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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 08, 5774 – October 11/12, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Oct 11 2013 – Candles at 6:47 PM  Sat. Oct 12 2013 – Habdalah 7:40 PM | **Brisbane, Australia**  Fri. Oct 11 2013 – Candles at 5:35 PM  Sat. Oct 12 2013 – Habdalah 6:28 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Oct 11 2013 – Candles at 6:54 PM  Sat. Oct 12 2013 – Habdalah 7:49 PM |
| **Jakarta, Indonesia**  Fri. Oct 11 2013 – Candles at 5:28 PM  Sat. Oct 12 2013 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**  Fri. Oct 11 2013 – Candles at 5:21 PM  Sat. Oct 12 2013 – Habdalah 6:11 PM | **Miami, FL, U.S.**  Fri. Oct 11 2013 – Candles at 6:40 PM  Sat. Oct 12 2013 – Habdalah 7:31 PM |
| **Olympia, WA, U.S.**  Fri. Oct 11 2013 – Candles at 6:15 PM  Sat. Oct 12 2013 – Habdalah 7:16 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Oct 11 2013 – Candles at 6:06 PM  Sat. Oct 12 2013 – Habdalah 7:01 PM | **San Antonio, TX, U.S.**  Fri. Oct 11 2013 – Candles at 6:51 PM  Sat. Oct 12 2013 – Habdalah 7:43 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Oct 11 2013 – Candles at 5:58 PM  Sat. Oct 12 2013 – Habdalah 6:57 PM | **Singapore, Singapore**  Fri. Oct 11 2013 – Candles at 6:36 PM  Sat. Oct 12 2013 – Habdalah 7:25 PM | **St. Louis, MO, U.S.**  Fri. Oct 11 2013 – Candles at 6:11 PM  Sat. Oct 12 2013 – Habdalah 7:07 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!**

**Barukh Dayan Emet**

**We deeply mourn the passing away of His Eminence the Rishon LeTzion, Hakham Chaim Ovadia Yosef, the great Gador and Poseq of his generation of Sephardim, zts"l. Woe to the ship whose captain is gone, woe to the generation that has lost its leader! One of our great lanterns has been extinguished. May we find comfort among the mourners of Zion and Jerusalem, and strive with our very best to emulate his great achievements, accomplishments and righteousness/generosity, amen ve amen! This Torah commentary is dedicated as a small offering to celebrate the productive life and example of His Eminence, the Gaon (Prince) of Yerushalayim.**

**This Torah Seder is also dedicated to the exemplary generosity of His Excellency Adon Barth Lindemann and beloved family who makes it possible through his substantial donations to equip the research libraries of our Rabbis and Paqidim, as we are working our way to commence our classes in a proper Jewish Nazarean Yeshivah. Our most sincere thanks go to him and beloved family resting assured that he and loved ones share in the honor and rewards of our research. Todda Rabba! Isaiah 55:3, part of the Ashlamaytah for this week is appropriate:** **“Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.”**

**Shabbat “R’u Qara Adonai”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| רְאוּ קָרָא יי |  | **Saturday Afternoon** |
| **“R’u Qara Adonai”** | Reader 1 – Shemot 35:30-35 | Reader 1 – Shemot 37:1-3 |
| **“See, Adonai has called”** | Reader 2 – Shemot 36:1-7 | Reader 2 – Shemot 37:4-6 |
| **“Mirad, Adonai ha llamado”** | Reader 3 – Shemot 36:8-13 | Reader 3 – Shemot 37:7-9 |
| Shemot (Exod.) 35:30 – 36:38 | Reader 4 – Shemot 36:14-19 |  |
| Ashlamatah: Is. 55:13 – 56:8 + 57:15 | Reader 5 – Shemot 36:20-26 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 36:27-30 | Reader 1 – Shemot 37:1-3 |
| Psalm 69:1-37 | Reader 7 – Shemot 36:31-38 | Reader 2 – Shemot 37:4-6 |
|  | Maftir – Shemot 36:36-38 | Reader 3 – Shemot 37:7-9 |
| N.C.: Mk. 9:14-29; Luke 9:37-43a;  Acts 18:1-11 | Is. Is. 55:13 – 56:8 + 57:15 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Appointment of the Artificers of the Sanctuary – Exodus 35:30 – 36:2
* The People’s Liberality – Exodus 36:3-7
* The Curtains – Exodus 36:8-19
* The Wooden Framework – Exodus 36:20-34
* The Veil and the Screen – Exodus 36:35-38

**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. 221-236

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) 35:30 – 36:38**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 30. Moses said to the children of Israel: **"See, the Lord has called** by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. | 30. ¶ And Mosheh said to the sons of Israel, **See, the LORD has ordained** with a good name Bezalel bar Uri bar Hur, of the tribe of Jehudah, |
| 31. **He has imbued him with the spirit of God, with wisdom, with insight, and with knowledge, and with [talent for] all manner of craftsmanship** | 31. **and has filled him with the Spirit of prophecy from before the LORD, in wisdom, in understanding, in knowledge, and in all handicraft;** |
| 32. to do master weaving, to work with gold, silver, and copper, | 32. **and to instruct artificers to work in gold, and in silver, and in brass,** |
| 33. with the craft of stones for setting and with the craft of wood, to work with every [manner of] thoughtful work. | 33. and in the cutting of precious stones, to perfect by them the work, and in the fabrication of wood, to work in all the work of artificers.  JERUSALEM: And in the cutting of precious stones for completion, and the workmanship of wood, to work in all the work of the artificer. |
| 34. **And He put into his heart [the ability] to teach**, both him and Oholiab, the son of Ahisamach, of the tribe of Dan. | 34. **And to teach art-work** to the rest of the artificers he imparted skill to his heart, and to (that of) Ahaliab bar Achisamak, of the tribe of Dan. |
| 35. He imbued them with wisdom of the heart, to do all sorts of work of a craftsman and a master worker and an embroiderer with blue, purple, and crimson wool, and linen and [of] weavers, those who do every [manner of] work, and master weavers. | 35. He filled them with wisdom of heart to make all the work of the carpenter and the embroiderer, in hyacinth, and in purple, and in crimson, and in fine linen; and of the sewer, to fashion all the work, and to teach the workmen. |
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| 1. **Bezalel and Oholiab and every wise hearted man into whom God had imbued wisdom and insight to know how to do, shall do all the work of the service of the Holy, according to all that the Lord has commanded."** | 1. **And Bezalel and Ahaliab wrought, and every man wise in heart, to whom the LORD had given wisdom and intelligence to understand and to make all the work for the service of the sanctuary, according to all that the LORD had commanded.** |
| 2. And Moses called Bezalel and Oholiab **and every wise hearted man into whose heart the Lord had given wisdom, everyone whose heart lifted him up to approach the work to do it.** | 2. ¶ And Mosheh called Bezalel and Ahaliab, and **every man wise in heart, to whose heart the Lord had given wisdom, every one whose heart was moved, to draw near, and do the work itself.** |
| 3. So they took from before Moses all the offering[s] that the children of Israel had brought for the work of the service of the Holy, and they brought him more gifts every morning. | 3. And they took from before Mosheh all the separation that the children of Israel had brought for the work of the service of the sanctuary, to make it. And they still brought to him the voluntary gift, morning after morning from their possessions. |
| 4. Then all the wise men who were doing the work of the Holy came, each one from his work, which they had been doing. | 4. And all the wise men who did all the work of the sanctuary came, each man from the work which he had done; |
| 5. And they spoke to Moses, saying: **"The people are bringing very much, more than is enough for the labor of the articles which the Lord had commanded to do."** | 5. and they said to Mosheh, **The people abound in bringing (more) than is enough for the service of the work, which the LORD hath ordained**. |
| 6. So Moses commanded, and they announced in the camp, saying: "Let no man or woman do any more work for the offering for the Holy." So the people stopped bringing. | 6. And Mosheh commanded, and they made proclamation through the camp, saying, Neither man nor woman may make any more work for the holy separation: and the people ceased from bringing. |
| 7. And the work was sufficient for them for all the work, to do it and to leave over. | 7. For what had been done was according to the sufficiency of all the work; and they did it, and had more than enough. |
| 8. Then all the wise hearted people of the performers of the work made the Mishkan out of ten curtains [consisting] of twisted fine linen, and blue, purple, and crimson wool. A cherubim design, the work of a master weaver he made them. | 8. ¶ And all the wise in heart made the TABERNACLE; ten curtains of fine linen, and hyacinth, and purple, and scarlet, figured with kerubin, the work of the embroiderer, he made them. |
| 9. The length of one curtain [was] twenty eight cubits, and the width of one curtain [was] four cubits the same measure for all the curtains. | 9. The length of one curtain twenty and eight cubits, the sum of one curtain; the measure was one for all the curtains. |
| 10. And he joined five of these curtains to one another, and [the other] five curtains he [also] joined to one another. | 10. ¶ And he conjoined five curtains one with another, and (the other) five curtains conjoined he one with another. |
| 11. And he made loops of blue wool on the edge of one curtain [that is] at the edge of the [first] set, and he did the same on the edge of the outermost curtain of the second set. | 11. And he made loops of hyacinth upon the edge of one curtain, at the place of conjunction in the side; so made he in the side at the place of conjunction in the other curtain. |
| 12. He made fifty loops on [the edge of] one curtain, and he made fifty loops on the edge of the curtain in the second set; the loops corresponded to one another. | 12. Fifty loops he made in one curtain, and fifty loops made he at the place of juncture of the edge of the second curtain; the loops were arranged one over against the other. |
| 13. And he made fifty golden clasps, and he fastened the curtains to one another with the clasps; so the Mishkan became one. | 13. And he made fifty taches of gold, and conjoined one curtain with another with the taches, and there was one tabernacle. |
| 14. And [then] he made curtains of goat hair for a tent over the Mishkan; he made them eleven curtains. | 14. ¶ And he made curtains of goats' hair to spread upon the tabernacle: eleven curtains he made them. |
| 15. The length of one curtain [was] thirty cubits, and the width of one curtain was four cubits; the same measure for the eleven curtains. | 15. The length of one curtain thirty cubits, and four cubits the breadth of one curtain; one measure for the eleven curtains. |
| 16. **And he joined the five curtains by themselves, and the [other] six curtains by themselves.** | 16. **And he joined five curtains together, corresponding with the five books of the law; and six curtains together, corresponding with the six orders of the Mishna.** |
| 17. And he made fifty loops on the edge of the outermost curtain of the [first] set, and he made fifty loops on the edge of the [outermost] curtain of the second set. | 17. And he made fifty loops in the border of the curtain at the place of conjuncture, and fifty loops made he upon the border of the curtain at the second place of conjuncture. |
| 18. And he made fifty copper clasps to fasten the tent together so that it became one. | 18. And he made taches of brass to compact the tabernacle, that it might become one. |
| 19. And he made a covering for the tent, of ram skins dyed red and a covering of tachash skins above. | 19. And he made a covering for the tabernacle of rams' skins reddened, and of purple skins to protect it above. |
| 20. And he made the planks for the Mishkan of acacia wood, upright. | 20. ¶ And he made the boards of the tabernacle of sitta wood, standing up, after the way of their plantation; |
| 21. Ten cubits [was] the length of each plank, and a cubit and a half [was] the width of each plank. | 21. ten cubits the length of the board, and a cubit and a half of a cubit the breadth of one board. |
| 22. Each plank had two square pegs, rung like, one even with the other; so did he make for all the planks of the Mishkan. | 22. Each board had two tenons arranged, one side for the midst of the other side; and so did he for all the boards of the tabernacle. |
| 23. And he made the planks for the Mishkan, twenty planks for the southern side. | 23. And he made the boards of the tabernacle twenty boards, on the side of the south wind; |
| 24. And he made forty silver sockets under the twenty planks; two sockets under one plank for its two square pegs, and two sockets under one plank for its two square pegs. | 24. and forty sockets of silver he made under the twenty boards; two sockets beneath one board for its two tenons, and two sockets under another board for its two tenons. |
| 25. And for the second side of the Mishkan on the northern side he made twenty planks. | 25. And for the second side of the tabernacle on the north he made twenty boards, |
| 26. And their forty silver sockets: two sockets under one plank and two sockets under one plank. | 26. and their forty sockets of silver; two sockets beneath one board, and two sockets beneath another board. |
| 27. And for the western end of the Mishkan he made six planks. | 27. And to the border of the tabernacle westward he made six boards, |
| 28. And he made two planks at the corners of the Mishkan at the end. | 28. and two boards made he at the corners of the tabernacle at their extremes. |
| 29. And they were matched evenly from below, and together they matched at its top, [to be put] into the one ring; so did he make for both of them; for the two corners. | 29. And they were conjoined below, and joined together were they at their tops with one ring; so made he both of them at the two corners. |
| 30. And there were eight planks and their silver sockets, sixteen sockets two sockets [under one plank and] two sockets under one plank. | 30. And eight boards there were, and their sockets of silver, sixteen sockets; two sockets, and two sockets under one board. |
| 31. And he made bars of acacia wood, five for the planks of one side of the Mishkan, | 31. ¶ And he made bars of sitta wood; five for the boards of one side of the tabernacle, |
| 32. and five bars for the planks of the second side of the Mishkan, and five bars for the planks of the [rear] side of the Mishkan, on the westward end. | 32. and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the tabernacle at the ends westward. |
| 33. **And he made the middle bar to penetrate in the midst of the planks from one end to the other end.** | 33. **And he made the middle bar to mortise in the midst of the boards from end to end,-of the tree which our father Abraham planted in Beira of Sheba, praying there in the Name of the Word of the Lord, the everlasting, God.** |
| 34. And he overlaid the planks with gold, and their rings he made of gold as holders for the bars, and he overlaid the bars with gold. | 34. And the boards he overlaid with gold, and the rings be made of gold, as the place for the bars; and he covered the bars with gold. |
| 35. And he made the dividing curtain of blue, purple, and crimson wool, and twisted fine linen; the work of a master weaver he made it, in a [woven] cherubim design. | 35. ¶ And he made the VEIL of hyacinth, and purple, and crimson, and fine linen twined, the work of the artificer; figured with kerubin he made it. |
| 36. And he made for it four pillars of acacia wood, and he overlaid them with gold, their hooks [were] gold, and he cast for them four silver sockets. | 36. And he made for it four pillars of sitta wood, and covered them with gold, and their hooks of gold, and cast for them four sockets of silver. |
| 37. And he made a screen for the entrance of the tent, of blue, purple, and crimson wool, and twisted fine linen the work of an embroiderer, | 37. And he made a curtain for the door of the tabernacle, of hyacinth, and purple, and crimson., and fine linen twined, the work of the embroiderer, |
| 38. and its five pillars and their hooks, and he overlaid their tops and their bands with gold, and their five sockets were copper. | 38. and its five pillars, and their five hooks; covered their capitals and their joinings with gold, and their five bases with brass. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**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) 35:30 – 36:38**

**30** **Hur** He was Miriam’s son. -[from Sotah 11b]

**34** **and Oholiab** of the tribe of Dan, of the lowest of the tribes, of the sons of the handmaidens [Bilhah and Zilpah. Dan was Bilhah’s son]. Yet the Omnipresent compared him [Oholiab] to Bezalel for the work of the Mishkan, and he [Bezalel] was of the greatest of the tribes [Judah], to fulfill what is said: “and a prince was not recognized before a poor man” (Job 34:19). -[from Tanchuma 13]

**Chapter 36**

**5** **more than is enough for the labor** More than is needed for the labor.

**6** **So the people stopped bringing** Heb. וַיִּכָּלֵא, an expression denoting holding back.

**7** **And the work was sufficient for them for all the work** And the work of bringing was sufficient for all the makers of the Mishkan, for all the work of the Mishkan -[i.e.,] to make it and to leave over.

**and to leave over** Heb. וְהוֹתֵר, like “and he hardened (וְהַכְבֵּד) his heart” (Exod. 8:11) [lit., “and hardening his heart”]; “and slew (וְהַכּוֹת) the Moabites” (II Kings 3:24) [lit., “and slaying the Moabites

**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) 35:30 – 36:38**

**36:3. AND THEY TOOK FROM BEFORE MOSES ALL THE OFFERING.** In one day they brought all this donation to the Tent of Meeting where Moses was,[[1]](#footnote-1) and the wise men took it from Moses on that very same day and on the following day, early in the morning. On the second day, too, the people still continued to bring the donation to Moses' tent and he commanded them to bring it to the craftsmen, until they told him that ***the people bring much more;[[2]](#footnote-2)*** thus there was ***sufficient [for all the work to make it], and too much****.[[3]](#footnote-3)* The surplus, however, was not a sufficiently important amount to warrant Moses' telling in the section of ***Eleh Pekudei***what they did with it. Perhaps it remained in the tent to repair the breaches of the Tabernacle, or to make with it vessels used in the Tabernacle service, as they used to do with the surpluses in the Sanctuary.[[4]](#footnote-4) **Scripture mentions, *the people bring much more than enough,[[5]](#footnote-5)* in order to praise the people who brought with such generosity, and to glorify the wise men for their honesty.** The one who was in charge principally over them [namely Moses], also comes in for praise for having ***caused it to be proclaimed throughout the camp[[6]](#footnote-6)*** that the people should stop bringing, telling us that he had no desire for their silver and gold, as do other rulers over peoples, in a similar way to that which it says, ***I have not taken one ass from them****.[[7]](#footnote-7)*

**6. LET NEITHER MAN NOR WOMAN MAKE ANY MORE 'MLACHAH' (WORK).** **Money [and possessions] are called *mlachah.***Similarly: ***whether he have not put his hand 'bimlecheth' (the goods of) his neighbor****;[[8]](#footnote-8)* ***according to the pace of 'hamlachah' (the cattle) that are before me****;[[9]](#footnote-9)* ***'v'chol hamlachah' (but everything) that was of no account and feeble, that they destroyed utterly****.[[10]](#footnote-10)* Thus the meaning of this verse is that they should not bring anything more for the sacred work. Scripture, however, states, ***Let them not make any more 'mlachah'***[using the verb "to make"] in order to include therein the women, that they should no longer spin the goats' hair.[[11]](#footnote-11) **Thus even the act of bringing is here referred to as "making,"** and [it was now Moses' wish] to restrain them altogether [from bringing more donations, and from making any work in their homes, as explained].

**8. AND EVERY WISE-HEARTED MAN AMONG THEM THAT WROUGHT THE WORK, MADE THE TABERNACLE OF TEN CURTAINS.** The Torah has repeated the [description of the] work of the Tabernacle five times.[[12]](#footnote-12) It mentions the whole of it at the time of the command in detail, and in general terms. First it says, "and you will make it thus," "and you will make it thus," and then it mentioned all things in a general way, ***and they will make all that I have commanded you: the Tent of Meeting, and the ark of the Testimony****,[[13]](#footnote-13)* until ***according to all that I have commanded you will they do****.[[14]](#footnote-14)* The reason [why the command is repeated in a general way], is that G-d commanded Moses that he should tell Bezalel and Oholiab and all the wise men about the work in general terms, and only afterwards should they begin to do it, for they would not be suited for the sacred work until they had heard the scope of the whole undertaking and understood it all, and only then could they accept it upon themselves, when they know how to finish it. At the time of its actual construction he described it to them first in the general way as mentioned here, saying, ***let every wise-hearted man among you come, and make all that the Eternal has commanded: the Tabernacle, its tent****,* etc.[[15]](#footnote-15) The statement of the details is, however, missing here; for surely Moses had to say to the wise men who did the work: "make the Tabernacle of ten curtains, each curtain of such-and-such a length and such-and-such a width," and so on with the whole work. This procedure [of Moses' telling the workers the exact details of the measurements] Scripture does not mention, for it is understood that he told them everything in order, since they made each part exactly as prescribed. And the reason why Scripture does not mention it is that it was not necessary for Moses to go with them into the smallest details as they are mentioned at the command and the construction; instead, he told it to them briefly, as if to say that they should make the Tabernacle of ten curtains, five opposite five, and they themselves understood that they had to make loops corresponding to clasps of gold in order to couple the curtains together. Similarly with the rest of the work, he hinted to them the matter in brief, and they understood everything. It is for this reason that Scripture does not dwell at length on this detail [of Moses' instruction to the workers], since its hints [at the same time] at their wisdom, understanding, and good sense. After this Scripture describes again the whole work in a specific way as at first, stating, ***And every wise-hearted man among them that wrought the work made the Tabernacle; and he made curtains of goats' hair***;[[16]](#footnote-16) ***and he made the boards etc***.[[17]](#footnote-17)

Now it would have been sufficient in this whole subject for Scripture to have said, "and Moses told the whole congregation of the children of Israel all the work which G-d had commanded him," and then say, "and the children of Israel did ***according to all that the Eternal had commanded Moses***,[[18]](#footnote-18) so did they. ***And Moses saw all the work, and behold they had done it, as the Eternal had commanded, even so had they done it. And Moses blessed them."[[19]](#footnote-19)*** Scripture, however, wanted to state that Moses mentioned to the whole congregation of the children of Israel and the wise men who were there all the work in general, for he intended thereby to stir the people to donate sufficiently for the large work, and in order also that the wise men should hear [the entire scope of the work] and would know if they could undertake to do everything as he had been commanded. Then Scripture mentions in detail the whole work in order to tell us that all the wise men worked on the Tabernacle. It is with reference to this that Scripture states here, ***And every wise-hearted man among them that wrought the work made the Tabernacle of ten curtains***. The verses stating, ***and he made curtains of goats' hair***,[[20]](#footnote-20) ***and he made the boards****,[[21]](#footnote-21)* mean: "and every wise-hearted man made the curtains of goats' hair," [not Bezalel alone].

In the case of the ark, however, Scripture mentions specifically, ***and Bezalel made the ark****,[[22]](#footnote-22)* in order to say that the greatest craftsman amongst them made the ark alone. The reason for this is **because he was filled *with the spirit of G-d, in wisdom, and understanding, and in knowledge****,[[23]](#footnote-23)* so that he could contemplate its meaning and make it with the proper intention. For in the actual making of the ark there was no great craftsmanship entailed, there being amongst the other work things which required greater skill than that of the ark. [Hence we must conclude that Bezalel was required to make the ark on account of its great significance.]

Then Scripture again states without elaboration, ***and he made the table****,[[24]](#footnote-24)* ***and he made the candelabrum****.[[25]](#footnote-25)* In the opinion of Rabbi Abraham ibn Ezra,[[26]](#footnote-26) this alludes to Bezalel who made all the sacred vessels. But this is not my opinion, for in the case of the court of the Tabernacle it likewise says, ***and he made the court****.[[27]](#footnote-27)* Rather, this refers back to ***every wise-hearted man***as mentioned in the making of the Tabernacle.[[28]](#footnote-28)

After Scripture completed the account of the construction of the Tabernacle in general and particular terms, it mentions their bringing it to Moses in a general way, stating, ***And they brought the Tabernacle unto Moses, the Tent, and all its vessels***etc.,[[29]](#footnote-29) in order to tell of their wisdom, in that they brought everything in order and no one brought his work to Moses until the whole work had been completed, as Scripture says, ***Thus was finished all the work of the Tabernacle of the Tent of Meeting****.[[30]](#footnote-30)* After it was finished they all gathered and showed it to Moses in order, saying at first: "Our Rabbi, here is the Tent and there are its vessels," and afterwards they said, "Here is the ark and here are its staves," and so on with everything.

Now [in this whole section of ***Vayakhel****]* Scripture does not state that the Tabernacle and its vessels were made "as the Eternal commanded Moses." But in the next section of ***Eleh Pekudei****,* with reference to the garments of priesthood, it mentions such a statement at each item. The reason for this is that the whole work of the Tabernacle is included in the verse mentioned at the end, ***And Bezalel the son of Uri... made all that the Eternal commanded Moses****.[[31]](#footnote-31)* Perhaps it is because of the change of the order, as our Rabbis have mentioned.[[32]](#footnote-32)

In general, then, all this repetition in the account of the Tabernacle is a sign of love and distinction, showing that G-d desires the work, and He mentions it in His Torah many times in order to increase the reward of those who engage themselves in its study. This is similar to what the Rabbis have said in the Midrash:[[33]](#footnote-33) **"The ordinary conversation of the servants of the patriarchs' homes is more pleasing to the Holy One, blessed be He, than even the Torah-discourses of their children, for the section about Eliezer [as he recounts his journey],[[34]](#footnote-34) comprises two or three columns in the Torah, [whereas many important principles of the Torah are derived from only slight references in the text]."**

**Ketubim: Tehillim (Psalms) 69:1-37**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on shoshannim, of David. | 1. For praise; concerning the exiles of the Sanhedrin; composed by David. |
| 2. Save me, O God, for water has come up to my soul. | 2. Redeem me, O God, for an army of sinners has come to trouble me, like water that has reached to the soul. |
| 3. I have sunk in muddy depths and there is no place to stand; I have come into the deep water, and the current has swept me away. | 3. I am sunk in exile like water of the deep, and there is no place to stand; I have come to the mighty depths; a band of wicked men and a wicked king have sent me into exile. |
| 4. I have become weary from calling out; my throat has become parched; my eyes fail while I wait for my God. | 4. I am weary of calling out, my throat has become rough, my eyes have ceased to wait for my God. |
| 5. Those who hate me for nothing are more numerous than the hairs of my head; mighty are those who would cut me off, who are my enemies because of lies; what I did not steal, I will then return. | 5. Those who hate me without a cause are more numerous that the hairs of my head; those who dismay meÐ my enemies, false witnessesÐ have grown strong; what I never stole I will have to repay, because of their false witness. |
| 6. O God, You know my folly, and my acts of guilt are not concealed from You. | 6. O God, you know my folly; my sins have not been hidden from your presence. |
| 7. Do not let those who hope for You be shamed through me, O Lord God of Hosts; let those who seek You not be disgraced through me, O God of Israel. | 7. Those who trust in you will not be disappointed in me; those who seek instruction from you will not be ashamed of me, O God of Israel. |
| 8. For I have borne humiliation because of You; disgrace has covered my face. | 8. For on your account I have borne disgrace; shame has covered my face. |
| 9. **I was strange to my brothers, and alien to the sons of my mother.** | 9. **I have been accounted a stranger to my brothers, and I am like a Gentile to the sons of my mother.** |
| 10. For the envy of Your house has consumed me, and the humiliations of those who blaspheme You have fallen upon me. | 10. For zeal for the sanctuary has consumed me; and the condemnation of the wicked who condemn you when they prefer their idols to your glory has fallen on me. |
| 11. And I bewailed my soul in fast, and it was a disgrace for me. | 11. And I wept in the fasting of my soul; and my kindness became my shame. |
| 12. And I made sackcloth my raiment, and I became a byword to them. | 12. And I put sackcloth in place of my clothing; and I became a proverb to them. |
| 13. They talk about me, those who sit in the gate, and [they make] melodies [about me] for those who imbibe strong drink. | 13. Those who sit in the gate will speak about me in the marketplace, and in the songs of those who come to drink liquor in the circuses. |
| 14. **But, as for me, may my prayer to You, O Lord, be in an acceptable time. O God, with Your abundant kindness, answer me with the truth of Your salvation.** | 14. **But as for me, my prayer is in your presence, O LORD, in the time of favor; O God, in the abundance of your goodness answer me in the truth of your redemption.** |
| 15. Save me from mud that I not sink, that I be saved from my enemies and from the depths of water. | 15. Deliver me from exile, which is likened to mud, and I will not sink; let me be delivered from my enemies, who are like the depths of waters. |
| 16. Let neither the current of water sweep me away, nor the deep swallow me, and let a well not close its mouth over me. | 16. A mighty king will not send me into exile, and the powerful deep will not swallow me to cover me up, and the mouth of Gehenna will not be opened up for me. |
| 17. Answer me, O Lord, for Your kindness is good; according to Your abundant mercies, turn to me. | 17. Answer me, O LORD, for your kindness is good; look towards me with the abundance of your compassion. |
| 18. And do not hide Your face from Your servant, because I am distressed, hasten to answer me. | 18. And do not remove your presence from your servant, for I am in distress; hasten, answer me. |
| 19. Come close to my soul, redeem it; because of my enemies, redeem me. | 19. Draw near to my soul, redeem it, so that my enemies may not claim superiority over me, redeem me. |
| 20. You know my humiliation, my shame, and my disgrace; all my oppressors are before You. | 20. You know my disgrace and my shame and my dishonor; before you stand all my oppressors. |
| 21. Humiliation has broken my heart and I have become ill; I hoped for sympathy but there was none, and for comforters but I found none. | 21. Disgrace has broken my heart, and behold, it is ill; and I waited for those skilled in mourning, but they were not; and for those skilled in comfort, and I found them not. |
| 22. **They put gall into my food and for my thirst they gave me vinegar to drink.** | 22. **And as my meal they gave me bitter gall and poison; and for my thirst, they gave me vinegar to drink.** |
| 23. May their table before them become a trap, and [their hope] for peace become a snare. | 23. Let their table that they set before me with my food become a snare before them; and their sacrifices an offense. |
| 24. May their eyes become dark, so they cannot see; constantly cause their loins to slip. | 24. Let their eyes darken so they cannot see, and let their loins continually tremble. |
| 25. Pour out Your fury upon them, and may Your burning wrath overtake them. | 25. Pour out your anger upon them, and may your harsh anger overtake them. |
| 26. May their palace be desolate; in their tents let there be no dweller. | 26. Let their tent became deserted, may no one settle in their tent. |
| 27. For You-those whom You smote they pursued, and about the pain of those whom You wounded they tell. | 27. For they have pursued the one you have smitten, and they shall tell of the one wounded for your slain. |
| 28. Add iniquity to their iniquity, and let them not come into Your charity. | 28. Give iniquity for their iniquity, and let them not be purified to enter the assembly of your righteous ones. |
| 29. May they be erased from the book of life, and may they not be inscribed with the righteous. | 29. Let them be erased from the memorial book of life, and let them not be written with the righteous. |
| 30. But I am poor and in pain; may Your salvation, O God, exalt me. | 30. But I am poor and wounded; your redemption, O God, will save me. |
| 31. I shall praise the name of God with song, and I shall magnify Him with a thanksgiving offering. | 31. I will praise the name of my God with song, and I will magnify him with thanksgiving. |
| 32. And it will appeal to the Lord more than a young bull that is mature, with horns and hooves. | 32. And my prayer will be more pleasing in the presence of the LORD than a choice fatted ox that the first Adam sacrificed, whose horns preceded its hooves. |
| 33. When the humble see, they rejoice, yea, those who seek God, and your heart will be invigorated. | 33. The humble have seen; so let those who seek instruction from the presence of God be glad and let their heart live. |
| 34. For God hearkens to the needy, and He does not despise His prisoners. | 34. For the LORD accepts the prayer of the lowly, and has not despised his prisoners. |
| 35. Heaven and earth will praise Him, the seas and everything that moves therein, | 35. Let the angels of heaven and those who dwell on earth praise him; the seas, and all that swarms in them. |
| 36. When God saves Zion and builds the cities of Judah, and they dwell there and take possession of it. | 36. For God will redeem Zion and repair the cities of Judah, and they will return thither and inherit it. |
| 37. And the seed of His servants inherit it, and those who love His name dwell therein. | 37. And the sons of his servants will succeed to it, and those who love his name will abide in its midst. |
|  |  |

**Rashi’s Commentary for: Psalms 69:1-37**

**1** **on shoshannim** Concerning Israel, who are like a rose (שושנה) among the thorns, pricked by the thorns, and he prayed for them.

**2** **for water has come up** the nations.

**3** **in muddy depths** In the mire, the mud of the deep.

**and the current** That is the flood of the strength of the river, fil in Old French, current.

**4** **has become parched** Heb. נחר, dry, as (Job 30:30): “are burned (חרה) with heat.”

**my eyes fail** Any drawn-out hope is called “failure of the eyes,” as (Deut. 28:32): “and pine after them all day”. [Similarly] (Lev. 26:16): “that cause the eyes to pine away”; (Job 11: 20), “and the eyes of the wicked will pine away.”

**5** **who are my enemies because of lies** They hate me because of a lie, because I do not pursue their lies to adopt their error.

**I will then return** When they gather against me, I bribe them with money that I did not steal from them.

**7** **Do not let those who hope for You be shamed** Do not leave me in their hands lest those who hope for You be shamed by what happens to me and say, “Didn’t that happen to one who hopes to the Holy One, blessed be He?”

**9** **to my brothers** To Esau.

**10** **the envy of Your house** They saw the love that You showed us when Your house was still existing, and they envied me.

**11** **And I bewailed my soul in fast** In my fast.

**and it was a disgrace for me** When I weep and fast before You, they mock me.

**13** **and melodies** they made of me for those who imbibe strong drink.

**14** **But, as for me, may my prayer to You, O Lord, be** may the time of my prayer be a desirable time.

**16** **and let not...close** And let it not close over me.

**a well** This strange trouble [shall not close] its mouth to swallow me up.

**close** Heb. תאטר, as (Jud. 3:15): “with a shriveled (אטר) right hand” that he does not use it.

**19** **Come close to my soul** (Come close to me.) **redeem it** Heb. גאלה, [equivalent to] גְאוֹל אוֹתָה.

**21** **and I have become ill** Heb. ואנושה, I am ailing and sick, as (Micah 1:9): “For she is mortally ill (אנושה) [from] her wounds,” and as (II Sam. 12:15): “and the child (sic) became mortally ill (ויאנש),” of Bathsheba. Now if you ask how this “aleph” serves as a radical and also as a prefix denoting the first person, this is the way of a word beginning with “aleph.” For example, (Mal. 1:2): “and I loved (וָאֽהַב) Jacob”; (Prov. 8:17), “I will love (אֵהָב) those who love me.” It is equivalent to וָאֶאֶהַבSimilarly, (Zeph. 1:2): “I will totally destroy (אָסֽף אָסֵף),” like אֶאֶסֽף.

**for sympathy** Heb. לנוד, to shake. That friends should come to me to shake [their heads] over me and to comfort me.

**22** **into my food** Heb. בברותי, into my food, as (II Sam. 13:6): “Let my sister Tamar come now, etc., that I may eat (ואברה) from her hand.”

**23** **and for peace** When they hope for peace, may their peace be turned into a snare.

**27** **For** this nation, which You smote.

**they pursued** For You were a little angry, and they helped cause harm.

**and about the pain of those whom You wounded they tell** their words, to plot: “Let us destroy them while they are in pain.”

**32** **And it will appeal to the Lord** My praise to the Lord.

**more than a young bull that is mature** That is the bull sacrificed by Adam, which was created at its height. On the day it was called שּׁוֹר, on that very day, he brought it, for a bull on day of its birth is called שּׁוֹר, as it is said (Lev. 22:27): “A bull (שור), a lamb, or a goat, that is born.” On that very day, it resembled a פַּר, which is a three-year old.

**with horns and hooves** Its horns preceded its hooves, because it was created at its height with its horns, and its head emerged from the ground first; the earth thrust them forth in the manner in which all creatures are born, so that its horns preceded its feet.

**Meditation from the Psalms**

**Psalms ‎‎69:1- 37**

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

The superscription ascribes authorship to David. According to the Talmud this psalm speaks of an incident in David's per­sonal life:

***Zevachim 54b***There was a tradition that the Sanhedrin[[35]](#footnote-35) should have its locale in Judah's portion, while the Divine Presence[[36]](#footnote-36) was to be in Benjamin's portion. If then we build it in the highest spot,[[37]](#footnote-37) [said they,] there will be a considerable distance between them. Better then that we build it slightly lower, as it is written: ‘And He dwelleth between his shoulders’. And for this Doeg the Edomite envied David,[[38]](#footnote-38) as it is written, Because envy on account of Thy house hath eaten me up.[[39]](#footnote-39) And it is written, Lord, remember unto David all his affliction; how he swore unto the Lord, and vowed unto the Mighty One of Jacob: ‘Surely I will not come into the tent of my house, nor go up into the bed that is spread for me; I will not give sleep to mine eyes, nor slumber to mine eyelids; until I find out a place for the Lord, a dwelling-place for the Mighty One of Jacob. Lo, we heard of it as being in Ephrath; we found it in the field of the forest.’[[40]](#footnote-40) ‘In Ephrath’ means in the Book of Joshua,[[41]](#footnote-41) who [Joshua] was descended from Ephraim. ‘In the field of the forest’ alludes to [the territory of] Benjamin, as it is written, Benjamin is a wolf that raveneth.[[42]](#footnote-42)

On the night that David first fled from Saul, Samuel designated David as Saul'ssuccessor. The prophet then gave David a scroll containing secret instructions concerning the con­struction of the Temple.[[43]](#footnote-43) The privilege of receiving these secrets kindled the jealousy of David's archenemy, Doeg the Edomite, which we see in verse ten of our psalm:[[44]](#footnote-44)

***Tehillim (Psalms) 69:10***Because zeal for Your house has eaten me up, and the reproaches of them that reproach You are fallen upon me.

This suggests at least one idea as to why David was writing this psalm.

A major theme of this psalm is David's ancestry. This was a serious problem for David. We see this in the following pesukim (verses):

***Tehillim (Psalms) 69:5***They that hate me without a cause are more than the hairs of my head, they that would cut me off, being mine enemies wrongfully, are many; should I restore that which I took not away?

***Tehillim (Psalms) 69:7***Let not them that wait for You be ashamed through me, O Lord GOD of hosts; let not those that seek You be brought to confusion through me, O God of Israel.

***Tehillim (Psalms) 69:9***I am become a stranger unto my brethren, and an alien unto my mother's children.

We learned back in Sivan[[45]](#footnote-45) all about Nitzevet, Mother of David and how she was divorced and then bore David. This all contributed to David’s feelings as expressed in this psalm. After we have explored other ideas as to the events that inspired this psalm, we shall return to this subject again.

We are reading this psalm on the second Sabbath after Hoshana Rabbah when the judgments, recorded, in the Book of Life, on Rosh HaShanah are completely sealed. Our psalm also hints to this time of the year in:

***Tehillim (Psalms) 69:29*** Let them be wiped away from the Book of Life, and with the righteous let them not be inscribed.

The Talmud[[46]](#footnote-46) states that the fate of each person is recorded in one of three special books which are opened on **Rosh HaShanah**. The perfectly righteous/generous men are immediately inscribed and sealed in the Book of Life.[[47]](#footnote-47) The completely wicked men are immediately inscribed and sealed is the Book of Death. The fate of the others hangs in the balance from Rosh HaShanah until Yom Kippur. If they prove to be worthy, they merit inscription in the Book of Life. If they prove to be unworthy, they are inscribed in the Book of Death.

The ***book of life***, or perhaps more correctly ***book of the living*,[[48]](#footnote-48)** is a heavenly book in which the names of the righteous are inscribed. The expression "book of life" appears only once in the Tanach, in our Psalm verse 69:29, "Let them be blotted out of the book of the living; let them not be enrolled among the righteous", but a close parallel is found in Isaiah 4:3, which speaks of a list of those destined (literally "written") for life in Jerusalem. The term the ***book of life*** is found multiple times in the Nazarean Codicil: Philippians 4:3, Revelations 3:5, 13:8, 17:8, 20:12, 20:15, 21:27, and 22:19. The erasure of a sinner's name from such a register is equivalent to death.[[49]](#footnote-49)

OK, now let us return to an idea we looked at briefly earlier in this essay: A major theme of this psalm is David's ancestry. Why did people hate David? Obviously we cannot know all of the reasons, but we can know some of them. For example, Doeg the Edomite was a leading Sage and the head of the Sanhedrin, hated David. To understand why we need to look at his complaint:

***Yevamot 76b***Doeg the Edomite then said to him, ‘Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter the assembly or not’! ‘What is the reason’? ‘Because he is descended from Ruth the Moabitess’.

His argument is based on the Torah:

***Devarim (Deuteronomy) 23:3-4***An Ammonite or Moabite will not enter into the congregation of HaShem; even to their tenth generation will they not enter into the congregation of HaShem for ever: 4 Because they met you not with bread and with water in the way, when you came forth out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you.

The story of Ruth is read at the time of the giving of the Torah so that we might know that the Torah Shebiktav (Written Torah) and the Torah Shebalpeh (Oral Torah), are together one Torah, and one is not possible without the other. For David, the anointed of HaShem unto all generations, was descended from a Moabite woman, and *his legitimacy* depended on the Oral Torah, which declared that only a Moabite man was prohibited from entering the Congregation of Israel, but not a Moabite woman. On the foundations of Torah Shebalpeh, the House of David, the whole people of Israel, ***and Mashiach Himself,*** are supported. For it says, in Matityahu chapter one, that Yeshua HaMashiach is the son of David the son of Abraham. The text explicitly states that King David and Yeshua HaMashiach are direct descendants of Obed, the son of Ruth and Boaz. The Talmud[[50]](#footnote-50) explicitly states that a Moabitess is permitted and a Moabite is not permitted. Therefore, King David and Yeshua HaMashiach depend on the legitimacy of the Torah Shebalpeh for their authority to even be a part of the congregation of Israel. The oral law does explicitly permit David:

***Yevamot 76b*****Mishna:** An Ammonite and a Moabite are forbidden and their prohibition is forever, Their women, however, are permitted at once. An Egyptian and an Edomite are forbidden only until the third generation. Whether they are males or females. R. Simeon, however, permits their women forthwith. Said R. Simeon: This law might be inferred a minori ad majus: If where the males are forbidden for all time the females are permitted forthwith, how much more should the females be permitted forthwith where the males are forbidden until the third generation only. They replied: If this is an halachah, we will accept it; But if it is only an inference, an objection can be pointed out. He replied: Not so. [But in fact] it is an halachah that I am reporting.

…‘We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess! But in that case a bastard would’ imply: But not a female bastard?’ — ‘It is written mamzer [Which implies] anyone objectionable’. ‘Does then Egyptian exclude the Egyptian woman’? — ‘Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers]; **It is not, however, customary for a woman to meet [them]**’.

‘The men should have met the men and the women the women!’

He[[51]](#footnote-51) remained silent, Thereupon. the King said.’[[52]](#footnote-52) ‘Inquire you whose son the stripling is’.[[53]](#footnote-53) Elsewhere he calls him youth; and here[[54]](#footnote-54) he calls him, stripling! — It is this that he implied, ‘You have overlooked an halachah,’ go and enquire at the college!’ On enquiry, he was told: An Ammonite,[[55]](#footnote-55) but not an Ammonitess; A Moabite,[[56]](#footnote-56) but not a Moabitess.

Thus we learn that a descendant of a Moabite woman can enter the congregation of Israel while a Moabite man may not enter. Doeg did not believe this halachah even though he was a sage. Clearly he had an evil heart.[[57]](#footnote-57)

In the above mesechta, we learn that Doeg attempted to disqualify David from kingship by suggesting that he was not a part of the congregation of Israel because his great grandmother, Ruth, was a Moabite and Moabites were forbidden to marry Jews, as we saw from the Torah.

From here we see that Doeg did his utmost to disqualify David from being king by proving that David was not Jewish! Amasa defended David’s Jewishness by indicating that Shmuel (Samuel) the prophet had declared, prophetically, that Devarim 23:3-4 applied to the men and not to the women. This meant that Ruth, as a Moabitess, was NOT excluded from the congregation of Israel and that her descendants were kosher Jews. This is only recorded in the Oral Torah (Talmud). It is not in the Torah. This teaches us that King David and Mashiach are legitimate only because of the oral law.

The Talmud also provides the logic for why Moabite woman are kosher[[58]](#footnote-58) and Moabite men are un-kosher. The Talmud tells us that the Moabite women are kosher because they do not go out of the home to provide hospitality. It is not their job. It was the responsibility of the Moabite men to provide hospitality to the Jews.

The Prophet Samuel wrote a responsa in answer to Doeg’s question about the validity of King David. The Megillat of Ruth is that responsa. Thus the Prophet Samuel wrote Megillat Ruth to propagate, for all time, the understanding that Ruth, as a Moabite, was permitted to enter the congregation of Israel because she was a female. Male Moabites are the Moabites which are forbidden from entering the congregation of Israel.

**Therefore the monarchy of King David and of Mashiach rest on the truth of the oral law and it’s implication found in Megillat Ruth![[59]](#footnote-59)**

**Without the clarification of the Talmud, Yeshua cannot be Mashiach because the Torah says clearly that a Moabite cannot enter the congregation of Israel. Ruth, as a critical part of the messianic line, is a Moabite. Therefore, it is incumbent upon all Christians to accept the oral law if they say that Yeshua is the Messiah.**

The Torah describes an unusual incident that happened to Avraham that bears directly on the Torah’s prohibition against Moabites and Ammonites marrying Jews. Since the Talmud indicates that the reason that Moabite *women*, and Ammonite *women*, are allowed to marry Jews is because they were not expected to show hospitality to strangers. How do we know that Moabite and Ammonite women were not expected to show hospitality to strangers? This halachic[[60]](#footnote-60) ruling was given to us by Avraham Avinu[[61]](#footnote-61) who was the Gadol HaDor,[[62]](#footnote-62) the posek of his generation. He is *the* judge of his generation. If HaShem needs to have a judge render a decision on earth, then Avraham *is the man*. The Torah describes the incident where this ruling was made.

***Beresheet 17:26 – 18:2*** In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him. 1 And HaShem appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground …

The Zohar teaches us that these “men” were really angels:

***Soncino Zohar, Beresheet, Section 1, Page 101b***At first he took them for men, but afterwards he became aware that they were holy angels who had been sent on a mission to him.

The Midrash[[63]](#footnote-63) and Talmud[[64]](#footnote-64) tell us about these three angels had separate missions and names:

***Midrash Rabbah - Genesis L:2***THEN THE TWO ANGELS CAME, etc. But He is at one with Himself, and who can turn Him? and what His soul desires, even that He does (Job XXIII, 13). It was taught: One angel does not perform two missions, nor do two angels together perform one mission, yet you read that two [angels came to Sodom]? The fact is, however, that Michael announced his tidings [to Abraham] and departed: Gabriel was sent to overturn Sodom, and Rafael to rescue Lot; hence, THEN THE TWO ANGELS CAME, etc.

1. One angel came to prophesy [Yitzhak’s birth] to Avraham and Sarah and to rescue Lot **(*Michael*).**
2. One to heal Avraham and later, on a new mission, to rescue Lot **(*Raphael*).**
3. One who destroyed Sodom **(*Gavriel*).**

It is appropriate that the destruction of Sodom and Gemara is carried out by Gavriel. However, one could easily ask: Why is he here with Avraham and Sarah? His mission had nothing to do with Avraham and Sarah. Why would he not be in Sodom instead? After all, they had a job to do, why not get to it? Sodom is the place where he has a mission. We can get some insight into their presence at Avraham’s tent by noting a very curious question in the Torah. Keep in mind that these three “strangers” have been invited to dinner and the dinner has been set before them. At this point, the first thing out of their mouths is a disturbing question.

***Beresheet (Genesis) 18:9***And they said unto him, Where is Sarah your wife? And he said, Behold, in the tent.

***Baba Metzia 87a*** And they said unto him, Where is Sarah your wife? And he said, Behold, She is in the tent: this is to inform us that she was modest.[[65]](#footnote-65) Rab Judah said in Rab’s name: The Ministering Angels knew that our mother Sarah was in the tent, but why [bring out the fact that she was] in her tent? In order to make her beloved to her husband.[[66]](#footnote-66) R. Jose son of R. Hanina said: In order to send her the wine-cup of Benediction.[[67]](#footnote-67)

***Midrash Rabbah - Numbers III:13***Another instance: And they said unto him (אליו): Where is Sarah?[[68]](#footnote-68) There are points over the aleph, yod, and vaw of ‘אליו’, to indicate that they knew where she was, yet made inquiries about her.[[69]](#footnote-69)

Now imagine that you are in Avraham’s place. You have a modest wife who does not normally interact with strange men. Men who, by the way, have no business with Sarah. Their only business is with Avraham. The first thing these strange men ask is, “Where is Sarah?” This is very strange. Further, instead of becoming indignant with these strangers, Avraham answers their question.

***Beresheet (Genesis) 18:9***And they said unto him, Where is Sarah your wife? And he said, Behold, in the tent.

So, HaShem and His messengers ask their halachic question: Where is Sarah? We have HaShem and three of HaShem’s mightiest angels who are sitting on the edge of their seats waiting to hear the answer to a most important halachic question. Does Avraham understand that he is rendering an halachic, legal, decision that will affect humanity for a the rest of time? Because Avraham was close to HaShem we can be sure that Avraham realizes the import of this question.

In Beresheet (Genesis) 18:9, we see Avraham answering: ‘Behold in the tent’. Thus we see that Sarah remained indoors attending to the duties of her household, ***even*** though there were visitors whom Abraham was entertaining in the open ***under the tree*.**

***Beresheet (Genesis) 18:1-5***And HaShem appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, behold, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lords, if now I have found favor in your sight, pass not away, I pray, from your servant: 4 Let a little water, I pray, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort your hearts; after that you will pass on: for therefore are you come to your servant. And they said, So do, as you have said.

This simple answer will affect humanity for the rest of time. What does it mean? Why is this question, and its answer, so important that it is the first priority for HaShem and His three mighty angels, on their visit to Avraham?

Did Lot deserve to be saved?

***Beresheet (Genesis) 19:29***And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

The text tells us that he was saved only because “G-d remembered Avraham and He sent Lot out …”. The merit of Avraham saved Lot. Lot’s salvation was an act of mercy, not justice. Furthermore, for Lot to be saved required a much greater degree of divine intervention. If not for Lot, HaShem would have simply sent Gavriel to destroy the city. Avraham’s pleading managed to only save Lot and His family.

Why did HaShem and the three angels want to know Sarah’s whereabouts? To put it another way: Why are three ***strange* *men*** asking about ***a woman*** they had never met and with whom they had no mission or message?

We have two questions before us:

1. Why is Gavriel in Mamre, with Avraham, and not Sodom?
2. Why are the three angels asking Avraham to tell them Sarah’s location?

What is going on here? The answer is quite profound and bears directly on the issue of the legitimacy of King David. The two angels have a mission in Sodom. The fact that they are here with Avraham means that their question has an immediate relevance to their mission. What is the relevance?

When strangers came to Avraham’s house, did Sarah greet the strangers with food and water? No, Avraham greeted them with food and water. This question and it’s answer were critical to the deliverance of Lot and his daughters because the reason given, in Devarim (Deuteronomy) 23:3-4, for the exclusion of the Ammonites and Moabites is that they did not meet the Israelites with food and water. Since the Ammonites and Moabites (Ruth and Naamah[[70]](#footnote-70)) would become the descendants of Lot and his daughters, it was necessary to know whether the woman (Sarah) would greet the strangers with food and water.

Avraham provided a legal ruling when he said that Sarah was in the tent. His ruling was that women are responsible for hospitality inside the home and NOT outside!

Because of this ruling, Gavriel determined that Lot must be delivered from Sodom because from him would descend Ruth the Moabitess. Thus we understand that Gavriel did not proceed directly to Sodom because he needed to know whether Lot should be saved when he destroyed Sodom. He could only learn this when Avraham made his ruling.

Once the two angels knew that Avraham and Sarah did not have a custom to let Sarah greet the strangers, they knew that they must save Lot and His daughters because they would become legitimate converts that would be responsible for the birth of King David and King Mashiach. The leader of the generation, Avraham, had ruled that the woman’s modesty prevented them from greeting strangers. Therefore, Ruth and Naamah could enter the congregation of Israel and their progenitors, Lot and his daughters, must be preserved.[[71]](#footnote-71)

In spite of Avraham’s efforts for Lot and his family, Lot’s descendants, the Moabites, do not greet the Israelites with food and water when they needed it.

***Devarim (Deuteronomy) 23:3-4***An Ammonite or Moabite will not enter into the congregation of HaShem; even to their tenth generation will they not enter into the congregation of HaShem for ever: 4 Because they met you not with bread and with water in the way, when you came forth out of Egypt; and because they hired against you Balaam the son of Beor of Pethor of Mesopotamia, to curse you.

Because the Moabites were ungrateful and inhospitable, HaShem tells us that a Moabite cannot enter the congregation of Israel. This means that no Moabite can marry a Jew. This poses a big problem!

The problem is that Ruth is a Moabite and she is an integral part of the Messianic line. If she is disqualified from marrying a Jew, then her son, Oved, cannot be Jewish. His son, Yishai, can not be a Jew. His son, David, cannot be a Jew and therefore cannot be King in Israel. His descendent, Mashiach, is not Jewish and cannot be King. He cannot be *The Mashiach*! This is a big problem!

Shmuel the prophet would rule that Ruth was able to enter the congregation of Israel because of Avraham’s ruling. Because Avraham said that Sarah was “in the tent”, Ruth the Moabitess was able to enter the congregation and become a progenitor of the Messianic line. Shmuel, the Prophet, was the one who anointed David as the King over Israel, at the command of HaShem. He was also the one who wrote the Megillah of Ruth, which shows the genealogy of David.

**Ashlamatah: Yeshayahu (Isaiah) 55:13 – 56:8 + 57:15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk. |
| 2. **Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness**. | 2. **Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.** |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David**. | 3. **Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.** |
| 4. **Behold, a witness to nations have I appointed him, a ruler and a commander of nations.** | 4. **Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.** |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. **{S}** |
| 6. Seek the Lord when He is found, call Him when He is near. | 6. Seek the fear of the LORD while you live, beseech before Him while you live; |
| 7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. Let the wicked forsake his wicked way and a man who robs conceptions: let him return to the service q(the LORD, that He may have mercy upon him, and to the fear of our God, for He will abundantly pardon. |
| 8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord. | 8. For not as My thoughts are your thoughts, neither are your ways correct as the ways of My goodness, says the LORD. |
| 9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts. | 9. For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts. |
| 10. **For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,** | 10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return there but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater, |
| 11. **so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.** | 11. So is the word of My goodness that goes forth before Me; it is not possible that it will return before Me empty until it accomplishes that which I please, and prospers in the thing for which I sent it. |
| 12. **For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.** | 12. **For you will go out in joy from among the Gentiles. and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches.** |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." **{P}** |
|  |  |
| 1. ¶ **So says the Lord, "Keep justice and practice righteousness/generosity, for My salvation is near to come, and My benevolence to be revealed."** | 1. ¶ **Thus says the LORD: "Keep judgment and do righteousness/generosity, for My salvation is near to come, and My virtue to be revealed.** |
| 2. **Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil.** **{S}** | 2. **Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil."** **{S}** |
| 3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree." **{P}** | 3. Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say, "Behold, I am like a dry tree." **{P}** |
| 4. ¶ For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant, | 4. For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast to My covenants, |
| 5. **"I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.** **{S}** | 5. **I will give them in my sanctuary and within the land of my Shekhinah’s house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.** **{S}** |
| 6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant. | 6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast to My covenants- |
| 7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples. | 7. these I will bring to the holy mountain, and make them joyful in My house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure on My altar; for My sanctuary will be a house of prayer for all the peoples. |
| 8. **So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.** | 8. **Thus says the LORD God who is about to gather the outcasts of Israel, I will yet bring near their exiles. to gather them."** |
| 9. All the beasts of the field, come to devour all the beasts in the forest. **{P}** | 9. All the kings of the peoples who were gathered to distress you, Jerusalem. will be cast in your midst; they will be food for the beasts of the field - every beast of the forest will eat to satiety from them. **{P}** |
| 10. His lookouts are all blind, they do not know, dumb dogs who cannot bark; they lie slumbering, loving to slumber. | 10. All their watchmen are blind, they are all without any knowledge; dumb dogs, they cannot bark; slumbering, laying down, loving to sleep. |
| 11. ¶ And the dogs are of greedy disposition, they know not satiety; and they are shepherds who know not to understand; they all turned to their way, each one to his gain, every last one. | 11. The dogs have a strong appetite; they do not know satiety. And they who do evil do not know [how] to understand; they have all gone into exile, each his own way, each to plunder the mammon of Israel. |
| 12. "Come, I will take wine, and let us guzzle old wine, and tomorrow shall be like this, [but] greater [and] much more." | 12. They say. "Come, and let us guzzle wine, let us be drunk with old wine; and our feast of tomorrow will be better than this day’s, very great." |
|  |  |
| 15. **For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed.** | 15. **For thus says the High and Lofty One who dwells in the heavens, whose name is Holy; in the height He dwells, and His Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken.** |
| 16. **For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made.** | 16. **"For I will not so avenge for ever, nor will My anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made.** |
|  |  |

**Rashi’s Commentary to: Yeshayahu (Isaiah) 55:13 – 56:8 + 57:15**

**Chapter 55**

**1** **Ho! All who thirst** Heb. הוֹי. This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2: 10) “Ho! Ho! and flee from the north land.”

**go to water** to Torah.

**buy** Heb. שִׁבְרוּ. Comp. (Gen. 42:3) “To buy (לִשְׁבּֽר) corn,” buy.

**wine and milk** Teaching better than wine and milk.

**2** **Why should you weigh out money** **Why should you cause yourselves to weigh out money to your enemies without bread?**

**3** **the dependable mercies of David** For I will repay David for his mercies.

**4** **a witness to nations** **A prince and a superior over them**, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

**5** **Behold, a nation you do not know you shall call** to your service, if you hearken to Me, to the name of the Lord that is called upon you.

**6** **when He is found** Before the verdict is promulgated, when He still says to you, “Seek Me.”

**8** **For My thoughts are not your thoughts** Mine and yours are not the same; therefore, I say to you, “The wicked shall give up his way,” and adopt My way...

**“and a man of iniquity his thoughts”** and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

**For My thoughts are not, etc.** **My laws are not like the laws of man [lit. flesh and blood].** As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).

**9** **As the heavens are higher, etc.** **That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts**, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

**10** **For, just as the rain and the snow fall** and do not return empty, but do good for you.

**11** **so shall be My word that emanates from My mouth** **to inform you through the prophets, will not return empty, but will do good to you if you heed them.**

**12** **For with joy shall you go forth** from the exile.

**the mountains and the hills shall burst into song before you** for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

**13** **Instead of the briar, etc.** Our Rabbis expounded [Targum Jonathan]: **Instead of the wicked, righteous people shall arise.**

**briar...and...nettle** They are species of thorns; i.e., **to say that the wicked will be destroyed and the righteous will take their rule.**

**Chapter 56**

**2** **who will do this** who observes the Sabbath, etc.

**3** **“The Lord will surely separate me from His people,”** Why should I become converted? Will not the Holy One, blessed be He, separate me from His people when He pays their reward.

**Let not the eunnuch say** Why should I better my ways and my deeds? I am like a withered tree, for lack of remembrance.

**4** **and hold fast** Heb. וּמַחֲזִיקִים, and hold fast.

**7** **for all peoples** **Not only for Israel, but also for the proselytes.**

**8** **I will yet gather** of the heathens ([Mss. and K’li Paz:] of the nations) **who will convert and join them.**

(**together with his gathered ones** **In addition to the gathered ones of Israel.)**

**9** **All the beasts of the field** **All the proselytes of the heathens ([Mss. and K’li Paz:] All the nations) come and draw near to Me, and you shall devour all the beasts in the forest, the mighty of the heathens ([Mss. and K’li Paz:] the mighty of the nations) who hardened their heart and refrained from converting.**

**the beasts of the field** [The beast of the field is not as strong as the beast of the forest.] The beast of the field is weaker and of weaker strength than the beast of the forest. Since he stated, “I will yet gather others to him,” he stated this verse.

**10** **His lookouts are all blind** Since he said, “Seek the Lord,” and the entire section, and they do not heed, he returns and says, Behold the prophets cry out to them ([Mss.:] to you) and announce concerning repentance, so that it will be good for them. Yet their leaders are all like blind men, and they do not see the results, like a lookout appointed to see the approaching army, to warn the people, but he is blind, unable to see whether the army is coming, and dumb, unable to warn the people, like a dog that was appointed to guard the house, but he is dumb, unable to bark. Similarly, the leaders of Israel do not warn them to repent to do good.

**they lie slumbering** Heb. הֽזִים. Dunash (Teshuvoth Dunash p. 24) explained: lying sound asleep, and Jonathan rendered: lying slumbering, and there is no comparable word in Scripture.

**11** **And the dogs are of greedy disposition** wanting to fill their stomachs [engrote talent in O.F.], sick with hunger.

**and they are shepherds** Just as the dogs know no satiety, neither do the shepherds know to understand what will occur at the end of days.

**they all** turned to the way of their benefit, each one to his gain, to rob the rest of the people over whom they are appointed.

**every last one** Heb. מִקָּצֵהוּ, [lit. from its end.] Comp. (Gen. 19:4) “all the people from the end (מִקָּצֶה),” from one end of their number until its other end, they all behave in this manner.

**12** **Come, I will take wine** So would they say to one another.

**and tomorrow shall be like this** with feasting and drinking.

**Chapter 57**

**15** **“With the lofty and the holy ones”** **I dwell, and thence I am with the crushed and the humble in spirit, upon whom I lower My Presence.**

**humble...crushed** **Suffering from poverty and illnesses.**

**16** **For I will not contend forever** If I bring afflictions upon a person, My contention with him is not for a long time, neither is My anger forever.

**when a spirit from before Me humbles itself** Heb. יַעֲטוֹף. When the spirit of man, which is from before Me, humbles itself, confesses and humbles itself because of its betrayal. Comp. (Lam. 2:19) “humbled (הָעֲטוּפִים) with hunger,” “when the small child and the suckling are humbled (בֵּעָטֵף).” And the souls which I made.

**when a spirit from before Me** Heb. כִּי. This instance of the word כִּי is used as an expression of “when.” Comp. (infra 58:7) “When you see (כִּי תִרְאֶה) ”; (Deut. 26:1) “When you come (כִּי תָבוֹא).” That is to say, when his spirit is humbled, and he is humbled, I terminate My quarrel and My anger from upon him.

**Verbal Tallies**

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

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

**Shemot (Exodus) 35:30 – 36:38**

**Yeshayahu (Isaiah) 55:13 – 56:8 + 57:15**

**Tehillim (Psalms) 69**

**Mk 9:14-29, Lk 9:37-43a, Acts 18:1-11**

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

Said - אמר, Strong’s number 0559.

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

Israel - ישראל, Strong’s number 03478.

LORD - יהוה, Strong’s number 03068.

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

Name - שם, Strong’s number 08034.

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

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

Israel - ישראל, Strong’s number 03478.

See - ראה, Strong’s number 07200.

LORD - יהוה, Strong’s number 03068.

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

Name - שם, Strong’s number 08034.

Judah - יהודה, Strong’s number 03063.

**Shemot (Exodus) 35:30** And Moses said <0559> (8799) unto the children <01121> of Israel <03478>, See <07200> (8798), the LORD <03068> hath called <07121> (8804) by name <08034> Bezaleel the son <01121> of Uri, the son <01121> of Hur, of the tribe of Judah <03063>;

**Yeshayahu (Isaiah) 55:13** Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD <03068> for a name <08034>, for an everlasting sign that shall not be cut off.

**Yeshayahu (Isaiah) 56:1** Thus saith <0559> (8804) the LORD <03068>, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

**Yeshayahu (Isaiah) 56:2** Blessed is the man that doeth this, and the son <01121> of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

**Yeshayahu (Isaiah) 56:7** Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called <07121> (8735) an house of prayer for all people.

**Yeshayahu (Isaiah) 56:8** The Lord GOD which gathereth the outcasts of Israel <03478> saith, Yet will I gather others to him, beside those that are gathered unto him.

**Tehillim (Psalms) 69:3** I am weary of my crying <07121> (8800): my throat is dried: mine eyes fail while I wait for my God.

**Tehillim (Psalms) 69:6** Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel <03478>.

**Tehillim (Psalms) 69:8** I am become a stranger unto my brethren, and an alien unto my mother’s children <01121>.

**Tehillim (Psalms) 69:13** But as for me, my prayer is unto thee, O LORD <03068>, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

**Tehillim (Psalms) 69:23** Let their eyes be darkened, that they see <07200> (8800) not; and make their loins continually to shake.

**Tehillim (Psalms) 69:30** I will praise the name <08034> of God with a song, and will magnify him with thanksgiving.

**Tehillim (Psalms) 69:35** For God will save Zion, and will build the cities of Judah <03063>: that they may dwell there, and have it in possession.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 35:30 – 36:38** | **Psalms**  **Psa 69:1-36** | **Ashlamatah**  **Is 55:3- 56:8 + 57:15** |
| --- | --- | --- | --- | --- |
| **yn"doa]** | Lord |  | Ps 69:6 | Isa 56:8 |
| **bhea'** | love |  | Ps 69:36 | Isa 56:6 |
| **lh,ao** | tent | Exod 36:14 Exod 36:18 Exod 36:19 Exod 36:37 | Ps 69:25 |  |
| **vyai** | man, person | Exod 36:1 Exod 36:2 Exod 36:4 Exod 36:6 |  | Isa 55:7 |
| **lk;a'** | consume, eat |  | Ps 69:9 | Isa 55:10 |
| **la;** | let no, nor, none | Exod 36:6 | Ps 69:15 Ps 69:25 | Isa 56:3 |
| **~yhil{a/** | GOD | Exod 35:31 | Ps 69:1 Ps 69:3 Ps 69:5 Ps 69:6 Ps 69:13 Ps 69:29 Ps 69:30 Ps 69:32 Ps 69:35 | Isa 55:5 Isa 55:7 |
| **rm;a'** | said | Exod 35:30 Exod 36:5 Exod 36:6 |  | Isa 56:1 Isa 56:3 Isa 56:4 Isa 57:15 |
| **#r,a,** | earth |  | Ps 69:34 | Isa 55:9 Isa 55:10 |
| **rv,a]** | whom, which | Exod 36:1 Exod 36:2 Exod 36:3 Exod 36:4 Exod 36:5 | Ps 69:4 Ps 69:26 | Isa 55:11 Isa 56:4 Isa 56:5 |
| **aAB** | brought,  come, go,  came | Exod 36:3 Exod 36:4 Exod 36:5 Exod 36:6 | Ps 69:1 Ps 69:2 Ps 69:27 | Isa 56:1 Isa 56:7 |
| **tyIB;** | holders, house | Exod 36:34 | Ps 69:9 | Isa 56:5 Isa 56:7 |
| **!Be** | sons | Exod 35:30 Exod 35:34 Exod 36:3 | Ps 69:8 | Isa 56:2 Isa 56:3 Isa 56:5 Isa 56:6 |
| **vr'D'** | seek |  | Ps 69:32 | Isa 55:6 |
| **hy"h'** | had, become,  became | Exod 36:7 | Ps 69:8 Ps 69:10 Ps 69:11 Ps 69:22 |  |
| **[r'z<** | seed, descendants |  | Ps 69:36 | Isa 55:10 |
| **dy"** | tenons, hand,  memorial | Exod 36:22 Exod 36:24 |  | Isa 56:2 Isa 56:5 |
| **[d'y"** | know, known | Exod 36:1 | Ps 69:5 Ps 69:19 | Isa 55:5 |
| **hd'Why>** | Judah | Exod 35:30 | Ps 69:35 |  |
| **hwhy** | LORD | Exod 35:30 Exod 36:1 Exod 36:2 Exod 36:5 | Ps 69:6 Ps 69:13 Ps 69:16 Ps 69:31 Ps 69:33 | Isa 55:5 Isa 55:6 Isa 55:7 Isa 55:8 Isa 55:13 Isa 56:1 Isa 56:3 Isa 56:4 Isa 56:6 Isa 56:8 |
| **~y"** | west,  seas | Exod 36:27 Exod 36:32 | Ps 69:34 |  |
| **h['Wvy>** | salvation |  | Ps 69:29 | Isa 56:1 |
| **laer'f.yI** | Israel | Exod 35:30 Exod 36:3 | Ps 69:6 | Isa 55:5 Isa 56:8 |
| **yKi** | because,  without |  | Ps 69:7 | Isa 55:10 Isa 55:11 |
| **lKo** | all, every,  whole | Exod 35:31 Exod 35:33 Exod 35:35 Exod 36:1 Exod 36:2 Exod 36:3 Exod 36:4 Exod 36:7 Exod 36:8 Exod 36:9 Exod 36:22 | Ps 69:19 Ps 69:34 | Isa 55:12 Isa 56:2 Isa 56:6 Isa 56:7 |
| **!Ke** | likewise,  thus, so | Exod 36:11 Exod 36:22 Exod 36:29 |  | Isa 55:9 Isa 55:11 |
| **aol** | no, none |  | Ps 69:20 | Isa 55:8 |
| **ble** | skill,  skillful,  heart | Exod 35:34 Exod 35:35 Exod 36:1 Exod 36:2 Exod 36:8 | Ps 69:20 | Isa 57:15 |
| **hb'v'x]m;** | designs,  inventive,  thoughts | Exod 35:32 Exod 35:33 Exod 35:35 |  | Isa 55:7 Isa 55:8 Isa 55:9 |
| **!mi** | than,  above,  so | Exod 36:5 Exod 36:19 | Ps 69:4 Ps 69:23 Ps 69:31 | Isa 55:9 Isa 56:5 |
| **![;m;** | because |  | Ps 69:18 | Isa 55:5 |
| **ac'm'** | found |  | Ps 69:20 | Isa 55:6 |
| **af'n"** | stirred, borne,  exalted | Exod 36:2 | Ps 69:7 | Isa 57:15 |
| **!t;n"** | put, made,  gave, give | Exod 35:34 Exod 36:1 Exod 36:2 | Ps 69:11 Ps 69:21 Ps 69:27 | Isa 55:4 Isa 55:10 Isa 56:5 |
| **db,[,** | servant |  | Ps 69:17 Ps 69:36 | Isa 56:6 |
| **dA[** | still, any,  yet | Exod 36:3 Exod 36:6 |  | Isa 56:8 |
| **l[;** | over, sake | Exod 36:14 | Ps 69:7 |  |
| **#[e** | wood, tree | Exod 35:33 Exod 36:20 Exod 36:31 |  | Isa 55:12 Isa 56:3 |
| **hP,** | mouth |  | Ps 69:15 | Isa 55:11 |
| **~ynIP'** | face, before,  front |  | Ps 69:7 Ps 69:17 Ps 69:22 | Isa 55:12 |
| **hq'd'c.** | righteousness |  | Ps 69:27 | Isa 56:1 |
| **hw"c'** | commanded.  Commander | Exod 36:1 Exod 36:5 Exod 36:6 |  | Isa 55:4 |
| **vd,qo** | sanctuary, holy | Exod 36:1 Exod 36:3 Exod 36:4 Exod 36:6 |  | Isa 56:7 |
| **ar'q'** | called | Exod 35:30 Exod 36:2 | Ps 69:3 | Isa 55:5 Isa 55:6 Isa 56:7 |
| **br'q'** | come,  draw near | Exod 36:2 | Ps 69:18 |  |
| **ha'r'** | see, saw | Exod 35:30 | Ps 69:23 Ps 69:32 |  |
| **vaor** | top, head | Exod 36:29 Exod 36:38 | Ps 69:4 |  |
| **x;Wr** | spirit | Exod 35:31 |  | Isa 57:15 |
| **!Acr'** | acceptable |  | Ps 69:13 | Isa 56:7 |
| **bWv** | restore,  return |  | Ps 69:4 | Isa 55:7 Isa 55:10 Isa 55:11 |
| **!k;v'** | dwell |  | Ps 69:36 | Isa 57:15 |
| **~Alv'** | shalom |  | Ps 69:22 | Isa 55:12 |
| **~v'** | there |  | Ps 69:35 | Isa 55:10 |
| **~ve** | name | Exod 35:30 | Ps 69:30 Ps 69:36 | Isa 55:13 Isa 56:5 Isa 56:6 Isa 57:15 |
| **xm;f'** | glad, joyful |  | Ps 69:32 | Isa 56:7 |
| **~yIm;v'** | heaven |  | Ps 69:34 | Isa 55:9 Isa 55:10 |
| **[m;v'** | hears |  | Ps 69:33 | Isa 55:3 |
| **tx;T;** | under,  instead | Exod 36:24 Exod 36:26 Exod 36:30 |  | Isa 55:13 |
| **hL'piT.** | prayer |  | Ps 69:13 | Isa 56:7 |
| **hy"x'** | revive, live |  | Ps 69:32 | Isa 55:3 Isa 57:15 |
| **ds,x,** | Loving-kindness |  | Ps 69:13 Ps 69:16 | Isa 55:3 |
| **bAj** | good |  | Ps 69:16 | Isa 56:5 |
| **~[;** | people | Exod 36:5 Exod 36:6 |  | Isa 56:3 Isa 56:7 |
| **hf'['** | working,  perform,  do,  did,  make | Exod 35:32 Exod 35:33 Exod 35:35 Exod 36:1 Exod 36:2 Exod 36:3 Exod 36:4 Exod 36:5 Exod 36:6 Exod 36:7 Exod 36:8 Exod 36:11 Exod 36:12 Exod 36:13 Exod 36:14 Exod 36:17 Exod 36:18 Exod 36:19 Exod 36:20 Exod 36:22 Exod 36:23 Exod 36:24 Exod 36:25 Exod 36:27 Exod 36:28 Exod 36:29 Exod 36:31 Exod 36:33 Exod 36:34 Exod 36:35 Exod 36:36 Exod 36:37 |  | Isa 55:11 Isa 56:1 Isa 56:2 |
| **hb'r'** | more,  abundantly | Exod 36:5 |  | Isa 55:7 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 35:30–36:38** | **Psalms**  **Ps 69:1-36** | **Ashlamatah**  **Is 55:3-56:8**  **+ 57:15** | **Peshat**  **Mk/Jude/Pet**  **Mk 9:14-29** | **Remes 1**  **Luke**  **Lk 9:37-43a** | **Remes 2**  **Acts/Romans**  **Acts 18:1-11** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀκάθαρτος | unclean |  |  |  | Mark 9:25 | Luke 9:42 |  |
| ἀνέχομαι | put |  |  |  | Mark 9:19 | Luke 9:41 |  |
| ἀνήρ | man | Exo 36:6 |  | Isa 55:7  Isa 56:2 |  | Luke 9:38 |  |
| ἄνθρωπος | man, men |  |  | Isa 56:2 |  |  |  |
| ἄπιστος | untrustworthy |  |  |  | Mark 9:19 | Luke 9:41 |  |
| ἀποκρίνομαι | answer |  |  |  | Mark 9:17 Mark 9:19 | Luke 9:41 |  |
| γενεά | generations |  |  |  | Mark 9:19 | Luke 9:41 |  |
| γένος | kind, native |  |  |  | Mark 9:29 |  | Acts 18:2 |
| γῆ | earth, ground |  | Ps 69:34 | Isa 55:9 Isa 55:10 | Mark 9:20 |  |  |
| γίνομαι | became, become | Exod 36:7 | Ps 69:8 Ps 69:10 Ps 69:11 Ps 69:22 |  | Mark 9:21 Mark 9:26 | Luke 9:37 |  |
| γινώσκω | know, known |  | Psa 69:5  Psa 69:19 |  |  |  |  |
| γυνή | woman | Exo 36:6 |  |  |  |  | Acts 18:2 |
| διδάσκαλος | teacher |  |  |  | Mark 9:17 | Luke 9:38 |  |
| δύναμαι | able, can |  |  |  | Mark 9:22 Mark 9:23 Mark 9:28 Mark 9:29 | Luke 9:40 |  |
| ἔθνος | nations |  |  | Isa 56:7 |  |  | Acts 18:6 |
| εἷς | one | Exo 36:9  Exo 36:11  Exo 36:12  Exo 36:13  Exo 36:15  Exo 36:17  Exo 36:18  Exo 36:21  Exo 36:22  Exo 36:24 |  |  | Mark 9:17 |  |  |
| εἰσέρχομαι | entered |  | Psa 69:1  Psa 69:27 |  | Mark 9:25 Mark 9:28 |  |  |
| ἔλεος | mercy |  | Ps 69:13 Ps 69:16 | Isa 55:3 |  |  |  |
| ἕξ | six | Exo 36:16  Exo 36:27 |  |  |  |  | Acts 18:11 |
| ἐξέρχομαι | come forth |  |  | Isa 55:11  Isa 55:12 | Mark 9:25 Mark 9:26 Mark 9:29 |  |  |
| ἐπιβλέπω | look |  | Psa 69:16 |  |  | Luke 9:38 |  |
| ἐπιτίθημι | put, placed, attack | Exo 36:36 |  |  |  |  | Acts 18:10 |
| ἐπιτιμάω | rebuked |  |  |  | Mark 9:25 | Luke 9:42 |  |
| ἔρχομαι | come, came |  | Psa 69:2 |  | Mark 9:14 |  | Acts 18:1 Acts 18:2 Acts 18:7 |
| εὑρίσκω | found |  | Ps 69:20 | Isa 55:6 |  |  | Acts 18:2 |
| ἰδού | behold | Exo 35:30 |  | Isa 55:4  Isa 55:5 |  |  |  |
| Ἰησοῦς | Jesus |  |  |  | Mark 9:23 Mark 9:25 Mark 9:27 | Luke 9:41 Luke 9:42 | Acts 18:5 |
| κατά | privately, according to | Exo 35:32  Exo 36:1  Exo 36:4  Exo 36:12  Exo 36:17  Exo 36:27  Exo 36:29 |  |  | Mark 9:28 |  |  |
| καταλαμβάνω | seizes, overtake |  | Psa 69:24 |  | Mark 9:18 |  |  |
| κατέρχομαι | down |  |  |  |  | Luke 9:37 | Acts 18:5 |
| κεφαλή | head, top | Exod 36:29 Exod 36:38 | Ps 69:4 |  |  |  | Acts 18:6 |
| κράζω | cry out |  | Psa 69:3 |  | Mark 9:24 Mark 9:26 | Luke 9:39 |  |
| λαμβάνω | seizes, took | Exo 36:3 |  |  |  | Luke 9:39 |  |
| λαός | people | Exod 36:5 Exod 36:6 |  | Isa 56:3 Isa 56:7 |  |  | Acts 18:10 |
| λέγω | saying | Exod 35:30 Exod 36:5 Exod 36:6 |  | Isa 56:1 Isa 56:3 Isa 56:4 Isa 57:15 | Mark 9:18 Mark 9:19 Mark 9:21 Mark 9:23 Mark 9:24 Mark 9:25 Mark 9:26 Mark 9:29 | Luke 9:38 Luke 9:41 Luke 9:43 | Acts 18:6 Acts 18:9 |
| μαθητής | disciples |  |  |  | Mark 9:14 Mark 9:18 Mark 9:28 | Luke 9:40 Luke 9:43 |  |
| μηκέτι | no longer, him again | Exo 36:6 |  |  | Mark 9:25 |  |  |
| οἶκος | house |  | Ps 69:9 | Isa 56:5 Isa 56:7 | Mark 9:28 |  | Acts 18:8 |
| ὄνομα | names | Exod 35:30 | Ps 69:30 Ps 69:36 | Isa 55:13 Isa 56:5 Isa 56:6 Isa 57:15 |  |  | Acts 18:2 Acts 18:7 |
| ὁράω | sees |  |  |  | Mark 9:14 Mark 9:15 Mark 9:20 Mark 9:25 |  |  |
| ὄρος | mountain |  |  | Isa 56:7 |  | Luke 9:37 |  |
| ὄχλος | place, large crowd |  |  |  | Mark 9:14 Mark 9:15 Mark 9:17 Mark 9:25 | Luke 9:37 Luke 9:38 |  |
| παῖς | servant |  | Psa 69:17 |  |  | Luke 9:42 |  |
| πᾶς | all, every, whole | Exod 35:31 Exod 35:33 Exod 35:35 Exod 36:1 Exod 36:2 Exod 36:3 Exod 36:4 Exod 36:7 Exod 36:8 Exod 36:9 Exod 36:22 | Ps 69:19 Ps 69:34 | Isa 55:12 Isa 56:2 Isa 56:6 Isa 56:7 | Mark 9:15 Mark 9:23 | Luke 9:43 | Acts 18:2 Acts 18:4 |
| πατήρ | father |  |  |  | Mark 9:21 Mark 9:24 | Luke 9:42 |  |
| πιστεύω | trust, believes |  |  |  | Mark 9:23 Mark 9:24 |  | Acts 18:8 |
| πνεῦμα | wind, breath, spirit | Exo 35:31 |  |  | Mark 9:17 Mark 9:20 Mark 9:25 | Luke 9:39 Luke 9:42 |  |
| ποιέω | did.  Do,  done | Exod 35:32 Exod 35:33 Exod 35:35 Exod 36:1 Exod 36:2 Exod 36:3 Exod 36:4 Exod 36:5 Exod 36:6 Exod 36:7 Exod 36:8 Exod 36:11 Exod 36:12 Exod 36:13 Exod 36:14 Exod 36:17 Exod 36:18 Exod 36:19 Exod 36:20 Exod 36:22 Exod 36:23 Exod 36:24 Exod 36:25 Exod 36:27 Exod 36:28 Exod 36:29 Exod 36:31 Exod 36:33 Exod 36:34 Exod 36:35 Exod 36:36 Exod 36:37 |  | Isa 55:11 Isa 56:1 Isa 56:2 |  | Luke 9:43 |  |
| πόλις | city |  | Psa 69:35 |  |  |  | Acts 18:10 |
| πολύς | many,  much |  |  | Isa 55:7 | Mark 9:14 Mark 9:26 | Luke 9:37 | Acts 18:8 Acts 18:10 |
| πότε | how long |  |  |  | Mark 9:19 | Luke 9:41 |  |
| προσέρχομαι | apporaching, came |  |  |  |  | Luke 9:42 | Acts 18:2 |
| προσευχή | prayer |  | Ps 69:13 | Isa 56:7 | Mark 9:29 |  |  |
| ῥήγνυμι | slams |  |  |  | Mark 9:18 | Luke 9:42 |  |
| σάββατον | Sabbath |  |  | Isa 56:2  Isa 56:4  Isa 56:6 |  |  | Acts 18:4 |
| σπαράσσω | convulsions |  |  |  | Mark 9:26 | Luke 9:39 |  |
| συναγωγή | congregation, synagogue |  |  | Isa 56:8 |  |  | Acts 18:4 Acts 18:7 |
| συνέχω | completely, constrain, hold together | Exo 36:10 | Psa 69:15 |  |  |  | Acts 18:5 |
| συντρίβω | broken, mauling |  |  | Isa 57:15 |  | Luke 9:39 |  |
| συσπαράσσω | flailed out, convulsions |  |  |  | Mark 9:20 | Luke 9:42 |  |
| ὕδωρ | water |  | Psa 69:1  Psa 69:14  Psa 69:15 |  | Mark 9:22 |  |  |
| υἱός | sons | Exod 35:30 Exod 35:34 Exod 36:3 | Ps 69:8 | Isa 56:2 Isa 56:3 Isa 56:5 Isa 56:6 | Mark 9:17 | Luke 9:38 Luke 9:41 |  |
| φέρω | bring | Exo 36:3  Exo 36:5 |  |  | Mark 9:17 Mark 9:19 Mark 9:20 |  |  |
| χείρ | hand |  |  | Isa\_56:2 | Mark 9:27 |  |  |
| ὧδε | here |  |  |  |  | Luke 9:41 |  |
| ἐκβάλλω | cast, drive |  |  |  | Mark 9:18 Mark 9:28 | Luke 9:40 |  |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 35:30 – 36:38**

**“R’u Qara Adonai” “See, Adonai has called”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:37 – 43a**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 9:14 - 29**  Mishnah **א:א** |
| **And now it happened on the next day,** when **they had come down from the mountain** (of Tz’fat)**, a large congregation greeted him. And just** (as they were gathering**, a man from the congregation cried out, saying, “Rabbi, I beg you to look at my son, because he is my only** son**! And behold, a shadé** (demon/spirit) **suddenly takes control of him and he** begins to **make feral noises, and it convulses him with foam and rarely leaves him, battering him severely. And I begged your talmidim to cast the** shadé (demon/spirit) **out, and they** lacking in virtuous miracle working power) **could not.” So Yeshua answered** and **said, “O unfaithful, weak and unreliable[[72]](#footnote-72) generation! How long will I be with you and have to tolerate you? Bring your son here!” And** while **he was still approaching, the demon threw him down and convulsed** him**. But Yeshua rebuked the unclean spirit and healed the boy, and gave him back to his father. And they were all astounded at the impressiveness of God.** | **And coming to the** other nine **talmidim** [that were] **left behind, he saw a great congregation around them, and soferim** (Scribes) **discussing** (drash) **with them**. **And immediately[[73]](#footnote-73) the entire** **congregation, seeing him, was greatly amazed,[[74]](#footnote-74) and they ran to him to greet him. And he inquired of them what they were discussing** (drash – with the Soferim)**[[75]](#footnote-75) And one from the congregation answered[[76]](#footnote-76) and said, Teacher (Rabbi),[[77]](#footnote-77) I have brought my son who has a shadé** (demon/spirit**) preventing him to speak.[[78]](#footnote-78) And whenever it seizes him, it causes convulsions**.[[79]](#footnote-79) **And he foams** at the mouth **gnashing his teeth and passes out. And I asked your talmidim to cast it** (the shade) **out, and they did not have the power.[[80]](#footnote-80) He answered him and said, O unfaithful generation void of faithful obedience, how long will I have to tolerate you? Bring him to me! And they brought the boy to the him** (the Master)**. And when the shadé** (demon/spirit) **saw him** (Yeshua)**, the shadé immediately** caused him to **convulse**. **And he fell on the ground rolling and foaming. And** the Master **asked his father, How long has this been happening to him?** **And he said, from his childhood. And sometimes it has thrown him into the fire and water** trying **to destroy him. But if you have the power** to help, **have compassion on us and help us.** **Yeshua said to him, virtuous miracle-working power is available to him** who walks **in faithful obedience** to the Mesorah**.** **And immediately the father of the child cried out and said with tears, saying I am faithful. Help me** (us) **fully to obey** the Mesorah.[[81]](#footnote-81) **And seeing that the congregation was rushing in**,[[82]](#footnote-82) **Yeshua rebuked the unclean shadé** (demon/spirit)**, saying to him, “Dumb and deaf spirit, I command you** to **come out of him and never enter into him** anymore**!”** **And the spirit cried out, throwing him** [the child] **into convulsions, and came out of him. And he collapsed as if he were dead, everyone thinking he died.** **But Yeshua lifted him up by the strong hand[[83]](#footnote-83) making him stand,[[84]](#footnote-84) and he was able to stand** by himself**.[[85]](#footnote-85)** **And entering into a house** (of study i.e. Esnoga)**, his talmidim[[86]](#footnote-86) asked him privately, Why could we not cast him out? And he said to them, This genus** (kind)**[[87]](#footnote-87) only comes out through prayer[[88]](#footnote-88)** and fasting**.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 18:1 - 11**  Mishnah **א:א** | |
| **After this he (**Hakham Shaul) **departed from Athens[[89]](#footnote-89)** and **went to Corinth.[[90]](#footnote-90) And he found a certain Jew named Aquila,[[91]](#footnote-91) a native of Pontus[[92]](#footnote-92) who had come recently from Italy along with Priscilla[[93]](#footnote-93) his wife, because Claudius had ordered all the Jews to depart from Rome,** and **he** Hakham Shaul **went** to see **them. And because** he **was practicing the same trade, he stayed with them and worked, for they were making tallits by trade. And he engaged in dialogue with both Jews and Hellenists in the Synagogue every Sabbath, attempting to persuade** them to be faithfully obedient to Master’s Mesorah**.[[94]](#footnote-94) Now when both Hillel** (Luke/Silas) **and Timothy came down from Macedonia, Hakham Shaul began to** work on **assembling the Mesorah** of the Master**,** and he  **proclaimed to the Jews** that **Yeshua was the Messiah. And** when **some of them resisted and opposed** him**, he shook out** his **clothes** and **said to them, “You are responsible for your decision![[95]](#footnote-95) I** am **innocent! From now on I will go to the Gentiles!”**  **And leaving there, he entered into the house of someone named Titius Justus, a worshiper of God whose house was next door to the Synagogue. And Crispus,[[96]](#footnote-96) the ruler of the Synagogue, believed in the Master** to be the Messiah **together with his whole household. And many of the Corinthians,** when they **heard about** it, **believed and were immersed** with the immersion of conversion**. And the Master said to Hakham Shaul by a vision, “Do not be afraid, but speak and do not keep silent, because I am with you and no one will lay** a hand on **you to harm you, because many people are mine in this city.” So he stayed a year and six months, teaching the word** (Torah/Mesorah) **of God among them** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Ex 35:30-36:38 | Ps 69 | Isa. 55:30-56:8 + 57:15 | Mk 9:14-29 | Lk 9:37-43ª | Acts 18:1-11 |

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

Hakham Tsefet has set the contrast between those who have been privileged to see the Master in a “heavenly light” with those who cannot summon in prayer the power to extricate shedim (demons/spirits). Further, while the Master had absented himself with three of his Talmidim to climb a mountain, his remaining disciples failed to fast and pray while the Master had gone. We also find in this pericope the three-fold use of Εὐθύς (*euthus*) “immediately” bearing the weight of moral urgency. Yet, in this pericope, we find two highlights among a plethora of amazing nuances.

The First is an association with the first mishnah of Abot;

**And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They** (the Men of the Great Assembly) **emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah”** (P. Abot 1:1)

“Torah is the heritage of the congregation of Israel.”[[97]](#footnote-97) The “**making talmidim stand**” is then passing the heritage of the Congregation on to the succeeding generation. This passage and succession insures the posterity of the B’ne Yisrael. Unlike those religions that are built upon single individuals, Judaism understands that passing the Torah down to the next generation is a great privilege and responsibility. And, Judaism is not a religion of singularity. It rests in the communities and congregations that are built upon the pillars, its Paqidim and Hakhamim filled with the Torah and made to stand by the rite of their legacy, the Torah. Each Hakham ponders that fate and fare of his talmidim depositing himself within his “sons and daughters.” Yeshua shows, as we have stated that each talmid must be taught to stand. However, each talmid is different from all the rest. The Hakham can read the talmid as if he or she were an open book. With pen in hand as a Sofer (scribe), the Hakham writes upon the tables of the (sapphire) heart. The caring father pleads with the Master to deliver his son who has suffered since his childhood. We would opine from the text that the young man has passed beyond Bar Mitzvah age. However, it is possible that the father is caring for a child/son below that age. Nevertheless, the father’s compassion for his son is great. His words, “**if you have the power**” have a measure of doubt and rebuke. This is due to the failure of Yeshua’s talmidim. Here the Master demonstrates a powerful principle. **That a Hakham is responsible for the successes and failures of his talmidim.** Yeshua can see the cause for doubt and rebuke. If the harsh rebuke is aimed at the failing talmidim, we would believe that they did not follow the instructions of their master while he was away [i.e. that they should have waited for the Master’s return in fervent prayer and fasting]. Furthermore, it would appear that the talmidim took upon themselves responsibilities that they were not ready for nor asked to perform. Again, this was the reason why the Master left them behind to begin with. The attempt to cast out a shadé (demon/spirit) of this nature was well beyond their level of experience and capacity. Therefore, they did not have or function with the permission/authority of their Hakham. Their failure is evidence to this fact. Perhaps they thought they would do some great deed and prove to the Master that he had judged them wrongly. The case in point shows Yeshua’s wisdom and the wisdom of the Hakhamim in such matters. The arrogance of a talmid will only end in humiliation and disgrace.

The Greek language shows that the talmidim lacked the power of endurance. There are those times when endurance and tenacity is the solution to a problem. As noted in the footnote above **ἰσχύω** – *ischuo* is a power of health in a manner of speaking. However, it is also the power of sustained warfare or endurance. Here this would intimate that the nine talmidim did not have the power of sustained “warfare” to deal with a shadé (demon/spirit) of this capacity. The English translation “**I asked your talmidim to cast it** (the shadé) **out, and they did not have the power**” suits the “power” of **ἰσχύω** – *ischuo* perfectly, meaning they were not “able” and or they did not have the “power.” **Iσχύω** – *ischuo* is related to power and authority over nature. The failed attempt of the nine talmidim was to their humiliation. Yet, they also demeaned their Master in the process. How quick the mouth is to contend with the Hakham when the talmid does not have the wisdom to sit in silence before his Master.

The words of Simeon ben Hillel are words of true wisdom when he says, “**All my life I grew up among the Hakhamim, and I found nothing better for a person than silence**.”[[98]](#footnote-98)

The talmid that would openly contend his master is likened to the wicked son at the Pesach Seder. What do we say to this son[[99]](#footnote-99) (talmid)? “You blunt his teeth and exclude him from the community because he has not mastered the fundamentals of our faith. This is as bad as denying loyalty to one’s own people (i.e B’ne Yisrael) with whom he has a sacred bond!”[[100]](#footnote-100)

Now we can see why Yeshua “blunts the teeth” of the nine talmidim. His castigation is not because they have failed and demeaned themselves, nor is it because they have disgraced the Master. The castigation is because they have brought reproach to all the Hakhamim and by extension to the B’ne Yisrael. His Eminence Rabbi Reuven Bulka said it well in elucidating the first Mishnah of Abot. “Raise many disciples” demonstrates the hierarchy of society and the possible development of a class of the intelligent and the class of the ignorant.” [[101]](#footnote-101)

The words of the Mishnaic Mesorah of Mordechai beg for a Remes interpretation. “**Yeshua lifted him up by the strong hand[[102]](#footnote-102) making him stand,[[103]](#footnote-103) and he was able to stand** by himself**.**” We need not appeal to Remes to know that the “Strong Hand” is the Mishneh Torah (i.e. Yad Chazaqah) of His Eminence Moshe ben Maimon (Rambam/Maimonides). Hakham Tsefet alluded to the future existence of this work in his 1st Tesfet (Pet) 5:6.

1 Tsefet (Pet) 5:5-6 **Likewise, you young ones** (new) **submit to the Hakhamim** (Elders)**. However, you should voluntarily submit to one another in all things being clothed in humility because “If** one goes **to the scoffers, he will scoff; but** if he goes **to the humble, he evokes grace.**"[[104]](#footnote-104) **(Pro 3:34)** **Be humble then under the mighty hand of G-d[[105]](#footnote-105) so that he will elevate you in the appropriate season.**

**The Amazement of the Congregation**

As Yeshua and the trio of talmidim descend the “Har Tz’fat”, “**the entire** **congregation, seeing him, was greatly amazed.”** Scholars like blind men groping for the door ponder this statement wondering why everyone is amazed. The junior scholars tell us that Yeshua’s face is still shining from the mountain experience. The senior scholars, while still bewildered, do not make this assessment. The junior scholars must employ the tactic of reverse psychology to the Masters mandate for silence. Their reasoning is that Yeshua actually meant the opposite; in other words, tell everyone what you have seen.” We cite and age old Hebrew word Ba-lo-ney. (Ok so it is not Hebrew) Yeshua used common logic and needed not the publicity. A cursory reading of Mordechai (Mark) is enough to know that this is not true. When we stand in the presence of great men, we know it. Furthermore, these men have earned respect due to their diligence and devotion. Yeshua was such a person. His life was the expression of one who had an uncontrollable desire to learn, practice and teach Torah. Everyone sought his wisdom. While there were those who followed him for the “loaves and the fishes” per se, there were those, as we have learned that followed him to desert places without any concern for anything but his words of Torah.

There will be those who try to use the excuse that he was deity. And we have those on the extreme opposite who believe that everyone was deadly afraid of him.[[106]](#footnote-106) The Tanakh is filled with stories of men like Bezaleel, (cf. Shemot 36:1 of our present Torah Seder) Yehoshua and Samson. These men were not always extraordinary, they were filled with the Ruach HaKodesh i.e. the wisdom of the Torah. When we read of what we often think of as normalcy we are reading about those who are not devoted to the Torah for the sake of the Torah. Being in the presence of anyone who has devoted his life to the work of the Torah is something extraordinary by itself.

When Yeshua sees the spectators rushing in he “immediately,” following the moral imperative finishes the job at hand for the sake of expedience and discretion.

**This Genus (Kind)**

**“This genus** (kind) **only comes out through prayer** and fasting**.**” Understanding that there is a hierarchy to the realm of the malakhim (angels), we acknowledge the hierarchy of the shedim (demons/spirits). This shadé (demon/spirits) is referred to a specific genus (kind). The special genus had the power to temporarily silence the Torah for the boy. With this silence, the youth could never receive his heritage, i.e. Torah. While there are those who argue that there are shedim that possess supernatural power, we vehemently contend that there is no such thing. The Cosmos as we have repeatedly taught IS the Oral Torah (Mesorah). This truth being established, we understand that there are those shedim who contend with the power of the Mesorah. However, they cannot gain ascendancy over the Torah! Yeshua understands this well in his approach towards the shedim. How does Yeshua reverse the effects of these shedim? Easy enough, he uses the **Yad HaChazaqáh** – **the Mighty hand (of G-d).**

One final Peshat note; while we have no intention to begin classes or exercises in exorcism Yeshua hands us the key to remaining free from these devious creatures. **Prayer**! So why is there no more room for those who want to learn to pray in Hebrew? It most surly be because the talmidim have exceeded the Master.

Lk. 6:40 **The talmid is not above his master: but every one that is mature will imitate his master. {that...: or, will be perfected by his master}**

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

We have stated on so many occasions that the genius of Hakham Tsefet and his Talmid Hakham Shaul is that of masterful and sly rhetoric that it is certain to make the readers become tired of reading it. Yet, it stands that in each pericope these two Hakhamim have used great skill and wisdom to shape their materials. It is therefore, the work of the true talmid to thresh out the text until he finds those gems left behind by these two Torah giants.

Reading the present pericope of Hakham Shaul we see that G-d in His great providence uses pawns like Claudius to make decrees spreading the Jewish population further into diaspora for the sake of the Mesorah. As we settle into complacency, G-d gracefully shakes things up so that we will not grow lackadaisical.

**Prayer and Hakham Shaul**

Why does Hakham Shaul make the statement to the Thessalonians “**pray without ceasing**?” Perhaps Hakham Shaul was making a personal commercial for his craft. While we realize in all honesty that Hakham Shaul would have not practiced such depraved methods to find work, we will look at that statement to better understand the present pericope.

The subtle reference to prayer in the Remes portion is found in the craft of Hakham Shaul along with his new acquaintances Aquila, along with Priscilla his wife. They were tent makers. What possible use could the Corinthians in their grand city of marble have for “small portable tents, of leather or cloth of goat’s hair or linen, for the use of travelers?”[[107]](#footnote-107) However, we are amazed at the wisdom of Hakham Shaul in making this statement concerning his craft in contiguity to the Sukkot season. As we have mentioned in the footnotes above, Hakham Shaul, Aquila, along with his wife Priscilla made tallits. Why would there be need for this craft everywhere Hakham Shaul went? Perhaps it had something to do with the fact that he was rescuing the Jewish souls of those lost in the diaspora. When they would embrace the Mesorah, they most certainly would have need of a tallit.

**Remes and the** σκηνοποιός – ***skenopoios***

**Σκηνόω** – *skenoo* means “tent” but is seldom used of real tents: it is used in a cultic sense usually in the plural. The normal use is the transfer from one body dead or alive to another state. It is also used as a Remes term for the human body.[[108]](#footnote-108) However Koine Greek is a Hebraic bastardization of the Greek language of the time, and **Σκηνόω** – *skenoo* must be allied to the Hebrew word SHAKAN (to dwell/tabernacle), from where words such as Mishkan (Tabernacle) and Shekhinah (G-d’s tabernacling Presence) are derived.

The Remes application for these thoughts concerning tallits then becomes very interesting. As noted above Hakham Shaul was in the business of hunting lost Jewish souls. We cannot remark further on the So’od application that can be drawn from this point. Yet the Remes is able to show what Hakham Shaul’s true occupation was. While we believe that he most literally made tallits, we must look beyond Peshat to see the beauty of his craft. Hakham Yochanan, who ascended Har Tz’fat with Hakham Tsefet and Hakham Ya’aqob tells us that the Torah came and **σκηνόω** – *skenoo* (Hebrew: Shakan) dwelt with us.[[109]](#footnote-109) In Remes terms, this means that the body is viewed as a “tent” or “tabernacle.” This is a subtle reference to our Torah Seder and the construction of the Mishkan (Tabernacle). Hakham Shaul was a “mighty hunter before the Lord” [[110]](#footnote-110) as was Abraham. In Peshat terms, Hakham Shaul was making tallits for those whom he had rescued as mentioned above. Placing a fresh Jewish Soul (Nefesh Yehudi) into a **σκηνόω** – *skenoo,* “tabernacle” and in the words of Hakham Tsefet making them “**stand**.”

How is the idea of making tallits associated with the idea of “making the talmidim stand”?

B’midbar (Num.) **15:38-39 Speak unto the B’ne Yisrael, and teach them to make them fringes in the borders of their garments throughout all their generations, and teach them to put a fringe on the borders a thread of blue: 39 And it will be to you for a fringe, so that you will look on it, and remember all the commandments of the Lord, and do them; and that you will not seek after your own heart and your own eyes.**

Teach them to place a fringe of blue on the corner of their garments i.e. tallits. The Tallit represents education in the mitzvoth and prayer. The combined thought is that those who learn to wear the tallit understand that the purpose for wearing the garment is a means of talmud Torah (study of Torah). Again, we understand that the tallit is like the Keri’at Shema in that it represents the organic whole of Torah education and life. In other words, learning to wear the tallit is to learn All the mitzvoth and All the Prayers. Following the lead of Hakham Tsefet, we understand that the lackadaisical practices of not wearing the tallit are equated with not learning All the prayers and or the mitzvoth. The Nefesh Yehudi must have a **σκηνόω** – *skenoo* tent/tabernacle.

This follows the Remes pursuit of talmud Torah (the Mesorah). Tucked away stealthily in the Remes pericope is a profound statement.

**“Now when both Hillel** (Luke/Silas) **and Timothy came down from Macedonia, Hakham Shaul began to** work on **assembling the Mesorah** of the Master**,** and he **proclaimed to the Jews** that **Yeshua was the Messiah.”**

What “tent” is Hakham Shaul making for his talmidim to wear? It is a simple “tallit”? Or, does the Remes statement allude (hint) to something other than a Peshat tallit? The preoccupation of Hakham Shaul with the “assembly” of the Mesorah unravels the enigma. Hillel and Titus finally join Hakham Shaul. They find him “preoccupied” with the Mesorah (Oral Torah).

Hakham Shaul clearly believed in the words of the Mesorah.

**m. Sanherdin 10:1** All Israel has a share in the world to come, as it is written, *Your people also will be all righteous/generous, they will inherit the land forever; the branch of My planting, the work of My hands, that I may be glorified* (Is. 60:21).

He believed this so much that he cites this Mesorah.

**Rom. 11:26 And so all Israel will be saved** (have their share in the world to come): **as it is written, There will come a Branch the Deliverer from Tz’ion, and will turn away ungodliness from Ya’aqob:**

Hakham Shaul’s occupation with the Mesorah was the craft of covering souls (Nefesh Yehudi) with the **σκηνόω** – *skenoo* tent/tabernacle of the Mesorah. Hakham Shaul was preoccupied with covering, clothing souls in the Oral Torah. By using the **Yad HaChazaqáh** – the Mighty hand [of G-d] (i.e. Maimonides’ Mishneh Torah) he elevated those souls and “made them stand!”

**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 “VaYa’as B’tsal’el” – “And Bezalel made”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| וַיַּעַשׂ בְּצַלְאֵל |  | **Saturday Afternoon** |
| **“VaYa’as B’tsal’el”** | Reader 1 – Shemot 37:1-9 | Reader 1 – Shemot 38:21-23 |
| **“And Bezalel made”** | Reader 2 – Shemot 37:10-16 | Reader 2 – Shemot 38:24-26 |
| **“Y Bezaleel hizo”** | Reader 3 – Shemot 37:17-24 | Reader 3 – Shemot 38:27-29 |
| Shemot (Exod.) 37:1 – 38:20 | Reader 4 – Shemot 37:25-29 |  |
| Ashlamatah: 1 Kings 8:8-15, 21-22 | Reader 5 – Shemot 38:1-3 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 38:4-8 | Reader 1 – Shemot 38:21-23 |
| Psalm 70:1-5 | Reader 7 – Shemot 38:9-20 | Reader 2 – Shemot 38:24-26 |
|  | Maftir – Shemot 38:18-20 | Reader 3 – Shemot 38:27-29 |
| N.C.: Mk. 9:30-32; Luke 43b-45;  Acts 18:12-17 | 1 Kings 8:8-15, 21-22 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. See above, 33:7. [↑](#footnote-ref-1)
2. Verse 5. [↑](#footnote-ref-2)
3. Verse 7. [↑](#footnote-ref-3)
4. Shekalim 4:4. [↑](#footnote-ref-4)
5. Verse 5. [↑](#footnote-ref-5)
6. Verse 6. [↑](#footnote-ref-6)
7. Numbers 16:15. [↑](#footnote-ref-7)
8. Above, 22:7. [↑](#footnote-ref-8)
9. Genesis 33:14. [↑](#footnote-ref-9)
10. I Samuel 15:9. [↑](#footnote-ref-10)
11. Above, 35:26. [↑](#footnote-ref-11)
12. 1. When commanding to make it - designating each part specifically [in the section of Terumah - Chapters 25-27, and in parts of Tetzaveh] . 2. In a general way [in the section of Ki Thisa - 31 :6-11]. 3. At the time of the actual making thereof - in a general way [at the beginning of this section - 35:10-19]. 4. Specifically at the time of construction. For even though this is not mentioned expressly, yet Moses surely told them details, such as that the curtains should be of such and such a length, etc., as will be explained by Ramban further on. 5. The specific account of how each part was made [beginning with our verse here]. [↑](#footnote-ref-12)
13. Above, 31:6-7. - This is the second time it is mentioned (see above, Note 12). [↑](#footnote-ref-13)
14. Ibid., Verse 11. [↑](#footnote-ref-14)
15. Ibid., 35:10-11. This is the third time (see Note 12). [↑](#footnote-ref-15)
16. Further, Verse 14. [↑](#footnote-ref-16)
17. Ibid., Verse 20. [↑](#footnote-ref-17)
18. Ibid., 39:42. [↑](#footnote-ref-18)
19. Ibid., Verse 43. [↑](#footnote-ref-19)
20. Further, Verse 14. [↑](#footnote-ref-20)
21. Ibid., Verse 20. [↑](#footnote-ref-21)
22. Ibid., 37:1. [↑](#footnote-ref-22)
23. Above, 31:3. [↑](#footnote-ref-23)
24. Further, 37:10. [↑](#footnote-ref-24)
25. Ibid., Verse 17. [↑](#footnote-ref-25)
26. Ibid., 37:1. [↑](#footnote-ref-26)
27. Ibid., 38:9. And it would not be reasonable to say that Bezalel alone made the court. [↑](#footnote-ref-27)
28. Mentioned here in the verse before us (36:8), and as explained above. [↑](#footnote-ref-28)
29. Further, 39:33. [↑](#footnote-ref-29)
30. Ibid., Verse 32. [↑](#footnote-ref-30)
31. Ibid., 38:22. [↑](#footnote-ref-31)
32. Berachoth 55a. Moses told Bezalel to make "the ark, vessels and the Tabernacle." But Bezalel said to him, "It is the way of the world first to build a house and then to place in it its various utensils. Perhaps G-d told you to make the Tabernacle, and then the ark and vessels." Moses consented, and Bezalel made them in this order. [↑](#footnote-ref-32)
33. Beresheeth Rabbah 60:11. [↑](#footnote-ref-33)
34. Genesis 24:34-48. [↑](#footnote-ref-34)
35. The Supreme Court of seventy-one; v. Sanh. 2a. Its seat was in a special chamber (‘Chamber of Hewn Stone’) in the Temple court. [↑](#footnote-ref-35)
36. The Temple. [↑](#footnote-ref-36)
37. Lit., ‘if we raise it’. [↑](#footnote-ref-37)
38. I.e., because David had thus decided the site of the Temple. [↑](#footnote-ref-38)
39. Ps. 69:10. E.V., ‘zeal for Thy house etc.’ [↑](#footnote-ref-39)
40. Ps. 132:2-6. [↑](#footnote-ref-40)
41. Emended text (Aruk). [↑](#footnote-ref-41)
42. Gen. 49:27. Being a ‘wolf’, he would naturally be found in the forest [↑](#footnote-ref-42)
43. At that time, the nation was still using the temporary, portable Tabernacle. [↑](#footnote-ref-43)
44. *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-44)
45. <http://www.betemunah.org/sederim/sivan273.html> [↑](#footnote-ref-45)
46. Rosh HaShanah16b [↑](#footnote-ref-46)
47. Ibn Ezra understood *the heavens* to represent the Book of Life. So, for example, Ibn Ezra comments on Shemot (Exodus) 32:32, where Moses says to HaShem: "Blot me, I pray Thee, out of Thy book which Thou hast written." Ibn Ezra writes: "I have already commented in [the commentary on] Daniel, 'And the books were opened,' that all the decrees concerning the species and the individuals are found in the constellations of heaven”. When interpreting Psalms 69:29, where the term "the book of life" is mentioned, he writes: "I have already commented in 'my book'" that the book of life is heaven and all the future decrees are written there since the day of their creation." Thus, a more "scientific" understanding of the mythical books has been offered, one that integrates the archaic understanding of supernal books and the astronomical realm, which is understood to contain all the events in the sublunar world and thus the fate of all men. (Abraham Ibn Ezra’s, COMMENTARY On The Second Book of Psalms: CHAPTER 42-72, Translated and Annotated by *H. Norman Strickman*) [↑](#footnote-ref-47)
48. Hebrew חַיִּים, סֵפֶר Sefer Ḥayyim. [↑](#footnote-ref-48)
49. cf. Tehillim (Psalms) 69:29, and the plea of Moses, Shemot (Exodus) 32:32–33 [↑](#footnote-ref-49)
50. Yevamoth 76b [↑](#footnote-ref-50)
51. Abner [↑](#footnote-ref-51)
52. To Doeg. V. infra [↑](#footnote-ref-52)
53. 1 Sam. XVII, 56. [↑](#footnote-ref-53)
54. 1 Sam. XVII, 56. [↑](#footnote-ref-54)
55. Devarim (Deuteronomy) 23:4 [↑](#footnote-ref-55)
56. Devarim (Deuteronomy) 23:4 [↑](#footnote-ref-56)
57. Doeg would later kill all of the priests at Nob, on King Saul’s orders, because they were accused of sheltering David. [↑](#footnote-ref-57)
58. Kosher is a transliterated Hebrew word which means “fit”. [↑](#footnote-ref-58)
59. The book of Ruth. [↑](#footnote-ref-59)
60. A legal ruling of our Sages. [↑](#footnote-ref-60)
61. Our Father Avraham. [↑](#footnote-ref-61)
62. The leader of his generation. [↑](#footnote-ref-62)
63. Bereshit Rabbah 50:2 [↑](#footnote-ref-63)
64. Bava Metzia 86b [↑](#footnote-ref-64)
65. And therefore kept herself secluded. [↑](#footnote-ref-65)
66. By impressing him with her modesty. [↑](#footnote-ref-66)
67. The wine-cup over which the Grace after meals is recited and which is partaken by all the guests. V. Ber. 51a. [↑](#footnote-ref-67)
68. Bereshit (Genesis) 18:9 [↑](#footnote-ref-68)
69. For the sake of domestic harmony; Bava Metzia 87a; Gen. R. 48:15. [↑](#footnote-ref-69)
70. Melachim Alef (I Kings) 14:21. [↑](#footnote-ref-70)
71. Chidushei HaRim in Mayana shel Torah [↑](#footnote-ref-71)
72. Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc. **4.** Louw-Nida ( 23.142-23.184 (*Niphal*) **be weak**, formally, be overcome, i.e., be in a state or condition of physical weakness which potentially could threaten life (Ps 32:4); **5.** LN 31.82-31.101 (*Niphal*) **unreliable**, formally, overturned, i.e., be in a state in which an object or person cannot be trusted to do what is consistent with that object (Ps 78:57) [↑](#footnote-ref-72)
73. **εὐθύς (***euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς (***euthus*) **bears the weight of moral urgency**. This moral urgency is demonstrative of those who hear and obey. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency. [↑](#footnote-ref-73)
74. Gould tells how some commentaries opine that Yeshua may have retained some of his radiance in the same manner as Moshe (Ex. 34:29–35) causing the “amazement” of the congregation. However, he concludes that it is most likely that the congregation was “surprised” by his “sudden” appearance when his talmidim are suffering their conflict with the Soferim. Gould, Ezra P. *A Critical and Exegetical Commentary on the Gospel According to St. Mark*. Edinburgh: T. & T. Clark, 1996. p.167 France citing Schweizer points out that the amazement is due to Yeshua’s “personal presence.” France, R. T. *The Gospel of Mark: A Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids, Mich. : Carlisle: W.B. Eerdmans ; Paternoster Press, 2002. p. 364 T. Dwyer, *Wonder,* p. 147, lists a wide range of different explanations of the use of **ἐκθαμβέομαι** here, noting that the verb (which occurs in Mark also in 14:33; 16:5, 6) is unusual and intensive. He explains the function of the verb here in terms of Mark’s desire to prepare the reader for the approaching passion, but offers no explanation for it in this narrative setting other than simply that ‘it is Jesus himself who is amazing’ p. 149 This gives us a sense of the awe of being in Messiah’s presence. [↑](#footnote-ref-74)
75. There is a subtle hint to the idea that the remaining talmidim were “discussing” threshing out some halakhic problem. It does not appear that the remaining nine talmidim are able to fully address and answer the pending question of the Soferim. The use of **εὐθύς (***euthus*) would indicate that the discussion is about the shadé (demon/spirit) which possessed the young boy. The appearance of the master at the opportune moment to intervene in the boy’s life could produce the great amazement. However, this pericope does not discuss those details. [↑](#footnote-ref-75)
76. The question “what were you discussing with them” seems to be the Master inquiring from his talmidim. Perhaps they were slow to answer or the father of the boy with the **shadé** (demon/spirit) was the source of the discussion. The meaning here is that the discussion was on the topic of *shedim* (demons/spirits). [↑](#footnote-ref-76)
77. The address **διδάσκαλε** is used in Mark both by disciples. Delitzsch uses Rabbi in his Mishnaic Hebrew translation (**הֵבֵאתִי רַבִּי וַיֹּאמַר**). [↑](#footnote-ref-77)
78. **ἄλαλος** – *alalos* is connected to Greek **λέγω** – *lego* i.e. “logos,” speak, call etc. [↑](#footnote-ref-78)
79. This condition caused the boy’s body muscles to contract and relax rapidly and repeatedly, resulting in an uncontrolled shaking of the body. [↑](#footnote-ref-79)
80. **ἰσχύω** – *ischuo* is a power of health in a manner of speaking. However, it is also the power of sustained warfare or endurance. Here this would intimate that the nine talmidim did not have the power of sustained “warfare” to deal with a shadé (demon/spirit) of this capacity. [↑](#footnote-ref-80)
81. The phrase τῇ ἀπιστίᾳ in Greek is difficult. In the present setting, it is usually translated “my unbelief.” This also means “a lack of faithful obedience” to the Torah (Mesorah). There is a subtle hint that there has been an incident or pattern of disobedience on the part of the child (boy) since childhood. Τῇ from **ὁ** – *ho*, *he* ho is used 20,000 times in the Nazarean Codicil. The article is translated in a vast number of ways. It is translated throughout the Nazarean Codicil as “the son” eight times. If this were the present case, the unfaithfulness or disobedience would be that of the son, since childhood. The article seems to point away from the father rather than implicate him. This would cause the translation to say “I am faithfully obedient; help his (τῇ) disobedience.”

    The more logical translation is as we have it, “**I am faithful. Help me** (us)fully **obey** the Mesorah.” This implies that understanding contextually that there had been a lack of faithful obedience to the Torah/Mesorah. Here the man’s heart is repentant and he turns to Yeshua, a walking Mesorah for help, which could not be provided by the nine talmidim who stayed behind nor the Soferim in the great theological debate that Yeshua interrupts. Interestingly the focus is entirely on the father and not the “son.” The shadé “sees” Yeshua not the boy. The perspective of the boy is entirely silent, no pun intended. [↑](#footnote-ref-81)
82. The congregation is growing in size. Yeshua’s usual disdain for notoriety causes him to begin the exorcism immediately. [↑](#footnote-ref-82)
83. Subtle reference to the **Yad HaChazaqáh** – the Mighty hand (of G-d) i.e. the Mishneh Torah of Maimonides. [↑](#footnote-ref-83)
84. m. Abot 1:1 [↑](#footnote-ref-84)
85. Note the subtle reference to the resurrection, contiguity of Sukkot and the previous mention of the resurrection. [↑](#footnote-ref-85)
86. The “talmidim” here are the nine that remained behind while Yeshua took the trio of principal talmidim up the mountain with him. [↑](#footnote-ref-86)
87. **τοῦτο τὸ γένος**—*this kind of thing, i.e.* the genus evil Shadé (spirit). This was an especially vicious kind of spirit. Yeshua in the exorcism calls the shadé (demon/spirit) an “unclean spirit.” This is quite common. This nomenclature shows that demon possession is 1. Associated with ritual impurity and 2. Always produces ritual impurity. The obvious conclusion here is that the *shedim* fit into various genus and classes, each requiring specific skill and knowledge in the process of exorcism. [↑](#footnote-ref-87)
88. Here is the key to the young man’s condition. It is possible that the father was not given to saying his prayers. The weakness and unreliable generation applies to the nine talmidim. This pericope shows that prayer (and fasting) are keys to accessing G-d’s power. It further implicates the nine talmidim suggesting that they were not devoted to prayer. Interestingly it would seem that this is a theme subtly woven into the narrative. [↑](#footnote-ref-88)
89. Athens = “uncertainty” [↑](#footnote-ref-89)
90. Corinth = “satiated” [↑](#footnote-ref-90)
91. Aquila = “an eagle” [↑](#footnote-ref-91)
92. Pontius = “of the sea” [↑](#footnote-ref-92)
93. Priscilla = “ancient” [↑](#footnote-ref-93)
94. Here Hakham Shaul is trying to “convince” or persuade them to follow the Master’s Mesorah. We can easily see that Hakham Shaul is trying to “convince” or “persuade” his audience to be faithfully obedient to something. However, we are not told exactly what he is saying. The reasoning we have applied is due to the fact that this was the mission placed in Hakham Shaul’s trust. Therefore, we can deduce through logic that he was teaching the Mesorah. [↑](#footnote-ref-94)
95. The literal translation reads “your blood be on your own heads.” However, the idea being purported is that they are responsible for their own decisions. [↑](#footnote-ref-95)
96. Crispus = “curled” [↑](#footnote-ref-96)
97. The Very Rev Dr Joseph Hertz Chief Rabbi of the British Empire. *Sayings of the Fathers*. Behrman House, n.d. p.13-14 [↑](#footnote-ref-97)
98. m. Aboth 1:17 [↑](#footnote-ref-98)
99. m. Berachot 1:1 “From what time may they recite the Shema in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the first watch”— the words of R. Eliezer. But sages say, “Until midnight.” Rabban Gamaliel says, “Until the rise of dawn.” M‘H Š: His [Gamaliel’s] **sons** returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the Shema.” The “sons” mentioned in this Mishnah are the talmidim of Gamaliel who have attended a wedding and have insured the joy of the bride. [↑](#footnote-ref-99)
100. Kaplan, Mordecai. *The New Haggadah for the Pesah Seder = [hagadah Shel Pesah: Seder Hadash]*. Revised edition. Behrman House, n.d. p.27 See also Angel, Marc. הספרדים כמנהג פסח של גדהה *= A Sephardic Passover Haggadah*. Hoboken, N.J.: Ktav, 1988. [↑](#footnote-ref-100)
101. Bulka, Reuven P. *Chapters of the Sages: A Psychological Commentary on Pirkey Avoth*. Northvale, N.J: J. Aronson, 1993. p 20 [↑](#footnote-ref-101)
102. Subtle reference to **Yad HaChazaqáh** – the Mighty hand (of G-d) i.e. the Mishneh Torah of Maimonides. [↑](#footnote-ref-102)
103. m. Abot 1:1 [↑](#footnote-ref-103)
104. Rashi’s Translation [↑](#footnote-ref-104)
105. יַד הַחֲזָקָה [↑](#footnote-ref-105)
106. For the absurdity of these notions, see MacArthur, John, and John MacArthur. *Worship: The Ultimate Priority*. Chicago, IL: Moody Publishers, 2012. pp.116-118 **PLEASE UNDERSTAND THAT WE DO NOT RECOMMEND NOR AGREE WITH THIS BOOK!!!** [↑](#footnote-ref-106)
107. Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4635. [↑](#footnote-ref-107)
108. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans. 7:381 [↑](#footnote-ref-108)
109. Cf. Yochanan (Jn) 1:14 [↑](#footnote-ref-109)
110. Paraphrase of B’resheet 10:9 [↑](#footnote-ref-110)