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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 04, 5773 – August 09/10, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Aug 09 2013 – Candles at 8:01 PM  Sat. Aug 10 2013 – Habdalah 8:56 PM | **Brisbane, Australia**  Fri. Aug 09 2013 – Candles at 5:05 PM  Sat. Aug 10 2013 – Habdalah 5:59 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Aug 09 2013 – Candles at 8:19 PM  Sat. Aug 10 2013 – Habdalah 9:17 PM |
| **Jakarta, Indonesia**  Fri. Aug 09 2013 – Candles at 5:37 PM  Sat. Aug 10 2013 – Habdalah 6:27 PM | **Manila & Cebu, Philippines**  Fri. Aug 09 2013 – Candles at 6:04 PM  Sat. Aug 10 2013 – Habdalah 6:55 PM | **Miami, FL, U.S.**  Fri. Aug 09 2013 – Candles at 7:44 PM  Sat. Aug 10 2013 – Habdalah 8:37 PM |
| **Olympia, WA, U.S.**  Fri. Aug 09 2013 – Candles at 8:15 PM  Sat. Aug 10 2013 – Habdalah 9:23 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Aug 09 2013 – Candles at 7:36 PM  Sat. Aug 10 2013 – Habdalah 8:35 PM | **San Antonio, TX, U.S.**  Fri. Aug 09 2013 – Candles at 8:02 PM  Sat. Aug 10 2013 – Habdalah 8:57 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Aug 09 2013 – Candles at 7:47 PM  Sat. Aug 10 2013 – Habdalah 8:51 PM | **Singapore, Singapore**  Fri. Aug 09 2013 – Candles at 6:57 PM  Sat. Aug 10 2013 – Habdalah 7:47 PM | **St. Louis, MO, U.S.**  Fri. Aug 09 2013 – Candles at 7:45 PM  Sat. Aug 10 2013 – Habdalah 8:45 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

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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!**

**We dedicate this Torah Seder to H.E. Giberet Laurie bat Sarah occasion of her birthday. We wish her a very happy Yom Huledet Sameach, together with loved ones, and that she may have G-d willing a very happy and long productive life, with good health, much shalom and many opportunities to perform great deeds of loving-kindness, amen ve amen!**

**Shabbat Nachamu 4**

**4th Sabath of Strengthening/Consolation**

**[Netzach - "Victory"]**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| וְזֶה הַדָּבָר |  | **Saturday Afternoon** |
| **“V’Zeh HaDabar”** | Reader 1 – Shemot 29:1-7 | Reader 1 – Shemot 30:1-3 |
| **“And this is the thing”** | Reader 2 – Shemot 29:8-14 | Reader 2 – Shemot 30:4-6 |
| **“Y esto es lo”** | Reader 3 – Shemot 29:15-18 | Reader 3 – Shemot 30:7-10 |
| Shemot (Exod.) 29:1-46 | Reader 4 – Shemot 29:19-25 |  |
| Ashlamatah: Isaiah 61:6 – 62:5 | Reader 5 – Shemot 29:26-37 | **Monday & Thursday**  **Mornings** |
| Special: Is. 51:12 – 52:12 | Reader 6 – Shemot 29:38-42 | Reader 1 – Shemot 30:1-3 |
| Psalm 63:1-12 | Reader 7 – Shemot 29:43-46 | Reader 2 – Shemot 30:4-6 |
| Abot: 3:10 | Maftir: Shemot 29:43-46 | Reader 3 – Shemot 30:7-10 |
| N.C.: Mk 8:22-26;  Acts 16:35-40 | Isaiah 51:12 – 52:12 |  |

**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**

* Consecration of Aharon and the Priests – Exodus 29:1-46

**Reading Assignment:**

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

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

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

Vol. 9 – “The Tabernacle,” pp. 224-259

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 29:1-46**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **And this is the thing** that you shall do for them to sanctify them to serve Me [as kohanim]: take one young bull and two rams, perfect ones. | 1. ¶ **And this is the thing** that you will do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot; and two rams, unblemished (perfect); |
| 2. And unleavened bread and unleavened loaves mixed with oil, and unleavened wafers anointed with oil; you shall make them out of fine wheat flour. | 2. and unleavened bread, and unleavened cakes, mingled with olive oil; and wafers of unleavened bread anointed with olive oil, and with flour of wheat will you make them. |
| 3. And you shall place them upon a basket, and you shall bring them in the basket, and the bull and the two rams. | 3. And you will put them upon one basket, and offer them in the basket, and the bullock and the two rams they will bring in a vehicle. |
| 4. And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water. | 4. And Aharon and his two sons you will bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water. |
| 5. And you shall take the garments and clothe Aaron with the tunic, with the robe of the ephod, with the ephod, and with the choshen, and you shall adorn him with the band of the ephod. | 5. And you will take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod. |
| 6. You shall place the cap upon his head and place the holy crown upon the cap. | 6. And you will set the miter on his head, and put the diadem upon which is engraved the Name of Holiness upon the miter. |
| 7. You shall take the anointing oil and pour [it] on his head and anoint him. | 7. And you will take the anointing oil, and pour it upon his head and anoint him. |
| 8. And you shall bring his sons near, and you shall clothe them with tunics. | 8. And you will bring his sons near, and dress them in the tunics, |
| 9. **And you shall gird them with sashes**, Aaron and his sons, and you shall **dress them with high hats**, **and the kehunah will be a perpetual statute for them**, and you shall invest Aaron and his sons with full authority. | 9. **and ordain them with the girdles**, Aharon and his sons, **and wrap on them the miters**; **and the priesthood will be theirs by an everlasting statute**. And you will offer the oblation of Aharon, and the oblation of his sons. |
| 10. You shall bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lean their hands upon the head of the bull. | 10. ¶ And you will bring the bullock before the tabernacle of ordinance, and Aharon and his sons will lay their hands upon the head of the bullock, |
| 11. You shall [then] slaughter the bull before the Lord, at the entrance of the Tent of Meeting. | 11. and you will kill the bullock before the door of the tabernacle of ordinance; |
| 12. And you shall take [some] of the blood of the bull and apply it on the horns of the altar with your finger, and you shall pour out all the blood upon the base of the altar. | 12. and take of the blood of the bullock, and put (it) on the horns of the altar with your finger, and all the (remaining) blood you will pour out at the foot of the altar. |
| 13. You shall then take all the fat that covers the innards, and the diaphragm with the liver, also the two kidneys and the fat that is upon them, and make them go up in smoke upon the altar. | 13. And you will take all the fat that cover the inwards, and what remains upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar. |
| 14. But the flesh of the bull, its hide and its dung you shall burn in fire outside the camp; it is a sin offering. | 14. And the flesh of the bullock, and his skin, and his dung, you will burn with fire without the camp; it is a sin offering. |
| 15. And you shall take the one ram, and Aaron and his sons shall lean their hands upon the ram's head. | 15. ¶ And the one ram you will take, and Aharon and his sons will lay their hands on the head of the ram. |
| 16. You shall slaughter the ram, and you shall take its blood and sprinkle [it] on the altar all around. | 16. And you will kill the ram, and take his blood and sprinkle on the altar round about. |
| 17. And you shall dissect the ram into its parts, and you shall wash its innards and its legs and put them with its parts and with its head, | 17. And the ram will you divide according to his members (dividings), and wash his inwards and his legs, and set them in order upon his members, and upon his head.  JERUSALEM: ¶ And the ram you will divide according to his divisions, and will cleanse his inwards and his legs, and lay them upon his divided parts, upon his head. |
| 18. and you shall make the entire ram go up in smoke upon the altar; it is a burnt offering made to the Lord; it is a spirit of satisfaction, a fire offering for the Lord. | 18. And you will offer the whole ram upon the altar, it is a holocaust before the LORD to be accepted with favor, an oblation it is before the LORD. |
| 19. And you shall take the second ram, and Aaron and his sons shall lean their hands upon the ram's head. | 19. ¶ And you will take the second ram, and Aharon and his sons will lay their hands upon the head of the ram. |
| 20. You shall slaughter the ram, take [some] of its blood and put it upon the cartilage of Aaron's right ear and upon the cartilage of Aaron's sons' right ears, upon the thumbs of their right hands, and upon the big toes of their right feet, and you shall sprinkle the blood upon the altar all around. | 20. And you will kill the ram, and take of his blood, and put upon the tip of Aharon's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about. |
| 21. You shall [then] take [some] of the blood that is upon the altar and [some] of the anointing oil, and sprinkle it upon Aaron and upon his garments, upon his sons and upon the garments of his sons with him; thus he will become holy along with his garments, and his sons and their garments with him. | 21. And you will take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him. |
| 22. And you shall take out of the ram the fat and the fat tail and the fat that covers the innards, the diaphragm of the liver, the two kidneys along with the fat that is upon them, and the right thigh, for it is a ram of perfection. | 22. ¶ And you will take of the ram, the fat and the tail, and the fat that cover the inwards, and which remain upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation; |
| 23. And one loaf of bread, one loaf of oil bread, and one wafer from the basket of matzoth that stands before the Lord, | 23. and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before the LORD; |
| 24. and you shall place it all upon Aaron's palms and upon his sons' palms, and you shall wave them as a waving before the Lord. | 24. and you will put all upon the hands of Aharon and upon the hands of his sons, and will uplift them for an elevation before the LORD. |
| 25. You shall then take them from their hand[s] and make them go up in smoke upon the altar with the burnt offering as a spirit of satisfaction before the Lord; it is a fire offering for the Lord. | 25. And you will take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before the LORD: it is an oblation before the LORD. |
| 26. And you shall take the breast of the ram of perfection which is Aaron's, and wave it as a waving before the Lord, and it will become your portion. | 26. ¶ And you will take the breast of the ram of Aharon's oblation, and uplift it, an elevation before the LORD, and it will be their portion.  JERUSALEM:  ¶ The breast. |
| 27. And you shall sanctify the breast of the waving and the thigh of the uplifting, which was waved and which was lifted up, of the ram of perfection, of that which is Aaron's and of that which is his sons'. | 27. And you will consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons. |
| 28. And so it shall remain for Aaron and his sons as a perpetual allotment from the children of Israel; for it is an offering, and it shall remain an offering from the children of Israel of their peace offerings; it is their offering to the Lord. | 28. And it will be for Aharon and for his sons by a perpetual statute for the sons of Israel; because it is a separation, and a separation it will be from the sons of Israel from the offerings of their consecration, their separation before the LORD. |
| 29. The holy garments that are Aaron's shall be for his sons after him, to be exalted through them and invested with full authority through them. | 29. ¶ And the holy vestments of Aharon will be to his sons after him, to be anointed in them, and in them to offer their oblations. |
| 30. Seven days shall the one of his sons [who will be] the kohen in his place wear them, the one who is to enter the Tent of Meeting to serve in the Holy. | 30. Seven days will the priest wear them, who arises after him from his sons, but not from the Levites, at the time when he enters into the tabernacle of ordinance to minister in the sanctuary. |
| 31. You shall take the ram of perfection and cook its flesh in a holy place. | 31. ¶ And you will take the ram of the oblation, and boil its flesh in the holy place; |
| 32. Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the entrance of the Tent of Meeting. | 32. and Aharon and his sons will eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance. |
| 33. They shall eat those things with which atonement has been effected, in order to invest them with full authority, to sanctify them, but a stranger shall not eat [of them], because they are a sacred thing. | 33. And they will eat those things by which atonement was made for them in offering their oblations to sanctify them to minister before Me: but the profane will not eat; for they are holy. |
| 34. If any of the flesh of the perfection [offering] or of the bread is left over until the next morning, what is left over you shall burn in fire; it shall not be eaten because it is a sacred thing. | 34. And if any of the flesh of the oblation and of the bread remain until the morning, you will burn that which remain with fire; it will not be eaten; for it is sacred. |
| 35. So shall you do to Aaron and his sons, according to all that I have commanded you; for seven days you shall perform their investiture. | 35. ¶ And thus you will do to Aharon and to his sons according to all that I have prescribed to you; seven days you will offer their oblation. |
| 36. And a bull as a sin offering you shall offer up every day for the atonements, and you shall purify the altar by performing atonement upon it, and you shall anoint it, in order to sanctify it. | 36. And a bullock for a sin offering you will offer daily for atonement, and will anoint the altar in offering the atonement upon it; you will anoint it, to consecrate it. |
| 37. **For seven days you shall perform atonement upon the altar and sanctify it. Henceforth, the altar shall be a holy of holies. Whatever touches the altar will be holy.** | 37. **Seven days make you atonement upon the altar to consecrate it; and it will be the altar of the Holy of Holies. Every one of the sons of Aharon who approaches to the altar must be holy; to the rest of the people it is not lawful to approach, lest they be burned with the fiery flame which comes from the holy place.** |
| 38. And this is what you shall offer upon the altar: lambs in their first year, two a day, continually. | 38. ¶ And this is the oblation which you will perform upon the altar; two lambs of one year, daily, evermore. |
| 39. The one lamb you shall offer up in the morning and the other lamb you shall offer up in the afternoon. | 39. The one lamb you will perform in the morning; and the second lamb you will perform between the evenings. |
| 40. And one tenth of fine flour, thoroughly mixed with a quarter of a hin of crushed [olive] oil, and a libation of one quarter of a hin of wine, for the one lamb. | 40. And the tenth of flour mingled with oil of olives beaten; (with) the fourth of a hin, and the libation of a fourth of a hin for the one lamb. |
| 41. And the other lamb you shall offer up **in the afternoon**; you shall offer [it] up like the meal offering of the morning and its libation, as a spirit of satisfaction, a fire offering to the Lord. | 41. And the second lamb you will perform **between the evenings**: it will be as the mincha of the morning, and as the libation you will do it, to be received with acceptance, an oblation before the LORD; |
| 42. It shall be **a continual burnt offering** for your generations, at the entrance of the Tent of Meeting before the Lord, where I will arrange meetings with you, to speak to you there. | 42. **a perpetual holocaust** for your generations at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) thee there, to speak with thee there. |
| 43, There I will arrange meetings with the children of Israel, **and it will be sanctified by My glory.** | 43, And there I will appoint My Word (to meet) with the sons of Israel, **and I will be sanctified in their rulers for My glory.** |
| 44. I will sanctify the Tent of Meeting and the altar, and I will sanctify Aaron and his sons to serve Me [as kohanim]. | 44. And I will sanctify the tabernacle of ordinance and the altar; and Aharon and his sons will I sanctify to minister before Me: |
| 45. I will dwell in the midst of the children of Israel and I will be their God. | 45. and My Shekinah will dwell in the midst of the sons of Israel, and I will be their God. |
| 46. They will know that I, the Lord, am their God, Who brought them out of the land of Egypt in order that I may dwell in their midst; I am the Lord, their God. | 46. And the sons of Israel will know that I am their God, who led them out free from the land of Mizraim to make My Shekinah dwell among them. I am the Lord their God. |
|  |  |

**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.) 29:1-46**

**1** **take** Heb. לְקַח, like קַח, and these are two roots, one of קִיחָה and one of לְקִיחָה, but they have the same meaning [i.e., take].

**one young bull** This was to atone for the incident of the [golden] calf, which was a bull. -[from Midrash Tanchuma 10]

**2** **And unleavened bread and unleavened loaves… and unleavened wafers** These refer to three types [of matzah]: scalded dough, loaves, and wafers (Men. 78a). The unleavened bread is what is called further in the section (verse 23) “loaf of oil bread,” because he [Moses] would put as much oil into the scalded dough as in the loaves and the wafers (Men. 89a), and of each of the types [of unleavened bread referred to here], ten loaves were brought.

**mixed with oil** When it [the bread] was flour, he [Moses] would pour oil on them and mix them. -[from Men. 75a]

**anointed with oil** **After they were baked, he [Moses] would anoint them like a sort of Greek “chaff,” which resembles our [Hebrew letter of the alphabet] “nun.” -[from Men. 74b]**

**3** **and you shall bring them** to the courtyard of the Mishkan on the day it will be erected.

**4** **and you shall bathe them** **This [refers to] the immersion of the entire body.**

**5** **and you shall adorn** Adorn and affix the belt and the apron around him.

**6** **the holy crown** Heb. נֵזֶר הַקּֽדֶשׁ. This is the showplate.

**upon the cap** As I explained above (Exod. 28:37): through the middle thread [of the showplate] and the two threads on his head, all three of which were tied behind the nape [of the Kohen Gadol’s neck], he places it [the showplate] upon the cap like a sort of hat.

**7** **and anoint him** **This anointment was also like a sort of Greek “chaff.” [See commentary above on verse 2, and Rambam, Laws of Temple Vessels 1:7.] He [Moses] would apply oil to his [Aaron’s] head and between his eyebrows and join them with his finger. -[from Kereithoth 5b]**

**9** **will be… for them** This investiture, for eternal kehunah.

**and you shall invest** through these things.

**Aaron and his sons** with the fulfillment (בְּמִלְוּי) and the appointment to the kehunah.

**11** **at the entrance of the Tent of Meeting** In the courtyard of the Mishkan, which is in front of the entrance.

**12** **on the horns** On top, actually on the horns. -[from Zev. 53a]

**and… all the blood** [I.e.,] the remaining blood.

**upon the base of the altar** A sort of protruding receptacle was made all around it [the altar] after it was elevated a cubit from the ground. -[from Middoth 3:1]

**13** **the fat that covers the innards** That is the membrane on the rumen [i.e., the first stomach of a ruminant animal], which is called tele [in Old French, toile in modern French]. -[from Tosefta Chullin 9:3]

**and the diaphragm** הַיּֽתֶרֶת. This is the membrane of the liver, called ebres [in Old French].

**with the liver** He must also take part of the liver along with it. -[from Sifra, Lev. 3:8]

**14** **you shall burn in fire** We do not find any [reference to an] “outside” sin offering burnt except this one.

**16** **and sprinkle** with a vessel. He [Moses] would grasp the sprinkling basin and sprinkle [the blood] opposite the horn [of the altar], in order that it [the blood would] be visible on both sides. The only sacrifice requiring the blood to be applied with the finger is the sin offering. The other sacrifices require neither [that the blood be sprinkled on the] horn, nor [that it be applied with the] finger, because the application of their [the other sacrifices’] blood is on the lower half of the altar, and [the kohen] does not ascend the ramp [of the altar], but he stands on the ground and sprinkles [the blood]. -[from Zev. 53b]

**all around** Heb. סָבִיב. Thus it is delineated in Shechitath Kodashim (Zev. 53b) that סָבִיב refers to only two applications, which [actually] are four—one [application is] on this corner and one on the diagonally opposite corner. Each application was visible on both sides of the corner, thus the blood was applied on the four directions all around. Therefore, it [the sprinkling of the blood] is called סָבִיב, all around.

**17** **into its parts** Heb. עַל-נְתָחָיו, [equivalent to] עִם-נְתָחָיו, with its parts, in addition to the rest of the parts.

**18** **it is a spirit of satisfaction** **It is satisfaction to Me that I commanded and My will was performed. -[from Zev. 46b]**

**a fire offering** Heb. אִשֶׁה, a word related to fire אֵשׁ, and it means burning the limbs that are on the fire.

**20** **cartilage** Heb. תְּנוּךְ. That is the cartilage, the middle wall within the ear, which is known [in Old French] as tendron, tendrum, tenron, tenrum, or teneros.

**the thumbs of their… hands** Heb. בּֽהֶן יָדָם This is the thumb, and [the blood was to be applied to] the middle joint. -[from Sifra on Lev. 8:24]

**22** **the fat** This is the fat on the intestines or [the fat on] the maw [the obomasum, or the last stomach of a ruminant animal]. [from Chullin 49a, b]

**and the fat tail** Below the kidneys, as is explained in [parshath] Vayikra, as it is said: “opposite the atzeh (הֶעָצֶה) he shall remove it” (Lev. 3:9), [meaning] the place where the kidneys give advice (יוֹעֲצוֹת) (Chul. 11a). In connection with the sacrificial parts of the bull, however, the fat tail is not mentioned, because the fat tail is sacrificed only with a male lamb, a ewe lamb, and a ram, but a bull and a goat do not require the [sacrifice of] the fat tail. [In fact, bulls and goats have no fat tails. Rashi means that the tail need not be sacrificed.]

**and the right thigh** **We do not find that the right thigh should be sent up in smoke with the sacrificial parts except this one alone.**

**for it is a ram of perfection** Heb. מִלֻאִים, [the same as] שְׁלָמִים, an expression denoting perfection שְׁלֵמוּת i.e., it has been completed with everything. Scripture informs [us] that the perfection offering is a peace offering, because it makes peace for the altar, for the one who performs the service, and for the owner (Mid. Tanchuma, Tzav 4; Sifra 8:19). **Therefore, I [God] require that the breast be given to the one who performs the service, as a portion. This was Moses, who officiated at the investiture rites, and the rest was eaten by Aaron and his sons, who were the owners [of the sacrifices], as is explained in [the section dealing with] this topic.**

**23** **and one loaf of bread** of the loaves.

**one loaf of oil bread** of the kind [of bread known as] the scalded dough. -[from Men. 78a]

**and one wafer** of the wafers, one out of ten of each kind (Men. 76a). We do not find that the offering of bread that comes with any sacrifice should be burned except this [bread] only, for the offering of the loaves of the thanksgiving offering and the ram of the Nazirite are given to the kohanim with the breast and the thigh, but from this [sacrifice] Moses had for [his] portion only the breast.

**24** **upon Aaron’s palms…, and you shall wave** Both of them were engaged in the waving, the owner [of the animal] and the kohen. How so? The kohen placed his hand under the owner’s hand and waved (Men. 61b). In this case, Aaron and his sons were the owners, and Moses was the kohen.

**as a waving** **He would wave it to and fro to the One to Whom the four directions of the world belong. The waving keeps back and does away with punishment and harmful winds. The lifting up [consisted of] raising and lowering, to the One to Whom the heavens and earth belong, and it keeps back harmful dews. -[from Men. 62a]**

**25** **with the burnt offering** With the first ram that you [already] offered up as a burnt offering.

**as a spirit of satisfaction** Heb. לְרֵיחַ נִיחוֹחַ, as satisfaction for the One Who commanded and [saw that] His will was performed. **a fire offering** It is given to the fire.

**for the Lord** For the name of the Omnipresent.

**26** **waving** Heb. תְּנוּפָה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**27** **And you shall sanctify the breast of the waving and the thigh of the uplifting, etc.** Sanctify them for generations [to come], that their uplifting and their waving shall prevail like the breast and the thigh of the peace offering, but not [in reference] to the burning. Rather, [in the future, the ram’s breast and thigh] “shall remain for Aaron and his sons” (verse 28) to eat.

**waving** Heb. תְּנוּפָה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**was lifted up** Heb. הוּרָם, an expression of raising and lowering.

**28** **as a perpetual allotment from the children of Israel** [i.e.,] **that the peace offerings shall belong to the owners [of the animals], but the breast and the thigh they shall give to the kohen.**

**for it is an offering** This breast and thigh.

**29** **for his sons after him** for [the one] who comes into greatness after him.

**to be exalted** Heb. לְמָשְׁחָה, [which usually means “for anointment,” here signifies] to be exalted through them. There are [instances of] מְִִשִׁיחָהthat are an expression of authority, like “I have given them to you for greatness (לְמָשְׁחָה)” (Num. 18:8); “Do not touch My great ones (בִמְשִׁיחָי)” (Ps. 105:15).

**and invested with full authority through them** Through the garments, he is invested with the Kehunah Gedolah.

**30** **Seven days** [I. e., seven] consecutive [days].

**shall… [who will be] the kohen in his place wear them** [The son] who will arise from his [Aaron’s] sons in his place to the Kehunah Gedolah, whom they will appoint to be Kohen Gadol.

**the one who is to enter the Tent of Meeting** [I.e.,] that kohen who is prepared to enter the inner sanctum on Yom Kippur, and that is the Kohen Gadol, for the service of Yom Kippur is acceptable only through him. - [from Yoma 73a]

**one of his sons… in his place** [This] teaches [us] that if the Kohen Gadol has a son who equals him, they must appoint him Kohen Gadol in his place [i.e., after him]. -[from Sifra on Lev. 6:15]

**[who will be] the kohen in his place** From here there is proof that every expression of כּֽהֵן is an expression of doing, of actually serving. Therefore, the cantillation of the “tevir” extends before it [indicating a connection to the following word].

**31** **in a holy place** [I.e.,] in the courtyard of the Tent of Meeting, for these peace offerings were most holy sacrifices [which had to be eaten in the courtyard of the Tent of Meeting or the courtyard of the Temple, and not in the camp of Israel or the city of Jerusalem].

**32** **at the entrance of the Tent of Meeting** The entire courtyard is called thus.

**33** **They shall eat those things** Aaron and his sons [shall eat them] because they are their [the ram’s and the bread’s] owners.

**with which atonement has been effected** [I.e., with which] all alienism and repugnance [have been atoned for] for them [Aaron and his sons].

**in order to invest them with full authority** with this ram and this bread.

**to sanctify them For through these investitures, they were fully initiated into and sanctified for the kehunah.**

**because they are a sacred thing** [I.e., they are] the most holy sacrifices. From here we learned a warning [a prohibition] against a stranger [a non-kohen] who eats the most holy sacrifices, since the Torah text gives as the reason for the matter, [the fact] that they are a sacred thing.

**35** **So shall you do to Aaron and his sons** The Torah text repeated this and doubled it to render it essential, that if he [Moses] omitted anything of all that was stated in [the section dealing with] this matter, they [Aaron and his sons] would not be invested to be kohanim, and their service would be invalid. -[from Yoma 5a]

**you** Heb. אֽתָכָה, like אוֹתָךְ.

**for seven days you shall perform their investiture** **in this manner and with these sacrifices, daily.**

**36** **for the atonements -** Heb. עַל-הַכִּפֻּרִים, for the atonements, [meaning] to atone for the altar for all alienism and repugnance. Since it is stated: “for seven days you shall perform their investiture,” I know only [that] what is offered up for their [the kohanim’s] sake [must be brought all seven days], such as the rams and the bread, but what is offered up for the sake of the altar, such as the bull, which is for the purification of the altar, we did not [yet] hear [that it must be brought for seven days]. Therefore, this verse was necessary. The midrash of Torath Kohanim (Lev. 8:14) states: The atonement for the altar was necessary because perhaps someone had donated a stolen article for the work of the Mishkan and the altar.

**and you shall purify** Heb. וְחִטֵאתָ, [which Onkelos renders:] וּתְדַכֵּי, and you shall purify. An expression of placing the blood that is applied with the finger is called חִטּוּי.

**and you shall anoint it** with the anointing oil [as below (Exod. 30:22-33)]. All anointings [were made] like a sort of Greek “chaff.” [See above on verse 2.]

**37** **Henceforth the altar shall be a holy** Now what was its [the altar’s] sanctity? “Whatever touches the altar will be holy.” Even an invalid sacrifice that was placed upon it—the altar sanctified it to render it fit so that it would not be taken off [the altar]. Since it is said: “Whatever touches the altar will be holy,” I understand it to mean whether it is fit or whether it is unfit, such as something whose disqualification did not come in the sanctuary, such as a male animal or a female animal that was intimate with a human, [or] an animal set aside for a sacrifice to idols, [or] an animal that was worshipped as a god, or an animal that suffered a mortal wound or terminal illness, or [any other disqualification] like them. Therefore, the Torah states: “And this is what you shall offer upon the altar,” immediately following it [this verse]. Just as the burnt offering is fit, so is it with anything that was already fit and became disqualified after entering the courtyard, such as a sacrifice that stayed overnight, a sacrifice that was taken out of the courtyard, a sacrifice that was ritually unclean, [a sacrifice] that was slaughtered with an intention of [offering it up or eating its flesh] outside the time allotted for it or outside the proper place, and [any other disqualification] like them. -[from Zev. 83a, Sifra on Lev. 6:2]

**40** **And one-tenth of fine flour** A tenth of an ephah, [the volume of] forty-three and one-fifth eggs.

**of crushed [olive] oil** Crushed is not stated as being obligatory, but [simply] to make it acceptable. Since it says: “crushed for lighting” (Exod. 27:20), implying “for [use as] lighting” but not [to be used] for meal offerings, I would possibly think [that the verse means] to disqualify it for meal offerings. Therefore, the Torah states here, “crushed.” Consequently, “crushed for lighting” was stated only to exclude meal offerings, that they do not require crushed [oil], for even oil ground in a mill is acceptable for them. - [from Men. 86b]

**a quarter of a hin** Three logs.

**and a libation** for the basins, as we learned in tractate Succah (48a): Two silver basins were at the top of the altar, and they were perforated like two fine nostrils. He [the kohen] would pour the wine into it [these basins], and it would flow and exit through the “nostril” and fall on the roof of the altar, from where it would descend [through holes in the altar] to the foundations, in the altar of the Temple, and in the copper altar it would descend from the altar to the ground.

**41** **as a spirit of satisfaction** This is stated regarding the meal offering, for the meal offering of libations is entirely burned, and the order of their sacrifice is: first the limbs [of the burnt offering] and afterwards the meal offering, as it is said: “burnt offering and meal offering” (Lev. 23:37).

**42** **continual** Daily, without a day intervening.

**where I will arrange meetings with you** When I arrange a time to speak to you, I will arrange it to come there. Some of our Rabbis derive from here that since the time the Mishkan was erected, the Holy One, blessed is He, spoke to Moses from above the copper altar. Others, however, say that [He spoke to Moses] from above the ark cover, as it is said: “and I will speak with you from atop the ark cover” (Exod. 25:22), and “where I will arrange meetings with you,” stated here, is not stated about the altar but about the Tent of Meeting mentioned in the verse. -[from Baraitha Melecheth HaMishkan, ch. 14]

**43** **There I will arrange meetings** I will arrange to speak with them [the children of Israel], as a king who arranges a place to speak there with his servants.

**and it will be sanctified** [I.e.,] the Mishkan [will be sanctified].

**by My glory** Heb. בִּכְבֽדִי. That My Shechinah will dwell in it. The aggadic midrash, however, says: Do not read בִּכְבֽדִי, but בִּמְכֻבָּדַי, with My honored ones. Here He hinted to him [Moses] about the death of Aaron’s sons on the day it [the Mishkan] was erected. This is what Moses [meant when he] said, “This is what the Lord spoke, saying, ‘With those close to Me I will be sanctified’” (Lev. 10:3). Now where did He speak? “And it will be sanctified by My glory.” -[from Sifra, Lev. 10:3; Zev. 115b]

**46** **in order that I may dwell in their midst** With the intention that I dwell in their midst.

**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) 29:1-46**

**29:3. AND YOU WILL BRING THEM IN THE BASKET.** This is connected with the following verse [ ... ***unto the door of the Tent of Meeting***],[[1]](#footnote-1) Scripture thus stating that he [Moses] will bring the bread in the basket, the bullock, the rams, and Aaron and his sons, to the door of the Tent of Meeting. ***And you will wash them with water*** - that is, Aaron and his sons. A more correct interpretation is that the expression ***and you will bring them in the basket*** leaves the matter unspecified, for without further explanation it is known that he should bring them to the place where He commands the priests to come [it being sufficient if they come before the door of the court of the Tabernacle] . And the second verse speaks only of Aaron and his sons, and therefore He says [***you will bring unto the door of the Tent of Meeting***] ***and you shalt wash them with water***.

**7. THEN WILL YOU TAKE THE ANOINTING OIL, AND POUR IT UPON HIS HEAD.** Rabbi Abraham ibn Ezra wrote that this was before the setting of the miter upon his head [mentioned in the preceding verse], for it is upon the head itself that Moses was to pour the oil. But this does not appear to me to be correct. For at the actual installation also, Scripture says, ***And he set the miter upon his head etc.,[[2]](#footnote-2)*** and afterwards it says, ***And Moses took the anointing oil, and anointed the Tabernacle***,[[3]](#footnote-3) and subsequently it states, ***And he poured of the anointing oil upon Aaron's head***.[[4]](#footnote-4) But the correct interpretation is that he wound [the mitznepheth] around and around the head, but left the middle of the head uncovered, and it was on that place that he poured the oil. But if the anointing was upon the entire head as Rashi said,[[5]](#footnote-5) **then [we must say] that the pouring of the oil was upon the place where the phylacteries lay, which was left uncovered, and from there he joined [the oil with his finger to the drop between his eyebrows] in the form of an X.**

**9. AND YOU WILL GIRD THEM WITH BELTS.** This alludes to Aaron and his sons, and then Scripture reverts and explains, ***Aaron and his sons***. This is similar to the expressions: ***let him bring it, the Eternal's offering***;[[6]](#footnote-6) ***the kingdom which will not serve him, Nebuchadnezzar***.[[7]](#footnote-7) Such are the words of Rabbi Abraham ibn Ezra. But if so, [the following phrase in the verse before us,] ***and you will bind 'migba'oth' on them*** refers only to some of them [mentioned before, namely, Aaron's sons], for Aaron's head-dress was not of the ***migba'oth***, and besides, the ***mitznepheth*** is already on his head [as mentioned in Verse 6]. It is possible that the explanation of the verse is: "and you will gird them with belts, and Aaron and his sons." The verse is thus stating that he should gird Aaron's sons mentioned with belts, and Aaron himself should be girded with his sons. **For since the belt was alike for all of them [for Aaron and his sons], it was not mentioned above among the particular garments of Aaron; therefore it now became necessary to say that he should gird Aaron too with a belt like his sons.** The breeches were not mentioned here as it was not necessary, as I have explained.[[8]](#footnote-8) And the reason why the breeches were singled out from the rest of the garments [by not being mentioned here] is that it was Moses who clothed them with all the garments, as G-d commanded, ***and you will clothe them***.[[9]](#footnote-9) But the breeches which were ***to cover the flesh of their nakedness***,[[10]](#footnote-10) they themselves put on in privacy. Therefore He did not mention them here among the garments - ***and you will take the garments, and clothe Aaron*** ... [[11]](#footnote-11) and therefore He separated them [from the other garments] in command and in punishment, as I have mentioned above.[[12]](#footnote-12)

**10. AND YOU WILL BRING THE BULLOCK BEFORE THE TENT OF MEETING; AND AARON AND HIS SONS WILL LAY THEIR HANDS UPON THE HEAD OF THE BULLOCK.** Rabbi Abraham ibn Ezra commented, that the meaning of it is that when you will bring the bullock before the Tent of Meeting, Aaron and his sons will lay their hands upon it, for [the bringing of the bullock] has already been mentioned above.[[13]](#footnote-13) The correct interpretation appears to me to be as I have explained, that above He commanded to bring them but did not explain "to the Tent of Meeting," but only that he bring them; the purport being that he bring them to the place of the priests so that they be ready [for sacrifice], thus it would be sufficient that they be before the door of the court of the Tabernacle. But now He required that they be brought before the Tent of Meeting, to the door of the Tent, as He will explain in connection with the slaughtering thereof,[[14]](#footnote-14) for it is there that the laying of hands will take place.

**13. AND YOU WILL TAKE ALL THE FAT THAT COVERS THE INWARDS.** "This is the membrane upon the maw which is called tele [in old French]." This is Rashi's language. In my opinion, the expression ***the fat that covers the inwards*** is indeed a reference to the membrane [upon the maw]. But when it says [as it does here], ***'all' the fat that covers the inwards***, it alludes to two kinds of fat which are there: to the fat of that membrane, and to the heavy fat which is upon the inwards, as it is said in Seder Vayikra: ***the fat that covers the inwards***, ***and the fat that is upon the inwards***.[[15]](#footnote-15) Thus it is clear that there are two kinds of fat upon the inwards - at times Scripture mentions them both, and at other times it includes them as one under the term "all" [as it says here]. Thus by saying here, ***all the fat that covers the inwards***, He already included the fat that is upon the inwards. Similarly in the actual fulfillment of this command He says, ***And he took all the fat that was upon the inwards***, ***and the lobe of the liver***,[[16]](#footnote-16) thus including [the two kinds of fat upon the inwards] in the phrase, ***'all' the fat that was upon the inwards***. But further in this section He says, ***And you will take of the ram the fat, and the fat tail, and the fat that covers the inwards***.[[17]](#footnote-17) Here the first "fat" mentioned without explanation, means the fat upon the inwards.

14. YOU WILL BURN WITH FIRE WITHOUT THE CAMP; IT IS A SIN-OFFERING. We do not find any outside[[18]](#footnote-18) sin-offering that was to be burnt except this." Thus is Rashi's language. It was a temporary, special legislation, according to the words of our Rabbis.[[19]](#footnote-19) The reason for this is, that everything being foreseen by Him, this sin-offering was to effect forgiveness for the making of the golden calf, and it was the sacrifice of the anointed priest;[[20]](#footnote-20) and there [in the Book of Leviticus] He was to command that the blood of the sin-offering [of the High Priest] be brought within [the Tent of Meeting and sprinkled in front of] the veil,[[21]](#footnote-21) [and the sacrifice be burnt outside the camp[[22]](#footnote-22)]. At present, however, He did not wish to mention that [the blood be brought] within the Tent, for there [in the Book of Leviticus] He says in discernment, [that he sprinkle the blood] ***in front of the holy veil***,[[23]](#footnote-23) and at this point [the Tabernacle] had not yet been sanctified, and the Divine Glory did not yet dwell upon it, that it be called "the holy veil." Thus the outside sin-offering [mentioned here] was like the inner one [of the anointed priest]. The laying of hands was [also] by Aaron's sons, [although if it was deemed to be Aaron's sin-offering the laying of hands should have been done only by Aaron], because ***He was angry witli Aaron to have destroyed him***,[[24]](#footnote-24) which means the extermination of his children, therefore they too needed atonement by this sin-offering. The reason for burning [such a sin-offering outside the camp] is the same as the reason for burning the Red Heifer there,[[25]](#footnote-25) and the secret thereof is known from [the text concerning] the goat sent to Azazel.[[26]](#footnote-26)

**26. OF THE RAM OF CONSECRATION WHICH IS AARON'S.** He did not mention here Aaron's sons, although the ram was for the consecration of all of them. The reason for this is that Scripture commanded [in the first part of the verse before us], ***And you [i.e., Moses] will take the breast of the wave-offering of the ram of consecration because it is Aaron's***, since the breast of the offering is by right not Aaron's, for it does not belong to the owner of the animal [but to the priest,[[27]](#footnote-27) and since on this occasion Aaron and his sons were the owners of the ram of consecration, and Moses the officiating priest, the breast in this instance belonged to Moses]. Now having stated the reason why it does not belong of right to Aaron, there was no need any more to declare that it does not belong to his sons, for they follow him in their rights [and where it does not belong to him, it likewise does not belong to them]. Further, however, He does say, ***And you will sanctify the breast of the wave-offering...*** ***of the ram of consecration, even of that which is Aaron's, and of that which is his sons'***,[[28]](#footnote-28) for the intent is to state: "just as he I Moses] takes of the offering which belongs to them all, the breast and the shoulder,[[29]](#footnote-29) so shall they - the father and the sons [High Priest and common priests] - take of the future [peace-] offerings which they [the children of Israel] will offer up."

**29.** **'L'MOSHCHAH BAHEM' (TO BE ANOINTED IN THEM).** "***L'moshchah*** means to be raised to dignity by means of them, for the term ***m'shichah*** (anointing) is sometimes used in the sense of ***'authority,'*** just as in these expressions: ***unto you have I given them*** ***'L'moshchah.'*** (as a distinction);[[30]](#footnote-30) ***touch not 'bimshichai'*** (My noble ones)."[[31]](#footnote-31) This is Rashi's language. Perhaps it is so. For because **authority in Israel belonged to those who were anointed - the king and the High Priest - they used the term ["anointing"] metaphorically for all kinds of authority.** Similarly, when it says, ***you will anoint Hazael to be king over Aram ... and Elisha the son of Shaphat of Abel-meholah will you anoint to be prophet in your stead***,[[32]](#footnote-32) **[the term "anoint" is used metaphorically "appoint" or "designate"]**. Here, however, the correct interpretation of ***l'moshchah bahem*** **is to anoint with the garments the High Priests above their sons, and to consecrate them to offer the sacrifices.** Likewise, ***unto you have I given them 'l'moshchah'*** [[33]](#footnote-33)means that I have given them [i.c., the priestly gifts] because I have anointed you ***to minister unto Me***.[[34]](#footnote-34) Similarly, ***touch not 'bimshichai***,[[35]](#footnote-35) means that he who touches them touches the anointed ones of G-d [i.e., the kings] who are destined to come from them, as He said, ***and kings will come out from your loins***;[[36]](#footnote-36) ***kings of peoples will be of her***.[[37]](#footnote-37)

It is even possible that we say that the expression ***you will anoint Hazael to be king over Aram***,[[38]](#footnote-38) **means that he [i.e., Elijah] is to send him oil to be anointed as king, in order to inform him that this was the command of G-d; and Elisha [his disciple] did so in accordance with the charge of his master when he told Hazael that he will rule as king.**[[39]](#footnote-39) Now even though it is not written there, [he yet actually anointed him as king], and [so did Elijah] anoint Elisha as a prophet [in accordance with G-d's command to him]. **Perhaps they[[40]](#footnote-40) also did so to Cyrus [king of Persia] whom they anointed like the kings of Israel, in order that he would know that it was a prophet in Israel who prophesied that he would reign, and [generations before his birth] he even called forth his name, for [the glory of] G-d.** Therefore [Isaiah] said, ***to His anointed, to Cyrus***,[[41]](#footnote-41) upon which our Rabbis have commented:[[42]](#footnote-42) "***And was Cyrus the anointed one? etc***." [[43]](#footnote-43) **Thus all these verses speak of real anointing.** However, the verse stating, ***The spirit of the Eternal G-d is upon me; because the Eternal 'mashach' me to bring good tidings unto the humble***,[[44]](#footnote-44) **is by way of metaphor, comparing the holy spirit which came to rest upon the prophet with precious oil, similar to that which is said**, ***A good name is better than precious oil***.[[45]](#footnote-45)

**31. AND YOU WILL SEETHE ITS FLESH IN A HOLY PLACE**. We do not know whether this was a temporary, special legislation that the flesh of [the ram of] consecration be seethed only by a priest, [who in this case was Moses] or - as Rabbi Abraham ibn Ezra has it - that the expression ***and you will seethe*** means by commanding [another person to do it], it being similar in usage to these verses: ***and your rod wherewith you smote the river***;[[46]](#footnote-46) and ***Solomon built the house[[47]](#footnote-47)*** [by commanding the builders to build it].

The seething had to be done in a holy place, since they[[48]](#footnote-48) were like the peace-offerings of the congregation which were to be eaten within the hangings of the court, the same day and evening until midnight.[[49]](#footnote-49)

**36. AND EVERY DAY WILL YOU OFFER THE BULLOCK OF SIN-OFFERING 'AL HAKIPURIM'** - "for atonement, to atone for the altar for anything strange [i.e., unholy] and abominable [that may happen to be brought upon it]. And in the Midrash of Torath Kohanim[[50]](#footnote-50) it says: 'atonement for the altar was necessary in case a person had donated for work in connection with the construction of the Tabernacle and [the sacrifices brought upon] the altar something he had acquired by robbery' " [or other unlawful means]. This is the language of Rashi.

The correct interpretation of ***al hakipurim*** is, however, [that he is to bring the bullock of sin-offering] in addition to the two rams[[51]](#footnote-51) which were an atonement for Aaron and his sons, as He said here, ***And they will eat those things wherewith atonement was made***,[[52]](#footnote-52) and surely the [bullock] sin-offering was for the purpose of atonement.

And it is further written, ***As has been done this day, so the Eternal has commanded to do, to make atonement for you.[[53]](#footnote-53)*** Such are the words of Rabbi Abraham ibn Ezra.

**46. 'L'SHOCHNI B'THOCHAM' [[54]](#footnote-54)** - "on condition that I dwell in the midst of them." This is Rashi's language. But the usage of the letter ***lamed*** [***l'shochni***] for a condition of this kind is not found [elsewhere in Scripture]! It is possible that He is stating: "and they will know 'when' I dwell among them that I am the Eternal their G-d that brought them forth out of the land of Egypt, for they will [then] know My Glory and believe that I brought them forth from the land of Egypt." It is similar in usage to the verses: ***And David had great success 'l'chol drachav'*** [[55]](#footnote-55) [which is like ***b'chol drachav*** - "in all his ways"]; ***that you have chosen 'l'ben Yishai***,[[56]](#footnote-56) [which means ***b'ben Yishai*** - "the son of Jesse"]; ***because you rebelled against My word 'l'mei Meribah'*** [[57]](#footnote-57) [which means ***b'mei Meribah***. - "in (or 'at ') the waters of Meribah"] , and similar cases.

But Rabbi Abraham ibn Ezra explained [the verse to mean that] the purpose of My bringing them forth from the land of Egypt was only that I might dwell in their midst, and that this was the fulfillment of [the promise to Moses], ***you will serve G-d upon this mountain***.[[58]](#footnote-58) **He explained it well, and if it is so, there is in this matter a great secret. For in the plain sense of things it would appear that [the dwelling of] the Divine Glory in Israel was to fulfill a want below, but it is not so. It fulfilled a want above**, being rather similar in thought to that which Scripture states, ***Israel, in whom I will be glorified***.[[59]](#footnote-59) And Joshua said, [***For when the Canaanites... hear of it ... and cut off our name from the earth,] and what will You do for Your Great Name?*** [[60]](#footnote-60) There are many verses which express this thought: ***He has desired it [i.e., Zion] for His habitation***;[[61]](#footnote-61) ***Here I dwell; for I have desired it***.[[62]](#footnote-62) And it is further written, ***and I will remember the land***.[[63]](#footnote-63)

**Ketubim: Tehillim (Psalms) 63:1-12**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song of David when he was in the desert of Judah. | 1. A psalm of David, when he was in the wilderness in the territory of the tribe of Judah. |
| 2. O God, You are my God, I seek You. My soul thirsts for You; my flesh longs for You, in an arid and thirsty land, without water. | 2. O God, You are my strength; I will arise in the morning in Your presence; my soul thirsts for You, my flesh yearns for You, in a barren and weary land, without water. |
| 3. As I saw You in the Sanctuary, [so do I long] to see Your strength and Your glory. | 3. Thus I have seen You in the holy place; purify me to see Your strength and Your glory. |
| 4. For Your kindness is better than life; my lips will praise You | 4. For better is the favour that You show to the righteous/generous in the age to come than the life You have given to the wicked in this age; therefore my lips will praise You. |
| 5. Then I shall bless You in my lifetime; in Your name I shall lift my hands. | 5. Thus will I bless You in my life in this age; in the name of Your word I will spread my hands in prayer in the age to come. |
| 6. [As] with choice foods and fat, my soul will be sated, when my mouth praises with expressions of song. | 6. My soul will be satisfied as with fat and oil, and my mouth will sing with lips of praise. |
| 7. When I remember You on my couch; in the watches I meditate about You. | 7. If I have remembered You on my bed, in the night-watch I will meditate on Your word. |
| 8. For You were my help, and in the shadow of Your wings I shall praise. | 8. For you were a helper to me, and in the shade of Your presence I will be glad. |
| 9. My soul has clung after You; Your right hand has supported me. | 9. My soul has followed close behind Your Torah; Your right hand has supported me. |
| 10. But they seek my soul to make it desolate; may they come into the depths of the earth. | 10. But they will seek my soul for the grave; they will enter the lowest part of the earth. |
| 11. May he be dragged by the sword; they will be the portion of foxes. | 11. They will fear him on account of the blow of the sword; they will be the portion of jackals. |
| 12. And may the king rejoice with God; may all who swear by Him boast, for the mouth of those who speak lies will be closed. | 12. And the king will rejoice in the word of God; all who swear by His word will sing praise, for the mouth of those who speak deceit will be stifled. |
|  |  |

**Rashi’s Commentary for: Psalms 63:1-12**

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

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

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

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

**in an arid land** in the desert.

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

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

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

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

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

**in the watches** of the night.

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

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

**10** **But they** My enemies.

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎63:1--12**

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

According to Meam Loez,[[64]](#footnote-64) David composed the present psalm when he was in the *wilderness of Judah[[65]](#footnote-65)* (*a dry and weary land, where no water is[[66]](#footnote-66)*) to escape from Saul. Having been forced to flee from Saul’s persecutions, he longed once again to be joined to “the inheritance of the Lord”.[[67]](#footnote-67) To devote himself to the Torah and keep the mitzvot*.*

*Radak* identifies this as the *wilderness of Ziph*, where David was hiding from Saul. *Norah Tehillos* notes that the setting of this psalm is not identical to that of Psalm 54, for the people of Ziph[[68]](#footnote-68) threatened David twice. David’s first encounter in Ziph, recorded in I Samuel 23:19-29, took place when the Ziphites informed Saul of David’s hiding place; then David narrowly escaped at the Rock of Division.[[69]](#footnote-69) Psalm 54 is dedicated to that incident; therefore, it begins (v.2), When the Ziphites came and said to Saul, ‘Indeed, David is hiding in our midst’.

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

David HaMelech exclaims in our psalm: *…so shall I bless you all my life*.[[70]](#footnote-70)  Before making a Bracha (blessing) from time-to-time, perhaps we can take a breath in and out, and recognize that the opportunity to bless HaShem is an opportunity of life, and that *life* itself is a blessing![[71]](#footnote-71) This opportunity of a lifetime involves extracting benefit from this world. And in this world, our flesh tends to dominate us. Therefore it is worth cultivating a flesh that yearns for HaShem.

***Tehillim 63:2*** *My flesh yearns for you.*

*Rashi* comments that, “This expression connotes desire, and it has no comparison.” [The simple meaning of this is that there is no word found in Tanachthat is similar to this one.] The Baal Shem Tov interprets that the pleasures of the flesh that a person desires by the nature of his body that HaShem endowed in him from birth are no comparison at all to the pleasure that King David, peace be upon him, desired in his flesh for G–dliness.[[72]](#footnote-72)

Now, our *flesh* and the *sanctuary* have many similarities and commonalities. Perhaps it is worthwhile to see some of these. In v.3 of Psalms 63, we find the following:

***Tehillim (Psalms) 63:3****So have I looked for Thee in the sanctuary, to see Thy power and Thy glory.*

Here David longs to be with HaShem in His sanctuary, while we see in our Torah portion that HaShem longs to dwell with us.

***Shemot (Exodus) 29:45****And I will dwell among the children of Israel, and will be their God.*

Since we have been looking at the construction of the Mishkan (sanctuary), I would like to spend a bit of time looking at some aspects of the sanctuary as it relates to our flesh.

The Mishkan and the Temple were both commonly referred to by our sages as the *Beit HaMikdash*, the house of holiness. Mikdash is a combination of two Hebrew words: MAKOM KODESH. Makom = Place, and Kodesh = Holy. Thus the Mikdash is the holy place. *The place* where HaShem put his name.

Rabbi Dessler[[73]](#footnote-73) tells us a bit about this edifice:

“The Desert Tabernacle, the details of whose construction take up the whole of parashat Terumah and much of the succeeding parshiyot, is sometimes called “sanctuary” [*mikdash*] (“And they shall make Me a *mikdash*”[[74]](#footnote-74)). More frequently, however, it is called *Mishkan*, which means ‘dwelling place’.”

“The meaning of Mishkan, the dwelling place (so to speak) of HaShem, is clearly expressed in the verse: “And so shall he (the Kohen Gadol) do to the Tent of Meeting which dwells with them in the midst of their defilement”.[[75]](#footnote-75) HaShem rests His presence amongst us even in the midst of our defilement because He knows that we have the ability to raise and extricate ourselves from defilement. How? Through the Torah. The Tent of Meeting is so called because it is the meeting place of HaShem and Israel, the place where Torah is transmitted. In parashat Tetzaveh, the Tent of Meeting is described as the place, “Where I shall meet with you [plural, i.e. Israel], where I will speak to you [singular, i.e. Moshe]”.[[76]](#footnote-76) “To speak to you” means to transmit Torah, and Torah learning creates a closeness between us and HaShem, a sense of joy and satisfaction. “The commands of HaShem are straightforward and rejoice the heart”.[[77]](#footnote-77) All this is included in the term *Mishkan*.”

“*Mikdash*, on the other hand, means a place of holiness. Holiness means transcendence. We feel the absolute gulf which separates the Creator from His creatures. Our response must be service, offerings, and prayer, by which we recognize our lowliness before the grandeur of the Almighty. *My house shall be called a house of prayer for all nations*.”[[78]](#footnote-78)

“But nevertheless, we find that *Mishkan* is sometimes called *mikdash* and *mikdash* is sometimes called *Mishkan*.[[79]](#footnote-79) How they are called reflects what they are in reality, for their meaning and existence are really one. If *Mishkan* represents the joy in the presence of HaShem, and *mikdash* represents the awe one feels in the transcendence of HaShem, then together they form one whole. We have to “rejoice in trembling”.[[80]](#footnote-80) And the Rabbis say: ‘I experience fear in the midst of my joy and joy in the midst of my fear’.”[[81]](#footnote-81)

Go and stand before a mirror. What do you see? A head, two eyes, a nose and a mouth. Look down and you will see a neck which leads to the internal areas of the heart, stomach, etc.

You are looking at a human being. But if you look closer you will see one of the most profound creations in HaShem’s world, a miniature Beit HaMikdash, a miniature Temple, and a miniature world!

The Or Hachayim asks why the Torah states “and you shall make a mikdash (Sanctuary) for me”, and then in the next verse it says “the form of the Tabernacle…so shall you do”. Are we talking about the mikdash (Sanctuary) or the Mishkan[[82]](#footnote-82) (Tabernacle)? The Or Hachayim writes that the commandment to make a Mikdash for HaShem is not only referring to the time when Bne Israel were in the desert, but includes all of Jewish history from the time that we were in the desert to the time that we entered eretz Israel. He writes that when the Jewish people are in eretz Israel, and even in a time of Galut (exile), the mitzva to build the mikdash still applies.

The Malbim answers this question, in his work entitled *Remazey HaMishkan* (Illusions of the Sanctuary), he explains that we each have to build ***inside of ourselves*** a mikdash, that ***each one of us must provide a residence for HaShem’s presence***.

Rabbi Chaim of Volozhin, the renowned student of the Gaon of Vilna, said that the commandment to construct a Tabernacle is primarily a personal commandment; every Jew is “a living tabernacle in miniature.” HaShem rests the Shechinah, His Divine Presence, primarily in the human heart.

Sefer Charedim teaches us that *you* are a Temple for the presence of the Holy King! As such, it is extremely important that you sanctify your heart and your soul, as well as all 248 limbs (bones[[83]](#footnote-83)) of your body.[[84]](#footnote-84) It is written, “The Holy One is in your midst [be’kir’becha]”,[[85]](#footnote-85) and “They [the people] are HaShem’s Temple”,[[86]](#footnote-86) and “Be holy, for I, HaShem, am holy”,[[87]](#footnote-87) and “I will place My Mishkan [Tabernacle] in your midst [be’tochechem]”.[[88]](#footnote-88) **HaShem means what He says:** “**I dwell in you!**”[[89]](#footnote-89)

Rabbi Chaim explains: The Zohar compares every Jew to the Temple (i.e. the permanent Tabernacle). Just like the center of the Temple is the Holy of Holies, the center of the human being is his heart. His head is above him, his feet are beneath him, so the heart which is at the midpoint of his trunk, is the actual center of his being. Just as the holiness that is the source of all that is good in the world emanates from the Holy of Holies, the life force of the human emanates from the heart.

In his commentary on Chumash, the *Malbim* explains that the BeitHaMikdash is a macrocosm of the humanbody: If you look at a plan of the Heichel (Sanctuary) in the BeitHaMikdash, you will notice that the placement of the various vessels, the altar, the table, and the Menorah all corresponds to the location of the vital organs in the humanbody. In other words, each of the Temple’s vessels represents a human organ.

The Zohar and the Midrash Ne’elam both state that the 613 parts of the Mishkan directly correlate to the 613 parts of the human body.

Thus we have in our tradition:

**613** Mitzvot - 248 positive Mitzvot and 365 injunctions.

**613** Human body parts - 248 limbs[[90]](#footnote-90) and 365 sinews. The Mishna speaks of these 248 members:

***Oholoth Chapter 1 MISHNA 8****. THERE ARE TWO HUNDRED AND FORTY-EIGHT MEMBERS IN A HUMAN BODY: THIRTY IN THE FOOT, [THAT IS] SIX TO EVERY TOE,[[91]](#footnote-91) TEN IN THE ANKLE, TWO IN THE SHIN, FIVE IN THE KNEE, ONE IN THE THIGH, THREE IN THE HIP,[[92]](#footnote-92) ELEVEN RIBS, THIRTY IN THE HAND, [THAT IS] SIX TO EVERY FINGER, TWO IN THE FORE-ARM, TWO IN THE ELBOW, ONE IN THE UPPER ARM AND FOUR IN THE SHOULDER, [THUS MAKING] ONE HUNDRED AND ONE ON THE ONE SIDE [OF THE BODY] AND ONE HUNDRED AND ONE ON THE OTHER; THEN EIGHTEEN VERTEBRAE IN THE SPINE, NINE [MEMBERS] IN THE HEAD, EIGHT IN THE NECK, SIX IN THE KEY OF THE HEART,[[93]](#footnote-93) AND FIVE IN THE GENITALS. EACH ONE [OF THESE MEMBERS] CAN DEFILE BY CONTACT, CARRIAGE OR OVERSHADOWING. WHEN IS THIS SO? WHEN THEY HAVE UPON THEM [THEIR] APPROPRIATE FLESH,[[94]](#footnote-94) BUT IF THEY HAVE NOT [THEIR] APPROPRIATE FLESH UPON THEM, THEY CAN DEFILE BY CONTACT AND CARRIAGE BUT CANNOT DEFILE BY OVERSHADOWING.[[95]](#footnote-95)*

***613 Different parts and vessels in the Mishkan.***

[The Midrash compares the *Mishkan* as a whole to the human body, and each of its implements and components to various human organs and body parts. The beams supporting the Mishkan symbolize the ribs, the curtains of goats’ hide correspond to a person’s skin, and the Shulchan represents the stomach. The Kiyor suggests the liquid element of the human body. The Menorah, provider of light in the Mishkan, represents the human mind, which provides us with the light of comprehension and understanding. The Cherubim, which spread their wings over the Aron, correspond to the lungs, which are positioned over the heart, and the Aron corresponds to the human heart.]

This picture of the Beit HaMikdash representing a man, as a place where HaShem resides, is also explicitly stated in the Nazarean Codicil:[[96]](#footnote-96)

***I Corinthians 3:16*** *Know you not that you are the temple of God, and the Spirit of God dwells in you?*

Finally, we can understand that the Temple was not only the picture of a man, but it was the picture of the perfect man, the Mashiach:

***Yochanan (John) 2:18*** *Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.*

***Ephesians 2:19-22*** *So then ye are no more strangers and sojourners, but ye are fellow–citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Mashiach Yeshua himself being the chief corner stone; 21 in whom each several building, fitly framed together, groweth into a holy temple in the Lord; 22 in whom ye also are builded together for a habitation of God in the Spirit.*

***Revelation 21:22*** *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

**A Critical Connection**

When the men of the Great Assembly removed the yetzer hara (evil inclination) of avoda zara (idolatry) from the inner sanctum of the Beit HaMikdash, the effect was its removal from all our “work stations” connected to the “mainframe” in the Kodesh HaKodashim (Holy of Holies) in Jerusalem:

***Yoma 69b*** *He answered: One does not pronounce the Ineffable Name outside [the limits of the Temple]. But may one not? Is it not written: And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. [. . . and Ezra praised the great God]. And R. Giddal [commenting thereupon] said: He magnified Him by [pronouncing] the Ineffable Name?-That was a decision in an emergency. And [they] cried with a great [loud] voice unto the Lord, their God. What did they cry? — Woe, woe, it is he who has destroyed the Sanctuary, burnt the Temple, killed all the righteous, driven all Israel into exile, and is still dancing around among us! Thou hast surely given him to us so that we may receive reward through him. We want neither him, nor reward through him! Thereupon a tablet fell down from heaven for them, whereupon the word ‘truth’ was inscribed. (R. Hanina said: One may learn therefrom that the seal of the Holy One, blessed be He, is truth). They ordered a fast of three days and three nights, whereupon he was surrendered to them. He came forth from the Holy of Holies like a young fiery lion.*

From this Gemara we see that everyone in the entire world is connected to the Beit HaMikdash. In some way ***we ARE the Beit HaMikdash***!

When Idolatry was excised from the world, it was visibly manifesting as flame from the Kodesh Kodashin. But, the effects were felt in every human being from that time forward. From that time forward, human beings no longer had a craving for idolatry that was *as strong as* the craving for food or sex. We now possess only a shadow of that craving.[[97]](#footnote-97)

Thus we see that while idolatry lived in the hearts of men until that fateful days, once it was removed from the hearts of men, it was also removed from the Beit HaMikdash. This shows that the Beit HaMikdash pictures men and is meant to be seen as a picture of a man (i.e. Mashiach).

The Mishkan, unlike the Temple, was represented by Adam and Chava (Eve) before HaShem separated them. Thus there was no women’s courtyard in the Mishkan.

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

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

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

**The Menorah (candlestick) in the Mishkan alludes to the human mind. Just as the Menorah gives forth light, so the intellect enlightens the entire body. Three stems went out from the Menorah on each side. These allude to the three limbs that extend from each side of the human body, the eye, the ear, and the hand. The intellect directs these three parts of the body. The incense altar alludes to the sense of smell. The sacrificial altar alludes to the intestines, which digest the food that enters the body. The veil covering the Mishkan alludes to the diaphragm, which is like a barrier between the parts of the body. The washstand alludes to the moisture and other liquids in the body. The goats’ wool hangings allude to the skin that covers the human body. The beams of the Mishkan allude to the ribs.[[98]](#footnote-98)**

**The Beit HaMikdash is Female**

The parts of the Beit HaMikdash all are in the feminine gender, in Hebrew. This suggests that the structure and it’s utensils are part of a female body. This aspect is further emphasized when we note that the Torah calls a man’s wife his “house”.[[99]](#footnote-99) A wife is a house. Thus, the Beit HaMikdash, “The House of the Holy One”, would also be female.

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

This idea of the Temple, or Mishkan, representing people is also manifest in the Nazraean Codicil:

**1 Peter 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua Mashiach. 6 Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.**

Chanukah is the celebration of the re-dedication of the altar of the Temple in the days of the Maccabees. Sephardim recite Tehillim (Psalms) 30 after we kindle the Chanukah lamps. Tehillim 30 is titled: *Mizmor Shir Chanukat HaBayit L’David*, A Psalm, a Song for the Inauguration of the Temple by David. Chazal[[100]](#footnote-100) calls this Psalm the *Shir Shel Yom for Chanukah*, The song for the Day of Chanukah. In reviewing this Chapter, it is fascinating to note that it begins as *A Song for the inauguration of the Temple*, yet it thereafter makes no mention of the Beit HaMikdash whatsoever! Additionally, it is curious that we recite this Chapter of Temple inauguration at the outset of each day of Chanukah, notwithstanding that we are not present in a new or rededicated Beit HaMikdash at that moment.

We may gain some insight into this Chapter of Mizmor Shir from the fact that David HaMelech (King) is its author. We all know that David HaMelech did **not** build the Beit HaMikdash, but that instead his son, Shlomo HaMelech did, four years after David’s passing. How then, could David sing the song of its inauguration?

HaRav Avraham Chaim Feuer, Shlita, in his masterful work on Tehillim,[[101]](#footnote-101) brings the Malbim to explain these questions. The Malbim suggests that the *HaBayit* (The House) referred to at the beginning of the Chapter, is **not**, in fact, the Beit HaMikdash. Rather, it refers to the human body which houses its soul. HaRav Mordechai Gifter, z”tl, adds that the Torah considers the human body, if it has been sanctified, to be **a miniature Temple** as the Pasuk states:

***Shemot (Exodus) 25:8*** *And they shall make for me a sanctuary, and I shall dwell within them” i.e., not within it [the Sanctuary] but within them [the people themselves].*

With this principle we can now understand how David HaMelech could recite this Psalm never having seen the Beit HaMikdash; why no further reference to the Beit HaMikdash at all is made in this Psalm; and why this Psalm inaugurates our prayers every single day. It is not the Beit HaMikdash that we are inaugurating, but by recitation of this Chapter, it is **ourselves** that we are dedicating and rededicating. **This suggests that the reason that the Beit HaMikdash was designed to mimic the human body, is to remind us that HaShem wants to dwell in us. Further we can understand in a larger sense that HaShem wants to dwell in Mashiach who embodies all Israel. This takes us back to Gan Eden when HaShem walked with Adam in the garden. In this final scenario, HaShem will walk with the second Adam in Gan Eden.**

**Ashlamatah: Yeshayahu (Isaiah) 61:6 – 62:5**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The spirit of the Lord God was upon me, since the Lord anointed me to bring tidings to the humble, He sent me to bind up the broken-hearted, to declare freedom for the captives, and for the prisoners to free from captivity. | 1. The prophet said, A spirit of prophecy before the LORD God is upon me, because the LORD has exalted me to announce good tidings to the poor; He has sent me to strengthen the broken-hearted, to proclaim liberty to the captives, to those who are bound, Be revealed to light; |
| 2. To declare a year of acceptance for the Lord and a day of vengeance for our God, to console all mourners. | 2. to proclaim the year of pleasure before the LORD, and the day of vengeance before our God; **to comfort all those who mourn**; |
| 3. To place for the mourners of Zion, to give them glory instead of ashes, oil of joy instead of mourning, a mantle of praise instead of a feeble spirit, and they shall be called the elms of righteousness, the planting of the Lord, with which to glory. | 3. **to confuse** those who mourn in Zion - to give them a diadem instead of ashes, oil of joy instead of mourning, a praising spirit instead of their spirit which was dejected; **that they may call them true princes, the people of the LORD, that he may be glorified.** |
| 4. And they shall build the ruins of old, the desolations of the first ones they shall erect; and they shall renew ruined cities, desolations of all generations. | 4. They will build up ancient ruins, they will raise up former devastations; cities that were ruined will be repaired, devastations of many generations. |
| 5. And strangers shall stand and pasture your sheep, and foreigners shall be your ploughmen and your vinedressers. | 5. Aliens will stand and feed your flocks, the sons of Gentiles will be your ploughmen and vinedressers, |
| 6. **And you shall be called the priests of the Lord; 'servants of our God' shall be said of you**; the possessions of the nations you shall eat, and with their glory you shall succeed [them]. | 6. **but you will be called the priests of the LORD, men will speak of you as those who minister before our God**; you will eat the possessions of the Gentiles, and in their glory you will be indulged. |
| 7. Instead of your shame, which was twofold, and your disgrace, which they would bemoan as their lot; therefore, in their land they shall inherit twofold; they shall have everlasting joy. | 7. Instead of your being ashamed and confounded, two for one the benefits I promised you I will bring to you, and **the Gentiles will be ashamed who were boasting in their lot; therefore in their land they will possess** two for one: **theirs will be everlasting joy.** |
| 8. For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. | 8. For I the LORD love judgment, despised before Me are deceit and oppression: 1 will in truth give them a reward of their deeds, and 1 will make an eternal covenant with them. |
| 9. And their seed shall be known among the nations, and their offspring among the peoples; **all who see them shall recognize them that they are seed that the Lord blessed**. **{P}** | 9. Their sons will be exalted among the Gentiles, and their sons' sons in the midst of the kingdoms; **all who see them will acknowledge them, that they are the seed whom the LORD has blessed**. **{P}** |
| 10. I will rejoice with the Lord; my soul shall exult with my God, **for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory**, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, 1 will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation of my God; **for He has clothed me with garments of salvation**, **He has wrapped me with a robe of virtue**, as the bridegroom who prospers in his canopy, **and as the high priest who is prepared in his garments**, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, **so shall the Lord God cause righteousness and praise to grow opposite all the nations.** | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, **so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.** |
|  |  |
| 1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch. | 1. Until I accomplish salvation for Zion, 1 will not give rest to the Gentiles, and until I bring **consolation** for Jerusalem, 1 will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation burns as a torch. |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by his Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited. | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do my pleasure in her, and your land Inhabited; for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/ generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease, |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. and their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. The LORD has sworn by His right hand and by His strong arm: "I will not again give your grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have laboured; |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. **{S}** | 9. but those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in my holy courts. **{S}** |
| 10. Pass, pass through the portals, **clear the way of the people**, pave, pave the highway, **clear it of stones**, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, **turn the heart of the people to a correct way**; announce good reports and consolations to the righteous/generous **who have removed the impulsive fantasy which is like a stone oj stumbling**, lift up an ensign over the peoples. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him. | 11. Behold, the LORD has proclaimed to the end of the earth: Say to the congregation of Zion, "Behold, your saviour is revealed; behold, the reward of those accomplishing His Memra is with Him, and all their deeds are disclosed before Him." |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." **{S}** | 12. And they will be called The holy people, The redeemed of the LORD; and you will be called Sought out, a city which is not forsaken. **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 61:6 – 62:5**

**Chapter 61**

**1** **since the Lord anointed me** **This anointing is nothing but an expression of nobility and greatness**.

**to declare freedom for the captives** That is to say, to bring them the tidings of the redemption.

**to free from captivity** Heb. פְּקַח קוֹחַ. Open their imprisonment and their captivity and release them.

**2** **a year of acceptance** A year of appeasement and good will.

**3** **the elms of righteousness** Heb. אֵילֵי, **an expression of trees** (אִילָנוֹת). Comp. (supra 1:29) “of the elms (מֵאֵילִים) that you desired.” This is evidenced by the end of the verse, “the planting of the Lord etc.”

**5** **your plowmen** Heb. אִכָּרֵיכֶם, those who lead the plow.

**6** **priests of the Lord** **Princes of the Holy One, blessed be He.**

**the possessions of the nations** Heb. חֵיל גּוֹיִם, the possessions of the nations [after Jonathan].

**you shall succeed [them]** Heb. תִּתְיַמָּרוּ [derived from תְּמוּרָה, exchange]. You shall enter in their stead into the glory they have taken until now.

**7** **Instead of your shame** which was twofold, even they would constantly bemoan their disgrace as their lot. That is to say that instead of until now My people were constantly bemoaning disgrace, their lot... There are instances of רִנָּה that is an expression of mourning. Comp. (Lam. 2:19) “Rise, cry (רֽנִּי) at night,” and comp. (I Kings 22:36) “A cry (הָרִנָּה) passed through the camp,” concerning Ahab’s death.

**8** **For I am the Lord, Who loves justice, hates robbery in a burnt offering** **Therefore, I do not accept burnt offerings from the heathens (the nations [Parshandatha, K’li Paz]), for they are all results of robbery.**

**and I will give their wage** The wage of Israel, which shall be in truth. Alternatively, I will give the reward for the deeds they performed, for they suffered the derisions of the heathens (the nations [Mss. and K’li Paz]) for My honor in truth.

**10** **like a bridegroom** **who dons garments of glory like a high priest.**

**and like a bride, who adorns herself with her jewelry** Heb. כֵלֶיהָ, **[lit. her utensils, in this case,]** her jewelry.

**Chapter 62**

**1** **For the sake of Zion** I will do, and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness/generosity comes out like brilliance.

**2** **shall pronounce** Heb. יִקֳּבֶנּוּ, shall pronounce.

**4** **“inhabited”** Heb. בְּעוּלָה, [lit. possessed,] inhabited.

**5** **As a young man lives with a virgin, etc.** As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6** **On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132:13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “**your walls,” the early forefathers, who protect us like a wall.**

**I have appointed watchmen** to inscribe a book of remembrances, that their merit be not forgotten from before Me.

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־דֳּמִי לָכֶם, [lit. let there be no silence to you,] be not silent.

**9** **shall eat it** This refers back to “your grain.”

**shall drink it** This refers back to “your wine.”

**10** **Pass, pass through the portals** Said the prophet, “**Pass and return in the portals; turn the heart of the people to the proper path**” [after Jonathan].

**pave, pave the highway** Heb. סֽלּוּ. Pave the road, batec lokemin in O.F., beat down the road. סֽלּוּ is the same root as מְסִלָּה.

**clear it of stones** Clear the highway of stones and cast the stumbling blocks to the sides.

**of stones** of there being there a stone, **and he is alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. סַקְּלוּ, espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11** **Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

**Second Special Ashlamatah: Yeshayahu (Isaiah) 51:12 – 52:12**

**Shabbat # 4 of Consolation/Strengthening**

| **Rashi** | **Targum** |
| --- | --- |
| 12. **I, yea I am He Who consoles you**; who are you that you fear man who will die and the son of man, who shall be made [as] grass? | 12. **"I, I am he that comforts you**; of whom are you afraid, of man who dies, of the son of man who is reckoned as the grass? |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day because of the fury of the oppressor, when he sets himself to destroy. And now, where is the fury of the oppressor? |
| 14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting. | 14. The avenger will speedily be revealed; the righteous/generous will not die in destruction, neither will they lack their food. |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who rebukes the sea so that its waves roar, - the LORD of hosts is His name. |
| 16. And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people. **{S}** | 16. And I have put the words of My prophecy in your mouth, and protected you in the shadow of My might, to establish the people concerning whom it was said that they would increase as the stars of the heavens and to found the congregation concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, 'You are My people.'" **{S}** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained. | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing. |
| 18. **She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.** | 18. **There is none to comfort her among all the sons she has borne; there is none to take her by the hand among all the sons she has brought up**. |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you, Jerusalem - you are not able to stand. When four will come upon you - spoil and breaking and famine and sword; **there is none that will comfort you but I.** |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. **{P}** | 21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. **{P}** |
| 22. ¶ So said your Master, the Lord, and your God Who shall judge His people, "Behold, I took from you the cup of weakness; the dregs of the cup of My wrath-you shall no longer continue to drink it. | 22. Thus says your Lord, the LORD, your God who is about to take the just retribution His people: "Behold, I have accepted from your hand the cup of cursing; the bowl of the cup of My wrath you shall drink no more; |
| 23. And I will place it into the hand of those who cause you to wander, who said to your soul, 'Bend down and let us cross,' and you made your body like the earth and like the street for those who cross." **{P}** | 23. and I will hand it over into the hand of those who were your oppressors, who have said to you, 'Be humble, that we may pass over'; and you have humbled your glory like the ground, and were like a street to those who pass over." **{P}** |
|  |  |
| 1, ¶ Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. | 1, ¶ Be revealed, be revealed, put on your strength, 0 Zion; put on, put on your celebrity, 0 Jerusalem, the holy city; for there shall no longer pass among you the uncircumcised and the unclean. 52.2 52.3 52.4 |
| 2. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion. **{S}** | 2. Shake yourself from the dust, arise, sit, O Jerusalem on the throne of glory; the chains of your necks are broken, O captives of the congregation of Zion. **{S}** |
| 3. For so said the Lord, "You were sold for nought, and you shall not be redeemed for money." **{S}** | 3. For thus says the LORD: "You were sold for nothing, and you will be redeemed without money. **{S}** |
| 4. For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed them for nothing." | 4. For thus says the LORD God: My people went down at the first to Egypt to sojourn there, and the Assyrian robbed him for nothing. |
| 5. "And now, what have I here," says the Lord, "that My people has been taken for nothing. His rulers boast," says the Lord, "**and constantly all day My name is blasphemed.** | 5. Now therefore I am about to save, says the LORD, seeing that My people are sold for nothing. The peoples that rule over them boast, says the LORD, **and continually all the day they incite to anger over against the service of My name.** |
| 6. Therefore, My people shall know My name; therefore, on that day, for I am He Who speaks, here I am." **{S}** | 6. Therefore My name will be exalted among the peoples; therefore in that time you will know that it is I who speak; and my Memra endures." **{S}** |
| 7. How beautiful are the feet of the herald on the mountains, announcing peace, heralding good tidings, announcing salvation, saying to Zion, "Your God has manifested His kingdom." | 7. How beautiful upon the mountains of the land of Israel are the feet of him who announces, who publishes peace, who announces good tidings, who publishes salvation, who says to the congregation of Zion, "The kingdom of your God is revealed." |
| 8. The voice of your watchmen- they raised a voice, together they shall sing, for eye to eye they shall see when the Lord returns to Zion. | 8. The voice of your guardians, who lift up their voice, together they sing for joy; for with their eyes they will see the prodigies which the LORD will do when He will return his Shekhinah to Zion. |
| 9. The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. | 9. Shout and sing together, you waste places of Jerusalem; **for the LORD is about to comfort His people**, he has redeemed Jerusalem. |
| 10. The Lord has revealed His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. **{S}** | 10. The LORD has disclosed his holy arm to the eyes of all the peoples; and all those at the ends of the earth will see the salvation of our God. **{S}** |
| 11. Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels. | 11. Separate, separate, go out thence, draw near no unclean thing; go out from the midst of her, purify yourselves, you who bear the vessels of the sanctuary of the LORD. |
| 12. For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel. **{S}** | 12. For you will not go out in haste from among the peoples, and you will not be brought in flight to your land, for the LORD leads before you, and the God of Israel is about to gather your exiles. **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 51:12 – 52:12**

**12** **who are you** the daughter of the righteous/generous like you and full of merits, why should you fear man, whose end is to die?

**13** **And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor** The rulers of the heathens (the nations of the world [Parshandatha, K’li Paz]) who subjugate you.

**when he prepared** Prepared himself.

**Now where is the wrath of the oppressor** Tomorrow comes and he is not here.

**14** **What must be poured out hastened to be opened** Heb. מִהַר צֽעֶה לְהִפָּתֵחַ. Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צֽעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צֽעִים) upon him and they shall pour him out (וְצֵעֻהוּ), and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מִהַר צֽעֶה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צֽעֶה Girded. Comp. (infra 63:1) “Girded (צֽעֶה) with the greatness of His strength.”

**and he shall not die** i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15** **Who wrinkles the sea** Heb. רֽגַע, an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע).” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens** to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth** And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan].

**17** **dregs** Heb. קֻבַּעַת. Jonathan renders: פַּיְלֵי, which is the name of a cup [phiala in Latin]. But it appears to me that קֻבַּעַת, these are the dregs fixed (קְבוּעִים) to the bottom of the vessel, and the word מָצִית, “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (יִמְצוּ) its dregs.”

**weakness** Heb. תַּרְעֵלָה. That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (הָרְעָלוּ).” Also (supra 3:19), “And the bracelets and the veils (רְעָלוֹת),” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רְעוּלוֹת),” a kind of beautiful veil in which to enwrap oneself. תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

**you have drained** Heb. מָצִית, egoutter in French, [to drain, exhaust].

**19** **These two things have befallen you** Twofold calamities, two by two.

**[With] whom will I console you?** **Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?**

**20** **fainted** Heb. עֻלְּפוּ. An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלַּפְנָה) from thirst.” Pasmer in O.F., (pamer in Modern French).

**like a wild ox in a net** Abandoned like this wild ox that falls into a net. Comp. (Deut. 14: 5) “And the wild ox (וּתְאוֹ) and the giraffe.”

**21** **and who is drunk but not from wine** Drunk from something else other than wine.

**22** **Who shall judge His people** Who shall judge the case of His people.

**23** **those who cause you to wander** Heb. מוֹגַיִךְ. Those who cause you to wander and those who cause you to move. Comp. (I Sam. 14:16) “And the multitude was wandering (נָמוֹג),” krosler in O.F.

**Bend down and let us cross** on your back.

**Chapter 52**

**2** **Shake yourself** Heb. הִתְנַעֲרִי, escourre in O.F., to shake strongly, like one who shakes out a garment.

**arise** from the ground, from the decree (supra 3:26), “She shall sit on the ground.”

**sit down** on a throne.

**free yourself** Untie yourself [from Jonathan].

**bands of** Heb. מוֹסְרֵי, cringatro umbriah in O.F., [strap].

**captive** Heb. שְׁבִיָה, like שְׁבוּיָה, captive.

**3** **You were sold for naught** Because of worthless matters, i.e., the evil inclination, which affords you no reward.

**and you shall not be redeemed for money** **but with repentance.**

**4** **My people first went down to Egypt** The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

**5** **And now, what have I here** Why do I stay and detain My children here?

**boast** Heb. יְהֵילִילוּ, Boast saying, “Our hand was powerful.”

**is blasphemed** Blasphemes itself, and this is an instance similar to (Num 7:89) “And he heard the voice speaking to him.”

**6** **My people shall know** When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.

**therefore, on that day** The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

**8** **The voice of your watchmen** The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

**10** **has revealed** Heb. חָשַׂף, has revealed.

**11** **touch no unclean one** They shall be abominable to you to touch them.

**get out of its midst** **Out of the midst of the exile, for all these last consolations refer only to the last exile.**

**purify yourselves** Heb. הִבָּרוּ, purify yourselves.

**you who bear the Lord’s vessels** You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert [from here is proof of the resurrection of the dead].

**12** **for...goes before you** Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? **For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his departure is not in haste**. **And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) “And the division of the camp of Dan shall travel, the rear guard of all the camps.” Whoever goes after the camp is called מְאַסֵּף, the rear guard, because he waits for the stragglers and the stumblers**. Similarly, Scripture states in Joshua (6: 13): “And the rear guard was going after the Ark.”

**Verbal Tallies**

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

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

**Shemot (Exodus) 29:1-46**

**Regular Ashlamata: Yeshayahu (Isaiah) 61:6 – 62:5**

**Special Ashlamata: Yeshayahu (Isaiah) 51:12 – 52:12**

**Tehillim (Psalms) 63**

**Mk 8:22-26, Acts 16:35-40,**

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

Office / Decketh - כהן, Strong’s number 03547.

Young / Son – בן, Strong’s number 01121.

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

Thing / Word - דבר, Strong’s number 01697.

Do / Maker - עשה, Strong’s number 06213.

Take / Taken - לקח, Strong’s number 03947.

Young / Son – בן, Strong’s number 01121.

Two - שנים, Strong’s number 08147.

**The verbal tally between the Torah and the Psalm is:**

Water - מים, Strong’s number 04325.

**Shemot (Exodus) 29:1** And this is the thing <01697> that thou shalt do <06213> (8799) unto them to hallow them, to minister unto me in the priest’s office <03547> (8763): Take <03947> (8798) one young <01121> bullock, and two <08147> rams without blemish,

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water <04325>.

**Yeshayahu (Isaiah) 61:10** I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh <03547> himself with ornaments, and as a bride adorneth herself with her jewels.

**Yeshayahu (Isaiah) 62:5** For as a young man marrieth a virgin, so shall thy sons <01121> marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

**Yeshayahu (Isaiah) 51:12** I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son <01121> of man which shall be made as grass;

**Yeshayahu (Isaiah) 51:13** And forgettest the LORD thy maker <06213>, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

**Yeshayahu (Isaiah) 51:16** And I have put my words <01697> in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

**Yeshayahu (Isaiah) 51:19** These two <08147> things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?

**Yeshayahu (Isaiah) 51:22** Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out <03947> of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

**Tehillim (Psalms) 63:1** « A Psalm of David, when he was in the wilderness of Judah. » O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water <04325> is;

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 29:1-46** | **Psalms**  **Psa 63:1- 11** | **Ashlamatah**  **Is 61:6 – 62:5** |
| --- | --- | --- | --- | --- |
| lk;a' | eat | Exod 29:32 Exod 29:33 Exod 29:34 |  | Isa 61:6 |
| ~yhil{a/ | GOD | Exod 29:45 Exod 29:46 | Ps 63:1 Ps 63:11 | Isa 61:6 Isa 61:10 Isa 62:3 Isa 62:5 |
| ~ai | if | Exod 29:34 | Ps 63:6 |  |
| #r,a, | land | Exod 29:46 | Ps 63:1 Ps 63:9 | Isa 61:7 Isa 61:11 Isa 62:4 |
| rv,a] | what,  which,  who | Exod 29:1 Exod 29:23 Exod 29:27 Exod 29:30 Exod 29:33 Exod 29:38 Exod 29:42 Exod 29:46 |  | Isa 62:2 |
| aAB | enters, go | Exod 29:30 | Ps 63:9 |  |
| !Be | son,  young | Exod 29:1 Exod 29:4 Exod 29:8 Exod 29:9 Exod 29:10 Exod 29:15 Exod 29:19 Exod 29:20 Exod 29:21 Exod 29:24 Exod 29:27 Exod 29:28 Exod 29:29 Exod 29:30 Exod 29:32 Exod 29:35 Exod 29:38 Exod 29:43 Exod 29:44 Exod 29:45 |  | Isa 62:5 |
| %r'B' | bless |  | Ps 63:4 | Isa 61:9 |
| rf'B' | flesh | Exod 29:14 Exod 29:31 Exod 29:32 Exod 29:34 | Ps 63:1 |  |
| rb;D' | speak | Exod 29:42 | Ps 63:11 |  |
| hy"h' | have, been | Exod 29:9 | Ps 63:7 |  |
| bl,xe | fat,  marrow | Exod 29:13 Exod 29:22 | Ps 63:5 |  |
| dy" | ordain,  hands | Exod 29:9 Exod 29:10 Exod 29:15 Exod 29:19 Exod 29:20 Exod 29:25 Exod 29:29 Exod 29:33 Exod 29:35 | Ps 63:10 | Isa 62:3 |
| [d'y" | know | Exod 29:46 |  | Isa 61:9 |
| hwhy | LORD | Exod 29:11 Exod 29:18 Exod 29:23 Exod 29:24 Exod 29:25 Exod 29:26 Exod 29:28 Exod 29:41 Exod 29:42 Exod 29:46 |  | Isa 61:6 Isa 61:8 Isa 61:9 Isa 61:10 Isa 61:11 Isa 62:2 Isa 62:3 Isa 62:4 |
| !ymiy" | right | Exod 29:22 | Ps 63:8 |  |
| ac'y" | brought,  bring, forth | Exod 29:46 |  | Isa 61:11 Isa 62:1 |
| !h;K' | priests | Exod 29:1 Exod 29:44 |  | Isa 61:10 |
| !heKo | priest | Exod 29:30 |  | Isa 61:6 |
| yKi | because | Exod 29:33 Exod 29:34 | Ps 63:3 | Isa 61:9 |
| lKo | all, every | Exod 29:12 Exod 29:13 Exod 29:18 Exod 29:24 Exod 29:35 Exod 29:37 | Ps 63:11 | Isa 61:9 Isa 61:11 Isa 62:2 |
| !Ke | thus, so |  | Ps 63:2 Ps 63:4 | Isa 61:7 Isa 61:11 |
| @K; | hands | Exod 29:24 | Ps 63:4 | Isa 62:3 |
| vb;l' | put,  clothed | Exod 29:5 Exod 29:8 Exod 29:30 |  | Isa 61:10 |
| ~yIm; | water | Exod 29:4 | Ps 63:1 |  |
| %l,m, | king |  | Ps 63:11 | Isa 62:2 |
| !mi | some,  any | Exod 29:12 Exod 29:14 Exod 29:20 Exod 29:21 Exod 29:34 | Ps 63:3 |  |
| ly[im. | robe | Exod 29:5 |  | Isa 61:10 |
| vp,n< | soul |  | Ps 63:1 Ps 63:5 Ps 63:8 Ps 63:9 | Isa 61:10 |
| !t;n" | put | Exod 29:3 Exod 29:6 Exod 29:12 Exod 29:17 Exod 29:20 |  | Isa 61:8 |
| d[; | until | Exod 29:34 |  | Isa 62:1 |
| ~l'A[ | perpetual,  forever, everlasting | Exod 29:9 Exod 29:28 |  | Isa 61:7 Isa 61:8 |
| hP, | mouth |  | Ps 63:5 Ps 63:11 | Isa 62:2 |
| vd,qo | holy | Exod 29:6 Exod 29:29 Exod 29:30 Exod 29:33 Exod 29:34 Exod 29:37 | Ps 63:2 |  |
| ha'r' | see, saw |  | Ps 63:2 | Isa 61:9 Isa 62:2 |
| !n"r' | sing, joy, shout |  | Ps 63:7 | Isa 61:7 |
| ~ve | name |  | Ps 63:4 | Isa 62:2 |
| tr'v' | minister | Exod 29:30 |  | Isa 61:6 |
| %w<T' | among | Exod 29:45 Exod 29:46 |  | Isa 61:9 |
| tx;T; | stead, instead | Exod 29:30 |  | Isa 61:7 |
| ~he | those |  | Ps 63:9 | Isa 61:7 |
| dAbK' | glory | Exod 29:43 | Ps 63:2 | Isa 61:6 Isa 62:2 |
| rj;q' | burnt offering | Exod 29:18 Exod 29:25 Exod 29:42 |  | Isa 61:8 |
| dg<B, | garments | Exod 29:5 Exod 29:21 Exod 29:29 |  | Isa 61:10 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 29:1-46** | **Psalms**  **Psa 63:1-11** | **Ashlamatah**  **Is 61:6 – 62:5** | **Peshat**  **Mk/Jude/Pet**  **Mk 8:22-26** | **Remes 2**  **Acts/Romans**  **Acts 16:35-40** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Exo 29:5 |  |  |  | Acts 16:40 |
| **ἄνθρωπος** | man |  |  |  | Mark 8:24 | Acts 16:35 Acts 16:37 |
| **ἀποστέλλω** | sent forth |  |  |  | Mark 8:26 | Acts 16:35 Acts 16:36 |
| **εἰσέρχομαι** | enter | Exod 29:30 | Ps 63:9 |  | Mark 8:26 | Acts 16:40 |
| **ἐξάγω** | leading,  bring, brought | Exo 29:46 |  |  |  | Acts 16:37 Acts 16:39 |
| **ἐξέρχομαι** | come forth |  |  | Isa 62:1 |  | Acts 16:36 Acts 16:40 |
| **ἐπιτίθημι** | place | Exo 29:3  Exo 29:6  Exo 29:10  Exo 29:13  Exo 29:15  Exo 29:17  Exo 29:19  Exo 29:20  Exo 29:24 |  |  | Mark 8:23 Mark 8:25 |  |
| **ἔρχομαι** | came,  come |  |  |  | Mark 8:22 | Acts 16:37 Acts 16:39 |
| **ἡμέρα** | days | Exo 29:30  Exo 29:35  Exo 29:36  Exo 29:37  Exo 29:38 |  |  |  | Acts 16:35 |
| **λαμβάνω** | took,  take | Exo 29:1  Exo 29:5  Exo 29:7  Exo 29:12  Exo 29:13  Exo 29:15  Exo 29:16  Exo 29:19  Exo 29:20  Exo 29:21  Exo 29:22  Exo 29:25  Exo 29:26  Exo 29:31 |  |  |  |  |
| **λέγω** | saying |  |  |  | Mark 8:24 Mark 8:26 | Acts 16:35 |
| **ὄπίσω** | after |  | Psa 63:8 |  |  |  |
| **ὁράω** | see |  | Ps 63:2 | Isa 61:9 Isa 62:2 | Mark 8:24 | Acts 16:40 |
| **ὅς / ἥ / ὅ** | who,  which | Exod 29:1 Exod 29:23 Exod 29:27 Exod 29:30 Exod 29:33 Exod 29:38 Exod 29:42 Exod 29:46 |  | Isa 62:2 |  |  |
| **παρακαλέω** | comforted |  |  |  | Mark 8:22 | Acts 16:39 Acts 16:40 |
| **υἱός** | son | Exod 29:1 Exod 29:4 Exod 29:8 Exod 29:9 Exod 29:10 Exod 29:15 Exod 29:19 Exod 29:20 Exod 29:21 Exod 29:24 Exod 29:27 Exod 29:28 Exod 29:29 Exod 29:30 Exod 29:32 Exod 29:35 Exod 29:38 Exod 29:43 Exod 29:44 Exod 29:45 |  | Isa 62:5 |  |  |
| **ὑπέρ** | than, above |  | Psa 63:3 | Isa 61:7 |  |  |
| **χείρ** | hand | Exod 29:24 | Ps 63:4 | Isa 62:3 | Mark 8:23 Mark 8:25 |  |
| **ψυχή** | soul |  | Ps 63:1 Ps 63:5 Ps 63:8 Ps 63:9 | Isa 61:10 |  |  |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:10**

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

**Rabbi Dostai bar Rabbi Yanai said in the name of Rabbi Meir: Every person who forgets a single thing from his regular learning is considered by the scripture to be liable for his soul. It is thus written, "Only heed yourself, and heed your soul well. that you not forget the things that your eyes saw" *(Deuteronomy* 4:9). One might [suppose that this is true] even if [remembering] his learning was too difficult for him. The scripture therefore adds, "Lest they be removed from your heart all the days of your life" *(ibid.).* Thus, one is not liable for his soul until he sits and removes [the learning] from his heart.**

The master teaches us how great a sin it is for one to forget his learning. This is why one must be very careful not to waste his time in useless matters (***debarim betelim***). If one neglects his studies and thus forgets what he has learned it is a serious sin. If a person forgets something that he learned in Torah, even if it is a minor matter, the Torah considers as if he had made himself liable for his own soul.

It is thus written, ***"Heed your self and heed your soul well, that you not forget the things that your eyes saw ... "*** (Deuteronomy 4:9). You must beware and guard your soul that you not forget any of the words your eyes saw when the Torah was given on Mount Sinai. This verse indicates that one preserves his soul by being careful not to forget anything he learned in Torah. If one does forget, his soul is not safe, and it is in danger of being taken away.

The sin of forgetting something from one's Torah learning is true only when one forgets it willfully by devoting his time to meaningless matters and neglecting his studies.

There are, of course. cases where a person will forget his studies due to illness. In other cases a law (***halakhah***) may be so complex that it cannot be retained in the memory. One might also forget his learning for other legitimate reasons. In such a case there is not punishment, since it is not willful (***anus***).

**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 29:1 - 46**

**“V’Zeh HaDabar” “And this is the thing”**

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

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

|  |
| --- |
| **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:22-26**  Mishnah **א:א** |
| **And they came to Bet Tzaida.[[102]](#footnote-102) And some people brought to him** (Yeshua) **a blind man and implored him that he would touch[[103]](#footnote-103) him. And he** (Yeshua) **took hold of the blind man’s hand** and **led him outside the village, and** after **putting saliva into his eyes, he placed his hands on him** (his head – the place where the phylacteries lay)and **asked him, “Do you see anything?” And looking up[[104]](#footnote-104)** into the heavens (receiving his sight)[[105]](#footnote-105) **he said, “I see[[106]](#footnote-106) people, for I** seethem **walking around like** (Oak) **trees.”[[107]](#footnote-107) Then he placed his hands on his eyes again, and he opened his eyes and was cured, and could see everything clearly. And he sent him to his home, saying, “Do not return to the village.”** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 16:35-40**  Mishnah **א:א** |
| **And when it was day, the magistrates sent the officers, saying, "Let those men go." So the jailer reported these words to Hakham Shaul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace." But Hakham Shaul said to them, “They have beaten us openly, without due process Hakhamim** men of power (Romans)**[[108]](#footnote-108),** and **have thrown** us **into prison. And now they put us out secretly? No indeed! Let them come themselves and get us out." And the officers told these words to the magistrates, and they were afraid when they heard that they were Hakhamim** men of power(Romans)**. Then they came and pleaded with them and brought *them* out, and asked *them* to depart from the city. So they went out of the prison and went to Lydia’s** house**; and when they had seen the brethren, they strengthened** (comforted) **them and departed.** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder (#068)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 29:1-46** | **Ps 63** | **Is 61:6 – 62:5** | **Mk 8:22-26** | **Acts 16:35-40** |

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

**The Result of Chametz (leaven)**

The text seems to suggest a gradual healing. Yet, has nothing to do with Yeshua’s ability to “heal” per se. If this is a gradual healing the problem is in the receptacle.[[109]](#footnote-109) These events seem to be paralleled in other places. However, the “parallels” are not significant in the present pericope. The point Hakham Tsefet is trying to make is not that Yeshua was a “healer.”[[110]](#footnote-110) His point is to allow the interaction between Yeshua and the person healed to tell a story that will unfold a special truth. The truth of gradual healing shows us that people grasp the word of the Torah at different paces. Some hear the Torah, and are “immediately” affected by its words. Others are slower to grasp the meaning of Torah concepts. This is in no way a reflection of character or intelligence.

The amazing fact is that this pericope is presently juxtaposed against the anointing of the Kohanim (Priesthood). Rashi’s words from above are:

Shemot 29:7 He [Moses] would apply oil to his [Aaron’s] head and between his eyebrows and join them with his finger. -[from Kereithoth 5b]

The Psalmist[[111]](#footnote-111) tells us that the anointing oil ran down the beard of Aaron. One would ponder if any of that oil got in his eyes. We must realize that Corral Hermeneutics demands that we understand something from the Torah is being elucidated here in the pericope of Mordechai. Or, that the Torah portion we are reading in some way elucidates what is happening with the blind man. Therefore, we must ask what we are to learn from the Torah portion coupled with this pericope of Mordechai.

As Rashi and the Ramban have pointed out the methods for anointing are found in the Babylonian Talmud K'rithoth 5b. This section of the Talmud discusses the process of anointing, who can be anointed and how. We find this Gemarah very interesting in that it is related to the principle qualifications of Messiah, “the Anointed One.” What we also find interesting is that while Yeshua does not “anoint” the blind man, but he does rub spittle on his head and eyes in a manner described in the Gemarah.

﻿**b. K'rithoth 5b** Our Rabbis have taught: In anointing kings one draws the figure of a crown,[[112]](#footnote-112) and with priests in the shape of the letter chi. Said R. Menashia: The Greek-[letter] **χ** (chi) is meant. One [Tanna] teaches: The oil was first poured over the head and then smeared between the eye-lids; whereas another [Tanna] teaches: The oil was first smeared between the eye-lids and then poured over the head.[[113]](#footnote-113) [On this point there is] a dispute of Tannaim: One holds that the anointing[[114]](#footnote-114) has preference; the other holds that the pouring has preference. What is the reason of him who holds that the pouring has preference? He derives it from: And he poured from the anointing oil upon Aaron's head [and anointed him to sanctify him]. And he who maintains anointing has preference holds [his view] because this was the method employed in connection with the vessels of ministry.[[115]](#footnote-115) But is it not written first: And he poured, and then, and anointed? This is what it means: Wherefore did he pour the oil, because he had already anointed him to sanctify him.

Our Rabbis have taught: It is like the precious oil upon the head [coming down upon the beard, even Aaron's beard].[[116]](#footnote-116) Two drops of the oil were hanging down like pearls from Aaron's beard. Said R. Kahana; It was taught, When he [Aaron] spoke, the drops moved upwards and rested by the roots of his beard. This caused anxiety to Moses. Perhaps, Heaven forfend, [he said] I have committed sacrilege with the oil of anointing![[117]](#footnote-117) But a heavenly voice was heard, saying: Like the dew of the Hermon, that cometh down upon the mountains of Zion;[[118]](#footnote-118) as the dew is not subject to sacrilege, so the oil that cometh down upon the beard of Aaron is not subject to sacrilege. Yet Aaron was still worried: Although Moses did not commit sacrilege, I myself am guilty of sacrilege. Thereupon the heavenly voice pronounced: Behold how good and how pleasant it is for brethren to dwell together in unity:[[119]](#footnote-119) As Moses is not guilty of sacrilege, so thou too art not guilty of sacrilege.

So, why do we have the present narrative with a blind man and spittle? Hakham Tsefet is certainly aware of the fact that these readings will illuminate the character of Messiah. While we learn from the Rambam, that miracles and healing **do not** authenticate man or ministry[[120]](#footnote-120). If we believe, that Yeshua needed to do miracles to prove that he is Messiah we have put our confidence in the wrong man! Yeshua performed miracles like Moshe Rabbenu. Moshe Rabbenu performed miracles out of need not a want of aggrandizement or proof that he was a prophet. If there is a need for self-aggrandizement it will most certainly be met. Unfortunately, therein is the reward for a moment of fame.

The subtheme is right before our eyes. Yeshua heals by means of spittle. This is in and of itself is a prophecy per se. We recently saw that Yeshua healed a deaf man with spittle. What statement does Yeshua make when he heals by means of spittle? Healing by means of spittle is an exercise in authority, specifically the authority of the firstborn.

**b. B.B. 126b** A certain [Person once] came before R. Hanina [and] said to him, ‘I am certain that this [man] is firstborn.’ He said to him, ‘How do you know [this]?’ — [The other] replied to him,: ‘Because when [people] came to his father,[[121]](#footnote-121) he used to say to then,: Go to my son Shikhath, **Who is firstborn and his spittle heals’. — Might he not have been the firstborn of his mother [only]? — There is a tradition that the spittle of the firstborn of a father is healing, but that of the firstborn of a mother is not healing.**

Aaron is a firstborn son. As firstborn and first Levitical Priest, he establishes precedent for all those who would function as Kohanim. Hakham Tsefet Shows that Yeshua is the firstborn and therefore, entitled by birthright to the Priesthood of the firstborn. Should the Levitical Priesthood become defunct it will be the right of Messiah to usurp that authority. When Yochanan the Immerser witnessed the immersion of Yeshua, he effectively passed the Levitical Priesthood back to the Firstborn. As Messiah and firstborn, Yeshua was a Priest after the order of Melchizedek. Hakham Tsefet’s subliminal message is that The Anointed Messiah is a Priest after the order of Melchizedek. The Priestly office (of Melchizedek) restored to the firstborn is eternal.

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

The Remes saga continues with seeming inexplicable scenarios. And again, one must wonder what Hakham Shaul has up his sleeve. The most interesting part of this scenario is as discussed last week. These events are out of sequence and seem to have exasperated the Peshat reader who insists on everything being literal. As stated last week, **we are sorry for all those who must insist that the text must be read literally.** How could such a text truly be elucidated from a Jewish perspective?

Hakham Shaul’s wisdom is evident to the Hakhamim, the wise will understand. So, what does Hakham Shaul have up his sleeve this week, inquiring minds want to know. Before we begin, we must again state what should already be obvious. Remember “allegory” means another interpretation or meaning which is **nonliteral**. And, by “another interpretation” we mean that this “another” cancels the “other.” Therefore, we ask, what other interpretation can we give a jailer who appears to be ready to commit suicide? Remes usually speaks in a form of code that W means X and Y means Z. Furthermore, **another interpretation does NOT mean that we accept a Peshat interpretation and then make an additional interpretation.** Another interpretation means that we abandon Peshat and all Peshat related nuances. This is where the real brain sweat begins. To divorce a piece of material from its Peshat meaning, requires true awareness of how the hermeneutic process functions. The true geniuses of Remes are Philo of Alexandria and the Ramban. Repeatedly the Ramban divorces the meaning of the text from Peshat and draws clear allegory for the more advanced reader. Unfortunately, Christianity and so called scholars have no hermeneutic for Remes/Allegory. They know two levels of hermeneutic. Literal, and if they cannot explain a piece of text with a literal interpretation they “spiritualize” it. Unfortunately, this is a bastardizing of the text.

Hakham Shaul excels in Remes hermeneutic with his amanuensis Hakham Hillel (Dr Luke). Interestingly, Hakham Shaul and Hakham Hillel are often like two bulls in a china shop. Their exemplary power/authority as Hakhamim is exhibited in this pericope. The authority of a Hakham is weighed against the Kohen Gadol and Messiah. What audacity for a Hakham to tell the Chief Magistrates to come and open the prison door yourselves. Our text reads, **Hakhamim** men of power (Romans).[[122]](#footnote-122) The footnote makes it clear that the title **Ῥώμη** – *Rhome* means, “men of power.” Therefore, a Remes translation is as we have translated above. While one might think that the point is that they are “Romans,” the true point is that they are Hakhamim, i.e. **men of power and authority.**

Rabbi Yitzchak EtShalom has a wonderful article commenting on the Rambam’s Mishneh Torah, Talmud Torah.[[123]](#footnote-123) In his article, he recites from Talmud Torah 3:9.

The words of Torah are compared to water, as it says: (Yeshaya 55:1) "Behold, all who are thirsty, come to the water" - to teach you that just as water does not collect on an incline, rather flows on its own and collects at a low place - similarly the **words of Torah** are **not found among the haughty** nor in the hearts of the arrogant, rather in the humble and the lowly person who sits in the dust at the feet of the sages and removes his desires and temporal pleasures from his heart.[[124]](#footnote-124)

The wisdom of Melek Shlomo repeatedly speaks of sons who should drink in the words of the Sages/Hakhamim. The above cited Mishneh Torah is based on Pirke Abot 1:4

**m. Abot 1:4**. Yosi ben Yoezer of Tzeredah and Yosi ben Yochanan of Jerusalem received the Torah from them. Yosi ben Yoezer of Tzeredah said: Let your house be a meetinghouse for the Hakhamim and sit amid the dust of their feet and drink in their words with thirst.

His Eminence Rabbi Yitzchak EtShalom shows wonderfully the attitude of the talmid as he sits at the feet of his Hakham. His Eminence Rabbi Reuven Bulka[[125]](#footnote-125) illustrates this so beautifully.

Essentially, however, education is not an institution as much as a way of life. The learning process cannot be localized in time and space. Instead, the life of each family should be an education. The doors of knowledge should never be closed, and every house should inspire the ambience of wisdom by being ***a meeting place for the wise* (Hakhamim).**

What is wisdom? Listening to the words of a Hakham and drinking them in with gusto. In other words, we drink in the words of the Hakhamim because we know that these words will carry us into the Olam HaBa. However, we must beware of the Hakhamim.

This is demonstrated and evident in this pericope. The magistrates want to secretly, hide what they have done to these Hakhamim. Hakham Shaul makes his point clear. Those who contest the Hakhamim will find themselves in a hard place. Korah and those of the evil generation who would not submit to the authority of Moshe evidenced this.

**m. Abot 2:15** Warm yourself before the fire of the Hakhamim, but be heedful of their glowing coals for fear that you be burned, for their bite is the bite of a jackal and their sting the sting of a scorpion and their hiss the hiss of a serpent, and all their words are like coals of fire.

Just how much power/authority did Hakham Shaul have? The Master speaking to Hakham Tsefet says:

**Matt. 16:19 “And I will give you the keys of the Malchut Shamayim** (**Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents,), **and whatever you bind on earth will be bound in the heavens, and whatever you permit on earth will be permitted in the heavens.”**

**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 5**

**5th Sabath of Strengthening/Consolation**

**[Hod-"Glory"]**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| **וְעָשִׂיתָ מִזְבֵּחַ** |  | **Saturday Afternoon** |
| **“V’A’sita Mizbeach”** | Reader 1 – Shemot 30:1-5 | Reader 1 – Shemot 31:1-5 |
| **“And you will make an altar”** | Reader 2 – Shemot 30:6-10 | Reader 2 – Shemot 31:6-11 |
| **“HARAS asimismo un altar”** | Reader 3 – Shemot 30:11-16 | Reader 3 – Shemot 31:1-11 |
| Shemot (Exod.) 30:1-38 | Reader 4 – Shemot 30:17-21 |  |
| Ashlamatah: Malachi 1:11 – 2:7 | Reader 5 – Shemot 30:22-25 | **Monday & Thursday**  **Mornings** |
| Special: Is. 54:1-10 | Reader 6 – Shemot 30:26-33 | Reader 1 – Shemot 31:1-5 |
| Psalm 64:1-1 | Reader 7 – Shemot 30:34-38 | Reader 2 – Shemot 31:6-11 |
| Abot: 3:11 | Maftir: Shemot 30:34-38 | Reader 3 – Shemot 31:1-11 |
| N.C.: Mk 8:27-30;  Luke 9:18-21; Acts 17:1-9 | Isaiah 54:1-10 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

1. Verse 4. Ramban is thus taking the phrase, ***unto the door of the Tent of Meeting*** from Verse 4 and transposing it to Verse 3, thus meaning: "***and you will bring them in the basket - unto the door of the Tent of Meeting***." Under "the more correct interpretation" Ramban will explain that the phrase rightfully belongs in Verse 4, teaching that the washing of Aaron and his sons must be done in the Sanctuary Court. [↑](#footnote-ref-1)
2. Leviticus 8:9. [↑](#footnote-ref-2)
3. Ibid., Verse 10. [↑](#footnote-ref-3)
4. Ibid., Verse 12. [↑](#footnote-ref-4)
5. Rashi here in Verse 7: "This anointing was in the form of an X. He put a drop of oil on his head and another drop between his eyebrows and joined them with his finger." In that case he could not have put the drop of oil on top of the head, for the mitre would then intervene between it and the drop of oil between his eyebrows. Ramban concludes that according to this comment of Rashi we must say, that the pouring of the oil etc. [↑](#footnote-ref-5)
6. Further, 35:5. The word it alludes already to the Eternal's offering, but then Scripture itself reverts and explains it. The same principle applies in the next example. [↑](#footnote-ref-6)
7. Jeremiah 27:8. [↑](#footnote-ref-7)
8. Above, 28:35. "For having declared there [above] the punishment for lacking them there was no more need to revert and mention them [here], as it is understood already that he would wear them." [↑](#footnote-ref-8)
9. Verse 8. [↑](#footnote-ref-9)
10. Above, 28:42. [↑](#footnote-ref-10)
11. Verse 5. [↑](#footnote-ref-11)
12. Above, 28:35. "For having declared there [above] the punishment for lacking them there was no more need to revert and mention them [here], as it is understood already that he would wear them." [↑](#footnote-ref-12)
13. Verse 3. [↑](#footnote-ref-13)
14. Verse 11. [↑](#footnote-ref-14)
15. Leviticus 3:3. [↑](#footnote-ref-15)
16. Ibid., 8:16. [↑](#footnote-ref-16)
17. Further, Verse 22. [↑](#footnote-ref-17)
18. An inner sin-offering was one the blood of which was sprinkled within the Sanctuary - upon the veil in front of the Holy of Holies and the golden altar; that kind of a sin-offering was burnt completely outside the camp (Leviticus 6:23). Such a sacrifice, for example, was the sin-offering of the High Priest (ibid., 4:3-12). An outside sin-offering was one the blood of which was sprinkled upon the outer altar that stood in the court of the Tabernacle [or Sanctuary). Of such a sin-offering only certain fats were burnt on the altar, and the meat eaten by the priests. Since the sin-offering mentioned here was an outside sacrifice, and yet it was to the burnt wholly outside of the camp, it must have been a temporary, special legislation. [↑](#footnote-ref-18)
19. See Rashi to Leviticus 9:11. [↑](#footnote-ref-19)
20. A reference to Aaron's role in that affair (see further 32:35) (Ricanti). [↑](#footnote-ref-20)
21. Leviticus 4:6. [↑](#footnote-ref-21)
22. Ibid., Verse 12. Hence He commanded here - in advance - that that sin-offering was to be burnt. [↑](#footnote-ref-22)
23. Leviticus 4:6. [↑](#footnote-ref-23)
24. Deuteronomy 9:20. [↑](#footnote-ref-24)
25. Numbers 19:3, 5. [↑](#footnote-ref-25)
26. Leviticus 16:10. See Ramban there on Verse 8. [↑](#footnote-ref-26)
27. Ibid., 7 :31. [↑](#footnote-ref-27)
28. Verse 27. [↑](#footnote-ref-28)
29. "***And the shoulder***," is merely an expression, for it is clearly stated in Verse 22 that the shoulder was also burnt on the altar, and Rashi also so states it clearly. [↑](#footnote-ref-29)
30. Numbers 18:8. [↑](#footnote-ref-30)
31. Psalms 105:15. [↑](#footnote-ref-31)
32. I Kings 19:15-16. [↑](#footnote-ref-32)
33. Numbers 18:8. [↑](#footnote-ref-33)
34. Above, Verse 1. [↑](#footnote-ref-34)
35. Psalms 105:15. [↑](#footnote-ref-35)
36. Genesis 35:11. [↑](#footnote-ref-36)
37. Ibid., 17:16. [↑](#footnote-ref-37)
38. I Kings 19:15-16. [↑](#footnote-ref-38)
39. II Kings 8:13. [↑](#footnote-ref-39)
40. The prophets who lived in the time of Cyrus. [↑](#footnote-ref-40)
41. Isaiah 45:1. [↑](#footnote-ref-41)
42. Megillah 12a. [↑](#footnote-ref-42)
43. "Rather, the Holy One, blessed be He, said to the Messiah: "I complain to you about Cyrus. I said he will build My house and gather My exiles, but he said, ***Whosoever there is among you of all His people ... let him go up***." (Ezra 1: 3) - From this text it would appear that the Rabbis understood the verse to mean that Cyrus was really anointed [for otherwise there would have been no place at all for their question], except that he later became impaired in character. [↑](#footnote-ref-43)
44. Isaiah 61:1. [↑](#footnote-ref-44)
45. Ecclesiastes 7:1. [↑](#footnote-ref-45)
46. Above, 17:5. Since it was Aaron who smote the river (ibid., 7:19), the verse must mean: "***your rod wherewith you smote the river - by commanding Aaron***." [↑](#footnote-ref-46)
47. I Kings 6:14. [↑](#footnote-ref-47)
48. I.e., the seven rams of consecration, one brought on each of the seven days of consecration. [↑](#footnote-ref-48)
49. Zebachim 54b. [↑](#footnote-ref-49)
50. Sifra Tzav, Milu'im 1:15. [↑](#footnote-ref-50)
51. One was a burnt-offering (Verses 16-18) and the other - the ram of consecration - was a peace-offering, as explained by Ramban above in Verse 31. [↑](#footnote-ref-51)
52. Verse 33. [↑](#footnote-ref-52)
53. Leviticus 8:34. This verse shows that all three sacrifices [the bullock sin-offering, the ram burnt-offering, and the ram peace-offering] brought on each of the seven days of consecration were for the purpose of making atonement. Thus it is seen that there was atonement in all the three sacrifices. [↑](#footnote-ref-53)
54. Literally: "to dwell among them." [↑](#footnote-ref-54)
55. I Samuel 18:14. Literally: "to all his ways." [↑](#footnote-ref-55)
56. Ibid., 20:30. Literally: "to the son of Jesse." [↑](#footnote-ref-56)
57. Numbers 20:24. Literally: "to the waters of Meribah." [↑](#footnote-ref-57)
58. Above, 3:12. [↑](#footnote-ref-58)
59. Isaiah 49:3. [↑](#footnote-ref-59)
60. Joshua 7:9. [↑](#footnote-ref-60)
61. Psalms 132:13. [↑](#footnote-ref-61)
62. Ibid., Verse 14. [↑](#footnote-ref-62)
63. Leviticus 26:42. “That is to say, the land is remembered in mercy. ***And I will remember*** is of the root ***The Eternal has been mindful of us***” (Psalms 115:12) (Ricanti). [↑](#footnote-ref-63)
64. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-64)
65. Rashi says that this is the Wilderness of Ziph. [↑](#footnote-ref-65)
66. The verbal tally between the Torah and the Psalm is: Water - מים, Strong’s number 04325. [↑](#footnote-ref-66)
67. 1 Samuel 26:19 [↑](#footnote-ref-67)
68. Members of David’s own tribe. [↑](#footnote-ref-68)
69. Midrash Shocker Tov (quoted by Radak and the Yalkut in I Sam. 23) gives us a deeper insight into the entire episode. The treacherous people of Zif revealed David’s mountain hideaway to Saul. Saul’s army encircled the mountain from all sides leaving no avenue of escape. In his despair, David asked HaShem ‘Where is the promise You made to me when Samuel anointed me to be king?’ God responded, assuring David that every word uttered by Samuel would come true. Suddenly a messenger angel appeared before Saul saying, ‘Hurry away for the Philistines have spread out to attack the land’. Saul’s advisers were divided on which course of action to take. Some urged him to neglect all dangers and to seize this unprecedented opportunity to kill David. Others, however, wisely counseled that the security of all Israel is the king’s foremost obligation. Saul heeded the latter advice and swiftly departed to pursue the marauding Philistines. Because his counselors were divided on this spot they called the mountain, ‘the rock of division’.

    Others say it was so called because HaShem miraculously split the rock in two leaving David and his warriors on one side and Saul and his army on the other. Thus the victim was out of the reach of his pursuer. A final explanation for the name of this rock is that in later years whenever David and his legions would pass by this location, he and the six hundred men who were in his original band at the time of the miracle would separate [‘divide’] themselves from the rest of the army divisions and prostrate themselves on the ground reciting the benediction, ‘Blessed is He Who performed a miracle for us in this place.’ Because of this separation the rock was called ‘the rock of division’. [↑](#footnote-ref-69)
70. Tehillim (Psalms) 63:5 [↑](#footnote-ref-70)
71. As I had ample opportunity to express this month. [↑](#footnote-ref-71)
72. Sefer HaMa’amarim 5703, p. 178. [↑](#footnote-ref-72)
73. *Strive for Truth*, vol. III, by Rabbi Eliyahu E. Dessler, rendered into English by Aryeh Carmell. [↑](#footnote-ref-73)
74. Shemot (Exodus) 25:8 [↑](#footnote-ref-74)
75. Vayikra (Leviticus) 16:16 [↑](#footnote-ref-75)
76. Shemot (Exodus) 29:42 [↑](#footnote-ref-76)
77. Tehillim (Psalms) 2:11 [↑](#footnote-ref-77)
78. Yeshayahu (Isaiah) 56:7 [↑](#footnote-ref-78)
79. Eruvim 2a [↑](#footnote-ref-79)
80. Tehillim (Psalms) 2:11 [↑](#footnote-ref-80)
81. Tanna de-Be Eliyahu Rabba #3. [↑](#footnote-ref-81)
82. MISHKAN = MAKOM + SHEKHINAH. Makom = Place and Shechinah = The Presence of HaShem. [↑](#footnote-ref-82)
83. According to the Journal of the American Medical Association, Vol. LXVII, Issue 14, 1037-1038, September 30, 1916 – there are 248 bones in the body. [↑](#footnote-ref-83)
84. Makkoth 23b [↑](#footnote-ref-84)
85. Hoshea 11:9 [↑](#footnote-ref-85)
86. Yirmiyahu (Jeremiah) 7:4 [↑](#footnote-ref-86)
87. Vayikra (Leviticus) 19:2 [↑](#footnote-ref-87)
88. Vayikra (Leviticus) 26:11 [↑](#footnote-ref-88)
89. *Excerpt from Sefer Charedim – The Book of the Awestruck* (R. Eliezer Azkari, c. 1550) 66:27. [↑](#footnote-ref-89)
90. see Ohaloth 1:8 for the list of the 248 bones counted by Chazal. [↑](#footnote-ref-90)
91. Reckoning from the ankle to the tip of the toe and in the case of the hand, from the wrist to the finger tips. [↑](#footnote-ref-91)
92. Socket of the hip bone. [↑](#footnote-ref-92)
93. The chest, so called according to Maim, because by its movements it causes the lungs to breathe upon the heart, opening the way for fresh air. [↑](#footnote-ref-93)
94. Defined (Kel. 1.5) as sufficient to form the basis of a growth of healing flesh if the member were part of a living organism. [↑](#footnote-ref-94)
95. For a detailed account of the criticism to which this Mishna has been subjected from a medical point of view and for an anatomical commentary on the terminology v. Katzenelsohn, I. L. Talmud und Medizin (Berlin 1928) pp. 234-303. On p. 257 he states, ‘The Rabbinical numeration accords exactly with the number of bones in a seventeen year old male’. That the anatomical knowledge of the Rabbis was based on practical experiments by dissection is known from Bek. 45a.’ ‘The disciples of R. Ishmael dissected the body of a prostitute who had been condemned to death by the government. By examination they found two hundred and fifty-two members’. Four were deducted as being found in the female but not in the male body, thus obtaining the figure 248. V. also J.E. VIII, p. 410 and Preuss, Biblische u. Talmudische Medizin, pp. 66f., who criticizes Katzenelsohn’s views. [↑](#footnote-ref-95)
96. New Testament [↑](#footnote-ref-96)
97. This created a blank spot in us. This *blank* craving today is manifest as an extremely strong desire to do nothing and go nowhere. It is the desire to be a couch potatoe or to talk endlessly about every subject except those that really matter. [↑](#footnote-ref-97)
98. The Torah Anthology (Volume 10) – Meam Loez, by Yaakov Culi. [↑](#footnote-ref-98)
99. Consider that a man’s favorite place is *inside* his wife while making love. Their children will begin life *inside* the wife. Therefore *the wife is a house* for her husband and a *house* for their children. *The wife is a house*. [↑](#footnote-ref-99)
100. Sofrim 18:2 [↑](#footnote-ref-100)
101. Artscroll, Volume 1, p. 357-359 [↑](#footnote-ref-101)
102. Possible home of Hakham Tsefet and his brother Adam (Andrew). [↑](#footnote-ref-102)
103. Thematic connection to Shemot 29:15-21. **ἅπτω** – *haptomai* “to touch” is also related to the idea of kindling a fire and making light. [↑](#footnote-ref-103)
104. The blind man looked up towards the heavens gaining sight. This “looking up” is related to the point of contact Yeshua made with the blind man’s forehead. [↑](#footnote-ref-104)
105. We have translated the phrase **ἀναβλέπω** – *anablepo* as looking up and receiving his sight. However, it may be that he recovered his sight having been blinded by some citcumstance. [↑](#footnote-ref-105)
106. France notes that the healing is immediate. The repetition of touching is intriguing. France, R. T. *The Gospel of Mark: a Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids, Mich. : Carlisle: W.B. Eerdmans ; Paternoster Press, 2002. [↑](#footnote-ref-106)
107. The Greek word δένδρον – *dendron* is laced with many possibilities such as “fruit trees,” “right hand,” “power” and “secret” not to mention the ideas of covenant, position of authority etc. [↑](#footnote-ref-107)
108. The Greek **Ῥώμη** – *Rhome* here translated allegorically as Hakhamim, men of power. [↑](#footnote-ref-108)
109. Hooker, Morna Dorothy. *The Gospel According to St. Mark*. Peabody, Mass: Hendrickson Publishers, 1993. p. 197 [↑](#footnote-ref-109)
110. Ibid. [↑](#footnote-ref-110)
111. Psa 133:3 [↑](#footnote-ref-111)
112. I.e., a circle round the head. [↑](#footnote-ref-112)
113. These two centres of oil are joined with one another and extended to the neck, Rashi. [↑](#footnote-ref-113)
114. I.e., the smearing of the forehead. [↑](#footnote-ref-114)
115. Lev. VIII vv. 10-11. [↑](#footnote-ref-115)
116. Ps. CXXXIII, 2. [↑](#footnote-ref-116)
117. By using too much of it. [↑](#footnote-ref-117)
118. Ibid. v. 3. [↑](#footnote-ref-118)
119. ﻿ Ibid. v. 1. [↑](#footnote-ref-119)
120. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, n.d. pp. 282-86 [↑](#footnote-ref-120)
121. Complaining of certain pains or eruptions on their bodies. [↑](#footnote-ref-121)
122. The Greek **Ῥώμη** – *Rhome* here translated allegorically as Hakhamim, men of power. [↑](#footnote-ref-122)
123. [Talmud Torah 3:9](http://www.torah.org/learning/rambam/talmudtorah/tt3.9.html) [↑](#footnote-ref-123)
124. Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Deot Hilchot Talmud Torah*. Moznaim Publishing, n.d. p. 198 [↑](#footnote-ref-124)
125. Bulka, Reuven P. *Chapters of the Sages: A Psychological Commentary on Pirkey Avoth*. Northvale, N.J: J. Aronson, 1993. p 26 [↑](#footnote-ref-125)