventy cubits in length, **and with it will wondrous things be done: for when they have reared up the tabernacle, it will go round it like a serpent among the boards of the tabernacle and when they take it down, it will become straight as a rod.** |
| 29. "And you shall overlay the planks with gold, and their rings you shall make of gold as holders for the bars, and you shall overlay the bars with gold. | 29. And the boards you will overlay with gold, and make of gold their rings for the place of the bars, and will overlay the bars with gold. |
| 30. "And you shall erect the Mishkan according to its proper manner, as you will have been shown on the mountain. | 30. And you will erect the tabernacle according to the manner showed to you in the mountain. |
| 31. "And you shall make a dividing curtain of blue, purple, and crimson wool, and twisted fine linen; the work of a master weaver he shall make it, in a [woven] cherubim design. | 31. ¶ And you will make a veil of hyacinth, and purple, and crimson, and fine linen entwined; the work of the artificer will you make it, with figures of cherubim. |
| 32. "And you shall place it on four pillars of acacia wood, overlaid with gold, their hooks [shall be] gold, on four silver sockets. | 32. And you will range it upon four pillars of sitta, covered with gold, their hooks of gold, upon four bases of silver.  JERUSALEM: And their hooks of gold. |
| 33. "And you shall place the dividing curtain beneath the clasps. You shall bring there on the inner side of the dividing curtain the Ark of the Testimony, and the dividing curtain shall separate for you between the Holy and the Holy of Holies. | 33. And you will place the veil under the taches, and bring in near within the veil the ark of the testimony: and you will spread the veil for you between the Holy and the Holy of Holies. |
| 34. "And you shall place the ark cover over the Ark of the Testimony in the Holy of Holies. | 34. And you will place the mercy-seat with the Cherubim produced of beaten work for it in the Holy of Holies. |
| 35. "And you shall place the table on the outer side of the dividing curtain and the menorah opposite the table, on the southern side of the Mishkan, and you shall place the table on the northern side. | 35. And you will set the Table outside of the veil, and the Candelabrum over against the table on the southern side of the tabernacle; but the table you will arrange on the northern side. |
| 36. "And you shall make a screen for the entrance of the tent, of blue, purple, and crimson wool, and twisted fine linen the work of an embroiderer. | 36. ¶ And you will make a curtain for the door of the tabernacle, of hyacinth, purple, and crimson, and fine linen twined, the work of the embroiderer. |
| 37. "You shall make for the screen five pillars of acacia and overlay them with gold, their hooks [shall be] gold, and you shall cast for them five copper sockets. | 37. And you will make for the curtain five pillars of sitta, and cover them with gold, and their nails will be of gold; and you will cast for them five bases of brass. |
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| 1. And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height [shall be] three cubits. | 1. ¶ And you will make the Altar of woods of sitta; five cubits the length, and five cubits the breadth: square will be the altar, and its height three cubits. |
| 2. And you shall make its horns on its four corners; its horns shall be from it, and you shall overlay it with copper. | 2. And you will make its horns upon its four corners: the, horns will be of it, they will rise upward, and you will cover it with brass. |
| 3. And you shall make its pots to remove its ashes, and its shovels and its sprinkling basins and its flesh hooks and its scoops; you shall make all its implements of copper. | 3. And you will make its pots to carry away its ashes and its shovels, and its basins, and its flesh hooks; all its vessels you will make of brass.  JERUSALEM: And you will make its pots to carry its ashes, and its scoops and basins, and its flesh-hooks, and its soops; all its vessels you will make of brass. |
| 4. And you shall make for it a copper grating of netting work, and you shall make on the netting four copper rings on its four ends. | 4. And you will make for it a grate of network of brass, and upon the network four brass rings upon its four corners.  JERUSALEM: A grate. |
| 5. And you shall place it beneath the ledge of the altar from below, and the net shall [extend downward] until the middle of the altar. | 5. And you will place it under the surroundings of the altar, beneath, that the network may be to the middle of the altar, that, if any fragment or fiery coal fall from the altar, it may fall upon the grate, and not touch the ground, and that the priests may take it from the grate, and replace it upon the altar. |
| 6. And you shall make poles for the altar, poles of acacia wood, and you shall overlay them with copper. | 6. And you will make staves of sittin woods, and overlay them with brass; |
| 7. And its poles shall be inserted into the rings, and the poles shall be on both sides of the altar when it is carried. | 7. and you will place the staves within the rings, and the staves will be on the two sides of the altar in carrying the altar, |
| 8. You shall make it hollow, out of boards; as He showed you on the mountain, so shall they do. | 8. hollow: (with) boards filled with dust will you make it; according to what He showed you in the mountain, so will they make. |
| 9. And you shall make the courtyard of the Mishkan on the southern side [there shall be] hangings for the courtyard of twisted fine linen, one hundred cubits long on one side. | 9. ¶ And you will make the court of the tabernacle. For the southern side will be hangings of fine linen twined; a hundred cubits the length for one side.  JERUSALEM: ¶ Hangings. |
| 10. And its pillars [shall be] twenty and their sockets twenty of copper; the hooks of the pillars and their bands [shall be of] silver. | 10. And its pillars twenty, and their foundations twenty, of brass; the looks of the pillars, and their rods, of silver. |
| 11. And so for the northern end in the length hangings one hundred [cubits] long, its pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver. | 11. And so for the northern side, for length, the hangings a hundred (cubits) long, and their pillars twenty, and their foundations twenty, of brass; the hooks of the pillars, and their rods, of silver. |
| 12. The width of the courtyard on the western side, hangings fifty cubits, their pillars ten and their sockets ten. | 12. And for the breadth of the court on the western side, the hangings will be fifty cubits; their columns ten and their foundations ten. |
| 13. The width of the courtyard on the eastern side, fifty cubits. | 13. And for the breadth of the eastern side eastward fifty cubits; |
| 14. The hangings on the shoulder [shall be] fifteen cubits, their pillars three and their sockets three. | 14. and fifteen cubits the hangings of the side, their pillars three and the their foundations three. |
| 15. And on the second shoulder [there shall be] fifteen hangings, their pillars three and their sockets three. | 15. - - - |
| 16. And at the gate of the courtyard shall be a screen of twenty cubits, [made] of blue, purple, and crimson wool, and twisted fine linen, the work of an embroiderer; their pillars four and their sockets four. | 16. And for the door of the court will be a veil of ten cubits of hyacinth, and purple, and crimson, and fine linen twined, of embroidered work; their pillars four, and their foundations four. |
| 17. All the pillars around the courtyard [shall have] silver bands, silver hooks, and copper sockets. | 17. **All the pillars of the court round about will be united** with silver rods; their hooks of silver, and their foundations of brass. |
| 18. The length of the courtyard [shall be] one hundred cubits and the width fifty by fifty [cubits]. The height [of the hangings] shall be five cubits of twisted fine linen, and their sockets [shall be of] copper. | 18. The length of the court one hundred cubits, and the breadth fifty on the west and fifty on the east, and the height five cubits, of fine linen twined, and their foundations of brass. |
| 19. All the implements of the Mishkan for all its labor, and all its pegs and all the pegs of the courtyard [shall be] copper. | 19. All the vessels of the tabernacle in all its service, and all the pins of the court around, of brass. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 26:1 – 27:19**

**1** **And the Mishkan you shall make out of ten curtains** to be its roof and [cover its] walls outside the planks, for the curtains are hung behind them to cover them.

**of twisted fine linen, and blue, purple, and crimson wool** Thus there are four kinds [of material] together in each thread, one of linen and three of wool, and each thread was doubled six times. Thus, four kinds [of material], when they are twisted together, yield twenty-four strands to a thread.-[from Baraitha Melecheth HaMishkan, ch. 2, Yoma 71b]

**A cherubim design of the work of a master weaver** Cherubim were drawn on them [the curtains] in their weave; not with embroidery, which is needlework, but with weaving on both sides, one face from here [one side] and one face from there [the other side]: a lion from this side and an eagle from that side, as silk girdles, called feysses in Old French, are woven.-[from Yoma 72b]

**3** **shall be joined** He [Bezalel] would sew them with a needle, one [curtain] alongside the other, five separately and [the other] five separately.

**to one another** Heb. אִשָׁה אֶל-אֲחֽתָהּ, lit., a woman to her sister. It is customary for Scripture to speak this way concerning a noun in the feminine gender, and concerning a noun in the masculine gender, אִישׁ אֶל-אָחִיו [lit., a man to his brother], as it is said concerning the cherubim: אִישׁ אֶל-אָחִיו (Exod. 25:20).

**4** **loops** Heb. לֻלָאֽת, lazoles in Old French, loops. So did Onkelos render [it]: עֲנוּבִין, a term meaning a bow.

**curtain [that is] at the edge of the [first] set** Heb. בַּחֽבָרֶת. On the curtain that is the outermost of the set. The group of five curtains is called חוֹבֶרֶת.

**and so shall you do on the edge of the outermost curtain of the second set** On that curtain that is the outermost (הַקִּצוֹנָה), an expression derived from קָצֶה, end, meaning at the end of the set [of curtains].

**5** **the loops shall correspond to one another** Heb. מַקְבִּילֽת הַלֻּלָאֽת. Make sure that you make the loops exactly equidistant from one another. Their measure on this curtain should be the same for its mate. When you spread one set [of curtains] next to the other set, the loops of this curtain shall line up exactly opposite the loops of the other [curtain]. This is the [meaning of the] word מַקְבִּילֽת, [i.e.,] this one opposite that one. The Aramaic translation of נֶגֶד, opposite, is לָקֳבֵל. [Each] curtain was twenty-eight [cubits] long and four [cubits] wide. When five curtains were joined together, it was found that [altogether] they were twenty [cubits] wide, and so [too] with the second set. The length of the Mishkan was thirty [cubits] from east to west, as it is said: “twenty planks for the southern side” (verse 18), and so for the north, [with] every plank a cubit and a half [wide]. Thus, [we have altogether] thirty [cubits] from east to west. The width of the Mishkan from north to south was ten cubits, as it is said: “And for the western end of the Mishkan [you shall make six planks]” (verse 22), and [thus with] two planks at the corners [i.e., one plank at each end of the western wall], we have ten. [I.e., the interior of the Mishkan was ten cubits wide, not counting the northern and southern walls, which were each one cubit thick. Hence, the remainder of the two corner planks that do not fit against the side planks is a half cubit each, equaling one cubit. The six planks along the western side total nine cubits, thus we have altogether ten cubits on the western side.] In their [respective] places, I will explain these verses. The curtains were placed [so that] their length [was across] the [interior] width of the Mishkan, ten [of the curtains’] middle cubits as the roof of the space of the width of the Mishkan. [Another] cubit from here and a cubit from there covered the thickness of the tops of the planks, whose width was a cubit thick. Thus remained sixteen cubits: eight on the north[ern side] and eight on the south[ern side], covering the height of the planks, which were ten [cubits] high. [Thus] the bottom two cubits were exposed. The curtains were forty cubits wide when they were joined—twenty cubits for each set. Thirty of them [of the forty cubits] were for the roof of the Mishkan’s [interior] space lengthwise; one cubit corresponded to the thickness of the ends of the planks on the [Mishkan’s] west[ern side] and one cubit [was meant] to cover the thickness of the pillars on the east[ern side]-for there were no planks on the [Mishkan’s] east[ern side], only four (Old Rashi—five) pillars upon whose hooks the screen was spread and hung, like a curtain. [Aside from the above two cubits,] there remained eight cubits that hung in the back of the Mishkan on the west[ern side], with the bottom two cubits uncovered. I found this in the Baraitha of Forty-Nine Middoth. However, in Tractate Shabbath (98b) [it is stated]: The curtains did not cover the eastern pillars, and nine cubits hung in the back of the Mishkan. The text supports us [in our quotation of the Talmud, for the Torah states]: “And you shall place the dividing curtain beneath the clasps” (verse 33), but if [the truth is] like the words of this Baraitha, [it would mean that] the dividing curtain would be found to be drawn back one cubit to the west of the clasps.

**6** **golden clasps** Heb. קַרְסֵי, fermeylz, fermels, fermails in Old French, [meaning] hooks, clasps. One of its ends is inserted into [one of] the loops of this [one] set [of curtains] and the other end into the loops of the [second] set [of curtains, thus] fastening them [the loops] with them [the clasps].

**7** **curtains of goat hair** Heb. עִזִים, goats, from the hair of goats.-[from Baraitha Melecheth HaMishkan, ch. 3]

**for a tent over the Mishkan** To spread them over the lower curtains.

**8** **thirty cubits** For when [Moses] placed their [the curtains’] length across the width of the Mishkan, as he did with the first [set of curtains], these were found to exceed [and overhang them] by a cubit from here [on one side] and a cubit from there [on the other side] to cover one of the two cubits of the planks that remained exposed. The bottom cubit of the plank, which the curtain did not cover, was the cubit [that was] inserted into the socket hole, for the sockets were a cubit deep.-[from Shab. 98b]

**9** **and you shall fold the sixth curtain** [I.e.,] of these upper curtains, which exceeds [overhangs] the lower ones.

**before the front of the tent** Half its width [of the sixth curtain] was hanging and folded over the screen on the east[ern side of the Mishkan], before the entrance, resembling a modest bride whose face is covered with a veil.

**12** **And the overhanging excess in the curtains of the tent** over the curtains of the Mishkan. The curtains of the tent were the upper ones, [curtains] of goat hair. [They are] referred to as “tent,” as it is written about them, “for a tent over the Mishkan” (verse 7). Every expression of “tent” (אֽהֶל) stated in their context [i.e., referring to the upper curtains] is only an expression meaning a roof, for they form a tent and a roof over the lower [curtains]. They [the upper curtains] exceeded the lower ones by half a curtain on the west[ern side], since half of the extra eleventh curtain was folded opposite the front of the tent. [Hence,] there remained two cubits, [representing] the width of half of it [the upper curtains], exceeding the width of the lower [curtains].

**shall hang over the rear of the Mishkan** to cover the two cubits of the planks that were exposed.

**the rear of the Mishkan** This means the western side, since the entrance [to the Mishkan] was on the east[ern side], which is [referred to as] its front, and the north[ern] and south[ern sides] are referred to as sides to the right and to the left.

**13** **And the cubit from here and the cubit from there** on the north[ern] and on the south[ern] sides of the Mishkan].

**of the excess in the length of the curtains of the tent** which exceed the length of the lower curtains of the Mishkan by two cubits.

**shall hang over the sides of the Mishkan** [I.e.,] on the northern and southern [sides], as I explained above [verse 12]. The Torah taught [us] manners, that one should spare the beautiful.-[from an unknown midrashic source, also quoted by Yalkut Shimoni 422]

**14** **a covering for the tent** For the roof of goat hair curtains, make an additional covering of ram skins dyed red. Additionally, above it [place] a covering of tachash skins. These [two] coverings covered only the roof, their length being thirty [cubits] and their width ten. These are Rabbi Nehemiah’s words, but according to Rabbi Judah, there was [only] one cover, half of [it made from] ram skins dyed red and half of [it made from] tachash skins. -[from Shab. 28a]

**15** **And you shall make the planks** It should have said, “And you shall make planks” [without the definite article], as it is said concerning each thing [i.e., each part of the Mishkan]. What is the meaning of "the planks"? Of those [particular planks] that were standing [ready] and designated for this [purpose]. Our patriarch, Jacob, planted cedars in Egypt, and when he was dying, he commanded his sons to bring them up with them when they left Egypt. He told them that the Holy One, blessed is He, was destined to command them to make a Mishkan of acacia wood in the desert. "See that they should be ready in your hands." This is what the liturgical poet composed in his liturgical poem [the beginning of the Yotzer for the first day of Passover]: “It [God’s voice] flew to the planting of the quickened ones, the cedar beams of our houses,” for they hurried to have them [the cedars] ready in their hands prior to this moment, [i.e., prior to the command to build the Mishkan].- [from Mid. Tanchuma 9]

**acacia wood, upright** Heb. עֽמְדִים, estantivs in Old French, upright, perpendicular. The length of the planks shall be perpendicular [to each other] in the walls of the Mishkan. You shall not make the walls of horizontal planks, so that the width of the planks will be along the height of the walls, one plank [lying] upon [another] plank.-[from Jonathan, Yoma 72a]

**16** **Ten cubits [shall be] the length of each plank** [From here] we learn [that] the height of the Mishkan was ten cubits.-[from Shab. 92a]

**and a cubit and a half [shall be] the width** [From here] we learn [that] the length of the Mishkan, [which corresponds to the] twenty planks that were on the north[ern] and the south[ern sides] from east to west, was thirty cubits.

**17** **Each plank shall have two square pegs** He [Bezalel] would cut one cubit high into the plank from the bottom in its center, and leave one-fourth of its width on one side and one-fourth of its width on the other side, and these [resulting projections] are [called] the square pegs. Half the width of the plank was cut out in its center, (I.e., the plank, הַקֶּרֶשׁ , refers to what remained after he cut out from both sides; then the width of a cubit remained. The result is that half of the width of the plank in the middle is a half cubit. This is what Rashi explained explicitly on Shab. 98-[i.e.,] that in the center, the width of one-half cubit was cut out, and he [also] cut out a quarter of a cubit on each side. Every square peg was a quarter of a cubit wide, and the edge of each socket was a quarter of a cubit wide. Study this thoroughly. Then [you will see] that Ramban’s complaint against Rashi will disappear, and his astonishment will no longer be valid.) and he would insert these square pegs into the sockets, which were hollow. And the sockets were one cubit high, and forty of them were placed consecutively—one next to the other—and the square pegs of the planks that were inserted into the hollow of the sockets were cut out on three of their sides. The width of the cut [was] as thick as the edge of the socket, so that the plank covered the entire top of the socket. Otherwise, there would be a space between one plank and the next plank equal to the thickness of the edge of the two sockets, which would then separate them. This is the meaning of what is said: “And they shall be matched evenly from below” (verse 24); i.e., he [Bezalel] shall cut out the sides of the square pegs so that the boards shall join, one [plank exactly] next to the other.-[from Baraitha Melecheth HaMishkan]

**rung-like** Heb. מְשׁוּלָּבֽת, [which means] made like the rungs of a ladder, [i.e.,] separated from one another with their ends planed off to be inserted into the openings of the sockets, like a rung that is inserted into the hole of the upright [beams] of a ladder.-[from Baraitha Melecheth HaMishkan]

**one even with the other** One [square peg was] aligned opposite the other so that their cut-away parts would be even, one with the measurement of the other, so that of the two square pegs, one shall not be pulled [more] toward the inside and one pulled [more] toward the outside of the thickness of the plank, which was a cubit. The Aramaic translation of יָדוֹת is צִירִין, hinges, because they resemble the hinges of a door, which are inserted into the holes of the threshold.

**18** **for the southern side** Heb. לִפְאַת נֶגְבָּה תֵּימָנָה. [The word לִפְאַת is derived from פֵּאָה, which usually means “corner.”] This [use of the word] פֵּאָה is not an expression meaning “corner,” rather the whole side is referred to as פֵּאָה, as the Targum [Onkelos] renders: לְרוּחַ עֵיבַר דָרוֹמָא, to the side toward the south.

**22** **And for the...end of** Heb. וּלְיַרְכְּתֵי, a word meaning “end” [in Hebrew, סוֹף], as the Targum [Onkelos] renders: וְלִסְיָפֵי. Since the entrance [of the Mishkan] is in the east, [thus] the east[ern side] is called the front and the west[ern side] the back. This is the reason it is [referred to as] the end, because the front is the beginning.

**you shall make six planks** Hence, nine cubits are the width [of the Mishkan, since each plank is one and one-half cubits wide].

**23** **And you shall make two planks at the corners** One at the northwestern corner and one at the southwestern corner. All eight planks were in one row, but these two [in the corners] were not in the [interior] space of the Mishkan. Only a half cubit from here [from one plank] and a half cubit from there [from another plank] appear in the [interior] space, to complete its width to [the total of] ten [cubits]. The [extra] cubit from here and the cubit from there [i.e., of each corner plank] coincide with the cubits of the thickness of the planks of the Mishkan on the north[ern] and the south[ern sides], so that the corner would be even on the outside.

**24** **And they shall be matched evenly from below** All the planks must be flush at the bottom, so that the thickness of the edges of the two sockets should not form a gap to distance them [the planks] from one another. This is what I [meant when I] explained that the hinges of the square pegs [according to Yosef Hallel: the sides of the square pegs] should be cut out around their sides, so that the width of the plank should protrude on its sides away from the square pegs of the plank, [in order] to cover the edge of the socket, and so [with] the plank next to it [as well]. Thus, the planks are found to be flush with each other. [Each] corner plank in the western row was cut away in the width, in [the part of] its thickness [aligned] opposite the cut-away portion of the northern plank’s side, in order that the sockets should not separate them.

**and together they shall match** Heb. תַמִּים, like תְאוּמִים, twins.

**at its top** [The top] of the plank.

**into the one ring** Every plank was cut away [a little] at the top along its width. [There were] two cuts on its two sides [to contain] the thickness of a ring. He [Moses] would insert them [the two planks] into one ring, thus it [the plank] would match the plank next to it. As for these rings, however, I do not know whether they were permanent or removable. On the corner plank, the ring was in the thickness of the southern and northern planks, (It appears that the words “the northern and the southern” belong further down, and Rashi means to say that the northern and the southern [planks] and the top of the corner plank in the western row were inserted into it [the ring]. What Rashi writes that the ring was in the thickness of the plank means in the thickness of the western plank. Give this some thought.) and the top of the [other] corner plank of the western row was inserted into it [this ring], resulting in the joining of the two walls.

**so shall it be for both of them** For the two planks at the corners, for the plank at the [western] end of the north[ern side] and for the [adjacent] western plank; so too for the two corners.

**25** **And there shall be eight planks** Those are the [same] ones mentioned above: “you shall make six planks. And you shall make two planks at the corners of the Mishkan at the end” (verses 22, 23) [thereby there were eight planks on the western wall]. The following is the Mishnah concerning the making of the order of the planks in the [Baraitha] Melecheth HaMishkan (ch. 1): He made the sockets hollow and he cut out the plank from below, one-fourth from here and one-fourth from there, and the cut-away [area] was one half in the middle. He made for it [the plank] two square pegs like sort of two legs (חֲמוּקִים). I believe that the reading is: like sort of two חַוָּקִין, [which means] like sort of two rungs of a ladder which are separated from one another, and planed [in order] to be inserted into the hollow of the socket, like the rung, which is inserted into the hole of the side of the ladder. This is the word מְשׁוּלָּבֽת, [i.e.,] made like a sort of rung. He would insert them [the square pegs] into the two sockets, as it is said: “two sockets...two sockets...” (verse 25), and he would cut away the plank on top, [the width of] a finger from one side and [the width of] a finger from the other side, and he would insert [the edges of the two planks] into one golden ring so that they would not separate from one another, as it is said: “And they shall be matched evenly from below, etc.” (verse 24). This is [the wording of] the Mishnah [in Baraitha Melecheth HaMishkan], and I presented its explanation above in the sequence of the verses.

**26** **bars** Heb. בְרִיחִם, as the Targum [Onkelos] renders: עַבְּרִין, and in Old French espar(re)s, cross-bars.

**five for the planks of one side of the Mishkan** These five [planks] were actually three, but the top and the bottom bars were made of two segments-one [part] would penetrate until half of the wall, and the other one would penetrate until half of the wall[’s length]. One [part of the bar] was inserted into a ring from this [one] side, and this [other] one was inserted into a ring on the other side until one [part of the bar] reached the other. Thus, the top one [bar] and the bottom one [bar] were two, but actually they were four. But the length of the middle one [bar] ran along the entire wall, and penetrated from one end of the wall to its other end, as it is said: “And the middle bar...shall [extend and] penetrate from one end to the other end” (verse 28). The top and bottom ones [bars] had rings on the planks in which they were to be inserted, two rings for every plank, attached in three places within the ten cubits of the height of the plank-one part from the highest ring to the top and one part from the lowest [ring] to the bottom. Each part was one-fourth of the length of the plank, and [there] were two parts between one ring and the other ring, so that all the rings would be aligned with the other. The middle bar, however, had no rings, but the planks were pierced through their thickness and it [the middle bar] was inserted into them by way of the holes, which were aligned one opposite the other. This is [the meaning of] what is said: “in the midst of the planks” (verse 28). The highest and lowest planks on the north[ern] and the south[ern sides] were each fifteen cubits long, and the middle one was thirty cubits long. This is [the meaning of] “from one end to the other end” (verse 28), from east to west. [Regarding] the five bars on the west: the top and bottom ones were six cubits long, and the middle one was twelve [cubits] long, corresponding to the width of the eight planks. It is explained this way in [the Baraitha] Melecheth HaMishkan (ch. 1).

**29** **as holders for the bars**The rings that you shall make for them shall be holders for the bars to enter [them].

**and you shall overlay the bars with gold** [This does] not [mean] that the gold was attached onto the bars, for they [the bars] had no covering. But he [Bezalel] attached something onto the plank akin to two tubes of gold, something like two halves of a hollow reed, and he attached them to the rings on both sides, their length filling the [entire] width of the plank from the ring to one side and from it to the other side. The bar was inserted into it [the tube], and from it into the ring, and from the ring into the second tubes. Thus, the bars were found to be overlaid with gold when they were inserted into the planks. These bars protruded to the outside [of the Mishkan]. [Thus] the rings and the tubes were not visible within the Mishkan, but from the inside the entire wall was unadorned.- [from Baraitha Melecheth HaMishkan with Rashi’s interpretation]

**30** **And you shall erect the Mishkan** After it is completed, erect it.

**you will have been shown on the mountain** prior to this, for I am destined to teach you and show you the order of its erection.

**31** **a dividing curtain** Heb. פָּרֽכֶת. [This is] a word denoting a dividing curtain. In the language of the Sages [it is called] פַּרְגוֹד (Chag. 15a), something that separates between the king and the people.

**blue, purple** Each type was doubled in each thread with six strands.-[from Yoma 71b]

**the work of a master weaver** Heb. מַעֲשֵׂה חשֵׁב I have already explained (verse 1) that this is weaving of two walls, and the designs on both sides of it are unlike one another.

**cherubim**He shall make designs of creatures.

**32** **four pillars** inserted into four sockets, with hooks attached to them [the pillars], bent on the top [in order] to place upon them a pole around which the top of the dividing curtain was wound. These hooks are the וָוִין [mentioned in the next verse, given this name] because they are made in the shape of [the letter] “vav” (ו). The dividing curtain was ten cubits long, corresponding to the width of the Mishkan [from north to south], and ten cubits wide, like the height of the planks. [It was] spread out at the one-third [point] of the Mishkan [from east to west], so that from it [the dividing curtain] toward the [Mishkan’s] interior were ten cubits, and from it [the dividing curtain] toward the exterior were twenty cubits. Hence, the Holy of Holies was ten [cubits] by ten [cubits], as it is said: “And you shall place the dividing curtain beneath the clasps” (verse 33), which join the two sets of the curtains of the Mishkan, the width of the set being twenty cubits. When he [Moses] spread them on the roof the Mishkan from the entrance [all the way] to the west, it [the first set of curtains] ended after two-thirds of the [way into the] Mishkan. The second set covered [the remaining] third of the Mishkan with the remainder [of the curtains] hanging over its rear to cover the planks.

**35** **And you shall place the table** The table was in the north, drawn away from the northern wall [of the Mishkan by] two and one-half cubits. The menorah was [placed] in the south, drawn away from the southern wall [by] two and one-half cubits. The golden altar was placed opposite the space between the table and the menorah, drawn a short distance toward the east. They [the table, menorah, and golden altar] were all situated in the inner half of the Mishkan. How was this? The length of the Mishkan from the entrance to the dividing curtain was twenty cubits. The altar, the table, and the menorah were drawn away from the entrance toward the western side ten cubits.-[from Yoma 33b]

**36** **And you shall make a screen** Heb. מָסָךְ, a curtain that is a protector opposite the entrance, like “You made a hedge (שַׂכְתָּ) around him” (Job 1:10), an expression of protection. [Note that the “samech” and the “sin” are interchangeable.]

**the work of an embroiderer** The figures [on the screen] are produced on it with needlework-just as the face [was] on one side, so was the face on that [other] side.-[from Yoma 72b, Baraitha Melecheth HaMishkan, ch. 4]

**an embroiderer** Heb. רֽקֵם, the name of the craftsman, not the name of the craft. Its Aramaic translation is עוֹבַד צַיָיר, work of an artist, but not צִיוּר עוֹבֵד, work of artistry. The measurements of the screen were the same as the measurements of the dividing curtain, [namely] ten cubits by ten cubits.- [from Baraitha Melecheth HaMishkan, ch. 4]

**Chapter 27**

**1** **And you shall make the altar...and its height [shall be] three cubits** The words are [to be understood] literally. These are the words of Rabbi Judah. Rabbi Jose says: It says here “square,” and concerning the inner altar, it says “square” (Exod. 30:2). Just as there, its height was twice its length [i.e, it was one cubit long and two cubits high], here too, its height was twice its length. [This method of expounding is known as גְּזֵרָה שָׁוָה, similar wording.] How then do I understand “and its height [shall be] three cubits"? [This means measuring] from the edge of the sovev [the ledge surrounding the altar] and higher.-[from Zev 60a] [According to Rabbi Judah, the altar was literally three cubits high. According to Rabbi Yose, it was ten cubits high, with the upper three cubits above the ledge mentioned in verse 5]

**2** **its horns shall be from it** [This means] that he should not make them [the horns] separately and [then] attach them to it [the altar].

**and you shall overlay it with copper** to atone for brazenness, as it is said: “and your forehead is brazen (נְחוּֽשָה)” (Isa. 48:4). [I.e., נְחֽשֶת, which means copper, is also used idiomatically to mean brazen or bold.]-[from Tanchuma 11]

**3** **its pots** Heb. סִּירֽתָיו, sort of kettles.-[from targumim]

**to remove its ashes** Heb. לְדַשְׂנוֹ, to remove its ashes [and place them] into them [the kettles]. This is what Onkelos rendered: לְמִסְפֵּי קִטְמֵיהּ, to remove its ashes into them. In Hebrew, some words [are used in such a manner that] one word [i.e., the same root] changes in its meaning to serve [both] as building and demolishing [i.e., it has a positive and a negative meaning], like, “it took root (וַתַַּשְׁרֵשׁ)” (Ps. 80:10), “a fool taking root (מַשְׁרִישׁ)” (Job 5:3), and its opposite, “and it uproots (תְשָׁרֵשׁ) all my grain” (Job 31:12); similar to this, “on its branches (בִּסְעִיפֶיהָ) when it produces fruit” (Isa. 17:6), and its opposite, “lops off (מְסָעֵף) the branches” (Isa. 10:33); similar to this, “and this last one broke his bones (עִצְּמוֹ)” (Jer. 50:17) [עִצְּמוֹ, which usually means “became boned,” here means] “broke his bones”; similar to this, “and stoned him with stones (וַיִּסְקְלֻהוּ בָּאֲבָנִים)” (I Kings 21:13), and its opposite, "clear it of stones (סַקְּלוּ מֵאֶבֶן) ” (Isa. 62:10), [meaning] remove its stones, and so, “and he fenced it in, and he cleared it of stones (וַיִּסְקְלֵהוּ)” (Isa. 5:2). Here too, לְדַשְׁנוֹ means “to remove its ashes  (דִשְׁנוֹ),” and in Old French, adeszandrer, to remove ashes.

**and its shovels** Heb. וְיָעָיו. [Its meaning is] as the Targum [Onkelos renders: וּמַגְרפְיָתֵיה]: shovels with which he [the kohen] takes the ashes. They are [similar to] a kind of thin, metal lid of a pot, and it has a handle. In Old French [it is called] videl, vedil, vadil, [all meaning] shovel.

**and its sprinkling basins** Heb. וּמִזְרְקֽתָיו, with which to receive the blood of the sacrifices.

**and its flesh hooks** Heb. וּמִזְלְגֽתָיו. Sort of bent hooks, with which he [the kohen] would strike the [sacrificial] flesh. They [the hooks] would be imbedded into it, and with them, he would turn it over on the coals of the [altar] pyre in order to hasten its burning. In Old French [they are called] crozins, [meaning flesh] hooks, and in the language of the Sages [they are called], צִינוֹרִיּוֹת (Yoma 12a).

**and its scoops** Heb. וּמַחְתּֽתָיו. They had a cavity in which to take coals from the altar and to carry them onto the inner altar for incense [which was within the Mishkan]. Because of their [function of] scooping (חֲתִיּֽתָן), they are called scoops (מַחְתּוֹת), like “to scoop (לַחְתּוֹת) fire from a hearth” (Isa. 30:14), an expression of raking fire from its place, and likewise, “Can a man rake (הֲיַחְתֶּה) embers with his clothes?” (Prov. 6:27).

**all its implements** Heb. לְכָל-כֵּלָיו. Like כָּל כֵּלָיו.

**4** **grating** Heb. מִכְבָּר, a word meaning a sieve (כְּבָרָה), which is called crible [in French], [meaning] a sort of garment made for the altar, made with holes like a sort of net. This verse is inverted, and this is its meaning: And you shall make for it a copper grating of netting work.

**5** **the ledge of the altar** Heb. כַּרְכּֽב, a surrounding ledge. Anything that encircles anything else is called כַּרְכּֽב, as we learned in [the chapter entitled] Everyone May Slaughter (Chul. 25a): “The following are unfinished wooden vessels: Any [vessel] that is destined to be smoothed or banded (לְכַרְכֵּב).” This [refers to the practice] of making round grooves [or bands] in the planks of the walls of wooden chests and benches. For the altar as well, he [Bezalel] made a groove around it a cubit wide. [The groove was] on its wall for decoration, and that was at the end of three (other editions: six) cubits of its height, according to the one who says that its height was twice its length and [asks] how then can I understand [the verse] "and three cubits its height"? [Three cubits] from the edge of the ledge and higher. There was, however, no surrounding ledge [i.e., walkway] on the copper altar for the kohanim to walk on, except on its top, within its horns. So we learned in Zev. (62a): What is the ledge? [The space] between one horn and the other horn which was a cubit wide. Within that there was a cubit for the kohanim to walk, and these two cubits are called כַּרְכּֽב. We [the Sages of the Gemara] questioned this: But is it not written, "beneath the ledge of the altar from below"? [Thus we learned] that the כַּרְכּֽב was on its [the altar’s] wall, and the “garment” of the grating was below it [the ledge]. The one who answered [i.e., one of the Sages of the Gemara] replied: “There were two [ledges], one for beauty and one so that the kohanim should not slip.” The one on the wall was for decoration, and below it, they adorned [it with] the grating, whose width extended halfway up the altar. Thus, the grating was a cubit wide, and this was the sign of the middle of its [the altar’s] height, to distinguish between the upper “bloods” and the lower “bloods” [i.e., the blood of the sacrifices required to be sprinkled on the top of the altar and the blood of the sacrifices required to be sprinkled on the bottom of the altar]. Corresponding to this, they made for the altar in the Temple a kind of red line [other editions: the “girdle” of the red line] in it [the altar’s] center [point] (Middoth 3:1) and a ramp upon which they [the kohanim] would ascend it [the altar]. Although [the Torah] did not explain it in this section, we were already informed in the parsha [that begins] “An altar of earth you shall make for Me” (Exod. 20:21-23): “And you shall not ascend with steps.” [I.e.,] you shall not make steps for it on its ramp, but [you shall make] a smooth ramp. [Thus] we learn that it [the altar] had a ramp. [All the above] we learned in the Mechilta (Exod. 20: 23). The “altar of earth” [mentioned in Exod. 20:21] was the copper altar, which they filled with earth in [all] the places of their encampment. The ramp was to the south of the altar, separated from the altar by a hairbreadth. Its base reached [until] a cubit adjacent to the hangings of the courtyard on the Mishkan’s southern [side], according to [the opinion of] those who say that it was ten cubits high. According to the opinion of those who say that the words are [to be understood] literally -"its height [shall be] three cubits" (verse 1)—the ramp was only ten cubits long. I found this in the Mishnah of Forty-Nine Middoth. [What I stated,] that it [the ramp] was separated from the altar by the width of a thread [i.e., a hairbreadth], [derives from] Tractate Zevachim (62b), [where] we learned it from the text.

**7** **into the rings** Into the four rings that were made for the grating.

**8** **hollow, out of boards** Heb. נְבוּב לֻחֽת as the Targum [Onkelos and Jonathan] renders: חֲלִיל לוּחִין. [There should be] boards of acacia wood from all sides with a space in the middle. But all of it shall not be [made of] one piece of wood [that would measure] five cubits by five cubits, like a sort of anvil [i.e., like one solid block].

**9** **hangings** Heb. קְלָעִים. Made like the sails of a ship, with many holes, braided, and not the work of a weaver. Its Aramaic translation is סְרָדִין [a sieve], like the Aramaic translation of מִכְבָּר, which is סְרָדָא, because they were [both] perforated like a sieve.

**on one side**Heb. לַפֵּאָה הָאֶחָת. The entire side is called פֵּאָה.-[from targumim] [Although פֵּאָה usually means a corner, in this case it refers to the entire side.]

**10** **And its pillars [shall be] twenty** Five cubits between [one] pillar and [another] pillar.

**and their sockets** [I.e., the sockets] of the pillars were copper. The sockets rested on the ground and the pillars were inserted into them. He [Bezalel] made a sort of rod, called pals in Old French. [It was] six handbreadths long and three [handbreadths] wide, with a copper ring affixed to it [each rod] in the middle. He would wrap the edge of the hanging around it [the rod] with cords [placed] opposite every pillar. He would hang [each] rod by its ring from the hook that was on [each] pillar. [The hook was] made resembling a sort of “vav” (ו) its end upright and one end inserted into the pillar, like those [hooks] made to hold up doors, which are called gons, hinges in Old French. The width of the hanging hung below [the hooks], and this was the height of the partitions of the courtyard.-[from Baraitha Melecheth HaMishkan, ch. 5]

**the hooks of the pillars** Heb. וָוֵי הָעַמֻּדִים. They are the hooks.

**and their bands** Heb. וַחֲשֻׁקֵיהֶם. The pillars were encircled all around with silver threads. I do not know whether [they were encircled] on their entire surface, [or only] at their top or in their middle, but I do know that חִשׁוּק is an expression of girding [or belting], for so we find in [the episode of] the concubine in Gibeah: “And with him was a team of saddled (חֲבוּשִׁים) donkeys” (Jud. 19:10), which is translated into Aramaic [by Jonathan] as חֲשִׁיקִין.

**13** **on the eastern side** Heb. לִפְאַת קֵדְמָה מִזְרָחָה. The eastern side is called קֶדֶם, a word meaning the face [or front], and אָחוֹר signifies the back. Therefore, the east is called קֶדֶם, which is the face, and the west is called אָחוֹר, as it is said: “the back (הָאַחֲרוֹן) sea” (Deut. 11:24, 34:2), [which is translated into Aramaic as]יַמָּא מַעַרְבָא, the western sea.

**fifty cubits** These fifty cubits were not all closed off with hangings, because the entrance was there, but [there were] fifteen cubits of hangings for [one] shoulder of the entrance from here [from one side] and similarly for the second shoulder. There remained the width of the space of the entrance in between, [which was] twenty cubits. This is what is said [in verse 16]: “And at the gate of the courtyard shall be a screen of twenty cubits,” [i.e.,] a screen for protection opposite the entrance, twenty cubits long, which equaled the width of the entrance.

**14** **their pillars three** Five cubits between [one] pillar and [another] pillar. Between the pillar that is at the beginning of the south, which stands at the southeastern corner, until the pillar that is [one] of the three in the east, there were five cubits. And from it [this pillar] to the second one [there was a space of] five cubits, and from the second to the third [were] five cubits, and likewise for the second [i.e., the northeastern] shoulder, and four pillars for the screen. Thus, there were ten pillars on the east, corresponding to the ten pillars on the west.

**17** **All the pillars around the courtyard, etc.** Since [the text] explained only [that there were to be] hooks, bands, and copper sockets for the north[ern] and the south[ern sides], but for the east[ern] and the west[ern sides] no hooks, bands, or copper sockets were mentioned, therefore [the text] teaches it here. [Lit., it comes and teaches here.]

**18** **The length of the courtyard** the north[ern] and the south[ern sides] from east to west were one hundred cubits.

**and the width fifty by fifty** The courtyard in the east was fifty [cubits] by fifty [cubits] square-for the Mishkan was thirty [cubits] long and ten [cubits] wide. He [Moses] placed its entrance on the east, at the edge of the outer fifty [cubits] of the length of the courtyard. Thus, it [the Mishkan] was all in the inner fifty [cubits of the courtyard], and its length ended at the end of thirty [cubits of the inner fifty]. Hence, there was a space of twenty cubits behind it, between the hangings in the west and the curtains of the rear of the Mishkan. The Mishkan was ten cubits wide in the center of the width of the courtyard. Thus, it had twenty cubits of space to the north and to the south- from the hangings of the courtyard to the curtains of the Mishkan-and similarly to the west. And [there was] a courtyard of fifty by fifty [cubits] in front of it [These are the outer fifty cubits, which faced the entrance of the Mishkan.] -[from Eruv. 23b, Baraitha Melecheth HaMishkan, ch. 5]

**The height...five cubits** [I.e.,] the height of the partitions of the courtyard, which was the width of the hangings.

**and their sockets [shall be of] copper** [This is mentioned] to include the sockets of the screen, so that you would not say [that] copper sockets were mentioned only in regard to the pillars of the hangings, but the sockets of the [pillars of the] screen were of another kind [i.e., a different material]. So it appears to me that for this [reason], they [the copper sockets] were repeated.

**19** **All the implements of the Mishkan** that were required for its assembling and its disassembling, e.g., sledge hammers to drive in the pegs and the pillars.

**the pegs** [These were] like copper bars, made for the curtains of the tent and for the hangings of the courtyard, tied with cords all around [them] at their bases [i.e., at the bases of the curtains and the hangings], so that the wind would not lift them up. But I do not know whether they [the pegs] were driven into the ground or whether they were tied [with cords] and hung-their [heavy] weight weighted down the bottoms of the curtains so that they would not move in the wind. I say, however, that their name [i.e., pegs] indicates that they were driven into the ground. Therefore, they were called יְתֵדוֹת, and this verse supports me [my assertion]: “a tent that shall not fall, whose pegs (יְתֵדֽתָיו) shall never be moved” (Isa. 33:20). 

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Ketubim: Tehillim (Psalms) 62:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on jeduthun, a song of David. | 1. For praise, by Jeduthun. A psalm of David. |
| 2. Only to God does my soul hope; from Him is my salvation. | 2. Truly for God my soul is quiet; from Him is my redemption. |
| 3. Only He is my Rock and my salvation, my stronghold so that I shall not falter greatly. | 3. Truly He is my strength and my redemption, my savior, I will not be shaken on the day of great distress. |
| 4. How long will you plan destruction to man? You shall be murdered, all of you, as a leaning wall, a tottering fence. | 4. How long do you rage against a pious man? All of you will be slain, like a crooked wall, like a broken fence. |
| 5. Only because of his loftiness have they plotted to topple him; they delight in lies; with his mouth they bless, but inwardly they curse forever. | 5. Truly when they swear to do good, they take counsel to attack; they will tell lies; with their mouth they will bless and with their heart they will curse forever. |
| 6. Only to God should you hope, my soul, for my hope is from Him. | 6. Truly be silent for God, O my soul, for my hope comes from Him. |
| 7. Only He is my Rock and my salvation; my stronghold, I shall not falter. | 7. Truly He is my strength and my redemption, my savior, I will not be shaken. |
| 8. Upon God rests my salvation and my honor; [He is] the Rock of my strength, my shelter is in God. | 8. My redemption and my honor is on God; the strength of my might, my hope, is in God. |
| 9. Trust in Him at all times; people, pour out your hearts before Him. God is our shelter forever. | 9. Hope in His Word at all times, O people of the house of Israel; pour out the pride of your hearts in His presence; say, "God is our hope forever." |
| 10. The sons of men are but vanity, and men of distinction are deceitful; were they to be put on a scale, together they would equal vanity. | 10. For the sons of men are nothing, the sons of a man are deceit; when they take wives, their fates are weighed in the balances; they themselves came to be altogether out of nothing. |
| 11. Do not trust in oppression, and do not put vain hope in robbery; if wealth burgeons, pay it no heed. | 11. Do not trust in oppression, and do not receive money gained by coercion; for though it will increase in value, do not set your mind on it. |
| 12. **God spoke one thing, I heard two, for God has strength.** | 12. **God speaks one Torah, and now two times I have heard it, from the mouth of Moses, the great scribe, for there is might in the presence of God.** |
| 13. And You, O Lord, have kindness, for You repay a man according to his **deed.** | 13. And it is Yours, O God, to show favour to the righteous/generous, for You repay each man according to his **works.** |
|  |  |
| 1. A song of David when he was in the desert of Judah. | 1. A psalm of David, when he was in the wilderness in the territory of the tribe of Judah. |
| 2. O God, You are my God, I seek You. My soul thirsts for You; my flesh longs for You, in an arid and thirsty land, without water. | 2. O God, You are my strength; I will arise in the morning in Your presence; my soul thirsts for You, my flesh yearns for You, in a barren and weary land, without water. |
| 3. As I saw You in the Sanctuary, [so do I long] to see Your strength and Your glory. | 3. Thus I have seen You in the holy place; purify me to see Your strength and Your glory. |
| 4. For Your kindness is better than life; my lips will praise You | 4. For better is the favour that You show to the righteous/generous in the age to come than the life You have given to the wicked in this age; therefore my lips will praise You. |
| 5. Then I shall bless You in my lifetime; in Your name I shall lift my hands. | 5. Thus will I bless You in my life in this age; in the name of Your word I will spread my hands in prayer in the age to come. |
| 6. [As] with choice foods and fat, my soul will be sated, when my mouth praises with expressions of song. | 6. My soul will be satisfied as with fat and oil, and my mouth will sing with lips of praise. |
| 7. When I remember You on my couch; in the watches I meditate about You. | 7. If I have remembered You on my bed, in the night-watch I will meditate on Your word. |
| 8. For You were my help, and in the shadow of Your wings I shall praise. | 8. For you were a helper to me, and in the shade of Your presence I will be glad. |
| 9. My soul has clung after You; Your right hand has supported me. | 9. My soul has followed close behind Your Torah; Your right hand has supported me. |
| 10. But they seek my soul to make it desolate; may they come into the depths of the earth. | 10. But they will seek my soul for the grave; they will enter the lowest part of the earth. |
| 11. May he be dragged by the sword; they will be the portion of foxes. | 11. They will fear him on account of the blow of the sword; they will be the portion of jackals. |
| 12. And may the king rejoice with God; may all who swear by Him boast, for the mouth of those who speak lies will be closed. | 12. And the king will rejoice in the word of God; all who swear by His word will sing praise, for the mouth of those who speak deceit will be stifled. |
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**Rashi’s Commentary for: Psalms 62:1-13 & 63:1-12**

**1** **on jeduthun** The name of a musical instrument. The Midrash Aggadah, though, [explains it to mean]: concerning the ordinances (דתות) and laws that are decreed upon Israel by their enemies.

**2** **does my soul hope** Heb. דומיה. My soul hopes, as (above 37:7): “Wait (דום) for the Lord and hope for Him.”

**3** **I shall not falter greatly** Great falterings. According to the Midrash Aggadah (Mid. Ps. 62:2), “greatly” refers to Gehinnom.

**4** **will you plan destruction** Heb. תהותתו. Menachem (p. 69) explained it as derived from (Jer. 12:9): “come (התיו) to eat”; (Deut. 33:21), “He came (ויתא) to the head of the people.” How long will you gather against a man? But it appears to me that it should be interpreted as an expression of  הַוּוֹתdestruction, and the “hey” and “tav” are the radical. As one says from מֵת, מוֹת, so shall we say from the root הֵת, הוֹת, and the plural is הוּוֹת. It is an expression of a destructive and deceitful plot. Others explain תְּהוֹתֲתוּ as “you extend.” i.e., you extend your tongue on the sons of men with evil, and they compared it to Arabic, when one speaks overly much.

**as a leaning wall** which is ready to fall upon the sons of men.

**5** **because of his loftiness**Because you are afraid of people (sic) perhaps he will reign and repay you your recompense, and your counsel is to cause harm to fall upon him.

**with his mouth** of each of them they bless.

**but inwardly** But in their thoughts they curse forever.

**10** **The sons of men are but vanity** Do not fear them, since God is forever our shelter in time of trouble.

**were they to be put on a scale** If they came to go up on a scale, they and their vanities would be equal. This is the simple meaning, but midrashically, it is interpreted as concerning couples (Lev. Rabbah 29:8).

**11** **if wealth burgeons** If you see wicked men whose money prospers and increases, pay it no heed. חיל is money.

**burgeons** Heb. ינוב, grows, an expression of produce (תנובה).

**12** **God spoke one thing** I heard two things from it, and what are the two things? First, that God has strength to repay a man according to his deed. Second, that You, O Lord, have kindness. Now, from which statement do we derive this? From the second commandment of the Decalogue. We derive from it that the Holy One, blessed be He, punishes iniquity and preserves kindness, as it is stated therein: “I visit the iniquity of the fathers upon the children, etc.” Therefore, I am confident that He will pay a good reward to the righteous and punishment to the wicked. I learned from the work of Rabbi Moshe Hadarshan, but **our Sages interpreted it as referring to [the maxim that] “Remember” and “Keep” were stated in a single utterance.**

**13** **And You, O Lord, have kindness** And what is the kindness? That You repay a man according to his deed; not really his deed but part of it, as the matter that is stated (Ezra 9:13): “for You, our God, have punished us less than our iniquities [deserve].” In this manner it is interpreted in Aggadath Tehillim (Mid. Ps. 62:4). It may also be interpreted: And You, O Lord, have kindness because You have the power to repay a man according to his deed.

**Chapter 63**

**1** **in the desert of Judah** when he was fleeing from Saul.

**2** **I seek You** Heb. אשחרך, I seek and search for You, as (Job 7:21): “and You shall seek me (ושחרתני), but I am not here”; (Job 8:5), “If you seek (תשחר) God.”

**My soul thirsts for You** **I thirst and long to come to You in Your house of prayer.**

**my flesh longs for You** Heb. כמה, an expression of desire. There is no similar [Scriptural expression].

**in an arid land** in the desert.

**3** **As I saw You in the Sanctuary, etc.** Heb. כן, like כאשר, as. **I thirst to see Your strength and Your glory as I saw You in the Sanctuary, the Tabernacle of Shiloh. My soul will be sated with the visions of Your strength and Your glory.**

**5** **Then I shall bless You in my lifetime** Heb. כן, like אָז, then, because אָז is translated ובכן. **That is to say: Then, when I come before You, I shall bless You all the days of my life.**

**in Your name I shall lift my hands** to pray and laud.

**6** **when my mouth praises with expressions of song** Heb. ושפתי, languages of songs, as (Gen. 11:1): “And all the earth was of one language (שפה),” which is translated: לישן חד.

**7** **on my couch** When I lie on my couch, I remember Your love.

**in the watches** of the night.

**I meditate about You** Heb. אהגה. I think about You.

**9** **Your right hand has supported me** that I should not fall.

**10** **But they** My enemies.

**seek my soul to make it desolate** They come upon me in ambush on a dark day so that I should not sense their presence.

**may they come into the depths of the earth** In a low place; let them come and fall into the grave and the pit.

**11** **May he be dragged by the sword** May enemies come upon my pursuers and drag each one of them with a sword, killing him. This is an elliptical verse, since it does not explain who will drag him. יגירהוּ is an expression of dragging, as (Micah 1:4): “as water poured down (המוגרים) a steep place”; (Job. 28:4), “A stream bursts forth from the place of its flow (גר).”

**the portion of foxes** (I found: the portion of foxes May their dwellings be destroyed, that foxes should walk there.)

**12** **And may the king rejoice** **He says this about himself because he had already been anointed.**

**may all who swear by Him boast** When they see that You will save me, all those who cleave to You and swear by Your name will boast and praise themselves.

**for...will be closed** Heb. יסכר, will be closed up, as (Gen. 8:2). “The fountains of the great deep...were closed (ויסכרו).”

**Meditation from the Psalms**

**Psalms ‎‎63:1--12**

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

David wrote this psalm. Although he is pursued by murderous enemies who are both powerful and rich, David’s complete trust in G-d remains unshaken, in Psalms chapter 62. Indeed, the persecution by his enemies elicits new foundations of faith from David’s soul He lashes out against the very forces which threaten him and reveals their worthlessness.

Obviously, a mortal’s might and money can never prevail against the decrees of the Almighty Master of the universe.[[1]](#footnote-1) All G-d asks of man is that he await the ultimate Divine victory with faith and patience.

Rashi identifies this as the hymn of Israel in exile. It depicts the supreme test of the nation’s endurance throughout a seemingly interminable Galut. This psalm is a source of strength and courage to the beleaguered nation, for it counsels, ‘Wait patiently. If you will place your hopes in G-d and in G-d alone, if you will relinquish your infatuation with money and political influence, then your swift redemption is assured’!

In Psalms chapter 63, David sought refuge from his pursuers, but he became stranded and trapped in the parched wasteland of the Judean desert. *Radak* identifies this as the *wilderness of Ziph*, where David was hiding from Saul. *Norah Tehillot* notes that the setting of this psalm is not identical to that of Psalm 54, for the people of Ziph[[2]](#footnote-2) threatened David twice. David’s first encounter in Ziph, recorded in I Samuel 23:19-29, took place when the Ziphites informed Saul of David’s hiding place; then David narrowly escaped at the Rock of Division.[[3]](#footnote-3) Psalm 54 is dedicated to that incident; therefore, it begins (v.2), When the Ziphites came and said to Saul, ‘Indeed, David is hiding in our midst’.

The Ziphites betrayed David a second time, as described in I Samuel 26:2-3. At that time, however, David was not as concerned about the physical threat which they posed; rather, he mourned the suffering of his soul, which was exiled in a spiritual wilderness, completely cut off from the spiritual centers of Israel. Since our psalm is based on the latter incident, David here makes no direct mention of the Ziphites. Rather he expresses anguish over his isolated location, the wilderness of Judah.

Outside, Saul and his army surrounded him. From within, David was attacked by a terrible thirst which utterly drained his energy.

Oblivious to these dangers, David erected a massive fortress of faith which insulated him from the ravages of his hostile physical environment. His vast intellectual powers were completely preoccupied with the desire to draw even closer to G-d.

David’s thirst in the wilderness was essentially spiritual. He longed to gaze upon G-d’s splendor and he yearned to hear the teachings of Torah scholars, who reveal the ways of G-d.

Indeed, David’s soul was ablaze with love for his Maker. This flaming thirst could be quenched only by closeness to HaShem, as David states: In the shadow of Your wings I shall joyously sing.[[4]](#footnote-4)

Midrash Shocher Tov[[5]](#footnote-5) observes that this psalm foretells that the exiled children of Israel will cry out, ‘Our souls are weary and parched; we yearn for the refreshing words of Torah, but the Gentiles will not allow us this.’ Thus will the words of the prophet[[6]](#footnote-6) be fulfilled: Behold the days are coming, says my Lord HaShem / Elohim, when I shall send a famine in the land, not a famine of bread, nor a thirst for water, but a thirst for hearing the words of HaShem.[[7]](#footnote-7)

Since Rashi identifies Psalms chapter 62 as the hymn of Israel in exile, I thought we should explore the idea of exile, galut, in greater depth.

Exile means to leave “your land, your birthplace and your father’s house”, the spiritual equivalent of which is to leave one’s desires, one’s character traits, and the conclusions reached by the human intellect, anything which is a barrier to total submission to the yoke of heaven. In short, a Jew must flee and wander from his egocentric existence and embrace a new life founded on the conclusions of true soul-searching and repentance. Then such galut[[8]](#footnote-8) is an atonement, both for intentional and unintentional transgressions, and one is saved from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for one’s sins.

The classic example of an individual in exile is found in the inadvertent murderer. The inadvertent murderer must flee to a City of Refuge in order to have his life spared. Not only must cities of refuge be built, but, the *Rambam* writes, “the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them...”

There is a special aspect of Torah, as our Sages say,[[9]](#footnote-9) “The words of Torah provide refuge.” Someone who kills a person by mistake is not subject to death, but exile, therefore “I will assign you a place (makom) to which he can flee”.[[10]](#footnote-10) Note that it says ‘*a place*’ (makom) and not ‘a city of refuge’.

Exile, galut, is also a form of atonement:

***Makkoth 2b*** *R. Johanan said that the sanction for this (substitutive penalty of a flogging) may be obtained by argument a fortiori, thus: Now, what do we find in the case of one who had effected his intended act [of murder]? He is not banished. Is it not then logical [to argue from this] that zomemim who had not [actually] effected their intended act should not be banished?*

*But does not this [very] argument point to a reverse conclusion? For is it not logical [to argue] that he who had effected the intended act [of murder] is not to go into banishment, so as not to obtain the possibility of atonement; whereas the zomemim who have not effected their intended act, should be allowed to go into banishment, so as to obtain the possibility of atonement? Hence the derivation as from the text, given by Resh Lakish, is the best.*

In Galut we do not have unity and sovereignty in our homeland, the exact tools needed to accomplish our mission of representing HaShem to the world and forging the world into a vessel for His presence. With this perspective, what should our reaction be to this reality? Our knee jerk reaction may be despair: why continue if we cannot fulfill our purpose?

After the first galut from Jerusalem, the prophet Yirmeyahu[[11]](#footnote-11) wrote a letter to the exiled nobleman of Jerusalem addressing this exact question. His answer was as simple as it was powerful;

***Yirmiyahu (Jeremiah) 29:5-7*** *Build houses and live in them, and plant gardens and eat their produce. Take wives and have sons and daughters, take wives for your sons and give your daughters to men, and they shall bear sons and daughters, and multiply there and be not diminished. And seek the peace of the city where I have exiled you and pray for it to HaShem, for in its peace you shall have peace.*

Now that we have a bit of background, lets examine some “case histories” of those who have gone into exile.

**Adam and Chava**

Adam and Chava were created as eternal beings. They were designed to live forever. It is only through their sin that death entered the world. Not only death for Adam and Chava, but death for everything and everyone in the world. Even *time* dies. When a moment is gone, it is “dead”, never to return.

Adam and Eve were placed in a utopian, redemptive setting, the garden of Eden, but were forced into the first galut as a consequence of eating from the Tree of the Knowledge of Good and Evil. Their consumption of this fruit resulted in their eventual death and their galut from Gan Eden. The fact that the cycle of exile and redemption begins with the first humans is very significant; their story thus becomes the model of the existential predicament of mankind. Thus sin caused Adam and Chava to leave their makom, their ideal place:

***Midrash Rabbah - Numbers XXIII:13*** *THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Ps. XXV, 8). Remember, O Lord, Thy compassions and Thy mercies (ib. 6). David says: Sovereign of the Universe! Were it not for Thy mercies which came to the timely assistance of Adam, he could not have survived. For it says, In the day that thou eatest thereof thou shalt surely die (Gen. II, 17), but Thou didst not do so unto him. Thou didst merely exclude him from the Garden of Eden and he lived nine hundred and thirty years, and only then did he die. What didst Thou do to him? Thou didst merely drive him from the Garden of Eden; as it says, So He drove out the man (ib. III, 24). Why was he driven out? Because he brought death upon future generations, and deserved to die immediately, but Thou didst have compassion upon him and didst drive him out, as is the fate of one who commits murder in error, such a man having to be an exile from his own home to the cities of refuge. Consequently it says, ‘Remember, O Lord, Thy compassions and Thy mercies,’ for they have been from of old (Ps. XXV, 6).*

Pirke D’Rebbi Eliezer points out that when Adam was sent out of Gan Eden, he was exiled to *Har HaMoriah*.[[12]](#footnote-12) According to some opinions in Chazal[[13]](#footnote-13) this took place immediately after the judgment which took place on the sixth day of creation, before the beginning of that first Shabbat.

Har Moriah is the place of the Temple. It is the place of the Akeida. It is the ultimate place of Torah. It was in the Temple that the tablets of the testimony and the Torah scroll written by Moshe were kept. Thus we learn that when Adam inadvertently killed the world he was exiled from his makom to a place of Torah.

**Kayin and Hevel**

After Kayin killed Abel he was condemned to wander in galut. He had to leave “his makom”. This passage is particularly interesting because Kayin expresses the fact that this is an extremely severe punishment:

***Bereshit (Genesis) 4:9*** *And HaShem said unto Kayin, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper? 10 And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Kayin said unto HaShem, My punishment is greater than I can bear.*

Kayin will eventually be killed by Lemech.[[14]](#footnote-14) In the meantime, his exile had no end, unlike the Torah requirement for the unintentional manslayer who was released when the Kohen Gadol died. So, why did Kayin escape the death penalty? The answer has two parts.

1. Since there were no witnesses to the crime, a Bet Din[[15]](#footnote-15) would not be able to convict. Hence, he had the status of an unintentional manslayer and was condemned to galut.
2. When a man is guilty of murder, HaShem gives the guilty verdict and He applies the penalty. Hence Kayin was killed, midda-kneged-midda,[[16]](#footnote-16) by Lemech. Chazal teach that HaShem normally executes this penalty within one year of the time of the crime.

**Yosef and His Brothers**

When Israel and his family went into galut, if was shortly after Yosef’s brothers desired to kill him, but sold him instead. This is a very similar situation to the manslayer. Indeed, the Midrash even links these events with the cities of refuge:

***Midrash Rabbah - Genesis LXXXIV:15*** *AND THE MAN SAID. LET US GO TO DOTHAN. For such are the designs of the Almighty. AND THEY SAW HIM AFAR OFF, etc. (XXXVII, 18). Said they: ‘Let us kill him by inciting the dogs against him’. AND THEY SAID ONE TO ANOTHER: BEHOLD, THIS DREAMER COMETH (XXXVII, 19). The Rabbi said: They exclaimed, ‘Behold, it is he, who is coming wrapt in his dreams!’ R. Levi said: They exclaimed that this one was to ensnare them into serving [foreign] overlords. COME NOW THEREFORE, AND LET US SLAY HIM... AND WE SHALL SEE WHAT WILL BECOME OF HIS DREAMS (XXXVII, 20). Said the Holy One, blessed be He, to them: Ye say, AND WE SHALL SEE, and I say, WE SHALL SEE: indeed we shall see whose words will be fulfilled.’*

*15. AND REUBEN HEARD IT, etc. (XXXVII, 21). Now where had he been? R. Judah said: Every one of them attended his father one day, and that day it was Reuben’s turn. R. Nehemiah said: [Reuben reasoned]: I am the firstborn and I alone will be held responsible for the crime. The Rabbis said: [Reuben reasoned]: He includes me with my brethren, and I am not to rescue him! I thought that I had been expelled [from the company of my brethren] on account of that incident, yet he counts me together with my brethren-And, behold, the sun and the moon and the eleven stars (Gen. XXXVII, 9)-shall I then not deliver him! Said the Holy One, blessed be. He, to him: ‘Thou wast the first to engage in life saving: by thy life! the cities of refuge will be set up [first] nowhere else than within thy borders’; thus it is written, Bezer in the wilderness, in the table-land, for the Reubenites, etc. (Deut. IV, 43).*

**Moshe and the Egyptian**

Moshe killed the Egyptian then he needed to flee to Midian. Remember that Moshe was a Hebrew who was adopted by an Egyptian and raised as a prince in Paro’s palace. When he went into galut for killing the Egyptian, he was leaving his parents, his adopted parents, and his status as a prince. His galut took him to Midian where he became a shepherd and a stranger in a strange land.

***Shemot (Exodus) 2:11*** *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Why did not Moshe deserve the death penalty? Why was he treated as an unintentional manslayer when he clearly intended to kill him?

Rashi says that Moshe killed the Egyptian with the explicit Divine Name (Shem HaMaforash).[[17]](#footnote-17) The Malbim explains that a non-Jew who strikes a Jew is subject to the deathpenalty, but not at human hands, death from Heaven. This Moshe facilitated by invoking the Shem HaMaforash. Thus we see that Moshe was merely the conduit for HaShem to slay the Egyptian who was mistreating a Jew. Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

Now, if you have difficulty with this explanation, consider that HaShem did not inflict any penalty on Moshe except galut, the penalty for unintentionally killing a man. Further, Moshe would later be chosen to be “king” of the Jews and to be the leader of the Jewish people for forty years. This is not the normal penalty for a murderer. Since HaShem dealt with Moshe midda-kneged-midda, we know that Moshe was only guilty of unintentional killing.

***Midrash Rabbah - Deuteronomy II:29*** *THEN MOSES SEPARATED. R. Aibo said: When Moses fled he began to sing a song, as it is said, And dwelt in the land of Midian; and he sat down by a well (Ex. II, 15). Just as Israel sang a song by a well, so too Moses sang a song by a well. R. Levi said: [He sang a song] because the section dealing with the homicide’s [flight] to the Cities of Refuge was carried into effect through him.*

**In The Wilderness**

The wandering of the Jews in the desert was another example of the exile of the unintentional manslayer. The spies derogatory report caused the Bne Israel to shun the land and reject the Word of HaShem. This sin would result in the deaths of most of those who had left Mitzrayim.[[18]](#footnote-18) Because the people did not realize that their sin would have this consequence, HaShem sent them into galut, forcing them to wander for forty years.

***Bamidbar (Numbers) 13:31 - 14:1*** *But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. 1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath HaShem brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?*

There is, in fact, a striking similarity between the galut of the Jews in the wilderness and that of an accidental murderer. The Jews in the wilderness never knew when they would be asked to move. When the cloud rose, they needed to pack their belongings and move on to the next location. In the instance of the cities of refuge, the manslayer’s galut ended with the death of the Kohen Gadol, an event that could not be predicted. In both cases, there was no predetermined time for the relocation to end, adding to the sense of instability.

It is interesting to note that the galut of the generation of the wilderness did not end until the death of the Kohen Gadol, Aaron:

***Devarim (Deuteronomy) 10:6*** *And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest’s office in his stead.*

Shortly after Aaron’s death, Joshua led the Bne Israel into the promised land and the Galut ended. This suggests that the death of Aharon was an atonement for the Bne Israel.

The ending of the galut in the wilderness and the entering of the Promised land hints also to the final redemption.

**Exile in Megillat Ruth**

In Sefer Ruth, Elimelech abandoned eretz Israel during the famine that struck Israel in the days of the judging of the judges. Since Elimelech was a leader of the generation with the financial resources to help the poor during this famine, his abandonment of the poor, undoubtedly, contributed to their deaths. While he exiled himself voluntarily, in the end HaShem insured that the exile was permanent. Elimelech never returned to eretz Israel.

In our study of Megillat Ruth, we saw that Elimelech’s exile is reminiscent of Adam’s exile. Like Adam’s exile that resulted in the birth of righteous Seth, so Elimelech’s exile led to the “dove from Moab”, Ruth.

The exile of Elimelech led to the fields of Moab. As we learned in our study of Ruth, we know that a field is a remez, a hint, to a place of Torah study. Elimelech’s exile led to Ruth’s exile. She, too, ended up in a field, the field of Boaz. Additionally, Ruth became a part of the messianic line.

**Babylonian Galut**

The Midrash makes an explicit connection between the cities of refuge and the Babylonian galut. This suggests that in general, if we see a galut we should look for the sin of inadvertent man slaying:

***Midrash Rabbah - Numbers XXIII:14*** *THEN YE SHALL APPOINT YOU CITIES (XXXV, 11). It is also written, SIX CITIES OF REFUGE (ib. 13). YE SHALL GIVE THREE CITIES BEYOND THE JORDAN, AND THREE CITIES SHALL YE GIVE IN THE LAND OF CANAAN (ib. 14). There were three in the Land of Israel, in the west, and three beyond the Jordan, in the east, in the land of the children of Reuben, and the children of Gad, and half the tribe of Manasseh; as it says, Bezer in the wilderness, in the table-land, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites (Deut. IV, 43). This gives you three in the east. The three in the west were: Hebron, belonging to Judah, Shechem in the hill-country of Ephraim--this was Neapolis--and Kedesh in Galilee, belonging to the tribe of Naphtali. Moses divided [Transjordan] among Reuben, Gad, and half the tribe of Manasseh, and set apart from these lands three cities; as it says, Then Moses separated three cities (ib. 41). But Joshua divided [the land] among all the tribes and gave to the tribe of Levi forty-eight cities, of which the priests took thirteen, the rest going to the Levites. Three cities of refuge they took in their lot, but in the Land the tribe of Levi took nothing. Why? They shall eat the offerings of the Lord made by fire, and His inheritance (ib. XVIII, 1). You find that Sennacherib carried them off in three sections. On the first occasion he exiled the Reubenites, Gadites, and half the tribe of Manasseh. On the second, the tribe of Zebulun and the tribe of Naphtali; as it says, In the former time he hath lightly afflicted the land of Zebulun and the land of Naphtali (Isa. VIII, 23). On the third occasion he exiled the rest of the tribes; as it says, But on the latter he hath dealt a more grievous blow--hikbid (ib.); ‘Hikbid’ implies that he swept them out (hikbidam) as with a broom (makbed). Nebuchadnezzar also drove out the tribes of Judah and Benjamin in three installments. On the first occasion he exiled Jehoiakim and on the second Jehoiachin. What did he do to him? He bound him [and seated him] in his most honored carriage; as may be inferred from the text, ‘For behold I shall send her away like the queen-mother1; as a queen-mother is honored by men, so was Jehoiachin honored by Nebuchadnezzar. Nebuzaradan exiled Zedekiah This gives you three exiles. The Holy one, blessed be He, said: ‘In this world, as a result of iniquities, Israel were exiled and dispersed through the gates of the Land,’ as it says, And I fan them with a fan in the gates of the land (Jer. XV, 7). For Sennacherib was the lord of the world, and used to exile some to one place and others to another. He drove Israel to Babylon and brought those who were in Babylon here.3 In the time to come, however, If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee (Deut. XXX, 4). And gather together the scattered of Judah from the four corners of the earth (Isa. XI, 12). Isaiah in the same strain says, The ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away (ib. XXXV, 10).*

**Mashiach ben Yosef and the Bne Israel**

The sins of the Bne Israel resulted in the death of Yeshua HaMashiach, albeit inadvertently. That same generation that saw Yeshua crucified also saw the destruction of the Bet HaMikdash, the symbol of Mashiach’s body, and the subsequent galut; the longest galut in our history. The tikkun for our sins that inadvertently caused the death of Mashiach, is to go into galut to a take refuge in Mashiach, the ultimate place (makom) of Torah.

Chazal tell us that the first Temple was destroyed because Israel had violated the “cardinal sins” of idolatry, murder, and immorality, while the second Temple was destroyed because of baseless hatred:

***Yoma 9b*** *Why was the First Temple destroyed? Because of three things that occurred in it: Idolatry, unseemly provocative sexual behavior, and bloodshed... But the Second Temple, where they occupied themselves with Torah, Commandments and acts of benevolence, why was it destroyed? Because there was baseless hatred. This teaches that baseless hatred is equated with three sins: idolatry, provocative sexual behavior and bloodshed.*

Now Mashiach has told us that hatred is related to killing in:

***Matityahu (Matthew) 5:21*** *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

We can infer that our actions of unintentional man slaying were the cause of the destruction of the second Temple. We can also understand that it is the atonement of Mashiach, The Living Torah, that will end this bitter exile. It is the death of Mashiach ben Yosef, our Kohen Gadol, which provides the atonement which will allow us to enter the Promised Land, our makom, under the leadership of Mashiach ben David!

Thus we see that the solution to the manslayer’s exile is Torah and that the ultimate end to our national exile is found in The Living Torah, Mashiach. We must seek to study Torah and perform the mitzvot in order to gain the atonement of galut.

**City of Refuge = Torah**

All of these unintentional manslayers went into galut because of their sin. They were forced to leave their makom, their place, because they caused others to lose their place in this world. The goal of the galut is the tikkun, the correction, of the individual that can be found in Torah. The reason for galut in the cities of refuge was to force the manslayer to study Torah and confront the mitzvot twenty-four hours a day. The constant interaction between the manslayer and the Levites would be life-changing and would enable the manslayer to change his heart.

From this, we understand that the Temple’s destruction and ensuing galut for which we mourn, on Tisha B’Ab. Exile is analogous to a cityofrefuge. Just as the inadvertent manslayer exiled himself to a cityofrefuge, so too, the Jewish people were exiled because of inadvertent sins. Their tikkun is found in their study of Torah.

At this point, we can shed new light on what lies behind Simchat Torah, which Chazal combined together with Shemini Atzeret, the day after Succoth. In Devarim (Deuteronomy) 4:41, the Torah relates that Moshe before his passing, set aside the three ‘Arei Miklat’ cities of refuge, on the eastern side of the Jordan. Immediately afterwards in Devarim 4:44, the pasukim teaches, ‘And this *is* the law which Moshe set before the children of Israel’. The Baal HaTurim points out that this pasuk comes to teach that a person must exile one’s self to a place of Torah, as is taught in:

***Avot 4:14*** *Exile yourself to a place of Torah.*

Rabbenu Bachya points out that the pesukim come to teach me that Torah protects a person even more than an ‘Ir Miklat’ (city of refuge) for the ‘Ir Miklat’ saves only for a sin done inadvertently while Torah saves from all sin. Furthermore, the Midrash describes a dialogue between Klal Israel and HaShem in which Klal Israel want to know how they will atone for their sins when the existence of cities of refuge will cease. HaShem’s answer is that there will always be Torah!

We can now appreciate Chazal’s choosing the day that follows Succoth as ‘Simchat Torah’. When we leave that succah that serves us as a refuge when we are forced to exile; we are distraught as to where will our salvation come from. Therefore, Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating its special quality of serving as our salvation and refuge at all times. We must remember that we have Torah that serves as the greatest refuge. May HaShem open our hearts and our eyes to appreciate and see the depth of His Torah!!

**Ashlamatah: Yeshayahu (Is.) 66:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest?** | 1. **Thus says the LORD: "The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build before Me, and what is the place of the dwelling of My Shekhinah?** |
| 2. **And all these My hand made, and all these have become," says the Lord. "But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.** | 2. **All these things My might has made, did not all these things come to be, says the LORD? But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at My word.** |
| 3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations. | 3. He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who bludgeons a dog: he who presents an offering, [like him who offers] swine’s blood; their offering of gifts is a gift of oppression. They have taken pleasure in their own ways, and their soul takes pleasure in their abominations. |
| 4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was evil in My eyes, and what I did not wish they chose. | 4. Even I will wish breaking for them, and from what they dreaded they will not be delivered; because, when I sent my prophets, they did not repent, when they prophesied they did not attend; but they did what is evil before Me, and took pleasure in that which I did not wish. |
| 5. **Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified," but we will see your joy, and they shall be ashamed.** | 5. **Listen to the word of the LORD, you righteous/ generous who tremble at the words of His pleasure: "Your brethren, your adversaries who despise you for My name's sake say, 'Let the glory of the LORD increase, that we may see your joy'; but it is they who will be put to shame.** |
| 6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies. | 6. A sound of tumult from the city of Jerusalem! A voice from the temple! The voice of the Memra of the LORD, rendering recompense to his enemies. |
| 7. When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child. | 7. Before distress comes to her she shall be delivered; and before shaking will come upon her, as pains upon a woman in travail, her king will be revealed. |
| 8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children? | 8. Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in one day? Will its people be created in one moment? For Zion is about to be comforted and to be filled with the people of her exiles. |
| 9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. | 9. God, created the world from creation, says the LORD; I created every man; I scattered them among the peoples; I am also about to gather your exiles, says your God. |
| 10. Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her. | 10. Rejoice in Jerusalem and be glad for her, all you who love her; rejoice with her in joy, all you who were mourning over her, |
| 11. In order that you suck and become sated from the breast of her consolations in order that you drink deeply and delight from her approaching glory. | 11. that you may be indulged and be satisfied with the plunder of her consolations; that you may drink and be drunk with the wine of her glory." |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 66:1-11**

**Chapter 66**

**1** **The heavens are My throne** **I do not need your Temple.**

**which is the house** **that is fitting for My Shechinah.**

**2** **And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מַזְכִּיר, he who burns incense. Comp. (Lev. 5:12) “its memorial part (אַזְכָּרָתָהּ).” Also (ibid. 24:7), “and it shall be for the bread as a memorial (לְאַזְכָּרָה).”

**3** **brings a gift of violence** Heb. מְבָרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרָכָה applies to a gift that is for a reception. Comp. (Gen. 33:11) “Please take my gift (בִּרְכָתִי).” Also (supra 36:16), “Make peace (בְרָכָה) with me and come out to me.”

**they, too, chose their ways** They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32:25) “Both a young man and a virgin (גַּם בָּחוּר גַּם בְּתוּלָה) ”; (I Kings 3:26) “neither mine nor yours (גַּם לִי גַּם לָךְ) ”; (Ecc. 9:1) “neither love nor hate גַּם שִׂנְאָה) (גַּם אַהֲבָה ”; (Num. 18:3) “and neither they nor you shall die (גַּם הֵם גַּם אַתֶּם).” Here, too, both they chose and I will choose.

**4** **their mockeries**Heb. בְּתַעֲלוּלֵיהֶם, to mock them, an expression like (ibid. 22:29) “For you mocked (הִתְעַלַּלְתְּ) me.”

**and their fears** What they fear.

**since I called**Hearken and return to Me.

**and no one answered** saying, “I heard.”

**5** **who quake at His word** **The righteous/generous who hasten with quaking to draw near to His words.**

**Your brethren...said** **The transgressors of Israel mentioned above.** Another explanation:

**Your brethren...who cast you out, said Who said to you (Lam. 4:15), “Turn away, unclean one.”**

**who hate you, who cast you out** Who say (supra 65:5), “Keep to yourself, do not come near me.” [Because of the confusion, we quote other readings. Some manuscripts, as well as K’li Paz, read:]

**Your brethren...said** **The transgressors of Israel mentioned above.**

**who hate you, who cast you out** **who say (supra 65:5), “Keep to yourself, do not come near me.”** Another explanation:

**Your brethren...said** The children of Esau.

**who cast you out** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7** **When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

**she has been delivered of a male child** Heb. וְהִמְלִיטָה. Any emerging of an embedded thing is called הַמְלָטָה. And הַמְלָטָה is esmoucer, or eschamocier in O.F., to allow to escape.

**8** **Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9** **Will I bring to the birth stool and not cause to give birth** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, **Shall I commence a thing and not be able to complete it?** Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

**11** **from the breast** Heb. מִשּֽׁד, an expression of breasts (שָׁדַיִם).

**you drink deeply** Heb. תָּמֽצּוּ, sucer in French, to suck.

**from her approaching glory** Heb. מִזִּיז. From the great glory that is moving and coming nearer to her. זִיז means esmoviment in O.F., movement.

**Special Ashlamatah: I Sam. 20:18 & 42**

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

**Correlations**

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

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

**Shemot (Exodus) 26:1 – 27:19**

**Yeshayahu (Isaiah) 66:1-11**

**Tehillim (Psalms) 62 & 63**

**Mk 8:5-12, Lk 11:29-30, Acts 19:1-41**

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

Work - מעשה, Strong’s number 04639.

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

Make / Made - עשה, Strong’s number 06213.

**Shemot (Exodus) 26:1** Moreover thou shalt **make <06213> (8799)** the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning **work <04639>** shalt thou **make <06213> (8799)** them.

**Tehillim (Psalms) 62:12** Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his **work <04639>**.

**Yeshayahu (Isaiah) 66:2** For all those things hath mine hand **made <06213> (8804)**, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 26:1 – 27:19** | **Psalms**  **62:1-63:11** | **Ashlamatah**  **Isa 66:1-11** |
| --- | --- | --- | --- | --- |
| yn"doa] | LORD |  | Ps. 62:12 |  |
| dx'a, | one, same | Exod. 26:2 Exod. 26:3 Exod. 26:4 Exod. 26:5 Exod. 26:6 Exod. 26:8 Exod. 26:11 Exod. 26:16 Exod. 26:17 Exod. 26:19 Exod. 26:21 Exod. 26:24 Exod. 26:25 Exod. 26:26 Exod. 27:9 | Ps. 62:11 | Isa. 66:8 |
| vyai | man, men |  | Ps. 62:3 Ps. 62:9 Ps. 62:12 | Isa. 66:3 |
| ~yhil{a/ | God |  | Ps. 62:1 Ps. 62:5 Ps. 62:7 Ps. 62:8 Ps. 62:11 Ps. 63:1 Ps. 63:11 | Isa. 66:9 |
| ~ai | when, if |  | Ps. 63:6 | Isa. 66:9 |
| #r,a, | land, earth |  | Ps. 63:1 Ps. 63:9 | Isa. 66:1 Isa. 66:8 |
| rv,a] | which, who, that | Exod. 26:30 |  | Isa. 66:4 |
| aAB | come, go, put | Exod. 26:11 Exod. 26:33 Exod. 27:7 | Ps. 63:9 | Isa. 66:4 Isa. 66:7 |
| xj;B' | trust |  | Ps. 62:8 Ps. 62:10 |  |
| tyIB; | holders, house | Exod. 26:29 Exod. 26:33 |  | Isa. 66:1 |
| !Be | men of low degree, sons |  | Ps. 62:9 | Isa. 66:8 |
| %r'B' | bless |  | Ps. 62:4 Ps. 63:4 | Isa. 66:3 |
| yAG | nation |  |  | Isa. 66:8 |
| rb;D' | spoken, speak |  | Ps. 62:11 Ps. 63:11 | Isa. 66:4 |
| hy"h' | shall form, will reach, have been | Exod. 26:24 Exod. 27:5 | Ps. 63:7 | Isa. 66:2 |
| hz< | this, here, other | Exod. 26:13 |  | Isa. 66:1 Isa. 66:2 Isa. 66:8 |
| bh'z" | gold | Exod. 26:6 Exod. 26:29 Exod. 26:32 Exod. 26:37 |  |  |
| rk;z" | remember |  | Ps. 63:6 | Isa. 66:3 |
| rk'z" | boy |  |  | Isa. 66:7 |
| dy" | tenons, hand | Exod. 26:17 Exod. 26:19 | Ps. 63:10 | Isa. 66:2 |
| hwhy | LORD |  |  | Isa. 66:1 Isa. 66:2 Isa. 66:5 Isa. 66:6 Isa. 66:9 |
| ~Ay | day |  |  | Isa. 66:8 |
| yKi | if, for, when |  | Ps. 62:10 Ps. 63:3 | Isa. 66:8 |
| lKo | all,whole, entire, every | Exod. 26:2 Exod. 26:17 Exod. 27:3 Exod. 27:17 Exod. 27:19 | Ps. 62:3 Ps. 62:8 Ps. 63:11 | Isa. 66:2 Isa. 66:10 |
| yliK. | utensil, jewels | Exod. 27:3 Exod. 27:19 |  |  |
| !Ke | likewise, thus, so | Exod. 26:4 Exod. 26:17 Exod. 26:24 Exod. 27:8 Exod. 27:11 | Ps. 63:2 Ps. 63:4 |  |
| hs'K' | cover | Exod. 26:13 |  |  |
| @s,K, | silver | Exod. 26:19 Exod. 26:21 Exod. 26:25 Exod. 26:32 Exod. 27:10 Exod. 27:11 Exod. 27:17 |  |  |
| !mi | outermost, above, outside, lighter than | Exod. 26:4 Exod. 26:14 Exod. 26:35 | Ps. 62:9 Ps. 63:3 |  |
| hf,[]m; | work | Exod. 26:1 Exod. 26:31 Exod. 26:36 Exod. 27:16 | Ps. 62:12 |  |
| ~aun> | declares |  |  | Isa. 66:2 |
| vp,n< | soul |  | Ps. 62:1 Ps. 62:5 Ps. 63:1 Ps. 63:5 Ps. 63:8 Ps. 63:9 | Isa. 66:3 |
| af'n" | carried, lift | Exod. 27:7 | Ps. 63:4 |  |
| !t;n" | hang, give, given, put | Exod. 26:32 Exod. 26:33 Exod. 26:34 Exod. 26:35 Exod. 27:5 |  |  |
| l[; | over, above, upon | Exod. 26:7 Exod. 26:12 Exod. 26:13 |  | Isa. 66:10 |
| hl'[' | go up, offers |  | Ps. 62:9 | Isa. 66:3 |
| ~ynIP' | front, face, before | Exod. 26:9 | Ps. 62:8 |  |
| vd,qo | holy | Exod. 26:33 Exod. 26:34 | Ps. 63:2 |  |
| ~Wq | erect, establish | Exod. 26:30 |  |  |
| ha'r' | shown, see, saw | Exod. 26:30 Exod. 27:8 | Ps. 63:2 | Isa. 66:5 Isa. 66:8 |
| vaor | top, head | Exod. 26:24 |  |  |
| [b;f' | satisfied |  | Ps. 63:5 | Isa. 66:11 |
| ~Wf | set, bestowed | Exod. 26:35 |  |  |
| ~ve | name |  | Ps. 63:4 | Isa. 66:5 |
| xm;f' | rejoice |  | Ps. 63:11 | Isa. 66:10 |
| [m;v' | heard, hear |  | Ps. 62:11 | Isa. 66:4 Isa. 66:5 Isa. 66:8 |
| ~yIn"v. | two | Exod. 26:17 Exod. 26:19 Exod. 26:21 Exod. 26:23 Exod. 26:24 Exod. 26:25 Exod. 27:7 | Ps. 62:11 |  |
| hp'f' | edge, lips | Exod. 26:4 Exod. 26:10 | Ps. 63:3 Ps. 63:5 |  |
| t[e | pour |  | Ps. 62:8 |  |
| vve | fine linen | Exod. 26:1 Exod. 26:31 Exod. 26:36 Exod. 27:9 Exod. 27:16 Exod. 27:18 |  |  |
| vx;T; | porpoise skin | Exod. 26:14 |  |  |
| dAbK' | glory |  | Ps. 62:7 Ps. 63:2 | Isa. 66:11 |
| hf'[' | make, made, did, do , done | Exod. 26:1 Exod. 26:4 Exod. 26:5 Exod. 26:6 Exod. 26:7 Exod. 26:10 Exod. 26:11 Exod. 26:14 Exod. 26:15 Exod. 26:17 Exod. 26:18 Exod. 26:19 Exod. 26:22 Exod. 26:23 Exod. 26:26 Exod. 26:29 Exod. 26:31 Exod. 26:36 Exod. 26:37 Exod. 27:1 Exod. 27:2 Exod. 27:3 Exod. 27:4 Exod. 27:6 Exod. 27:8 Exod. 27:9 |  | Isa. 66:2 Isa. 66:4 |
| ~lev' | recompense, rendering |  | Ps. 62:12 | Isa. 66:6 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 26:1 – 27:19** | **Psalms**  **62:1-63:11** | **Ashlamatah**  **Isa 66:1-11** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mar 8:5-12** | **Tosefta of**  **Luke**  **Luk 11:29-30** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Acts 19:1-41** |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |
| **ἅγιον** | holy | Exod. 26:33 Exod. 26:34 | Ps. 63:2 |  |  |  | Act 19:2  Act 19:6 |
| **αἴρω** | lift, carried | Exod. 27:7 | Ps. 63:4 |  | Mk. 8:8 |  |  |
| **ἀκούω** | heard, hear |  | Ps. 62:11 | Isa. 66:4 Isa. 66:5 Isa. 66:8 |  |  | Acts 19:2 Acts 19:5 Acts 19:10 Acts 19:26 Acts 19:28 |
| **ἀλλήλων** | one another | Exo 26:3 Exo 26:5 |  |  |  |  | Acts 19:38 |
| **ἀμφότερος** | both | Exo 26:19 Exo 26:21  Exo 26:24 |  |  |  |  | Acts 19:16 |
| **ἀνήρ** | man, men |  |  | Isa 66:3 |  |  | Acts 19:7 Acts 19:25 Acts 19:35 Acts 19:37 |
| **ἄνθρωπος** | men, man |  | Psa 62:3 Psa 62:9 |  |  | Lk. 11:30 | Acts 19:16 Acts 19:35 |
| **ἀπολύω** | sent them away, dismissed |  |  |  | Mk. 8:9 |  | Acts 19:41 |
| **ἀργύρεος** | silver | Exo 26:21 Exo 26:25 Exo 26:32 Exo 27:10 Exo 27:17 |  |  |  |  | Acts 19:24 |
| **ἀργύριον** | money | Exo 27:17 |  |  |  |  | Acts 19:19 |
| **ἄρχομαι** | began, begin |  |  |  | Mar 8:11 | Luk 11:29 |  |
| **βούλομαι** | want |  |  | Isa 66:4 |  |  | Acts 19:30 |
| **γενεά** | generations |  |  |  | Mk. 8:12 | Lk. 11:29 Lk. 11:30 |  |
| **γῆ** | land, earth |  | Ps. 63:1 Ps. 63:9 | Isa. 66:1 Isa. 66:8 | Mk. 8:6 |  |  |
| **δίδωμι** | gave, offering, give |  |  | Isa 66:3 Isa 66:9 | Mk. 8:6 Mk. 8:12 | Lk. 11:29 | Acts 19:31 |
| **δόξα** | glory |  | Ps. 62:7 Ps. 63:2 | Isa. 66:11 |  |  |  |
| **δύναμις** | power, miracles |  | Psa 63:2 |  |  |  | Acts 19:11 |
| **δύο** | two | Exod. 26:17 Exod. 26:19 Exod. 26:21 Exod. 26:23 Exod. 26:24 Exod. 26:25 Exod. 27:7 | Ps. 62:11 |  |  |  | Acts 19:10 Acts 19:22 Acts 19:34 |
| **εἴδω** | behold, see, seeing |  | Psa 63:2 |  |  |  | Act 19:21 Act 19:32 |
| **εἷς** | one | Exod. 26:2 Exod. 26:4 Exod. 26:5 Exod. 26:6 Exod. 26:8 Exod. 26:10 Exod. 26:11 Exod. 26:16 Exod. 26:17 Exod. 26:19 Exod. 26:21 Exod. 26:24 Exod. 26:25 Exod. 26:26 Exod. 27:9 Exo 27:14 |  | Isa. 66:8 |  |  | Act 19:34 |
| **εἰσέρχομαι** | enter |  | Psa 63:9 |  |  |  | Acts 19:8 Acts 19:30 |
| **ἐκφεύγω** | fled |  |  | Isa 66:7 |  |  | Acts 19:16 |
| **ἐνώπιον** | before |  | Psa 62:8 |  |  |  | Acts 19:9 Acts 19:19 |
| **ἐξέρχομαι** | went forth |  |  |  | Mk. 8:11 |  | Act 19:12 |
| **ἐπιζητέω** | anziously seek |  |  |  | Mar 8:12 | Luk 11:29 | Act 13:7 |
| **ἐπιτίθημι** | shall place, put | Exo 26:32 | Psa 62:3 |  |  |  | Acts 19:6 |
| **ἑπτά** | seven |  |  |  | Mk. 8:5 Mk. 8:6 Mk. 8:8 |  | Acts 19:14 |
| **ἔπω** | said, speak |  |  | Isa 66:5 Isa 66:9 |  |  | Act 19:2 Act 19:3 Act 19:4  Act 19:15 Act 19:21 Act 19:25 Act 19:41 |
| **ἐργασία** | work | Exo 26:1 |  |  |  |  | Acts 19:24 Acts 19:25 |
| **ἔρχομαι** | coming, came, go |  |  | Isa 66:7 | Mk. 8:10 |  | Acts 19:1 Acts 19:4 Acts 19:6 Acts 19:18 Acts 19:27 |
| **ἕτερος** | other | Exo 26:3 Exo 26:6 Exo 26:17 Exo 26:28 |  |  |  |  | Act 19:39 |
| **εὐλογέω** | blessing |  | Psa 62:4  Psa 63:4 |  | Mk. 8:7 |  |  |
| **ζητέω** | seek |  | Psa 63:9 |  | Mk. 8:11 Mk. 8:12 | Lk. 11:29 |  |
| **ἡμέρα** | days |  |  | Isa 66:8 |  |  | Acts 19:9 |
| **θέλω / ἐθέλω** | wanted |  |  | Isa 66:3 |  |  | Acts 19:33 |
| **θεός** | God |  |  | Isa 66:9 |  |  | Acts 19:8 Acts 19:11 Acts 19:26 |
| **κατοικέω** | dwelling, lived |  |  | Isa 66:10 |  |  | Acts 19:10 Acts 19:17 |
| **κράτος** | might |  | Psa 62:11 |  |  |  | Acts 19:20 |
| **κύριος** | LORD |  |  | Isa. 66:1 Isa. 66:2 Isa. 66:5 Isa. 66:6 Isa. 66:9 |  |  | Acts 19:5 Acts 19:10 Acts 19:13 Acts 19:17 Acts 19:20 |
| **λαλέω** | spoke, speak |  | Ps. 62:11 Ps. 63:11 | Isa. 66:4 |  |  | Acts 19:6 |
| **λαμβάνω** | take, took |  |  |  | Mk. 8:6 |  | Acts 19:2 |
| **λαός** | people |  | Psa 62:8 |  |  |  | Acts 19:4 |
| **λέγω** | says |  |  | Isa 66:1 Isa 66:2 | Mk. 8:5 Mk. 8:7 Mk. 8:12 | Lk. 11:29 | Acts 19:2 Acts 19:3 Acts 19:4 Acts 19:13 Acts 19:15 Acts 19:21 Acts 19:25 Acts 19:26 Acts 19:28 Acts 19:41 |
| **λόγος** | word |  |  | Isa 66:2 Isa 66:5 |  |  | Acts 19:10 Acts 19:20 Acts 19:38 Acts 19:40 |
| **μαθητής** | disciple |  |  |  | Mk. 8:6 Mk. 8:10 |  | Acts 19:1 Acts 19:9 Acts 19:30 |
| **μέρος** | part | Exo 26:4 Exo 26:5  Exo 26:19 Exo 26:21  Exo 26:22  Exo 26:26  Exo 26:35 |  |  | Mk. 8:10 |  | Acts 19:1 Acts 19:27 |
| **ναός** | temple |  |  | Isa 66:6 |  |  | Acts 19:24 |
| **ὁδός** | ways |  |  | Isa 66:3 |  |  | Acts 19:9 Acts 19:23 |
| **οἶκος** | house |  |  | Isa 66:1 |  |  | Acts 19:16 |
| **ὀλίγος** | few |  |  |  | Mk. 8:7 |  | Acts 19:23 Acts 19:24 |
| **ὄνομα** | name |  | Ps. 63:4 | Isa. 66:5 |  |  | Acts 19:5 Acts 19:13 Acts 19:17 Acts 19:24 |
| **ὅς / ἥ / ὅ** | who,which | Exo 26:29 |  | Isa. 66:4 |  |  | Acts 19:13 Acts 19:16 Acts 19:25 Acts 19:27 Acts 19:35 Acts 19:40 |
| **οὐρανός** | heaven |  |  | Isa 66:1 | Mk. 8:11 |  |  |
| **ὄχλος** | people, crowds, multitudes |  |  |  | Mk. 8:6 | Lk. 11:29 | Acts 19:26 Acts 19:33 Acts 19:35 |
| **πᾶς** | all, whole, every, entire | Exod. 26:2 Exod. 26:17 Exod. 27:3 Exod. 27:17 Exod. 27:19 | Ps. 62:3 Ps. 62:8 Ps. 63:11 | Isa. 66:2 Isa. 66:10 |  |  | Acts 19:7 Acts 19:10 Acts 19:17 Acts 19:19 Acts 19:26 Acts 19:34 |
| **πενθέω** | mourm |  |  | Isa 66:10 |  |  |  |
| **πέντε** | five | Exo 26:3 Exo 26:9 Exo 26:26 Exo 26:27  Exo 26:37 Exo 27:1 Exo 27:14 Exo 27:18 |  |  |  |  | Acts 19:19 |
| **πνεῦμα** | wind, spirit |  |  |  | Mk. 8:12 |  | Acts 19:2 Acts 19:6 Acts 19:12 Acts 19:13 Acts 19:15 Acts 19:16 Acts 19:21 |
| **ποιέω** | make, made, did, do , done | Exod. 26:1 Exod. 26:4 Exod. 26:5 Exod. 26:6 Exod. 26:7 Exod. 26:10 Exod. 26:11 Exod. 26:14 Exod. 26:15 Exod. 26:17 Exod. 26:18 Exod. 26:19 Exod. 26:22 Exod. 26:23 Exod. 26:26 Exod. 26:29 Exod. 26:31 Exod. 26:36 Exod. 26:37 Exod. 27:1 Exod. 27:2 Exod. 27:3 Exod. 27:4 Exod. 27:6 Exod. 27:8 Exod. 27:9 |  | Isa. 66:2 Isa. 66:4 |  |  | Acts 19:11 Acts 19:14 Acts 19:24 |
| **πόλις** | city |  |  | Isa 66:6 |  |  | Acts 19:29 Acts 19:35 |
| **πονηρός** | evil, wickedly |  |  | Isa 66:4 |  | Lk. 11:29 | Acts 19:12 Acts 19:13 Acts 19:15 Acts 19:16 |
| **σημεῖον** | sign |  |  |  | Mk. 8:11 Mk. 8:12 | Lk. 11:29 Lk. 11:30 |  |
| **συναγωγή** | gathering, synagogue |  | Psa 62:8 |  |  |  | Acts 19:8 |
| **τίθημι** | put, purposed | Exo 26:33 Exo 26:35 |  |  |  |  | Acts 19:21 |
| **τιμή** | honor |  | Psa 62:4 |  |  |  | Acts 19:19 |
| **τοιοῦτος** | such |  |  | Isa 66:8 |  |  | Acts 19:25 |
| **τρεῖς / τρία** | three | Exo 27:1 Exo 27:14 Exo 27:15 |  |  |  |  | Acts 19:8 |
| **υἱός** | sons |  | Ps. 62:9 |  |  | Lk. 11:30 | Acts 19:14 |
| **φωνή** | voice |  |  | Isa 66:6 |  |  | Acts 19:34 |
| **χείρ** | hands |  | Ps. 63:10 | Isa. 66:2 |  |  | Acts 19:6 Acts 19:11 Acts 19:26 Acts 19:33 |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 26:1-40 – 27:19**

**“V’Et-HaMishkan Ta’aseh” - “And the Tabernacle you will make”**

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

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

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| **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:5-10**  Mishnah **א:א** |
| **And[[19]](#footnote-19) he asked them, “How many loaves do you have?” So they said, “Seven.” And he gave the charge[[20]](#footnote-20) for the congregation to sit[[21]](#footnote-21) for a meal on the ground,** (grass)[[22]](#footnote-22) **and taking the seven loaves,** after he **had blessed[[23]](#footnote-23)** G-d **he broke** them **and began giving** them **to his talmidim so that they could set** them **before** them**. And they set** them **before the congregation. And they had a few small fish, and** after **he had blessed** G-d**, he said to set these** before them **also. And they ate and were satisfied,[[24]](#footnote-24) and they took up the broken pieces that were left with seven baskets** full**. Now there were about four thousand. And he sent them away. And immediately he got into the boat with his talmidim** and **went to the district of Dalmanutha.** |

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| **Hakham Shauls School of Tosefta**  **Luqas Lk 11:29-32**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 8:11-13**  **Mishnah א:א** |
| **And as the congregations were increasing, he began to say, “This generation is an evil generation![[25]](#footnote-25) It demands a sign, and no sign will be given to it except the sign of Yonah** (Jonah)**! For just as Yonah became a sign to the Ninevites, so also the Son of Man will be to this generation.**  **The queen of the south[[26]](#footnote-26) will rise up at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Sholomo** (Solomon) **is here!** **The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the proclamation of Yonah, and behold, something greater than Yonah is here!”** | **And the P’rushim came out and began to deliberate[[27]](#footnote-27) with him** (Yeshua), **seeking from him a sign from the heavens, testing him. And having breathed out a sigh and said, why does this generation seek a sign? Amen, v’amen I say to you, in no way will this generation be given a sign! And leaving them, again entering the boat, he went away to the other side** of the sea of the Galil. |

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| **Hakham Shaul’s School of Remes**  **2 Luqas (Acts) 19:1 – 12 & 19:13 - 20**  **Mishnah א:א** |
| **¶ And now it happened that while Apollos was in Corinth, Hakham Shaul traveled through the highlands country and came to Ephesus.** There he **met some talmidim[[28]](#footnote-28)** preparing for conversion**. And he said to them, “Did you receive** (Heb. kibal)[[29]](#footnote-29) **the Oral Torah** (Orally breathed Torah [Ruach HaKodesh**]**) **when you dedicated[[30]](#footnote-30)** yourselves to accept the Torah?**” And they said to him, “We have not even heard[[31]](#footnote-31) of the Mesorah yet!” And he said, “Were you immersed?”[[32]](#footnote-32) And they said, “**we have been **immersed with Yochanan’s** immersion of repentance (in preparation for the coming of the kingdom/governance [sovereignty]of God through the Hakhamim and Bate Din**.”[[33]](#footnote-33) And Hakham Shaul said, “Yochanan immersed with an immersion of repentance, telling the people that they should become faithfully obedient to the one who was to come after him—that is, Yeshua.” And when they heard this, they were immersed on the authority of the Master Yeshua. And when Hakham Shaul laid hands on them,[[34]](#footnote-34) the Nefesh Yehudi came upon them and they began to speak in different languages and to prophesy. Now the total number of men was about twelve.**  **¶ And he entered into the Synagogue[[35]](#footnote-35)** of the Tz’dukim **and was speaking with great authority for three months,[[36]](#footnote-36) discussing with them the advancement[[37]](#footnote-37) of the kingdom**/**governance** sovereignty **of God** through the Hakhamim and Bate Din**.[[38]](#footnote-38) But when they became stubborn and rebellious, speaking negatively of the Way** (Derekh HaShem through the Mesorah) **before the congregation, he departed from them and took away the talmidim,** and began **guiding** them **through daily lectures in the school[[39]](#footnote-39) of Tyrannus** (meaning: “Sovereign”).  **¶ And now it happened that this continued for two years, so that all the residents of Asia heard the word** (Mesorah) **of the Lord, both Jews and Greeks. And God was performing many virtuous acts through the hands of Hakham Shaul, so that even kippot[[40]](#footnote-40) and talitoth[[41]](#footnote-41) that he had made were carried away to those who were weak** (in Torah observance**), and their defects and shedim departed from them.[[42]](#footnote-42)**  **¶ But some traveling Jewish exorcists also attempted to invoke the name of the Master Yeshua over those who had shedim, saying, “I adjure you by Yeshua whom Hakham Shaul preaches!” (Now** Sheba B’ne Sheba (seven sons of a certain Sheba)**, a Jewish** (Levitical) **priest,[[43]](#footnote-43) were doing this.) But the shadé answered and said to them, “Yeshua I know, and Hakham Shaul I recognize, but who are you?” And the man who had the shadé leaped on them, overpowered all** (seven) **of them, and prevailed over them, so that they ran away from that house naked and wounded. And this became known to all who lived in Ephesus,[[44]](#footnote-44) both Jews and Greeks, and fear fell upon them all, and the authority of the Master Yeshua was exalted.**  **¶ And many of those who had faithfully obeyed came, confessing and disclosing their practices, and many of those who practiced idolatry brought together their books and burned them up in the sight of everyone. And they counted up their value and found it was fifty thousand silver coins. In this way the word** (Mesorah) **of the Lord continued to increase and prevailed mightily.** |

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| **2 Luqas (Acts) 19:21 – 41** |
| **But when these** things **were resolved, Hakham Shaul intended[[45]](#footnote-45) to go to Yerushalayim, passing through Macedonia[[46]](#footnote-46) and Achaia, saying, “After I have been there, I need to see Rome also.” So** after **sending two of his Paqidim, Timothy and Erastus, to Macedonia, he himself stayed** a **time[[47]](#footnote-47) in Asia. But there happened at that time no little disturbance concerning the Way** (Derekh HaShem through the Mesorah)**. For a man named Demetrius, a silversmith who made silver replicas of the temple of Artemis, was bringing a good deal of business to the craftsmen. These he gathered together, and the workers occupied with such things,** and **said, “Men, you know that from this business we get our prosperity, and you see and hear that not only in Ephesus but in almost all of Asia this man Hakham Shaul has persuaded** and **turned away large groups** by **saying that the** gods **made by hands are not gods. So not only is there a danger to this line of business of ours** since it will **come into disrepute, but also the temple of the great goddess Artemis[[48]](#footnote-48)** will **be regarded as nothing—and** she **is about to be brought down even from her grandeur,** she **whom the whole** of **Asia and the** entire **world worship!” And** when they **heard** this **and became full of rage, they began to shout, saying, “Great** is **Artemis of the Ephesians!” And the city was filled with the tumult, and with one accord they rushed into the theater, seizing Gaius[[49]](#footnote-49) and Aristarchus,[[50]](#footnote-50) Macedonians** who were **traveling companions of Hakham Shaul. But** when **Hakham Shaul wanted to enter into the popular assembly, the talmidim would not let him. And even some of the Asiarchs who were his friends sent** word **to him** and **were urging** him **not to risk himself** by going **into the theater. So some were shouting** one thing and **some another, for the assembly was in confusion, and the majority did not know why they had assembled. And** some **of the crowd promoted Alexander,** whom **the Jews put forward. But Alexander, motioning** with his **hand, was wanting to defend himself to the popular assembly. But** when they **recognized that he was a Jew, they were shouting in unison for about two hours, “Great** is **Artemis of the Ephesians!” And** when **the city scribe had quieted the assembly, he said, “Ephesian men, for who is there among men who does not know the Ephesian city is honorary temple keeper of the great Artemis and of** sacred stone that **fell from the heavens? Therefore** because **these** things **are undeniable, it is necessary** that **you be quiet and do nothing rash! For you have brought these men** here who are **neither temple robbers nor blasphemers of our goddess. If then Demetrius and the craftsmen** who are **with him have a complaint against anyone, the court days are observed and there are proconsuls—let them bring charges against one another! But if you desire anything further, it will be settled in the lawful assembly. For indeed we are in danger of being accused of rioting concerning today,** since there **is no cause in relation to which we will be able to give an account concerning this disorderly gathering!” And** when he **had said these** things**, he dismissed the assembly.** |

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

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| **Ex 25:1-40** | **Psa 61:1-63:12** | **Is 66:1- 11** | **Mk 8:5-12** | **Lk 11:29-32** | **Acts 19:1-41** |

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

**Introduction, Lunch on the Grass**

Building and edifice as a reservoir for the Shekinah is at the core of the weekly discussions we face at hand. While we may misunderstand or even fail completely to comprehend what Yeshua and his Talmidim are accomplishing in the feeding of the multitude. However, we must note the very specific **commands** Yeshua gives his Talmidim to be passed on to the congregation of four thousand people. They are ordered (commanded) to “sit” yeshiva – sit to study. We must also note that all of the four thousand are “commanded” to sit – study. Yeshua is transforming the Galil from the Bar Mitzvah aged children to the Hakhamim in the area. Yeshua’s lesson has nothing to do with feeding people other than teaching his talmidim, all four thousand of them to be true Tsadiqim, men and women of generosity. Yeshua is teaching these talmidim to be “chaberim” brothers and friends who trust and rely on each other regardless the case. The “curtains” of the Mishkan (neighboring presence of G-d) must be “joined” (chaber) to one another or the edifice fails to do its job. The “lechem” (bread) of Torah is joined with the “fish” of the sea, or the gentiles lost among the gentiles. Yeshua is giving detailed instructions on how to harvest this bread. Everything is outlined and well structured. Yeshua initiates the job harvesting and transforming souls into living stones.

The casual reader misses the point that this pericope deals with “*brachot*,” blessings. In this narrative, Yeshua cites two blessings. The first being “HaMotzi,” *baruch atah HaShem elokeinu melech haolam* **HaMotzi** lechem min ha'aretz." (Blessed Are You G-d, our LORD, King of the Universe who brings forth bread from the ground), and *baruch atah HaShem elokeinu melech haolam shehakol nih'yeh bid’varo -* Blessed Are You G-d, our LORD, King of the Universe by whose word everything comes to be.

Unfortunately, Christian scholars believe that the Greek **εὐχαριστέω** – *eucharisteo* means the “Eucharist” instituted by Catholicism. In their ignorance, they have instituted a sacrilege before G-d. These practices align themselves with the dictates of replacement theology that exchanges the B’ne Yisrael with a “New (Spiritual) Israel.” While they like to think of themselves as the “Spiritual Israel”, they do not even understand the connotations of being truly “spiritual.” These institutions would appall the Master.

In the Mishneh Torah **(Yad HaChazaqáh)** the Rambam carefully lists the Brachot, their purpose and relative halakhot.[[51]](#footnote-51)

**Hilchot Berachot 1:1**

It is a positive mitzvah from the Torah to bless [God] **after** eating satisfying food, as [Deuteronomy 8:10] states: "When you have eaten and are satiated, you shall bless God, your Lord."

The Torah itself requires a person to recite grace only when he eats to the point of satiation, as implied by the above verse, "When you have eaten and are satiated, you shall bless...." The Sages, however, ordained that one should recite grace after eating [an amount of bread equal] to the size of an olive.

**Halacha 2**

Similarly, the Rabbis[[52]](#footnote-52) ordained that we recite blessings **before** partaking of any food. Even when one wants to eat the slightest amount of food or drink, one should recite a blessing, and then derive benefit from it.

Similarly, when smelling a pleasant fragrance, one should recite a blessing and then smell. Anyone who derives benefit [from this world] without reciting a blessing is considered as if he misappropriated a sacred article.

The Rabbis also ordained that one should recite a blessing after eating or drinking, provided one drinks a *revi'it* and eats a *k'zayit*. A person who [merely] tastes food is not required to recite a blessing before partaking of it or afterwards unless he partakes of a *revi'it*.[[53]](#footnote-53)

The Rambam shows that the Rabbis command saying a blessing **before** eating. **Consequently, we understand by these statements and Yeshua’s activities that he accepted the rabbinic ordinances (judgments) concerning making *brachot* before eating**. By the hermeneutic principle of Ḳal va-ḥomer (how much the more), we know that Yeshua would have also said the Birkat HaMazon (Grace after meals) which is mandated in the Torah.[[54]](#footnote-54)

**Organic connections**

As we stated in the previous commentary, the Rabbis thought in an “Organic” manner. The Rambam shows here that he, like the Sages who were before him, follows the same “Organic” thought patterns. He sums the categories of halakhah concerning *brachot* into three categories as a *pars pro toto* for all the applicable halakhot.

Halacha 4

Thus, all the blessings can be divided into three categories:

a) Blessings over benefit;

b) Blessings over mitzvot;

c) Blessings recited as expressions of praise and thanks to God and as a means of petition, so that we will always remember the Creator and fear Him.[[55]](#footnote-55)

The halakhic lesson of the Master is couched in a narrative as a mnemonic for the sake of remembering the principles of *brachot*. Again, we have a *pars pro toto* in relation to the laws of *brachot*. Study of the Mishnaic tractate of Berakhot will reveal the depth of message that Yeshua was teaching in this “deserted” place to a hungry congregation. An organic outline of the tractate Berakhot is as follows:

1. The Shema and related subject materials
   1. Mezuzot
   2. Tsitsit
2. Prayer
   1. Focus or *kavanah*
   2. Tefillah
   3. The Amidah
3. Blessings
   1. Blessings over benefit;
   2. Blessings over mitzvot;
   3. Blessings before and after meals, which seems to be the focal point of the narrative
   4. Blessings recited as expressions of praise and thanks to God and as a means of petition, so that we will always remember the Creator and fear Him

The Jewish response to life is sanctification. In a recent lecture, we discussed Jewish perspective of time. Our resolve concerning time and its nuances is to redeem or sanctify it. Again, this is the Jewish response to life. The Hebrew term “*kedushah*” is usually translated as “holy.” In many minds this means being so spiritual that you are no earthly good. In our view, we have never met such a person. *Kodesh* usually refers to something that is “set apart” for G-d’s service or use. Being “set apart” for G-d’s service therefore takes on the connotations of spiritual refinement. This refinement is a state of elevation. The telluric environ in the life of the Jewish people is the preoccupation with the Torah. Our preoccupation with the Torah is a means of bringing down the essence of the Torah world into the mundane, redeeming or “setting it apart.” Through special activities, we are able to “spiritualize” time, events and objects. Saying a *bracha* is a means of redeeming the world, “setting it apart” from it mundane existence. Through *brachot* we are able to connect objects, events and time to the source of its creation. The *bracha* then becomes a way of connecting the sanctified object with G-d. Likewise, we acknowledge that we are dependent upon “our G-d” for His creations. Adam had the capacity to join the realm of G-d to the mundane world. He passed that capacity on to his progeny. Therefore, man’s world is to be a joining of those worlds. By saying *brachot* we join the spiritual source of creation with the physical, created object. This elevation is a measure of tikun (reparation or redemption). Here we mean that the object is infused with its spiritual source. As a result, man is able to partake of the objects spiritual and physical energy. With regard to eating and food, this is called “holy eating.” While it will not be appropriate to discuss the five levels of the soul in a Peshat commentary, we can understand that the soul’s multiple levels of connectedness to G-d is accomplished on different levels. However, “sanctified eating” satiates all the levels of the soul uniting them in service to G-d. Rashi states that **תרומה** – *terumah* means separation.[[56]](#footnote-56) Lexical information on the word **תרומה** – *terumah* suggests that it also means elevation.[[57]](#footnote-57) **תרומה** – *terumah* elevates and separates the one making the offering. The idea of “holiness” is complex and there are many misconceptions. However, when the concept is fully developed, “*kedushah*” means covenant keeper.

*Kedushah*, in all realms-time, space, and objects-is a function of the emergence of the nation of Israel, a state of affairs that only materializes in the Book of Exodus.

The notion that the *kedushah* of Israel stems from its covenant with God is reiterated in several other passages. Deut. 7:6-9 states: “For you are a *kadosh* people to the Lord your God: of all the peoples on earth the Lord your God chose you to be His treasured people... know, therefore, that only the Lord you God is God, the steadfast God who keeps His gracious covenant to the thousandth generation of those who love him and keep His commandments.” The appellation *am kadosh* stems from the fact that we have entered into a **collective covenantal bond with the Almighty**. The content and form of the designation manifests itself through the commandments, which **set us apart and differentiate us** from the rest of the nations of the world.[[58]](#footnote-58)

The covenant keepers, B’ne Yisrael are set apart from all the nations of the earth in all their actions and responses to nature. When we consume things like bread, we are so covenantally bound with G-d that we must acknowledge Him as the source of all blessings.

The Miracle – **נֵס** *Nes*, of feeding the large congregation shows us that Yeshua was able to tap into the sources of the higher worlds, i.e. the spiritual dimension. Yeshua brought about a miracle – *Nes* through the power of blessing. This is because Yeshua knew how to bond the bread with its source i.e. G-d. Furthermore, Yeshua knew that blessing is related to multiplicity. While we can see that Yeshua is thoroughly acquainted with deep spiritual practices, he would not have performed any miracle for the sake of self-aggrandizement. His purpose in performing miracles was firstly to satisfy genuine need. This practice matches the miracles performed for the B’ne Yisrael in the Wilderness. Each miracle was only because there was a genuine need. G-d did not need to perform for the B’ne Yisrael to prove His grandeur. Therefore, any miracle provided by a Jewish Hakham (Sage) must be only for the sake of necessity. From these truths we understand that Yeshua provided for the sake of a large congregation who was in genuine need. But, he also used this situation to teach lessons about making *Brachot* (blessings).

**b Berachot 35a**. Whence is this derived?[[59]](#footnote-59) As our Rabbis have taught: The fruit thereof will be holy, for giving praise unto the Lord.[[60]](#footnote-60) This[[61]](#footnote-61) teaches that they require a blessing both before and after partaking of them. On the strength of this R. Akiba said: A man is forbidden to taste anything before saying a blessing over it.

But is this the lesson to be learned from these words Holy for giving praise? **Surely they are required for these two lessons**: **first**, to teach that the All-Merciful has declared: Redeem it[[62]](#footnote-62) and then eat it, and **secondly**, that a thing which requires a song of praise requires redemption,[[63]](#footnote-63) but one that does not require a song of praise does not require redemption,[[64]](#footnote-64) as has been taught by R. Samuel b. Nahmani in the name of R. Jonathan. For R. Samuel b. Nahmani said in the name of R. Jonathan: Whence do we know that a song of praise is sung only over wine?[[65]](#footnote-65) Because it says, And the vine said unto them: Should I leave my wine which cheers God and man?[[66]](#footnote-66) If it cheers man, how does it cheer God? From this, we learn that a song of praise is sung only over wine.

The model of the Master in the time of the Temple’s pending doom was to feed the multitude. This he accomplished by two means. Firstly, he demonstrated compassion for the people i.e. a Temple of living stones and secondly by teaching on *brachot* (blessings). By teaching, the people the importance of *brachot*, Yeshua taught the principle of multiplicity. By multiplicity we are not speaking of miracles of feeding thousands per se. We are speaking about turning those who have fallen away back to the Torah. Last week’s Ashlamatah spoke of Eliyahu who turns the fathers to the children and the children to the fathers, i.e. the Hakhamim. Only when the yoke of anti-rabbinic anarchy is cast off will we fully accept the yoke of Torah. There can be no rebuilding of any Temple until we begin to head the words of the Sages.

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

We now begin the investigation of the most fascinating pericopes of 2 Luqas (Acts). The events at hand are filled with several nuances and allegorical hints (Remes). Therefore, we would remind the readers that Remes means that we will be embracing non-literal events to teach spiritual truths. The actors on the stage are not literal and the stories haggadic in nature. Hakham Tsefet’s ingenuity has passed to his talmid Hakham Shaul who carefully lays out the events before us.

**The case of the missing Hakham**

Hakham Shaul “coincidentally” happens to meet 12 “talmidim.” Interestingly these “talmidim” have no mentioned Hakham. Obviously, Hakham Shaul did not intend for us to know those circumstances. We must unravel the allegory with the present materials. What seems also evident is that these “talmidim” are not full converts yet. They have “dedicated themselves to Torah observance.” The idea of dedication to the Torah is an underlying idea in the Greek word **πιστεύω** – *pisteuo,* which we usually translate as “faithfulness” or faithful obedience.” In the present case, we can determine that these “talmidim” are dedicated to becoming Jewish.

The question that we might place in Hakham Shaul’s mouth about the “talmidim” as an interpretative key is, “where are you in the process of conversion”? Have you received (Heb. kibal) the Mesorah (Orally breathed Torah – from a Hakham) yet? Their response might have been “we do not have, or know what a Hakham is, nor do we understand what the Mesorah (spirit/breath of holiness) is.” In reading and interpreting the scenario, in our pericope, we would not expect anything different. Why not? If the reader looks on **Carefully** it will become self-evident what has happened to these poor lost talmidim. “**And he entered into the Synagogue[[67]](#footnote-67)** of the Tz’dukim (Sadducees) **and was speaking with great authority.”** One would not expect these talmidim to know anything about the Mesorah/Oral Torah if they attended a Synagogue of the Tz’dukim. We can state with confidence that this was most likely a Synagogue of **Tz’dukim** – Sadducees. The Tz’dukim accepted only the Written Torah. Likewise, they leaned towards the side of being epicurean. Consequently, they related to the more influential upper class.[[68]](#footnote-68) The “sola scriptura” mentality originated with the Tz’dukim (Sadducees). These Tz’dukim do not have “Hakhamim” per se. They have soferim (scribes) but not Sages/Hakhamim. Furthermore, they would not have known anything about the Oral Torah.

**A Prelude to Ephesians a Prelude to the Revelation**

The present pericope sets the stage for the book of Ephesians. Not only does it set the stage for Hakham Shaul’s letter to the Ephesians it lays the foundation for the “Revelation” of Messiah.

**Revelation 2:1** ¶ “**To the Sh’l'ach Tzibbur** (Hazzan) **of the Synagogue in Ephesus write: The One who holds the seven stars in his right hand, the one who walks among the seven golden meneroth, says this: I know your works and your toil and perseverance, and that you cannot tolerate evil men. You put to those to the test who call themselves Sheliachim, and they are not, and you found them** to be **false. And you have perseverance and have endured for my authority’s sake, and have not grown weary. 'But I have** this **against you, that you have left the first love,[[69]](#footnote-69)** the B’ne Yisrael**. 'Remember therefore from where you have fallen, and repent and do the principal works again; or else I am coming to you, and will remove your menorah** (i.e. Seven Paqidim) **out of its place -- unless you repent.**

The interpretative key to the above So’od is found in Revelation 1:20.

**Revelation 1:20 "As for the So’od of the seven stars which you saw in my right hand, and the seven golden meneroth: the seven stars are the Sheliachim Tzibbur (Hazzan) of the Synagogue of the seven congregations (Synagogues), and the seven meneroth are the seven Congregations (Synagogue).**

Where would Hakham Yochanan get the idea to pen these words?

**2 Luqas 19:9 But when they (**the Tzdukim – Sadducees) **became stubborn and rebellious, speaking negatively of the Way** (Derekh HaShem through the Mesorah) **before the congregation, he departed from them and took away the talmidim,** and began **guiding** them **through daily lectures in the school[[70]](#footnote-70) of the Sovereign** (Tyrannus).

Hakham Shaul followed the idea that is presented in the book of Revelation (which was held in oral form at this point in time) …

The rest of the present pericope will reveal the Remes foundation for the Letter to the Ephesians.

Before we endeavor to elucidate the reason for the Letter to the Ephesians, we need to look at the great cover up. The usual translation of the present pericope says that Hakham Shaul’s “headband” (where he perspired during his labor) and “apron” were distributed to heal those who touched them. **Baloney!** Is our translation a denial of the supernatural power of G-d? Heaven forbid! Interestingly the Greek text borrows two Latin words to describe these “handkerchiefs and aprons.” Something smells like a Monk that has been monkeying with the text! The Latin words are a subtle hint that someone altered the text.

Therefore, what is the true meaning of “handkerchiefs and aprons?” Hakham Shaul was not in the business of a stonemason. His occupation was that of manufacturing ritual items like Kippot and Tallitoth (katanot in the present case). It is amazing that the blatant truth is right before our eyes and we miss what is being said. Ok, so they altered the text and you need to read Greek.

The usual translation reads, “And God was performing extraordinary miracles by the hands of Paul.” The Greek word for these “extraordinary” virtuous acts is **τυγχάνω** – *tugchano* that has a literal meaning of “hitting the mark.” This is actually a synonym for obedience to the Torah, which among other things means to hit the mark. The Hebrew word for sin (*chattath*) means to miss the mark i.e. disobedience to the Torah. Hakham Shaul is in the business of helping talmidim stand, i.e. be able to hit the mark. The sicknesses are REMES – referring to something other than Peshat! These diseases are the plagues of the soul, which are healed through Torah observance!

**A Case for Ephesians**

We have seen above how the present pericope is related to the Ephesians. What we do not see are minor Remes details. The subtle hint will elude the reader who hurries through his lesson. Hakham Shaul is a well-trained Sage. He has covered every aspect of the four levels of hermeneutic in these few pasukim (verses). He begins a narrative about Sheba B’ne Shaba. Firstly, let us reiterate that the Remes text here shows us the failure of seven sons of a Priest named Sheba. The text reads “High Priest.” The difficulty here is that he is not a “High Priest.” However, most scholars agree that he is of the true Levitical line. Therefore, this subtle reference demonstrates that the Priest and his sons are failures without any spiritual power or authority of their own. In fact, they know this and try to use the authority of the Master. Again, we reiterate what we have stated above, the Levitical Priesthood was transferred to the Priest of the Firstborn when Yochanan stated “I must decrease and you must increase.” The words Yochanan spoke, “I need to be immersed by you” shows Levitical concession to the Priesthood of the firstborn.

**Sheba B’ne Sheba**

Most of our readers will know that we have inaugurated a new translation of Ephesians concording it to the counting of the Omer. Furthermore, the sections are concorded to match the custom of associating each day with one of the seven lower sefirot which can be found in almost any Siddur. These seven *sefirot* represent one of the seven Paqidim governing the congregation.

1 Masoret Loving-kindness

2 Sheliah (Hazzan) Strength (Din – Judgment)

3 Darshan (Prophet) Compassion (Beauty)

4 Parnas #1– Pastor Virtue – Confidence, Victory

5 Parnas #2 – Pastor (f.) Sincerity (Glory)

6 Parnas #3 - Pastor Foundation Emet – Truth

7 Moreh – Teacher The Kingdom

Hakham Shaul subtly shows the Remes text of his letter to the Ephesians that it is based on the principle of counting of the Omer.

For those who are not familiar with the Hebrew titles Sheba B’ne Sheba we will translate. Sheba is the number seven, and therefore we have a play on the number seven. The non-literal Remes would allow us to say that we have seven times seven, for the 49 days of counting the Omer. The seven sons refer to the seven lower sefirot. Consequently, Hakham Shaul gives us a hint (Remes) that he would write a semi-acrostic styled letter to the Ephesians based on this criterion.

Why does Hakham Shaul say that he spent 24 months (2 years) speaking with authority in that place. The subtlety is amazing “the first mention of 24 is with regard to the “DEDICATION” of the Mishkan.”[[71]](#footnote-71) However, the Remes continues when we realize that there are 24 books to the Tanakh. Hakham Shaul stayed long enough to marry the Oral Torah to the written Torah and to witness the demise of the Tz’dukim (Sadducees). Furthermore, the connection to the Kohanim is about the 24 courses of Mishmarot. Again, this shows that the Levitical line is defunct and that the Firstborn are reinstated to their original vocation/call of being the Priests.

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat: “Rosh Chodesh Shebat – “New Moon of the month of Shebat”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  | **Saturday Afternoon** |
| **“Yif’qod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – Sh’mot 27:20- 28:2 |
| **“Let Appoint the LORD”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – Sh’mot 28:3-5 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – Sh’mot 27:20 = 28:5 |
|  | Reader 4 – B’Midbar 28:1-9 |  |
| B’Midbar (Num.) 27:15 – 28:25 | Reader 5 – B’Midbar 28:10-14 | **Monday & Thursday**  **Mornings** |
| Proverbs 7:1-27 | Reader 6 – B’Midbar 28:15-18 | Reader 1 – Sh’mot 27:20- 28:2 |
| Ashlamatah: Isaiah 66:1-24 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – Sh’mot 28:3-5 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – Sh’mot 27:20 = 28:5 |
| Col. 2:16-23 | Is. ‎66:1-24 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. This idea seems to be behind David’s commentary to our Torah portion where the word ‘work’ forms the verbal tally (Work - מעשה, Strong’s number 04639.) in the pasuk: **Tehillim (Psalms) 62:12** Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his **work <04639>**. [↑](#footnote-ref-1)
2. Members of David’s own tribe. [↑](#footnote-ref-2)
3. Midrash Shocker Tov (quoted by Radak and the Yalkut in I Sam. 23) gives us a deeper insight into the entire episode. The treacherous people of Zif revealed David’s mountain hideaway to Saul. Saul’s army encircled the mountain from all sides leaving no avenue of escape. In his despair, David asked HaShem ‘Where is the promise You made to me when Samuel anointed me to be king?’ God responded, assuring David that every word uttered by Samuel would come true. Suddenly a messenger angel appeared before Saul saying, ‘Hurry away for the Philistines have spread out to attack the land’. Saul’s advisers were divided on which course of action to take. Some urged him to neglect all dangers and to seize this unprecedented opportunity to kill David. Others, however, wisely counseled that the security of all Israel is the king’s foremost obligation. Saul heeded the latter advice and swiftly departed to pursue the marauding Philistines. Because his counselors were divided on this spot they called the mountain, ‘the rock of division’.

   Others say it was so called because HaShem miraculously split the rock in two leaving David and his warriors on one side and Saul and his army on the other. Thus the victim was out of the reach of his pursuer. A final explanation for the name of this rock is that in later years whenever David and his legions would pass by this location, he and the six hundred men who were in his original band at the time of the miracle would separate [‘divide’] themselves from the rest of the army divisions and prostrate themselves on the ground reciting the benediction, ‘Blessed is He Who performed a miracle for us in this place.’ Because of this separation the rock was called ‘the rock of division’. [↑](#footnote-ref-3)
4. v. 8 [↑](#footnote-ref-4)
5. Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. 17:49, and on many other passages. This midrash is called also “Agadat Tehillim” (Rashi on Deut. 33:7 and many other passages), or “Haggadat Tehillim” (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. 11:27, “שחר טוב יבקש רצון ודרש רעה תבואנו”, etc. [↑](#footnote-ref-5)
6. Amos 8:11 [↑](#footnote-ref-6)
7. This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-7)
8. Galut is the Hebrew transliteration which is normally translated as *exile*. [↑](#footnote-ref-8)
9. Makkoth 10a [↑](#footnote-ref-9)
10. Shemot (Exodus) 21:13 [↑](#footnote-ref-10)
11. ch. 29 [↑](#footnote-ref-11)
12. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-12)
13. Sanhedrin 38b [↑](#footnote-ref-13)
14. Tanchuma to Genesis, 11 - *Lemech was a seventh generation descendant of Cain. He was blind, and he would go out hunting with his son, [Tuval-Kayin]. [His son] would lead him by the hand, and when he would see an animal, he would inform his father, [who would proceed to hunt it]. One day, [Tuval Kayin] cried out to his father: “I see something like an animal over there.” Lemech pulled back on his bow and shot. ... The child peered from afar at the dead body... and said to Lemech: “What we killed bears the figure of a man, but it has a horn protruding from its forehead.” Lemech then exclaimed in anguish: “Woe unto me! It is my ancestor, Cain!” and he clapped his hands together in grief. In doing so, though, he unintentionally struck Tuval-Kayin and killed him, too.* [↑](#footnote-ref-14)
15. A court. [↑](#footnote-ref-15)
16. Measure-for-measure. [↑](#footnote-ref-16)
17. The YHVH - יהוה name. [↑](#footnote-ref-17)
18. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-18)
19. In the [previous pericope](http://torahfocus.com/podpress_trac/web/2958/1/Ab-06-5773.pdf), we pointed out that the congregation had followed Yeshua up to the top of Har Arbel. The narrative now connects with the Special Ashlamatah Yesha’yahu (Isa) 40:9 “ascend upon a high mountain.” [↑](#footnote-ref-19)
20. Here Yeshua gives a “charge” or “command” to then congregation to sit. Sit in Hebrew is associated with Torah study and Torah Scholars. [↑](#footnote-ref-20)
21. See Delitzsch Mk 8:6 – where he uses לַשֶׁבֶת for **ἀναπεσεῖν** to recline or possibly rest. [↑](#footnote-ref-21)
22. While the Greek text uses **γῆ** - *ge* (earth) we can see the implied connection to the Special Ashlamatah Yesha’yahu (Isa) 40: 1-26 [↑](#footnote-ref-22)
23. Here Yeshua recited the “motzi” affirming that Yeshua followed Rabbinic practice. [↑](#footnote-ref-23)
24. D’varim (Deut) 8:10 And you will eat and be **sated**, and you will bless the Lord, your God, for the good land He has given you. [↑](#footnote-ref-24)
25. This statement agrees with Rabbinic dicta, which states that the Temple was destroyed because of the evil malice, division and hatred. [↑](#footnote-ref-25)
26. Verbal connection to Shmot 26:18, 35 [↑](#footnote-ref-26)
27. suzhtei/n verb infinitive present active from suzhte,w [LS] suzhte,w su&zhte,w, f. h,sw, to search or examine together with another, c. dat., Plat. II. jÅ tini, or pro,j tina to dispute with a person, N.T. Hence suzhthth,j [↑](#footnote-ref-27)
28. Because these ‘talmidim” have no “Hakham,” (no Hakham is mentioned) and from the unfolding of the events we can determine that they were preparing for conversion to Judaism. These “talmidim” may have believed that Yeshua was Messiah, but there is not any real evidence to speak of here. If they listened to Yochanan, they would most likely have believed that his appearing was eminent. [↑](#footnote-ref-28)
29. The expression and nomenclature is that of the reception of the Oral Torah. **And as it is said: “Mosheh received** (kibal) **the Torah from Sinai and gospelled** (umesorah) **it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They** (the Men of the Great Assembly) **emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah”** (P. Abot 1:1). [↑](#footnote-ref-29)
30. Here we use “**dedicated**” as an interpretation for **πιστεύω** – *pisteuo* following the hermeneutic of logic, knowing that the season of dedication .i.e. Hanukah is upon us. TDNT 6:173 In the section “Classical Usage” we see that the idea of **πιστεύω** is used in a legal (Torah) sense relating to the Oral Torah (our interpretation) [↑](#footnote-ref-30)
31. We have not “heard” **ἀκουστός, ἀκούω** – *akouo* received the Orally transmitted Torah as of yet [↑](#footnote-ref-31)
32. Note the connection between the reception of the Mesorah and immersion. This demonstrates the necessity of receiving the Mesorah as a means of “salvation – redemption.” The question may also be translated as “Have you been immersed yet”? We would then expect from contextual implication that they would have replied, “With Yochanan’s immersion of repentance.” For translation of “Were you immersed?” see, Fitzmyer, Joseph A. *The Acts of the Apostles: a New Translation with Introduction and Commentary*. New Haven, Conn.; London: Yale University Press, 2008. p.643 [↑](#footnote-ref-32)
33. Yochanan’s immersion was the immersion of repentance, in the anticipation of the coming **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. [↑](#footnote-ref-33)
34. While we have no set precedent for “laying hands on the new converts,” there are those references in the Nazarean Codicil that would suggest that it might have been a Nazarean practice of the early community. [↑](#footnote-ref-34)
35. This was most likely a Synagogue of **Tz’dukim** – Sadducees. The Tz’dukim accepted only the Written Torah. Likewise, they leaned towards the side of being epicurean. Consequently, they related to the more influential upper class. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 36. The Ramban on the Torah Seder accompanying this pericope of Hakham Shaul declare the Karaites to be the modern descendants of the Tz’dukim. [↑](#footnote-ref-35)
36. Hakham Shaul must have been lecturing weekly on the Mesorah of the Master, pointing to the Messianic interpretations of the Torah/Mesorah. After three months the Tz’dukim could no longer tolerate the teachings permeated with Messiah and the eternal aspects of G-d’s kingdom/governance through the bate Din. [↑](#footnote-ref-36)
37. Cf. Williams, C. S. C. *A Commentary on the the Acts of the Apostles.* [S.l.]: Black, 1975. p. 220 comments on Acts 19:8 [↑](#footnote-ref-37)
38. Because the Tz’dukim stood for the strict adherence of the “Written Torah,” they would not be amiable in relation to the Oral Torah as taught by the Hakhamim. The Tz’dukim had their “Soferim” that took the place of the Rabbis/Sages/Hakhamim. Therefore, they would not be willing to accept the Mesorah of the Master or any thoughts concerning the resurrection of the dead. The concept of the “kingdom/governance of G-d” through the Hakhamim and their Bate Din was most likely repulsive to them. Likewise, they would not accept the concepts of the Olam HaBa and the Kingdom being “Eternal.” [↑](#footnote-ref-38)
39. **σχολή** – *schole* (School) There is some conjecture here as to the true nature of the “school.” And, the exact time of day that Hakham Shaul may have lectured in that place. These lectures again, may have lasted for three and one half years period in order to fully establish the congregants in the Peshat, Mishnaic Import of Hakham Tsefet. [↑](#footnote-ref-39)
40. Both Greek words **σουδάριον** – *soudarion,* and **σημικίνθιον, σιμικίνθιον** – *simikinthion,* derived from Latin suggest a later alteration of the text, removing the true articles being constructed by Hakham Shaul. [↑](#footnote-ref-40)
41. These *talitoth* were most likely *talitoth katanot*, worn close to the human body. The Greek word χρώς – *chrōs*, implies that something has come in close contact with the skin. [↑](#footnote-ref-41)
42. The obvious reason for the departure of the shedim is the observance of Torah and mitzvoth. Those wearing kippoth and talitoth were freed from their oppressive agents through their faithfulness to Torah halakhoth. [↑](#footnote-ref-42)
43. Was Sheba (7) a Kohen Gadol? Most certainly not! [↑](#footnote-ref-43)
44. Herein we can see the purpose for Hakham Shaul’s writing to the Ephesians. [↑](#footnote-ref-44)
45. Cf. Moshe ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956.p. 253 The *Hayyah* move by the *Ruach,* the intended direction of G-d. Or we might read and translate they went in the direction He intended to manifest His Divine Presence. They went wherever the Divine Presence willed. The Rambam explanation is that they go in the direction that was predetermined long ago. p. 254 [↑](#footnote-ref-45)
46. Meaning extended land [↑](#footnote-ref-46)
47. **χρόνος** – *chronos* meaning that he stayed long enough to complete a triennial cycle. [↑](#footnote-ref-47)
48. Meaning “complete light: flow restrained.” “Mainsail.” A top-sail or foresail of a ship. [↑](#footnote-ref-48)
49. Meaning, “lord/master.” [↑](#footnote-ref-49)
50. Meaning “the best ruler”. [↑](#footnote-ref-50)
51. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 12-13 [↑](#footnote-ref-51)
52. **Similarly, the Rabbis commanded -** The definition of this obligation as Rabbinical in nature has aroused questions. *Berachot* 35a states that **this concept can be derived through one of the thirteen principles of Biblical interpretation**. Thus, it has all the authority of a Torah law. Though the Rambam (see the Introduction to *Sefer HaMitzvot*, General Principle 2) refers to laws derived in this manner as **מדברי סופרים** – literally, "from the words of our Sages," the same term used here – his intent is not to imply that the law did not originate in the Torah itself. [↑](#footnote-ref-52)
53. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 12-13 [↑](#footnote-ref-53)
54. Cf. Deuteronomy 8:10 [↑](#footnote-ref-54)
55. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 14 [↑](#footnote-ref-55)
56. Cf. Rashi, Shemot 25:2 above [↑](#footnote-ref-56)
57. Cf. TWOT 2133 [↑](#footnote-ref-57)
58. Berman, J. (July 1977). *The Temple Its Symbolism & Meaning.* New Jersey: Jason Aronson Inc. [↑](#footnote-ref-58)
59. That a benediction is necessary before partaking of any food. [↑](#footnote-ref-59)
60. Lev. XIX, 24, with reference to the fruit of the fourth year. [↑](#footnote-ref-60)
61. The fact that the word hillulim (praise) is in the plural, indicating that there must be two praises. [↑](#footnote-ref-61)
62. The fruit of the fourth year, if it is to be eaten outside Jerusalem. [↑](#footnote-ref-62)
63. This is learnt from a play on the word hillulim, which is read also as hillulim (profaned, i.e., redeemed). [↑](#footnote-ref-63)
64. Thus, limiting the law relating to the fruit of the fourth year only to the vine, as infra. [↑](#footnote-ref-64)
65. By the Levites at the offering of the sacrifices. [↑](#footnote-ref-65)
66. Judg. IX, 13. [↑](#footnote-ref-66)
67. This was most likely Synagogue of **Tz’dukim** – Sadducees. The Tz’dukim accepted only the Written Torah. Likewise, they leaned towards the side of being epicurean. Consequently, they related to the more influential upper class. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 36 [↑](#footnote-ref-67)
68. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 36 [↑](#footnote-ref-68)
69. This is a reference to G-d’s **First love**, the B’ne Yisrael. The Ephesians may have “fallen in love” with the Jewish people and then through testing and trial turned away. Nevertheless, the **First love** is Yisrael! [↑](#footnote-ref-69)
70. **σχολή** – *schole* (School) There is some conjecture here as to the true nature of the “school.” And, the exact time of day that Hakham Shaul may have lectured in that place. The lecture again, may have lasted for three and one half years to found that congregants in the Peshat, Mishnaic Import of Hakham Tsefet. [↑](#footnote-ref-70)
71. For more relationships to the number, twenty-four see His Eminence Rabbi Dr Hillel ben David’s exposition on the number twenty-four. <http://www.betemunah.org/twentyfour.html> . [↑](#footnote-ref-71)