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

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| Three- and 1/2-year Lectionary Readings | Second Year of the Triennial Reading Cycle |
| II Adar 6, 5784 - March 15/16, 2024 | Second Year of the Shmita Cycle |

Candle Lighting and Habdalah Times: <https://www.chabad.org/calendar/candlelighting.htm>

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

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

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

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

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

Reading Assignment for Shabbat

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  Exodus - VI Vol. 9 – “The Tabernacle”  **pp. 78 - 91** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 462 - 469** |

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

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| Shabbat | Torah Reading: | Weekday Torah Reading: |
| וְאֶת-הַמִּשְׁכָּן תַּעֲשֶׂה |  | Saturday Afternoon |
| “V’Et-HaMishkan Ta’aseh” | Reader 1 – Sh’mot 26:1-4 | Reader 1 – Debarim 24:19-22 |
| “And the Tabernacle you will make” | Reader 2 – Sh’mot 26:5-8 | Reader 2 – Debarim 25:1-4 |
| “Y el Tabernáculo harás” | Reader 3 – Sh’mot 26:9-12 | Reader 3 – Debarim 25:5-7 |
| Sh’mot (Exodus) 26:1-30 | Reader 4 – Sh’mot 26:13-16 | Monday/Thursday Morning |
| Ashlamata: Yeshayahu (Isaiah) 66:1-11 | Reader 5 – Sh’mot 26:17-20 | Reader 1 – Debarim 24:19-22 |
|  | Reader 6 – Sh’mot 26:21-25 | Reader 2 – Debarim 25:1-4 |
| Tehillim (Psalms) 62:1-13 | Reader 7 – Sh’mot 26:26-30 | Reader 3 – Debarim 25:5-7 |
|  | Maftir – Sh’mot 26:26-30 |  |
| N.C.: Mk 8:5-10 | Yeshayahu (Isaiah) 66:1-11 |  |

Summary of the Torah Seder – Sh’mot (Exodus) 26:1-30

 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

Rashi & Targum Pseudo Jonathan for: Sh’mot (Exodus) 26:1-30

| 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. |

Welcome to the World of Pshat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

Welcome to the World of Remes Exegesis

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

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

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

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

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

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

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

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

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

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

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

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

12. Deduction from the context.

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

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

Rashi’s Commentary for: Shemot (Exodus) 26:1-30

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.

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. |

Rashi’s Commentary for: Tehillim (Psalms) 62:1-13

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 Aggadat 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.

Commentary on the Psalms

Tehillim (Psalms) chapter 62:1-13

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’![[2]](#footnote-2)

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[[3]](#footnote-3) 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,[[4]](#footnote-4) “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”.[[5]](#footnote-5) 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[[6]](#footnote-6) 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:

**Bereshit (Genesis) 3:21-24** Unto Adam also and to his wife did HaShem God make coats of skins, and clothed them. 22 And HaShem God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore HaShem God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

*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*.[[7]](#footnote-7) According to some opinions in Chazal[[8]](#footnote-8) 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.[[9]](#footnote-9) 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[[10]](#footnote-10) 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,[[11]](#footnote-11) 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).[[12]](#footnote-12) The Malbim explains that a non-Jew who strikes a Jew is subject to the death penalty, 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.[[13]](#footnote-13) 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.

Seen in this light, we can now understand why the Torah juxtaposed the forty-two journeys of Bamidbar (Numbers) chapter 33 with the assigning of the forty-two Levitical cities of Bamidbar (Numbers) chapter 35. Clearly, the Levitical cities were also for the unintentional manslayer. Thus the forty-two stages of exile in the wilderness are directly associated with the forty-two Levitical cities which provided a refuge for the unintentional manslayer.

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.

When Edom sent Israel into exile, Mashiach ben Yosef commanded His Talmidim to teach them and to make them into Talmidim:

*Matityahu (Matthew) 28:18 And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and talmudize all the Gentiles …*

Hebrew is very precise because it is the language of creation. In Hebrew, “Exile” is called “Golah”. But this word contains the solution to exile with a hint to the redemption. By inserting the letter alef (א), the word “Golah” (גולה), “Exile” becomes “Geulah” (גאולה), “redemption”. This implies that the Jewish people’s service involves bringing HaShem, *The Alef*, into the exile, and thus, transforming the exile into redemption. Not only are the Jewish people redeemed, but as the Talmud teaches,[[14]](#footnote-14) so also are the Gentiles who become proselytes, or converts. Thus dispersion is for the purpose of gathering.

And so it has been throughout Jewish history; everytime we were sent into exile, HaShem sent great proselytes to help effect the needed tikkun for our sins.

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 city of refuge. Just as the inadvertent manslayer exiled himself to a city of refuge, so too, the Jewish people were exiled because of inadvertent sins. Their tikkun is found in their study of Torah.

In an allegorical sense, there exist six “cities of refuge” for the spiritual manslayer. Life, in the true and ultimate sense, is connection with The Source ; an act of transgression against the divine will is a subtle form of manslaying, as it hinders the flow of vitality from HaShem to His creation. The words of the Torah, say Chazal, are the “cities of refuge” for the destroyer of spiritual life; if he flees into the Torah and immerses himself in it, the Torah will protect him from the adverse results of his deed.

Makkoth 10a A Tanna taught: A disciple who goes into banishment is joined in exile by his master, in accordance with the text, and that fleeing unto one of these cities he might live , which means — provide him with whatever he needs to live . R. Ze’ira remarked that this is the basis of the dictum, ‘Let no one teach Mishnah to a disciple that is unworthy.’ R. Johanan said: A master who goes into banishment is joined in exile by his College. But that cannot be correct, seeing that R. Johanan said: Whence can it be shown [Scripturally] that the study of the Torah affords asylum ? From the verse, [Then Moses separated three cities . . .] Bezer in the wilderness . . . Ramoth... and Golan . . ., which is followed by, and this-the law which Moses set before the children of Israel ? — This [discrepancy] is not difficult [to explain]. One [of his sayings] is applicable to the scholar who maintains his learning in practice, while the other saying is applicable to him who does not maintain it in practice. Or, if you will, I might say that ‘asylum’ means refuge from the Angel of Death, as told of R. Hisda who was sitting and rehearsing his studies in the school-house and the Angel of Death could not approach him, as his mouth would not cease rehearsing. He [thereupon] perched upon a cedar of the school-house and, as the cedar cracked under him, R. Hisda paused and the Angel overpowered him .

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 (Isaiah) 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

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 Kli 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.

Correlations

By: H.Em. Rabbi Dr. Hillel ben David & H.H. Giberet Dr. Elisheba bat Sarah

Shemot (Exodus) 26:1 – 30, Yeshayahu (Isaiah) 66:1-11, Tehillim (Psalms) 62: 1-13, Mk 8:5-10

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 – 30 | Psalms  62:1-12 | Ashlamatah  Isa 66:1-11 |
| --- | --- | --- | --- | --- |
| 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 | 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 | Isa. 66:9 |
| rv,a] | which, who, that | Exod. 26:30 |  | Isa. 66:4 |
| aAB | come, go, put | Exod. 26:11 |  | Isa. 66:4 Isa. 66:7 |
| xj;B' | trust |  | Ps. 62:8 Ps. 62:10 |  |
| tyIB; | holders, house | Exod. 26:29 |  | Isa. 66:1 |
| !Be | men of low degree, sons |  | Ps. 62:9 | Isa. 66:8 |
| rb;D' | spoken, speak |  | Ps. 62:11 | Isa. 66:4 |
| hy"h' | shall form, will reach, have been | Exod. 26:24 |  | Isa. 66:2 |
| hz< | this, here, other | Exod. 26:13 |  | Isa. 66:1 Isa. 66:2 Isa. 66:8 |
| dy" | tenons, hand | Exod. 26:17 Exod. 26:19 |  | 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 | Isa. 66:8 |
| lKo | all,whole, entire, every | Exod. 26:2 Exod. 26:17 | Ps. 62:3 Ps. 62:8 | Isa. 66:2 Isa. 66:10 |
| !mi | outermost, above, outside, lighter than | Exod. 26:4 Exod. 26:14 | Ps. 62:9 |  |
| hf,[]m; | work | Exod. 26:1 | Ps. 62:12 |  |
| vp,n< | soul |  | Ps. 62:1 Ps. 62:5 | Isa. 66:3 |
| 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 |  |
| ha'r' | shown, see, saw | Exod. 26:30 |  | Isa. 66:5 Isa. 66:8 |
| [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 | Ps. 62:11 |  |
| hp'f' | edge, lips | Exod. 26:4 Exod. 26:10 | Ps. 63:3 Ps. 63:5 |  |
| dAbK' | glory |  | Ps. 62:7 | 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 |  | 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  8:5-10 |
| --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |
| αἴρω | lift, carried | Exod. 27:7 |  |  | Mk. 8:8 |
| γῆ | land, earth |  |  | Isa. 66:1 Isa. 66:8 | Mk. 8:6 |
| Δίδωμι | gave, offering, give |  |  | Isa 66:3 Isa 66:9 | Mk. 8:6 |
| ἔρχομαι | coming, came, go |  |  | Isa 66:7 | Mk. 8:10 |
| εὐλογέω | blessing |  | Psa 62:4 |  | Mk. 8:7 |
| Λέγω | says |  |  | Isa 66:1 Isa 66:2 | Mk. 8:5 Mk. 8:7 |
| Μέρος | part | Exo 26:4 Exo 26:5  Exo 26:19 Exo 26:21  Exo 26:22  Exo 26:26 |  |  | Mk. 8:10 |
| Τίθημι | put, purposed | Exo 26:33 Exo 26:35 |  |  |  |

Nazarean Talmud

Sidra of Shmot (Ex.) 26:1 -30

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

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| School of Hakham Tsefet  Peshat  Mordechai (Mk) 8:5-10  Mishnah א:א | |
| And[[15]](#footnote-15) he asked them, “How many loaves do you have?” So they said, “Seven.” And he gave the charge[[16]](#footnote-16) for the congregation to sit[[17]](#footnote-17) for a meal on the ground, (grass)[[18]](#footnote-18) and taking the seven loaves, after he had blessed[[19]](#footnote-19) 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,[[20]](#footnote-20) 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. |

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

|  |  |  |  |
| --- | --- | --- | --- |
| Ex 26:1-30 | Psa 62:1-13 | Is 66:1- 11 | Mk 8:5-10 |

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.[[21]](#footnote-21)

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[[22]](#footnote-22) 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*.[[23]](#footnote-23)

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.[[24]](#footnote-24)

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.[[25]](#footnote-25)

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.[[26]](#footnote-26) Lexical information on the word תרומה – *terumah* suggests that it also means elevation.[[27]](#footnote-27) 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.[[28]](#footnote-28)

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?[[29]](#footnote-29) As our Rabbis have taught: The fruit thereof will be holy, for giving praise unto the Lord.[[30]](#footnote-30) This[[31]](#footnote-31) 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[[32]](#footnote-32) and then eat it, and secondly, that a thing which requires a song of praise requires redemption,[[33]](#footnote-33) but one that does not require a song of praise does not require redemption,[[34]](#footnote-34) 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?[[35]](#footnote-35) Because it says, And the vine said unto them: Should I leave my wine which cheers God and man?[[36]](#footnote-36) 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.

Questions for Reflection:

1. After diligently reading and studying the different readings for this Shabbat what verse or verses especially touched your heart and fired your ‎imagination?‎
2. ‎In your opinion, and taking altogether our Torah Seder, Psalm, Ashlamatah and Nazarean Codicil for this Shabbat, what do you think is the ‎prophetic statement for the coming ‎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!

Next Shabbat: “Zakhor” - Sabbath: “Remember”

|  |  |  |
| --- | --- | --- |
| Shabbat | Torah Reading: | Weekday Torah  Reading: |
| זָכוֹר |  | Saturday Afternoon |
| “Zakhor” | Reader 1 – Debarim 24:19-22 | Reader 1 – Bamidbar 19:1-5 |
| “Remember” | Reader 2 – Debarim 25:1-4 | Reader 2 – Bamidbar 19:6-10 |
| “Acuérdate” | Reader 3 – Debarim 25:5-7 | Reader 3 – Bamidbar 19:11-14 |
| Debarim (Deuteronomy) 24:19 – 25:19 | Reader 4 – Debarim 25:8-10 |  |
| Ashlamatah:  Shmuel Alef (I Samuel) 15:1-34 | Reader 5 – Debarim 25:11-13 | Monday & Thursday  Mornings |
|  | Reader 6 – Debarim 25:14-16 | Reader 1 – Bamidbar 19:1-5 |
| Tehillim (Psalms) 109:1-31 | Reader 7 – Debarim 25:17-19 | Reader 2 – Bamidbar 19:6-10 |
| N.C.: Rev. 13:11 – 14:12; 15:2-4 | Maftir – Debarim 25:17-19 | Reader 3 – Bamidbar 19:6-10 |

Reading Assignment for Next Shabbat

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Shmuel Yerushalmi, Translated by:  Rabbi Eliyahu Touger  Published by: Moznaim Publishing Corp.  (New York, 1991)  Deuteronomy - IV Vol. 18 – “Laws & Warnings”  **pp. 85 - 105** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1976)  **pp. 302 - 307** |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by His Honor Paqid Adon Ezra ben Abraham

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

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 rende rest to every man according to his work <04639>. [↑](#footnote-ref-1)
2. 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-2)
3. Galut is the Hebrew transliteration which is normally translated as *exile*. [↑](#footnote-ref-3)
4. Makkoth 10a [↑](#footnote-ref-4)
5. Shemot (Exodus) 21:13 [↑](#footnote-ref-5)
6. ch. 29 [↑](#footnote-ref-6)
7. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-7)
8. Sanhedrin 38b [↑](#footnote-ref-8)
9. 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-9)
10. A court. [↑](#footnote-ref-10)
11. Measure-for-measure. [↑](#footnote-ref-11)
12. The YHVH - יהוה name. [↑](#footnote-ref-12)
13. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-13)
14. Pesachim 87b [↑](#footnote-ref-14)
15. In the previous pericope, 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-15)
16. 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-16)
17. See Delitzsch Mk 8:6 – where he uses לַשֶׁבֶת for ἀναπεσεῖν to recline or possibly rest. [↑](#footnote-ref-17)
18. 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-18)
19. Here Yeshua recited the “motzi” affirming that Yeshua followed Rabbinic practice. [↑](#footnote-ref-19)
20. 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-20)
21. 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-21)
22. 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-22)
23. 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-23)
24. Cf. Deuteronomy 8:10 [↑](#footnote-ref-24)
25. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Berachot, Laws and Blessings* (Vol. 8). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 14 [↑](#footnote-ref-25)
26. Cf. Rashi, Shemot 25:2 above [↑](#footnote-ref-26)
27. Cf. TWOT 2133 [↑](#footnote-ref-27)
28. Berman, J. (July 1977). *The Temple Its Symbolism & Meaning.* New Jersey: Jason Aronson Inc. [↑](#footnote-ref-28)
29. That a benediction is necessary before partaking of any food. [↑](#footnote-ref-29)
30. Lev. XIX, 24, with reference to the fruit of the fourth year. [↑](#footnote-ref-30)
31. The fact that the word hillulim (praise) is in the plural, indicating that there must be two praises. [↑](#footnote-ref-31)
32. The fruit of the fourth year, if it is to be eaten outside Jerusalem. [↑](#footnote-ref-32)
33. This is learnt from a play on the word hillulim, which is read also as hillulim (profaned, i.e., redeemed). [↑](#footnote-ref-33)
34. Thus, limiting the law relating to the fruit of the fourth year only to the vine, as infra. [↑](#footnote-ref-34)
35. By the Levites at the offering of the sacrifices. [↑](#footnote-ref-35)
36. Judg. IX, 13. [↑](#footnote-ref-36)