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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ellul 18, 5773 – August 23/24, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Aug 23 2013 – Candles at 7:47 PM  Sat. Aug 24 2013 – Habdalah 8:41 PM | **Brisbane, Australia**  Fri. Aug 23 2013 – Candles at 5:12 PM  Sat. Aug 24 2013 – Habdalah 6:05 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Aug 23 2013 – Candles at 8:03 PM  Sat. Aug 24 2013 – Habdalah 8:59 PM |
| **Jakarta, Indonesia**  Fri. Aug 23 2013 – Candles at 5:36 PM  Sat. Aug 24 2013 – Habdalah 6:25 PM | **Manila & Cebu, Philippines**  Fri. Aug 23 2013 – Candles at 5:37 PM  Sat. Aug 24 2013 – Habdalah 6:47 PM | **Miami, FL, U.S.**  Fri. Aug 23 2013 – Candles at 7:32 PM  Sat. Aug 24 2013 – Habdalah 8:24 PM |
| **Olympia, WA, U.S.**  Fri. Aug 23 2013 – Candles at 7:52 PM  Sat. Aug 24 2013 – Habdalah 8:56 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Aug 23 2013 – Candles at 7:19 PM  Sat. Aug 24 2013 – Habdalah 8:16 PM | **San Antonio, TX, U.S.**  Fri. Aug 23 2013 – Candles at 7:49 PM  Sat. Aug 24 2013 – Habdalah 8:42 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Aug 23 2013 – Candles at 7:25 PM  Sat. Aug 24 2013 – Habdalah 8:27 PM | **Singapore, Singapore**  Fri. Aug 23 2013 – Candles at 6:54 PM  Sat. Aug 24 2013 – Habdalah 7:43 PM | **St. Louis, MO, U.S.**  Fri. Aug 23 2013 – Candles at 7:27 PM  Sat. Aug 24 2013 – Habdalah 8:25 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

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

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

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

**Shabbat Nachamu 6**

**6th Sabath of Strengthening/Consolation**

**[Yesod - "Secret"]**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| רְאֵה, קָרָאתִי |  | **Saturday Afternoon** |
| **“R’Eh Qarati”** | Reader 1 – Shemot 31:1-5 | Reader 1 – Shemot 32:15-17 |
| **“See, I have called”** | Reader 2 – Shemot 31:6-11 | Reader 2 – Shemot 31:18-20 |
| **“Mira, Yo he llamado”** | Reader 3 – Shemot 31:12-14 | Reader 3 – Shemot 31:21-24 |
| Shemot (Exod.) 31:1 – 32:14 | Reader 4 – Shemot 31:15-17 |  |
| Ashlamatah: Is. 43:7-15, 21 | Reader 5 – Shemot 31:18-32:6 | **Monday & Thursday**  **Mornings** |
| Special: Is. 60:1-22 | Reader 6 – Shemot 32:7-10 | Reader 1 – Shemot 32:15-17 |
| Psalm 65:1-14 | Reader 7 – Shemot 32:11-14 | Reader 2 – Shemot 31:18-20 |
| Abot: 3:13 | Maftir: Shemot 32:11-14 | Reader 3 – Shemot 31:21-24 |
| N.C.: Mk 8:31-33;  Luke 9:22; Acts 17:10-15 | Isaiah 60:1-22 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

The Chief Artificers and Their Task – Exodus 31:1-11

The Sabbath – Exodus 31:12-17

Moses Receives the Tables of Stone – Exodus 11:18

The Golden Calf and the Idolatry of the People – Exodus 32:1-14

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. IX: The Tabernacle & Vol. X: Sin and Reconciliation**

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

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

Vol. 9 – “The Tabernacle,” p. 332 – Vol. 10 – “Sin and Reconciliation” p. 49

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 31:1 – 32:14**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. The Lord spoke to Moses, saying: | 1. ¶ And the LORD Spoke with Mosheh, saying, |
| 2. "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah, | 2. Look, Mosheh, I have called by name the good Bezalel: bar Uri bar Hur, of the tribe of Jehudah,  JERUSALEM: See, Mosheh, behold, **I have anointed** and called by a good name Bezalel. |
| 3. and I have **imbued him with the spirit of God**, with **wisdom**, with **insight**, with **knowledge**, and with **[talent for] all manner of craftsmanship** | 3. and have **filled him with the spirit of holiness** from before the LORD, in **wisdom** and in **intelligence**, in **knowledge**, and in **all workmanship**; |
| 4. **to do master** weaving, to work with gold, with silver, and with copper, | 4. **to think in their thoughts so as to work (perfectly)** in gold, and in silver, and in brass; |
| 5. with the craft of stones for setting and with the craft of wood, to do every [manner of] work. | 5. and in the cutting of jewels for their insetting, and in the carving of woods, to make all manner of work. |
| 6. And, behold, with him I have placed Oholiab the son of Ahisamach, of the tribe of Dan, **and all the wise hearted into whose hearts I have instilled wisdom, and they shall make everything I have commanded you:** | 6. And, behold, I have appointed with him Aholiab bar Achisamah, of the tribe of Dan; **and in the heart of every one wise hearted I have added the Spirit of wisdom, that they may perform all whatever I have commanded you.** |
| 7. The Tent of Meeting and the ark for the testimony, as well as the cover that [shall be] upon it, all the implements of the tent, | 7. The tabernacle of ordinance, and the ark of the testimony and the mercy seat which is over it; and all the vessels of the tabernacle; |
| 8. the table and its implements, the pure menorah and all its implements, the altar of incense, | 8. and the table, and all its vessels; and the altar of sweet incense, |
| 9. the altar for the burnt offering and all its implements, the washstand and its base, | 9. and the altar of burnt offering, and all its vessels; and the laver, and its foot; |
| 10. the meshwork garments, the holy garments for Aaron the kohen, the garments of his sons [in which] to serve [as kohanim], | 10. and the vestments for ministration, the holy vestments of Aharon the priest, and the vestments of his sons for ministry; |
| 11. the anointing oil and the incense for the Holy; in complete accordance with **everything I have commanded you they shall do."** | 11. and the oil of anointing; and the sweet incense for the sanctuary; **even all whatever I have commanded thee, they will make.** |
| 12. The Lord spoke to Moses, saying: | 12. ¶ And the Lord spoke with Mosheh, saying, |
| 13. "And you, speak to the children of Israel and say: **'Only keep My Sabbaths!** For **it is a sign** between Me and you for your generations, to know that **I, the Lord, make you holy.** | 13. Also, speak with the sons of Israel, saying, You will keep **the day of My Sabbaths** indeed; for **it is a sign** between My Word and you, that you may know that **I am the LORD who sanctify you.** |
| 14. Therefore, keep the Sabbath, for **it is a sacred thing for you.** Those who desecrate it shall be put to death, for whoever performs work on it, that soul will be cut off from the midst of its people. | 14. You will keep the Sabbath, because **it is holy to you;** whosoever profanes it, dying he will die; whoso does work therein, that man will be destroyed from his people. |
| 15. Six days work may be done, but on the seventh day is a Sabbath of complete rest, holy to the Lord; whoever performs work on the Sabbath day shall be put to death.' | 15. Six days you will do work; but the seventh day is Sabbath, the holy Sabbath before the LORD. Whoso does work upon the Sabbath, dying he will die, by the casting of stones. |
| 16. Thus shall the children of Israel observe the Sabbath, to make the Sabbath throughout their generations **as an everlasting covenant.** | 16. The sons of Israel will therefore keep the Sabbath, to perform the delightful exercises of the Sabbath; (it is) for your generations **an everlasting statute**; |
| 17. Between Me and the children of Israel, **it is forever a sign** that [in] six days The Lord created the heaven and the earth, and on the seventh day He ceased and rested." | 17. between My Word and the sons of Israel **it is a sign for ever**. For in six days the LORD created and perfected the heavens and the earth; and in the seventh day He rested and refreshed. |
| 18. When He had finished speaking with him on Mount Sinai, He gave Moses the two tablets of the testimony, stone tablets, written with the finger of God. | 18. ¶ And He gave to Mosheh, when He had finished to speak with him in Mount Sinai, the two tablets of the testimony, tablets of sapphire-stone from the throne of glory, weighing forty sein, inscribed by the finger of the LORD. |
|  |  |
| 1. When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him." | 1. ¶ But the people saw that Mosheh delayed to come down from the mount, and the people gathered together unto Aharon, when they saw that the time he had appointed to them had passed; and HaSatan had come, and caused them to err, and perverted their hearts with pride. And they said to him, Arise, make us gods that will go before us; for as for this Mosheh the man who brought us up from the land of Mizraim, he may have been consumed in the mountain by the fire which flames from before the Lord, (and) we know not what hath befallen him in his end. |
| 2. Aaron said to them, "Remove the golden earrings that are on the ears of your wives, your sons, and your daughters and bring them [those earrings] to me." | 2. And Aharon said to them, Deliver the golden rings that are in the ears of your wives, your sons, and your daughters, and bring them to me. |
| 3. And all the people stripped themselves of the golden earrings that were on their ears and brought them to Aaron. | 3. And their wives denied themselves to give their ornaments to their husbands; and all the people at once delivered up the golden rings which were in their ears, and brought them to Aharon. |
| 4. He took [them] from their hand[s], fashioned it with an engraving tool, and made it into a molten calf, upon which they said: "These are your gods, O Israel, who have brought you up from the land of Egypt!" | 4. And he took them from their hands, and bound them in a wrapper, and wrought it with a tool, having made a molten calf; and he said, These, Israel, are your gods, which brought you forth from the land of Mizraim. |
| 5. When Aaron saw [this], he built an altar in front of it, and Aaron proclaimed and said: "Tomorrow shall be a festival to the Lord." | 5. **For Aharon had seen Hur slain before him, and was afraid;** and he built an altar before him, and Aharon cried with doleful voice, and said, Let there be a feast before the LORD tomorrow, of the sacrifice of the slain of these adversaries who have denied their LORD, and have changed the glory of the Shekinah of the LORD for this calf.  JERUSALEM: **And Aharon saw Hur slain before him, and was afraid;** and he built an altar before him, and Aharon cried and said, A feast. |
| 6. On the next day they arose early, offered up burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and they got up to make merry. | 6. And on the day following, they arose, and sacrificed burnt-offerings; and the people sat around to eat and to drink, and rose up to disport themselves with strange service.  JERUSALEM: And they rose up to disport themselves with strange service. |
| 7. And the Lord said to Moses: "Go, descend, **for your people that you have brought up from the land of Egypt have acted corruptly.** | 7. ¶ And the LORD said to Mosheh, Descend from the greatness of your honor; for I have not given you greatness except on account of Israel. **But now your people, whom you did bring up from the land of Mizraim, have corrupted their works;** |
| 8. They have quickly turned away from the path that I have commanded them; they have made themselves a molten calf! And they have prostrated themselves before it, slaughtered sacrifices to it, and said: 'These are your gods, O Israel, who have brought you up from the land of Egypt.' " | 8. quickly have they declined from the way which I taught them in Sinai, (that) you will not make yourselves an image, or figure, or any similitude; for now have they made to them a molten calf, and have worshipped it, and sacrificed to it, and proclaimed before it, These are your gods, Israel, which brought you up from the land of Mizraim. And the LORD said to Mosheh, |
| 9. And the Lord said to Moses: "I have seen this people and behold! they are a stiff necked people. | 9. The pride of this people is manifest before Me, and, behold, it is a people of hard neck. |
| 10. Now leave Me alone, and My anger will be kindled against them so that I will annihilate them, and I will make you into a great nation." | 10. And now, cease from your prayer, and cry not for them before Me; for I will let My anger burn like strong fire against them, and consume them, and I will make out of you a great people. |
| 11. **Moses pleaded before the Lord**, his God, and said: **"Why, O Lord, should Your anger be kindled against Your people whom You have brought up from the land of Egypt with great power and with a strong hand?** | 11. ¶ **And Mosheh was shaken with fear**, and began to pray before the LORD his God; and he said, **Wherefore should Your wrath, O LORD, prevail against Your people whom You did bring up from the land of Mizraim, with great power and with a mighty hand.** |
| 12. Why should the Egyptians say: 'He brought them out with evil [intent] to kill them in the mountains and to annihilate them from upon the face of the earth'? Retreat from the heat of Your anger and reconsider the evil [intended] for Your people. | 12. Why should the Mizraee who are remaining say, It was for evil that He led them out, to kill them among the mountains of Tabor and Hermon, and Sirion and Sinai, and to destroy them from the face of the earth? Turn from Your strong anger, and let there be relenting before You over the evil that You have threatened to do unto Your people. |
| 13. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your very Self, and to whom You said: 'I will multiply your seed like the stars of the heavens, and all this land which I said that I would give to your seed, they shall keep it as their possession forever.' " | 13. Remember Abraham, and Yizchaq, and Yisrael, your servants, to whom You did swear in Your Word and did say to them, I will multiply your children as the stars of the heavens, and all this land of which I have told you will I give to your sons, and they will inherit for ever. |
| 14. The Lord [then] reconsidered the evil He had said He would do to His people. | 14. And there was relenting before the LORD over the evil which He had thought to do unto His people. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 31:1 – 32:14**

**2** **I have called by name** to perform My work Bezalel.

**3** **with wisdom** [I.e.,] **what a person hears from others and learns**. -[from Sifrei Deut. 1:13]

**with insight** **With his intellect he understands other things based on what he learned**. -[from Sifrei Deut. 1:13]

**with knowledge** **The holy spirit.**

**4** **to do master weaving** Heb. לַחְשֽׁב מַחֲשָׁבֽת, the weaving work of a master weaver.

**5** **with the craft** Heb. וּבַחֲרשֶׁת, a term denoting a craft, like “a skilled craftsman (חָרָשׁ) ” (Isa. 40:20). Onkelos, however, explained [this term] but varied [the wording] in their explanation [i.e., in the explanation of the two mentions of חֲרשֶׁ. וּבַחֲרשֶׁת אֶבֶן he rendered וּבְאוּמָנוּת אֲבַן טָבָא, and בַחֲרשֶׁת עֵץ he rendered וּבְנַגָּרוּת אָעָא, because a craftsman of stones is called אוּמָן, craftsman, whereas a craftsman of wood is called נַגַָּר, carpenter.

**for setting** Heb. לְמַלֽאת, lit., to fill. To set it [each stone] into its setting in its fullness, [i.e.,] to make the setting equal to the measurement of the bottom of the stone and its thickness. [See commentary on Exod. 25:7.]

**6** **and all the wise-hearted into whose hearts I have instilled wisdom** And additionally, other wise-hearted people among you [shall assist], as well as everyone into whom I have instilled wisdom, and [all of them] shall make everything I have commanded you.

**7** **and the ark for the testimony** For the purpose of the tablets of the testimony.

**8** **the pure** Heb. הַטְּהֽרָה. [The menorah is described by this adjective] because [it was made] of pure gold. [based on Exod. 25:31]

**10** **the meshwork garments** Heb. בִּגְדֵי הַשְְׂרָד In my opinion, according to the simple meaning of the verse, it is impossible to say that the garments of the kehunah are referred to [here], because it says next to them [at the end of the verse], “the holy garments for Aaron the kohen, the garments of his sons [in which] to serve [as kohanim].” But these בִּגְדֵי הַשְׂרָד [referred to here] are the garments of blue, purple, and crimson wool mentioned in the section dealing with the travels (Num. 4:6-13): “and they shall place upon it a garment of blue wool,” “and they shall place upon it a garment of purple wool,” “and they shall place upon them a garment of crimson wool.” My assertion [that בִּגְדֵי הַשְׂרָד refers to the coverings of the vessels] appears correct, since it says: “And from the blue wool, the purple wool, and the crimson they made בִּגְדֵי הַשְׂרָד ” (Exod. 39:1), but linen was not mentioned with them. Now, if it [the text] is speaking of the garments of the kehunah, we do not find in any of them [reference to] purple or crimson wool without [the addition of] linen. בִּגְדֵי הַשְׂרָד Some [commentators] explain בִּגְדֵי הַשְׂרָד as an expression of work and service, like its [Aramaic] translation, לְבוּשֵׁי שִׁמוּשָׁא, and it has no similarity in the Scriptures. But I believe that it is Aramaic, like the [Aramaic] translation of קְלָעִים [hangings, translated סְרָדִין] (Exod. 27:9) and the [Aramaic] translation of מִכְבָּר [grating, translated סְרָדָא] (Exod. 27:4), for they were woven with a needle [and] made of many holes, lazediz in Old French, mesh-work, crochet-work, [or] lace.

**11** **and the incense for the Holy** For the purpose of bringing [incense] up in smoke in the Heichal, which is holy.

**13** **And you, speak to the children of Israel** But [as for] you, although I have mandated you to command them [the Israelites] concerning the work of the Mishkan, do not let it seem to you that you may easily set aside the Sabbath because of that work.

**Only keep My Sabbaths!** Although you will be rushed to perform the work [of the Mishkan] quickly, the Sabbath shall not be set aside because of it. All instances of אַךְ and רַק [imply limitations, i.e.,] are exclusive, to exclude the Sabbath from the work of the Mishkan.

**For it is a sign between Me and you** **It is a sign of distinction between us that I have chosen you, by granting you as an inheritance My day of rest for [your] rest.**

**to know** **[So that] the nations [should know] that I, the Lord, sanctify you.**

**14** **shall be put to death** If there are witnesses and a warning.

**will be cut off** without warning. -[from Mechilta]

**Those who desecrate it** Heb. מְחַלְלֶיהָ, [those] who treat its sanctity as profane.

**15** **a Sabbath of complete rest** Heb. שַׁבָּת שַׁבָּתוֹן, a reposeful rest, not a casual rest.

**(a Sabbath of complete rest** For this reason, Scripture repeated it [the word, שַׁבָּת], to inform [us] that on it all work is prohibited, even what is needed for food. Similarly regarding Yom Kippur, in whose context it says: “It is a Sabbath of complete rest for you” (Lev. 23:32), all work is prohibited. However, concerning festivals it says only: “on the first day is a rest, and on the eighth day is a rest” (Lev. 23:39), [meaning that] on them [i.e., on holidays] only servile work is prohibited, but work needed for food [preparation] is permitted.)

**holy to the Lord** The observance of its sanctity shall be for My name and by My commandment.

**17** **and rested** Heb. וַיִּנָפַשׁ. As the Targum [Onkelos] renders: וְנָח, and rested. Now every expression of נוֹפֶשׁ, rest, is an expression of נֶפֶשׁ, soul, for one regains one’s soul and one’s breath when one rests from the toil of work. He about Whom it is written: “He neither tires nor wearies” (Isa. 40:28), and Whose every act is performed by speech [alone, without physical effort], dictated rest in reference to Himself [only] in order to make it understood to the [human] ear with words that it can understand.

**18** **He gave Moses** **In the Torah, chronological order is not adhered to. The episode of the calf took place long before the command of the work of the Mishkan. For on the seventeenth of Tammuz the tablets were broken, and on Yom Kippur the Holy One, blessed is He, was reconciled to Israel. On the morrow [i.e., on the eleventh of Tishri], they commenced with the donation for the Mishkan, and it [the Mishkan] was erected on the first of Nissan. -[from Midrash Tanchuma, Ki Thissa 31]**

**When He had finished** Heb. כְּכַלֽתוֹ. [This word should be spelled כְּכַלּוֹתוֹ. Here, however,] it is spelled defectively [without the first “vav”], as if to be read: כְּכַלָּתוֹ, [meaning] like his bride, for the Torah was delivered to him [Moses] as a gift, as a bride [is given] to a bridegroom, because [otherwise] he could not have learnt it all in such a short time (Tanchuma, Ki Thissa 18). Another explanation: Just as a bride is adorned with twenty-four ornaments [i.e.,] the ones listed in the book of Isaiah (3:18-22), so too must a Torah scholar be adorned with the twenty-four books [of the Scriptures, i.e., possess the knowledge of the entire Scriptures] (Tanchuma, Ki Thissa 16).

**speaking with him** the statutes and the ordinances in the section entitled: “And these are the ordinances” (Exod. 21-23) [i.e., in parshath Mishpatim].

**speaking with him** [The word “with”] teaches [us] that Moses would hear [the laws] from God and then they would both repeat the halachah together. -[from Exod. Rabbah 41:5]

**tablets** Heb. לֻחֽת. It is spelled לֻחֽת [without the “vav” of the plural, as if to be read לֻחַת, the singular form,] because they were both the same [size]. -[from Exod. Rabbah 41:6]

**Chapter 32**

**1** **that Moses was late** Heb. בשֵׁשׁ, as the Targum [Onkelos] renders אוֹחַר, an expression for lateness. Likewise, [in the verse] “is his chariot late (בּֽשֵׁשׁ) ” (Jud. 5:28); “and they waited until it was late (בּוֹשׁ) ” (Jud. 3:25). When Moses went up the mountain, he said to them [the Israelites], “At the end of forty days I will come, within six hours” [from sunrise of the fortieth day]. They thought that the day he went up was included in the number [of the forty days], but [in fact] he had said to them, “forty days,” [meaning] complete [days], including the night. But the day of his ascent did not have its night included with it [because Moses ascended in the morning], for on the seventh of Sivan he ascended. Thus, the fortieth day [of Moses’ absence] was the seventeenth of Tammuz. On the sixteenth [of Tammuz], Satan came and brought confusion into the world and showed a semblance of darkness, [even] pitch darkness, and confusion, [as if] indicating [that] Moses had surely died and therefore, confusion had come upon the world. He [Satan] said to them, “Moses has died, for six [additional] hours have already passed, and he has not come, etc.,” as is found in tractate Shabbath (89a). We cannot say that their [the Israelites’] only error was that on a cloudy day [they were confused] between before noon and after noon, because Moses did not descend until the next day, as it is said: “On the next day, they arose early, offered up burnt offerings…” (verse 6).

**that will go before us** - אֲשֶׁר יֵלְכוּ לְפָנֵינוּ [The word יֵלְכוּ is in the plural form.] They desired many deities for themselves. -[from Sanh. 63a]

**because this man Moses** **Satan showed them something resembling Moses, being carried in the air, high above in the sky.** -[from Shab. 89a, Midrash Tanchuma 19]

**who brought us up from the land of Egypt** And directed us the way we should go up [from Egypt]. Now we need gods who will go before us [instead of Moses].

**2** **that are on the ears of your wives…** Aaron said to himself, “The women and children are fond of their jewelry. Perhaps the matter will be delayed, and in the meantime, Moses will arrive.” But they did not wait [for their wives and children to give them their earrings], and they took off their own [earrings]. -[from Midrash Tanchuma 21]

**Remove** Heb. פָּרְקוּ, an imperative expression, from the same root as פָּרֵק in the singular. [This is] like בָּרְכוּ, bless, [which is] from the same root as בָּרֵךְ.

**3** **stripped themselves** Heb. וַיִתְפָּרְקוּ , an expression [used for] unloading a burden. When they removed them [the earrings] from their ears, they were found to be unloaded of their earrings, descharyer in Old French [decharger in modern French], to unload.

**of the golden earrings** Heb. אֶת-נִזְמֵי, like מִנַּזְמֵי, similar to “When I leave the city (אֶת-הָעִיר) ” (Exod. 9: 29), [like] מִן-הָעִיר, [lit., when I go out of the city].

**4** **fashioned it with an engraving tool** Heb. וַיָּצַר אֽתוֹ בַּחֶרֶט. This [clause] can be rendered in two ways: One is [that] וַיָָּצַר is an expression of tying, and בַּחֶרֶט is an expression meaning a kerchief, similar to “and the tablecloths and the purses (וְהַחֲרִיטִים) ” (Isa. 3:22); “and he tied two talents of silver in two purses (חֲרִטִים) ” (II Kings 5:23). The second [way of rendering it] is [that] וַיָּצַר is an expression meaning a form, and בַּחֶרֶט is the tool of the smiths, with which they cut out and engrave (חוֹרְטִין) forms in gold. [The tool is] like a scribe’s stylus, which engraves letters on tablets and wax-covered tablets, as “and inscribe on it with a common pen (בְּחֶרֶט אֱנוֹשׁ) ” (Isa. 8:1). This [second interpretation] is what Onkelos rendered: וְצַר יָתֵיהּ בְּזִיפָא, an expression of זִיוּף, a tool with which people engrave letters and designs, known in French as nielle, niello work. With it, signets are engraved.

**a molten calf -** As soon as they had cast it into the fire of the crucible, the sorcerers of the mixed multitude who had gone up with them from Egypt came and made it with sorcery. [See commentary on Exod. 12:38.] Others say that Micah was there, who had emerged from the layer of the building where he had been crushed in Egypt. (Sanh. 101b). In his hand was a plate upon which Moses had inscribed “Ascend, O ox; ascend, O ox,” to [miraculously] bring up Joseph’s coffin from the Nile. They cast it [the plate] into the crucible, and the calf emerged. -[from Midrash Tanchuma 19]

**molten** Heb. מַסֵּכָה, an expression related to מַתֶּכֶת, metal, [both derived from roots meaning to pour]. Another interpretation: One hundred and twenty-five centenaria of gold were in it, like the gematria of מַסֵּכָה. 40= מ, 60= ס, 20= כ, 5= ה, totaling 125] -[from Midrash Tanchuma 19]

**These are your gods** But it does not say, “These are **our** gods.”-[from here [we learn] that the mixed multitude who had come up from Egypt were the ones who gathered against Aaron, and they were the ones who made it [the calf]. Afterwards, they caused the Israelites to stray after it. -[from Midrash Tanchuma 19]

**5** **When Aaron saw** that it was alive, as it is said: “for the likeness of an ox eating grass” (Ps. 106:20), and he saw that Satan’s work had succeeded, and he had no words to stall them completely [i.e., to keep the Israelites from worshipping the calf, so then]

**he built an altar** to stall them.

**and said: “Tomorrow shall be a festival to the Lord.”** But [it will] not [be] today. Perhaps Moses would come before they would worship it. This is its simple meaning. Its midrashic meaning in Leviticus Rabbah (10:3) is [as follows]: Aaron saw many things. He saw his sister’s son Hur, who had reproved them [the Israelites], and they assassinated him. That is [the meaning of] וַיִּבֶן, [an expression of בִּינָה, understanding]. מִזְבֵּח לְפָנָיו [should be understood as if it were written] וַיִבֶן מִזָָּבוּחַ לְפָנָיו, [meaning] he understood from the slaughtered one in front of him. Moreover, he saw [the situation] and said, “Better I should be blamed and not they.” He also “saw” another thing and said, “If they build the altar [themselves], one will bring pebbles and [another] one will bring a stone. Thus, their work will be done all at once. Since I will build it, and I will neglect my work, in the meantime Moses will arrive.”

**a festival to the Lord** In his heart, he meant Heaven. He was confident that Moses would come, and they would worship the Omnipresent. -[from Lev. Rabbah 10:3]

**6** **they arose early** Satan roused them so that they would sin.

**to make merry** Heb. לְצַחֵק. In this word, there is [also] a connotation of sexual immorality, as it is said: “to mock (לְצַחֶק) me” (Gen. 39:17), and bloodshed, as it is said: “Let the boys get up now and play (וִישַׂחֲקוּ) before us” (II Sam. 2:14). Here too, Hur was slain. -[from Midrash Tanchuma 20]

**7** **And…said** Heb. וַיְדַבֵּר. [This is] an expression of harshness, like “and he spoke (וַיְדַבֵּר) to them harshly” (Gen. 42:7).

**Go, descend** Descend from your high position. I gave you this high position only for their sake (Ber. 32a). At that time, Moses was banished by a decree of the heavenly tribunal (Midrash Tanchuma 22, Exod. Rabbah 42:3).

**your people…have acted corruptly** Heb. שִׁחֵת עַמְךָ. It does not say, “The people have acted corruptly,” but “your people.” Those are the mixed multitude whom you accepted on your own initiative, and whom you converted without consulting Me. You said, “It is good that converts cleave to the Shechinah.” They have acted corruptly and have corrupted [others]. -[from Exod. Rabbah 42:6]

**9** **stiff-necked** Heb. קְשֵׁה-עֽרֶף. [This is a description of stubbornness, meaning] they turned the hardness of the backs of their necks toward those who reproved them, and they refused to listen.

**10** **leave Me alone** [It is unclear why God is saying this—which implies that Moses has made a demand—since] we have not yet heard that Moses prayed for them, and yet He [God] said, “Leave Me alone”? But here, He opened a door for him and informed him that the matter [indeed] depended upon him [Moses], that if he [Moses] would pray for them, He [God] would not destroy them. [Therefore, God implores Moses to leave Him alone so that He can destroy Israel.] -[from Exod. Rabbah 42:9]

**11** **Why, O Lord** Is anyone jealous of another, except a wise man of a wise man, or a strong man of a strong man? -[from Exod. Rabbah 43:6]

**12** **and reconsider** Heb. וְהִנָּחֵם, [i.e.,] formulate another thought to do good to them.

**the evil** that You thought for them.

**13** **Remember Abraham** If [You argue that] they have transgressed the Ten Commandments, [let me remind You that] their [fore]father Abraham was tested with ten tests and has not yet received his reward. Give this [reward] to him [Abraham] so that the ten will cancel out the ten. -[from Midrash Tanchuma 24, Exod. Rabbah 44:4]

**Abraham, Isaac, and Israel** If they are condemned to be burnt [in a fire], remember Abraham, who gave himself over to be burned for Your sake in Ur of the Chaldees; if they are condemned to be killed by the sword, remember Isaac, who stretched out his neck when he was bound; if they are condemned to exile, remember Jacob, who was exiled to Haran (Midrash Tanchuma 24, Exod. Rabbah 44:5). If they [the children of Israel] will not be saved in their [the Patriarchs’] merit, why do You say to me, “and I will make you into a great nation”? If a chair with three legs cannot stand up before You when You are angry, how much less will a chair with one leg (Ber. 32a) ?

**to whom You swore by Your very Self** You did not swear to them by something finite—not by the heavens and not by the earth, not by the mountains and not by the hills, but by Your very Self [You swore], for You exist, and Your oath exists forever, as it was said [to Abraham]: “By Myself I have sworn, says the Lord” (Gen. 22:16). To Isaac was said: “and I will establish the oath that I swore to Abraham, your father” (Gen. 26:3). To Jacob was said: “I am the Almighty God; be fruitful and multiply” (Gen. 35:11). Here He swore to him [Jacob] by the [Name] Almighty God. -[from Ber. 32a, Midrash Tanchuma 24, Exod. Rabbah 44:10]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

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

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

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

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

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

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

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

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

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

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

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

**Deduction from the context.**

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

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.\

**Ramban’s Commentary for:**  **Shemot (Exodus)**  **31:1 – 32:14**

**31:2 SEE, I HAVE CALLED BY NAME BEZALEL, THE SON OF URI, THE SON OF HUR.** God said to Moses, ***See, I have called by name***, and Moses said to Israel, ***See the Eternal has called by name***.[[1]](#footnote-1) The reason for this is because Israel in Egypt had been crushed under the work in mortar and in brick,[[2]](#footnote-2) and had acquired no knowledge of how to work with silver and gold, and the cutting of precious stones, and had never seen them at all. It was thus a wonder that there was to be found amongst them such a great wise-hearted man who knew how to work with silver and gold, and in cutting of stones [for setting] and in carving of wood, a craftsman, an embroiderer, and a weaver.[[3]](#footnote-3) For even amongst those who study before the experts, you cannot find one who is proficient in all these crafts. And even those who know them and are used to doing them, if their hands are continually engaged in [work with] lime and mud, lose the ability to do with them such artistic and delicate work. **Moreover, he [i.e. Bezalel] was a great Sage in wisdom, and in understanding, and in knowledge,[[4]](#footnote-4) to understand the secret of the Tabernacle and all its vessels, why they were commanded and to what they hinted.** **Therefore G-d said to Moses that when he sees this wonder he should know that I filled him with the spirit of G-d,[[5]](#footnote-5) to know all these things in order that he would make the Tabernacle.** For it was His Will to make the Tabernacle in the wilderness, and He created him for His glory,[[6]](#footnote-6) for it is He that called the generations from the beginning,[[7]](#footnote-7) it being similar in meaning to the verse, ***Before I formed you in the belly I knew you, and before you came forth out of the womb I sanctified you***.[[8]](#footnote-8) The same type of expression we find in the verse, ***See that the Eternal has given you the Sabbath; therefore He gives you on the sixth day the bread of two days***.[[9]](#footnote-9)

Our Rabbis have on this topic a Midrash:[[10]](#footnote-10) "G-d showed Moses the book of the first man and told him: 'Each person I have given a role from that moment on, and Bezalcl too I have given a role already then, as it is said, ***See, 1 have called by name Bezalel***." This is similar to what I have explained. The Rabbis have also said:[[11]](#footnote-11) "Bezalel knew how to combine the letters with which heaven and earth were created." The purport of this saying, is that the Tabernacle alludes to these matters [heaven and earth], and he knew and understood its secret.

**10. AND THE GARMENTS OF 'HA'SROD.'** [[12]](#footnote-12) I do not know why He did not command the making of these garments at the beginning, as He did concerning all the [rest of the] work of the Tabernacle and the garments of Aaron and his sons, for it would have been proper that He say to Moses, "and you will make cloth of blue-purple to cover with it the ark,[[13]](#footnote-13) and a red-purple cloth to cover with it the altar,[[14]](#footnote-14) and a cloth of scarlet to cover with it the table," and now when charging Moses about those who were to make these things, He should have included these garments with the rest of the work. Perhaps there was no insistence on how they were to be made, and they could have made these garments of ***srod*** of one kind alone, but they made them of blue-purple, red-purple and scarlet. They did not want to make them of linen, as that is not distinguished, as are those other colors. After they made them, G-d willed that the blue-purple cloth be for the ark, the red-purple for the altar, and the scarlet for the table. Therefore, it was sufficient to command them in brief [here] when He gave the command about those who were to do all the work, for these garments of **'ha'srod'** were to be made according to their understanding.

Now it is not befitting that a garment made to cover [the sacred vessels] should have many holes in it, as Rashi has said. Rather, the word ***ha'srod*** is of the term ***sarid*** (a lone survivor), because all these garments were of one kind,[[15]](#footnote-15) as Rabbi Abraham ibn Ezra said.

All this I have written in accordance with the line of thought of Rashi. ***Yet all this avails me nothing***.[[16]](#footnote-16) For what meaning is there in the Holy One, blessed be He, saying to Moses that they should make "garments of ***kela***," [[17]](#footnote-17) or "garments of ***s'ridah***," without explaining to him how many of them there should be, two or a hundred, how long and wide the they should be, and why they should be made altogether, since the matter cannot be understood at all from this communication [stated here]? Moreover, why are they mentioned always before the garments of Aaron?[[18]](#footnote-18) Besides, what is the meaning of the phrase, ***the garments of 'ha'srod'***, ***for ministering in the holy place***,[[19]](#footnote-19) for this seems to refer to the sacrificial rites in the holv place, just as He says, ***or when they come near to the altar to minister*** [[20]](#footnote-20) ***in the holy place***. Similarly, ***even he who comes into the Tent of Meeting to minister in the holy place[[21]](#footnote-21)*** does not refer to outer work, or the carrying of the holy vessels, Furthermore, it is written, ***and they will make all that I commanded you: the Tent of Meeting*** etc., ***and the garments of 'ha'srod'*** etc., ***and the incense of sweet spices; according to all that I have commanded you will they do***.[[22]](#footnote-22) But He had not commanded him before about the garments of ***'ha'srod'*** at all!

What appears from the words of our Rabbis is that the garments of ***'ha'srod,'*** are the actual garments of the priesthood.

This is mentioned in Tractate Yoma.[[23]](#footnote-23) If that is so, it is correct that we translate ***the garments of 'ha'srod.'*** as "the ***garments of uniqueness***," that is to say, the garments which when worn designate the outstanding one of the people, the highest among his brethren.[[24]](#footnote-24) Similarly, ***'u'basridim'*** ***whom the Eternal will call[[25]](#footnote-25)*** means the remnants of those who have survived, [the word being] of the root, ***escape*** ***'v'sarid'*** (and remain).[[26]](#footnote-26) [***The garments of 'ha'srod'***] thus allude to the garments of Aaron, which are so called [***'unique'***] because only one of the generation may wear them - Aaron in his lifetime, and after him ***the priest that is highest ... upon whose head the anointing oil is poured, and that is consecrated to put on the garments***.[[27]](#footnote-27) And Scripture always mentions Aaron's garments in a way of honor, as it says: ***for splendor and for beauty***;[[28]](#footnote-28) ***holy garments***;[[29]](#footnote-29) ***the golden plate, the holy crown***.[[30]](#footnote-30) It is for this reason that they are called the ***garments of 'ha'srod'*** - ***garments of royalty***. This is the meaning of the verse, ***And the garments of 'ha'srod.' (the High Priest) to minister in the holy place, and the holy garments for Aaron the priest***, Scripture thus reverting [in the second half of the verse] to explain [that the garments of ha'srod are for Aaron]. Similarly it is mentioned in the section beginning, ***And they brought the Tabernacle unto Moses***.[[31]](#footnote-31) And the reason why in this section of See, ***I have called by name[[32]](#footnote-32)*** it says, ***And the garments of 'ha'srod,' 'and' the holy garments for Aaron the priest*** [when the second half of the verse should have been without the connective ***vav*** which signifies "and," since, as explained, it is in apposition to the first[[33]](#footnote-33)], is to indicate that these garments are superior in two qualities: they are garments of ***ha'srod*** [the High Priesthood], and they are garments of holiness. This is in order to tell us that only the outstanding one among the people should wear them, [and only] when he comes in to minister in the holy place. And seeing that He did not mention here the phrase, ***to minister in the holy place***,[[34]](#footnote-34) He added in explanation that thev are garments of ***s'rod*** and garments of holiness. Besides. there are many cases in Scripture where a redundant ***vav***, occurs. And the reason why Scripture states, ***And of the blue-purple. and red-purple, and scarlet, they made garments of 'srod.'*** [[35]](#footnote-35) is because it comes to explain ***These are the accounts of the Tabernacle***,[[36]](#footnote-36) giving an accounting - because of their importance - of the gold, silver and brass, how much of them the Israelites brought and what they did with them; therefore it then said afterwards that of the blue-purple, and the red-purple, and scarlet which were brought to them they made the garments of ***'srod.'*** (the High Priest), neither more nor less. Thus it did not mention the linen because it is not as costly a matter [as the rest]. Perhaps they brought so much [of the linen] that it was left over [and therefore Scripture did not mention it]. Then Scripture there refers back and explains [what they did with the blue-purple, the red-purple, etc.] and says, ***and they made the holy garments for Aaron, as the Eternal. commanded Moses***,[[37]](#footnote-37) ***And he made the ephod of gold***,[[38]](#footnote-38) and then finished the [whole] subject.

**13. 'ACH' (BUT) YOU WILL KEEP MY SABBATHS.** "Even though you may be anxious[[39]](#footnote-39); to do the work promptly, do not set aside the Sabbath on its account. All [Scriptural expressions containing] the words ***ach*** (but) or ***rak*** (only), intimate limiting qualifications; [in this case] it is to exclude the Sabbath from [the days on which] the work of the Tabernacle may be done." This is Rashi's language. But I have not been able to explain it. For according to the method used by our Rabbis to interpret the words ***ach*** (but) and ***rak*** (only), it should limit the scope of Sabbath-observance [and permit the work of the Tabernacle on the Sabbath], for the limiting qualifications [of ***ach*** and ***rak***] everywhere apply to the subject of the commandment itself [and since the verse here speaks of Sabbath-observance, the word ***ach*** should be restricting its application]. Thus if we are to interpret [and apply] the limiting nature of the word ***ach*** to the subject of the work of the Tabernacle, it should follow that it is allowed to be done on the Sabbath! Rather, the limiting nature of the word ***ach*** here applies to circumcision [on the eighth day of the child], or to the saving of human life, and similar instances, [to tell us] that they set aside the Sabbath. And so the Rabbis said in Tractate Yoma:[[40]](#footnote-40) "And whence do we know that even in a doubt whether life is in danger, the Sabbath may be set aside? Rabbi Abohu said in the name of Rabbi Yochanan: ***'Ach'*** you will keep My Sabbaths - [the word ***ach***] has a limiting qualification." And the reason why the work of the Tabernacle does not override the Sabbath [is not on account of the word ***ach***, but] because He warned [about keeping the Sabbath] here [right next to the subject of the making of the Tabernacle, thus indicating that the Sabbath is not to be set aside on account of it]. And in line with the plain meaning of Scripture the verse states as follows: ***"You will do the work of the Tent of Meeting, but My Sabbaths you will keep forever."*** And in the Torath Kohanim[[41]](#footnote-41) [the Rabbis have said as follows]: "I might think that the building of the Sanctuary overrides the Sabbath? Scripture therefore says, ***You will keep My Sabbaths, and reverence My Sanctuary: I am the Eternal***." [[42]](#footnote-42)

Now the reason for the word ***Shabtothai*** [in the plural] is because the Sabbaths of the year are many. By way of the Truth, [the mystic lore of the Cabala], He commanded here [the keeping of the "Sabbaths"] by ***zachor[[43]](#footnote-43)*** and ***shamor***,[[44]](#footnote-44) as I have hinted with reference to their secret,[[45]](#footnote-45) this being the reason for the plural - ***My Sabbaths***. Of the two of them [***zachar and shamor***] He says, ***for it is a sign*** [when He should have said "for they are a sign," this is in order to indicate] that "***it***" [the Sabbath] is the sign ***between Me and you ... that you may know***.[[46]](#footnote-46) He states, ***You will keep the Sabbath***, and declares that those that profane it are liable to extinction.[[47]](#footnote-47) tor ***the spirit returns unto G-d who gave it***,[[48]](#footnote-48) but the soul of that one [who profanes the Sabbath] will be cut off from there.[[49]](#footnote-49) He states concerning the seventh day that it is ***a Sabbath of solemn rest holy to God***,[[50]](#footnote-50) because it is the foundation of the world; of the Sabbath He also says that it is ***a perpetual covenant***,[[51]](#footnote-51) and then He states again that it is ***a sign between Me and the children of Israel[[52]](#footnote-52)*** meaning that the Sabbath is the sign on the seventh day, and the purport thereof is that the [seventh] day itself is a sign, and [its sanctification as] the Sabbath is the sign forever.[[53]](#footnote-53) This is also the purport of the expression, ***He ceased from work and rested***,[[54]](#footnote-54) this being an allusion to "the extra (Sabbath] soul" which comes from The Foundation of the world, ***in Whose hand is the soul of every living thing***.[[55]](#footnote-55) Thus the chapter is explained. I have already hinted at its meaning in [my commentary to] the Ten Commandments.[[56]](#footnote-56) The student learned [in the Cabala] will understand.

**18. AND HE GAVE UNTO MOSES.** This is connected with the end-part of the verse, where the word "G-d" is mentioned, thus meaning: ***"and G-d gave unto Moses."*** Just as Scripture mentioned concerning G-d's communicating with Moses, ***And G-d spoke all these words***,[[57]](#footnote-57) and with reference to the work of the Tablets of Law and the writing thereon it says, ***”And the Tablets were the work of G-d, and the writing was the writing of G-d***,” [[58]](#footnote-58) so also it says concerning the giving, ***and G-d gave to Moses***.

**32:l. MAKE US A GOD WHO 'YElLCHU" (SHALL GO** (In the plural) **BEFORE US.** "They wished to have many gods. **FOR THIS MOSES, THE MAN THAT BROUGHT US UP OUT OF THE LAND OF EGYPT**, and used to show us the way we were to go, **WE KNOW NOT WHAT IT BECOME OF HIM.** Now we need many gods which shall go before us." This is Rashi's language.

But his language does not fit [the verse, since Scripture indicates only that they wanted a leader in place of Moses, but not gods]. Rather, this verse is the key to understand the incident of the golden calf, and the thought of those who made it. For it is known that the Israelites did not think that Moses was a god, and that he did for them the signs and wonders through his own power. So what sense is there in their saying, ***"since Moses is gone from us, we will make ourselves gods?"*** Moreover, they clearly said, ***make us, 'elohim' who will go before us*** - and not a deity who should give them life in this world or in the World to Come. Instead, they wanted another Moses, saying: ***"Moses, the man who showed us the way from Egypt until now***,[[59]](#footnote-59) ***being in charge of the journeyings at the commandment of the Eternal by the hand of Moses***,[[60]](#footnote-60) ***he is now lost to us; let us make ourselves another Moses who will show us the way at the commandment of the Eternal by his hand***." This is the reason for their mentioning, ***Moses, the man that brought us up***, rather than saying "the G-d who brought them up," for they needed a man of G-d.[[61]](#footnote-61) You can also understand this matter from Aaron's answer to Moses our Teacher, when he asked him, ***What did this people do unto you, that you have brought a great sin upon them? [[62]](#footnote-62)*** to which Aaron replied, ***And they said unto me: Make us a god*** etc. ***And I said unto them: Whosoever has any gold, let him break it off; so they gave it to me; and I cast it into the fire***.[[63]](#footnote-63) Now Aaron was apologizing to Moses and saying to him, ***Let not the anger of my lord wax hot***,[[64]](#footnote-64) and yet here he was speaking as if adding rebellion unto his sin,[[65]](#footnote-65) saying that they asked of him an idol and he made it for them with his hands! So why should Moses' anger not burn against him! What greater sin than this is there?

But the matter is as I have stated, that they did not want the calf to be for them in place of a god ***who kills and maks alive***,[[66]](#footnote-66) whom they would take upon themselves to serve as a deity; instead, they wanted to have someone in place of Moses to show them the way. And this was the apology of Aaron. He argued that ***"they merely told me that I should make them elohim who would go before them in your place, my lord, because they did not know what had happened to you and whether you would return or not. Therefore they needed someone who would show them the way as long as you were not with them, and if perchance you would return they would leave him and follow you as before."*** And so indeed it happened, for as soon as the people saw Moses, they immediately left the calf and rejected it, and they allowed him to burn it and scatter its powder upon the water,[[67]](#footnote-67) and no one quarreled with him at all. Similarly you will note that he did not rebuke the people nor say anything to them, and yet when he came into the camp and he saw the calf and the dancing,[[68]](#footnote-68) they immediately fled from before him; and he took the calf and burnt it [and scattered its powder upon the water] and made them drink of it, and yet they did not protest at all. But if the calf were to them in place of a god, it is surely not normal that a person should let his king and god be burnt in fire. Lo, if one burn their abominations before their eyes, would they not stone him?[[69]](#footnote-69) Now it was Aaron who brought forth this shape, for they did not tell him what he should make, whether a bullock, or a sheep, or a goat,[[70]](#footnote-70) or other forms. It is this which is the intention of the saying of the Sages who said,[[71]](#footnote-71) "The verse teaches us that they wished to have many gods," For they did not know what to choose and which one would be best for them.

Now Aaron's intention was as follows. Because Israel was in a wilderness, a desolate wasteland, and destruction and everlasting desolation come from the north, as it is written, ***Out of the north the evil shall break forth upon all the inhabitants of the land***,[[72]](#footnote-72) **the reference being not merely to the king of Babylon, as can be seen clearly from Scripture**,[[73]](#footnote-73) **but rather [the intent of the verse is to state] that the attribute of justice comes to the world from the left,[[74]](#footnote-74)** to requite upon all the inhabitants of the land according to their evil; and since in the account of the Divine Chariot it is said, ***and the four of them had the face of an ox on the left side*** [[75]](#footnote-75) - therefore **Aaron thought that the destroyer [the ox, which was to the left, i.e. the north] points to the place of destruction where its great power is centered, and when worshipping G-d through there the spirit will be poured from on high,[[76]](#footnote-76) just as it was put upon Moses.** It is for this reason that Aaron said, ***Tomorrow will be a feast to the Eternal***,[[77]](#footnote-77) meaning that the services and the sacrifices would be to the Proper Name of G-d in order to obtain His favor upon the power [symbolized by] this image,[[78]](#footnote-78) for, it being before them, they would direct their thoughts towards the purport thereof [and thus would he able to mitigate the destructive forces of the wilderness.]

It is our Rabbis who have taught us this interpretation, and it is they who have revealed the secret thereof. Thus they have said:[[79]](#footnote-79) "***'Ra'oh ra'ithi'*** (***1 have surely seen) the affliction of My people***.[[80]](#footnote-80) Said the Holy One, blessed be He, to Moses: 'Moses, you see them in one appearance, and I see them in two appearances.[[81]](#footnote-81) You see them coming to Sinai and accepting My Torah, and I see them contemplating Me and how I came forth in My 'travelling coach' to give them the Torah, as it is said, ***The chariots of G-d are myriads, even thousands upon thousands***,[[82]](#footnote-82) and they will unhitch one of My ***tatromulin***,[[83]](#footnote-83) of which it is written, ***and the face of an ox on the left side***,[[84]](#footnote-84) and bring Me to anger with it." ***Tatromulin*** means "four mules," for ***tetra*** in Greek means "four," just as the Rabbis have said,[[85]](#footnote-85) ["If a person vowed, 'I will be a ***Nazir***] ***tetragon***,' he becomes [a Nazir for a period of] four times;" ***mulin*** means "mules," just as in the expression, "***The mula'oth (mules) of Rabbi's house*** [[86]](#footnote-86) [used to go out with their bits on the Sabbath]." The word ***tatromulin*** is thus used as a symbol of the four ***chayoth*** (living creatures) who carried the Divine Chariot.[[87]](#footnote-87) And in Vayikra Rabbah [10:3] [we find the Midrash stating] that Aaron said, "Since I am building the altar, I will build it to the Name of the Holy One, blessed be He, as it is said, and Aaron made a proclamation, and said, ***'Tomorrow will be a feast to the Eternal***.' [[88]](#footnote-88) It is not written here, 'Tomorrow will be a feast to the calf,' but ***to the Eternal***."

Rabbi Abraham ibn Ezra wrote that ***elohim*** in this case [***Arise, make us 'elohim***'] means that Aaron should make them "something visible and corporeal on which the glory would rest. And if you will pay attention to the first journey,[[89]](#footnote-89) you will understand this." But this does not appear to me to be correct, since the calf was not made according to the manner of those proficient in the art of the constellations, so that the glory or some spiritual influence should dwell upon it; rather, the figure was made so that when the people would worship it they would direct their thoughts to the purport thereof [as explained above]. Now I have already explained[[90]](#footnote-90) the secret of the first journey, and far it be from Aaron that he should want to be likened to him. Instead, his desire was merely to take of [the ***tatromulin***, as explained above] so that their journeys [in the wilderness] should be on the side of that attribute. The student learned [in the mysteries of the Cabala] will understand.

**2. PULL OFF THE GOLDEN RINGS.** He selected gold and not silver, because gold indicates the attribute of justice, its appearance being as the appearance of fire,[[91]](#footnote-91) just as the Rabbis have said,[[92]](#footnote-92) ***"gold of parvayim, gold which is like the blood of bullocks."*** It is for this reason that the House where the sacrifices were brought was made wholly of gold, as also the altar of incense[[93]](#footnote-93) and the cherubim,[[94]](#footnote-94) and the Rabbis have interpreted [the verses to mean][[95]](#footnote-95) that "if they made them of silver [and not of gold] they arc like gods of silver and gods of gold." Even the form for the calf they made of gold rather than of silver.

**4. AND THEY SAID, THESE ARE YOUR GODS, O ISRAEL, WHICH BROUGHT YOU UP OUT OF THE LAND OF EGYPT.** This verse also will teach you [that they had no intention of worshipping it as an idol], for there is no fool in the world who would think that this gold which was in their cars[[96]](#footnote-96) is that which brought them up out of the land of Egypt. Rather, they said that the power of that figure brought them up out of there. Thus you will find that in no place does it say of the calf, "which brought us 'out' of Egypt," for they acknowledged Him Who said, ***I am the Eternal your G-d, who brought you 'out' of the land of Egypt***,[[97]](#footnote-97) and that it was by His Great Name that He delivered them from there. Instead, they said in many places ***who brought you 'up,'*** for they took it to be in place of ***the great hand***[[98]](#footnote-98) - ***that dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over***.[[99]](#footnote-99) It is with this intention that Scripture says, ***Thus they exchanged their Glory for the likeness of an ox that eats grass***,[[100]](#footnote-100) and there it is said, ***They forgot G-d Who had delivered them***, ***Who had done great things in Egypt; wondrous works in the land of Ham, terrible things by the Red Sea***.[[101]](#footnote-101) They forgot His word which He commanded them. Thus they transgressed the prohibition, ***You will have no other gods before Me***,[[102]](#footnote-102) as I have hinted there, and you will understand this.

**5. AND AARON SAW.** The meaning of this verse is that Aaron saw them set on evil, intent upon making the calf, and he arose and built an altar and proclaimed, ***Tomorrow will be a feast to the Eternal***,[[103]](#footnote-103) so that they should bring offerings to the Proper Name of G-d upon the altar which he built to His Name, and that they should not build ***altars to the shameful thing***,[[104]](#footnote-104) and that their intent in the offerings should be [to none] ***save unto the Eternal only***.[[105]](#footnote-105)

It is possible that Aaron said, ***Tomorrow [shall be a feast]***, in order to delay them, thinking that perhaps Moses would come in the meantime and they would abandon the calf. But they rose up early in the morning ***and offered burnt-offerings, and brought peace-offerings***.[[106]](#footnote-106) Now Scripture does not say "and they offered burnt-offerings to it, and brought peace-offerings to it." The reason for that is that there were some people amongst them who intended them to be for the Name of the Holy One, blessed be He, as Aaron had said, but some of them became corrupted and sacrificed them to the calf. It is with reference to this latter group that the Holy One, blessed be He, said to Moses, ***they have worshipped it, and have sacrificed unto it***,[[107]](#footnote-107) for it is they who were the sinners. And even if it was perhaps Aaron who performed the sacrificial rites, Scripture used an indefinite expression - saying, ***they offered burnt-offerings and brought peace-offerings[[108]](#footnote-108)*** - in order to suggest that Aaron's intention was directed towards the Name of the Eternal, whilst they set their mind towards the calf which they had made, and thus the owners [of the sacrifices] invalidated them.

**6. AND THE PEOPLE SAT DOWN TO EAT AND TO DRINK**. This means that they all sat down together to eat and drink inordinately, as they would do at feasts and on festivals, and afterwards ***they rose up to make merry*** with their idols and indulge in revelry. Scripture tells us this on account of what Moses [later] said, ***the noise of them that sing do I hear***,[[109]](#footnote-109) for Moses found them acting riotously in front of him ***and his heart was lifted up in the ways of the Eternal***,[[110]](#footnote-110) to take it from before them and to burn it in their presence [and scatter its powder upon the water] and make them drink of it.

Now Scripture first completed the account of everything they had done with the calf, and afterwards told of what the Holy One, blessed be He, said to Moses, ***Go, get yourself down***.[[111]](#footnote-111) This communication, however, was given to Moses early that morning, when they worshipped the calf and sacrificed to it. When Moses came down from the mountain they had ***sat down to eat and to drink, and rose up to make merry***,[[112]](#footnote-112) and he found them in revelry. This also is proof to what I have explained [that at first their intent was not to worship idols]. since it was not said to Moses, ***Go, get yourself down, for your people have dealt corruptly[[113]](#footnote-113)*** on the day that Aaron made the [golden] calf and the altar, [for had they been made for the purpose of idolatry, Moses] would have come down immediately. Instead, it was only when the people sacrificed to it and worshipped it that He told Moses to go down.

**7. FOR YOUR PEOPLE HAVE DEALT CORRUPTLY**. G-d said to Moses that ***they have committed two evils***.[[114]](#footnote-114) One is that ***your people have dealt corruptly***. The meaning of the term ***hashchathah*** (corruption) is destruction of a structure, similar to that which is said, ***every man with his weapon of 'mashchetho ' (destruction) in his hand***;[[115]](#footnote-115) ***behold, 1 am against you, 'hamashchith.' (O destroying) mountain[[116]](#footnote-116)*** - Babylon - which destroyed every wall and tower [of the fortified cities]. And the meaning of "the destruction" here is that which our Rabbis have called[[117]](#footnote-117) ***"mutilating the shoots,"*** [of faith, by seeking to undermine the principle of the Unity]. Secondly, ***they have made them a molten calf, and have worshipped it, and have sacrificed unto it***.[[118]](#footnote-118) Now as regards the first transgression it was known only to G-d, for it is ***He Who knows the secrets of the heart***,[[119]](#footnote-119) but the second one, [the open disregard of the Law] was by the sinners amongst them, as I have explained, [in bringing sacrifices to the golden calf; and that was a matter known to all]. Now most of the people shared in the sin of the incident of the calf, for so it is written, ***And all the people pulled off the golden pendants***.[[120]](#footnote-120) And were it not for this [participation of theirs in the incident], the anger [of G-d] would not have been directed against them to destroy them all. For even though the numbers of those who were killed for this sin[[121]](#footnote-121) and those smitten by G-d[[122]](#footnote-122) were few [in comparison to the total number of the people, this was because] most of them shared in the sin only in their evil thought [and not in action], as I have explained.

**THAT YOU [i.e., Moses] BROUGHT UP OUT OF THE LAND OF EGYPT.** This is to be understood in the light of the verse, ***And Moses led Israel onward from the Red Sea***.[[123]](#footnote-123) Or it may be that G-d wanted to tell it to Moses in the same way as the people had said it - ***for as for this Moses, the man that brought us up out of the land of Egypt***.[[124]](#footnote-124) Similarly, in the Book of Deuteronomy, He said, ***your people that you have brought forth out of Egypt***,[[125]](#footnote-125) meaning that through you [Moses] they have gone out of Egypt, as they say. But in his prayer Moses said, ***that You have brought forth out of the land of Egypt with great power and with a mighty hand***,[[126]](#footnote-126) meaning that You alone are the One Who took them out of Egypt, ***for Yours is the might and the power; for it was with great power that Your right hand, O Eternal is glorious in power***,[[127]](#footnote-127) ***and with a mighty hand Your right hand, O Eternal dashes in pieces the enemy***.[[128]](#footnote-128) Similarly it is said, ***by Your great power and by Your outstretched arm***,[[129]](#footnote-129) as I have hinted at[[130]](#footnote-130) in connection with the secret of the attribute of the Arm.

**10. NOW THEREFORE LET ME ALONE, THAT MY WRATH MAY WAX HOT AGAINST THEM.** The meaning of this cannot be "let Me alone and I will become angry," for if His anger had not been aroused yet, why should it wax hot as soon as Moses leaves Him alone? But in line with the plain meaning of Scripture the meaning thereof is: "leave Me, and I will consume them in My burning anger," similar in thought to .the expression, ***let A1e alone, and I unll destroy them***.[[131]](#footnote-131)

By way of the Truth, [the mystic lore of the Cabala], the verse means: "My mercy will subside, and My attribute of justice will wax hot against them and I will consume them with it, for with Me [i.e, when the attribute of mercy is before Me], it[[132]](#footnote-132) has no power over them." This is the meaning of the expression, ***And Moses besought the face of the Eternal his G-d***,[[133]](#footnote-133) being similar in usage to the expression, ***the face of the Lord Eternal G-d, the G-d of Israel***.[[134]](#footnote-134) And so Moses mentioned [in his prayer] in the Book of Deuteronomy, ***O G-d EternaI***[[135]](#footnote-135) - first the name of G-d with ***Aleph*** ***Dalet***,[[136]](#footnote-136) followed by the name of ***Yod*** ***Hei***.[[137]](#footnote-137) It is possible that the word ***vay'chal*** (and he besought) is of the root ***t'chilah*** (beginning).[[138]](#footnote-138) Understand it and you will know.

**11. ETERNAL. WHY DOES YOUR WRATH WAX HOT AGAINST YOUR PEOPLE?** Now when Moses prayed about this great sin, it would have been fitting that he do so by way of confession and supplication, similar to what he said later on, ***Oh, this people have sinned a great sin***,[[139]](#footnote-139) and just as Ezra prayed and confessed[[140]](#footnote-140) ***because of the faithlessness of them of the captivity***,[[141]](#footnote-141) and there is no reason why he should say, ***why does the Eternal*** etc.? Our Rabbis, prompted by this [difficulty], have in various homiletic ways[[142]](#footnote-142) tried to mention several reasons for Moses' minimizing the sin before Him.

By way of the Truth, [the mystic lore of the Cabala], Moses is saying: "Why do You give permission to the attribute of justice to hold sway over Your people, for You have taken them out of the land of Egypt for the sake of Your Name with the attribute of mercy ruling over them, and with the attribute of justice upon their enemies."

Now this prayer -- ***Why does the Eternal...*** ***Wherefore should the Egyptians speak[[143]](#footnote-143)*** - appears really to be the very same prayer he mentioned in the Book of Deuteronomy, ***And I prayed unto G-d and I said: 0 Eternal G-d, destroy not Your people***,[[144]](#footnote-144) for the purport of the prayer is alike in both cases, the difference being only that here Scripture mentioned the prayer before it told us that he came down from the mountain, and there Moses mentioned it after it tells us that he came down from the mountain. But Rabbi Abraham ibn Ezra's opinion is that Moses did not pray for Israel as long as the idol was among them;[[145]](#footnote-145) but only when G-d told him, ***Let me alone, that I may destroy them***,[[146]](#footnote-146) and he realized that the fate [of the people] was dependent upon him, did he go down the mountain and destroy the calf, and then he returned to pray for forty days, **there being no strict chronological order in the narrative of the Torah.** But I do not agree with this opinion. For the prayer he recited upon his return to the mountain [after he had cleansed the camp of the idol] is the one which he mentions, ***Oh, this people have sinned a great sin***.[[147]](#footnote-147) And if it is all one prayer[[148]](#footnote-148) which Moses said during the forty days after he returned to the mountain, why does Scripture divide it, mentioning here [in Verses 11-13] part of it, and after he had come down, mentioning the other part [in Verses 31-32]? Rather, these are two separate prayers. Therefore it appears that when G-d told him ***Let Me alone, that My wrath may wax hot against them***,[[149]](#footnote-149) Moses immediately besought the face of the Eternal and did not delay at all, for he was afraid lest the wrath go out from G-d and the plague would begin[[150]](#footnote-150) and consume them in a moment,[[151]](#footnote-151) therefore at once he said, ***Eternal, why does Your wrath wax hot against Your people?*** Similarly I found it in Eileh Shemoth Rabbah:[[152]](#footnote-152) **"Said Moses: 'If I leave Israel [to their fate] and go down the mountain, they will never have a restoration again. Instead I will not move from here until I seek mercy for them.' Immediately Moses began pleading on their behalf etc."** Thus he prayed for them ***and G-d repented of the evil which He said*** [[153]](#footnote-153) ***to kill them and destroy them***. That does not mean that He was [completely] reconciled with them, but at least He said, "***I have repented, I will not destroy them.***" And now that Moses had time, he went down the mountain and burnt the calf, and punished its worshippers, and afterwards he said to the people, I will go up unto the Eternal, perhaps I will make atonement for your sin.[[154]](#footnote-154) so that He should entirely forgive you. However, in the Book of Deuteronomy Moses narrated the account in another order, stating that after G-d had told him, ***Let Me alone, that I may destroy them***,[[155]](#footnote-155) he said, ***So I turned and came down***.[[156]](#footnote-156) The reason [for this change in the account of the narrative] is that Moses was listing to them there all their transgressions, and the pains he took for them. Thus he told them of the golden calf they had made in Horeb,[[157]](#footnote-157) on account of which he had to break the Tablets of the Law and to pray for them forty days and forty nights, and also for Aaron,[[158]](#footnote-158) and how he was put to the trouble of burning the calf. Then he continued to tell what they had done at Taberah, and at Massah, and at Kibroth-hattaavah,[[159]](#footnote-159) And when the Eternal sent them from Kadesh-barnea;[[160]](#footnote-160) and after he finished, ***You have been rebellious against the Eternal from the day that I knew you***,[[161]](#footnote-161) he went back to the matter of his prayers which he had mentioned, and set down in order the two prayers, saying, ***So I fell down before the Eternal the forty days and forty nights that I fell down; because the Eternal had said He would destroy you[[162]](#footnote-162)*** - ***until I prayed, destroy not Your people***.[[163]](#footnote-163) It was not necessary for him to mention the second prayer[[164]](#footnote-164) because he had already said there that he prayed for them forty days, **and even here it does not mention [all the prayers he recited], for who can write down the many supplications and entreaties that he prayed for them during the forty days!** And if you will understand what I have explained, then you will really comprehend that there were [here] two prayers, for at first he besought the face of the Eternal his G-d, and at the end [i.e., after he came down the mountain and burnt the golden calf etc. and then returned to the mountain], ***he fell down before the Eternal for forty days***,[[165]](#footnote-165) as it is explained in the section, ***and Moses returned unto the Eternal***.[[166]](#footnote-166)

Now in the Book of Deuteronomy he mcntioned, ***Moreover the Eternal was very angry with Aaron ... and 1 prayed for Aaron also at the same time***.[[167]](#footnote-167) **This he did not mention here at all for the sake of Aaron's honor, for Moses did not want to mention in Aaron's lifetime that he had been dependent upon his prayer, in order that he should not feel ashamed.[[168]](#footnote-168)** But there [in the Book of Deuteronomy] after Aaron's death, he informed us of the truth. This is the correct order in these Scriptural sections.

**Ketubim: Tehillim (Psalms) 65:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a psalm of David, a song. | 1. For praise, a psalm of David, a song. |
| 2. Silence is praise to You, O God in Zion, and to You a vow is paid. | 2. Before You praise is considered as silence, O God, whose presence is in Zion, and vows will be paid to You. |
| 3. You, Who hearken to prayer, to You all flesh shall come. | 3. O receiver of prayer, unto You all the sons of flesh will come. |
| 4. Words of iniquities have overcome me; as for our transgressions, You shall atone for them. | 4. Words of iniquity have overcome me; You will atone for our sins. |
| 5, Praiseworthy is he whom You choose and draw near to dwell in Your courts; let us be sated with the goodness of Your house, the sanctity of Your Temple. | 5, How happy the one You will choose and bring near; he will abide in Your courts. The righteous/generous will say, "We will be satisfied in the goodness of Your house, the holiness of Your temple." |
| 6. With awesome deeds, through [Your] charity You shall answer us, God of our salvation, the trust of all the distant ends of the earth and the sea. | 6. Accept our prayer with fearful deeds in righteousness/generosity, O God our redemption, the hope of all the ends of the earth, and the islands of the sea far from dry land. |
| 7. Who sets mountains with His strength, Who is girded with might. | 7. Who established food for the ibexes of the mountains in the strength of His might, who is girded with a belt in might. |
| 8. Who humbles the roaring of the seas, the roaring of their waves, and the multitude of kingdoms. | 8. Who quiets the commotion of the seas and the commotion of their waves, and the hubbub of the nations. |
| 9. And the dwellers of the ends fear Your signs; with the emergence of morning and evening, You cause [them] to sing praises. | 9. And those who dwell at the borders were afraid at Your signs; at the extremities of morning and evening You will set praise in their mouth. |
| 10. You remember the earth and water it; You enrich it greatly with the stream of God which is full of water; You prepare their corn for so do You prepare it. | 10. You have remembered the land and watered it; You will enrich it with much produce from the vault of God which is in heaven, full of rain; You will form their grain, for thus You will consummate it. |
| 11. To sate its furrows, to afford pleasure to its troops; with raindrops You dissolve it, You bless its plants. | 11. He has drenched those raised on its plants; He has given rest to its troops; You will bless its blossoms. |
| 12. **You crowned a year of Your goodness**, and Your paths drip with fatness. | 12. **You have crowned the year with the goodness** of Your blessings; and the paths of Your way will give an odor of richness. |
| 13. They drip upon the dwellings of the desert, and hills gird themselves with joy. | 13. They will make sweet the psalms of the wilderness, and the hills will gird themselves with joy. |
| 14. Meadows are clothed with flocks, and valleys are enwrapped with corn; they shout for joy, yea, they sing. | 14. The rams will copulate with the flock, and the plains will be covered with grain; they will shout, indeed, they will rejoice. |
|  |  |

**Rashi’s Commentary for: Psalms 65:1-14**

**2** **Silence is praise to You** Silence is praise to You; because there is no end to Your praise, the more one praises, the more one detracts.

**O God in Zion** God, Who dwells in Zion. [I found the following:

**make glorious His praise** Not effusion, but silence is praise. It appears that דמיהmeans “praise God with awe,” with the expression “praise Ya-h.” The name consisting of two letters is translated (Exod. 15:2) as, the fear of God, for “My strength and my praise is God (י־ה).” Also (Exod. 17:16), “For a hand is on the throne of God (י־ה).” And the expression (above 2:11): “and rejoice with quaking” resembles this. Shem Ephraim comments: It appears to me that Rashi should read as follows:

**Make glorious, etc.** But silence to God is praise, and its interpretation is: Praise Him with awe, etc.” The intention is that the word דמיה is divided into two words. For it was difficult for him to understand why it should appear that one is to recite any praise of the Holy One, blessed be He. Therefore he says, “Make glorious His praise,” but not excessively, for that is equivalent to detracting. Therefore he says, “To You is silence (דום),” meaning that silence is fitting, but י־ה is praise, i.e., with the name consisting of two letters. His statement that the expression, “rejoice with quaking” resembles this, should read: “Worship the Lord with awe and rejoice with quaking.” His intention is that both verses mean that one may worship the Lord with awe; that is, one may worship the Holy One, blessed be He, with the name י־ה. Otherwise, worship with love is superior. It is also possible that the reading, “and it appears that, etc.” is a copyist’s error. It should read instead: “But be silent and praise Him with the name י־ה, in the expression Hallelujah. But this needs study. Later I found (below 68:5) that Rashi writes something similar. There, for him to write that the expression “and rejoice with quaking” resembles this is more appropriate, because there it says: “and rejoice before Him.” Compare. Therefore, it appears to me that this entire statement was erroneously copied here.) The gloss belongs below 66:2.] Another explanation:

**To You is silence praise, O God, in Zion** That You were silent and still concerning Your enemies’ deeds in Zion is praise to You, for You are able to take revenge, yet You are slow to anger.

**4** **Words of iniquities have overcome me** and we cannot manage to arrange them all before You because they are many. However, we offer a general prayer before You that You atone for our transgressions.

**5** **Praiseworthy is** he whom You choose and draw near, who will dwell in Your courts.

**let us be sated with the goodness** that is in Your house and of the sanctity of Your Temple, in which Your Shechinah dwells.

**6** **With awesome deeds, through [Your] charity You shall answer us** Through Your charity, You shall answer us by performing awesome deeds upon the heathens.

**the trust** You are [the trust] and the refuge of all the dwellers of the ends of the earth, from one end of the earth to the other.

**distant...and the sea** Even to the distant ones in the sea You are the trust, for Your rule is everywhere.

**7** **Who sets mountains with His strength** With His strength, He makes the mountainswhich are hardsprout, and He prepares and readies food through them and prepares rain, as it is written (below 147:8): “Who prepares rain for the earth, Who makes the mountains grow grass.”

**Who is girded with might** Because he wishes to mention the mighty deeds of the rains, he says, “Who is girded with might.”

**8** **Who humbles** Heb. משביח, He humbles. Similarly (Prov. 29:11): “but afterwards, a wise man will quiet it (ישבחנה) ; (below 89:10), “When it raises its waves, You humble them (תשבחם).”

**9** **with the emergence of the morning and evening, You cause [them] to sing praises** [You cause] the creatures who dwell at the extremes to sing praises. In the morning, they say, “Blessed is He Who formed the luminaries,” and in the evening “Blessed is He Who brings about evening.”

**10** **You remember the earth** When You wish to do good, You remember the earth and water it.

**You enrich it greatly** You enrich it greatly from Your stream, which is full of water, and You prepare therewith the corn of the dwellers of “the ends,” for therewith You prepare it.

**11** **its furrows** Heb. תלמיה. They are the rows of the plowshare. **To sate** Heb. רוה, like לרוה.

**to afford pleasure to its troops** Heb. נחתגדודה, like לְנַחֵתגְדוּדֶהָ, to give rest to its troops. To afford pleasure to its creatures, You dissolve it with drops of rain.

**You dissolve it** Heb. תמגגנה, an expression of melting.

**12** **You crowned a year of Your goodness** Through the rains, You crown with total goodness the year that You wish to benefit.

**and Your paths** They are the heavens, which are the dust of Your feet.

**13** **They drip** The heavens [drip] upon the dwellings of the desert.

**14** **Meadows are clothed with flocks** The Sharon and the Arabah are clothed with the flocks that come to graze on the grass that the rain causes to grow.

**and valleys are enwrapped with corn** Through the rain, the valleys will be enwrapped with grain. Then the creatures will shout with shouts of joy and sing because of the abundant blessing.

**Meditation from the Psalms**

**Psalms ‎‎64:1--11**

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

This psalm is a prayer which David composed at a time of terrible national disaster. In II Samuel 21, we read: And there was a famine in the days of David for three years, year after year, and David sought out the presence of HaShem. In this psalm,[[169]](#footnote-169) David entreats God to send abundant rains and rich harvests.[[170]](#footnote-170)

Ibn Ezra[[171]](#footnote-171) adds that at the moment the drought[[172]](#footnote-172) struck, the nation was also invaded by a foreign army. Since this psalm was com­posed at a time when the nation was threatened both from within and from without, the psalmist voices his longing for the advent of the Messiah Although the Messiah’s arrival is eagerly awaited at all times, anticipation of his coming is heightened at times of national emergency, for the Messiah will solve all of Israel’s problems, both internal and external, economic and political.[[173]](#footnote-173)

*Hirsch* notes that the *masculine* form: שיר, as used in this psalm, refers to the final redemption of the future, while שירה**,** the *feminine* form, alludes to those acts by which the Almighty lays the groundwork for the ultimate salvation. Thus this psalm, which refers to the famine of David’s times, also contains a deeper theme: the ultimate Messianic redemption.[[174]](#footnote-174)

In conclusion, the psalmist expresses his wish for an agricultural renaissance in which the Holy Land would flourish once more, free­ing the children of Israel to concentrate on their true mission, the ser­vice of God.

Since we have been studying PaRDeS for some time, I thought it would be interesting to note Sforno’s comment on our psalm. Sforno, on the metaphor of v.5, teaches that the roar of the *seas* refers to the *Gentile masses*; the roar of the *waves* refers to their *haughty rulers*, who arrogantly place themselves above the common people.

Our psalm speaks of prayer in v.3:

***Tehillim (Psalms) 65:3*** *O Thou that hearest prayer, unto Thee doth all flesh come.*

Since our Torah portion also speaks of the worship of false gods – avodah zarah, I thought that this might be an auspicious time to look at prayer in a bit more depth. This is especially timely because we are approaching a season of intense prayer – the High Holy Days.

For this topic I am going to draw heavily from Hakham Haggai’s lessons on prayer, which he taught in late 1999 and early 2000.

Lets begin with a question: What is prayer?

The Hebrew word **“***Tefilah”* is generally translated into English by the word “prayer.” But this is not an accurate transla­tion, for to *pray* means to beg, beseech, implore, and the like, for which we have a number of Hebrew words which more accurately convey this meaning. Our daily prayers are not simply requests addressed to HaShem to give us our daily needs, and nothing more. Of course, such requests are also included in our prayers, but by and large our prayers are much more than that, as we shall. see presently.

Strong’s Concordance gives the definition of ‘praying’ as:

6419 palal, paw-lal’; a prim. root; **to judge** (officially or mentally); by extension. to intercede, pray:-intreat, judge (-ment), (make) pray (-er, - ing), make supplication.

The Hebrew word **“*tefilah”*** comes from the verb **“*pallel,”*** that is, “to judge”.[[175]](#footnote-175) We use the reflexive verb **“*lehitpallel”***(“to pray”), which also means “to judge oneself.” Thus, the time of prayer is the time of self-judgment and self-evaluation. When a person addresses himself to HaShem and prays for His blessings, he must inevitably search his heart and examine himself whether he measures up to the standards of daily conduct which HaShem had prescribed for man to follow. If he is not one who fools himself, be will be filled with humility, realizing that he hardly merits the blessings and favors for which he is asking. This is why we stress in our prayers HaShem’s infinite goodness and mercies, and pray to HaShem to grant us our heart’s desires not because we merit them, but even though we do not deserve them. This is also why our prayers, on week-days, contain a confession of sins which we may have committed knowingly or unknowingly. We pray for HaShem’s forgiveness, and resolve to better ourselves. Prayers help us to lead a better life in every respect, by living more fully the way of the Torah and Mitzvoth which HaShem commanded us.

In prayer, the speaker acts upon himself. From this we understand that **‘praying’ is judging oneself!**

It is understood that a person can have only one ***ratzon*,** only one desire at a time. If we examine our current desire and ask, “Why do I desire this thing?” If the answer leads us to an underlying desire, then we need to repeat this question until we arrive at the answer: “I desire this thing for no other reason than I desire it”. At this point we understand what is our ***ratzon,*** what is our innermost desire. Getting to our ***ratzon*** can be a very difficult and embarrassing ordeal, but the exercise will help us to pray.

For example: I want to earn more money. Why do I desire more money? I desire more money because I desire a new car. Why do I desire a new car? I desire a new car in order to attract a young lady. Why do I desire to attract this young lady? I desire the young lady because I desire her. This is the true ***ratzon,*** the true desire.

This ***ratzon*** is what motivates us to act in the world. When we pray we are ‘judging ourselves’ and acting on that judgment.

How should we pray?

The Sages derive many of the rules for praying from Hannah’s prayer. We will therefore look at Hannah’s prayer in a careful manner to attempt to understand how to pray.

Lets start by examining Hannah’s ratzon:

***1 Shmuel (Samuel) 1:10******And she [was] in bitterness of soul, and prayed unto HaShem, and wept sore.***

Our story opens with a bit of background information that helps us to understand why Hannah had such bitterness of soul. Peninnah had children and Hannah did not. Peninnah provoked Hannah because Hannah had no children. The only way that Peninnah could provoke Hannah, is if Hannah had a ratzon, a strong desire, for children. This ratzon is what caused Hannah to pray.

When we pray, we pray for the ratzon, for the desire of our heart. That is why a thief will often pray that he not be caught. The incongruity of asking HaShem to help a thief commit a crime that HaShem has forbidden, never enters the mind of such a person because his ratzon is so strong. Such a prayer, oddly enough, is often answered. Why is it answered?

***Psalm 145:16******Thou openest thine hand, and satisfiest the desire of every living thing.***

***Tehillim (Psalm) 106:15 And he gave them their request; but sent leanness into their soul.***

So, be exceedingly careful about what you pray for!

Why do we pray?

Prayer is a commandment of HaShem;[[176]](#footnote-176) HaShem has commanded us to pray to Him, and to Him alone. In times of distress, we must turn to HaShem for help; in times of comfort, we must express our gratitude to HaShem; and when all goes well withus, we must still pray to HaShem daily that He continue to show us His mercies and grant us our daily needs.

How do we pray?

Hannah’s ***ratzon*** caused her to pray:

***1 Shmuel (Samuel) 1:11******And she vowed a vow, and said, HaShem of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto HaShem all the days of his life, and there shall no razor come upon his head.***

The first rule about praying can be derived from the above verse: Hannah SPOKE. In order to properly pray, we should speak. The mental desire should become manifest in the world by our words. As Hannah desired, so she spoke.

One of the major differences between men and animals is our ability to thoughtfully speak. We can pray because we can speak.

Notice that when Hannah spoke, her lips moved but no sound was heard:

***1 Shmuel (Samuel) 1:13******Now Hannah, she spoke in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.***

From this, the Sages have learned that the words of our prayers must be spoken, but they should be inaudible to others.

It is no accident that prayer emanates from the mouth, which is in the center of the body. From the center comes ***Daat***, that is knowledge, or connection. It is our neshama’s[[177]](#footnote-177) connection with HaShem!

It is interesting to note that the mouth is also used for kissing and eating. The mouth is used to bless HaShem. Blessings are a very important form of prayer.

In our prayers to HaShem we often address Him as our Merciful Father, or as our Father in Heaven, for HaShem regards us, and we regard ourselves, as His children.[[178]](#footnote-178) The question may be asked, Why do we have to pray to our Father in Heaven for our daily needs? Does not HaShem know our needs even better than we ourselves? Is not HaShem, by His very nature, good and kind, and always willing to do us good? After all, children do not “pray” to their loving parents to feed them, and clothe them, and protect them; why should we pray to our Heavenly Father for these things?

The answer to these questions is not hard to find after a little reflection. In fact it has been amply explained to us by our great Sages, including our great Teacher and Guide Rabbi Moshe ben Maimon:[[179]](#footnote-179)

***“We are told to offer* up *prayers to HaShem, in order to establish firmly the true principle that HaShem takes notice of our ways, that He can make them successful if we serve Him, or disastrous if we disobey Him; that success and failure are not the result of chance or accident”.[[180]](#footnote-180)***

Like all other commandments which HaShem has commanded us to do, not for *His* sake but for *ours,* He has commanded us to pray to Him for ***our***sake. HaShem does not need our prayer; He can do without our prayers, but *we* cannot do without our prayers. It is good for us to acknowledge our dependence on HaShem for our very life, our health, our daily bread, and our general welfare. And we should do so every day, and many times a day We must often remind ourselves that our life and happiness are a gift from our Merciful Creator, for we should then try to he worthy of HaShem’s kindnesses and favors to us. HaShem does not owe us anything; yet He gives us everything. We should try to be the same way towards our fellow-men and grant favors freely. We should express our gratitude to HaShem not merely in words, but in ***deeds:***by obeying His commands and living our daily life the way wants us to do, especially as it is all for our own good.

Knowing that HaShem is good and that nothing is impossible for Him to do, we can go about our life with a deep sense of con­fidence and security. Even in times of distress we will not despair, knowing that in some way (best known to HaShem) whatever happens to us is for our good, a blessing in disguise. We do not like to suffer, so we pray to HaShem to help us out of our distress, and grant us the good that is not hidden or disguised, but the good that is *obviously* good, obvious even to our fleshy eyes and limited understanding. We gain strength, courage and hope in our trust in HaShem. Our daily prayers strengthen our trust in HaShem. **“*In HaShem We Trust”***has been our Jewish motto since we first became a people.[[181]](#footnote-181) Its adoption by the American people when it became a “nation under HaShem,” commendable though it is, is, of course, not original.

How do we know *how* to pray? Has HaShem given us a clear understanding as to how He wants to be worshipped? Lets take a look at what the Tanach[[182]](#footnote-182) says about the Temple service:

***1 Divrei HaYamim (Chronicles) 28:11-19******Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of HaShem, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of HaShem, and for all the[He gave] of gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. And by weight [he gave] gold for the tables of Showbread, for every table; and [likewise] silver for the tables of silver: Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every basin; and [likewise silver] by weight for every basin of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the Cherubims, that spread out [their wings], and covered the ark of the covenant of HaShem. All [this, said David], HaShem made me understand in writing by [his] hand upon me, [even] all the works of this pattern.***

So, HaShem gave King David the proper pattern for the service. This pattern is preserved in the synagogue service and prayers. HaShem has ***not*** left us without a clear understanding of how He wants to be worshipped.

*Nusach* means “text” or “form,” and is sometimes referred to also as *Minhag,* which means “custom” or “rite”. When we pick up a prayer book, there will be an indication on the front page what *Nusach* or *Minhag* the prayer book belongs to, such as *Nusach Sfard* (Spanish), *Nusach Ashkenaz* (German), *Nusach Polin* (Polish), *Nusach Ari*,[[183]](#footnote-183) etc.

It should be understood that in all these various prayer books the main body of the prayers is the same, but there are certain differences in the order of some prayers, minor changes also in the text of some, and the addition of *piyyutim*.[[184]](#footnote-184)

According to the explanation of the Maggid of Mezeritch,[[185]](#footnote-185) there are as many as *13 Nuschaoth*, forms, of prayer or *Minhagim*, customs of prayer. Each *Nusach* represents a tribe or “gate”, and the Ari composed a “General *Nusach*-Gate” through which any Jew can enter into the presence of HaShem.

Whatever *Nusach is* yours, you will find the structure of the prayers basically the same. The Morning prayers begin with the *Morning Blessings,* continue with *Pesukei d’Zimra*,[[186]](#footnote-186) followed by the *Shema*,[[187]](#footnote-187) and then comes the main prayer, the *Shemone Esrei*,[[188]](#footnote-188) known also as the *Amida*.[[189]](#footnote-189) Then follow a series of other prayers, concluding with *Aleinu.*

The Sephardi rite is considered to be very overtly kabbalistic, depending on how far they reflect the ritual of Isaac Luria. This is partly because the Tetragrammaton frequently appears with varying vowel points beneath the letters[[190]](#footnote-190) and different Names of HaShem appear in small print within the final hei (ה) of the Tetragrammaton. In some editions, there is a Psalm[[191]](#footnote-191) in the preparations for the Amida that is printed in the outline of a menorah, and the worshipper meditates on this shape as he recites the psalm.

Yaaqov’s ladder is often understood to relate to the progressive climb, towards HaShem, that we make as we pray.

The Torah text explains that Jacob fell quickly asleep and immediately has a dream of angels going up and down a ladder.[[192]](#footnote-192) Upon awakening, Yaaqov realized that he had stumbled across a holy place that was filled with HaShem’s presence. Our Sages understood that the ladder Yaaqov saw in his dream with the angels going “up and down” was a symbol itself of tefilah (prayer).

This was a ladder that “stood on the earth and reached the heavens.” Our Hakhamim used this ladder as a metaphor to show how our prayers are like ladders that connect earth and heaven, human beings and Yaaqov.

Our Sages declared that the ladder which our Patriarch Jacob saw in his dream, and which “stood on the earth but reached into the heaven,” was symbolic of prayer. Indeed, our prayers are so arranged that they lead us step by step higher and closer to HaShem.

The climax of intimacy, with HaShem, takes place when we recite the four “do its” in the following prayer at the conclusion of the Amida:

***My G‑d, guard my tongue from evil and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the L-rd thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me.***

**Do it for the sake of Your Name**;

**do it for the sake of Your right hand**;

**do it for the sake of Your Torah**;

**do it for the sake of Your holiness**.

***May the words of my mouth and the meditation of my heart be acceptable before You, L-rd, my Strength and my Redeemer, amen ve amen!***

**Ashlamatah: Yeshayahu (Isaiah) 43:7-15, 21**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And now, so said the Lord, your Creator, O Jacob, and the One Who formed you, O Israel, "Do not fear, for I have redeemed you, and I called by your name, you are Mine. | 1. But now thus says the LORD, He who created you, 0 Jacob, He who established you, ,0 Israel: "Fear not, for I have redeemed you, I have exalted you by your name, you are Mine. |
| 2. When you pass through water, I am with you, and in rivers, they shall not overflow you; when you go amidst fire, you shall not be burnt, neither shall a flame burn amongst you. | 2. At the first when you passed through the reed sea, My Memra was your help; Pharaoh and the Egyptians. who were as numerous as the waters of the river. did not prevail against you; the second time also. when you will walk among the peoples who are as strong as fire, they will not prevail against you, and kingdoms which are as powerful as flame will not destroy you. |
| 3. **For I am the Lord your God, the Holy One of Israel, your Savior;** I have given Egypt as your ransom, Cush and Seba in your stead. | 3. **For I am the LORD your God, the Holy One of Israel, your Saviour.** I give Egypt as your ransom, Ethiopia and Seba in exchange for you. |
| 4. Since you are dear in My eyes, you were honored and I loved you, and I give men in your stead and nations instead of your life. | 4. Because you are cherished before Me, you are glorified, and I have compassion on you. and I hand over the peoples in exchange for you, the kingdoms instead of your life. |
| 5. Fear not for I am with you; from the east I will bring your seed, and from the west I will gather you. | 5. Fear not, for My Memra is your help; I will bring your sons from the east, and from the west I will bring near your exiles. |
| 6. I will say to the north, "Give," and to the south, "Do not refrain"; bring My sons from afar and My daughters from the end of the earth." | 6. I will say to the north, Bring, and to the south, Do not withhold; bring my sons from afar, and the exiles of My people from the ends of the earth, |
| 7. Everyone that is called by My name, and whom I created for My glory, I formed him, yea I made him. | 7. all this because of your fathers. upon whom My name is called, whom 1 created for My glory. I established their exiles and made wonders for them." |
| 8. To bring out a blind people, who have eyes, and deaf ones who have ears. | 8. He brought the people from Egypt who are as blind, yet have eyes, who are as deaf, yet have ears! |
| 9. Were all the nations gathered together, and kingdoms assembled, who of them would tell this or let us know of the first events? Let them present their witnesses, and they shall be deemed just, and let them hear and say, "True." | 9. Let all the peoples gather together, and kingdoms draw near. Who among them can declare this? Let them announce the former things to us, bring their witnesses to justify them, and let them hear and say, It is true. |
| 10. **"You are My witnesses," says the Lord, "and My servant whom I chose," in order that you know and believe Me, and understand that I am He; before Me no god was formed and after Me none shall be.** **{S}** | 10. **"You are witnesses before me," says the LORD, "and My servant the Messiah with whom I am pleased, that you might know and believe before Me and understand that I am He. I am He that was from the beginning. even the ages of the ages are Mine. and there is no God besides Me.** **{S}** |
| 11. **I, I am the Lord, and besides Me there is no Savior.** | 11. **I, I am the LORD, and besides Me there is no Saviour.** |
| 12. I told and I saved, and I made heard and there was no stranger among you, and you are My witnesses, says the Lord, and I am God. | 12. I declared to Abraham your father what was about to come, I saved you from Egypt. just as I swore to him between the pieces, I proclaimed to you the teaching of My Law from Sinai, when you were present and there was no stranger among you; and you are witnesses before Me," says the LORD," and I am God, |
| 13. Even before the day I am He, and there is no saving from My hand; I do, and who retracts it?" **{S}** | 13. and also from eternity I am He; there is none who can deliver from My hand; I will do it and [will not reverse it." **{S}** |
| 14. So said the Lord, your Redeemer, the Holy One of Israel, "Because of you, I sent [you] to Babylon, and I lowered, them all with oars, and Chaldees in the ships of their rejoicing. | 14. Thus says the LORD, your Redeemer, the Holy One of Israel: "For your sins' sake you were exiled to Babylon and I have brought down all of them with rudders, even the Chaldeans in the ships of their praise. |
| 15. I am the Lord, your Holy One, the Creator of Israel, your King. **{S}** | 15. I am the LORD, your Holy One, the creator of Israel, your King." **{S}** |
| 16. So said the Lord, who made a way in the sea, and a path in the mighty waters. | 16. Thus says the LORD, who prepared a way in the sea, a path in strong waters, |
| 17. Who drew out chariots and horses, army and power; they lay together, they did not rise; they were extinguished, like a flaxen wick they were quenched. | 17. who brought forth chariots and horses, armies and a numerous people; they were swallowed up together and did not rise; they were extinguished, quenched like a dimly burning wick: |
| 18. Remember not the first events, and do not meditate over early ones. | 18. "Remember not the former things, nor consider that which was from the beginning. |
| 19. Behold I am making a new thing, now it will sprout, now you shall know it; yea I will make a road in the desert, rivers in the wasteland. | 19. Behold, I am doing a new thing, and now it is revealed, will you not perceive it? I will make a way in the wilderness and rivers in the devastation. |
| 20. The beasts of the field shall honor Me, the jackals and the ostriches, for I gave water in the desert, rivers in the wasteland, to give My chosen people drink. | 20. They will give honour before me, when I cause devastated provinces to be inhabited, even the place where jackals and ostriches dwell; for I give water in the wilderness, rivers in the devastation, to give drink to the exiles of My people with whom I am pleased. |
| 21. This people I formed for Myself; they shall recite My praise. **{S}** | 21. This people I prepared for My service; they will be declaring by My praises. **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Is.) 43:7-15, 21**

**1** **And now** despite all this, so said the Lord, “...do not fear.”

**2** **When you pass through water** When you passed through the Reed Sea, I was with you.

**and in rivers, they shall not overflow you** You dwelt among the Egyptians and the heathens (peoples [: mss.]) numerous as the waters of a river, and they could not prevail against you to destroy you.

**when you go amidst fire** In the future, “For behold, a sun is coming, burning like an oven” (Malachi 3:19), for I will cause the sun to burn upon the wicked, “and the coming sun shall burn them.” There, too, you shall not be burnt.

**a flame** which shall burn the heathens ([mss.:] the nations), as it is said (supra 33:12): “And the peoples shall be as the burnings of lime.” That too shall not burn amidst you.

**3** **I have given Egypt as your ransom** And they were your ransom, for their firstborn died, and you, My firstborn son, although you were deserving of destruction, as it is said in Ezekiel (20:8): “And I thought to pour out My fury upon them...in the land of Egypt.”

**4** **and I give** **I am always accustomed to this.**

**6** **I will say** to the north wind, “Give the exiles who are in the north.”

**and to the south** which is a strong wind, “Do not refrain from blowing strongly to bring My exiles.” Similarly (Song 4:16), “Awaken, O north wind, and come, O south wind.” Since the north wind is weak, it needs strengthening. Therefore, it is written, “Awaken,” “Give.” But concerning the south wind which does not need straightening, it is written, “Come,” as it is, and so, “Do not refrain.”

**7** **Everyone that is called by My name, and whom I created for My glory** **All the righteous, who are called by My name and everyone who was made for My glory, I formed him, yea, I made him. fixed him with all that is necessary for him, and I prepared everything. That is to say, that although they experienced exile and trouble, I prepared for them all the necessities of their redemption.**

**8** **To bring out a blind people** Heb. הוֹצִיא, like לְהוֹצִיא to bring out of the exile those who were exiled because they became like blind; although they had eyes, they did not see.

**9** **Were all the nations gathered** If all the nations (of the peoples [Lublin;]) (of the heathens [Warsaw]; absent in all mss. and in K’li Paz) would gather together, who of them and of their prophets would tell the future, or the like, quoting their pagan Gods, or the first events, that have already passed, would they let us know, saying “We foretold them before they came about”?

**Let them present their witnesses** who heard that they prophesied concerning them prior to their occurrence, and they shall be deemed just. But I have witnesses, for you are My witnesses that I told Abraham your forefather about the exiles, and they came about.

**10** **and My servant** Jacob.

**whom I chose.** He, too, shall testify that I promised him when he went to Mesopotamia, and I kept My promise.

**in order that you know** I did all this in order that you put your heart to know Me.

**12** **I told** of the exiles to Abraham.

**and I saved** to fulfill the word at the time [designated for its] end.

**and I made heard** to you the first events.

**and there was no stranger among you** In those days, when I did all these, there did not appear among all of you, among the heathens (the children of the nations [mss., K’li Paz]) a strange God, to show his greatness and his Godliness. ([Other manuscripts read:] And I made My Torah heard to you, and none among you estranged himself from accepting.)

**and you are My witnesses** that I opened seven heavens for you, and you saw no image.

**13** **Even before the day I am He** Not only that day was I alone, but even before it became day I am He alone.

**I do** If I came to do, no one can retract.

**14** **Because of you, I sent [you] to Babylon** Jonathan paraphrases: Because of your sins I exiled you to Babylon.

**and I lowered them all with oars** Heb. וְהוֹרַדְתִּי בָרִיחִים. Jonathan renders: And I lowered with oars (בִּמְשׁוֹטִין), all of them. מְשׁוֹטִין denotes the wood that guides the ship and straightens it out.

**and Chaldees** led you in the ships of their rejoicing. This may also be explained as regards the news of the redemption, as follows:

**Because of you, I sent** I will send the kings of Media to Babylon, and I will lower the Chaldees in ships and oars into exile to the land of Media. And the Chaldees I will lower in ships which their rejoicing was [i.e., the Chaldees would be taken into captivity with the very boats in which they had previously rejoiced].

**16** **Who made a way in the sea** in the Sea of Reeds, and there I drew the Egyptians out to pursue you, with chariots and horses, and an army and power, and all of them lay together dead on the seashore, not to rise.

**17** **they were quenched** Jonathan renders: Like flax they dimmed, they were quenched.

**18** **Remember not the first events** These miracles that I mention to you, that I performed in Egypt do not remember them from now on, for you shall be engaged in this redemption, to thank and to praise.

**do not meditate** Do not ponder about them; do not pay attention to them.

**20** **The beasts of the field shall honor Me** The place that is desolate and a habitat of the beasts of the field, for the jackals and for the ostriches.

**for I gave water in the desert** i.e., in a desolate land I will place a settlement.

**21** **This people I formed for Myself** so that they recite My praise.

**Special Ashlamatah: Yeshayahu (Isaiah) 60:1-22**

**Shabbat # 6 of Consolation/Strengthening [Yesod - "Secret"]**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Arise, shine, for your light has come, and the glory of the Lord has shone upon you. | 1. Arise, shine, Jerusalem; for the time of your salvation has come, and the glory of the LORD will be revealed upon you. |
| 2. For behold, darkness shall cover the earth, and a gross darkness the kingdoms, and the Lord shall shine upon you, and His glory shall appear over you. | 2. For behold, darkness will cover the earth, and gloom the kingdoms; but the Shekhinah of the LORD will settle in you, and His glory will be revealed upon you. |
| 3. And nations shall go by your light and kings by the brilliance of your shine. | 3. And peoples will come to your light, and kings before your brightness. |
| 4. Lift up your eyes all around and see, they all have gathered, they have come to you; your sons shall come from afar, and your daughters shall be raised on [their] side. | 4. Lift up, Jerusalem, your eyes round about, and see all the sons of the people of your exiles who are gathered together, they come to your midst; your sons will come from far, and your daughters will be carried on hips. |
| 5. Then you shall see and be radiant, and your heart shall be startled and become enlarged, **for the abundance of the west shall be turned over to you**, the wealth of the nations that will come to you. | 5. Then you will see and be radiant. and you will fear and your heart widen in fear of sins; **because the wealth of the west is transferred to you**. the possessions of the peoples will be brought into your midst. |
| 6. A multitude of camels shall cover you, the young camels of Midian and Ephah, all of them shall come from Sheba; gold and frankincense they shall carry, and the praises of the Lord they shall report. | 6. The caravans of the Arahians will cover you around, the dromedaries of Midian and Ephah; all those from Sheba will come. They will be burdened with gold and frankincense. and those who come with them will be declaring the praises of the LORD. |
| 7. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they shall be offered up with acceptance upon My altar, and I will glorify My glorious house. | 7. All the sheep of the Arabians will be gathered into your midst, the rams of Nebat will minister to you; they will be offered up for pleasure upon My altar, and I will glorify My glorious house. |
| 8. Who are these that fly like a cloud and like doves to their cotes? | 8. Who are these that come openly like swift clouds, and (are) not to be checked? The exiles of Israel, who are gathered and come to their land, even like doves which return to the midst of their windows! |
| 9. For the isles will hope for Me, and the ships of Tarshish [as] in the beginning, to bring your sons from afar, their silver and their gold with them, in the name of the Lord your God and for the Holy One of Israel, for He has glorified you. | 9. For islands will wait for My Memra, those who go down in ships of the sea-which spreads its sails first? - to bring your sons from far, their silver and their gold with them, for the name of the LORD your God, and for the Holy One of Israel, because He has glorified you. |
| 10, And foreigners shall build your walls, and their kings shall serve you, for in My wrath I struck you, and in My grace have I had mercy on you. | 10, The sons of Gentiles will build up your walls, and their kings will minister to you; for in My wrath I smote you, but in My pleasure I will have mercy upon you. |
| 11. And they shall open your gates always; day and night they shall not be closed, to bring to you the wealth of the nations and their kings in procession. | 11. Your gates will be opened continually; day and night they will not be shut; that men may bring into your midst the possessions of the Gentiles, with their kings chained. |
| 12. For the nation and the kingdom that shall not serve you shall perish, and the nations shall be destroyed. | 12. For any people and kingdom that will not serve you. Jerusalem. will perish; those peoples will be utterly destroyed. |
| 13. The glory of the Lebanon shall come to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor. | 13. The glory of Lebanon will be brought into your midst, cypresses, planes, and pines together, to beautify the place of My sanctuary; and I will make the place of the dwelling of My Shekhinah glorious. |
| 14. And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.' | 14. The sons of those who subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased. |
| 15. Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation. | 15. Whereas you have been forsaken and cast out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation. |
| 16. And you shall suck the milk of nations and the breast of kings you shall suck, **and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.** | 16. You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their kings; **and you will know that I, the LORD, am your Saviour and your Redeemer, the Strong One of Jacob.** |
| 17. Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, **and I will make your officers peace and your rulers righteousness.** | 17. Instead of the bronze which they plundered from you, Jerusalem. I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. **I will make your guardians peace and [appoint] your rulers in virtue.** |
| 18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise. | 18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising. |
| 19. You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory. | 19. You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory. |
| 20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be completed. | 20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended. |
| 21. And your people, all of them righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory. | 21. Your people will all be virtuous; they will possess the land for ever, My pleasant plant, the work of My might, that I might be glorified. |
| 22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it. **{S}** | 22. He that is small among them will become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it. **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 60:1-22**

**4** **shall be raised on [their] side** [Jonathan renders:] on the flanks, the flanks of the kings, they will be raised.

**5** **Then you shall see and be radiant** Heb. וְנָהַרְתָּ, from נְהוֹרָה, [Aramaic for light,] then you shall see and be radiant [from Jonathan].

**and your heart shall be startled and become enlarged** And your heart shall wonder and become enlarged.

**for the abundance of the west shall be turned over to you** for the abundance of the west shall be turned over to you [after Jonathan].

**the wealth of the nations** The possessions of the nations [after Jonathan].

**6** **A multitude** Heb. שִׁפְעַת, A multiplicity.

**the young camels of Midian** Heb. בִּכְרֵי. [Jonathan renders:] הוֹגְנֵי. They are young camels. Comp. (Jer. 2:23) “a swift young camel (בִּכְרָה).”

**and Ephah** They, too, are of the sons of Midian. Comp. (Gen. 25:4) “Ephah and Epher.”

**7** **the rams of Nebaioth** Heb. אֵילֵי, rams of Nebaioth [after Jonathan].

**9** **as in the beginning** Like ‘as in the beginning,’ meaning in the days of Solomon, like the matter that is stated (I Kings 10:22): “For the king had at sea ships of Tarshish, etc.; once in three years, the ships of Tarshish would come, etc.” Tarshish is the name of the sea.

**in the name of the Lord your God** that is called upon you, for they will hear a report of Him and the name of His might, and come.

**for He has glorified you** He has given you glory.

**10** **and in my grace** Because I favored you; in old French, en mon apayemant.

**11** **And they shall open your gates always** Heb. וּפִתְּחוּ. This is an expression of opening in the strong conjugation (פִּעֵל), since their opening is a perpetual opening, a constant opening. Just as שַׁבֵּר is an expression of breaking, so is פִּתְּחוּ an expression of opening. Tresoverts in O.F.

**13** **box trees, firs, and cypresses** Species of trees of the forest of Lebanon.

**14** **Zion of the Holy One of Israel** [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

**16** **and the breast of kings** Heb. וְשֽׁד, an expression of breasts (שָׁדַיִם) and ‘you shall suck’ proves it.

**17** **Instead of the copper** that they took from you.

**and I will make your officers peace** [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. פְקֻדָּתֵךְ Your appointed officers. Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

**19** **You shall no longer have** You shall not require the light of the sun.

**20** **neither...be gathered in** Heb. יֵאָסֵף, an expression similar to (Joel 2:10) “gathered in (אָסְפוּ) their brightness.” Gathered in their light.

**21** **in which I will glory** That I will glory with them. Pourvanter in French.

**22** **in its time I will hasten it** If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

**Verbal Tallies**

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

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

**Shemot (Exodus) 31:1 – 32:14**

**Yeshayahu (Isaiah) 43:7-15, 21**

**Special Aslamata: Yeshayahu (Isaiah) 60:1-22**

**Tehillim (Psalms) 65**

**Mk 8:31-33, Lk 9:22, Acts 17:10-15**

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

LORD - יהוה, Strong’s number 03068.

Saying / Say - אמר, Strong’s number 0559.

Called / Call - קרא, Strong’s number 07121.

Name - שם, Strong’s number 08034.

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

LORD - יהוה, Strong’s number 03068.

See / Seen - ראה, Strong’s number 07200.

Called / Call - קרא, Strong’s number 07121.

Name - שם, Strong’s number 08034.

Son - בן, Strong’s number 01121.

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

Filled / Full - מלא, Strong’s number 04390.

God - אלהים, Strong’s number 0433.

**Shemot (Exodus) 31:**1 And the LORD <03068> spake unto Moses, saying <0559> (8800),

2 See <07200> (8798), I have called <07121> (8804) by name <08034> Bezaleel the son <01121> of Uri, the son <01121> of Hur, of the tribe of Judah:

3 And I have filled <04390> (8762) him with the spirit of God <0430>, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

**Yeshayahu (Isaiah) 43:7** Even every one <03605> that is called <07121> (8737) by my name <08034>: for I have created him for my glory, I have formed him; yea, I have made him.

**Yeshayahu (Isaiah) 43:9** Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say <0559> (8799), It is truth.

**Yeshayahu (Isaiah) 43:10** Ye are my witnesses, saith the LORD <03068>, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

**Yeshayahu (Isaiah) 60:1** Arise, shine; for thy light is come, and the glory of the LORD <03068> is risen upon thee.

**Yeshayahu (Isaiah) 60:2** For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD <03068> shall arise upon thee, and his glory shall be seen <07200> (8735) upon thee.

**Yeshayahu (Isaiah) 60:9** Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons <01121> from far, their silver and their gold with them, unto the name <08034> of the LORD <03068> thy God, and to the Holy One of Israel, because he hath glorified thee.

**Yeshayahu (Isaiah) 60:14** The sons <01121> also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call <07121> (8804) thee, The city of the LORD <03068>, The Zion of the Holy One of Israel.

**Tehillim (Psalms) 65:1** « To the chief Musician, A Psalm and Song of David. » Praise waiteth for thee, O God <0430>, in Sion: and unto thee shall the vow be performed.

**Tehillim (Psalms) 65:9** Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God <0430>, which is full <04390> (8804) of water: thou preparest them corn, when thou hast so provided for it.

**Hebrew:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Hebrew** | **English** | **Torah Seder**  **Ex 31:1 – 32:14** | **Psalms**  **Psa 65:1-13** | **Ashlamatah**  **Is 43:7-15, 21** |
| **tAa** | sign | Exod 31:13 Exod 31:17 | Ps 65:8 |  |
| **!z<ao** | ear | Exod 32:2 Exod 32:3 |  | Isa 43:8 |
| **~yhil{a/** | GOD | Exod 31:3 Exod 31:18 Exod 32:1 Exod 32:4 Exod 32:8 Exod 32:11 | Ps 65:1 Ps 65:5 Ps 65:9 |  |
| **rm;a'** | saying | Exod 31:1 Exod 31:12 Exod 31:13 Exod 32:1 Exod 32:2 Exod 32:4 Exod 32:5 Exod 32:8 Exod 32:9 Exod 32:11 Exod 32:12 Exod 32:13 |  | Isa 43:9 Isa 43:14 |
| **@a;** | yes, also |  | Ps 65:13 | Isa 43:7 |
| **#r,a,** | earth,  land,  ground | Exod 31:17 Exod 32:1 Exod 32:4 Exod 32:7 Exod 32:8 Exod 32:11 Exod 32:13 | Ps 65:5 Ps 65:9 |  |
| **aAB** | bring,  brought | Exod 32:2 Exod 32:3 | Ps 65:2 |  |
| **rx;B'** | choose |  | Ps 65:4 | Isa 43:10 |
| **yAG** | nation | Exod 32:10 |  | Isa 43:9 |
| **rh;** | mount,  mountain | Exod 31:18 Exod 32:1 Exod 32:12 | Ps 65:6 |  |
| **dy"** | hand | Exod 32:4 Exod 32:11 |  | Isa 43:13 |
| **[d'y"** | know,  known | Exod 31:13 Exod 32:1 |  | Isa 43:10 |
| **hwhy** | LORD | Exod 31:1 Exod 31:12 Exod 31:13 Exod 31:15 Exod 31:17 Exod 32:5 Exod 32:7 Exod 32:9 Exod 32:11 Exod 32:14 |  | Isa 43:10 Isa 43:11 Isa 43:12 Isa 43:14 Isa 43:15 |
| **~Ay** | day | Exod 31:15 Exod 31:17 |  | Isa 43:13 |
| **ac'y"** | brought | Exod 31:17 Exod 32:1 Exod 32:4 Exod 32:7 Exod 32:8 Exod 32:11 Exod 32:13 | Ps 65:5 Ps 65:9 |  |
| **dr'y"** | come,  came | Exod 32:1 Exod 32:7 |  | Isa 43:14 |
| **bv;y"** | sat down | Exod 32:6 | Ps 65:8 |  |
| **laer'f.yI** | Israel | Exod 31:13 Exod 31:16 Exod 31:17 Exod 32:4 Exod 32:8 Exod 32:13 |  | Isa 43:14 Isa 43:15 |
| **lKo** | all,  every | Exod 31:3 Exod 31:5 Exod 31:6 Exod 31:7 Exod 31:8 Exod 31:9 Exod 31:11 Exod 31:14 Exod 31:15 Exod 32:3 Exod 32:13 | Ps 65:2 Ps 65:5 | Isa 43:7 Isa 43:9 Isa 43:14 |
| **~aol.** | peoples |  | Ps 65:7 | Isa 43:9 |
| **alem'** | filled,  settings | Exod 31:3 Exod 31:5 | Ps 65:9 |  |
| **!mi** | against |  | Ps 65:3 | Isa 43:11 |
| **!t;n"** | appointed,  gave | Exod 31:6 Exod 31:18 Exod 32:13 |  | Isa 43:9 |
| **db,[,** | servants | Exod 32:13 |  | Isa 43:10 |
| **~ynIP'** | before,  face | Exod 32:1 Exod 32:5 Exod 32:12 |  | Isa 43:10 |
| **vAdq'** | holy |  | Ps 65:4 | Isa 43:14 Isa 43:15 |
| **ar'q'** | called | Exod 31:2 Exod 32:5 |  | Isa 43:7 |
| **bWv** | turn | Exod 32:12 |  | Isa 43:13 |
| **~ve** | name | Exod 31:2 |  | Isa 43:7 |
| **[m;v'** | hear |  | Ps 65:2 | Isa 43:9 Isa 43:12 |
| **hL'hiT.** | praise |  | Ps 65:1 | Isa 43:21 |
| **x;Ko** | power | Exod 32:11 | Ps 65:6 |  |
| **~[;** | people | Exod 32:1 Exod 32:3 Exod 32:6 Exod 32:7 Exod 32:9 Exod 32:11 Exod 32:12 Exod 32:14 |  | Isa 43:8 Isa 43:21 |
| **hf'['** | work | Exod 31:4 Exod 31:5 Exod 31:6 Exod 31:11 Exod 31:14 Exod 31:15 Exod 31:16 Exod 31:17 Exod 32:1 Exod 32:4 Exod 32:8 Exod 32:10 Exod 32:14 |  | Isa 43:7 |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Ex 31:1 – 32:14** | **Psalms**  **Psa 65:1-** | **Ashlamatah**  **Is 43:7-15, 21** | **Peshat**  **Mk/Jude/Pet**  **Mk 8:31-33** | **Remes 1**  **Luke**  **Lk 9:22** | **Remes 2**  **Acts/Romans**  **Acts 17:10-15** |
| ἄγω | bring forth, brought |  |  | Isa 43:9 |  |  | Acts 17:15 |
| ἀκούω | hear |  |  | Isa 43:9 |  |  |  |
| ἄνθρωπος | man,  men | Exo 32:1 |  |  | Mark 8:31 Mark 8:33 | Luke 9:22 |  |
| ἀνίστημι | rise up | Exo 32:1 Exo 32:6 |  |  | Mark 8:31 |  |  |
| avpodokima,zw | reject |  |  |  | Mark 8:31 | Luke 9:22 |  |
| ἀποκτείνω | kill | Exo 32:12 |  |  | Mark 8:31 | Luke 9:22 |  |
| ἀρχιερεύς | priest |  |  |  | Mark 8:31 | Luke 9:22 |  |
| γινώσκω | know,  known | Exo 31:13 |  | Isa 43:10 |  |  | Acts 17:13 |
| γραμματεύς | scribe |  |  |  | Mark 8:31 | Luke 9:22 |  |
| γυνή | woman,  wives | Exo 32:2 |  |  |  |  | Acts 17:12 |
| δεῖ | necessary,  must |  |  |  | Mark 8:31 | Luke 9:22 |  |
| δέχομαι | took, take | Exo 32:4 |  |  |  |  | Acts 17:11 |
| ἡμέρα | days |  |  |  | Mark 8:31 | Luke 9:22 | Acts 17:11 |
| θάλασσα | sea |  | Psa 65:5 |  |  |  | Acts 17:14 |
| θεός | GOD | Exod 31:3 Exod 31:18 Exod 32:1 Exod 32:4 Exod 32:8 Exod 32:11 | Ps 65:1 Ps 65:5 Ps 65:9 |  | Mark 8:33 |  | Acts 17:13 |
| κατά | against,  according to | Exo 31:5  Exo 31:11  Exo 32:13 |  |  |  |  | Acts 17:11 |
| κηρύσσω | proclaimed | Exo 32:5 |  |  |  |  |  |
| λέγω | says |  |  |  | Mark 8:33 | Luke 9:22 |  |
| λόγος | word |  | Psa 65:3 |  | Mark 8:32 |  | Acts 17:11 Acts 17:13 |
| ὁράω | see,  perceive | Exo 31:13 |  |  | Mark 8:33 |  |  |
| πάσχω | suffer |  |  |  | Mark 8:31 | Luke 9:22 |  |
| πολύς / πολλός | many,  much |  |  |  | Mark 8:31 | Luke 9:22 | Acts 17:12 |
| πρεσβύτερος | elders |  |  |  | Mark 8:31 | Luke 9:22 |  |
| προσλαμβάνω | himself,  yourself |  | Psa 65:4 |  | Mar 8:32 |  |  |
| ταράσσω | disturb |  | Psa 65:8 |  |  |  | Acts 17:13 |
| ταχύς | quickly | Exo 32:8 |  |  |  |  | Acts 17:15 |
| υἱός | son | Exo 31:2  Exo 31:10  Exo 31:13  Exo 31:16  Exo 31:17 |  |  | Mark 8:31 | Luke 9:22 |  |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:13**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**He used to say: Everyone with whom the spirit of his fellow man is at ease has the spirit of God at ease with him. Everyone with whom the spirit of his fellow man is not at ease does not have the spirit of God at ease with him.**

The above mentioned Rabbi Chanina ben Dosa used to say that every person who is well-liked here on earth and esteemed by people is certainly God-fearing (***yerey shamayim***) and is therefore also loved on High. But when a person is disliked, it is certain that he is not God-fearing, and he is not loved on High.

It is thus written, ***"You will find approval and good understanding in the eyes of God and man"*** (Proverbs 3:4). If a person fears God, he is approved by both God and his fellow man.

It is furthermore written, **“God s love is from one world to another upon those who fear Him”** (Psalms 103:17). This means that when a person fears God, He gives him approval and love. This extends to the person both in the world on High and in the world below. Thus, such a person is approved of by his fellow man and they always speak highly of him.

We thus see that if people speak well of a person, it is evidence that he is truly good. However, this is only true when they speak well of him out of love for him. If their good words are motivated by their fear of him, hoping to gain his approval, then they prove nothing.

It is for this reason that the master states, ***"Everyone with whom the spirit of his fellow man is at ease,"*** rather than saying, ***"Everyone with whom his fellow man is at ease."*** This teaches us that it is not enough for people to outwardly be favorable toward the individual. It depends upon how people feel about him deep in their hearts, which is something that cannot be seen.

The duplication here might initially appear redundant. Since the master said, ***"Everyone with whom the spirit of his fellow is at ease has the spirit of God at ease with him,"*** why must he say the converse, that when a person is not liked by his fellow man, he is also not liked by God?

Both sections are actually necessary. If the master had only said, ***"Everyone with whom the spirit of his fellow man is at ease has the spirit of God at ease with him,"*** we would have thought that the master is speaking of only the one whom people love; and that this is an indication that he is truly a good person, well-liked on High. But if a person is not well-liked by others, nothing can be assumed about him; he may or may not be a good person. The master thus repeated himself and said that the person who is disliked by others is evidently not a good person, and he is also not liked on High.

Conversely, if the master had enunciated only the second part of the teaching, and not the first part, we would assume that he was merely stating that when a person is not well-liked by others, it is proof that he is not a good person and is not liked on High. But if a person is liked by others, he may or may not be a good person.

Thus, the master had to enunciate both teachings, teaching us that the evidence works both ways. If a person is not liked, he is not a good person; and if he is well-liked, he is a good person.

**Note:** **Every one of us needs to integrate harmoniously within the community where he/she belongs, and one should put a great effort in being liked by all in the community. How one integrates into the community in which one resides speaks loudly as to whether he/she is or is not well liked on High!**

**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 31:1 – 32:14**

**“R’Eh Qarati” “See, I have called ”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul Tosefta**  **Luqas (Lk) 9:22**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:31-33**  Mishnah **א:א** |
| **Saying, “It is necessary** for **the Ben Adam** (the son of man – i.e. Prophet) **to suffer many** things **and to be rejected by** some of **the Zekanim** (Elders) **and Kohanim Haeadolim** (Chief Priests) **and Soferim** (Scribes)**, and to be killed, and to be raised on the third day.** | **And he began to instruct them concerning the necessity of Ben Adam’s** (the son of man – i.e. the Prophet) **suffering in a great number of things and be rejected by some of the Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes)**, and be killed, and after three days[[193]](#footnote-193) rise again.** **And he boldly proclaimed these things. And Tsefet took him aside and tried to reprove him. But when he (Yeshua) had turned his back to Tsefet and looked on his talmidim, he reproved Tsefet, saying, go behind me, adversary! Because** (you are thinking only of yourself) **your heart is not set on the things of G-d, but of the things of men.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 17:10-15**  Mishnah **א:א** | |
| **Then the brethren immediately sent Hakham Shaul and Hillel** (Luke/Silas) **away by night to Berea. When they arrived, they went to the Jewish Synagogue. These** people **were nobler[[194]](#footnote-194) than those in Thessalonica, in that they welcomed the word** (Mesorah of the Master) **eagerly, and studied the Scriptures daily** to find out to **determine their validity.[[195]](#footnote-195) Therefore, many of them became faithfully obedient** to the Mesorah of the Master**, and also not a few of the Greeks, prominent** (noble) **women with their noble husbands.[[196]](#footnote-196) But when** (some of) **the Jews from Thessalonica learned that the Torah of God was proclaimed by Hakham Shaul at Berea, they came there also and stirred up the congregations. Then immediately the brethren sent Hakham Shaul away, to go by way of the sea; but both Hillel** (Luke/Silas) **and Timothy remained there. So those who appointed Hakham Shaul sent him to Athens; and receiving a command for Hillel** (Luke/Silas) **and Timothy to join with him as soon as possible, they departed.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 31:1 – 32:14** | **Ps 65** | **Is 43:7-15, 21** | **Mk 8:31-33** | **Lk 9:22** | **II Luqas (Acts) 17:10-15** |

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

**On the Heels of Revelation**

Not only does this Pericope come on the heels of the revelation that Yeshua is the Messiah. It contains bimodal lessons that can be derived by being in contiguity to Shabbat Shekalim. It is also noteworthy to point out that the previous Torah Seder (Elul 11, 5773 – “And you will make an altar”) establishes the mitzvah of giving the half-shekel.[[197]](#footnote-197) Consequently, several things influence Mordechai’s present narrative.

**Ben Adam’s suffering**

This event comes on the heels of the revelation that Yeshua is the Messiah. (Mk. 8:27-30). To set the background for our scene we must remember the revelation of Tsefet. Furthermore, we must, of a necessity remember this disclosure.[[198]](#footnote-198) Tsefet has just stated that Yeshua is the Messiah. While all of Yeshua’s talmidim must have believed that he was the Messiah early on, it is now declared openly among his talmidim that he in fact is the Messiah. Hakham Tsefet has reached the level of insurmountable heights in being able to draw this conclusion.[[199]](#footnote-199) Now that Yeshua has laid this foundation of his identity, he goes on to allow his Talmidim further insights into the identity and character of Messiah. However, his revelation of Messiah is complex to say the least. We determine that “this is the God-appointed mission of the Son of man.”[[200]](#footnote-200) The Amplified version of the Bible translates this section as follows: “and be tested {and} disapproved {and} rejected by the elders and the chief priests and the scribes.” The Amplified has translated trying to reach into the material contextually as well as literally. Messiah must continue to be tested. Here **SOME** of the **Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes) are testing him. We conclude that “some” tested Yeshua and they disapproved of his Messiah-ship based on preconceived notions and ideas. This danger still permeates our interpretation of the Messianic mission and character. Nevertheless, when we look at the historical data of the first century, we see that great numbers actually did believe that Yeshua was Messiah. It will be relative to this discussion to discern, “which” Messiah they came to believe in and why they believed in “that” Messiah.

**Which Messiah?**

Patai[[201]](#footnote-201) points out that the Prophets are replete with Messianic descriptions. As Patai shows the number of Messiahs, we are left with the question of which Messiah Hakham Tsefet pictured in his mind. Likewise, we must also wonder which Messiah the **Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes) conceived.

**b. San 98b** ﻿Rab said: The world was created only on David's account.[[202]](#footnote-202) Samuel said: On Moses account;[[203]](#footnote-203) R. Johanan said: For the sake of the Messiah. What is his [the Messiah's] name? The School of R. Shila said: His name is Shiloh, for it is written, until Shiloh come.[[204]](#footnote-204) The School of R. Yannai said: His name is Yinnon, for it is written, His name shall endure forever:[[205]](#footnote-205) e'er the sun was, his name is Yinnon.[[206]](#footnote-206) The School of R. Haninah maintained: His name is Haninah, as it is written, Where I will not give you Haninah.[[207]](#footnote-207) Others say: His name is Menahem the son of Hezekiah, for it is written, Because Menahem [the comforter], that would relieve my soul, is far.[[208]](#footnote-208) The Rabbis said: His name is the leper scholar, as it is written, Surely he hath borne our grief’s, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.[[209]](#footnote-209)

Each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words. Tsefet was no different from the multitudes of others who held preconceived notions of whom and what Messiah should be. The **Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes) also misjudged Messiah. When we make this statement, we are not talking about ignorant men. These men represent the learned men of that generation. This pericope serves to demonstrate that Tsefet was stuck in the same mindset of his generation.

The present pericope shows that in a single moment, Yeshua destroyed a lifetime of misconceptions. How does one deal with that? The **Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes)might simply reject the notion that Yeshua was Messiah based on their misconceptions. Hakham Tsefet, as a talmid of the Master could not be afforded this luxury. He must embrace truth. We are often called upon to abandon preconceived notions in favor of truth. Many of us who are trying to walk this new path can easily relate to Tsefet’s dilemma. Some seem to cope better than others do. However, Tsefet was a man who was true to his passion. He had to speak up. Tsefet needed correction. His blunder, if we may put it mildly served as a lesson for all the talmidim. It is most certain that some of the others had similar thoughts. Likewise, it is sure that some of them may have sat back and let Hakham Tsefet take the brunt of the correction trying to project a “painted image” of surprise that Tsefet would do such a thing.

**Impurity of Messiah**

“His name is **the leper scholar**.”[[210]](#footnote-210) Why is Messiah associated with a Leper?

**b. San 98a** ﻿When will the Messiah come? Go and ask him himself, was his reply. Where is he sitting? At the entrance.[[211]](#footnote-211) And by what sign may I recognize him? He is sitting among the poor lepers: all of them untie [them][[212]](#footnote-212) all at once, and re-bandage them together,[[213]](#footnote-213) whereas he unties and re-bandages each separately, [before treating the next], thinking, should I be wanted, [it being time for my appearance as the Messiah] I must not be delayed [through having to bandage a number of sores]. So he went to him and greeted him, saying, peace upon you, Master and Teacher. Peace upon thee, O son of Levi, he replied. When will you come Master? asked he, Today , was his answer. On his returning to Elijah, the latter enquired, What did he say to you? peace Upon thee, O son of Levi, he answered. Thereupon he [Elijah] observed, He thereby assured you and your father of [a portion in] the world to come. He spoke falsely to me, he rejoined, stating that he would come today, but has not. He [Elijah] answered him, This is what he said to thee, Today, if ye will hear his voice.[[214]](#footnote-214)

The Gemara pictures Messiah as a healer of lepers. Here we see Messiah going to the lepers rather than the lepers coming to him. This picture is very different from those painted by Christian scholars. The account of Yeshua and the leper has already been dealt with in other places.[[215]](#footnote-215) In the account of the leper in Mk 1:40-45 the leper violates the Torah prohibition of entering the city. In the present Gemara we see that Messiah has deliberately entered the camp of the lepers. This is a picture of exile. Messiah takes it upon himself to change the bandages of the lepers in the community of exile. What stands out is the fact that the community is in a state of ritual impurity. Again, this bespeaks our present exile where the Sages of blessed memory say that at present ritual impurity is present everywhere. Being in the Gentile world is tantamount to living in a community of lepers. Messiah has accepted the role of healer in these circumstances. The question about where is Messiah sitting: “*Where is he sitting? At the entrance.*” According to the Vilna Gaon this means that he is sitting at the entrance to the gates of Rome. We now see the source of leprosy. Leprosy is the result of Lashon HaRa. What Lashon HaRa could this community possibly have spoken?

**They Killed the wrong Messiah**

As we stated in last week’s class, the hush of Yeshua is that he did not want it to be publicized that he was the Messiah. While there are several reasons, we will point out two specifically.

Firstly, his mission was not political and therefore, he did not want to be equated with a political Messiah

Secondly, because Yeshua was honorable he did not seek after fame etc. as we have noted in the past.

What is his [the Messiah's] name?

1. His name is Shiloh,
2. His name is Yinnon,
3. His name is Haninah,
4. His name is Menahem
5. His name is the leper scholar

If we are astute, we will notice from the cited Gemara that none of the “Messiahs” named were political. Each School believed in a Messiah who was the quintessential Torah teacher, making its teacher the Messiah by a play on words. Furthermore, they saw the **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. By and large, the Rabbinic Schools/B’ne Adam was not remotely interested in a Messiah of violence. There were zealots who looked for this kind of Messiah, as did the Am HaAretz. However, we can clearly see that this was not the norm. The reply of Yeshua’s talmidim is an echo of the thoughts of the B’ne Adam/Hakhamim of Yeshua’s day. Whereas until that time Yisrael had been under kings, albeit appointed by G-d, a new era of the governance (sovereignty)of G-d was about to be inaugurated. After the fall of the Temple and the discontinuance of the Sanhedrin, G-d’s people would be ruled by Judges and Rabbinic tribunals as it was after Y’hoshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of Oral Torah) which is the “Mesorah” that Yeshua was proclaiming.

**And they answered him, saying, “Yochanan HaMatvil; and others say Eliyahu; but others, one of the Neb’i’im**

Each of the messengers carried the Torah in a special way. Therefore, the B’ne Yisrael was not looking for a Zealot leader. Again, there were Zealots and those who did want this type of leader. When we study the P’rushim (Pharisees) we note that they were not interested in a militant leader. They were also pre-occupied with talmud Torah. Schiffman[[216]](#footnote-216) notes that the P’rushim were instrumental in collecting the writings of the Hakhamim (Sages) before them. They lacked the formalization of a Yeshiva, however Hillel brought a reformation that formalized what had been handed down to him.

**The Master and his Talmid**

The Greek text is ambiguous. It would seem evident that Hakham Tsefet tried to correct the Master. Or, it may be possible that Hakham Tsefet tried to talk the Master out of the idea of being killed by the **Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes) through following some other path. This would have also provoked the Master to the place of rebuke. However, the Greek text can be read in the exact opposite. In following the “other reading,” it would have appeared that Hakham Tsefet was praising the Master as Messiah. The Greek **ἐπιτιμάω** – *epitimao* can mean, “honor” or rebuke. If Hakham Tsefet were showing undue honor it would have brought the same response by the Master, in that he was not given to selfish aggrandizement.

However, if we fumble over the details we will have missed the point. The lesson at hand is that a talmid **Never** tries to usurp the authority of his master. It is profound that Hakham Tsefet uses himself as an example. This shows his true humility, and that he had learned a lesson he wanted to pass on to others. While others would find a great deal of criticism with Hakham Tsefet, we must note that his monumental revelation and proclamation was courageous and uncompromising. In this, Hakham Tsefet was the quintessential talmid. In summary,

**Matt. 10:24-25** ¶ **“A talmid is not above** his **Hakham, nor a servant above his master.”** **“It is enough for a talmid to be like his Hakham, and a servant like his master.”**

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

**Nobility**

**Shemot 31:2 - 4 I have called by name Bezalel ben Uri, ben Hur, of the tribe of Yhudah, and I have imbued him with the spirit of God** (Ruach HaKodesh)**, with wisdom,** (Hokhmah) **with insight** (Binah)**, with knowledge** (Da’at)**, and with** talent for **all manner of artisanship to do master work…**

Hakham Shaul follows Hakham Tsefet’s lead by speaking of men and women of Nobility. However, we should take note of the Remes hints in this pericope

* Night
* Noble women
* Noble men
* Talmud Torah (studied the Torah every day)
* The sea
* Appointment
* Sent
* Receiving a command
* Athens (uncertainty) as oppose to Yerushalayim – teaching of shalom (wholeness – wholesome)

Following the Ramban, we note that **Bezalel** was an extraordinary (Nobel) man. While the B’ne Yisrael made bricks and mortar they were not used in other crafts such as metal and other crafts. However, as it is also noted by the Ramban he was a Hakham filled with Hokhmah, Binah and Da’at. Rashi says he was filled with the Ruach HaKodesh (spirit of holiness).

As noted above we have seen how that Hakham Tsefet stepped to the forefront and boldly acclaimed Yeshua as the Messiah. One must ponder what thoughts must have wandered through the mind of the Master’s star pupil. Hakham Shaul uses Remes to point out Hakham Tsefet’s wisdom, understanding and knowledge (ChaBaD). The Bereans were women and men of nobility. What did they do to earn such a prestigious title? They involved themselves with talmud Torah **Every** day. They threshed (drash) the Torah/Tanakh to find the pictures of Messiah painted by Hakham Shaul. This was a most noble activity. It most certainly brought them a clear picture of Messiah. While **Bezalel** represents a Hakham, the Bereans represent a community of fledgling (Gentile) scholars under the tutelage of a Hakham, i.e. Shaul. **Bezalel** was able to see in his mind all the integral parts and components of the Mishkan. Furthermore, **Bezalel** was created specifically for the task of building the Mishkan.[[217]](#footnote-217) We must remember that the “Mishkan” was the housing for the Shekinah (Divine Presence – Neighboring Presence) of G-d. From a Remes perspective, the Berean’s were able to look into the Torah/Tanakh and see pictures of Messiah. However, we see the Berean’s as a Yeshiva (Rabbinic School) that earned a letter devoted to their troubles struggles in study, i.e. “Hebrews.” One point made clear in the present pericope is that the Bereans were Greeks and therefore, Gentiles. As Gentiles, they had accepted the yoke of Torah and the Bate Din. Their Hakham was most certainly Hakham Shaul. The “excellent Theophilus”[[218]](#footnote-218) (Lover of G-d) may very well have been a member of this community. The designation Theophilus – Lover of G-d is a very fitting Remes application for that appellation. Rather than refer to him as “Theophilus,” in Remes we would see him as a representative of a community of “Lovers of G-d.” We can further stretch this Remes using the numerical value of “Love” Heb. *Ahavah*, which is equal to “unity.” Therefore, we would see the community as it strove for unity with G-d. This community was also a community that worshiped G-d. Their “*abodah*”[[219]](#footnote-219) was in the *Keri’at Shema* – recital of the Shema. This is deduced through the hermeneutic *Gezerah Shavah*.[[220]](#footnote-220) They followed the mitzvah of “reading the Torah in the morning, afternoon and evening. Because they accepted upon themselves talmud Torah we can determine that they had accepted the yoke of the *Malchut Shamayim* (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings.

G-d’s purpose in creation was the bestowal of His goodness upon His creatures. G-d alone is the personification of true perfection. He is free of all deficiency. Nothing can compare to G-d. Not anything labeled “perfect” is “perfect” on the same level as God. Since G-d desired to bestow good upon His creatures partial good would not be acceptable. However, G-d has made it possible for humanity to experience a level of this perfection. Those who have learned to put their trust in G-d will experience, upon implementation, as much perfection as possible by a creature of G-d. G-d’s creation of each creature was so that each creature might experience as much of G-ds good as humanly possible. **Through cleaving to G-d, each creature has the ability to progress to the highest degree of perfection possible**. Because both flawlessness and deficiency exist in our world, God has established a means for His creatures to avoid the deficiency and acquire perfection. By clinging to the elements of perfection, we are able to attain a level of perfection that emulates G-d’s perfection. Through the acquisition of excellence, we are able to resemble our Creator.[[221]](#footnote-221)

The Hakhamim/Sages of blessed memory teach us that one cleaves to G-d by clinging to a Hakham and his talmidim.[[222]](#footnote-222) The social order of the Oral Torah has one basic pursuit. We know that it ultimately revolves around one basic principle, namely the assembling of a Perfected Community fit to exist in an eternal state of intimacy with God. For the Gentiles to become a part of this “Perfected Community” they must fully accept the organic teachings of the Hakhamim. The nexus in the halakhah of the Hakhamim means that halakhot are not independent entities. Each halakhah is interdependent on other halakhot. Furthermore, the nexus of the halakhot is dependent upon community. If the elemental and chief mitzvah is “I *am* the Lord your God, who brought you out of the land of Egypt, out of the house of bondage;” how can we say that we do not want to follow the rules of a society, which places G-d first? Man must come to terms with his creation by G-d and His purpose in doing so.

When the Highest Wisdom (G-d) considered everything needed to rectify the human race and make it into the Perfected Community discussed above, it saw that this goal would be furthered if some people could benefit others and help them attain a place in the Community. [[223]](#footnote-223)

The Bereans were not independent Gentiles involved in talmud Torah. They were a community of talmidim that strove for perfection through talmud Torah. By actively engaging in talmud Torah they attached themselves to the Perfected Community. This is because they attached themselves to the teachings of Hakham Shaul and accepted his halakhot. The Oral Torah that G-d daily breathed to Adam and Chava was for the sake of creating the Perfected Community. Herein the temporal world gives way to the Eternal “Ever Coming World” through the personification of the Mesorah. Adam and Chava were involved in talmud Torah every day. The Bereans **eagerly studied the Scriptures daily!** While we have seen, Gentiles like Cornelius and others near Yerushalayim and in Eretz Yisrael become converts the Bereans are an entire congregation accepting the yoke of the Torah and the Hakhamim.

**Women and Men**

Hakham Shaul placed the Noble women before the Nobel men. Why? We find two Remes answers. Firstly, this week is the 6th week of **Nachamu** we look at **Yesod – “Secret.”** This *paraklete* is often depicted as a woman. The hidden – secret takes the seminal ideas of the male and constructs from them reality. In the present case, we have Gentile women mentioned before men. We must first note that these Nobel women and men are faithfully obedient to the Master’s Mesorah. Allegorically we see Hakham Shaul saying that the attribute of the female Noble woman must be resident in the Gentile community before there can be men of Nobility. How so? The feminine characteristic of receptivity allegorically means to accept the words of the Jewish Hakhamim, as practice and through by their repetition in turn become Noblemen. The attribute of Yesod is the blending of Hod and Netzach. This balanced ministry is exactly what is needed to foster a Gentile congregation. Hod representing the side of strict justice, Netzach representing the side of chesed balances the flow of Divine energy into the congregation. The reversal of order also lends itself to another Remes/Allegorical hint. Because Chava gave Adam the fruit of the forbidden tree, we see that women play an integral part in redemption. This is very apropos in this time of teshubah. Just as Judaism has its heroines, so have the Gentiles. Rut’s acceptance of the Bet Din and her mother in law Naomi’s instruction repaired the sin of her ancestry. Similarly, Hakham Shaul plays on these subtle hints to make his point clear. The present pericope presents the Gentiles with a new set of parents, Chava and Adam who allegorically represent the Shekinah (Divine Presence) and Yisrael (B’ne Adam).

**Implicit Mitzvoth**

Nazarean Jews should be involved in talmud Torah every day

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: Shabbat Nachamu 7**

**7th Sabath of Strengthening/Consolation**

**[Malkhut - "Kingdom"]**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| **וַיִּפֶן וַיֵּרֶד** |  | **Saturday Afternoon** |
| **“Vayifen Vayered”** | Reader 1 – Shemot 32:15-18 | Reader 1 – Shemot 33:12-14 |
| **“And turned and went down”** | Reader 2 – Shemot 32:19-24 | Reader 2 – Shemot 33:14-16 |
| **“Y volvióse Moisés, y descendió”** | Reader 3 – Shemot 32:25-29 | Reader 3 – Shemot 33:12-16 |
| Shemot (Exod.) 32:15 – 33:11  B’midbar (Num) 28:9-15 | Reader 4 – Shemot 32:30-35 |  |
| Ashlamatah: 2 Sam. 22:10-18, 51 | Reader 5 – Shemot 33:1-4 | **Monday & Thursday**  **Mornings** |
| Special: Is. 61:10 – 63:9  I Samuel 20:18,42 | Reader 6 – Shemot 33:5-7 | Reader 1 – Shemot 33:12-14 |
| Psalm 66:1-20 | Reader 7 – Shemot 33:8-11 | Reader 2 – Shemot 33:14-16 |
| Abot: 3:14 | Maftir: Shemot 33:8-11 | Reader 3 – Shemot 33:12-16 |
| N.C.: Mk 8:34 – 9:1;  Luke 9:23-27; Acts 17:16-21 | Isaiah 61:10 – 63:9  I Samuel 20:18,42 |  |

**Coming Festival:**

**Rosh HaShanah – New Year**

**[Festival of Trumpets]**

**Wednesday Evening Sept. 04 – Friday Evening Sept. 06, 2013**

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. And the question appears: Why was that special designation called for? The answer is that it was needed because etc. [↑](#footnote-ref-1)
2. Above, 1:14. [↑](#footnote-ref-2)
3. See further, 35:35. [↑](#footnote-ref-3)
4. Verse 3. [↑](#footnote-ref-4)
5. Ibid. [↑](#footnote-ref-5)
6. See Isaiah 43:7. And in Chapter Kinyan Torah: ***"Whatsoever the Holy One, blessed be He, created in His world He created it but for His glory."*** **Bezalel thus was born for that sacred purpose, as the thought continues to be unfolded by Ramban.** [↑](#footnote-ref-6)
7. Isaiah 41:4. - See Vol. I, p. 59, Note 240, for important note on this topic. [↑](#footnote-ref-7)
8. Jeremiah 1:5. [↑](#footnote-ref-8)
9. Above, 16:29. Here too the sense of the verse is: "See the wonder... " [↑](#footnote-ref-9)
10. Shemoth Rabbah 40:2. [↑](#footnote-ref-10)
11. Berachoth 55 a. [↑](#footnote-ref-11)
12. Rashi explains it as "the garments of net-work" [with which the sacred vessels were covered during the journeyings]. Ramban will differ with this interpretation. [↑](#footnote-ref-12)
13. Numbers 4:6. [↑](#footnote-ref-13)
14. Ibid., Verse 13. [↑](#footnote-ref-14)
15. I.e. wool, excepting that they were colored differently: blue-purple, red-purple, and scarlet. [↑](#footnote-ref-15)
16. Esther 5:13. [↑](#footnote-ref-16)
17. The Hebrew word ***kla'im*** (hangings) (above 27:9) Onkelos translates ***s'radin***. Similarly he translates the Hebrew word ***michbar*** (grate) (ibid., Verse 4) as ***s'rada***. On the basis of these translations of Onkelos, Rashi suggests here that the word ***ha'srod*** is an Aramaic term, which means "garments of net-work," because they were made with many holes. - It is with reference to this basis for Rashi's explanation that Ramban says, "garments of ***kela***." [↑](#footnote-ref-17)
18. In the verse before us: ***And the garments of 'ha'srod;' and the holy garments for Aaron*** etc. - Likewise further, 35:19, and 39:41. [↑](#footnote-ref-18)
19. Further, 35:19. [↑](#footnote-ref-19)
20. Above, 30:20. [↑](#footnote-ref-20)
21. Ibid., 29:30. [↑](#footnote-ref-21)
22. Verses 6-11. [↑](#footnote-ref-22)
23. Yoma 72 a-b. "What is the meaning of the verse, the garments of ***'ha'srod'*** for ministering in the holy place (further 35:19)? If not for the garments of the priesthood [which are worn during the service which brings atonement to Israel], there would not have been left a survivor [a sarid] of Israel's enemies." **The final expression is a euphemism. But the whole quotation shows that the garments of *'ha'srod.'* refer to the actual garments of the priests.** [↑](#footnote-ref-23)
24. Leviticus 21:10. [↑](#footnote-ref-24)
25. Joel 3:5. [↑](#footnote-ref-25)
26. Jeremiah 44:14. [↑](#footnote-ref-26)
27. Leviticus 21:10. [↑](#footnote-ref-27)
28. Above, 28:2. [↑](#footnote-ref-28)
29. Ibid., Verse 4. [↑](#footnote-ref-29)
30. Leviticus 8:9. [↑](#footnote-ref-30)
31. Further, 39:33. In Verse 41 there it is stated: ***the garments of 'ha'srod'. ... the holy garments for Aaron the priest***. [↑](#footnote-ref-31)
32. Verse 2. [↑](#footnote-ref-32)
33. See further in 39:41 the connective "and" is not used by Scripture. The question then appears why is it mentioned here. [↑](#footnote-ref-33)
34. Above 29:30. [↑](#footnote-ref-34)
35. Further, 39:1. And if, as explained above, ***srod*** is a term referring to the garments of the High Priest, why then does the verse not mention the linen, of which the garments of Aaron were also made? This is because etc. [↑](#footnote-ref-35)
36. Ibid., 3:21. [↑](#footnote-ref-36)
37. Further, 39:1. [↑](#footnote-ref-37)
38. Ibid., 39:2. [↑](#footnote-ref-38)
39. Our Rashi adds: "and alert. " [↑](#footnote-ref-39)
40. Yerushalmi Yoma VIII, 5. [↑](#footnote-ref-40)
41. Sifra Kedoshim Section 3, 7:7. [↑](#footnote-ref-41)
42. Leviticus 19:30. This teaches that "all of you are obligated to keep My honor" (Yebarnoth 6 a), and as the Meiri explains it: "you and the Sanctuary are obligated to keep My honor." Thus the building of the Sanctuary does not override the Sabbath. [↑](#footnote-ref-42)
43. ***'Remember' the Sabbath-day*** (above 20:8). [↑](#footnote-ref-43)
44. ***'Observe' the Sabbath-day*** (Deuteronomy 5:12). [↑](#footnote-ref-44)
45. Above, 20:8. [↑](#footnote-ref-45)
46. See my Hebrew commentary here, p. 505, for the mystic interpretation thereof. [↑](#footnote-ref-46)
47. Verse 14. [↑](#footnote-ref-47)
48. Ecclesiastes 12:7. [↑](#footnote-ref-48)
49. "It is measure for measure. On the Sabbath everything is in perfect Unity. But he who desecrates the Sabbath shows that he does not believe in that Unity, and therefore he deserves to be cut off from it" (Ma'or V'shamesh). [↑](#footnote-ref-49)
50. Verse 15. [↑](#footnote-ref-50)
51. Verse 16. [↑](#footnote-ref-51)
52. Verse 17. [↑](#footnote-ref-52)
53. The allusions are Cabalistic. According to Ricanti [here] reference is to the though ts mentioned above in Seder Mishpatim, [↑](#footnote-ref-53)
54. Verse 17. [↑](#footnote-ref-54)
55. Job 12:10. [↑](#footnote-ref-55)
56. Above 20:8. [↑](#footnote-ref-56)
57. Above, 20:1. [↑](#footnote-ref-57)
58. Further, 32:16. [↑](#footnote-ref-58)
59. Numbers 14:19. [↑](#footnote-ref-59)
60. Ibid., 9:23. [↑](#footnote-ref-60)
61. Deuteronomy 33:l. [↑](#footnote-ref-61)
62. Further, Verse 21. [↑](#footnote-ref-62)
63. Ibid., Verses 23-24. [↑](#footnote-ref-63)
64. Ibid., Verse 22. [↑](#footnote-ref-64)
65. Job 34:37. [↑](#footnote-ref-65)
66. I Samuel 2:6. [↑](#footnote-ref-66)
67. Further, Verse 20. [↑](#footnote-ref-67)
68. Verse 19. [↑](#footnote-ref-68)
69. See above, 8:22. [↑](#footnote-ref-69)
70. Leviticus 22:27. [↑](#footnote-ref-70)
71. Sanhedrin 63a. [↑](#footnote-ref-71)
72. Jeremiah 1:14. [↑](#footnote-ref-72)
73. Ibid., Verse I5: ***For, lo; I will call all the families of the kingdoms of the north*** etc. [↑](#footnote-ref-73)
74. **As one faces the east, his left hand is to the north.** [↑](#footnote-ref-74)
75. Ezekiel 1:10. [↑](#footnote-ref-75)
76. Isaiah 32:15. [↑](#footnote-ref-76)
77. Verse 5. [↑](#footnote-ref-77)
78. I.e., "the ox" which is on the left side of the Divine Chariot, and denotes the attribute of justice. See my Hebrew commentary, p. 507. [↑](#footnote-ref-78)
79. Ramban is quoting here a composite of Midrashim in Shemoth Rabbah - 3:2, 42:5, 43:8. [↑](#footnote-ref-79)
80. Exodus 3:7. [↑](#footnote-ref-80)
81. Hence the double expression: ***Ra'oh ra'ithi***, translated "I have surely seen." [↑](#footnote-ref-81)
82. Psalms 68:18. This whole psalm is interpreted in Midrash Tehilim with reference to the Revelation on Sinai. [↑](#footnote-ref-82)
83. This is a Greek word [as Ramban will explain further on] which denotes "four mules." Here it is used in reference to the four ***chayoth*** (living creatures) in the Divine Chariot as described by Ezekiel (Chapter 1), which, as stated in Psalms quoted above, were also seen at the Revelation on Sinai. The sense here is thus that "they will unhitch one of the four ***chayoth*** (creatures) in My Chariot, and worship it." [↑](#footnote-ref-83)
84. Ezekiel 1:10. [↑](#footnote-ref-84)
85. Nazir 8 b. [↑](#footnote-ref-85)
86. Shabbath 52 a. [↑](#footnote-ref-86)
87. Ezekiel 1:5. [↑](#footnote-ref-87)
88. Verse 5. [↑](#footnote-ref-88)
89. Above, 14:19. ***And the angel of G-d, who went before the camp of Israel*** etc. (Bachya). [↑](#footnote-ref-89)
90. Above, 13:21. [↑](#footnote-ref-90)
91. Ezekiel 1:27. [↑](#footnote-ref-91)
92. Yoma 45 a. The Biblical expression (***gold of parvaim***) is found in II Chronicles 3:6. [↑](#footnote-ref-92)
93. Above, 30:3. [↑](#footnote-ref-93)
94. Ibid.. 25:18. [↑](#footnote-ref-94)
95. Mechilta ibid., 20:23. [↑](#footnote-ref-95)
96. Verse 3. [↑](#footnote-ref-96)
97. Above, 20:2. [↑](#footnote-ref-97)
98. Ibid., 14:31. [↑](#footnote-ref-98)
99. Isaiah 51:10. [↑](#footnote-ref-99)
100. Psalms 106:20. [↑](#footnote-ref-100)
101. Ibid., Verses 21-22. [↑](#footnote-ref-101)
102. Above, 20:3. [↑](#footnote-ref-102)
103. Verse 5. [↑](#footnote-ref-103)
104. Jeremiah 11:13. [↑](#footnote-ref-104)
105. Above, 22:19. [↑](#footnote-ref-105)
106. Verse 6. [↑](#footnote-ref-106)
107. Verse 8. [↑](#footnote-ref-107)
108. Verse 6. [↑](#footnote-ref-108)
109. Verse 18. [↑](#footnote-ref-109)
110. II Chronicles 17:6. [↑](#footnote-ref-110)
111. Verse 7. [↑](#footnote-ref-111)
112. Verse 6. [↑](#footnote-ref-112)
113. Verse 7. [↑](#footnote-ref-113)
114. Jeremiah 2:13. [↑](#footnote-ref-114)
115. Ezekiel 9:1 [↑](#footnote-ref-115)
116. Jeremiah 51:25. [↑](#footnote-ref-116)
117. **Chagigah 14 b. See Vol. I, p. 155. - The *"mutilating of the shoots"* consists of separating any of the Ten Emanations and worshipping it independently (see Ha'emunah Vehabitachon, Chapter 3, in my Kithvei Haramban, Vol. II, p. 362).** [↑](#footnote-ref-117)
118. Verse 8. [↑](#footnote-ref-118)
119. Psalms 44:22. [↑](#footnote-ref-119)
120. Verse 3.. [↑](#footnote-ref-120)
121. Verse 28: ***there fell of the people that day about three thousand.*** [↑](#footnote-ref-121)
122. Verse 35. [↑](#footnote-ref-122)
123. Above 15:22. [↑](#footnote-ref-123)
124. Verse 1. [↑](#footnote-ref-124)
125. Deuteronomy 9:12. [↑](#footnote-ref-125)
126. Verse 11 here. [↑](#footnote-ref-126)
127. Above, 15:6. [↑](#footnote-ref-127)
128. Ibid. [↑](#footnote-ref-128)
129. Deuteronomy 9:29. [↑](#footnote-ref-129)
130. Above, 15:6. [↑](#footnote-ref-130)
131. Ibid., Verse 14. [↑](#footnote-ref-131)
132. I.e., the attribute of justice has then no power. - So it is clearly explained in Abusaula's commentary on the mystic passages in Ramban. See Vol. I, Preface, xii, Note 21. [↑](#footnote-ref-132)
133. Verse 11. The word ***pnei*** ("face of") alludes to the attribute of justice (Bachya). [↑](#footnote-ref-133)
134. Further, 34:23. [↑](#footnote-ref-134)
135. Deuteronomy 9:26. [↑](#footnote-ref-135)
136. Ado-nay which alludes to the attribute of justice. [↑](#footnote-ref-136)
137. The Tetragrammaton which alludes to the attribute of mercy. [↑](#footnote-ref-137)
138. "Since Moses prayed that the attribute of justice be withheld from the people, Scripture therefore uses the word ***vay'chal*** [of the root ***t'chilah***, meaning "beginning" or "first"], because [in the order of the attributes as they are arranged from lowest to highest, the one of justice] is nearest to us" (Ricanti). See also Bachya, in my edition, Vol. II, p. 332. [↑](#footnote-ref-138)
139. Further, Verse 31. [↑](#footnote-ref-139)
140. Ezra 10:1. [↑](#footnote-ref-140)
141. Ibid., 9:4. [↑](#footnote-ref-141)
142. See Shemoth Rabbah 43:7-10. [↑](#footnote-ref-142)
143. Verses 11-12. [↑](#footnote-ref-143)
144. Deuteronomy 9:26. [↑](#footnote-ref-144)
145. Hence the prayer recorded in Verses 11-13 was really not recited by Moses until after his descent from the mount and his cleansing the camp of the idolatrous worship, mentioned in Verses 15-29. -- Ramban will differ with this interpretation of Ibn Ezra. [↑](#footnote-ref-145)
146. Deuteronomy 9:14. [↑](#footnote-ref-146)
147. Further, Verse 31. [↑](#footnote-ref-147)
148. I.e., if the prayer mentioned in Verses 11-13, and the one in Verses 31-32, were both said at the same time, as Ibn Ezra would have it, namely during the forty days after he returned to the mountain, then why etc. [↑](#footnote-ref-148)
149. Verse 10 here. [↑](#footnote-ref-149)
150. See Numbers 17:11. [↑](#footnote-ref-150)
151. Ibid., Verse 10. [↑](#footnote-ref-151)
152. Shemoth Rabbah 42:1. [↑](#footnote-ref-152)
153. Verse 14. [↑](#footnote-ref-153)
154. Verse 30. [↑](#footnote-ref-154)
155. Deuteronomy 9:14. [↑](#footnote-ref-155)
156. Ibid., Verse 15. [↑](#footnote-ref-156)
157. Ibid., Verse 8. [↑](#footnote-ref-157)
158. Ibid., Verse 20. [↑](#footnote-ref-158)
159. Ibid., Verse 22. [↑](#footnote-ref-159)
160. Ibid., Verse 23. [↑](#footnote-ref-160)
161. Ibid., Verse 24. [↑](#footnote-ref-161)
162. Ibid., Verse 25. [↑](#footnote-ref-162)
163. Ibid., Verse 26. [↑](#footnote-ref-163)
164. I.e., the prayer mentioned here in Verses 31-32: ***Oh, this people have sinned a great sin***, etc. [↑](#footnote-ref-164)
165. Deuteronomy 9:25. [↑](#footnote-ref-165)
166. Verse 31 here. [↑](#footnote-ref-166)
167. Deuteronomy 9:20. [↑](#footnote-ref-167)
168. Of the grief he had caused (Abusaula). [↑](#footnote-ref-168)
169. *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-169)
170. Malbim; Norah Tehillos [↑](#footnote-ref-170)
171. v. 10; Ibid. 170 [↑](#footnote-ref-171)
172. We recite this psalm when we pray for rain in times of drought. This drought may be the three year drought recorded in 2 Shmuel (Samuel) 20:26. [↑](#footnote-ref-172)
173. Yaavetz HaDoresh [↑](#footnote-ref-173)
174. Ibid.169 [↑](#footnote-ref-174)
175. ie. Psalms 106:30 [↑](#footnote-ref-175)
176. Rambam Code, Hilchot Tefilah 1:1-2 [↑](#footnote-ref-176)
177. *Neshama* is one level of our soul. [↑](#footnote-ref-177)
178. Devarim (Deuteronomy) 14:1 [↑](#footnote-ref-178)
179. Maimonides – the Rambam. [↑](#footnote-ref-179)
180. Guide, II, Ch. 36; 44 and 51 [↑](#footnote-ref-180)
181. Exodus 14:31 [↑](#footnote-ref-181)
182. An acronym for Torah, Neviim, and Ketuvim. This is how Jews identify what Christians call the Old Testament. [↑](#footnote-ref-182)
183. Arranged according to the saintly Rabbi Yitzchak Luria. [↑](#footnote-ref-183)
184. Poetical hymns composed by saintly authors. [↑](#footnote-ref-184)
185. Disciple and successor to the Baal Shem Tov. [↑](#footnote-ref-185)
186. Psalms and sections from the Torah, introduced by a benediction and concluded by a benediction. [↑](#footnote-ref-186)
187. Which is also introduced and concluded by a benediction. [↑](#footnote-ref-187)
188. “Eighteen”—actually, nineteen benedictions. [↑](#footnote-ref-188)
189. “Standing”, because it must be recited in a standing position. [↑](#footnote-ref-189)
190. Unpronounced, but to be meditated upon. [↑](#footnote-ref-190)
191. Psalm 67. [↑](#footnote-ref-191)
192. What was that ladder? According to the Zohar, it’s the ladder of prayer. A four-runged ladder, actually, and accordingly, we climb four flights of stairs to move through four floors in our prayers. This is a *two-way* ladder. How can you tell? The angels are moving in two directions—just like in Jacob’s dream. [↑](#footnote-ref-192)
193. While the text is Peshat it does not require that Yeshua be in the grave for 72 hours. [↑](#footnote-ref-193)
194. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. (G2104) [↑](#footnote-ref-194)
195. The point being made here is that, they studied as good talmidim authenticating the words of their mentors. [↑](#footnote-ref-195)
196. Both the women and men were noble. This follows the Strong’s definition of **εὐγενής** – *eugenes* “open-minded, formally of noble character. [↑](#footnote-ref-196)
197. Cf. Shemot (Ex) 30:13,15 [↑](#footnote-ref-197)
198. Mann, C. S. *Mark: a New Translation with Introduction and Commentary*. 1st ed. The Anchor Bible v. 27. Garden City, N.Y: Doubleday, 1986. p. 339 [↑](#footnote-ref-198)
199. It is safe to say that we today with all our available resources have not reached the understanding and awareness of Hakham Tsefet’s revelation concerning Yeshua as Messiah. [↑](#footnote-ref-199)
200. Bratcher, R. G., & Nida, E. A. (1993], c1961). *A Handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 262 [↑](#footnote-ref-200)
201. Patai, Raphael. *The Messiah Texts*. New York: Avon, 1979. p. 1 [↑](#footnote-ref-201)
202. That he might sing hymns and psalms to God. [↑](#footnote-ref-202)
203. That he might receive the Torah. [↑](#footnote-ref-203)
204. Gen. XLIX, 10. [↑](#footnote-ref-204)
205. E.V. shall be continued. [↑](#footnote-ref-205)
206. Ps. LXXII, 17. [↑](#footnote-ref-206)
207. Jer. XVI, 13. Thus each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words. [↑](#footnote-ref-207)
208. Lam. I, 16. [↑](#footnote-ref-208)
209. Isa. LIII, 4. [↑](#footnote-ref-209)
210. b. San 98b [↑](#footnote-ref-210)
211. ﻿Cur. edd. read . . . of the town: The Vilna Gaon deletes this and substitutes of Rome. [↑](#footnote-ref-211)
212. The bandages of their sores for dressing. [↑](#footnote-ref-212)
213. I.e., if they have many leprous sores, they first take off all the bandages and treat each sore, and then replace them together. [↑](#footnote-ref-213)
214. Ps. XCV, 7, thus he made his coming conditional-the condition was unfulfilled [↑](#footnote-ref-214)
215. Cf. see our commentary on Mk 1:40-45 [↑](#footnote-ref-215)
216. Schiffman, Lawrence H. *From Text to Tradition: a History of Second Temple and Rabbinic Judaism*. Hoboken, N.J: Ktav Pub. House, 1991. p. 177ff [↑](#footnote-ref-216)
217. See Ramban’s comments to Shemot 31:2 above [↑](#footnote-ref-217)
218. Cf. Lk. 1:3, II Luqas (Acts) 1:1 [↑](#footnote-ref-218)
219. Work, service [↑](#footnote-ref-219)
220. Lopes Cardozo, Nathan T. *The Written and Oral Torah: a Comprehensive Introduction*. Northvale, N.J: Jason Aronson Inc., 1997. p. 141 [↑](#footnote-ref-220)
221. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. p. 36 [↑](#footnote-ref-221)
222. Maimonides, Moses. *The Commandments: The 613 Mitzvoth of the Torah Elucidated in English*. New York: Soncino, 2003. p. 9 [↑](#footnote-ref-222)
223. Ibid. 99 [↑](#footnote-ref-223)