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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** |
| **Heshvan 22, 5774 – October 25/26, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Oct 25 2013 – Candles at 6:32 PM  Sat. Oct 26 2013 – Habdalah 7:26 PM | **Brisbane, Australia**  Fri. Oct 25 2013 – Candles at 5:43 PM  Sat. Oct 26 2013 – Habdalah 6:38 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Oct 25 2013 – Candles at 6:37 PM  Sat. Oct 26 2013 – Habdalah 7:32 PM |
| **Jakarta, Indonesia**  Fri. Oct 25 2013 – Candles at 5:28 PM  Sat. Oct 26 2013 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**  Fri. Oct 25 2013 – Candles at 5:13 PM  Sat. Oct 26 2013 – Habdalah 6:03 PM | **Miami, FL, U.S.**  Fri. Oct 25 2013 – Candles at 6:27 PM  Sat. Oct 26 2013 – Habdalah 7:19 PM |
| **Olympia, WA, U.S.**  Fri. Oct 25 2013 – Candles at 5:50 PM  Sat. Oct 26 2013 – Habdalah 6:52 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Oct 25 2013 – Candles at 5:48 PM  Sat. Oct 26 2013 – Habdalah 6:44 PM | **San Antonio, TX, U.S.**  Fri. Oct 25 2013 – Candles at 6:36 PM  Sat. Oct 26 2013 – Habdalah 7:29 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Oct 25 2013 – Candles at 5:35 PM  Sat. Oct 26 2013 – Habdalah 6:35 PM | **Singapore, Singapore**  Fri. Oct 25 2013 – Candles at 6:33 PM  Sat. Oct 26 2013 – Habdalah 7:22 PM | **St. Louis, MO, U.S.**  Fri. Oct 25 2013 – Candles at 5:52 PM  Sat. Oct 26 2013 – Habdalah 6:49 PM |

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

**Roll of Honor:**

**This Torah Commentary Comes to You Courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

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

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

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

**Shabbat “Eleh P’qudei” – “These are the counted [things] of”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| אֵלֶּה פְקוּדֵי |  | **Saturday Afternoon** |
| **“Eleh P’qudei”** | Reader 1 – Shemot 38:21-23 | Reader 1 – Shemot 39:33-35 |
| **“These are the counted [things] of”** | Reader 2 – Shemot 38:24-39:1 | Reader 2 – Shemot 39:36-38 |
| **“Esta es la suma de [los materiales]”** | Reader 3 – Shemot 39:2-7 | Reader 3 – Shemot 38:39-41 |
| Shemot (Exod.) Ex 38:21 – 39:32 | Reader 4 – Shemot 39:8-14 |  |
| Ashlamatah: Jer 30:18-25 + 31:7-8 | Reader 5 – Shemot 39:15-21 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 39:22-26 | Reader 1 – Shemot 39:33-35 |
| Psalm 71:1-24 | Reader 7 – Shemot 39:27-32 | Reader 2 – Shemot 39:36-38 |
|  | Maftir – Shemot 39:30-32 | Reader 3 – Shemot 38:39-41 |
| N.C.: Mk. 9:33-37; Luke 46-48;  Acts 18:18-23 | Jer 30:18-25 + 31:7-8 |  |

**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**

* Total Amount of Precious Metals Used – Exodus 38:21-31
* The Priest’s Vestments – Exodus 39:1
* The Ephod – Exodus 39:2-7
* The Breastplate – Exodus 39:8-21
* The Robe of the Ephod – Exodus 39:22-26
* The Tunics and Headgear – Exodus 39:27-29
* The Holy Crown – Exodus 39:30-31
* Summary of the Work – Exodus 39:32

**Reading Assignment:**

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

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

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

Vol. 10 – “Sin and Reconciliation,” pp. 249-282

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) 38:21 – 39:32**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 21. These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen. | 21. ¶ These are the sums, weights, and numbers of the Tabernacle of the Testimony, which were counted by the word of the mouth of Mosheh. But the service of the Levites was by the hand of Ithamar bar Aharon the priest. |
| 22. Bezalel, son of Uri, son of Hur, of the tribe of Judah, had made **all that the Lord had commanded Moses.** | 22. And Bezalel bar Uri bar Hur, of the tribe of Jehudah, made **all that the LORD had commanded Mosheh;** |
| 23. With him was Oholiab, son of Ahisamach, of the tribe of Dan, a craftsman and master weaver, and an embroiderer in blue, purple, and crimson wool and in linen. | 23. and with him, Aholiab bar Achisamak, of the tribe of Dan, a worker in wood, and an artificer, and an embroiderer in hyacinth, and in purple, and in crimson, and in fine linen. |
| 24. All the gold that had been used for the work in all the work of the Holy the gold of the waving was twenty nine talents, seven hundred and thirty shekels, accord ing to the holy shekel. | 24. ¶ All the gold that was used in making the whole work of the sanctuary, and it was the amount of the gold of the oblation, (was) twenty and nine talents, and seven hundred and thirty shekels, in the shekel of the sanctuary. This was the gold of the oblation, which every man of the sons of Israel, whose heart was willing, had offered as a separation. |
| 25. The silver of the community numbers was one hundred talents and one thousand seven hundred and seventy five shekels, according to the holy shekel. | 25. And the silver of them who were numbered of the sons of Israel, who gave at the time when Mosheh numbered them, every one for the redemption of his soul, a hundred talents, and a thousand and seven hundred and seventy and five shekels, of the shekel of the sanctuary. |
| 26. One bekka per head; [that is,] half a shekel according to the holy shekel for each one who goes through the counting, from twenty years old and upward, for six hundred three thousand, five hundred and fifty [people]. | 26. A drachma for (each) head, a half shekel of the shekel of the sanctuary, for everyone who passed to the numberments, from twenty years and upwards, for six hundred and thirty thousand and five hundred and fifty (men). |
| 27. One hundred talents of the silver were used for casting the sockets of the Holy and the sockets of the dividing curtain; one hundred sockets out of one hundred talents, one talent for each socket. | 27. And there were a hundred talents of silver for casting the bases of the sanctuary, and the bases of the veil, a hundred bases, answering to the talents, a talent for a base. |
| 28. And out of the one thousand seven hundred and seventy five [shekels] he made hooks for the pillars, and he covered their tops and banded them. | 28. And with the thousand and seven hundred and seventy and five shekels, he made hooks for the pillars, and the overlaying of their capitals and their rods. |
| 29. The copper of the waving was seventy talents and two thousand four hundred shekels. | 29. And the brass of the oblation was seventy talents, and two thousand and four hundred shekels. |
| 30. From that he made the sockets of the entrance to the Tent of Meeting, the copper altar, the copper grating upon it, and all the implements of the altar, | 30. And he made with it the bases of the gate of the tabernacle of ordinance, and the brasen altar, and the brasen grate for it, and all the vessels of the altar. |
| 31. and the sockets of the courtyard all around and the sockets of the gate to the courtyard, all the pegs of the Mishkan and all the pegs of the courtyard all around. | 31. And the bases of the court round about, and the bases of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about. |
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| 1. And out of the blue, purple, and crimson wool they made the meshwork garments to serve in the Holy, and they made Aaron's holy garments, **as the Lord had commanded Moses.** | 1. ¶ And of the hyacinth, and purple, and crimson, they made the vestments of ministration, to minister in the sanctuary. And they made the holy vestments of Aharon the priest, **as the Lord had commanded Mosheh.** |
| 2. And he made the ephod of gold, blue, purple, and crimson wool, and twisted fine linen. | 2. ¶ And he made the ephod of gold, hyacinth, and purple, and fine linen twined. |
| 3. They hammered out the sheets of gold and cut threads [from them] to work [the gold] into the blue wool, into the purple wool, into the crimson wool, and into the fine linen, the work of a master weaver. | 3. And they beat out the plates of gold, and cut them into threads to in-work with the hyacinth, and the purple, and the crimson, and the fine linen, the work of the artificer. |
| 4. They made connecting shoulder straps for it at both its ends, it was entirely connected. | 4. Shoulder pieces made they for it conjoined; upon its two sides were they conjoined. |
| 5. And its decorative band, which is above it, [emanated] from it, of the same work: gold, blue, purple, and crimson wool, and twisted fine linen **as the Lord had commanded Moses.** | 5. And its ordered band that was upon it was of the same; it was according to its work, of gold, hyacinth, and purple, and crimson, and fine linen twined, **even as the Lord had commanded Mosheh.** |
| 6. And they prepared the shoham stones, enclosed in gold settings, engraved [similar to] the engravings of a seal, with the names of the sons of Israel. | 6. ¶ And they wrought the jewels of onyx, enchased, set, inwrought, graved with graven writing, setting forth the names of the sons of Israel. |
| 7. And he put them upon the shoulder straps of the ephod [as] stones of remembrance for the sons of Israel, **as the Lord had commanded Moses.** | 7. And he set them on the shoulders of the ephod, as stones of memorial for the sons of Israel, **as the LORD commanded Mosheh.** |
| 8. He made the choshen, the work of a master weaver like the work of the ephod, of gold, blue, purple, and crimson wool, and twisted fine linen. | 8. ¶ And he made the Breastplate, the work of the artificer, according to the work of the ephod, of gold, hyacinth, and purple, and crimson, and fine linen twined. |
| 9. It was square [and] they made the choshen doubled its length one span and its width one span, doubled. | 9. Foursquare was it; doubled they made the breastplate, a span its length, and a span its breadth.  JERUSALEM: A palm its length, and a palm its breadth, doubled. |
| 10. And they filled into it four rows of stones. One row: odem, pitdah, and bareketh, the one row. | 10. And they filled it with four rows of precious gems, (margalyan,) corresponding with the four corners of the world. The first row, carnelian, topaz, and carbuncle, row one: and upon them were engraven and expressed the names of three tribes, Reuben, Shimeon, and Levi. |
| 11. And the second row: nofech, sappir, and yahalom. | 11. And the name of the second row, smarag, and sapphire, and chalcedony: and upon them was inscribed and set forth the name of three tribes, Jehudah, Dan, and Naphtali. |
| 12. And the third row: leshem, shevo, and achlamah. | 12. And the name of the third row, ligure, agate, and amethyst: and upon them inscribed and set forth the name of three tribes, Gad, Asher, and Issakar. |
| 13. And the fourth row: tarshish, shoham, and yashpheh; enclosed in gold settings in their fillings. | 13. And the name of the fourth row, chrysolite, and onyx, and jasper: and upon them inscribed and set forth the name of three tribes, Zebulon, Joseph, and Benjamin: enchased and set in gold in their infillings. |
| 14. And the stones were for the names of the sons of Israel twelve, corresponding to their names; [similar to] the engravings of a seal, every one according to his name, for the twelve tribes. | 14. And the gems were according to the names of the sons of Israel, twelve, according to their names; the writing engraven, inscribed, and set forth as the engraving of a ring; each man's gem according to his name in the twelve tribes. |
| 15. For the choshen they made chains at the edges, of cable work, of pure gold. | 15. And they made upon the breastplate wreathen chains, entwined work, of pure gold. |
| 16. They made two golden settings and two golden rings, and they placed the two rings on the two ends of the choshen. | 16. And they made two sockets of gold, and two golden rings, and set the two rings on the two sides of the breastplate. |
| 17. And they placed the two golden cables on the two rings, at the ends of the choshen. | 17. And they put the two entwinements of gold within the two rings upon the two sides of the breastplate, |
| 18. And the two ends of the two cables they placed upon the two settings, and they placed them upon the shoulder straps of the ephod, on its front part. | 18. and the two chains that were arranged on the two sides they fastened upon the two sockets, and set them on the shoulders of the ephod, toward its front. |
| 19. And they made two golden rings and placed them on the two ends of the choshen, on its edge that faced the inner side of the ephod. | 19. And they made two golden rings and set them upon the two sides of the breastplate, upon its edge, that was on the border of the ephod inward. |
| 20. And they made two golden rings and placed them on the two shoulder straps of the ephod, from below, toward its front, adjacent to its seam, above the band of the ephod. | 20. And they made two golden rings, and arranged them upon the two shoulders of the ephod below, toward its front, over against the place of conjoinment above the band of the ephod, |
| 21. And they fastened the choshen by its rings to the rings of the ephod with a cord of blue wool, so that it could be upon the band of the ephod, so that the choshen would not move off the ephod**, as the Lord had commanded Moses.** | 21. and fitted the breastplate by its rings to the rings of the ephod by a ribbon of hyacinth, that it might adhere to the band of the ephod, and that the breastplate be not loosened from being upon the ephod, **as the LORD commanded Mosheh.** |
| 22. And he made the robe of the ephod, the work of a weaver, completely of blue wool. | 22. ¶ And he made the mantle-robe, a work of the weaver, of twined thread of hyacinth. |
| 23. And the opening of the robe was turned inward like the opening of a coat of armor; its opening had a border around it so that it should not be torn. | 23. And the aperture of the upper robe (was) double in the midst, like the opening of a piece of armour, with a border round about its edge, that it might not be torn. |
| 24. And they made on the bottom hem of the robe pomegranates of blue, purple, and crimson wool, twisted. | 24. And they made upon the bottom of the upper robe pomegranates of hyacinth, and purple, and crimson, and (fine linen) entwined. |
| 25. And they made bells of pure gold, and they placed the bells in the midst of the pomegranates all around on the bottom hem of the robe, in the midst of the pomegranates. | 25. And they made golden bells, and set the bells among the pomegranates upon the border of the mantle-robe, round about among the pomegranates; |
| 26. A bell and a pomegranate, a bell and a pomegranate, all around on the bottom hem of the robe, to serve **as the Lord had commanded Moses.** | 26. a bell and a pomegranate, a bell and a pomegranate, all of them seventy upon the bottom of the upper robe round about to minister in; **as the LORD commanded Mosheh.** |
| 27. And they made the linen tunics, the work of a weaver, for Aaron and for his sons, | 27. ¶ \_\_ |
| 28. and the cap of linen, and the glorious high hats of linen, and the linen pants of twisted fine linen, | 28. \_\_ |
| 29. and the sash of twisted fine linen, and blue, purple, and crimson wool, of embroidery work as the Lord had commanded Moses. | 29. \_\_ |
| 30. And they made the showplate, the holy crown, of pure gold, and they inscribed upon it an inscription like the engravings of a seal: "Holy to the Lord." | 30. ¶ And they made the plate of the crown of holiness of pure gold, and wrote upon it, inscribed, engraven, and set forth, HOLINESS TO THE LORD. |
| 31. And they placed upon it a cord of blue wool to place over the cap, from above **as the Lord had commanded Moses.** | 31. And they set upon it a twined ribbon of hyacinth, to put it upon the tiara above the forehead; **as the LORD commanded Mosheh.** |
| 32. All the work of the Mishkan of the Tent of Meeting was completed; the children of Israel had done [it]; according to **all that the Lord had commanded Moses, so they had done.** | 32. ¶ And all the work of the tabernacle, the tabernacle of ordinance, was completed: **and the sons of Israel did as the LORD commanded Mosheh, so did they.** |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**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 (Exodus) 38:21 – 39:32**

**21** **These are the numbers** In this parsha, all the weights of the donations for the Mishkan were counted -[that] of silver, of gold, and of copper. And all its implements for all its work were [also] counted.

**the Mishkan, the Mishkan** Heb. הַמִּשְׁכָּן מִשְׁכַּן [The word מִשְׁכָּן is written] twice. This alludes to the Temple, which was taken as security (מַשְׁכּוֹן) by the two destructions, for Israel’s iniquities [The Temples were taken as a collateral for Israel’s sins. When Israel fully repents, the Third Temple will be built]. -[from Midrash Tanchuma 2, Exod. Rabbah 51:3]

**the Mishkan of the Testimony** [The Mishkan] was testimony for Israel that the Holy One, blessed is He, forgave them for the incident of the calf, for He caused His Shechinah to rest among them [in the Mishkan]. - [from Midrash Tanchuma 2]

**the work of the Levites** The numbers [i.e., the accountings] of the Mishkan and its furnishings [which] is the work given over to the Levites in the desert—to carry, to dismantle, and to set up, each person on his burden upon which he is assigned, as is stated in parshath Nasso (Num. 4:24-28, 31-33).

**under the direction of Ithamar** He was appointed over them, to deliver to each paternal family the work incumbent upon it. [Each Levite family was assigned a specific job in the sanctuary.]

**22** **Bezalel, the son of Uri… had made all that the Lord had commanded Moses** “That Moses had commanded him is not written here, but all that the Lord had commanded Moses,” [meaning that] even [in] things that his master [Moses] had not said to him, his [Bezalel’s] view coincided with what was said to Moses on Sinai. For Moses commanded Bezalel to first make the furnishings and afterwards the Mishkan. (Rashi is not referring to the command to donate [the materials for the Mishkan and its furnishings], since, on the contrary, the Holy One, blessed be He, commanded the opposite in parshath Terumah. [I.e.,] first [God commanded them to make] the furnishings: the table, the menorah, the curtains, and afterwards [He gave] the command to make the planks [i.e., the Mishkan, whereas] the command of our teacher, Moses, may he rest in peace, at the beginning of Vayakhel (Exod. 35:11-19) lists first the Mishkan and its tent, and afterwards the furnishings. Rather, Rashi is referring to the command to the worker, [i.e.,] in what order he should work. You will find in the parsha of Ki Thissa [where God commanded concerning the order of the Mishkan’s construction]: “See, I have called by name Bezalel…” (Exod. 31:2-11), that first the Tent of Meeting is mentioned and afterwards the furnishings. As far as [the command in Terumah] to donate, to prepare what they would require [for the Mishkan and its furnishings], what difference does it make what they donated first? [Thus the order of the furnishings listed there is irrelevant.] See Tosafoth in the chapter entitled הָרוֹאֶה (Ber. 55a): If you ask, how do we know that our teacher, Moses, may he rest in peace, commanded Bezalel to do the opposite [of what God had commanded him? Since it is not found in the text that Moses commanded Bezalel to construct first the furnishings and then the Mishkan], we may reply that it is written in parshath Vayakhel (Exod. 36:2): “And Moses called Bezalel and Oholiab…”. [There] the Torah is very brief in explaining what he [Moses] said to them. From this verse (38:22), which is worded, “all that the Lord commanded Moses,” we see that he [Moses] commanded them in the opposite manner. [Therefore the text here does not state “that Moses had commanded him.”] Study this well.) Bezalel responded, “It is common practice to first make a house and then to put furniture into it.” He said to him, “This is what I heard from the mouth of the Holy One, blessed is He.” Moses said to him [Bezalel], “You were in the shadow of God [בְּצֵל אֵל, which is the meaning of Bezalel’s name. I.e., you are right], for surely that is what the Holy One, blessed be He, commanded me.” And so he did: [Bezalel] first [made] the Mishkan, and afterwards he made the furnishings. -[from Ber. 55a]

**24** **talents** Heb. כִּכָּר, sixty manehs. The maneh of the Holy was double [the normal maneh]. Hence, the talent [mentioned here] was [i.e., equaled] one hundred twenty [ordinary] manehs [twice the normal talent], and the maneh was twenty-five selas. Thus, a talent of the Holy was three thousand shekels. Therefore, [the text] counted out in detail all the shekels that were less than three thousand, since they did not amount to a talent [and thus they had to be enumerated separately]. - [from Bech. 5a]

**26** **bekka** Heb. בֶּקַע, lit., a split. This is the name of the weight of a half-shekel.

**for six hundred three thousand, etc.** This is how many the Israelites were. Their number equaled this [too] after the Mishkan was erected, [as appears] in the Book of Numbers [Num. 1:4]. Now too, when they donated to the Mishkan, this is how many they were. The number of the half-shekels of 600,000 [people] equals one hundred talents, each one the equivalent of three thousand shekels. How so? Six hundred thousand halves [of a shekel] equal three hundred thousand wholes, which equal one hundred talents. The [additional] 3,550 halves equal 1,775 shekels.

**27** **for casting** Heb. לָצֶקֶת, as the Targum [Onkelos] renders: לְאַתָּכָא, lit., to pour.

**the sockets of the Holy** [I.e., the sockets] of the planks of the Mishkan, which were forty-eight planks, which had ninety-six sockets, in addition to the four sockets of the dividing curtain, equaling one hundred [were silver]. But for all the rest of the sockets, the Torah prescribed that they be made of copper.

**28** **and he covered their tops** [i.e., the tops] of the pillars with them [i.e., with the remaining shekels], for concerning all of them, it is written: “And he covered their tops, and their bands were silver.”

**Chapter 39**

**1** **And out of the blue, purple…** [Since] linen is not mentioned here, I conclude from here that these בִגְדֵי-שְׂרָד were not the garments of the kehunah, for in [all] the kohanim’s garments there was linen [used]. Instead I believe they were the garments with which they [the kohanim] covered the holy furnishings at the time they withdrew [these furnishings] to [take on their] journeys, [garments] in which there was no linen.

**3** **They hammered out** Heb. וַיְרַקְּעוּ, like “To Him Who spread out (לְרוֹקַע) the earth over the water” (Ps. 136:6), as the Targum [Onkelos] renders: וְרַדִידוּ, they hammered thin plates out of the gold, estendre in Old French [etendre in modern French, meaning] to extend into thin sheets. Here [the text] teaches you how they spun the gold [together] with the [wool] threads. They would hammer [the gold into] thin sheets and cut threads out of them along the length of the sheet, [in order] to work those threads by combining them with each kind [of colored material] in the choshen and in the ephod, about which gold is mentioned [to be included with them [i.e.,] one thread of gold [was intertwined] with six threads of blue wool, and similarly with each kind [of wool], for each kind had threads of six strands, and the gold was the seventh thread with each one. -[from Yoma 72a]

**28** **and the glorious high hats** Heb. פַּאֲרֵי הַמִּגְבָּעֽת, the glory of the high hats, [i.e., meaning] the glorious high hats.

**31** **to place over the cap, from above** And by means of the threads, he would place them (sic) over the cap like a sort of crown. It is impossible to say that the showplate was over the cap, because in “Shechitath Kodashim” (Zevachim 19a) we learned: His [the Kohen Gadol’s] hair was visible between the showplate and the cap, where he would place the tefillin, and the showplate was placed on the [Kohen Gadol’s] forehead. Hence, the cap was above, and the showplate was below, so what is the meaning of: “over the cap, from above”? Additionally, I found a problem in this [matter, namely that] here the text states, “And they placed upon it a cord of blue wool,” and in the section dealing with the command (Exod. 28:37) it says, “And you shall place it upon a cord of blue wool.” Therefore, I say that this cord of blue wool was composed of threads with which to tie it [the showplate] to the cap since the showplate extended only from ear to ear. Thus how should he [the Kohen Gadol] tie it onto his forehead? Threads of blue wool were fastened to it [to the showplate] at both its ends and at its center, with which he would tie it [the showplate] and hang it upon the cap when it was on his head. Two threads were at each end, one above [the showplate] and one below [it] toward his forehead, and similarly at its center, for it is easy to tie it in this way, and it is not customary to tie with fewer than two threads. Therefore, it says: “upon a cord of blue wool,” and “upon it a cord of blue wool,” and he would tie their [the threads’] two ends [one from above and one from below the showplate], all of them together behind him, opposite his nape, and he would place it [the showplate] upon the cap. Do not be astonished that it does not say, “cords (פְּתִילֵי) of blue wool” [i.e., in the plural], since they were many [threads, i.e., three threads], because we find in regard to the choshen and the ephod: “And they shall fasten the choshen by its rings to the rings of the ephod with a blue cord” (Exod. 28:28). [There] we are forced [to explain] that there were no fewer than two [threads even though the text states “cord” in the singular] because the two rings of the choshen were on the two ends of the choshen, and the two rings of the ephod were on the two shoulder straps of the ephod opposite them, and according to the [usual] way of tying [rings together], there were four threads [one for every ring]. In any case, fewer than two [threads] is impossible.

**32** **the children of Israel had done** the work; according to all that the Lord had commanded, etc..

**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) 38:21 – 39:32**

**21. THESE ARE THE ACCOUNTS OF THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY.** Scripture uses this expression because the term "Tabernacle" means the curtains of fine-twined linen, which are so called both when the command was given[[1]](#footnote-1) and at the construction of the Tabernacle[[2]](#footnote-2) while "the Tabernacle of the Testimony" includes the entire building, which is the Tabernacle made to house the Tablets of the Testimony.

In the opinion of many scholars[[3]](#footnote-3) the phrase ***these are the accounts of the Tabernacle***refers back to all the things mentioned above, the verse stating that the Tabernacle and its vessels, namely, the house and the court and all that was made for them, constituted the service entrusted to the Levites at the command of Moses ***by the hand of Ithamar***[whose duty it was to hand over to each family the service that devolved upon it]. But the holy vessels - the ark, the table, the candelabrum, and the altars - are not included in the term "Tabernacle," for they were in the hands of Eleazar.[[4]](#footnote-4) But this is not my opinion, for why should Scripture mention the entrusting of those things given to Ithamar, and not mention that of Eleazar, which was the more honored one? Rather, ***these are the accounts of***hints at those things that Scripture mentions in the section further on, thus stating that ***the silver of them that were numbered of the congregation was a******hundred talents*** etc.,[[5]](#footnote-5) - from which were made the sockets, the hooks for the pillars, the overlaying of their capitals and their fillets.[[6]](#footnote-6) ***And the brass of the wave-offering***, which was seventy talents, from which were made the brazen altar and its grating and all its vessels, and the sockets of the court and the pins[[7]](#footnote-7) - all these Moses gave over by number and weight through the hand of Ithamar. Now the section does not say what was done with the gold, for that was partly in the charge of Ithamar, namely, that used for covering the boards and the bars, and part of it was in the charge of Eleazar - the ark and the cover, the candelabrum, the table, and the golden altar. Now since one cannot know exactly how much gold went into the covering of each of these vessels, Scripture did not say that Moses gave it over to them by number and weight. It is for this reason that Scripture did not mention here the entrusting of the things given to Eleazar, for its intention here is only to speak of the work of the Tabernacle, not of that involved in the journeyings. Do not object [to this explanation] because Scripture mentions here ***the brazen altar***,[[8]](#footnote-8) which was in the charge of Eleazar,[[9]](#footnote-9) for Scripture had to state that they made it out of the brass of the wave-offering, therefore it was not particular to exclude this one item from the general list of objects of which it said that they were ***by the hand of Ithamar***, this being the way of Scripture in many places.

Scripture does not mention in this section the laver and its base [which were also made of brass, and were under the charge of Ithamar], because it was not made according to a specified weight; instead, he put into it all the mirrors that the women brought together[[10]](#footnote-10) and thus Moses did not know its weight. It is possible that these were not under the charge of Ithamar [and therefore they are not mentioned], but they come into the category of that which Scripture says [of the children of Kohath, whose work was under the charge of Eleazar], ***and their charge was the ark, and the table, and the candelabrum, and the altars, and the vessels of the Sanctuary wherewith the priests minister****,[[11]](#footnote-11)* for through the laver and its base the priests were enabled to minister at the altar. Thus they do not come into the listing given in this section.

**22. AND BEZALEL THE SON OF URI, TIlE SON OF HUR, OF THE TRIBE OF JUDAH, MADE ALL THAT THE ETERNAL COMMANDED MOSES.** The meaning of this is that everything was done through his direction, for he acted as instructor to all the wise men, and they all did their work in his presence and showed him all that they had done, just as it is said, ***And He has put in his heart that he may teach****.[[12]](#footnote-12)* But all the wise-hearted men also did the work, as it is said, ***and every wise-hearted man among them that wrought the work made the Tabernacle****.[[13]](#footnote-13)* In the opinion of our Rabbis,[[14]](#footnote-14) this verse is intended to praise Bezalel, and to say that even these things that his master Moses did not tell him, he understood through his own mind in exactly the same way that they had been told to Moses on Sinai.[[15]](#footnote-15) Thus the intention of Scripture is not to state that Bezalel did all the work, but that in all which was done through him, he fulfilled ***all that the Eternal commanded Moses****.* It is for this reason that Scripture does not state in connection with anything that was done until now: "as G-d spoke to Moses," for this would have implied: "as Moses said by the word of G-d," and he [i.e., Bezalel] changed their order from that which Moses had told him. Therefore Scripture stated everything in general terms, and said that Bezalel did everything as G-d had said, as I have written above.[[16]](#footnote-16)

**27. THE SOCKETS OF THE SANCTUARY, AND THE SOCKETS OF THE VEIL.** Scripture calls the Tabernacle "the Sanctuary," and mentioned the veil separately, because it divided ***between the holy place and the most holy****.[[17]](#footnote-17)* Thus it is as if it said, "the sockets of the holy place and the sockets of the most holy."

**39:3. AND THEY BEAT THE GOLD INTO THIN PLATES**. In all the sacred work that was done, Scripture did not add an explanation as to the method of execution except for here. It should rather have said: "and they made the ephod of gold, and blue-purple etc., the work of a skillful workman; they made shoulder-pieces for it etc.," for such is the way it describes all of them. It is possible that Scripture relates here [how it was made] because of the original thought that they had to put into making the gold threads, for they were greatly astonished [to be told] that the gold should be spun and twined as is done with wool or linen, for no-one ever heard of doing such a thing until that day.

**24. AND THEY MADE UPON THE SKIRTS OF THE ROBE POMEGRANATES OF BLUE·PURPLE AND RED-PURPLE, AND SCARLET, AND TWINED LINEN.** This means[[18]](#footnote-18) that they made the pomegranates in order to put them around the bottom of the skirts of the robe, and they made bells of pure gold,[[19]](#footnote-19) and then they put the bells inside the pomegranates before they put them on the robe. Thus the bells were within the pomegranates whilst they were still detached, and they put the pomegranates on the skirts of the robe round about while the bells were within them [i.e., the pomegranates]. This is why Scripture mentions the phrase ***within the pomegranates***twice,[[20]](#footnote-20) in order to indicate that the bells were within the pomegranates from the beginning, and also when they hung them upon the skirts of the robe round about. This too is proof to what we have explained in *Seder V'atah Tetzaveh.[[21]](#footnote-21)*

**27. AND THEY MADE THE TUNICS OF FINE LINEN OF WOVEN WORK FOR AARON, AND FOR HIS SONS.** It appears from here that the tunics were identical for father [Aaron] and sons. For even though in the case of the tunic made for Aaron it says, ***And you will make the tunic of chequer-work from fine linen***,[[22]](#footnote-22) and in speaking of those made for his sons it just says, ***you will make tunics*** [[23]](#footnote-23) [without specifying that they should be of chequer-work], the intention is: "you will make tunics similar to the one mentioned." And thus it is written, ***a breastplate, and an ephod, and a robe, and a tunic of chequer-work, a mitre, and a belt; and they will make holy garments for Aaron your brother, and his sons, that they may minister unto Me***,[[24]](#footnote-24) for the expression ***for Aaron... and his sons*** refers back to the tunic of chequer-work, the mitre and the belt, which were alike for all of them. Similarly, that which Scripture says here, ***and the mitre of fine linen, and the beautiful head-tires***, refers to those of both Aaron and his sons, since the ***mitznepheth (mitre) and the migba 'ath (the head-tire)*** were made in the same way, except that Aaron wound it [around his head, fold upon fold], and his sons set them upon their heads tightly, as I have explained.[[25]](#footnote-25)

**28. 'PA'AREI HAMIGBA'OTH.'** The term (the beautiful head-tires) means that these head-dresses rose upon the head like turbans, similar to the expressions, **'hap 'eirim'** (the head-tires) and the armlets;[[26]](#footnote-26) ***'pa'arei' (tires of) linen they will have upon their heads***.[[27]](#footnote-27)

Scripture explained with reference to the belt [in the following verse] , that they made it ***of fine-twined linen, and blue-purple, and red-purple, and scarlet***. This, however, was not explained at the command, except for that which it said briefly about the belt, ***that you will make it the work of the weaver in colors***,[[28]](#footnote-28) from which it is known that it was to be woven of these four kinds, as it said with reference to the screen, ***And thou shalt make a screen for the door of the Tent, of blue-purple, and red-purple, and scarlet, and fine-twined linen, the work of the weaver in colors****.[[29]](#footnote-29)* This belt referred to was also for both Aaron and his sons, in accordance with the opinion of the Sage who says[[30]](#footnote-30) that the belt of the High Priest was made in the same way as that of the common priest. In the opinion, however, of the Sage who says[[31]](#footnote-31) that the High Priest's belt was not the same as that of the common priest, [for that of the common priest was merely of plain linen, whilst the High Priest's was of the above-mentioned four kinds - blue-purple, red-purple, scarlet, and twined linen], Scripture explained with reference to the belt of Aaron that it should be ***the work of the weaver in colors****,[[32]](#footnote-32)* but it was not even necessary to mention that the one for his sons should be made of linen, just as it said, ***And for Aaron's sons you will make tunics, and you will make for them belts, and head-tires will you make for them****,[[33]](#footnote-33)* land it is self-understood] that all of them should be made of linen just like the tunics.

**Ketubim: Tehillim (Psalms) 71:1-24**

| **Rashi** | **Targum** |
| --- | --- |
| 1. In You, O Lord, have I taken refuge; let me never be ashamed. | 1. In Your Word, O LORD, I have put my trust; I will never be disappointed. |
| 2. With Your charity, You shall save me and rescue me; extend Your ear to me and save me. | 2. In Your generosity deliver me and save me; incline Your ear to me and redeem me. |
| 3. Be for me a sheltering rock in which to enter continually; You commanded [others] to save me because You are my rock and my fortress. | 3. Be a strong mighty rock for me always to come to; You have given commandment to redeem me, for You are my strength and my stout fortress. |
| 4. My God, rescue me from the hands of the wicked, from the palm of him who treats unjustly and robs. | 4. O God, save me from the hand of the wicked man, from the hand of the wrongdoer and the predator. |
| 5. For You are my hope, O Lord God, my trust since my youth. | 5. For You are my hope, O LORD; my God, my confidence from my youth. |
| 6. I relied on You from birth; from my mother's womb You drew me; my praise is always in You. | 6. I have relied on You from the womb; You bring me out of the bowels of my mother; my psalm is always of Your Word. |
| 7. I was an example for the multitude, but You were my strong shelter. | 7. I have became like a portent for many; and You are my confidence and my strength. |
| 8. My mouth will be filled with Your praise, all the days with Your glory. | 8. My mouth will be filled with Your praise, with Your splendor every day. |
| 9. Do not cast me away at the time of old age; when my strength fails, do not forsake me. | 9. Do not cast me away at the time of old age; when my vigor ceases, do not forsake me. |
| 10. For my enemies said of me, and those who watch for my soul took counsel together, | 10. For my enemies have spoken evil about me, and those who watch my soul have conspired together. |
| 11. Saying, "God has forsaken him; pursue and seize him, for there is no rescuer." | 11. Saying, "God has forsaken him; pursue and catch him, for there is no one to deliver him." |
| 12. O God, do not distance Yourself from me; my God, hasten to my assistance. | 12. O God, do not be far from me; O my God, hasten to my aid. |
| 13. **The adversaries of my soul will be shamed and will perish; enwrapped in humiliation and disgrace will be those who seek to harm me.** | 13. **Let those who oppose my soul be disappointed and destroyed; let those who seek my ruin be covered with disgrace and dishonor.** |
| 14. As for me, I shall constantly hope, and I shall add to all Your praise. | 14. And I will always wait, and I will add to all Your praise. |
| 15. My mouth will recite Your righteousness, all the days Your salvation, for I do not know their number. | 15. My mouth will tell of Your generosity, of Your redemption every day, for I do not know their number. |
| 16. I shall come with the mighty deeds of the Lord God; I shall mention Your righteousness alone. | 16. I will enter in the strength of the LORD God; I will remember Your righteousness/generosity alone. |
| 17. O God, You have taught me since my youth, and until now I shall recite your wonders. | 17. O my God, You have taught me by miracles from my youth; and to this very time I will tell of Your marvels. |
| 18. And even until old age and hoary hairs, O God, do not forsake me, until I tell [of] Your strength to the generation, to everyone who comes-Your might | 18. And moreover, O God, do not forsake me at the time of old age and gray hair, until I may tell of the strength of Your arm to every generation, of Your mighty strength to all who will come. |
| 19. And Your charity, O God, [which is] up to the heights, for You do great things. O God, who is like You? | 19. Your righteousness/generosity, O God, reaches to the highest heaven, for You have done great things; O God, who is like You? |
| 20. That You showed me great and evil troubles, You will revive me again, and from the depths of the earth You will again raise me up. | 20. You who have shown me great and evil troubles, make us live again; and bring us up again from the deepest depths. |
| 21. You will increase my greatness, and You will turn and comfort me. | 21. You will increase my greatness, and You will turn and comfort me. |
| 22. I too shall thank You with a stringed instrument for Your truth, my God; I shall play music to You with a harp, O Holy One of Israel. | 22. Also I will give thanks in Your presence with instruments of song, and the lyre; I will tell of Your truth, O my God, I will sing praise in Your presence with the harp, Holy One of Israel. |
| 23. My lips will sing praises when I play music to You, and my soul, which You redeemed. | 23. My lips will rejoice, for I will give praise in Your presence, and also my soul that you have redeemed. |
| 24. Also my tongue will utter Your righteousness all the days, for those who seek my harm are shamed, yea, for they are disgraced. | 24. Also my tongue every day will repeat Your generosity, for those who seek my ruin have been disappointed, they have been put to shame. |
|  |  |

**Rashi’s Commentary for: Psalms 71:1-24**

**3** **in which to enter continually** into that shelter, to save myself within it from the pursuer.

**You commanded to save me** You saved me many times through Your messengers.

**4** **and robs** Heb. וחומץ, like וחומס. Similarly (Isa. 1:17): “strengthen the robbed (חמוץ) ”; the robbed.

**6** **You drew me** You drew me and caused me to pass, as (Num. 11:31): “and drove up (ויגז) quails”; (below 90:10), “for it is cut off (גז) swiftly and we fly away.”

**7** **I was as an example for the multitude** Many saw my troubles and worried lest an example of my trouble befall them; lest I be an example for them: “just as happened to this one, so will happen to us.” As the matter is said (Ezek. 24:24): “and Ezekiel will be an example to you.”

**9** **at the time of old age** If I have aged with sins, meaning, I have sinned exceedingly.

**10** **For my enemies said of me** My enemies said of me, and took counsel together, saying, “God has forsaken him.” We shall not be punished because of him since he has already stumbled in sin.

**14** **As for me, I shall constantly hope** for Your salvation, and when You save me, I will add to Your praise.

**15** **I do not know their number** of the righteousness and the salvations that You have done for me.

**16** **I shall come** to thank and praise for Your mighty deeds.

**17** **and until now** Until this day, with what passed over me, and until old age and hoary hairwhen I reach sixty and seventydo not forsake me.

**18** **to everyone who comes Your might** To everyone who approaches me, I will tell of Your might.

**19** **And Your charity, O God** which is up to the heights. The two verses are connected by “I shall tell [of] Your strength to the generation.”

**23** **My lips will sing praises** with the music of the harp when I play to You on the harp.

**Meditation from the Psalms**

**Psalms ‎‎71:1-24**

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

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

Commandment / Mouth - פה, Strong’s number 06310.

Hand - יד, Strong’s number 03027.

Psalm 71 is a continuation of psalm 70;[[34]](#footnote-34) therefore, it does not require a superscription. David composed this psalm when he was sixty-five years old.[[35]](#footnote-35) These verses provide further insight into David’s agitated feelings as he fled from his son, Absalom.[[36]](#footnote-36)

When he had fled from Saul as a youth, David had been sustained by the hope that a long life still lay before him, during which time he would ascend to the throne. Now, in his old age, as the specter of death loomed before him, David truly feared that he might not live to regain his royal crown. David therefore pleaded with HaShem to re­juvenate him, to draw even closer to him, and to endow his final years with unprecedented splendor.

David’s passionate words express the feelings of all those who have reached advanced age (I am there already). This psalm is their special prayer, a fervent request that their venerable years be blessed with dignity and grace, a prayer that meaningful accomplishments will crown a lifetime of achievement It is a plea that HaShem banish the emptiness and boredom which atrophy the body and frustrate the soul

In addition, says Meiri,[[37]](#footnote-37) David identified the afflictions of his own old age with the anguish of the entire Jewish nation, which was destined to grow worn and weary during the protracted exile. Here David prays not only for his own rejuvenation, but also for the spiritual revival of the entire Jewish people.[[38]](#footnote-38)

Our psalm opens with a very intriguing verse:

***Tehillim (Psalms) 71:1*** *In You, HaShem, have I taken refuge; let me never be ashamed.*

Midrash Shocker Tov[[39]](#footnote-39) observes that even though the gentiles disgrace the exiled Jews in this world, the Jews are assured that they will not be shamed in the World to Come, as the prophet says:

***Yeshayahu (Isaiah) 45:17*** *Israel is saved by HaShem, a salvation for all times; they will not be shamed or disgraced forever and ever.*

This passage is also referenced by the writer to the Romans:

***Romans 10:9*** *That if you will confess with your mouth the Master Yeshua, and will believe in your heart that HaShem has raised him from the dead, you will be delivered. 10 For with the heart man believes unto righteousness/generosity; and with the mouth confession is made unto deliverance. 11 For the scripture says,* ***Whosoever believes on Him (HaShem) will not be ashamed.***

Our Torah portion speaks of the construction of Aharon’s garments and the completion of the Tabernacle and the brazen altar. Curiously, on Heshvan 23, tomorrow, we will remember the pollution of the Temple and the altar, in the days of the Maccabees. In fact, the defiled stones will be stored away exactly one year later on this very day. Thus our Torah portion has a connection to time.

On Heshvan 25, three days from now, we find the following events took place in the past:

*Mary’s days of purification, after the birth of Yeshua, are complete.* ***Leviticus 12:2-4, Luke 2:22-24***

*Yeshua is presented to HaShem. (Yeshua is a month old).* ***Luke 2:22-24***

*R. Shimeon ben Hillel sees the salvation of God, and prophesied regarding Yeshua.* ***Luke 2:25-35***

*Hannah gives thanks and speaks about Yeshua.* ***Luke 2:36-38***

It is noteworthy that Yeshua represents the Temple (Sanctuary), and he was presented in the Temple (above) as we can see from the following pasuk:

***Yochanan (John) 2:19*** *Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Judeans, Forty and six years was this temple in building, and will you rear it up in three days? 21 But he spoke of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Yeshua had said.*

We find a connection to our Psalm in the words of Rabbi Shimeon ben Hillel:

***Luqas (Luke) 2:25*** *And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. 26 And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen HaShem’s Messiah. 27 And he came by the Spirit (of HaShem) into the temple: and when the parents brought in the child Yeshua, to do for him after the custom of the Law, 28 Then took he him up in his arms, and blessed God, and said, 29 HaShem, now let You Your servant depart in peace, according to Your word: 30 For mine eyes have seen Your salvation, 31 Which You have prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of Your people Israel.*

Compare this with our psalm:

***Tehillim (Psalms) 71:15*** *My mouth will tell of Your righteousness/generosity, and of Your salvation all the day; for I know not the numbers thereof.*

As Hannah spoke of the redemption of Israel, in Luqas 2:36ff, so also did our Psalmist speak of redemption:

***Luqas (Luke) 2:36*** *And there was one Hannah, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto HaShem, and spoke of Him to all them that looked for redemption in Jerusalem.*

***Tehillim (Psalms) 71:23*** *My lips will greatly rejoice when I sing praises unto You; and my soul, which You have redeemed.*

Thus we find several connections between our psalm, our Torah portion, and this day of the year. The longer I look at psalms 71 with the above four events in mind, the more it looks like these were the events on David’s mind as he flees from his son Absalom. He is seeing his own plight and also seeing this as Israel’s plight. The kri and ktiv of verse 20 echo this thought:

Although the word is written הראיתנו with a ו, vav (denoting the plural form), it is pronounced with a yud - י, (which), indicates the singular form). This discrepancy implies that David has applied his personal experience to the history of the entire nation. David traces his own transition from hunted fugitive to honored monarch and prophesies that the Jewish people will undergo a similar metamorphosis from exile to redemption. David foresees that just as he was chased from Jerusalem by his son before returning in triumph to the Holy City, so will Israel eventually return from the Diaspora to their cherished homeland.[[40]](#footnote-40)

The Temple is thus a focus of our Torah portion, the time of the year, and our psalm.

Finally, our psalm uses an interesting word that I would like to explore.

***Tehillim (Psalms) 71:4*** *Rescue me out of the hand of the wicked, out of the grasp of the unrighteous and ruthless* [chometz - חוֹמֵץ] *man.*

Theft and wickedness, conceived in arrogance, are called *chometz*, which means vinegar. The Prophet spells this out for us:

***Yeshayahu (Isaiah) 1:17*** *Seek justice, support the victim of theft* [chamotz - חָמוֹץ]*.*

Clearly, *chomes*/*chamsan* [robber, oppressor] derives from *chometz*, as well. This is because chometz connotes that which is spoiled, just as wine vinegar is made from spoiled wine. In the same way, our sages called the evildoer whose father was righteous/generous, *“vinegar [chometz], son of wine”.[[41]](#footnote-41)*

*Chametz* and other forms of *leaven* symbolize the evil impulse[[42]](#footnote-42) and arrogance, for yeast inflates dough and turns it into chametz. Se’or [a type of leaven or yeast] derives from sa’ar, storm, for it agitates dough and makes it rise. Just so, the evil impulse and arrogance inflate a humble man to visions of grandeur, power and pride.

*Matza* comes in opposition to *chametz*. Chametz (leaven / yeast) symbolizes the bread of the wealthy man with his haughty dream of attaining wealth and honor, whereas matza symbolizes the bread of the lowly, modest man. Thus “lechem oni”, rendered above as the “bread of hardship”, can mean “the bread of the humble man” (anav).

*Chametz* symbolizes the egotism which entices a person toward the haughty pursuit of wealth and honor. Since it symbolizes the root and source of evil, it has no place on HaShem’s altar, the symbol of holiness, free of all arrogance.

Jews approach the spiritual through our involvement in the physical. Chametz (leaven) is the physical component that includes a spiritual component. In fact, real spirituality comes from being able to see through mundane physical objects, to their spiritual core. Further, we see the physical as bridge to the spiritual because Judaism recognizes that the physical has been created as a visceral mirror for abstract spiritual concepts.

Although chametz is often translated as “leaven”, the term has a much more precise definition. Chametz means wheat, barley, oats, spelt, or rye that has become wet and allowed to remain for a short period of time (18 minutes) so that it begins the leavening process.[[43]](#footnote-43)

On Pesach we are forbidden to own chametz[[44]](#footnote-44) or have it in our possession. On the evening preceding Pesach there is a serious search of the home for chametz. The prohibition on eating chametz (leavened bread) on Pesach is different from all other prohibitions in the Torah. This begins from the fact that the prohibition is only for seven days. The simple question is: If chametz is *bad*, for some reason, it should be prohibited all year; and if not, why is forbidden on Pesach?

All other food prohibitions fall into two possible categories; either eating, or all benefit, is forbidden. Indeed, chametz falls into the latter category. However, in addition, there is a prohibition called “lo yeira’eh lekha”. Chametz may not be in your possession all the days of Pesach. There is no prohibition on having ham in one’s home, but chametz must be gotten rid of before Pesach. That is why Pesach is the cause of massive spring cleaning in Jewish homes, as we conduct an obsessive search to root out any crumbs that might be lurking somewhere. There is no other prohibition like this.

On Pesach, we are enjoined to strike out the very existence of chametz from our lives. chametz is not to be found anywhere “in your borders.” According to the Ramban, the aim is that chametz not be found “in your mind,” it should be like dust in your eyes.

During the eight days of Pesach, in the diaspora, chametz *cannot* lose its identity in an admixture.[[45]](#footnote-45) Therefore, the minutest amount of chametz renders the whole admixture chametz and its use on Pesach is prohibited. However, during the rest of the year, chametz follows the normal rules of admixture, i.e. it loses its identity in an admixture of non-chametz. This affords us the opportunity to differentiate between foods purchased before and during Pesach.

The Sages teach us that there is no punishment for eating less than a kazait, the bulk of an olive, of forbidden food, if done accidentally. So, if a drop of milk accidentally falls in the beef stew, we are allowed to eat it. But one Torah prohibition does not follow this standard, chametz. If we even so much as possess, much less eat, the tiniest speck of chametz during Pesach, the punishment is karet, spiritual excision. We have no other mitzva like it. This mitzva declares that we are to live in the moment which is beyond the reach of the yetzer hara, a moment beyond time.

***Shemot (Exodus) 12:15*** *Anyone who eats chametz, that individual will be cut off from the Jewish people.*

Chametz which remains in the possession of a Jew over Pesach may not be used, eaten, bought or sold even after Pesach.

Given the nature of modern food technology, that results in the necessity that any processed food have special Pesach supervision.

Chametz (leaven - חמץ) shares nearly the identical letters with matza (unleavened bread - מצה ). The only difference is that one has a chet (ח) and the other has a hay (ה). A careful examination of these two letters will reveal that the only difference is one very tiny line. A line so short it is just a point.

חמץ **- chametz**

מצה  **- Matza**

What is the difference between matza and chametz? To bake matza, we must have the matza cooked within eighteen minutes of the time we first add water to the flour. If we go eighteen minutes and one second, the matza becomes chametz!

The difference is one second! The same ingredients that make matza, if left an extra second will become chametz. Again, the difference is very tiny.

On Pesach, eating matza is a mitzva and eating chametz is a grave sin which cause a soul to be *cut off* from Israel. The very same material can either be spiritual rocket fuel or spiritual excision; all for the sake of one second!

Our Sages teach that the yetzer hara, evil inclination, cannot touch one who acts immediately at the flash of inspiration from HaShem. If we live at that transcendental moment, we will live beyond the reach of Paro’s magicians, beyond the reach of evil. Then HaShem will reward us midda kneged midda, measure for measure.

Keep in mind that the number eighteen is written in Hebrew as: יח These two letters can be reversed to spell: חי Which is the Hebrew word for *life*!

Now if we eat chametz at Pesach, the penalty is spiritual excision:

***Shemot (Exodus)12:15*** *Seven days will you eat unleavened bread; even the first day you will put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul will be cut off from Israel.*

***Shemot (Exodus) 12:19*** *Seven days will there be no leaven found in your houses: for whosoever eats that which is leavened, even that soul will be cut off from the congregation of Israel, whether he be a stranger, or born in the land.*

WOW! If we eat *matza* at Pesach, it is a mitzva de’oraita[[46]](#footnote-46) and we enter the sublime spiritual realms because of the mitzva. But, if we eat the same stuff that took a second longer to cook, we are completely **cut off** from Israel! Such is the transcendent level that Jews are to live. Time is important!

Our Sages have told us that chametz and the preparations associated with it are extremely symbolic. Chametz represents the evil within us, our yetzer hara, our evil inclination. It represents all of our character flaws such as haughtiness, jealousy, unbridled passion and lust. Just as we need to remove every speck of chametz from our household, so too we need to remove every speck of spiritual chametz from our beings. Just as much time and effort is expended on preparing ourselves physically for Pesach, by removing any hint of chametz, we must also exert much time and effort on preparing ourselves spiritually for Pesach, by working on improving our character, which is accomplished by removing all the evil traits we unfortunately carry with us. Then, and only then, can we stand before HaShem.

Hopefully we can now see that our psalm plainly teaches that “ruthless” man is a man who denigrates the mitzvot by letting them age too long. They have left the realm of the spiritual and descended into the land of the animal. They may look like everyone else, but, their spiritual condition is such that they are ‘cut off’ from the land of the righteous/generous.

***Tehillim (Psalms) 71:4*** *Rescue me out of the hand of the wicked, out of the grasp of the unrighteous and ruthless* [chometz - חוֹמֵץ] *man.*

**Ashlamatah: Jeremiah 30:18-25 + 31:7-8**

| **Rashi** | **Targum** |
| --- | --- |
| 12. ¶ For so said the Lord: Your injury is painful, your wound grievous. | 12. ¶ For thus says the LORD, Your misfortune is mighty, your stroke is sick. |
| 13. No one deems your wound to be healed, you have no healing medicines. | 13. There is none to judge your case mercifully for you; no cure has come up for you. |
| 14. All your lovers have forgotten you, they do not seek you, for I have smitten you with the wound of an enemy, cruel chastisement, for the greatness of your iniquity; your sins are many. | 14. All your friends have forgotten you; they make no request to ask about your welfare, For the plague of the enemy has smitten you, the suffering of cruel men; because your debts increase, your sins are mighty. |
| 15. Why do you cry about your injury [that] your pain is severe? For the magnitude of your iniquity, [since] your sins are many, I have done these to you. | 15. Why do you cry out about your misfortune? Your stroke is sick. Because your debts increase, your sins are mighty. I have done this to you. |
| 16. Therefore, all who devour you shall be devoured, and all your adversaries, yea all of them, shall go into captivity, and those who plunder you shall be plunder, and all who prey upon you I will give for prey. | 16. Therefore all your oppressors will be oppressed, and all who hate you, all of them will go into captivity; and your spoilers will be for a spoil, and all your plunderers I will hand over to the plunder. |
| 17. For I will bring healing to you, and of your wounds I will heal you, says the Lord, for they called you an outcast, that is Zion whom no one seeks out. **{S}** | 17. For I will bring healing to you, and I will heal you of your wounds, says the LORD; for they have called you the Exiled One, Zion, for whom no-one makes request. **{S}** |
| 18. So said the Lord: Behold I am returning the captivity of the tents of Jacob, and his dwellings I will pity, and the city shall be built on its mound and the palace on its proper site shall be established. | 18. Thus says the LORD, Behold, I will bring back the exile of the land of Jacob, and will have mercy on his cities. and the city Jerusalem will be rebuilt in her place and the house of the sanctuary will be completed as is fitting for it: |
| 19. And thanksgiving and the voice of those making merry shall proceed from them, and I will multiply them, and they shall not be diminished, and I will increase them, and they shall not become few in number. | 19. And those who bring up thank-offerings will be many in them; and the sound of those who praise; and I will increase them, and they will not diminish; and I will strengthen them, and they will not be weak. |
| 20. And their children shall be as of old, and their congregation shall be established before Me, and I will visit [evil] upon all their oppressors. | 20. And their children will increase as formerly, and their assemblies will be established before Me; and I will visit evil upon all those who press them. |
| 21. And their prince shall be from them, and their ruler shall emerge from their midst, and I will bring him near, and he shall approach Me, for who is it who pledged his heart to approach Me? says the Lord. | 21. And their kin will be anointed from them, and their Anointed One (i.e. Messiah) will be revealed from among them; and I will bring them near, and they will assemble to my worship. For who is he whose heart delights to draw near to my worship, says the LORD? |
| 22. And you shall be My people, and I will be your God. **{S}** | 22. And you will become a people before Me, and I will be your God." **{S}** |
| 23. Behold a storm from the Lord has gone forth [with] fury, yea a settling storm; on the head[s] of the wicked it shall rest. | 23. Behold, the rebuke from before the LORD goes forth in anger; the whirlwind gathers over the head of wicked men it will hover. |
| 24. The kindling of the Lord's anger shall not return until He has executed it, and until He has fulfilled the plans of His heart. At the end of the days you shall consider it. | 24. The power of the LORD's anger will not return until he perform and until he establish the thoughts of his good pleasure: at the end of days you will understand it. |
| 25. At that time, says the Lord, I will be the God of all the families of Israel, and they shall be My people. **{S}** | 25. - - - **{S}** |
|  |  |
| 1. So says the Lord: In the wilderness, the people who had escaped the sword found favor; He [therefore] went to give Israel their resting place. | 1. At that time, says the LORD, I will be God for all the seed of Israel, and they will become a people before Me." |
| 2. From long ago, the Lord appeared to me; With everlasting love have I loved you; therefore have I drawn you to Me with loving-kindness. | 2. Thus says the LORD, who gave mercy to the people whom he brought up from Egypt, supplying their needs in the wilderness when they were there, when they were fleeing from before those who kill with the sword, leading them by His Memra to make them dwell in a place of ease, even Israel. Jerusalem said, from of old the LORD was revealed to our fathers. O prophet, say to them, Behold, I have loved you with an everlasting love: therefore I have led you with good things,' |
| 3. Yet again will I rebuild you, then you shall be built, O virgin of Israel; yet again shall you be adorned with your tabrets, and you shall go out with the dances of those who make merry. | 3. Again I will set you up, and you will be established, O assembly of Israel: again you will adorn yourself with your ornaments, and will go forth with the company of those who praise. |
| 4. Yet again shall you plant vineyards on the mountains of Samaria, indeed planters shall plant [them] and redeem [them]. | 4. Again you will plant vineyards on the mountains of Samaria: plant the plants, and eat them as common produce. |
| 5. **For there is a day, the watchers (Hebrew: נֹצְרִים – NOTS’RIM - i.e. Nazareans) will call on the mountains of Ephraim; Rise! Let us go up to Zion, to the Lord, our God. {P}** | 5. **For there is length of days and much goodness which is about to come for the righteous/generous who have kept My Law from of old: their portion is in the land of Israel, because they were longing for the years of consolations which are coming, saying: “When will we arise and go up to Zion, and appear before the LORD our God**?” **{P}** |
| 6. ¶ For so says the Lord to Jacob, "Sing [with] joy and shout at the head of the nations, make it heard, praise, and say, 'O Lord, help Your people, the remnant of Israel!' " | 6. ¶ For thus says the LORD: "Give praise, O you of the house of Jacob, with rejoicing, and dance with covered head in the sight of all the nations: tell the good news, give praise, and say: The LORD has redeemed His people, the remnant of Israel. |
| 7. Behold I bring them from the north country and gather them from the uttermost ends of the earth, the blind and the lame amongst them, the woman with child and she who travails with child all together; a great company shall they return there. | 7. Behold, I am bringing them suddenly from the land of the north, and will gather them from the ends of the earth (i.e. Western Europe), those who were blind and lame among them; the pregnant women and those giving birth all together will increase among them; they will return hither in many troops. |
| 8. With weeping will they come, and with supplications will I lead them, along brooks of water will I make them go, on a straight road upon which they will not stumble, for I have become a Father to Israel, and Ephraim is My firstborn. **{S}** | 8. When they were exiled, when they were weeping, they were taken into exile, but on their return from among their exiles I will bring them near with great mercies. I will lead them to streams of water by a straight road: they will not stumble on it, for My Memra will be like a father for Israel, and Ephraim is beloved before Me. **{S}** |
|  |  |

**Rashi’s Commentary to: Jeremiah 30:18-25 + 31:7-8**

**12** **Your injury is painful, your wound grievous** (Enfers in Old French).

**13** **to be healed** cure. No one thinks that you will have salvation.

**healing** a cure, an expression of availing.

**14** **cruel chastisement** chastisements of cruelty. The chastisement is cruel.

**16** **Therefore** This is an expression denoting an oath.

**those who plunder you** an expression of spoil, and so did Jonathan render it: וִיהוֹן עָדַיִךְ לַעֲדִי.

**17** **healing** Heb. ארכה.

**18** **and the palace** The Temple.

**19** **and I will increase them** I will make them a numerous nation.

**and they shall not become few in number** like יִמְעָטוּ.

**21** **their prince** lit., his mighty one.

**pledged his heart** an expression of a pledge (fermaille, aatine in French).

**to approach Me** to war, to stop Me.

**23** **settling storm** camping and dwelling an expression of “the land of the sojournings of (מְגוּרֵי) ” (Gen. 37:1), and a similar case is “and a whirling (מִתְחוֹלֵל) storm ” (supra 23:19) stated in the other verse is the same as this for both of them are expressions of camping.

**on the head[s] of the wicked** On the heads of the heathens.

**Chapter 31**

**1** **found favor** The generation of the wilderness found favor in My eyes.

**who had escaped the sword** of the Egyptians the Amalekites and the Canaanites.

**He [therefore] went to give Israel their resting place** When He led them to take possession of the land of their rest.

**2** **From long ago** In the merit of the Patriarchs.

**appeared to me** I, the prophet, and told me to say to the congregation of Israel, “With everlasting love have I loved you.”

**3** **Yet again will I rebuild you, then you shall be built** You had two buildings made by men. Therefore, they were destroyed. Yet again will I rebuild you, I by Myself, a third building, and you shall be built forever.

**shall you be adorned** Heb. תַּעְדִּי.

**4** **and redeem [them]** in the fourth year, they shall profane their produce by redeeming it with money.

**5** **the watchers shall call** The lookouts at the tops of the lofty towers to announce with a voice heard a distance away. **Another explanation: נֽצְרִים is like “He keeps (נֽצֵר) loving-kindness” (Exod. 34:7), an expression of keeping. That is to say: There is a day when they will call those who kept the Torah and say, “Rise...” And so did Jonathan render: There are many days and much goodness that is destined to come to the righteous/generous who kept My Torah from days of old.**

**6** **and shout at the head of the nations** On the lofty towers, so that they should hear from afar.

**7** **the blind and the lame amongst them** Even the staggering ones among them I will not reject.

**8** **With weeping will they come** Through prayer and repentance.

**9 “He Who scattered”** (separant in French, separating).

**Verbal Tallies**

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

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

**Shemot (Exodus) 38:21 – 39:32**

**Yirimyahu (Jeremiah) 30:18-25 + 31:7-8**

**Tehillim (Psalms) 71**

**Mk 9:33-37, Lk 9:46-48, Acts 18:18-23**

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

Sum / Punish / Counted - פקד, Strong’s number 06485.

Tabernacle / Dwellingplaces - משכן, Strong’s number 04908.

Son / Children - בן, Strong’s number 01121.

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

Commandment / Mouth - פה, Strong’s number 06310.

Hand - יד, Strong’s number 03027.

**Shemot (Exodus) 38:21** This is the sum <06485> (8803) of the tabernacle <04908>, even of the tabernacle <04908> of testimony, as it was counted <06485> (8795), according to the commandment <06310> of Moses, for the service of the Levites, by the hand <03027> of Ithamar, son <01121> to Aaron the priest.

**Yermiyahu (Jeremiah) 30:18** Thus saith the LORD; Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwellingplaces <04908>; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

**Yermiyahu (Jeremiah) 30:20** Their children <01121> also shall be as aforetime, and their congregation shall be established before me, and I will punish <06485> (8804) all that oppress them.

**Tehillim (Psalms) 71:4** Deliver me, O my God, out of the hand of the wicked, out of the hand <03709> of the unrighteous and cruel man.

**Tehillim (Psalms) 71:8** Let my mouth <06310> be filled with thy praise and with thy honour all the day.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 38:21 – 39:32** | **Psalms**  **Psa 71:1-24** | **Ashlamatah**  **Jer 30:18-24 + 31:7-8** |
| --- | --- | --- | --- | --- |
| **lh,ao** | tent | Exod 38:30 Exod 39:32 |  | Jer 30:18 |
| **~yhil{a/** | GOD |  | Ps 71:4 Ps 71:11 Ps 71:12 Ps 71:17 Ps 71:18 Ps 71:19 Ps 71:22 | Jer 30:22 |
| **rm;a'** | saying, spoken, says |  | Ps 71:10 Ps 71:11 | Jer 30:18 Jer 31:7 |
| **#r,a,** | earth |  | Ps 71:20 | Jer 31:8 |
| **rv,a]** | which, whom | Exod 39:1 Exod 39:5 Exod 39:19 | Ps 71:19 Ps 71:20 Ps 71:23 |  |
| **aAB** | come, bringing |  | Ps 71:3 Ps 71:16 Ps 71:18 | Jer 31:8 |
| **!Be** | son | Exod 38:21 Exod 38:22 Exod 38:23 Exod 38:26 Exod 39:6 Exod 39:7 Exod 39:14 Exod 39:27 Exod 39:32 |  | Jer 30:20 |
| **lAdG"** | great things |  | Ps 71:19 | Jer 31:8 |
| **hN"he** | still, here |  | Ps 71:17 | Jer 31:8 |
| **dy"** | hand | Exod 38:21 | Ps 71:4 |  |
| **hwhy** | LORD | Exod 38:22 Exod 39:1 Exod 39:5 Exod 39:7 Exod 39:21 Exod 39:26 Exod 39:29 Exod 39:30 Exod 39:31 Exod 39:32 | Ps 71:1 Ps 71:5 Ps 71:16 | Jer 30:18 Jer 30:21 Jer 30:23 Jer 30:24 Jer 31:7 |
| **~Ay** | day |  | Ps 71:8 Ps 71:15 Ps 71:24 | Jer 30:24 |
| **[v;y"** | save |  | Ps 71:2 Ps 71:3 | Jer 31:7 |
| **laer'f.yI** | Israel | Exod 39:6 Exod 39:7 Exod 39:14 Exod 39:32 | Ps 71:22 | Jer 31:7 |
| **lKo** | all, every, whole | Exod 38:22 Exod 38:24 Exod 38:26 Exod 38:30 Exod 38:31 Exod 39:32 | Ps 71:8 Ps 71:15 Ps 71:18 Ps 71:24 | Jer 30:20 |
| **hl'K'** | completed, fails, consumed | Exod 39:32 | Ps 71:9 Ps 71:13 |  |
| **ymi** | who |  | Ps 71:19 | Jer 30:21 |
| **alem'** | mounted, filled | Exod 39:10 | Ps 71:8 |  |
| **!K'v.mi** | tabernacle | Exod 38:21 Exod 38:31 Exod 39:32 |  | Jer 30:18 |
| **bb;s'** | set, turn | Exod 39:6 Exod 39:13 | Ps 71:21 |  |
| **d[;** | still,until, |  | Ps 71:17 Ps 71:18 | Jer 30:24 |
| **hd'[e** | congregtion | Exod 38:25 |  | Jer 30:20 |
| **hP,** | command, opening, mouth | Exod 38:21 Exod 39:23 | Ps 71:8 Ps 71:15 |  |
| **hn<P'** | front, before | Exod 39:18 Exod 39:20 |  | Jer 30:20 |
| **dq;P'** | numbered | Exod 38:21 Exod 38:25 Exod 38:26 |  | Jer 30:20 |
| **hw"c'** | commanded, commandment | Exod 38:22 Exod 39:1 Exod 39:5 Exod 39:7 Exod 39:21 Exod 39:26 Exod 39:29 Exod 39:31 Exod 39:32 | Ps 71:3 |  |
| **vaor** | tops, head | Exod 38:28 |  | Jer 30:23 Jer 31:7 |
| **!n"r'** | shout, sing aloud |  | Ps 71:23 | Jer 31:7 |
| **[v'r'** | wicked |  | Ps 71:4 | Jer 30:23 |
| **bWv** | again, restore |  | Ps 71:20 | Jer 30:18 Jer 30:24 Jer 31:8 |
| **hp'f'** | edge, binding, lips | Exod 39:19 Exod 39:23 | Ps 71:23 |  |
| **wD'x.y"** | together |  | Ps 71:10 | Jer 31:8 |
| **hf'['** | made, make | Exod 38:22 Exod 38:24 Exod 38:28 Exod 38:30 Exod 39:1 Exod 39:2 Exod 39:3 Exod 39:4 Exod 39:6 Exod 39:8 Exod 39:9 Exod 39:15 Exod 39:16 Exod 39:19 Exod 39:20 Exod 39:22 Exod 39:24 Exod 39:25 Exod 39:27 Exod 39:30 Exod 39:32 | Ps 71:19 | Jer 30:24 |
| **hb'r'** | increased, multiply |  | Ps 71:21 | Jer 30:19 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 38:21 – 39:32** | **Psalms**  **Ps 71:1-24** | **Ashlamatah**  **Jer 30:18-25 + 31:7-8** | **Peshat**  **Mk/Jude/Pet**  **Mk 9:33-37** | **Remes 1**  **Luke**  **Lk 9:46-48** | **Remes 2**  **Acts/Romans**  **Acts 18:18-23** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀλλήλων | another | Exo 39:4 |  |  | Mark 9:34 |  |  |
| ἀνάγω | led |  | Psa 71:21 |  |  |  | Acts 18:21 |
| ἀπαγγέλλω | reported |  | Psa 71:17  Psa 71:18 |  |  |  |  |
| avposte,llw | sent, send |  |  |  | Mark 9:37 | Luke 9:48 |  |
| γινώσκω | aware, knowing |  | Psa 71:15 | Jer 30:24 |  |  |  |
| δέχομαι | take, receive |  |  |  | Mark 9:37 | Luke 9:48 |  |
| διαλέγομαι | reasoning |  |  |  | Mark 9:34 |  | Acts 18:19 |
| δώδεκα | twelve | Exo 39:14 |  |  | Mark 9:35 |  |  |
| εἷς | one | Exo 38:25 Exo 39:10 |  |  | Mark 9:37 |  |  |
| εἰσέρχομαι | enter |  | Psa 71:16 | Jer 30:20 |  | Luke 9:46 | Acts 18:19 |
| ἐξέρχομαι | went forth, left |  |  | Jer 30:19  Jer 30:21  Jer 30:23 |  |  | Acts 18:23 |
| ἔρχομαι | come, came |  | Psa 71:18 |  | Mark 9:33 |  |  |
| ἔσχατος | end |  |  | Jer 30:24  Jer 31:8 | Mark 9:35 |  |  |
| ἔχω | having | Exo 39:23 |  |  |  |  | Acts 18:18 |
| ἡμέρα | day |  | Ps 71:8 Ps 71:15 Ps 71:24 | Jer 30:24 |  |  | Acts 18:18 |
| θέλω / ἐθέλω | want |  |  |  | Mark 9:35 |  | Acts 18:21 |
| θεός | GOD |  | Psa 71:3  Psa 71:4  Psa 71:11  Psa 71:12  Psa 71:17  Psa 71:18  Psa 71:19  Psa 71:22 |  |  |  | Acts 18:21 |
| VIhsou/j | Jesus |  |  |  | Matt 12:15 | Luke 9:47 |  |
| i[sthmi | set |  |  |  | Mark 9:36 | Luke 9:47 |  |
| καρδία | heart |  |  | Jer 30:21  Jer 30:24 |  | Luke 9:47 |  |
| καταλείπω | leftover, left | Exo 39:1 |  |  |  |  | Acts 18:19 |
| κεφαλή | head | Exod 38:28 |  | Jer 30:23 Jer 31:7 |  |  | Acts 18:18 |
| λέγω | saying |  | Psa 71:11 |  | Mark 9:35 Mark 9:36 | Luke 9:48 | Acts 18:21 |
| μέγας | greatst |  |  |  | Mark 9:34 | Luke 9:46 Luke 9:48 |  |
| ὄνομα | name | Exo 39:6  Exo 39:14 |  |  | Mark 9:37 | Luke 9:48 |  |
| παιδίον | child |  |  |  | Mark 9:36 Mark 9:37 | Luke 9:47 Luke 9:48 |  |
| πάλιν | again |  | Psa 71:21 |  |  |  | Acts 18:21 |
| πᾶς | all, every, whole | Exod 38:22 Exod 38:24 Exod 38:26 Exod 38:30 Exod 38:31 Exod 39:32 | Ps 71:8 Ps 71:15 Ps 71:18 Ps 71:24 | Jer 30:20 | Mark 9:35 | Luke 9:48 | Acts 18:23 |
| πολύς / πολλός | many, great |  | Psa 71:7 Psa 71:20 | Jer 31:8 |  |  | Acts 18:20 |
| συναγωγή | congregation, synagogue | Exo 38:25 |  |  |  |  | Acts 18:19 |

**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 38:21 – 39:32**

**“Eleh P’qudei ” “These are the counted [things] of”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:46 – 48**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 9:33 - 37**  Mishnah **א:א** |
| **And** Yeshua’s talmidim **deliberated on which one of them might be the greatest. But Yeshua,** being **aware of their innermost thoughts, took a child and had him stand beside him and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among you all—this one is great.”** | **¶ And they came to The town of Nachum** (the prophet)**. And when he had come into the house** of study**, He began by enquiring of them, “What was it that you were discussing among yourselves along the way?” But they kept silent** as if dumb.[[47]](#footnote-47) **For on the way they had been deliberating on** which one **among themselves was the greatest** (Heb. Rosh)**. And he sat down** to study/judge **and called the twelve saying to them, If anyone desires to be first** (Heb. Rosh)**, he will be last of all and servant** Paqid **of all. And he took a child, and embraced him in his arms, and set him in their midst. And he said to them, Whoever receives a child such as this on My name receives Me. And whoever receives me does not only receives me, but Him** (G-d) **who sent me.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 18:18 - 23**  Mishnah **א:א** | |
| **So Hakham Shaul,** after **remaining** in Achaia **for a considerable time** (three and one-half years)**, said goodbye to the brethren** and **sailed away to Syria, and** he took **Priscilla and Aquila with him. He dedicated himself to gathering the souls of the exiles[[48]](#footnote-48) at Cenchrea** (Corinth)**, because he had** taken **a vow. So they arrived at Ephesus, and those he left behind there, but he himself entered into the Synagogue** and **discussed** the Mesorah of the Master **with the Jewish brethren. And** when **they asked** him **to stay for a longer time, he declined, saying farewell and telling** them**, “I will return to you again** if **it is God’s will,” and he set sail from Ephesus. And** when he **arrived at Caesarea, he went up and greeted the congregation** (at Yerushalayim)**,** and **went down to Antioch. And** after **spending some time** (three and one-half years)there**, he departed, traveling through one** place **after another** in **the Galatian region and Phrygia, making all** his **talmidim to stand.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **\*Ex 38:21 – 39:32** | **Ps 71** | **Jer 30:18-25 + 31:67-8** | **Mk 9:33-37** | **Lk 9:46-48** | **Acts 18:18-23** |

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

We must first interject some information on translation and commentary methods. We must first note that in our learned opinion that ALL of the Nazarean Codicil was originally penned in Mishnaic Hebrew. However, because we do not have copies of these works we use various hermeneutic principles out of necessity when reading, translating and commenting on the present Greek texts. It is not our opinion that the Greek text is in any way preferred. However, we note that Yeshua and his Talmidim were perfectly versed in Greek, its grammar and knew exactly what they were doing by making a translation in this language. We can only marvel at the great wisdom in their choice of words. Our difficulty is looking at the Greek manuscripts and versions trying to translate them back into Mishnaic Hebrew. Only then can we begin commenting from a Hebraic perspective. In practical application, this requires a considerable amount of time and thought, i.e. staring at the computer screen during week days or “papers” on Shabbat. Therefore, our translation and comments reflect these background activities and it is in not to be interpreted as if we have a preference for the Greek texts that we must work with.

**The Greatest Talmid**

The question of “who is the greatest” does have a logical connection with the events that have recently unfolded. We must call to mind the following things

1. Yeshua transfigured before the three “greatest” talmidim on Har Tz’fat
2. Yeshua heals the epileptic boy who collapsed as dead
3. Yeshua has announced that he would die and resurrect on the third day

These events all have the common theme of death and transformation in the Y’mot HaMashiach. However, it would appear that the primary thought in the mind of the talmidim is the death of the Master. Their minds are more preoccupied with the idea of the general resurrection rather than Messiah’s individual resurrection. This lack of understanding reveals a human Messiah instead of a “deified” savior. While they believed that Yeshua was the Messiah their view of him was in no way associated with Grecian or pagan mythologies.

The enigma of the last pericope leaves the talmidim with unanswered questions. This week’s Ashlamatah promises to bring “understanding” (Bina).[[49]](#footnote-49) By looking at the Ashlamatah and Torah Seder, we see the dilemma that the talmidim were facing. Yeshua’s talmidim were not only trying to understand the “sayings” **ῥη̑μα** – *rēma*, (Oral Torah) of the Master, they were trying to comprehend Yeshua’s Mesorah in relation to the Torah Seder they were reading for the week. We must believe that Yeshua was teaching his talmidim in very much the same way how we study the Triennial Torah Sedarim today.[[50]](#footnote-50) Each week we have an assembly of Torah Readings and its corresponding selection of the Nazarean Talmud. Our duty is not only to find that part that “fired our imagination,” we need to understand how all the materials interrelate. For Yeshua’s talmidim, this was a new contrivance. This was the weekly exercise of the talmidim. They needed to interconnect the “sayings” **ῥη̑μα** – *rēma*, (Oral Torah) of the Master with the Torah Seder each week hunting for Messianic clues. Their exercise might have been much like our questions with a slight twist. Their question might have been as follows, “from all the readings for this week, which particular verse or passage taught you about the role of Messiah?” Yeshua taught his talmidim a Torah lesson each week. The “sayings” **ῥη̑μα** – *rēma*, (Oral Torah) of the Master reveals aspects of the Torah and Messianic identity that Yeshua wanted his talmidim to “know!”

There has been a considerable eschatological undertow in our readings for the past several Shabbatoth. Yeshua’s talmidim are trying to piece all the parts of the Torah together while understanding the Messianic role in relation to an eschatological perspective. We can also surmise that Yeshua was teaching on multiple levels of hermeneutic at one time. Or, that in the three and one half years of his ministry, he took his talmidim through all four hermeneutic levels. The specific details are conjecture at this point. The eschatological background leaves the talmidim with more questions than they have answers. The confusion is how they perceived Yeshua’s death burial and resurrection in relation to these events. They could hear Yeshua telling them that he would die and after three days, he would “stand again.” However, they must have been confused regarding the connection to the resurrection and three days. Somehow, the problem of his resurrection in “three days” seemed foreign to them. They would not understand until after he rose to “stand.” Even then, there were misunderstandings concerning the kingdom/**governance** (sovereignty) **of G-d.[[51]](#footnote-51)** Our generation has no place to make any judgments against Yeshua’s talmidim. Their education would bewilder the greatest of our generation.

**Who is the greatest?**

The Greek word used for the “greatest” is μείζων – *meizōn* indicating the senior with the greatest authority. The Greek word μείζων (*meizōn*) is rooted in μέγιστος – *megistos* and μέγας –*megas*. Μέγιστος – *megistos* contains the idea of being the greatest of the great.[[52]](#footnote-52) The pericope’s vocabulary looks for the most extraordinary of all the talmidim. Who will be the most extraordinary? This vocabulary further suggests that this talmid must be extraordinary in (mighty) deeds.[[53]](#footnote-53)

Delitzsch uses the Hebrew word **הַגָּדוֹל** to describe their seat of elation. A more suitable word for the position sought in this discussion and argument might have been **רב** or **ראש**. Nevertheless, the point is, they want to know who would be the reigning official in the Masters court. What was it in the past few pericopes that have brought them to this discussion? The Master, in our present pericope, tells them how to master their places of authority. By being the least, you will become the greatest. Those who wanted to know what had happened on the mountain may have initiated this discussion. The three elite talmidim did not have to tell the others the events of the mountain for them to become envious. The situation caused envy in and of itself. However, we have yet to answer our question. Was it just the events of the mountain that caused them to desire seats of elation or did something else transpire that provoked the discussion? As the understanding of the “kingdom/**governance** (sovereignty) **of G-d** grew they began to realize that the authority of G-d would be through Hakhamim and Bate Din rather than human kings.

Perhaps they really understood, in part, that the Master was going to establish great Bate Din. They would be able to sit in seats of great honour and power. Oh, the visions that danced in their heads. They did not fully understood the plan as of yet. They must have still been envisioning the Messianic Davidic King.

Yeshua would reveal to them the greatest of the mitzvoth, i.e. Keri’at Shema.[[54]](#footnote-54) From the Mesorah, traditions of the forefathers Yeshua deduced that the “Keri’at Shema” held the answer to the **kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. The later Sages brought the Keri’at Shema to the forefront of the Mesorah.[[55]](#footnote-55) The continued discussion of the Sages in Tractate Berachot relates what Yeshua was saying concerning the Shema and the Kingdom/governance (sovereignty) of G-d through the Bate Din and Hakhamim.

***Berachot 2:2*** *The following are [the breaks] between the paragraphs: Between the first blessing and the second [of those which precede the Shema]; between the second blessing and [the paragraph which begins] Shema (Dt. 6:4–9); and between [the two sections which begin] Shema and And it shall come to pass if you shall hearken (Dt. 11:13–21); Between [the two sections beginning] And it shall come to pass and And G-d said [to Moses] (Num. 15:37–41); Between [the two sections] And G-d said and True and Certain. R. Judah said, “Between [the two sections] And G-d said and True and Certain one may not interrupt.” Said R. Joshua b. Qorha, “Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? “****So that one may first accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments.*** *“[Why does] And it shall come to pass [precede] And God said? “For And it shall come to pass is recited by both day and night. “[But] And G-d said is recited only by day.”*

It is odd that the word ἔσχατος – *eskhatos* (last) is used here. It would appear that a more appropriate word would have been ὀλίγος – *oligos* – little. The antonym of *megas* – μείζων is ὀλίγος – *oligos*. However, Hakham Tsefet uses ἔσχατος – *eskhatos* rather than ὀλίγος. The real reason behind the use of ἔσχατος is that it is the antonym of πρω̑τος – *prōtos* – that which is first in rank and position. What does all of this say and teach? Logical deduction gives us the required answer. Yeshua wants his talmidim to esteem others greater than they do themselves. You might imagine this in practice. It is appropriate to prefer others to ourselves. In addition, no matter how great one is that he should look at others as being greater than he is. When this is mentally genuine, it makes the talmid work harder knowing that he is the last.

**The last is the Servant**

One will not need a lesson in Greek to know that διάκονοσ – *diakonos* translated to our English word “deacon.” The various Greek words for “servant” are as follows. Διαγγέλλω – *diaggellō* is one who carries the message of another. Δουλεύω – *douleuō* mean to serve as a slave with emphasis on subjection. Διάκονος – *diakonos* outside the Nazarene Codicil means to wait tables. Διάκονος – *diakonos* also means to provide or care for. The Greek notion of service is in contrast to the Hebraic view of service. To serve in the Greek mind was is demeaning. The formula of the Sophist is expressed: “How can a man be happy when he has to serve someone?”[[56]](#footnote-56) Judaism expresses a much deeper understanding of the meaning of service. Eastern thinking finds no difficulty or unworthiness in service.[[57]](#footnote-57) Judaism holds the idea that the greater the Master the greater the honour of service. It is interesting to note that the LXX never uses this word. It will almost without exception always uses δουλεύω – *douleuō* mentioned above. The word of choice used by the LXX is λειτουργός – *leitourgos*. This word is actually a compound word meaning, “in service to laity.”

Nevertheless, the context as used in the Nazarene Codicil is “one who waits tables.” However, the Theological Dictionary of the New Testament (TDNT) points out that this word is directly related to the office of the Deacon.[[58]](#footnote-58) The “deacons” of Philippians 1:1 are labelled “table waiters” by most translators.

However, this description suffers terribly at the hands of translators and commentators. The reason being that they do not take into account the Rabbinic system of government. While they readily recognize the “Deacon” is one who serves a Hakham by mentioning Timothy and Erastus (Acts 19.22) they fail to understand the exact duties of the “Deacon.” It is of great interest to take a brief look at the relationship between Hakham Shaul and his two “deacons” *paqidim*. They “ministered” διακονουντων – *diakonountōn* to him. These *paqidim* recorded and administered his judgments.

**The Dust busters: διάκονος – *diakonos***

It is interesting to dissect this *diakonos*. In short, the word actually means to raise dust. We find this definition is humorous. It is rooted in the idea of someone who plasters a house with lime (dust). However, the humorous part is that the dust raisers do so because they hurry to accomplish the requests of the Master or Hakham. Furthermore, the “dust raisers” are an essential part of building a house, i.e. Esnoga.[[59]](#footnote-59)

**m. Sanhedrin 4.3** And two judges’ clerks (Paqidim) stand before them (the Bench of three Hakhamim), one at the right and one at the left. And, they write down the arguments of those who vote to acquit and of those who vote to convict.[[60]](#footnote-60) R. Judah says, “Three: one writes the opinion of those who vote to acquit, one writes the opinion of those who vote to convict, and the third writes the opinions both of those who vote to acquit and of those who vote to convict.”

This Mishnah tells us exactly what a deacon is. The “table waiter” is a judges’ clerk (*paqid*) that records the arguments (halakhic) of the judge (Hakham).

**The Last, least, lost, little and the dead**

The heading “the last, least, lost, little and the dead” is not original with us. Farrar Capon coined the phrase; therefore, we will borrow his cliché. The discussion and the pericope need much more commentary on these details. However, we can now look at the twelve (11 subtracting Y’hudah Ish Q’riyot who betrayed him) talmidim and determine the point Yeshua was trying to make. We already know that Yeshua took the three “greatest” (Rosh) with him to Har Tz’fat. Therefore, we should make our selection from these three. Hakham Ya’aqob, as we learned in II Luqas was made the Head (Rosh) of the Nazarean Bet Din. This then leaves us to make our selection from Hakham Tsefet and Hakham Yochanan. Hakham Yochanan penned the So’od materials of the Nazarean Codicil. Therefore, the idea of being the greatest may, in some opinions be attributed to Hakham Yochanan. However, there can never be a “So’od” without a Peshat. Making the least (last), i.e. Peshat – Mishnah the greatest (the first). Why is the Mishnaic Import of Hakham Tsefet so important? Without the Mishnaic writings of Hakham Tsefet we could never understand the fundamentals of Messiah. Nor, could we understand any of the other levels of Messiah due to their non-literal meanings. The Mishnaic writings of Hakham Tsefet form the beginning of the Master’s Mesorah the beginning and first (least). Yet Hakham Tsefet himself is the **chapiter** of the Nazarean talmidim.

2Ch 3:15 Also he made before the house **two pillars** of thirty and five cubits high, and the **chapiter** (*v’ha’tzephet*) that *was* on the top of each of them *was* five cubits.[[61]](#footnote-61)

We have included the Hebrew text of the cited passage for clarification.

15 וַיַּ֜עַשׂ לִפְנֵ֤י הַבַּ֙יִת֙ עַמּוּדִ֣ים שְׁנַ֔יִם אַמּ֕וֹת שְׁלֹשִׁ֥ים וְחָמֵ֖שׁ אֹ֑רֶךְ וְהַצֶּ֥פֶת אֲשֶׁר־עַל־רֹאשׁ֖וֹ אַמּ֥וֹת חָמֵֽשׁ׃ ס

The highlighted Hebrew text reads *v’ha’tzephet*. The phrase *v’ha’tsefet* would read “and the chapiter.” The word **chapiter** is translated “tsefet” which is not the pillar itself. The “tsefet” is the cap or head of the pillar. Therefore, Hakham Tsefet is not only seen as a “pillar,” Hakham Tsefet is the cap or head of the pillar. The “tsefet” is the upper portion of the pillar, which supports the edifice. Consequently, Hakham Tsefet is not only the “pillar” of the Nazarean Community; he is the primary support for the whole community both the least and greatest.

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

The theme of making talmidim stand continues in our Remes portion of the Nazarean Talmud. We have two specific temporal statements where the idea behind the Greek text shows that he stayed “long enough” to strengthen the congregation. Therefore, we understand that the temporal nuances refer to the length of a triennial Torah cycle.

**The Path to becoming a Hakham**

We spend a great deal of time driving the talmidim towards the goal of becoming a Hakham. The passage to the Bereans cited in last week’s commentary needs revision. last week our translation read as follows:

**Bereans (Heb.) 5:12 For by this time you should be Rabbis, you still need to be taught fundamental principles of the oracles of God; and you have come to need milk and not solid food.**

Last week after spending some time laboring over the text we realized that the translation needed to be revised to read:

**Bereans (Heb.) 5:12 You are obligated[[62]](#footnote-62) to become Rabbis/Hakhamim, after all this time you still need to be taught fundamental principles of the oracles of God; and you have come to need milk and not solid food.**

This translation better fits the thought of Hakham Shaul when he penned these words to the Bereans. We will not belabor the point already discussed.

Hakham Shaul notices the idea of being the greatest and again speaks of a “considerable time.” The Greek word **ἱκανός** – *hikanos* means enough time, harmonizing with the Berean passage above. The first temporal clause “considerable time” is filled with Hebraic nuances. The root of the ideas here is sitting or being settled or having become a man of trade i.e. a Hakham.[[63]](#footnote-63) Hakham Shaul notices the first being the last and the last being first as we will see.

The Mishnah tells us clearly the traits that one must develop to become a Hakham.

**m. Aboth 5:7** There are seven traits to an unformed golem/boor,[[64]](#footnote-64) and seven to a Hakham (man of wisdom).

1. A Hakham (man of wisdom) never speaks before someone greater in wisdom.
2. And he never interrupts his fellow (chaber).
3. And he is not hasty to answer.
4. He asks a relevant question according to the subject matter and answers properly.
5. And he addresses each matter in its proper sequence, first, then second (first thing first and the last thing last).
6. And concerning something he has not heard, he says, “I have not heard the answer.”
7. And he concedes the truth.

And the opposite of these traits apply to a golem/boor.

**The Hakham - A Hakham does not speak before someone greater than he in wisdom.**

The Rambam lays out the character of the Hakham in the Mishneh Torah, Sefer Madda “De’ot” (Laws of personality development).

Just as the wise man is recognized through his wisdom and his temperaments and in these, he stands apart from the rest of the people, so, too, he should be recognized through his actions - in his eating, drinking, intimate relations, in relieving himself, in his speech, manner of walking and dress, in the management of his finances, and in his business dealings. All of these actions should be exceptionally becoming and befitting.[[65]](#footnote-65)

A Torah Sage's clothing should be attractive and clean. It is forbidden that [a] blood or fat [stain] or the like be found on his garment. A Torah Sage is to take great pains to have clean clothes. [[66]](#footnote-66)

These character traits are the perquisites for becoming a Hakham. The initial point stresses the conversation of a Hakham. The conversation of a Hakham is befitting men of nobility, Royal Anashim. Hakham Shaul took with him **Priscilla and Aquila?** Why does Hakham Shaul take two tallit makers with him on his journeys?  We can offer a conjecture that **Priscilla and Aquila** were more than “tallit makers.” They may well have been in charge of his wardrobe. We cannot imagine Hakham Shaul traipsing all over the globe in tattered rags. He represented Judaism and the Master’s royal Davidic line. Should we be any different as the talmidim of the Master and keepers of his royal palace? The royal robes of the Kohen HaGadol mentioned in our Torah Seder have captured the mind of a noble Hakham causing him to demonstrate his nobility as a Jewish Hakham and Sh’l'ach (apostle - emissary) “plenipotentiary agent” of the Master.

**What is Hokhmah?**

Hokhmah is not a development. Hokhmah is what is received (Heb. kibal) from ones Master. A man’s conversation mirrors his inner refinement. Is there any question about where Covey got his materials *The Seven Habits of Highly Effective People* from?

The Hebrew word Hokhmah is equated with “life.” This is because they both have the same numeric value. Therefore, Hokhmah (wisdom) is life. We can clearly see that these seven characteristics are the traits of the above-mentioned Paqidim who beginning with Malchut (kingdom) must develop themselves to the place of becoming a Hakham.

*Showing respect to a Hakham is the mark of a talmid that is on his way to wisdom.*

**Interrupting a Chaber**

He waits until his fellow has finished before commenting. He never interrupts his chaber. G-d forbid, that he would interrupt his Hakham. He contemplates his answer before engaging the faculty of speech. When we apply the hermeneutic **Ḳal wa-ḥomer**, how much the more we can understand that if we cannot interrupt the speech of a chaber how much the more a Hakham.

* Therefore, they said: Whoever disputes the authority of his Hakham is considered as if he revolts against the Divine Presence, as implied [by Numbers 26:9]: "...who led a revolt against God."
* Whoever engages in controversy with his teacher is considered as if he engaged in controversy with the Divine Presence, as implied [by Numbers 20:13]: "...where the Jews contested with God and where He was sanctified."
* Whoever complains against his teacher is considered as if he complains against the Divine Presence, as implied [by Exodus 16:8]: "Your complaints are not against us, but against God."
* Whoever thinks disparagingly of his teacher is considered as if he thought disparagingly of the Divine Presence, as implied [by Numbers 21:5]: "And the people spoke out against God and Moses."[[67]](#footnote-67)

**And he is not hasty to answer**

He, deliberates before giving an answer or raising an objection.

**He asks a relevant question according to the subject matter and answers properly**

He asks lucid well thought out questions.

**And he addresses each matter in its proper sequence, first, then second**

His mind is logical and well ordered.

**And concerning something he has not heard, he says, “I have not heard the answer.”**

He NEVER says that he heard something from his Master trying to impress others with an idea that he himself fabricated. Furthermore, this quality plays on the silence of a talmid before his Hakham. He receives (*kibal*) the secret (So’od) of his Hakham by listening to his words. The Hakham carefully forms his words to bring light into the darkened vessel. The light is not only enlightenment but Hokhmah as well.

Time and space does not allow us to comment on all the facets of this Mishnah. However, we note that we have brought this mishnah into the Remes for the sake of seeing that Hakham Shaul has understood what it means to be the least (last) and the first i.e. a Hakham who is a noble slave (Paqid) of the Master.

The works of the Ramban Hilchot De’ot and Talmud Torah are advisable reading for all the talmidim of a Hakham.

**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 “VaYabiu Et-HaMishkhan” – “And they brought the tabernacle”**

**&**

**Shabbat Mevar’chim HaChodesh Kislev**

**Proclamation of the New Moon for the Month of Kislev**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיָּבִיאוּ אֶת-הַמִּשְׁכָּן** |  | **Saturday Afternoon** |
| **“VaYabiu Et-HaMishkhan”** | Reader 1 – Shemot 39:33-43 | Reader 1 – Vayiqra 1:1-3 |
| **“And they brought the tabernacle”** | Reader 2 – Shemot 40:1-16 | Reader 2 – Vayiqra 1:4-6 |
| **“Y trajeron el tabernáculo”** | Reader 3 – Shemot 40:17-19 | Reader 3 – Vayiqra 1:7-9 |
| Shemot (Exod.) 39:33 – 40:38  & BaMidbar (Num.) 28:9-15 | Reader 4 – Shemot 40:20-24 |  |
| Ashlamatah: Isaiah 33:20 – 34:4, 8  & I Samuel 20:18,42 | Reader 5 – Shemot 40:25-27 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 40:28-33 | Reader 1 – Vayiqra 1:1-3 |
| Psalm 72:1-20 | Reader 7 – Shemot 40:34-38 | Reader 2 – Vayiqra 1:4-6 |
|  | Maftir – Shemot 40:34-38 | Reader 3 – Vayiqra 1:7-9 |
| N.C.: Mk. 9:38-41; Luke 9:49-50;  Acts 18:24-28 | Isaiah 33:20 – 34:4, 8  & I Samuel 20:18,42 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. ***And you will make the Tabernacle of ten curtains***(above, 26:1). [↑](#footnote-ref-1)
2. ***And every wise-hearted man ... made the Tabernacle of ten curtains*** *(ibid.,* 36:8). See also Ramban further on, 39:33. [↑](#footnote-ref-2)
3. Rashi and Ibn Ezra. [↑](#footnote-ref-3)
4. Numbers 3:32. The verse refers to the time of the journeying through the wilderness. [↑](#footnote-ref-4)
5. Further, Verse 25. [↑](#footnote-ref-5)
6. Ibid., verses 27-28 [↑](#footnote-ref-6)
7. Ibid., verses 29-31 [↑](#footnote-ref-7)
8. Ibid., Verse 30. [↑](#footnote-ref-8)
9. Numbers 3:31-32. [↑](#footnote-ref-9)
10. See Ramban above, 38:8, towards the end. [↑](#footnote-ref-10)
11. Numbers 3:31. [↑](#footnote-ref-11)
12. Above, 35:34. [↑](#footnote-ref-12)
13. Ibid., 36:8. [↑](#footnote-ref-13)
14. Yerushalmi Peah I, 1; and quoted here by Rashi. [↑](#footnote-ref-14)
15. See in ***Seder Vayakheil***Note 72. Moses agreed that originally G-d had told him to do it as Bezalel said it should be done. [↑](#footnote-ref-15)
16. Above, 36:8 (towards the end). [↑](#footnote-ref-16)
17. *Ibid.,* 26:33. [↑](#footnote-ref-17)
18. Since the pomegranates were not made upon the robe, but instead were made separately and then attached to the robe, Ramban found difficulty in the language of the verse, ***And they made upon the skirts of the robe pomegranates****.* Hence his interpretation: "This means, etc." [↑](#footnote-ref-18)
19. Verse 25. [↑](#footnote-ref-19)
20. Ibid.: ***and they put the bells within the pomegranates upon the skirts of the robe round about, within the pomegranates.*** - The repetition of the phrase is In order to indicate etc. [↑](#footnote-ref-20)
21. Above, 28:31. Ramban there discusses Rashi's opinion that the bells were hung separately on the skirts of the robe alongside the pomegranates. On this point he differs and holds that the bells were within the pomegranates. The proof to his opinion Ramban finds in the repetition of the phrase: within the pomegranates, which indicates that they were so to begin with and also when attached to the robe. But according to Rashi the repetition is redundant. - It should be noted that the J. P. S. translation of ***b'thoch harimonim***: "between the pomegranates" [instead of "within the pomegranates"], follows Rashi's interpretations. [↑](#footnote-ref-21)
22. Above, 28:39. [↑](#footnote-ref-22)
23. Ibid., Verse 40. [↑](#footnote-ref-23)
24. Ibid., Verse 4. [↑](#footnote-ref-24)
25. Ibid., Verse 31 (towards the end) and Verse 37. [↑](#footnote-ref-25)
26. Isaiah 3:20. [↑](#footnote-ref-26)
27. Ezekiel 44:18. [↑](#footnote-ref-27)
28. Above, 28:39. [↑](#footnote-ref-28)
29. Above, 26:36. [↑](#footnote-ref-29)
30. Yoma 12 a. The opinion is that of Rabbi Dosa *(ibid.,* b). [↑](#footnote-ref-30)
31. The opinion is that of Rabbi Yehudah Hanasi. [↑](#footnote-ref-31)
32. Above, 28:39. [↑](#footnote-ref-32)
33. Ibid. verse 40. [↑](#footnote-ref-33)
34. Abraham Ibn Ezra’s COMMENTARY On The Second Book of Psalms, chapter 42-72, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-34)
35. David lived to be seventy years old as the years given to him by Adam. [↑](#footnote-ref-35)
36. Shmuel bet (II Samuel) chapters 16, 17, and 18. [↑](#footnote-ref-36)
37. *Menachem Meiri* (1249 – c. 1310) was a famous Catalan rabbi, Talmudist and Maimonidean. [↑](#footnote-ref-37)
38. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-38)
39. Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his *Aruk* (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his *Halakot* (1b), and by Rashi in his commentary on I Samuel 17:49, and on many other passages. This midrash is called also “Agadat Tehillim” (Rashi on Deut. 33:7 and many other passages), or “Haggadat Tehillim” (*Aruk,* s.v. סער, and in six other passages). From the 12th century it was called also **Shocher Tov** (see *Midrash Tehillim*, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Proverbs 11:27. [↑](#footnote-ref-39)
40. Radak**;** Hirsch; see Pesikta Rabbati34:6 [↑](#footnote-ref-40)
41. Baba Metzia 83b [↑](#footnote-ref-41)
42. Yetzer HaRa [↑](#footnote-ref-42)
43. Yeast/leaven actually float in the air all around us. They eat grain products and produce alcohol and carbon dioxide as waste products. [↑](#footnote-ref-43)
44. leavened bread, i.e., virtually any flour product not especially produced for Pesach. [↑](#footnote-ref-44)
45. The ratio needed is usually 1/60. [↑](#footnote-ref-45)
46. 3. A Torah commandment. [↑](#footnote-ref-46)
47. Juxtaposed against the previous pericope where the epileptic son could not speak. Furthermore, this “playing dumb” was a sure sign that Yeshua’s talmidim did not want the Master to know what they had been discussing. [↑](#footnote-ref-47)
48. Lit. c**ut** his **hair** (head). It may be that Shaul may have taken a Nazarite vow in this pericope. This may or may not be the “vow” that he took when he was arrested in Yerushalayim. We have translated here that he dedicated himself to searching out the lost souls of the exiles among the Gentiles. This aligns itself with the understanding that he was sent to the “Gentiles” and Hakham Tsefet was sent to the Jewish brethren to teach the Master’s Mesorah. Cf. Gal 2:7. [↑](#footnote-ref-48)
49. Cf. Yermi’yahu 30:24 [↑](#footnote-ref-49)
50. Here we are being very specific relating the way that we at the Esnoga Bet Emunah and Esnoga Bet El under the authority of His Eminence Rabbi Dr Yosef ben Haggai study the weekly Torah Seder. [↑](#footnote-ref-50)
51. II Luqas 1:6-8 So when they had assembled they asked him (Yeshua) saying, will you restore the kingdom (Governance) of Yisrael? He answered “It is not for you to know the times and seasons that the Father has established with His own authority. But, you will receive power when the Ruach HaKodesh has come upon (clothe) you and you will be my witnesses in Yerushalayim and in all Y’hudah and Shomron and to the ends of the earth” (**“Ends of the earth”** – i.e. Western countries). [↑](#footnote-ref-51)
52. G3176 μέγιστος (megistos) - greatest or very great; Etymology: superlative of G3173; [↑](#footnote-ref-52)
53. Timothy & Barbara Friberg, Neva Miller, Analytical Lexicon of the Greek New Testament, Trafford Publishing, 2005 pg. 255-6 μέγας [↑](#footnote-ref-53)
54. **Mk 12.:28-29** **The chief** (Heb. Rosh) **mitzvah of all is: *“Hear, Israel. The LORD our God is one LORD,* *And you will love the LORD, your God, with all your heart and with all your soul, and with all your means.*”** (Deut. 6:4, 5) **This is the chief** (Heb. Rosh) **mitzvah. And the second is like this, *“You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD.”*** (Lev. 19:18 ) **There is not another mitzvah greater than these** (two). [↑](#footnote-ref-54)
55. Cf. m. Berachot 1:1 [↑](#footnote-ref-55)
56. Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament*, Volume, II (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1964. pg. 82 [↑](#footnote-ref-56)
57. Ibid pg. 83 [↑](#footnote-ref-57)
58. Ibid pg. 89 [↑](#footnote-ref-58)
59. Synagogue [↑](#footnote-ref-59)
60. In other words they record the legal proceedings of the court i.e. Bench of three Hakhamim. [↑](#footnote-ref-60)
61. KJV [↑](#footnote-ref-61)
62. ὀφείλοντες - ὀφείλω “to be under obligation,” [↑](#footnote-ref-62)
63. One must carefully follow the wording and subtle nuances of the Greek text in these matters. [↑](#footnote-ref-63)
64. Heb. golem, boor undeveloped uncultured and in some places an embryo. Here the concept is a man who has not cultivated or developed his mind. [↑](#footnote-ref-64)
65. Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Deot Hilchot Talmud Torah*. Moznaim Publishing, n.d. p.82 [↑](#footnote-ref-65)
66. Ibid 102 [↑](#footnote-ref-66)
67. Ibid 228 – 230 [↑](#footnote-ref-67)