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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** |
| **Tishri 24, 5774 – September 27/28, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Sept 27 2013 – Candles at 7:04 PM  Sat. Sept 28 2013 – Habdalah 7:56 PM | **Brisbane, Australia**  Fri. Sept 27 2013 – Candles at 5:28 PM  Sat. Sept 28 2013 – Habdalah 6:21 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Sept 27 2013 – Candles at 7:14 PM  Sat. Sept 28 2013 – Habdalah 8:08 PM |
| **Jakarta, Indonesia**  Fri. Sept 27 2013 – Candles at 5:30 PM  Sat. Sept 28 2013 – Habdalah 6:19 PM | **Manila & Cebu, Philippines**  Fri. Sept 27 2013 – Candles at 5:31 PM  Sat. Sept 28 2013 – Habdalah 6:20 PM | **Miami, FL, U.S.**  Fri. Sept 27 2013 – Candles at 6:54 PM  Sat. Sept 28 2013 – Habdalah 7:45 PM |
| **Olympia, WA, U.S.**  Fri. Sept 27 2013 – Candles at 6:43 PM  Sat. Sept 28 2013 – Habdalah 7:44 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Sept 27 2013 – Candles at 6:27 PM  Sat. Sept 28 2013 – Habdalah 7:22 PM | **San Antonio, TX, U.S.**  Fri. Sept 27 2013 – Candles at 7:07 PM  Sat. Sept 28 2013 – Habdalah 7:59 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Sept 27 2013 – Candles at 6:23 PM  Sat. Sept 28 2013 – Habdalah 7:21 PM | **Singapore, Singapore**  Fri. Sept 27 2013 – Candles at 6:41 PM  Sat. Sept 28 2013 – Habdalah 7:29 PM | **St. Louis, MO, U.S.**  Fri. Sept 27 2013 – Candles at 6:33 PM  Sat. Sept 28 2013 – Habdalah 7:29 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

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

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

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

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

**Shabbat: “K’Tav L’kha” – Sabbath: “Write for yourself”**

**&**

**Shabbat Mevar’chim Rosh Chodesh Heshvan**

**Sabbath of the Proclamation of the New Moon for the month of Heshvan**

**Next Sabbath Heshvan 01, 5774 – Evening 4th-5th of October, 2013**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| כְּתָב-לְךָ |  | **Saturday Afternoon** |
| **“K’Tav L’kha”** | Reader 1 – Shemot 34:27-30 | Reader 1 – Shemot 35:30-32 |
| **“Write for yourself”** | Reader 2 – Shemot 34:31-35 | Reader 2 – Shemot 35:33-35 |
| **“Escríbete”** | Reader 3 – Shemot 35:1-3 | Reader 3 – Shemot 35:30-35 |
| Shemot (Exod.) 34:27 – 35:29  & B’Midbar (Num.) 28:9-15 | Reader 4 – Shemot 35:4-10 |  |
| Ashlamatah: Jeremiah 31:32-39 +  32:40-41‎ | Reader 5 – Shemot 35:11-20 | **Monday & Thursday**  **Mornings** |
| Special: I Samuel 20:18,42 | Reader 6 – Shemot 35:21-23 | Reader 1 – Shemot 35:30-32 |
| Psalm 68:1-36 | Reader 7 – Shemot 35:24-29 | Reader 2 – Shemot 35:33-35 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – Shemot 35:30-35 |
| N.C.: Mk. 9:9-13; Luke 7:1-10;  Acts 17:32-34 | Jeremiah 31:32-39 + 32:40-41  I Sam. 20:18,42 |  |

**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 Second Tables – Exodus 34:27-28
* Shining of Moses’ Face – Exodus 34:29-35
* The Sabbath – Exodus 35:1-3
* Taking an offering to the LORD – Exodus 35:4-19
* The Response of the People – Exodus 35:20-29

**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. 150-221

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 34:27 – 35:29**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 27. The Lord said to Moses: "Inscribe these words for yourself, **for according to these words I have formed a covenant with you and with Israel."** | 27. ¶ And the LORD said to Mosheh, Write these words; **for upon the expression of these words have I formed My covenant with you and with the people of Israel.** |
| 28. He was there with the Lord for forty days and forty nights; he ate no bread and drank no water, and He inscribed upon the tablets **the words of the Covenant, the Ten Commandments.** | 28. And he was there before the LORD forty days and forty nights; he ate no bread nor did he drink water; and he wrote upon the other tables **the words of the covenant, the Ten Words which had been written upon the former tables.** |
| 29. And it came to pass when Moses descended from Mount Sinai, and the two tablets of the testimony were in Moses' hand when he descended from the mountain and Moses did not know that the skin of his face had become radiant while He had spoken with him | 29. ¶ And it was at the time when Mosheh came down from the mountain of Sinai, with the two tables of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not that the visage (form) of his face shone with the splendor which had come upon him from the brightness of the glory of the LORD's Shekinah in the time of His speaking with him.  JERUSALEM: ¶ That the beams of his face did shine. |
| 30. that Aaron and all the children of Israel saw Moses and behold! the skin of his face had become radiant, and they were afraid to come near him. | 30. And Aharon and all the sons of Israel saw Mosheh, and, behold, the glory of the form of his face shined, and they were afraid to come near to him. |
| 31. But Moses called to them, and Aaron and all the princes of the community returned to him, and Moses would speak to them. | 31. And Mosheh called to them and Aharon, and all the princes who had been appointed chiefs in the congregation returned, and Mosheh conversed with them. |
| 32. Afterwards all the children of Israel would draw near, and he would command them everything that the Lord had spoken with him on Mount Sinai. | 32. And afterward drew near all the sons of Israel, and he taught them all that the LORD had spoken to him on Mount Sinai. |
| 33. When Moses had finished speaking with them, he placed a covering over his face. | 33. And when Mosheh had finished to speak with them, he put over the form of his face a veil (Tallit). |
| 34. When Moses would come before the Lord to speak with Him, he would remove the covering until he left; then he would leave and speak to the children of Israel what he would be commanded. | 34. And when Mosheh went in before the LORD to speak with Him, he removed the veil from his countenance until he came forth; and he came forth and spoke to the sons of Israel what had been commanded. |
| 35. Then the children of Israel would see Moses' face, that the skin of Moses' face had become radiant, and [then] Moses would replace the covering over his face until he would come [again] to speak with Him. | 35. And the sons of Israel saw the countenance of Mosheh, that the glory of the form of Mosheh's face was shining. And Mosheh replaced the veil upon his face until the time of his going in to speak with Him.  JERUSALEM: That the beams of his face did shine. |
|  |  |
| 1. Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make. | 1. ¶ And Mosheh gathered together all the congregation of the sons of Israel, and said to them: These are the things which the LORD has commanded to be done. |
| 2. Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to the Lord; whoever performs work thereon [on this day] shall be put to death. | 2. Six days you will do work, and on the seventh day there will be to you the holy Sabbath of repose before the LORD. Whoever does work on the Sabbath day, dying he will die by the casting of stones. |
| 3. You shall not kindle fire in any of your dwelling places on the Sabbath day." | 3. My people of the sons of Israel, you will not kindle a fire in any place of your habitations on the day of the Sabbath. Ye shall not kindle a fire in any place of the house of your dwelling on the Sabbath day.  JERUSALEM: You will not kindle a fire in any place of the house of your dwelling on the Sabbath day. |
| 4. And Moses spoke to the entire community of the children of Israel, saying: "This is the word that the Lord has commanded to say: | 4. ¶ And Mosheh spoke to all the assembly of the children of Israel, saying, This is the word which the LORD has commanded, saying, |
| 5. 'Take from yourselves an offering for the Lord; every generous hearted person shall bring it, [namely] the Lord's offering: gold, silver, and copper; | 5. Take of you a separation before the LORD: whosoever is moved in his heart, let him present the separation for the LORD; gold, or silver, or brass, |
| 6. and blue, purple, and crimson wool; and linen and goat hair; | 6. or hyacinth, or purple, or scarlet, or fine linen, or goats' hair, |
| 7. and ram skins dyed red, tachash skins, and acacia wood; | 7. or rams' skins dyed red, or skins of seals, (purple skins), and woods of sitta; |
| 8. and oil for lighting, and spices for the anointing oil and for the incense; | 8. or oil for the lights, aromatics for the anointing oil, and sweet incense; |
| 9. and shoham stones and filling stones for the ephod and for the choshen. | 9. the onyx stones, and stones for completing the encasement of the ephod and the breastplate. |
| 10. And **every wise hearted person among you shall come and make everything that the Lord has commanded:** | 10. ¶ And let **all the wise-hearted among you give and make all that the LORD has commanded:** |
| 11. The Mishkan, its tent and its cover, its clasps and its planks, its bars, its pillars, and its sockets; | 11. The tabernacle, its tent, and its covering, its hasps, and its boards, its bars, and its pillars, and its bases.  JERUSALEM: The tabernacle, and its tent, and its covering, its hasps, and boards, and its bars, its pillars, and its bases. |
| 12. the ark and its poles, the ark cover and the screening dividing curtain; | 12. The ark, with its staves, and the mercy seat, and the veil for the covering; |
| 13. the table and its poles and all its implements, and the showbread; | 13. and the table, and its staves, and all its vessels, and the bread for the Presence; |
| 14. and the menorah for lighting and its implements and its lamps, and the oil for lighting; | 14. and the candelabrum for illumination, with the lamps, and the oil for the light; |
| 15. and the altar for incense and its poles, and the anointing oil and the incense and the screen of the entrance for the entrance of the Mishkan; | 15. and the altar of sweet incense, and its staves, and the anointing oil, and the sweet incense, and the curtain for the door of the tabernacle of ordinance; |
| 16. the altar for the burnt offering, its copper grating, its poles and all its implements, the washstand and its base; | 16. the altar of burnt offering, and its brasen grate, with its staves, and its vessels, and the laver, with its base; |
| 17. the hangings of the courtyard, its pillars, and its sockets, and the screen of the gate of the courtyard; | 17. and the curtains of the court, with its pillars, and bases, and the hanging for the gate of the court, |
| 18. the pegs of the Mishkan and the pegs of the courtyard, and their ropes; | 18. and the pins of the tabernacle, and the pins of the court, and their cords; |
| 19. the meshwork garments to serve in the Holy, the holy garments for Aaron the Kohen [Gadol], and the garments of his sons [in which] to serve [as kohanim].' " | 19. the vestments of ministration, for ministering in the sanctuary, and the holy vestments for Aharon the priest, and the vestments of his sons for ministering. |
| 20. The entire community departed from before Moses. | 20. ¶ And all the congregation of the sons of Israel went out from before Mosheh. |
| 21. **Every man whose heart uplifted him came, and everyone whose spirit inspired him to generosity brought the offering of the Lord for the work of the Tent of Meeting, for all its service, and for the holy garments.** | 21. **And every man whose heart moved him, and everyone who was filled with the Spirit of prophecy, came, and brought what he had for a separation before the Lord for the work of the tabernacle of ordinance, and for all its service, and for the holy vestments.** |
| 22. The men came with the women; every generous hearted person brought bracelets and earrings and rings and buckles, all kinds of golden objects, and every man who waved a waving of gold to the Lord. | 22. And with the men came the women, every one whose heart was moved, and brought chains, and necklaces, rings, bracelets, and every ornament of gold; every one offering up the offering of gold before the LORD. |
| 23. And every man with whom was found blue, purple, or crimson wool, linen, goat hair, ram skins dyed red or tachash skins, brought them. | 23. And every one with whom was found hyacinth, or purple, or crimson, or fine linen, goats' hair, or purple skins, brought the separation before the LORD; \_\_\_ |
| 24. Everyone who set aside an offering of silver or copper brought the offering for the Lord, and everyone with whom acacia wood was found for any work of the service, brought it. | 24. \_\_\_ and all with whom were found woods of sitta for all the work of the service brough oferingt. |
| 25. And every wise hearted woman spun with her hands, and they brought spun material: blue, purple, and crimson wool, and linen. | 25. And every woman whose heart was wise spun with her hands, and brought the spun work of hyacinth, and purple, and crimson, and fine linen. |
| 26. And all the women whose hearts uplifted them with wisdom, spun the goat hair. | 26. And all the women whose hearts were moved in wisdom spun goats' hair (while) upon their bodies, and sheared them, being alive. |
| 27. **And the princes brought the shoham stones and filling stones for the ephod and for the choshen;** | 27. **And the clouds of heaven went to the Phison, and drew up from thence onyx stones, and stones for infilling, to enchase the ephod and the breastplate, and spread them upon the face of the wilderness; and the princes of Israel went, and brought them for the need of the work.** |
| 28. **and the spice and the oil for lighting and for the anointing oil, and for the incense.** | 28. **And the clouds of heaven returned, and went to the garden of Eden, and took from thence choice aromatics, and oil of olives for the light, and pure balsam for the anointing oil, and for the sweet incense.** |
| 29. Every man and woman whose heart inspired them to generosity to bring for all the work that the Lord had commanded to make, through Moses, the children of Israel brought a gift for the Lord. | 29. Every man, a son of Israel, and (every) woman, a daughter of Israel, who was moved in heart, brought for all the work which the LORD by Mosheh had commanded to be made; so brought the children of Israel the votive gift before the LORD. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
|  |  |

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 34:27 – 35:29**

**27** **these words** But you are not permitted to write down the Oral Torah. -[from Gittin 60b]

**29** **And it came to pass when Moses descended** when he brought the latter [second] tablets on Yom Kippur.

**that… had become radiant** Heb. קָרַן, an expression meaning horns (קַרְנַיִם) because light radiates and protrudes like a type of horn. From where did Moses [now] merit these rays of splendor [which he did not have when he descended with the first tablets (Gur Aryeh)]? Our Rabbis said: [Moses received it] from the cave, when the Holy One, blessed is He, placed His hand on his face, as it is said: “and I will cover you with My hand” (Exod. 33:22). -[from Midrash Tanchuma 37]

**30** **and they were afraid to come near him** Come and see how great the power of sin is! Because when they had not yet stretched out their hands to sin [with the golden calf], what does He say? “And the appearance of the glory of the Lord was like a consuming fire atop the mountain, before the eyes of the children of Israel” (Exod. 24:17), and they were neither frightened nor quaking. But since they had made the calf, even from Moses’ rays of splendor they recoiled and quaked. [from Sifrei Nasso 11, Pesikta d’Rav Kahana, p. 45]

**31** **the princes of the community** Heb. הַנְשִׂאִים בָּעֵדָהlit., the princes in the community, like נְשִׂיאֵי הָעֵדָה, the princes of the community.

**and Moses would speak to them** [sharing] the Omnipresent’s message, and this entire passage is in the present tense.

**32** **Afterwards… would draw near** After he taught the elders, he would repeat and teach the chapter or the halachah to the Israelites. The Rabbis taught: What was the order of teaching? Moses would learn from the mouth of Almighty. Aaron would enter, and Moses would teach him his chapter. Aaron would move away and sit at Moses’ left. His [Aaron’s] sons would enter, and Moses would teach them their chapter. They would move away, and Eleazar would sit at Moses’ right and Ithamar would sit at Aaron’s left. [Then] the elders would enter, and Moses would teach them their chapter. The elders would move away and sit down on the sides. [Then] the entire nation would enter, and Moses would teach them their chapter. Thus, the entire nation possessed one [lesson from Moses], the elders possessed two, Aaron’s sons possessed three, Aaron possessed four, etc., as is stated in Eruvin (54b).

**33** **he placed a covering over his face** Heb. מַסְוֶה, as the Targum [Onkelos] renders: בֵּית אַפֵּי. [מַסְוֶה] is an Aramaic expression. In the Talmud (Keth. 62b) [we read]: סָוֵי לִבָּהּ, her heart saw, and also in [tractate] Kethuboth (60a): Ã7 יְהַוָה קָא מַסְוֶה לְאַפָּה an expression meaning “looking.” He [the nursing infant] was looking at her [his mother]. Here too, מַסְוֶה is a garment placed in front of the face and a covering over the eyes. In honor of the rays of splendor, so that no one would derive pleasure from them, he [Moses] would place the covering in front of them [his eyes] and remove it when he spoke with the Israelites, and when the Omnipresent spoke to him until he left. When he would leave, he would leave without the covering.

**34** **and speak to the children of Israel** And they would see the rays of splendor on his face, and when he would leave them.

**35** **Moses would replace the covering over his face until he would come [again] to speak with Him.** And when he came to speak with Him, he would remove it from his face.

**Chapter 35**

**1** **Moses called… to assemble** Heb. וַיַּקְהֵל. [He assembled them] on the day after Yom Kippur, when he came down from the mountain. This [word] is a hiph’il [causative] expression [i.e., causing someone to do something], because one does not assemble people with [one’s] hands [i.e., directly], but they are assembled through one’s speech. Its Aramaic translation is וְאַכְנֵשׁ.

**2** **Six days** He [Moses] prefaced [the discussion of the details of] the work of the Mishkan with the warning to keep the Sabbath, denoting that it [i.e., the work of the Mishkan] does not supersede the Sabbath. -[from Mechilta]

**3** **You shall not kindle fire** Some of our Rabbis say that [the prohibition of] kindling was singled out for a [mere] negative commandment, while others say that it was singled out to separate [all types of labor]. -[from Shab. 70a]

**4** **This is the word that the Lord has commanded** me to say to you.

**5** **generous-hearted person** Heb. נְדִיב לִבּוֹ. Since his heart moved him to generosity, he is called “generous- hearted” (נְדִיב לֵב). I already explained the offering for the Mishkan and its work in the place of their command [Exod. 25 through 34].

**11** **The Mishkan** The bottom curtains, which appear inside it [the Mishkan], are called Mishkan.

**its tent** That is the tent [made] of the curtains of goat hair, made for a roof.

**and its cover** The cover of ram skins and tachash skins.

**12** **and the screening dividing curtain** Heb. פָּרֽכֶת הַמָּסָךְ. The dividing curtain, [which serves as a] screen. Anything that protects, whether from above or from the front, is called a screen (מָסָךְ) or a cover (סְכָךְ). Similarly, “You made a hedge (שַׂכְתָּ) about him”(Job 1:10); “behold I will close off (שָׂךְ) your way” (Hos. 2:8).

**13** **the showbread** I already explained (Exod. 25:29) that it was called לֶחֶם הַפָּנִים because it had faces [i.e., surfaces] looking in both directions, for it was made like a type of box, without a cover.

**14** **and its implements** Its tongs and its scoops.

**its lamps** Ses luzes, lozes in Old French, spoons in which the oil and the wicks are placed.

**and the oil for lighting** That too required wise-hearted [people] because it was different from other oils, as is explained in Menachoth (86a): he picks it [the olives] at the top of the olive tree, and it is crushed and pure.

**15** **and the screen of the entrance** The screen in front of the eastern side, for there were no planks or curtains there.

**17** **its pillars, and its sockets** Heb. אֶת-עַמֻּדָיו וְאֶת-אֲדָנֶיהָ. Thus “courtyard” (חָצֵר) is referred to here both as masculine and feminine [since עַמֻּדָיו is a masculine possessive and אֲדָנֶיהָ is a feminine possessive], and so are many [other] nouns.

**and the screen of the gate of the courtyard** The screen spread out on the eastern side, [covering] the middle twenty cubits of the width of the courtyard, for it [the courtyard] was fifty cubits wide, and fifteen cubits of it toward the northern side were closed off, and similarly toward the south. As it is said: “The hangings on the shoulder [shall be] fifteen cubits” (Exod. 27:14).

**18** **the pegs** [used] to drive [into the ground] and to tie the ends of the curtains with them into the ground, so that they [the curtains] would not move with the wind.

**and their ropes** Heb. מֵיתְרֵיהֶם, ropes [used] to tie [the curtains].

**19** **the meshwork garments** to cover the ark, the table, the menorah, and the altars when they [the Israelites] would leave for their travels. **22** [The men came]

**with the women** Heb. עַל הַנָּשִׁים, lit., [the jewelry was still] on the women. The men came with the women and [stood] near them. (The reason the Targum [Onkelos] left the passage in its simple sense is that he does not render וַיָּבֽאוּ הָאֲנָשִׁים as וַאֲתוֹ גַבְרַיָא, and the men came, but he renders: וּמַיְתַן, [and the men] brought, meaning that they brought bracelets and earrings while they were still on [i.e., being worn by] the women, as Rashi writes on “spun the goat hair” (verse 26), [which signifies that the women spun the hair while it was still on the goats].)

**bracelets** Heb. חָח. This is a round golden ornament placed on the arm, and it is the צָמִיד.

**and buckles** Heb. וְכוּמָז. This is a golden ornament placed over a woman’s private parts. Our Rabbis explain the name כּוּמָז as [an acrostic]: כַּאן מְקוֹם זִמָּה, [meaning] here is the place of lewdness. -[from Shab. 64a]

**23** **And every man with whom was found** Blue wool or purple wool or crimson wool or ram skins or tachash skins, all brought [them].

**26** **spun the goat hair** This constituted a superior skill, for they [the women] spun it on the backs of the goats. -[from Shab. 74b]

**27** **And the princes brought** Heb. וְהַנְשִׂיאִם. Rabbi Nathan said: What prompted the princes [lit., what did the princes see] to donate for the dedication of the altar first [before the rest of the Israelites] while [in contrast] they did not donate first for the work of the Mishkan? This is what the princes said, “Let the community donate what they will donate, and what[ever] they are missing [i.e., whatever is left to be donated] we will complete.” Since the community completed everything, as it is said: “And the work was sufficient” (Exod. 36:7), the princes said, “What are we to do?” So they brought the shoham stones, etc. Therefore, they brought [donations] first for the dedication of the altar. Since at first they were lazy [i.e., they did not immediately donate], a letter is missing from their name, and וְהַנְשִׂיאִם is written [instead of וְהַנְשִׂיאִים, with additional “yud”s]. [from Num. Rabbah 12:16, Sifrei Num. 7:2, Midrash Chaseroth V’Yetheroth p. 268, Midrash Tanchuma Pekudei 11]

**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)** **34:27 – 35:29**

**27. WRITE FOR YOURSELF THESE WORDS.** G-d commanded Moses that he write a book of covenant and read it ***in the hearing of the people***,[[1]](#footnote-1) and they should accept it upon themselves by saying, ***we will do and we will obey***,[[2]](#footnote-2) as they had done at first; for He wanted that the whole procedure with the first Tablets should now be repeated with the second Tablets. There is no doubt that Moses actually did repeat it; however, Scripture did not want to prolong the account by saying, "and Moses did so," as I have shown you in many places.[[3]](#footnote-3)

The correct interpretation appears to me to be, that since Israel had sinned and violated the [first] covenant, the Holy One, blessed be He, had to renew the covenant with them, so that He should not nullify His covenant with them, and so He told Moses to write the conditions [of the renewed covenant]. This is the sense of the verse, ***for after the tenor of these words I have made a covenant with you and with Israel.*** The meaning of ***with you*** is that for your sake I have done it with them, and it will not be necessary for them to bring themselves into the bond of this covenant.[[4]](#footnote-4) However, G-d, blessed be He, had to make with them a covenant on the forgiveness that He extended to them [for their sin with the calf], and so [Moses] wrote the forgiveness, and the conditions [of the new covenant].

**28. AND HE WAS THERE WITH THE ETERNAL FORTY DAYS AND FORTY NIGHTS ... AND HE WROTE UPON THE TABLETS THE WORDS OF THE COVENANT, THE TEN WORDS.** The verse is stating that Moses was on top of the mountain for forty days and forty nights, and he wrote there upon the Tablets. And in the opinion of our Rabbis[[5]](#footnote-5) the meaning of the verse is that Moses was there with G-d for forty days and forty nights,[[6]](#footnote-6) during which time He wrote on the Tablets the words of this second covenant. But he had stayed there for another forty days[[7]](#footnote-7) prior to these to pray for all his requests, as is narrated in the section beginning, ***See, You say unto me: Bring up this people***;[[8]](#footnote-8) and with reference to these days it is said in the Book of Deuteronomy, ***So I fell down before the Eternal the forty days and forty nights that I fell down; because the Eternal had said He would destroy you***.[[9]](#footnote-9) Here, however, Scripture did not explain how many days were the duration of this period of supplication and prayer, for it is known that it was from the time he went up to the mountain until he came down to hew the second Tablets.[[10]](#footnote-10) But it said that the matter of the second Tablets was like that of the first in every respect - the writing of G-d, and the number of days he stood before G-d, so that he should not think that he had already learned the Torah during the first time, and that therefore it would not be necessary for him to stay there many days.

***'Va'yichtov' upon the Tablets*** - this means that G-d wrote, and does not refer back to Moses [mentioned in the preceding phrase, ***he did neither eat bread, nor drink water***], for so He said, ***and I will write upon the Tablets***.[[11]](#footnote-11) Similarly, in the Book of Deuteronomy it says, ***and I hewed two Tablets of stone like unto the first, and went up into the mount, having the two Tablets in my hand. And He wrote on the Tablets, according to the first writing***.[[12]](#footnote-12) And since it says ***according to the first writing***, we know that they were written with the finger of G-d.[[13]](#footnote-13) Thus the meaning of the expression, ***and I will write[[14]](#footnote-14)*** means "with the finger," and you know [already] the meaning of **"finger**" from that of **"the hand.”** [[15]](#footnote-15)

**31. 'VA'YEDABER MOSHEH' (AND MOSES SPOKE) TO THEM.** "This whole section denotes a [continuing] present action [thus making the sense of the verbs: 'and Moses used to speak .. .' 'and they used to come near, . .'].

**32. AND AFTERWARDS ALL THE CHILDREN OF ISRAEL CAME NEAR**. After Moses had taught the elders, he would again teach the section or the specific law to the Israelites. All this is Rashi's language. But it is not so [that this section describes a continuing occurrence - whenever Moses spoke to Israel]. Rather, Scripture is stating that when all Israel went forth to meet him [upon his descent from the mountain with the second Tablets], they saw the beams of glory streaming from his face, and they were afraid to come near him[[16]](#footnote-16) and stepped backwards. Perhaps they thought that the Glory of G-d was there, or that the angels of Him on high were with him, and they feared ***lest the Eternal break forth upon them***.[[17]](#footnote-17) ***Then Moses called unto them; and Aaron and all the princes,*** who walked before them ***returned unto him***,[[18]](#footnote-18) and Moses spoke to them ***words of peace***,[[19]](#footnote-19) and told them the tidings of the forgiveness of their sin and of the Tablets he brought down. ***And afterwards*** when all the children of Israel saw that he was speaking with the princes of the congregation, they all came near to him, and then he commanded them ***all that the Eternal had spoken with him in Mount Sinai***,[[20]](#footnote-20) these being the second Ten Commandments that He gave him, and all that was said to him from the beginning of, ***Observe that which I am commanding you this day***,[[21]](#footnote-21) to the end of the section; for he told them that G-d had commanded him to make a covenant with them ***after the tenor of these words***.[[22]](#footnote-22) Scripture, however, shortened the account and narrated the matter in general terms. Then Scripture says that ***when Moses had done speaking with them*** the whole subject mentioned, ***he put a veil upon his face***,[[23]](#footnote-23) for he understood that upon his return [from the mountain] ***the skin of his face sent forth beams***,[[24]](#footnote-24) or perhaps they told it to him. Finally, after having told the account of the events of that day, Scripture states, ***But when Moses went in before the Eternal*** etc.[[25]](#footnote-25) It is this part of Scripture that represents the continuing action, meaning that so did Moses conduct himself with them all the days.[[26]](#footnote-26)

**35:l. AND MOSES ASSEMBLED ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL.** The expression ***all the congregation of the children of Israel*** includes the men and women, for all donated to the work of the Tabernacle. Thus Moses, after having commanded Aaron, and the rulers ***and all the children of Israel*** -- the men - ***all that the Eternal had spoken with him in Mount Sinai***,[[27]](#footnote-27) following the breaking of the Tablets, and after he had put the veil on his face[[28]](#footnote-28) [as all this is narrated in the preceding section], again commanded that the people be assembled, whereupon the whole congregation gathered to him - men, women, and children.

It is possible that this occurred on the day following his descent from the mountain, and he told all of them the subject of the Tabernacle which he had been previously commanded, before[[29]](#footnote-29) the breaking of the Tablets. For since the Holy One, blessed be He, became reconciled with them and gave Moses the second Tablets, and also made a new covenant that G-d would go in their midst,[[30]](#footnote-30) He thereby returned to His previous relationship with them, and to the love of their "wedding,”[[31]](#footnote-31) and it was obvious that His Presence would be in their midst just as He had commanded him at first, even as He said, ***And let them make .He a Sanctuary, that I may dwell amongst them***.[[32]](#footnote-32) Therefore Moses now commanded them all that he had been told at first.

**THESE ARE THE THINGS WHICH THE ETERNAL HAS COMMANDED, THAT YOU SHOULD DO THEM. 2. SIX DAYS WILL WORK BE DONE.** The expression, ***these are the things which the Eternal has commanded*** refers to the construction of the Tabernacle,[[33]](#footnote-33) all its vessels and all its various works. He preceded [the explanation of the construction of the Tabernacle] with the law of the Sabbath, meaning to say that the work of ***these things*** should be done during the six days, but not on the seventh day which is ***holy to G-d***. It is from here that we learn the principle that the work of the Tabernacle does not set aside the Sabbath, and not from the interpretation of the word ***ach*** ***(but - 'but' you shall keep My Sabbaths),[[34]](#footnote-34)*** as I have explained in the section of Ki Thisa.[[35]](#footnote-35)

**3. YOU WILL KINDLE NO FIRE THROUGHOUT YOUR HABITATIONS UPON THE SABBATH DAY.** The meaning of this verse is clearly to prohibit also on the Sabbath doing any work necessary for the preparation of food, since He said, ***whosoever does work therein will be put to death***,[[36]](#footnote-36) and He further explained that they ***should also not kindle fire***, in order to bake bread and boil meat, for fire is needed in the preparation of all food. This had to be stated because He did not say here: "whosoever does 'any manner' of work," just as He said in the Ten Commandments, ***you will not do any manner of work,***[[37]](#footnote-37) but instead He merely said "work" without specifying any type. Therefore we might have excluded from the general statement [whosoever does war" ... ] all activity necessary for the preparation of food, for we find it said about the feast of unleavened bread, ***you will not do work therein***,[[38]](#footnote-38) and yet the preparation or food is not included [in the scope or its prohibition]. It is for this reason that here He mentioned expressly that the preparation of food is also forbidden on the Sabbath.

I have found a similar text in the Midrash:[[39]](#footnote-39) "Rabbi Nathan says: ***You will kindle no [ire throughout your habitations upon the Sabbath-day***. Why is this said? ***Because it is stated, And Moses assembled all the congregation of the children of Israel***.[[40]](#footnote-40) I might think that one should be allowed to light a candle, to put away food to be kept warm, and to make a fire on the Sabbath. Therefore Scripture says, ***You will kindle no fire throughout your habitations upon the Sabbath-day.***" This corresponds closely to that which we have said, that these works [mentioned in the Mechilta], since they are of direct benefit to the body, were not included in the first prohibition. Thus Rabbi Nathan wanted to say that the purpose of the verse here is not to prohibit baking, cooking, and the rest of the activities involved in the preparation of food, for these have already been prohibited to them by the verse, ***Bake that*** [on the sixth day of the week] ***which you will bake*** [i.e., which you intend to bake on the Sabbath], ***and seethe that which you will seethe***.[[41]](#footnote-41) But yet I might think that all activities which benefit man in such a way that the benefit is only to the body - such as lighting a candle, making fire, or washing one's whole body in hot water - should be allowed, for these are part of the delight of the Sabbath.[[42]](#footnote-42) Therefore it says, ***You will kindle no fire*** - to prohibit all [mentioned activities even if done for these purposes].

Our Rabbis in the Talmud[[43]](#footnote-43) have yet another Midrash on this verse, because it does not say: "whosoever does any manner of work therein will be put to death," or: "whosoever kindles fire throughout your habitations will be put to death." Therefore they said that the kindling of fire was singled out in order to make it punishable in a less stringent manner, [namely by stripe], since it is a mere negative command, [whereas violation of the Sabbath by doing any of the other kinds of work is punishable by death]. But another Sage[[44]](#footnote-44) holds that it was singled out in order to separate it, since it was included in the prohibition, ***you will not do any manner of work***.[[45]](#footnote-45)

**5. 'Y'VI'EHA' (LET HIM BRING IT), THE ETERNAL'S OFFERING.** This is like ***"yavi (let him bring) the Eternal's offering."*** But Scripture mentions a pronoun and then returns to explain it. Similarly: ***And she opened and saw him, the child***;[[46]](#footnote-46) ***when he went in, the man***;[[47]](#footnote-47) ***the nation and the kingdom which will not serve him, Nebuchadnezzar***;[[48]](#footnote-48) ***which I do give to them, the children of Israel***.[[49]](#footnote-49) There are many similar instances.

By way of the Truth, [the mystic lore of the Cabala], the phrase here is like "let him bring it 'with' the Eternal's offering," meaning that he is to bring the higher offering as alluded to in the secret of ***and they take for Me an offering***.[[50]](#footnote-50) I have already explained it.[[51]](#footnote-51) Our Rabbis have a Midrash[[52]](#footnote-52) on the verse, ***and she opened and saw him, the child***,[[53]](#footnote-53) that she saw with him the Divine Glory.

Now it was necessary for Moses to tell the whole congregation all the work which G-d had commanded him, in order to let them know that they had to bring large donations, ***for the work is great***.[[54]](#footnote-54) That is why he told them, ***The Tabernacle, its tent, and its covering*** etc.,[[55]](#footnote-55) mentioning all in a general way. The reason for the definite article in ***'eth hamishkan'*** (the Tabernacle),[[56]](#footnote-56) ***'eth ha'aron.'*** (the ark),[[57]](#footnote-57) ***'eth hashulchan'*** (the table),[[58]](#footnote-58) and all those mentioned with the definite article, is as if to say: "the Tabernacle and the vessels which we will explain to the wise men doing the work in their details and measurements," but speaking now to the whole congregation, he told them only their names in general.

**2l. AND THEY CAME, EVERY ONE WHOSE HEART STIRRED HIM UP.** This is said with reference to the wise men who did the work, for we do not find the use of this phrase, ***"the stirring up of the heart,"*** in connection with those who merely brought the donations; Scripture rather mentions ***"generosity of heart"*** with reference to them. Now the reason for using such a phrase, ***whose heart stirred him up***, is because they undertook to do the work, although there was no one amongst them who had learned these crafts from an instructor, or had trained his hands at all to do them. Rather, **a person who felt in his nature that he knew how to do such skills, his heart was lifted up in the ways of the Eternal[[59]](#footnote-59)** to come before Moses and say to him, "I will do all that my lord speaks." I have already mentioned this in another section.[[60]](#footnote-60) Thus Scripture is stating that there came before Moses everyone whose heart stirred him up to undertake the work, and everyone whom his spirit made willing brought the offering. Then Moses said to all of them that G-d had called by name ***Bezalel***,[[61]](#footnote-61) and ***Oholiab***.[[62]](#footnote-62) Afterwards Moses called them ***and every wise-hearted man***[[63]](#footnote-63) to come before him, and he gave them the whole donation [brought by the people so that they could proceed to do the work].

**22. AND THE MEN CAME 'AL HANASHIM' (WITH THE WOMEN).** The meaning of this expression is that because donations of ornaments were more common amongst women, and they all had these jewels [cited in the verse: ***nose-rings, and ear-rings, and signet-rings, and golden beads, all jewels of gold***], therefore they immediately pulled off their ear-rings and signet-rings and were the first to come to Moses, and [afterwards] they brought with them those men with whom they found ornaments. For the phrase ***al hanashim*** indicates that they were there first, while the men joined them later. Similar usage of the word al is found in these verses: ***Aram is confederate 'al' Ephraim***,[[64]](#footnote-64) for that war [against Judah] was mainly led by Ephraim [i.e., the kingdom of Israel]; ***and he did not put them 'al' (unto) Laban's flock***;[[65]](#footnote-65) ***'u'alau' (and next unto him) will be the tribe of Manasseh***.[[66]](#footnote-66) There are other similar instances. Thus Scripture is stating that all - men and women - came with ***nose-rings, and ear-rings, and signet-rings, and golden beads, and with all jewels of gold***, such as bracelets and ear-rings, as all of the people found some jewelry to bring. It further states that some of them brought an offering of gold, in some broken form or as a coin.

***And every man, with whom was found blue-purple and red-purple***.[[67]](#footnote-67) The reason for this expression is that these items were found only amongst a few of the people. Then Scripture states again, ***and every man, with whom was found acacia-wood***.[[68]](#footnote-68) because the people who had this kind of wood were still fewer in number. It states, ***Everyone that did set apart an offering of silver and brass***,[[69]](#footnote-69) because most people had silver and brass in coins or vessels. Scripture, however, did not mention this above together with all jewels of gold, because it mentioned there the women, and they did not have silver and brass ornaments but gold ones, just as Aaron said, ***Pull off the golden rings, which are in the ears of your wives***.[[70]](#footnote-70)

***And every man that 'heinif tenufath' (brought an offering of) gold.*** This is so phrased because the number of these people was not as great as those who brought silver and brass. Thus the amount of gold brought was not as much as that of silver and brass. It is for this reason that the gold donation is called ***tenufah (waving)***, whilst that of silver and brass is called ***terumah (offering)***,[[71]](#footnote-71) **for one who brings gold waves it with his hand to show the importance of the donation, or it may be that those who take it from him wave the gold to show up the donor in a praiseworthy light for having brought such a donation.** However, in the section of ***Eileh Pekudei*** Scripture calls the donations of both gold and brass ***tenufah***,[[72]](#footnote-72) because there it does not mention at all ***terumah*** (free-will offering,) but only the silver of them that were numbered.[[73]](#footnote-73) It is possible that brass also was called ***tenufah*** because it was more important to them than silver, since they did not have much of it. Or it may have been very important on its own merit, similar to that which is said, ***and two vessels of fine bright brass, precious as gold***.[[74]](#footnote-74)

**Ketubim: Tehillim (Psalms) 68:1-36**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. For the conductor, a psalm, a song of David. | 1. For praise, of David. A hymn and song. |
| 2. May God rise; His enemies scatter, and those who hate Him flee from before Him. | 2. God will arise, His enemies will be scattered, and His foes will flee from His presence. |
| 3. As smoke is driven away, You will drive [them] away; as wax melts before fire, the wicked will perish from before God. | 3. Just as the smoke is driven out, they will be driven; just as wax will melt in the presence of fire, the wicked will perish in the presence of God. |
| 4. And the righteous will rejoice, yea, they will exult before God and they will delight with joy. | 4. And the righteous/generous will rejoice and exult in the presence of the LORD, and they will rejoice joyfully. |
| 5. "Sing to God, sing praises to His name, praise Him Who rides in Aravoth by His name Yah, and rejoice before Him. | 5. Give praise in the presence of God, praise His glorious name; magnify the one who sits on His glorious throne in Araboth; Yah is His name; and be glad in His presence. |
| 6. O Father of orphans and Judge of widows, O God in His holy dwelling place." | 6. Father of the orphans, and judge of widows such is God in the dwelling place of His holy presence. |
| 7. God settles the solitary in a house; He takes the prisoners out at the most opportune time, but the rebellious dwell in an arid land. | 7. God, who makes matches, joining the solitary to mates; who brought out the house of Israel, who were bound in Egypt; for the correct deeds of their fathers; He redeemed them; in public procession; but Pharaoh and his armies, who refused to let them go, dwelt in thirst. |
| 8. O God, when You went out before Your people, when You marched through the wilderness, forever. | 8. O God, when You went forth in a pillar of cloud and in a pillar of fire before Your people, when You travelled in the wilderness of Jeshimon forever, when You gave the Torah to Your people, |
| 9. The earth quaked, even the heavens dripped; this is Sinai, because of God, the God of Israel. | 9. The earth shook, also the heavens dropped dew in the presence of the LORD; as for this Sinai, its smoke went up like the smoke of a furnace before the LORD, God of Israel, was manifested upon it. |
| 10. **Generous rain You poured down, O God; Your heritage, which was weary, You established.** | 10. **When the house of Israel heard the voice of Your power, their souls flew away; at once He made to descend upon them the dew of resurrection; O God, You brought the favorable rain to Your inheritance, and You supported the assembly which was exhausted.** |
| 11. Your congregation dwelt therein; You prepare with Your goodness for the poor, O God. | 11. You caused Your vigor to go back to it; You appointed a troop of angels to do good to the poor of God. |
| 12. The Lord will give out a word; they will announce it to a great multitude. | 12. The LORD gave the words of Torah to His people; truly, Moses and Aaron were proclaiming the word of God to the great army. |
| 13. Kings of hosts will wander, yea they will wander, and she who dwells in the house will divide the spoils. | 13. Kingdoms with their armies went into exile from their palaces, and the wise were exiled from their knowledge; but the assembly of Israel divides the spoil from heaven. |
| 14. If you lie between the borders-the feathers of a dove covered with silver, and its pinions with brilliant gold. | 14. The God of Israel said; If you wicked kings lay down among the rubbish heaps, the assembly of Israel, likened to a dove flying in the clouds of glory, divides the spoil of the Egyptians silver that is refined, and her treasures full of pure gold.  ANOTHER TARGUM: If you wicked kings sleep in the theatres, which are likened to rubbish heaps, **behold, the sons of the assembly of Israel, which are likened to the wings of a dove, are covered with the words of Torah, which are likened to silver, and her scholars, which are likened to the pinions of a young dove in pure gold.** |
| 15. When the Almighty spreads out for kings therein, it will become as white as snow in darkness. | 15. When she spread her hands over the sea in prayer, Shaddai abased kingdoms, and on her account clouded over Gehinnom like snow; He delivered them from the shadow of death.  ANOTHER TARGUM: Because of this, when the priests spread their hands and bless the people of Israel, Shaddai agrees with them and kings are subdued beneath them; and because of their merits, their sins are made white as snow, and Gehinnom is cooled for the wicked who have received punishment in their children and have repented of their bad deeds. |
| 16. The mountain of God is the mountain of Bashan; the mountain of peaks is the mountain of Bashan. | 16. Mount Moriah, the place where the patriarchs worshipped in the presence of the LORD, was chosen for the building of the sanctuary; and Mount Sinai for the giving of Torah; Mount Mathnan, Mount Tabor, and Carmel were disqualified, and a hump was made for them like Mount Mathnan.  ANOTHER TARGUM: Mount Moriah was chosen first for the worship of the patriarchs in the presence of the LORD, and was chosen second for the building there of the sanctuary; and Mount Sinai was pulled up from there and chosen third for the Torah; Mount Buthnin was removed and set far away; Mount Tabor a miracle was performed there for Barak and Deborah; Mount Carmel miracles were performed there for Elijah the prophet. And they were racing, one against the other, and arguing one with the other. One said, "On me the presence will abide," and the other would say, "On me the presence will abide." And the LORD of the World, who sharpens the proud and rebellious with the humble, struck them down and they were disqualified. A hump was made for them like Mount Buthnin. |
| 17. Why do you lurk, you lofty mountains, for the mountain that God desired for His dwelling? Even the Lord will dwell [there] forever. | 17. God said, Why do you leap, O mountains? It is not My will to give the Torah on proud, contemptuous mountains. Behold, Mount Sinai which is humble; the word of the LORD desires to place His presence upon it; but in the highest heaven the LORD will abide forever. |
| 18. God's chariot is twice ten thousand times thousands of angels. The Lord was among them at Sinai in His holiness. | 18. The chariots of God are two myriads of burning fire, two thousand angels guiding them; the presence of the LORD rests on them, on the mountain of Sinai, in holiness. |
| 19. **You ascended on high, you took captives; you took gifts to be among men, and also rebellious ones for Yah God to dwell.** | 19. **You ascended to the firmament, O prophet Moses; you captured captives, you taught the words of Torah, you gave gifts to the sons of men, and even the stubborn who are converted turn in repentance, and the glorious presence of the LORD God abides upon them.** |
| 20. Blessed is the Lord; every day God lavishes upon us our salvation forever. | 20. Blessed be the LORD, every day He weighs us down, adding commandments to commandments; the mighty one, who is our redemption and our helper forever. |
| 21. God is to us the God of salvations, but God the Lord has the ways to death. | 21. God is for us might and redemption; and from God the LORD death and loss of breath are inflicted on the wicked through suffocation. |
| 22. Indeed God will wound His enemies' head, the hairy pate of him who goes with his guilt. | 22. Truly God will break the heads of His enemies, He will make fall out the hair of the man who keeps walking in his sins. |
| 23. The Lord said, "I shall restore from Bashan; I shall restore from the depths of the sea. | 23. The LORD says, "I will bring back the righteous/ generous who have died and been eaten by wild beasts from Buthnin; I will bring back the righteous/generous who have drowned in the depths of the sea." |
| 24. In order that your foot may wade through blood; the tongue of your dogs will have its portion from the enemies." | 24. So that they will see the punishment of the wicked, they will dip their feet in the blood of the slain; the tongue of the wild beast will grow fat from their plumpness, some of them will be sated on the enemies. |
| 25. They saw Your ways, O God, the ways of my God, my King in sanctity. | 25. The house of Israel has seen the paths of Your presence on the sea, O God; they say, "The paths of God, king of all the world in holiness!" |
| 26. Singers went first, minstrels afterwards, in the midst of maidens playing timbrels. | 26. They rose up early and uttered a song after Moses and Aaron who were playing melodies before them, in the midst of the righteous/generous women who were with Miriam playing timbrels. |
| 27. In congregations bless God the Lord, from the womb of Israel. | 27. In the midst of the assemblies, bless God, exalt the LORD, O fetuses in the bellies of their mothers, O seed of Israel! |
| 28. There Benjamin the youngest rules over them; the princes of Judah pelt them with stones, as do the princes of Zebulun and the princes of Naftali. | 28. There Benjamin, least of the tribes, who first of all went into the sea-- because of this, he received kingship; and after them went down the princes of Judah; the tribes stoned them with stones, and they received dominion after them; the princes of Zebulun were their merchants, and the princes of Naphtali were their warriors. |
| 29. Your God has commanded your strength; show this strength, O God, which You have wrought for us. | 29. God has commanded your strength; be strong, O God, abide in this sanctuary You have made for us! |
| 30. From Your Temple, which is over Jerusalem, kings will bring You tribute. | 30. From Your temple You will accept sacrifices; Your presence abides on Jerusalem; from their palaces the kings will bring to You sacrifices. |
| 31. Rebuke the people of the forest, the congregation of mighty bulls among people like calves, submitting himself for pieces of silver; he scatters peoples, they always desire battles. | 31. Rebuke the armies of sinners, shatter them like reeds, the assembly of warriors who trust in calves, the idols of the Gentiles. **His favour is toward the people who are occupied willingly in the Torah, which is purer than silver.** Scatter the peoples who desire to wage war! |
| 32. Gifts will be brought from Egypt; Cush will cause his hands to run to God. | 32. The children of Ham, the Osmani, will come from Egypt to be converted; the children of Cush will run to spread their hands in prayer before God. |
| 33. Kingdoms of the earth, sing to God, sing praises to the Lord forever. | 33. O kingdoms of the earth, sing praise in the presence of the LORD, sing praise to the LORD forever. |
| 34. To Him Who rides on the heaven of heavens of old; **behold, He gives forth with His voice a voice of strength.** | 34. To the one who sits on his throne in the heaven of heavens; **in the beginning He, by His command, gave through His voice the voice of the spirit of prophecy to the prophets.** |
| 35. Attribute strength to God; over Israel is His pride, and His strength is in the skies. | 35. Ascribe the glory of strength to God, whose excellence is over Israel, and whose strength is in heaven. |
| 36. You are feared, O God, from Your Sanctuary; the God of Israel-He gives strength and power to the people; blessed be God. | 36. Fearful is God, from Your sanctuary; the mighty one of Israel has given strength and might to His people. Blessed be God! |
|  |  |

**Rashi’s Commentary on Psalm 68:1-36**

**2** **May God rise; His enemies scatter** Amalek and his ilk.

**3** **As smoke is driven away** as it is driven away. As the smoke is driven away so will You drive [them] away.

**from before God** From before the Ark in the days of Moses. (And it came to pass when the Ark traveled, that Moses said, “Arise, O Lord, and Your enemies will scatter.”Shem Ephraim) And when it rested, he would say, “Return, O Lord, etc.”

**4** **and they will delight with joy** And this is the joy, and so will they say, “Sing to God, etc.”

**5** **praise** Heb. סולו, an expression of praise. Similarly (Job 28:16): “It cannot be praised (תסלה) with the jewelry of Ophir”; (Lam. 4:2), “worth their weight (המסלאים) in fine gold.”

**by His name Yah** By the name י־ה, which is an expression of fear, as we translate it דחילא, fear (below 118:14): “My might and my praise is the fear of the Lord (י־ה).” Likewise (Exod. 17:16): “For a hand is on the throne of the Lord (י־ה),” in the Targum: [And he said, “This is stated with an oath from below the fear of the Shechinah on the throne of His glory, etc.] Similarly (Isa. 26:4): “for in Yah the Lord,” is paraphrased by the Targum: for then You will be redeemed by the word of the fear of the Lord, the Strongest of the world.” The Psalmist says, “Praise Him, fear Him, and rejoice.” This resembles what is said elsewhere (above 2:11): “and rejoice with quaking.”

**6** **O Father of orphans** And this is the praise that You shall praise before Him: the entire matter until the end of the psalm.

**Father of orphans** Who became a father to Israel, who are orphans, as it is said (Lam. 5:3): “We were orphans without a father.”

**and Judge of widows** Who performed the judgment of Jerusalem, concerning which it says (Lam. 1:1): “was like a widow.”

**7** **settles the solitary in a house** Israel, who were spread out. He gathered together each one from the place where he was lost and settled them in a complete household and a complete nation.

**He takes the prisoners out at the most opportune time** He took Israel out of Egypt in the month that is best suited for travelers, neither hot nor cold.

**but the rebellious** The Egyptians.

**dwell in an arid land** Their land remained arid and thirsty. I found [this].

**8** **when You marched** When You stepped with your step.

**forever** There You showed me that this is Your way forever: for every distress, redemption.

**9** **this is Sinai** That too quaked because of the Lord God of Israel.

**10** **Generous rain You poured down** **This too You did for us: if we needed rain, You lifted them and poured upon us constantly rains of generosity and blessing.**

**Your heritage, which was weary, You established** When the heritage of Your land was weary and thirsty for rain, You established it [Your heritage]. I found:

**Your heritage which was weary** Which is called your heritage, and which is weary; i.e., sometimes it is so.

**11** **Your congregation dwelt therein** Heb. (חיתך). Your congregation has dwelt therein, as (II Sam. 23:11): “and the Philistines gathered together their camp (sic) into a troop (לחיה).” Another explanation: The congregation of Israel is known as the animal and the beast of the Holy One, blessed be He.

**You prepare with your goodness** When they left Egypt, You led them around in the desert for forty years because the Canaanites rose and cut down the trees. During the interim, when they tarried in the desert, they rose and rectified it all.

**12** **The Lord will give out a word; they will announce it to a great multitude** Heb. אמר, [like] מאמר, statement. He will yet roar with [His] voice to allow the hosts of the great nations to hear it. Now what is the word? The kings of the hosts of nations will wander, yea they will wander. They will wander and be cast out of the land of Israel, and the congregation of Israel, who is the dweller of the house, will divide their spoils, as it is said (Isa. 23:18): “And her commerce and her hire shall be holy, etc.”

**14** **If you lie between the borders, etc.** All this is the word. He says to them, “If you had lain between your borders and had enjoyed pleasures, this My dove, My congregation, whose feathers are covered with silver.” Now what is the silver, and what is the gold?

**(15) When the Almighty spreads out, etc.** When the Holy One, blessed be He, explained His Torah, with which the kings are “snowed and whitened” in a land of the Shadow of Death and darkness then its feathers (dove’s feathers) were covered with the desire and yearning for the Torah and [its] Commandments.

**the feathers of a dove** Plumes in French.

**and its pinions** Its wings, with which it flies.

**with brilliant gold** Heb. בירקרק חרוץ. Dunash the son of Labrat interpreted חרוּץ as gold. Therefore, the Psalmist juxtaposed it to silver, and ירקרק חרוץ is the gold brought from the land of Havilah and from the land of Cush; very good gold, neither yellow nor red. Therefore, it is called ירקרק, as (Lev. 13:42): “reddish white (לבן אדמדם),” which is neither white nor red. Therefore, it is doubled: אדמדם, ירקרק.

**15** **kings** **These are the Torah scholars, as it is said (Prov. 8:15): “Kings reign with me.”**

**When...spreads out** Heb. בפרש, an expression of (Deut. 22:17): “and they will spread out (ופרשו) the garment”; they clarify the matter as a new garment.

**16** **The mountain of God is the mountain of Bashan** And where did He spread it out? On Mt. Sinai, which is the mountain of God and is near Bashan on the eastern side of the Jordan.

**the mountain of peaks** The special mountain among the mountains.

**peaks** Heb. גבננים, an expression of mountains, because of their height, as (Ezek. 16:24): “and you built for yourself a platform (גב).” Any high thing is called גַב.

**17** **Why do you lurk, you lofty mountains** All this refers back to “The Lord will give out a word.” He says further to them, “Why do you lurk (תרצדון), you lofty mountains?” Why do you lurk, you lofty mountains, to destroy the mountain that God desired for His dwelling, to cause His Shechinah to rest upon it? That is the Temple Mount. Even He will dwell there forever. Its sanctity is a perpetual sanctity. After it was chosen for His dwelling, the Shechinah did not rest elsewhere. I saw in the works of Rabbi Moshe Hadarshan that רצד is “ambush” in Arabic. But Menachem (p. 166) explained תרצדוּן like תרקדוּן, you prance. That expression, too, fits the context.

**18** **God’s chariot, etc.** This too refers back to the “The Lord will give forth a word,” to mention the love of His people. Even when God’s chariot of “twice ten thousand times thousands of” brilliant “sharpened” angels appeared, and the Lord was among them at Sinai with His holiness, there too, you, the leader of His people, **Moses the son of Amram ascended on high and took captives.**

**19** **and also rebellious ones for Yah God to dwell** Also you brought about that the Holy One, blessed be He, rested in the Tabernacle of the Torah, **and you took gifts from the celestial beings to give them to the sons of men, also among a people who were rebellious and were rebelling against Him and provoking Him.**

**20** **Blessed is the Lord, etc.** This is part of the song mentioned above: “Sing to God.”

**lavishes upon us** He will give us a great salvation, [greater] than any burden, as much as we can carry. (I found:

**every day...lavishes upon us** He always behaves in this manner to us, that for every distress there is a salvation.)

**21** **God is to us the God of salvations** God is our Savior, but He has many paths, i.e., kinds of death. תוצאות means, ways to death. However, He does not lay them upon us, but with them He wounds the head of His enemies.

**22** **the hairy pate** The pate of Esau, who is a “hairy man,” and who always goes with his guilt.

**23** **The Lord said, “I shall restore from Bashan”** For so He promised to restore us from the mighty ones of Bashan and from the islands of the sea.

**24** **In order that your foot may wade through blood** When He crushes the head of the enemy, our feet will wade through their blood. תִּמְחַץ is an expression of splitting into the blood, as (Jud. 5:26): “she split (ומחצה)and penetrated his temple,” like בָּקְעָה, she split. This is Mishnaic Hebrew: “and the pilgrims were wading (בוקעים) up to their knees in blood.” Another explanation: תִּמְחַץ The name of a vessel with which they draw wine from the pit is called מַחַץ, in Tractate Avodah Zarah (72b).

**from the enemies** From the blood of the enemies.

**will have its portion** Heb. מנהו, its sustenance will be, as we say (Suc. 39b): “How do we know that מן is an expression of food?” For it is written (Dan. 1:10): “who appointed (מנה) your food, etc.”

**25** **They saw Your ways, O God** That is to say, it is fitting that You save these people, for when they saw Your ways in Your sanctity in the sea, singers came first to sing before You the Song of the Sea, and after them came the minstrels these are the angels.

**26** **in the midst of maidens playing timbrels** With Miriam and her maidens, who took the timbrel in her hand, and they said with their praise...

**27** **In congregations bless God, the Lord, from the womb of Israel** **Even the fetuses in their mothers’ wombs recited the Song.**

**28** **There Benjamin** the youngest became the ruler over them.

**rules over them** Heb. רֽדֵם, like רֽדָם, with a “kamatz.” **From there, he merited to become king because he descended first into the sea, and so did Samuel say to Saul (I Sam. 15:17): “Even if you are small in your own eyes, are you not the head of the tribes of Israel?” which Jonathan paraphrases: The tribe of Benjamin crossed the sea at the head of all the other tribes.**

**the princes of Judah pelt them with stones** They envy them and throw stones at them, and so do the princes of Zebulun and the princes of Naftali. So, he says to him, “Your God has commanded your strength.” Another explanation: רִגְמָתָם is the equivalent of רִקְמָתָם, their embroidery, their embroidered garments, an expression of purple (ארגמן). In this way Menachem associated it (p. 161).

**29 show this strength, O God, etc.** Now the Psalmist returns to his prayer that he prayed, “Let God rise, and let His enemies scatter.” Show Your strength, O God, and strengthen Yourself, for You have wrought all these for us.

**30** **From Your Temple, which is over Jerusalem, etc.** And since the kings will see the glory of Your temple, which is over Jerusalem, they will bring You a gift and a tribute.

**31** **Rebuke the people of the forest** This is Ishmael [Esau], who is compared to the “boar from the forest,” which dwells among the reeds (below 80:14).

**the congregation of mighty bulls, among peoples like calves** A people that has become fat and thick like mighty bulls among the other nations, which are merely like calves as compared to them.

**submitting himself for pieces of silver** They do not submit themselves to any person unless he persuades them with money.

**he scatters peoples** They scattered the tribes, as it is said: (Deut. 33:3): “Also He loves the peoples,” and they always desire battles. They want to fight with us.

**32** **Gifts will be brought** **(Then, when You destroy Esau and the King Messiah arises, they will bring you gifts from Egypt and from Cush. Parshandatha) Then, when You scatter the enemy, and the King Messiah arises in the future, they will bring you gifts from Egypt and from Cush. Menachem interpreted חשמנים as the name of a province, the dwellers of Hashmonah (p. 96), but the commentators interpret it as an expression of a gift.**

**33** **sing to God** Who showed His greatness and redeemed His people.

**34** **behold He gives forth** Heb. יתן, behold He gives.

**36** **You are feared, O God, from Your Sanctuary** Because You destroyed it, You are feared. If He did not show favoritism to His [own] Sanctuary, surely [He will] not [show favoritism] to the wicked of the heathens. The Midrash Aggadah explains: Do not read: מִמִּקְדָּשֶׁיךָ, “from Your Sanctuaries,” but מִמְּקֻדְּשֶׁיךָ, “from Your hallowed ones.” When the Holy One, blessed be He, executes justice upon the righteous, He is feared, elevated, and praised. Similarly, it is said (Lev. 10:3): “Through those near to me I will be sanctified.” [Also] (Exod. 29:43), “and it will be sanctified with My honor” [i. e., with My honored ones]. With the death of Aaron’s two sons (Zev. 115b). Our Rabbis, however, expounded on the entire psalm until (verse 20): “Blessed is the Lord; every day” as referring to the giving of the Torah; (verse 10) “generous rain” refers to the giving of the Torah, and (verse 11) “Your congregation dwelt therein,” means that they became engrossed in Torah (Mid. Ps. 68 with variations). But as for me I feel uncertain in explaining the expression ישבוּ as meaning that they became engrossed in Torah. Also, my heart is uneasy at explaining (verse 17) “the mountain that God desired for His dwelling” as referring to Mt. Sinai, because He did not desire it for His dwelling and [did] not [want] to dwell there forever, whereas here it is written: “Even the Lord will dwell there forever.” Likewise (verse 13): “Kings (מלכי) of hosts,” he explained as “angels (מלאכי)of hosts,” which is not the language of Scripture.

**Meditation from the Psalms**

**Psalms ‎‎68:1-36**

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

The superscription of this psalm attributes authorship to David. This psalm was composed by David as a prayer for success in all his wars, even as HaShem had brought about great deliverance for our patriarchs. For His is the power and the might to do what He wants.[[75]](#footnote-75)

Some perceive this psalm as relating to Sanncherib and his army. David foresaw prophetically that Sanncherib would wage war against King Hezekiah, and he prayed for his defeat.[[76]](#footnote-76) Others say that it was composed about the war of Gog and Magog, when the nations will gather against HaShem’s redeemers.[[77]](#footnote-77)

Another interpretation is that the psalm was composed by David when he was forced to wage war against the children of Ammon. Ammon had “sent and hired Aram of Bet-rechob, and Aram of Tzoba, ... and King Ma’acha and Ish-tob,” and David found himself fighting in front and in the rear.[[78]](#footnote-78)He prayed for HaShem to rise up against them and cause them to flee, for there was no natural way that the Israelites could otherwise be saved. His prayer was answered. Aram fled before Israel and David smote their commander Shobach. Then all the other kings made peace with David. Accordingly, part of the present psalm is a prayer and part of it is a song of exultation.[[79]](#footnote-79)

When the war against these enemies took place, most of David’s army was comprised of the tribes of Judah, Benjamin, Zebulun and Naphtali. Their valor and might were displayed in the fighting, and for this reason they are mentioned here.[[80]](#footnote-80)The proof of their valor is that His enemies were scattered.[[81]](#footnote-81)

Some say that David pleaded on behalf of his people in their future exile. May HaShem bestow His loving-kindness upon them, even as He had shown His wonders in the past, from the time of the exodus from Egypt until the present. Thus David speaks of a “psalm” and a “song”, one for the past and one for the future.[[82]](#footnote-82)

The theme of this composition is the Revelation at Sinai, which the psalmist describes with unsurpassed eloquence and ecstasy. This Revelation at Sinai affected the whole world; it was a cataclysmic event, an upheaval second only to the Creation in its colossal propor­tions.[[83]](#footnote-83)

***Midrash Rabbah - Exodus XXIX:9*** *God came down to Sinai to give the Decalogue so that the world shall not totter,[[84]](#footnote-84) as it says, The earth trembled, the heavens also dropped at the presence of God.[[85]](#footnote-85)*

***Tehillim (Psalms) 68:9*** *The earth trembled, the heavens also dropped at the presence of God;  
even Sinai trembled at the presence of God, the God of Israel.*

From this traumatic transformation, Israel emerged as the chosen people, a nation rising heavenward in obedience to the Divine sum­mons; and as this one nation ascended, the seventy alien societies fell, eternally estranged, for they had rejected HaShem’s invitation to join His ranks.[[86]](#footnote-86)

As HaShem drew closer to Israel, the nations recoiled further from the Jewish people; each fresh outpouring of Divine love for the sacred nation was met with a new wave of bitter hatred from the gentiles. The Talmud explains[[87]](#footnote-87) that Mount Sinai (סיני) received this name because it is the source of the nations’ hatred (שנאה) for the Jews. It also was called Chorev (חורב), the Talmud continues, because from this mountain, devastation (חורבן)**,** descended upon the nations. Therefore, the opening verses of this psalm describe the gentiles’ many attempts to surround and destroy Israel.[[88]](#footnote-88)

The Gaon of Vilna[[89]](#footnote-89) designates this as the Song of the Day for the second day of Shavuot**,** which is the festival com­memorating the Sinaitic Revelation.

We are reading this psalm on the Sabbath closest to Shemini Atzeret (עצרת‎),[[90]](#footnote-90) the conclusion of Succoth. Shemini Atzeret[[91]](#footnote-91) also shares the name *atzeret* (עצרת‎)[[92]](#footnote-92) with Shavuot, the conclusion of Passover. The giving of our Torah occurred on Shavuot – the conclusion of Passover, yet Simchat Torah, the rejoicing with the Torah, took place at the conclusion of Succoth. In the bimodal perspective, these two festivals align with each other. Due to the bimodality of the Torah lectionary, this Torah portion is read on the Shabbat closest to Shavuot in the Tishri cycle, and on the Shabbat closest to Shemini Atzeret in the Nisan cycle. How cool is that?

The following charts illustrate some of the connections between the first and the seventh months:

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Tekufah of Nisan (Vernal Equinox) **Nisan – The First Month** Ripening of grain | | | | | | | | | | |
| **1**  New Year for counting months.  The pur is cast.  The Mishkan and Temple start operating. | **10**  Sacrifice (Passover lamb) is selected.  Israelites enter the promised land.  Abraham and household are circumcised  Physical freedom begins.  Judgment of the firstborn.  Shabbat HaGadol – the Great Sabbath. We examine a lamb for blemishes. | **14-15**  Festival Sabbath  HaShem’s people enter protective abode.  Passover Seder.  Messiah dies.  Israel must eat matza.  Lulav is burned with bedikat chametz | **16** | **17** | **18**  Read *Shir HaShirim* and *Shemot 33:12 – 34:26* on the weekly Sabbath during Pesach | **19** | **20** | **21**  Festival Sabbath  We read the judgment of Egypt at the Yam Suf. | **Iyar 18**  Lag B’Omer | **Sivan 6**  Festival Sabbath  **Shavuot** Atzeret  Torah was given  Large loaves waved.  Pilgrimage festival.  Read the book of *Ruth*  No distinctive practice for the people. |
| **Passover**  Feast of Matza – the bread of affliction.  Israelites begin living in Succoth while traveling.  Pilgrimage festival.  First harvest (barley). Barley is waved.  Israel may eat only unleavened food. | | | | | | |
| Tekufah of Tishri (Autumn Equinox) **Tishri – The Seventh Month** Ripening of grapes and olives | | | | | | | | | | |
| **1-2**  Festival Sabbath  **Yom Teruah**.  New Year for counting years.  Judgment day.  Messiah, our Temple, comes! | **10**  Festival Sabbath  **Yom HaKippurim**  Sacrifice is (two goats) selected.  We return to the state we enjoyed in Eden.  Adam was circumcised when created.  Total Jubilee freedom begins.  Neilah – judgment complete.  On The Sabbath before Yom HaKippurim Shabbat Shuvah (“Sabbath of Repentance”) | **15**  Festival Sabbath  HaShem’s people enter protective abode.  Messiah is born.  Israel must live in Succah | **16** | **17** | **18**  Read the book of *Kohelet* and *Shemot 33:12 – 34:26* on the weekly Sabbath during Succoth. | **19** | **20** | **21**  Hoshana Rabbah – The final judgment. |  | **22**  Festival Sabbath  **Shemini Atzeret**  Simchat Torah  Reading of Torah is concluded and started again.  Torah scrolls are waved.  No distinctive practice. |
| **Succoth**  The feast of our JOY!  HaShem’s people live in Succoth for seven days at rest.  It is a mitzvah to feast in the Succah.  Pilgrimage festival.  Final harvest. Lulav and etrog are waved.  The world is judged for water  Israel must eat all of their meals in the Succah. | | | | | | |

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| **Ohr Yashar**  **(Straight light)**  **Male** | **Ohr Chozer**  **(Curved light)**  **Female** |
| **Nisan**  Shabbat HaChodesh  Fast of the firstborn  (out of place)  Shabbat HaGadol  Pesach  Pesach 7th day | **Tishri**  Rosh HaShana  Fast of Gedalia    Yom Kippurim  Succoth  Hoshana Rabba  Shemini Atzeret |
| **Iyar**  Pesach Sheni (2nd chance for Pesach)  Lag B’Omer | **Heshvan** |
| **Sivan**  Shavuot (atzeret) | **Kislev**  Shemini Atzeret (Moved because of rain)  Chanukah (2nd chance for Succoth – moved because of war.) |
| **Tammuz**  Fast of Tammuz 17 | **Tevet**  Fast of Tevet 10 |
| **Av**  Tisha B’Av    Tu B’Av | **Shevat**  Severe famine in Jerusalem before the destruction of the First Temple. ***Jeremiah 32:9***  Tu B’Shebat |
| **Elul**  25th of Elul, Adam was created.  Tu B’Ab is forty days earlier. | **Adar**  Purim  25th of Adar, Adam was conceived.  Tu B’Shebat is forty days earlier. |

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| Tu B’Shebat  Rosh HaShanah  (New Year) for trees.  (Beit Shammai said the proper day was the first of Shevat; Beit Hillel said the proper day was the 15th of Shevat.)  Holiday of seven species.  **30 days till Purim.** | Purim  The bride-to-be is tested.  Begin cleaning leaven out of our house.  Eating and drinking are required.  10/30th of the year. The 5th of 12/13 months.  Holiday of wine.  **30 days till Pesach.** | Pesach  7 day feast  In the spring.  The bride is chosen.  Requirements for eating matza the first day.  Conclusion of the first triennial Torah cycle and the beginning of the second triennial cycle.  Same Mussaf each day.  Holiday of Matza.  **50 days till Shavuot.** | Shavuot  (Atzeret)  The Torah is given on Mt. Sinai. We read the ten commandments.  The bride is made ready, by betrothal.  No food requirement. Dairy custom. | Pesach Sheni  A second chance to celebrate Pesach.  A one day feast. |
| Physical renewal | | | | |
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| **Rosh HaShanah**  **(Yom Teruah)**  New Year for counting years.  First of Tishri.  Holiday of auspicious foods.  **10 days till Yom HaKippurim.** | **Yom HaKippurim**  (a day like Purim).  The bride is married.  Begin cleaning sin out of our lives.  Eating is a requirement. (on the day before.)  10/30th of the month.  **5 days till Succoth.** | **Succoth**  7 day feast  In the fall.  The marriage feast.  Requirements for eating in the Succah the first day.  Conclusion of the second triennial Torah cycle and the beginning of the first triennial cycle.  Different Mussaf each day.  Holiday of four species.  **8 days till Shemini Atzeret.** | Shemini Atzeret  +  Simchat Torah  We rejoice in the Torah and finish Devarim (Deuteronomy) and start Bereshit (Genesis).  The bride rejoices.  No food requirement. | Chanukah  A second chance to celebrate Succoth.  An eight days feast.  Holiday of pure olive oil. |
| Spiritual renewal | | | | |

Passover is introduced by Purim and concluded by Shavuot, the Feast of Weeks. So, too, Succoth, the Feast of Tabernacles, is introduced by the awesome days, which include Rosh HaShana, the Feast of Trumpets (Yom Teruah), and Yom HaKippurim, the Day of Atonement, and is concluded by Shemini Atzeret, the Eighth Assembly.

Shemini Atzeret, the Biblical festival that occurs on Tishrei 22, means *Eighth Assembly*. This feast comes after the last and greatest day of the feast of Succoth. It is “The eighth day”. It marks the beginning of the rainy season in Israel. This feast is separate and distinct from Hag HaSuccoth, the Feast of Tabernacles, yet somehow connected to Succoth.

Shemini Atzeret is a very special day in that it concludes Succoth. It shares remarkable similarity to Shavuot, or Chag HaAtzeret as it is referred to in the Torah. These two *Atzerets* bare the root *atzur*,[[93]](#footnote-93) ‘to stop’, and are ends to the two seven day festivals of Passover and Succoth. Shavuot, or Chag HaAtzeret is fifty one days following the first day of Passover (one day of Passover, forty-nine days of Sefirat HaOmer, and Shavuot), and similarly Shemini Atzeret is the fifty first day after Rosh Chodesh Elul (twenty-nine days of Elul, ten days from Rosh HaShana until Yom Kippur, four days until Succoth, and eight days of Succoth including Shemini Atzeret). Besides this similarity, there is a striking inner connection between these two days.

The Slonimer[[94]](#footnote-94) Rebbe writes that the holiness of all the holidays escalate, culminating with these two days of ‘Atzeret’, which are the most holy. Seven is a number that corresponds to the natural cycle, while eight is a number representing one above nature. Both Shemini Atzeret and Shavuot share this characteristic of the number eight. Shemini Atzeret is the eighth and final day of Succoth (in Israel) and Shavuot is the eighth day, following the counting of Sefirat HaOmer, which is seven weeks of seven. These two days are ones in which Bne Israel experience an extra closeness with HaShem. The Midrash says[[95]](#footnote-95) that after the seven days of Succoth, HaShem held Bne Israel one day longer as a display of his closeness and love for us. Shavuot, also, commemorates a time in which Bne Israel became especially close to HaShem, as they purified themselves to reach a level worthy of receiving the Torah. Moreover, both these holidays share one more important theme: The Torah. On Shavuot we received it and on Shemini Atzeret/Simchat Torah[[96]](#footnote-96) we complete it each year.

Both these holidays of *Atzeret* are not only conclusions of the holiday season, but also chances for us to stop as well. This is why neither Shemini Atzeret nor Shavuot (Chag HaAtzeret) have any specific mitzvot such as matza on Passover, or Lulav and succah on Succoth. It is strictly a day for us to get closer to HaShem before the daily routine commences.

Passover and Shavuot are actually two parts of the same whole; two holidays inextricably connected to one another through spirit and time. Where’s the connection? In the simplest sense, the very name of Shavuot gives it all away. Most festivals have names that reference their times or most noteworthy practices: on Succoth we sit in succoth, on Yom Kippur[[97]](#footnote-97) we atone for our sins, etc. The name Shavuot , however, betrays nothing of the holiday’s own function. Instead, it links it to the prior holiday, emphasizing that this holiday is celebrated a certain number of weeks (in Hebrew, *shavuot)* after Passover.

Ramban[[98]](#footnote-98) draws a comparison between Shavuot and Shemini Atzeret by explaining that Shavuot serves the same function for Pesach as Shemini Atzeret does for Succoth. Thus, both Pesach and Succoth last for seven days, with a semi-independent eighth day holiday that culminates the main one. (Ramban further notes that Shavuot is always referred to as Atzeret in rabbinic literature.)

***Pesachim 68b*** *R. Eleazar said: All agree in respect to the Feast of Weeks [‘azereth][[99]](#footnote-99) that we require [it to be] ‘for you’ too. What is the reason? It is the day on which the Torah was given.[[100]](#footnote-100)*

***Rosh HaShana 6b*** *R. Ashi said: What is meant by the statement ‘we ate its young as a peace-offering on the Festival - חג’? it means, the Feast of Weeks. What says the other to this? — [He says that] wherever [Pentecost] is mentioned in connection with Passover, it is called ‘Assembly’ [‘azereth].[[101]](#footnote-101)*

Based on this approach, Ramban makes the assertion that the days of *sefirat ha-omer are* really a type of *chol ha-moed*.

Wow! All of this from Psalm 68. Clearly our Torah readings, the psalms, the festivals, and indeed the entire year all have bifurcated aspects. When we read about things that have time periods of 3½ years,[[102]](#footnote-102) 1260 days,[[103]](#footnote-103) or forty-two months,[[104]](#footnote-104) we have some idea of the importance of these numbers and we have many ways to understand them.

**Ashlamatah: ‎‎** **Jeremiah 31:32-39 + 32:40-41‎**

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| **Rashi** | **Targum** |
| 30. **Behold, days are coming, says the Lord, and I will form a covenant with the house of Israel and with the house of Judah, a new covenant.** | 30. **“Behold, the days are coming,” says the LORD, “when I will make a new covenant with those of the house of Israel and with those of the house of Judah.** |
| 31. **Not like the covenant that I formed with their forefathers on the day I took them by the hand to take them out of the land of Egypt, that they broke My covenant, although I was a lord over them, says the Lord.** | 31. **Not like the covenant which I made with their fathers on the day that I took them by their hand to bring them out from the land of Egypt, which covenant of Mine they changed, although I took pleasure in them," says the LORD.** |
| 32. **For this is the covenant that I will form with the house of Israel after those days, says the Lord: I will place My law in their midst and I will inscribe it upon their hearts, and I will be their God and they shall be My people.** | 32. **But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put My Law in their inward parts, and upon their heart I will write it; and I will be their God, and they will become a people before Me.** |
| 33. And no longer shall one teach his neighbor or [shall] one [teach] his brother, saying, "Know the Lord," for they shall all know Me from their smallest to their greatest, says the Lord, for I will forgive their iniquity and their sin I will no longer remember. **{S}** | 33. And a man shall no longer teach his neighbor and his brother, saying, Know how to fear from before the LORD; for all of them will learn to know the fear of Me, from their smallest even to their greatest ones, says the LORD; for I will forgive their debts, and their sins; they will not be remembered anymore." **{S}** |
| 34. So said the Lord, Who gives the sun to illuminate by day, the laws of the moon and the stars to illuminate at night, Who stirs up the sea and its waves roar, the Lord of Hosts is His name. | 34. Thus says the LORD, who has set the sun to give light by day, the decree of the moon and the stars to give light in the night-time; rebuking the sea, and its waves roar, the LORD of Hosts is His Name: |
| 35. **If these laws depart from before Me, says the Lord, so will the seed of Israel cease being a nation before Me for all time.** **{S}** | 35. **"Just as it ii impossible that these covenants should pass away from before Me, says the LORD, so the seed of Israel will not cease from being a people serving before Me continually."** **{S}** |
| 36. So said the Lord: If the heavens above will be measured and the foundations of the earth below will be fathomed, I too will reject all the seed of Israel because of all they did, says the Lord. **{S}** | 36. Thus says the Lord: "Just as it is impossible that a man should know" the measure of the heavens above, nor even how to examine the foundations of the earth beneath, so My Memra will not loathe all the seed of Israel, concerning all that they have sinned before Me," says the LORD. **{S}** |
| 37. Behold days are coming, says the Lord, and the city shall be built to the Lord, from the tower of Hananel until the gate of the corner. | 37. "Behold, the days are coming," says the Lord, "when the city Jerusalem will be rebuilt before the LORD, from the tower of Piqqus, the corner gate. |
| 38. And the measuring line shall go out further opposite it upon the hill of Gareb, and it shall turn to Goah. | 38. Then the measuring-line of the building will again go forth in front of it until it comes to the hill which is close to Gareb, and it will be carried round to the calf-pool. |
| 39. And the whole valley of the dead bodies and the ash and all the fields until the Kidron Valley, until the corner of the Horse Gate to the east, shall be holy to the Lord; it shall never again be uprooted or torn down forever. **{P}** | 39. And every valley, the place where the corpses of the camp of the Assyrians fell, and all the brooks up to the Wadi of Kidron, as far as the corner gate, the place of the king's race-course eastward, will be holy before the LORD: it will not be uprooted, nor will it be destroyed forever." **{P}** |
|  |  |
| 36. And now, therefore, so said the Lord God of Israel concerning this city which you say, "It has been given into the hand[s] of the king of Babylon by the sword and by famine and by pestilence"; | 36. And now therefore. thus says the LORD, the God of Israel, concerning. this city of which you say: It is handed over into the power of the king of Babylon with the sword, and the famine, and the pestilence. |
| 37. Behold I will gather them from all the lands where I have driven them with My anger and with My wrath and with great fury, and I will restore them to this place and I will cause them to dwell safely. | 37. Behold, I am gathering them together from all the countries whither I have exiled them in My anger, and in My wrath, and in great fury; and I will restore them to this place and make them dwell safely. |
| 38. And they shall be My people, and I will be their God. | 38. And they shall become a people before Me, and I will be their God. |
| 39. And I will give them one accord and one way to fear Me all the time, so that it be good for them and for their children after them. | 39. And I will give them one heart and one way to fear before Me continually, that it may be well for them and for their children after them. |
| 40. **And I will form for them an everlasting covenant, that I will not turn away from them to do them good, and My fear I will place in their heart, not to turn away from Me.** | 40. **And I will make an everlasting covenant for them, for My Memra will not return from them to do good for them; and I will put My fear in their heart so that they should not turn aside after My worship.** |
| 41. **And I will rejoice over them to do good to them, and I will plant them in this land truly with all My heart and with all My soul.** **{S}** | 41. **And My Memra will rejoice over them to do good for them, and I will establish them in this land in truth according to My Memra and according to My will.** **{S}** |
|  |  |

**Rashi’s Commentary on Jeremiah 31:32-39 + 32:40-41‎**

**34** **to illuminate** (esclarzir in Prov. or eclaircir in O.F., eclairer in Modern French), to brighten, and so did Jonathan render: לְאַנְהָרָא, to illuminate.

**Who stirs up the sea** He breaks the sea, moves it and “boils” it, and it becomes wrinkles. Cf. “my skin became wrinkled (רָגַע) ” (Job 7:5).

**35** **depart** “He would not move away (יָמִיש) ” (Exod. 13:22).

**36** **If the heavens... will be measured** How much is their altitude.

**I too will reject...Israel** That is to say that just as they can neither be measured nor fathomed so will Israel not be rejected because of all that they sinned.

**39** **valley of the dead bodies** The valley where the bodies of the camp of Sennacherib fell.

**and the ash** The place where the ashes are poured out, which was outside Jerusalem, they will add to the city and include all this within its walls. Now this prophecy relates to the future, to the final redemption, since it did not take place in the time of the Second Temple.

**the fields** (Kanpanjje in O.F.) (campagne in Modern French, open country.

**Special Ashlamatah: ‎** **I Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' And he arose and went away; and Jonathan came to the city. | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went; and Jonathan entered the city. |
|  |  |

**Verbal Tallies**

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

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

**Shemot (Exodus) 34:27 – 35:29**

**Yeremyahu (Jeremiah) 31:32-39 + 32:40-41**

**Tehillim (Psalms) 68**

**Mk 9:9-13, Acts 17:32-34**

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

LORD - יהוה, Strong’s number 03068.

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

Write - כתב, Strong’s number 03789.

Made / Make - כרת, Strong’s number 03772.

Covenant - ברית, Strong’s number 01285.

Israel - ישראל, Strong’s number 03478.

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

LORD - יהוה, Strong’s number 03068.

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

Israel - ישראל, Strong’s number 03478.

**Shemot (Exodus) 34:27** And the LORD <03068> said <0559> (8799) unto Moses, Write <03789> (8798) thou these words: for after the tenor of these words I have made <03772> (8804) a covenant <01285> with thee and with Israel <03478>.

**Yeremyahu (Jeremiah) 31:32** But this shall be the covenant <01285> that I will make <03772> (8799) with the house of Israel <03478>; After those days, saith the LORD <03068>, I will put my law in their inward parts, and write <03789> (8799) it in their hearts; and will be their God, and they shall be my people.

**Yeremyahu (Jeremiah) 31:34** And they shall teach no more every man his neighbour, and every man his brother, saying <0559> (8800), Know the LORD <03068>: for they shall all know me, from the least of them unto the greatest of them, saith the LORD <03068>: for I will forgive their iniquity, and I will remember their sin no more.

**Tehillim (Psalms) 68:16** Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD <03068> will dwell in it for ever.

**Tehillim (Psalms) 68:22** The Lord said <0559> (8804), I will bring again from Bashan, I will bring my people again from the depths of the sea:

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 34:27 – 35:29** | **Psalms**  **Psa 68:1-35** | **Ashlamatah**  **Jer 31:32-39 + 32:40-41** |
| --- | --- | --- | --- | --- |
| **ba'** | father |  | Ps 68:5 | Jer 31:32 |
| **rx;a;** | afterward, after | Exod 34:32 | Ps 68:25 | Jer 31:33 |
| **vyai** | everyone, men, man | Exod 35:21 Exod 35:22 Exod 35:23 Exod 35:29 |  | Jer 31:34 |
| **hL,ae** | these | Exod 34:27 Exod 35:1 |  | Jer 31:36 |
| **~yhil{a/** | GOD |  | Ps 68:1 Ps 68:2 Ps 68:3 Ps 68:4 Ps 68:5 Ps 68:6 Ps 68:7 Ps 68:8 Ps 68:9 Ps 68:10 Ps 68:15 Ps 68:16 Ps 68:17 Ps 68:18 Ps 68:21 Ps 68:24 Ps 68:26 Ps 68:28 Ps 68:31 Ps 68:32 Ps 68:34 Ps 68:35 | Jer 31:33 |
| **~ai** | when |  | Ps 68:13 | Jer 31:36 Jer 31:37 |
| **rm;a'** | said | Exod 34:27 Exod 35:1 Exod 35:4 | Ps 68:22 | Jer 31:34 Jer 31:35 Jer 31:37 |
| **#r,a,** | earth, land |  | Ps 68:8 Ps 68:32 | Jer 31:32 Jer 31:37 Jer 32:41 |
| **vae** | fire | Exod 35:3 | Ps 68:2 |  |
| **rv,a]** | which, who | Exod 34:34 Exod 35:4 Exod 35:21 Exod 35:22 Exod 35:23 Exod 35:24 Exod 35:26 Exod 35:29 |  | Jer 31:32 Jer 31:33 |
| **aAB** | went, go | Exod 34:34 Exod 34:35 Exod 35:5 Exod 35:10 Exod 35:21 Exod 35:22 Exod 35:23 Exod 35:24 Exod 35:25 Exod 35:27 Exod 35:29 |  | Jer 31:38 |
| **tyIB;** | home, house |  | Ps 68:6 Ps 68:12 | Jer 31:33 |
| **tyrIB.** | covenant | Exod 34:27 Exod 34:28 |  | Jer 31:32 Jer 31:33 Jer 32:40 |
| **hy"h'** | came, come | Exod 34:29 Exod 35:2 |  | Jer 31:36 |
| **hNEhi** | behold | Exod 34:30 |  | Jer 31:38 |
| **rh;** | mountain, mount | Exod 34:29 Exod 34:32 | Ps 68:15 Ps 68:16 |  |
| **hz<** | this | Exod 35:4 | Ps 68:8 |  |
| **dy"** | hand | Exod 34:29 Exod 35:25 Exod 35:29 | Ps 68:31 | Jer 31:32 |
| **[d'y"** | know, known | Exod 34:29 |  | Jer 31:34 |
| **hwhy** | LORD | Exod 34:27 Exod 34:28 Exod 34:32 Exod 34:34 Exod 35:1 Exod 35:2 Exod 35:4 Exod 35:5 Exod 35:10 Exod 35:21 Exod 35:22 Exod 35:24 Exod 35:29 | Ps 68:16 Ps 68:20 Ps 68:26 | Jer 31:32 Jer 31:33 Jer 31:34 Jer 31:35 Jer 31:36 Jer 31:37 Jer 31:38 |
| **~Ay** | days | Exod 34:28 Exod 35:2 Exod 35:3 | Ps 68:19 | Jer 31:32 Jer 31:33 Jer 31:36 Jer 31:38 |
| **~y"** | sea |  | Ps 68:22 | Jer 31:35 |
| **ac'y"** | came, go, come | Exod 34:34 Exod 35:20 | Ps 68:6 Ps 68:7 | Jer 31:32 Jer 31:39 |
| **laer'f.yI** | Israel | Exod 34:27 Exod 34:30 Exod 34:32 Exod 34:34 Exod 34:35 Exod 35:1 Exod 35:4 Exod 35:20 Exod 35:29 | Ps 68:8 Ps 68:26 Ps 68:34 Ps 68:35 | Jer 31:33 Jer 31:36 Jer 31:37 |
| **lKo** | all, every | Exod 34:30 Exod 34:31 Exod 34:32 Exod 35:1 Exod 35:2 Exod 35:3 Exod 35:4 Exod 35:5 Exod 35:10 Exod 35:13 Exod 35:16 Exod 35:20 Exod 35:21 Exod 35:22 Exod 35:23 Exod 35:24 Exod 35:25 Exod 35:26 Exod 35:29 |  | Jer 31:34 Jer 31:36 Jer 31:37 Jer 32:41 |
| **@s,K,** | silver | Exod 35:5 Exod 35:24 | Ps 68:13 Ps 68:30 |  |
| **tr'K'** | made | Exod 34:27 |  | Jer 31:32 Jer 31:33 Jer 32:40 |
| **bt;K'** | down | Exod 34:27 Exod 34:28 |  | Jer 31:33 |
| **ble** | heart | Exod 35:5 Exod 35:10 Exod 35:21 Exod 35:22 Exod 35:25 Exod 35:26 Exod 35:29 |  | Jer 31:33 Jer 32:41 |
| **lyIl;** | nights | Exod 34:28 |  | Jer 31:35 |
| **xq;l'** | take, received | Exod 35:5 | Ps 68:18 |  |
| **!mi** | before |  | Ps 68:1 Ps 68:2 Ps 68:29 | Jer 31:36 Jer 31:37 |
| **~yIr'c.mi** | Egypt |  | Ps 68:31 | Jer 31:32 |
| **hb'd'n>** | freewill offering | Exod 35:29 | Ps 68:9 |  |
| **@Wn** | presented | Exod 35:22 | Ps 68:9 |  |
| **!t;n"** | put, ascribe | Exod 34:33 | Ps 68:11 Ps 68:33 Ps 68:34 Ps 68:35 | Jer 31:33 Jer 31:35 Jer 32:40 |
| **rWs** | take off, turn away | Exod 34:34 |  | Jer 32:40 |
| **yn"ysi** | Sinai | Exod 34:29 Exod 34:32 | Ps 68:8 Ps 68:17 |  |
| **hd'[e** | congregation | Exod 34:31 Exod 35:1 Exod 35:4 Exod 35:20 | Ps 68:30 |  |
| **l[;** | accordance, over | Exod 34:27 Exod 34:33 Exod 34:35 | Ps 68:34 | Jer 32:41 |
| **~ynIP'** | face, before, front | Exod 34:29 Exod 34:30 Exod 34:33 Exod 34:34 Exod 34:35 Exod 35:13 Exod 35:20 | Ps 68:1 Ps 68:2 Ps 68:3 Ps 68:4 Ps 68:7 Ps 68:8 | Jer 31:36 |
| **ab'c'** | host |  | Ps 68:11 Ps 68:12 | Jer 31:35 |
| **hw"c'** | commanded | Exod 34:32 Exod 34:34 Exod 35:1 Exod 35:4 Exod 35:10 Exod 35:29 | Ps 68:28 |  |
| **vd,qo** | holy | Exod 35:2 Exod 35:19 Exod 35:21 | Ps 68:5 Ps 68:17 Ps 68:24 |  |
| **ha'r'** | saw, see | Exod 34:30 Exod 34:35 | Ps 68:24 |  |
| **bWv** | return | Exod 34:31 Exod 34:35 | Ps 68:22 | Jer 32:40 |
| **fWf** | rejoice |  | Ps 68:3 | Jer 32:41 |
| **~v'** | there | Exod 34:28 | Ps 68:27 |  |
| **~ve** | name |  | Ps 68:4 | Jer 31:35 |
| **~yIm;v'** | heavens |  | Ps 68:8 Ps 68:33 | Jer 31:37 |
| **r[;v;** | gate | Exod 35:17 |  | Jer 31:38 |
| **~[;** | people |  | Ps 68:7 Ps 68:30 Ps 68:35 | Jer 31:33 |
| **hf'['** | do, does | Exod 35:1 Exod 35:2 Exod 35:10 Exod 35:29 |  | Jer 31:37 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 34:27 – 35:29** | **Psalms**  **Psa 68:1-35** | **Ashlamatah**  **Jer 31:32-39 + 32:40-41** | **Peshat**  **Mk/Jude/Pet**  **Mk 9:9-13** | **Remes 2**  **Acts/Romans**  **Acts 17:32-34** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀνήρ** | men | Exo 35:22  Exo 35:29 |  |  |  | Acts 17:34 |
| **ἄνθρωπος** | man |  | Psa 68:18 |  | Mark 9:9 Mark 9:12 |  |
| **ἀνίστημι** | rise up rose |  | Psa 68:1 |  | Mark 9:9 Mark 9:10 |  |
| **γῆ** | earth |  | Psa 68:8  Psa 68:32 | Jer 31:32  Jer 31:37  Jer 32:41 |  |  |
| **γράφω** | written | Exo 34:27  Exo 34:28 |  | Jer 31:33 | Mark 9:12 Mark 9:13 |  |
| **γυνή** | woman | Exo 35:22  Exo 35:25  Exo 35:26  Exo 35:29 |  |  |  | Acts 17:34 |
| **διαστέλλομαι** | drew apart, ordered |  | Psa 68:14 |  | Mark 9:9 |  |
| **ἐξέρχομαι** | went forth | Exo 34:34  Exo 35:20 |  | Jer 31:39 |  | Acts 17:33 |
| **ἔρχομαι** | come | Exo 35:10 |  | Jer 31:38 | Mark 9:11 Mark 9:12 Mark 9:13 |  |
| **θέλω / ἐθέλω** | wanting, wished |  | Psa 68:30 |  | Mark 9:13 |  |
| **καρδία** | heart | Exo 35:5  Exo 35:21 |  | Jer 31:21 Jer 32:40  Jer 32:41 |  |  |
| **καταβαίνω** | went down | Exo 34:29 |  |  | Mark 9:9 |  |
| **λέγω** | saying, said, say | Exo 35:4 |  | Jer 31:34  Jer 31:37 | Mark 9:11 Mark 9:13 | Acts 17:32 |
| **μέσος** | midst |  | Psa 68:25 |  |  | Acts 17:33 |
| **νεκρός** | dead |  |  |  | Mark 9:9 Mark 9:10 | Acts 17:32 |
| **ὄνομα** | name |  | Psa 68:4 | Jer 31:35 |  | Acts 17:34 |
| **ὄρος** | mountains | Exo 34:29  Exo 34:32 | Psa 68:15  Psa 68:16 |  | Mark 9:9 |  |
| **οὐρανός** | heaven |  | Psa 68:8  Psa 68:33 | Jer 31:37 |  |  |
| **πᾶς** | all, every, whole | Exo 35:22  Exo 35:23  Exo 35:24  Exo 35:25  Exo 35:26  Exo 35:29 |  | Jer 31:34  Jer 31:36  Jer 31:37  Jer 32:41 | Mark 9:12 |  |
| **πατήρ** | father |  | Psa 68:5 | Jer 31:32 |  |  |
| **περί** | concerning |  |  | Jer 31:37 |  | Acts 17:32 |
| **πολύς / πολλός** | many, much, great |  | Psa 68:11 |  | Mark 9:12 |  |
| **υἱός** | sons | Exo 34:30  Exo 34:32  Exo 34:34  Exo 34:35  Exo 35:1  Exo 35:4  Exo 35:19  Exo 35:20  Exo 35:29 |  |  | Mark 9:9 Mark 9:12 |  |
| **φημί** | said |  |  | Jer 31:27  Jer 31:28 | Mark 9:12 |  |

**Nazarean Talmud**

**Sidra of Sh’mot (Ex.) 34:27– 35:29**

**“K’tav L’kha” “Write for yourself”**

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

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

**School of Hakham Tsefet**

**Peshat**

**Mordechai (Mk) 9:9-13**

Mishnah **א:א**

**And when they were coming down from the mountain,[[105]](#footnote-105) he distinctly ordered[[106]](#footnote-106) them** (his three chief talmidim) **that they should tell no one the things that they had seen until the Ben Adam** (Son of Man) **had risen from the dead.[[107]](#footnote-107) And they kept** (*shomer* – guarded and held) **his saying[[108]](#footnote-108) to themselves, and they discussed** (drash) **with one another what** his**,** (Ben Adam) **rising from the dead would mean.[[109]](#footnote-109)**

**And they inquired** (drash) **of him,[[110]](#footnote-110) saying, Why do the soferim**[[111]](#footnote-111) **say it is necessary for Eliyahu** HaNabi **to come first? And he answered and told them, Eliyahu** HaNabi **truly does come first and restores all things to their former and intended state. And how has it been written of the Ben Adam** (Son of Man) **that he should suffer many things and be despised? But I say to you that Eliyahu** HaNabi **has indeed come, and they have done to him whatever they delighted, as it is written of him.**

**School of Hakham Shaul**

**Remes**

**2 Luqas (Acts) 17:32-34**

Mishnah **א:א**

**Now** when they **heard about the resurrection of the dead,** some **derided** him**, but** others **said, “We will** have to **hear you about this again.” So at that point Hakham Shaul went** and **left them. But some men** (and women who were more noble) **joined him** and became **faithfully obedient** (to the Mesorah of the Master)**, among whom also** were **Dionysius[[112]](#footnote-112) the Areopagite[[113]](#footnote-113) and a woman named Damaris[[114]](#footnote-114) and others with them.**

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 34:27 – 35:29** | **Ps 68** | **Jer 31:32-39 + 32:40-41** | **Mk 9:9-13** | **Acts 17:32-34** |

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

This Peshat pericope grapples with two very specific questions.

1. What is the “Messianic Secret” and how did it affect Yeshua’s trio of the inner circle?

2. What are we to derive from this pericope’s discussion on the resurrection?

**The Messianic Secret**

The footnoted passages deal with the “messianic secret.”[[115]](#footnote-115) Scholars have tried to make heads or tails of the enigma for ages. They are no closer to understanding this great “secret” today than they were yesterday. Why is it that they are unable to discern simple Peshat? They call it a mystery or an enigma. These are not the words of Peshat. As we have recently learned, they “see men as trees.” When you label a Peshat pericope with the title “Mystery,” you have already lost the battle of interpretation. This is tantamount to reading the “Revelation” in Peshat. Furthermore, if it was such a great “secret” why do we know about it. Yes, we perfectly understand that Yeshua expelled *shedim*, (demons/spirits) from those who were miraculously healed and even his talmidim were warned not to tell the “secret.” In every case where Yeshua commands someone not to tell the secret, they have come in close personal contact with the Master and are perfectly aware of his spiritual identity. Whenever the Master’s identity as Messiah, “G-d’s Anointed King” is revealed he silences the revelation.

Scholars erroneously believe that Yeshua told them to be silent as reverse psychology. We cannot accept the thought that the Master would need to stoop to such aberrant means. If we resort to making the Master play mind-games with his talmidim and others we have berated him. Furthermore, we would fall into the trap of not being able to discern his words and true intent.

Firstly, the Master was not a petty pseudo-prophet who needed to resort to these devious methods. His commands are sincere. Do not tell anyone in Peshat terms means, “do not tell anyone” not the reverse. As a true Tsaddiq – Hakham his true piety was in his study of the Torah and the traditions passed down by his ancestors. As “Ben HaElohim” (Son of the Judges) his life and mission was the “Sum of the Judges.” In other words, Yeshua could only be what the Sages of blessed memory made of him. His personification of the Torah, specifically the Oral Torah governed every moment of his life. When Hakham Tsefet records that he arose a great while before day[[116]](#footnote-116) to seclude himself in prayer, it was because the Hakhamim ordered him (and all our Jewish brethren) to recite the Shema early in the morning.

**Mk 1:35-37And early in the morning, long before daylight[[117]](#footnote-117) he (Yeshua) got up[[118]](#footnote-118) and went out to an isolated place and prayed there. And Shim’on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed[[119]](#footnote-119) him (Yeshua). And having discovered[[120]](#footnote-120) from him [the true halakhic practice concerning the recital morning Shema and Amidah], they said to him, “everyone is searching[[121]](#footnote-121) for you.”**

**m. Ber 1:2** From what time do they recite the ﻿Shema﻿ in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, “Between blue and green.” And one must complete it before sunrise. R. Joshua says, “Before the third hour. “For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be ‘morning.’]” One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.[[122]](#footnote-122)

**b. Ber 2b** *It has been taught on Tannaite authority along these same lines:*  The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption[[123]](#footnote-123) [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight.”[[124]](#footnote-124)

Consequently, we can see that the Master was the sum of the Hakhamim. To qualify as “Messiah” he must be a walking Torah Scroll. Hakham Tsefet reveals the true crux of the dilemma in saying **“everyone is searching[[125]](#footnote-125) for you.”** The question is then raised, what or who were they looking for? It was not a man that they were looking for. They were looking for the quintessential expression of the Torah. What does the talmid of the Master want to know the most? What we desire the most is how to fulfill the expectations of G-d as expressed in the Torah. How do we learn to be a living expression of the Torah? By following a Hakham who is a living Torah.

We have been reading in the Torah Seder repetitive accounts of the Mishkan’s (Tabernacle) construction. Why does the Torah devote some 50 chapters to tell us about the construction and operation of the Mishkan? The Mishkan is a detailed description of:

1. Communion with G-d

2. Abodah – worship and service

3. Halakhah – how we are to walk

While we will offer only a partial list of what it means to be in “service” (*abodah*) to HaShem we will note that these aspects speak of a greater whole.

1. Berakhot

2. Birkat Ha-Mazon (Bendigamos)

3. **K’riat Shema**

We have selected these specific items because they represent an organic whole, furthermore they are the beginning point for service as described in the Mishnah. Our fascination is with the K’riat Shema. This because the recital of the Shema is not the simple recital of a few verses of the Torah associated with D’barim (Deut) 6:4. The Shema as an organic whole stands for commitment to the whole of the Torah, Oral and Written and subjection to the Malkuth HaShamayim.[[126]](#footnote-126) Therefore, “K’riat Shema” represents complete commitment to talmud Torah (Torah Study). As an act of worship, K’riat Shema stands for prayer. Therefore, the Shema represents a life that is devoted to talmud Torah and Prayer. Through K’riat Shema and talmud Torah we rectify the damage we have committed against the earth.

Arriving at the conclusion that Yeshua is the Messiah is not a great revelation. Those who Yeshua silenced were those who either saw him as a Messianic King, who would overthrow the Roman regime, put an end to the angelic rage and rebellion or be the quintessential Torah Scholar that would bring Y’mot HaMashiach, (the days of Messiah). Interestingly Yeshua was none of the above. He was a Hakham, a living Torah. His Mesorah/message was to emulate his life of Mesorah observance. Through this lifestyle, the world would find healing that would indeed produce the Messianic Age. Yeshua demonstrates a powerful truth. The truth that the Messianic figure we have conjured will not be a “Messiah” to usher in the “Days of Messiah” as we would expect is daunting. While we have oversimplified the whole idea, the title to Rabbi Levine’s books says it all, “**there is no Messiah and you’re it**.” We are not promoting his work; we are simply stating a powerful truth. Each of us has a seed of Messiah. If we have to cry Messiah with every breath, again we have missed the point. What we need to learn from this thought is that collectively we are Messiah.

So what lesson do we learn from Yeshua silencing those who seem to know who he is? The wrong Messianic picture needs to hushed.

**The Resurrection**

The subtleties of the resurrection have dotted the Peshat narrative from the beginning. Questions of who Yochanan HaMatvil (John the Baptist) is clearly show that the belief in the resurrection was a regular part of Jewish life in the first century.[[127]](#footnote-127) As we will see, it is their concept of the resurrection that the Talmidim struggle with. We must not be confused or entertain Greco-Roman concepts that were present in the diaspora. The Greco-Roman view was more in tune with the idea of dying as humans and being resurrected as gods who could then “float” on the celestial clouds as it were.

The complexity of the *drash* being discussed by the trio of talmidim is confusing at first. Their question does not wholly make sense. This is because Yeshua is not speaking about the “general resurrection.” However, this is exactly what they are talking about. They have not been able to comprehend the idea that a single soul could be resurrected apart from the “general resurrection” or why it should be that way.

While we realize that, there are many facets to this problem we must note that the explanation of these “mysteries” cannot be discussed in Peshat. However, it is most interesting that the subject is discussed by Hakham Shaul in the Remes portion of the Nazarean Talmud.

**Good Talmidim**

Yeshua’s command not to tell about what they have seen would most likely be for the sake of those who would not be able to grasp what the trio of talmidim saw on the mountain. Yeshua revealed himself to the trio who could differentiate between the varied levels of hermeneutic. In other words, they knew the difference between trees and men, i.e. Peshat and So’od. The key to understanding this pericope is simple. You do not teach talmidim the deeper levels of hermeneutic until they have been properly trained in elementary levels. By holding back the information that was received (*kibal*) on the mountain from the other talmidim, Yeshua was actually doing them a favor. Yeshua is not showing preferential treatment to the trio he took with him. Actually, if Yeshua had not taken these three he would have been retarding their spiritual development. It truly takes a Hakham to know and understand when, how and how much to reveal to his talmidim without damaging their souls.

These three talmidim discussed (drash) among themselves. The trio knew their Mishnah well.

**m. Sotah 9:15** R. Pinhas b. Yair says, “Heedfulness leads to cleanliness, cleanliness leads to cleanness, cleanness leads to abstinence, abstinence leads to holiness, holiness leads to modesty, modesty leads to the fear of sin, the fear of sin leads to piety, piety leads to the Holy Spirit, the Holy Spirit leads to the resurrection of the dead, and **the resurrection of the dead comes through Elijah, blessed be his memory, Amen**.”[[128]](#footnote-128)

This Mishnah helps us to reconcile several problems while reading the Nazarean Codicil. Firstly, noting the question that the talmidim posit, **Why do the soferim** (scribes,most likely the “scribes of the P’rushim)[[129]](#footnote-129) **say it is necessary for Eliyahu come first?** The “soferim” (scribes) in the present context are those who have written down pieces of the Mishnah that were collected by the P’rushim for later generations.[[130]](#footnote-130) Secondly, we note that the idea of the Soferim here should not be viewed in the negative. Thirdly, we note that Yeshua’s talmidim were educated in the Mishnah/Oral Torah. Fourthly, we would also opine that the talmidim were beyond the level of Peshat, i.e. Mishnah. Fifthly, we note that they had this material memorized. Certainly, they were not carrying a copy of the Encyclopedia Judaica up and down the mountain as a reference source, and the first century version of Google Books was a Tanna.**[[131]](#footnote-131)**

We would do well to emulate the talmidim of Yeshua in mastering as much of the master’s material as possible.

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

Warning the Remes materials MUST be read as Remes otherwise, we will see men as trees.

Hakham Tsefet has placed a key thought for Hakham Shaul to expound upon in his Remes. The previous pericope of Hakham Tsefet juxtaposes the names of Moshe Rabbenu and Eliyahu HaNabi.

**Mordechai** (Mk) **9:4 And they saw Eliyahu with Moshe, and they were talking with Yeshua.**

Why is Eliyahu mentioned before Moshe Rabbenu? The juxtaposition of names and their order is a flag that there is a Remes explanation to this reversal of name order. Following what is posited in the Peshat commentary above we note that the flag of Eliyahu HaNabi’s preeminence in order should be investigated by the serious talmid. Hakham Shaul lectures the Athenians on the resurrection. However, Hakham Shaul does not present a simple lecture to his Athenian audience of philosophers. There are those times when the teacher/Hakham must overturn the applecart’s in our minds to get us to think outside of the box.

The Remes text tells us that there were those who joined Hakham Shaul, becoming faithfully obedient to the Master’s Mesorah. They are said to have “joined” Hakham Shaul. This “joining” is much more than a simple attachment. This attachment is a total devotion to the teachings of Hakham Shaul as he elucidated the Mesorah of the Master.

It is significant that *Dionysius, a member of the Areopagus*, became a believer, since the Areopagus was a closed body and to belong to it was a great honor[[132]](#footnote-132)

Hakham Shaul’s opposition and postponement is due to the Grecian view of the soul. The Greco-Roman view did not hold that there would be a “general resurrection” at the end of the age.[[133]](#footnote-133) The Grecian view was more related to that of the Epicureans causing overindulgence and depravity. The refrain **“We will** have to **hear you about this again”** may have been sincere. However, it is obvious that the gathering was not wholly convinced.

The question of Messiah and the resurrection is adopted from the “secret” that the trio of talmidim in our Peshat pericope. Hakham Shaul has an awareness that was handed down to him by these three. It is ludicrous to believe that Hakham Shaul’s revelation of Messiah was not from the mouths of this Bet Din.

**The Messiah – the Firstborn – Ben Peretz**

The question that the talmidim pondered in the Peshat pericope is, How Ben Adam’s (Son of Man) resurrection apart from the general resurrection is of importance to the redemptive plan. To understand this quandary we need to review the Messianic title “Peretz” or “Ben Peretz.” Therefore, the Messianic title “Ben Peretz” is of paramount importance to our understanding of Messiah. The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*; (Isaiah 5:5) *Why have You broken down* ***('paratzta')*** *her fences*? (Psalms 80:13) And in the language of the Rabbis: ***“Pirtzah*** (a breach in a wall) calls ‎forth to the thief” (b. Sotah 26a). Indeed, Hebrew uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you ‎will break forth* ***('upharatzta')*** *to the west, and to the east;* *And the man broke forth* **(‘vayiphrotz ')** *exceedingly*.

The name “Peretz” is often used as a title for Messiah. Furthermore, as noted above the name **פֶּרֶץ** (Peretz) means to “break through.” This thought is very Remes and needs elucidation.

﻿**Midrash Rabbah – B’resheet** (Gen) **XII:6** ﻿ Though these things were created in their fullness, yet when Adam sinned they were spoiled, and they will not again return to their perfection until the **son of Perez** [**viz. Messiah**] comes; [for in the verse] These are the toledoth (generations) of Perez, toledoth is spelled fully, with a *vav*. These are they: his lustre, **his ﻿immortality**, his height, the **fruit of the earth and the fruit of trees**, and the luminaries.

Usually Messiah is represented by two Messianic figures. These are commonly known as Messiah ben Yosef and Messiah ben David. Messiah ben Yosef is a Peretz of sorts in that he broke through the barrier hindering the resurrection. The Master’s “breaking through” made the resurrection possible for all of G-d’s people. Yeshua’s talmidim failed to realize what Yeshua was saying and what would be necessary for the general resurrection to take place. Yet the question also presents itself as to why the Master would have to “break through” any type of barrier to provide resurrection for everyone else.

**Yehudah 1:9 But when Michael the principal Messenger of the Divine contended with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said “The Lord rebuke you!” But these** dreamers **slander what they do not understand and are destroyed by those things that irrational animals know by instinct.**

Again, here we are forced to ask the question, who is the “adversary” that the Arch-Angel Michael is contending with. Any theologian that knows how to write will tell you that Michael is fighting a war with the “Devil – Lucifer” who wants the body of Moshe to deceive the B’ne Yisrael. **Ba-lo-ney!** Michael as the death angel’s intentions are to take Moshe, body and all into the Olam HaBa. Does he succeed? No! Why? Because the adversary – the **Earth** demanded its **dirt (dust)**. We might have heard “mother earth” argue, “you can have the soul but the **dust** is mine.”

Adam, man is a gathering of the dust (*afar*) of the earth (*adamah*).[[134]](#footnote-134) So seeing that the earth (*adamah*) is an **adversary** and the life giving energy of the Yetser HaRa we now know why the Yetser HaRa wants us dead every day. This is because the Earth wants its **dust** back. After all, “**dust** you are, and to **dust** you will return.”[[135]](#footnote-135) And “the **dust** will return to the earth as it was, and the **spirit-Nefesh Yehudi** will return to G-d who gave it” as the Jewish soul breaths out the Shema in its final breath.[[136]](#footnote-136) The adversary/Yetser HaRa wants to grind you up like **dust**. “**Shim’on**, **Shim’on**, behold, HaSatan – Yetser HaRa has desired you, that he may sift you as wheat/dust.”[[137]](#footnote-137) Melekh David said, “Let the Yetser HaRa pursue my soul and overtake *it*; And let him trample my life down into the earth, And lay my glory in the **dust**. Selah.”[[138]](#footnote-138)

The great wrestling match between Michael and the earth (*HaEretz*) was a battle Michael lost. Why does Michael the “Arch-Angel” fail?

The Ramban gives us a hint to the answer to this great dilemma by telling us that the phrase “Let us make man in our image” is G-d entering into a contract with the earth to make man.[[139]](#footnote-139) This thought is based on the previous statement where G-d says, “let the earth bring forth grass, the herb yielding seed.”[[140]](#footnote-140) We would also opine that the agreement is also extended to the element of water “*mayim*” as it is said, “let the waters bring forth.”[[141]](#footnote-141) Man is made of dust, water and the Divine breath. Having already noted that man is created from a gathering of “dust” (*afar*), it is only after the sin of Adam that G-d tells him that his body will return to the dust from which it came. Had Adam not failed he would have his corporeal body return to the “dust.” Again, this makes the adversary the earth who would reclaim the “dust” that was gathered to make the corporeal man.

The dust of the earth has become the repository of many lives, bodies and figures. It is also the repository of much blood.

B’midbar (Num.) 35:33-34 “So you will not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. Therefore do not defile the land which you inhabit, in the midst of which I dwell; for I the LORD dwell among the children of Israel.”

We have stated that the great mission of tikun given to the B’ne Yisrael must also atone for the bloodshed in all the earth. The intricate details of this mission are multifarious and copious. Space and time will not allow us to elaborate on all the possibilities and gradations.

Messiah’s activities as Ben Peretz are related to the solution if we can accept it. While there were those who died and were resuscitated, they did not live longer than a natural life would permit. Likewise, we will not at present discuss those who are said to have entered “heaven” i.e. the spiritual domain alive body and soul. Each of these characters is a *maggid* (telling/message) of the redemptive plan.

The first disclosed mention of the resurrection of the dead is found in the writings of Daniel HaNabi (Daniel the Prophet).

Daniel 12:1-3 ¶ "At that time Michael will stand up, The great prince who stands watch over the sons of your people; And there will be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people will be delivered, Everyone who is found written in the book. And many of those who **sleep in the dust** of the earth will awake, Some to everlasting life, Some to shame and everlasting contempt. Those who are **wise[[142]](#footnote-142)** will shine like the brightness of the firmament, And those who turn many to righteousness like the stars forever and ever.

Of course, the great question here is how is it that Michael is successful in this passage of prophecy and was not in the carrying away of Moshes’ body?

Yesha’yahu (Isa). 26:19-21 Your dead will live; Together with my dead body[[143]](#footnote-143) they will arise. Awake and sing, you who **dwell in dust**; For **your dew is like the dew of herbs**, **And the earth will cast out the dead**. Come, my people, enter your chambers (hiding places), And shut your doors behind you; Hide yourself, as it were, for a little moment, Until the indignation is past. For behold, the LORD comes out of His place to punish the inhabitants of the earth for their iniquity; **The earth will also disclose** (uncover) **her blood, And will no more cover her slain**.

The earth will “cast out,” reject the dead. Before we further elucidate the combining materials above, we must offer another passage of intervention.

**Mishle (**Pro.) 6:22 When you walk about (*halakh*), itwill lead you; When you sleep, they will keep you; And *when* you awake, it will speak with you.

We have not chosen the analogy of the *Keri’at Shema* above in vain. Note that the Proverb is speaking of the Torah. The Sages of blessed memory have interpreted this verse to read, “When you walk (in this present world) the (Torah) will lead you. And when you lay down (in the grave) it will watch over you, when you wake (rise from the grave) it will talk with you.”

How is it that the earth will give up the dead willingly? Why will she uncover the blood of those who were slain? Questions, questions, and more questions. Where is the Hakham?

The Master as Ben Peretz has established the opening of the matrix that will be the floodgate of rebirth into the Y’mot HaMashiach. To explain this idea we must understand that Messiah must close one breech and open another. How is it that Messiah can make and repair these breeches?

Yesha’yahu (Isa.) 11:4 But with righteous/generosity he will judge the poor, And decide with equity for the meek of the earth; He will strike the earth with the rod of his mouth, And with the breath of his lips he will slay the wicked.

We will encourage the reader to remember the passage of Yesha’yahu cited above where G-d has told His people to “shut the doors and hide yourselves for a moment.” This is reminiscent of the first redemption from Mitzrayim. Close the door to the death angel, G-d Himself is “Passing over.” The “Rod of his mouth” can be nothing other than the Mesorah of the Master.

We must solve one more piece of the riddle before we can conclude.

We have noted above and in our past writings ad nauseam that the earth is our adversary. But, we have yet to understand how this all came about. Was the contention because of Adam’s sin or do the Scriptures **hint** at something deeper?

In review of Adam and Chava’s sin, we note the following:

* Adam blames Chava
* Chava blames the Nachash (serpent)
* The Nachash (serpent) is “cursed”
* The woman is punished

Then the paradigm shift

* The earth is “cursed”
* Adam’s punishment in relation to the earth

The sequence goes un-noticed until we are forced to ask the questions posited by the Hakhamim. How is it that the earth is “cursed” because of Adam’s failure? Something here seems amiss. It would seem correct to say that Adam would have trouble trying to accomplish his duty because the earth would not co-operate. However, this is not the case. Neither the text nor the Rabbis ever posit this scenario. So how are we to solve our dilemma? Midrash Rabbah discusses B’resheet 1:11 in the following terms.

**B’resheet Rabba V:9** ﻿Three entered for judgment, yet four came out guilty.

What are the Hakhamim saying? Are they implying that the earth is in some way guilty and involved in Adam’s sin? If this were true we could then understand the great age old contention between man and the earth.

﻿**B’resheet Rabba V:9** Adam and Eve and the serpent entered for judgment, whereas the earth was punished with them, as it is written, Cursed is the ground,[[144]](#footnote-144) which means that it would produce accursed things for him [Adam], such as gnats, insects, and fleas. Then let it produce [pests as large as] a camel? Said R. Isaac of Magdala: In that there would be benefit too. **Now why was [the earth] punished**? R. Judah b. R. Shalom said: **Because she disobeyed [God's] command**. For the Holy One, blessed be He, said thus: LET THE EARTH PUT FORTH GRASS, HERB YIELDING SEED, AND FRUIT-TREES BEARING FRUIT: just as the fruit is eaten, so should the tree be edible. She, however, did not do thus, but AND THE EARTH BROUGHT FORTH GRASS, HERB YIELDING SEED AFTER ITS KIND, AND TREES BEARING FRUIT (I, 12): the fruit could be eaten but not the tree.

R. Phinehas said: She exceeded His command, thinking to do the will ﻿of her Creator: thus AND TREES BEARING FRUIT implies that even non-fruit-bearing trees yielded fruit. Now no difficulty arises on R. Judah's view. But on R. Phinehas's view, why was she cursed? It is in fact as one might say: Cursed be the breast that suckled such a one as this.

AND THERE WAS EVENING AND THERE WAS MORNING, A THIRD DAY-SHELISHI (ib. 13); i.e. the day in which strong ones were created, as you read, Captains (shalishim) and councilors, all of them riding upon horses (Ezek. XXIII, 23). But when iron was created, the trees began to tremble. Said He to them, Why do you tremble? Let none of your wood enter it, and not one of you will be harmed.[[145]](#footnote-145)

Now we can see why there is a contention between man and the earth. The earth either disobeyed G-d’s command or exceeded it. Adam is guilty of the same crimes. The punishment of Adam, Chava and the earth will come to an end when Messiah breathes the words of his mouth and smites the earth with a rod.

**Yesha’yahu (Isa.) 11:4** **He will strike the earth with the rod of his mouth** (i.e. the Mesorah), **And with the breath of his lips** (the Mesorah) **he will slay the wicked.**

These passages tell us just how important it is to publish the Mesorah of the Jewish Hakhamim. They will cause the final redemption to take place through the breech established by the Master. **And the earth will cast out the dead**. and **The earth will also disclose** (uncover) **her blood, And will no more cover her slain**. How will this happen?

**Yermi’yahu (Jer.) 4:23-28** I beheld the earth, and indeed *it was* **without form, and void**; And the heavens, they *had* no light. I beheld the mountains, and indeed they trembled, And all the hills moved back and forth. I beheld, and indeed ***there was* no man, And all the birds of the heavens had fled**. I beheld, and indeed the fruitful land *was* a wilderness, And all its cities were broken down At the presence of the LORD, By His fierce anger.

¶ For thus says the LORD: "**The whole earth will be desolate**; **Yet I will not make a full end**. For this will the earth mourn, And the heavens above be black, Because I have spoken. I have purposed and will not relent, Nor will I turn back from it.

We must remind the reader that the Cosmos is the Oral Torah. Or, we might read it that the Oral Torah is the Cosmos. When Messiah smites the earth with the rod of his mouth the evil and wickedness of the earth will disappear, melt the elements with great heat.[[146]](#footnote-146) As the earth begins the process of dissolving, it will cast out the dead and uncover the blood of the slain. The Archangel will be able to harvest the bodies of the righteous/generous as they are “cast out” of the earth. There they will be reunited with the Divine breath, which will reanimate them. According to Hakham Tsefet, this is the birth of the New Heavens and New earth.

Hakham Shaul elaborates on this Remes experience in his letter to the Roman Esnoga.

**Rom. 8:19-23 For creation waits with earnest expectation of the unveiling of the sons of God** (B’ne Elohim – those who have accepted the fullness of the Mesorah). **For the creation was subjected to vanity,[[147]](#footnote-147) not willingly, but because of him who subjected** it**in confidence; because the creation itself also will be set free from the bondage of decay and obtain the freedom and honor of the children of God. For we know that all of creation groans and labors with** (Messianic) **birth pangs together until now. Not only** that, **but we also who have the firstfruits of the Mesorah** (Oral Torah of the Master which is the seminal part of the Oral Torah)**, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.**

Hakham Shaul shows here that the cosmos is redeemed through the tikun of the B’ne Elohim, sons of the Judges. Here we interpret the “Sons of the Judges” to mean those who follow the halakhah of the Judges, i.e. Hakhamim. From their lips, as though they were Messiah the cosmos will find its healing and repair.

It is most interesting that these passages are read in such close proximity to Chag Sukkot. The sukkah represents the temporal state of the Olam HaZeh as it is compared to the Olam haBa.

The true genius of Hakham Tsefet and Hakham Shaul should never be underestimated!

**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: “Rosh Chodesh Hesvan” – Sabbath: “New Moon of Heshvan”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יִפְקֹד יְהוָה** |  | **Saturday Afternoon** |
| **“Yif’qod Adonai”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – Shemot 35:30-32 |
| **“Let Appoint Ha-Shem”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – Shemot 35:33-35 |
| **“Ponga el SEÑOR”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – Shemot 35:30-35 |
| B’Midbar (Num.) 27:15 – 28:26 | Reader 4 – B’Midbar 28:1-9 |  |
| Ashlamatah: Is 66:1-24 | Reader 5 – B’Midbar 28:10-14 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 28:15-18 | Reader 1 – Shemot 35:30-32 |
| Proverbs 7:1-27 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – Shemot 35:33-35 |
|  | Maftir – B’Midbar 28:23-25 | Reader 3 – Shemot 35:30-35 |
| N.C.: Col. 2:16-23‎ | Isaiah ‎66:1-24‎ |  |

Shalom Shabbat ve Rosh Chodesh Heshvan Tob!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Above, 24:7. [↑](#footnote-ref-1)
2. Ibid. [↑](#footnote-ref-2)
3. Ibid., 10:2, etc. [↑](#footnote-ref-3)
4. Ezekiel 20:37. [↑](#footnote-ref-4)
5. Shemoth Rabbah 47:12. [↑](#footnote-ref-5)
6. From the first of Ellul to the tenth of Tishri, which is the Day of Atonement. [↑](#footnote-ref-6)
7. From the nineteenth of Tammuz to the twenty-ninth of Ab. [↑](#footnote-ref-7)
8. Above, 33:12. [↑](#footnote-ref-8)
9. Deuteronomy 9:25. [↑](#footnote-ref-9)
10. This was on the first day of Ellul (see Ramban above, 33:7). Having hewn the Tablets, he went up to the mountain and stayed until the tenth of Tishri. From this we learn that the forty-day period of prayer preceded it, which brings it to the days between the nineteenth of Tammuz and the twenty-ninth of Ab. [↑](#footnote-ref-10)
11. Above, Verse 1. [↑](#footnote-ref-11)
12. Deuteronomy 10:3-4. [↑](#footnote-ref-12)
13. Above, 31:18. [↑](#footnote-ref-13)
14. Above, Verse 1. [↑](#footnote-ref-14)
15. Ibid., 14:31. See Ramban there. [↑](#footnote-ref-15)
16. Verse 30. [↑](#footnote-ref-16)
17. Above, 19:22. [↑](#footnote-ref-17)
18. Verse 31. [↑](#footnote-ref-18)
19. Esther 9:30. [↑](#footnote-ref-19)
20. Verse 32. [↑](#footnote-ref-20)
21. Above, Verse 11. [↑](#footnote-ref-21)
22. Ibid., Verse 27. [↑](#footnote-ref-22)
23. Verse 33. [↑](#footnote-ref-23)
24. Verse 29. [↑](#footnote-ref-24)
25. Verse 34. [↑](#footnote-ref-25)
26. But not, as Rashi put it, that this whole section (from Verses 31 to 35) represents a frequentative action. According to Ramban this applies only to Verses 34-35. [↑](#footnote-ref-26)
27. Above, 34:32. [↑](#footnote-ref-27)
28. Ibid., Verse 33. [↑](#footnote-ref-28)
29. Ramban follows [here as elsewhere] the natural sequence of Scripture which tells of the command to build the Tabernacle [in Chapters 25-30] before the people's sin with the calf [in Chapter 32]. The actual building thereof was delayed until after Moses' intercession and the complete reconciliation of G-d with Israel. Rashi, however, following the principle that there is no strict chronological order in the narrative of the Torah, clearly writes: "The incident of the golden calf happened a considerable time before the command regarding the building of the Tabernacle was given" (Rashi above, 31-18). See my Hebrew commentary, p. 526, for further elucidation of this point. [↑](#footnote-ref-29)
30. See Ramban above, 34:9. [↑](#footnote-ref-30)
31. See Jeremiah 2:2. [↑](#footnote-ref-31)
32. Above, 25:8. [↑](#footnote-ref-32)
33. And not as Ibn Ezra explains [in his short commentary on the Book of Exodus], that these are the words refers to the law of the Sabbath, it being mentioned in the plural "words" because the Sabbath is as important as all the other commandments. But according to Ramban, the reference is to the building of the Tabernacle, and the plural is used because the allusion is also to all its vessels, etc. [↑](#footnote-ref-33)
34. Above, 31:13. [↑](#footnote-ref-34)
35. Ibid. [↑](#footnote-ref-35)
36. Verse 2. [↑](#footnote-ref-36)
37. Above, 20:10. [↑](#footnote-ref-37)
38. Deuteronomy 16:8. [↑](#footnote-ref-38)
39. Mechilta here. [↑](#footnote-ref-39)
40. Verse l. - Reference here in the Mechilta is of course to Verse 2: ***whosoever does work therein*** ... , and as Ramban explained above. The insertion of the word "etc." at the end of the verse mentioned in the text of Ramban, would clarify the matter completely. It is present in texts of the Mechilta. [↑](#footnote-ref-40)
41. Above, 16:23. [↑](#footnote-ref-41)
42. See Isaiah 58:13. [↑](#footnote-ref-42)
43. Shabbath 70 a. [↑](#footnote-ref-43)
44. This is Rabbi Nathan. [↑](#footnote-ref-44)
45. Above, 20:10. It was thus singled out to indicate a general principle: just as in the case of kindling, which is specifically mentioned although it is included in the prohibition, ***you will not do any manner of work in it***, one becomes liable to punishment for transgressing it alone, so also in the case of all the other thirty-nine categories of forbidden work on the Sabbath, one becomes liable upon transgressing each one of them by itself. For otherwise we might have thought that only if one has done all thirty-nine main classes of "work" he is liable to punishment; therefore kindling of fire was singled out in order to teach that the punishment applies even if he has done but one kind of "work" (Rashi, Yebarnoth 6b). **For it is one of the thirteen rules of interpretation of the Torah: "If anything is included in a general proposition and is then made the subject of a special statement, that which is predicated of it is not to be understood as limited to itself alone, but is to be applied to the whole of the general proposition."** Similarly we might have thought that if one has done all thirty-nine main classes of "work" on the Sabbath through error he is liable to bring but one sin-offering, therefore kindling of fire was singled out to teach that he is liable to bring such an offering for each of the main classes of "work" he has done. [↑](#footnote-ref-45)
46. Above, 2:6 [↑](#footnote-ref-46)
47. Ezekiel 10:3. It should have said: b'vo ha'ish - when the man went in. [↑](#footnote-ref-47)
48. Jeremiah 27:8. [↑](#footnote-ref-48)
49. Joshua 1:2. [↑](#footnote-ref-49)
50. Above, 25:2. [↑](#footnote-ref-50)
51. Ibid., Verse 3. [↑](#footnote-ref-51)
52. Sotah 12 b. [↑](#footnote-ref-52)
53. Above, 2:6 [↑](#footnote-ref-53)
54. I Chronicles 29:1. [↑](#footnote-ref-54)
55. Verse 11. [↑](#footnote-ref-55)
56. Ibid. [↑](#footnote-ref-56)
57. Verse 12. [↑](#footnote-ref-57)
58. Verse 13. [↑](#footnote-ref-58)
59. II Chronicles 17:6. [↑](#footnote-ref-59)
60. Above, 31:2. [↑](#footnote-ref-60)
61. Further Verse 30. [↑](#footnote-ref-61)
62. Ibid., Verse 34. [↑](#footnote-ref-62)
63. Ibid., 36:2. [↑](#footnote-ref-63)
64. Isaiah 7:2. [↑](#footnote-ref-64)
65. Genesis 30:40. [↑](#footnote-ref-65)
66. Numbers 2:20. [↑](#footnote-ref-66)
67. Verse 23. [↑](#footnote-ref-67)
68. Verse 24. [↑](#footnote-ref-68)
69. Verse 24. [↑](#footnote-ref-69)
70. Above 32:2. [↑](#footnote-ref-70)
71. Thus in verse 24 ***Everyone that ‘meirim terumath’ (set apart an offering of) silver and brass …*** [↑](#footnote-ref-71)
72. Further 38:24 – ***And the gold of ‘hatenufah’ …*** and in verse 29: ***And the brass of ‘hatenufah’ …*** [↑](#footnote-ref-72)
73. Ibid. Verse 25. And since everyone had to give the half-shekel in order to be counted, it is not called ***Terumah*** which indicates a fre-will offering. See Ramban above at the beginning of Seder Ki Thisa. [↑](#footnote-ref-73)
74. Ezra 8:27. [↑](#footnote-ref-74)
75. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-75)
76. Sanncherib’s downfall took place on the night of Passover, as we read in the haggada. [↑](#footnote-ref-76)
77. Ibid. 75, cf. Obadiah 1:21 [↑](#footnote-ref-77)
78. 2 Samuel 10:6-7 [↑](#footnote-ref-78)
79. Ibid. 75 [↑](#footnote-ref-79)
80. Tehillim (Psalms) 68:28. [↑](#footnote-ref-80)
81. Ibid. 75, Tehillim (Psalms) 68:2. [↑](#footnote-ref-81)
82. Ibid. 75 [↑](#footnote-ref-82)
83. *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-83)
84. It was the Torah that set the earth on a solid foundation; Gen. R. 66:2. [↑](#footnote-ref-84)
85. Tehillim (Psalms) 68:9 [↑](#footnote-ref-85)
86. Ibid. 83 [↑](#footnote-ref-86)
87. Shabbat 89b [↑](#footnote-ref-87)
88. Ibid. 83 [↑](#footnote-ref-88)
89. MaasehRav 196 [↑](#footnote-ref-89)
90. Shemini Atzeret is the 22nd/23rd of Tishri. On Shemini Atzeret we begin praying for rain. This tallies well with our psalm: ***10****A bounteous rain did You pour down, O God; when Your inheritance was weary, You did confirm it.* [↑](#footnote-ref-90)
91. Atzeret means detention, gathering, concluding feast. Atzeret in general designates ‘Atzeret Pesach’, i.e., Shavuot (the Feast of Weeks, Pentecost) to be distinguished from Shemini Atzeret, the concluding festival of Succoth. [↑](#footnote-ref-91)
92. Menachoth 65a [↑](#footnote-ref-92)
93. No one really knows exactly what *atzeret* means. Possibly it comes from the word *atzar,* meaning “stop”, and thus implies that we are to refrain from work. On the other hand, *atzeret* may also be defined by its textual context, which implies that it is some sort of deliberate extension of the prior seven days. This lack of verbal clarity is likely the reason why the rabbinic sages seemed to struggle with the precise meaning of the holiday. [↑](#footnote-ref-93)
94. **Slonim** is a Hasidic dynasty originating in the town of Slonim, which is now in Belarus. [↑](#footnote-ref-94)
95. Vayikra 23:33 Rashi, Vayikra Rabbah [↑](#footnote-ref-95)
96. Simchat Torah is the second day of Shemini Atzeret in the diaspora. [↑](#footnote-ref-96)
97. The Day of Atonement [↑](#footnote-ref-97)
98. Vayikra 23:36 [↑](#footnote-ref-98)
99. Lit., ‘the solemn assembly’ — without a further determinant this always means the Feast of Weeks. [↑](#footnote-ref-99)
100. Therefore we must demonstrate our joy in it by feasting. [↑](#footnote-ref-100)
101. The Rabbinic term for Pentecost; and therefore חג here must mean Tabernacles. [↑](#footnote-ref-101)
102. The length of time it takes us to complete the triennial Torah lectionary. [↑](#footnote-ref-102)
103. 3½ years when expressed in days. [↑](#footnote-ref-103)
104. 3½ years when expressed in months. [↑](#footnote-ref-104)
105. Verbal connection to Sh’mot (Ex.) 34.29 [↑](#footnote-ref-105)
106. **διαστέλλω** – *diastellomai* in Mordechai (Mark) the word is used only of Yeshua when he gives a command or “order” to his talmidim. [↑](#footnote-ref-106)
107. Verbal connection with II Luqas (Acts) 17:32. The Theological dictionary of the New Testament reports,

     1. “The word **διαστέλλω** – *diastellomai* presupposes a power of differentiation in the subject.

     2. So that what is ordered is a planned and conscious decision.” In other words, Yeshua has carefully thought things through to their conclusion and planned a specific course of action.

     Here we must also submit that the command not to tell anyone else of these things until the Ben Adam has risen from the dead is directly linked with what they saw on the mountain. [↑](#footnote-ref-107)
108. “**Kept** (*shomer* – guarded and held) **his saying”** implying that they had memorized his Mesorah (Oral Traditions). The three talmidim were the repository of Yeshua’s wisdom, ChaBaD. They were also his “tannaim,” the ones who memorized his words and teachings. Yeshua himself had memorized the teachings of our forefathers. Therefore, he is called Ben Elohim, son (sum) of the Judges. The special gift Yeshua handed down to his talmidim was his interpretation of the Mesorah from a “Messianic” understanding. Therefore, each pericope of the Nazarean Codicil is joined with a specific Torah Seder and Festival for the sake of seeing:

     1. The practical application of the incumbent mitzvoth

     2. The “messianic” interpretation of the Torah and those mitzvoth [↑](#footnote-ref-108)
109. The previous Toseftan pericope of Luqas gave us a hint as to the conversation between Moshe, Eliyahu and Yeshua. That conversation now becomes a matter of drash. However, we cannot permit the thought that the talmidim were not consciously aware of the principles of the resurrection. By the time of the first century, a positive awareness of this fundamental was solidly rooted in the Tanakh. Furthermore, as we see below they were well acquainted with the teachings of the “Soferim.” This tells us that Yeshua’s talmidim were schooled in Rabbinic thought before they became his talmidim. [↑](#footnote-ref-109)
110. Note here that the *drash* among them was only temporal. They knew to ask the Hakham what he was trying to convey to them. [↑](#footnote-ref-110)
111. Some versions read ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, therefore it is reasonable to assume that the “scribes,”most likely the “scribes” are of the P’rushim. However, in reading the text we are also left with the impression that the “Soferim” here are much more than just the “Soferim” of the P’rushim. Here we would surmise that “soferim” is synonymous with the Hakhamim/Sages of the previous verses from which Hakham Tsefet has derived that Yeshua must be the “Anointed one of G-d.” [↑](#footnote-ref-111)
112. The name **Dionysius** means “devoted to Bacchus” herein showing that he turned from idolatry to Judaism. [↑](#footnote-ref-112)
113. A member of the court of Areopagus [↑](#footnote-ref-113)
114. “Damaris” an Athenian woman converted to Judaism by Hakham Shaul’s teachings of the Mesorah. Damaris means “a heifer,” however it may also allude to the concept of being “tame” or “restraint.” [↑](#footnote-ref-114)
115. **Mk 1:21-28, 29-34, 40-45; 3:7-12; 4:10-12, 33-34; 5:21-43; 7:31-37; 8:22-26, 27-30; 9:2-13, 30-32; and 13:3-4.**  [↑](#footnote-ref-115)
116. **Mk 1:25-39** [↑](#footnote-ref-116)
117. From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua “**early in the morning, long before daylight**” reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim [↑](#footnote-ref-117)
118. Verbal connection to Psa 12:5 [↑](#footnote-ref-118)
119. **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as “**follow after**” once. 1 **to follow after, follow up**. [↑](#footnote-ref-119)
120. “The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *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.(2:769). The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, "master, teach us to pray just as Yochanan (the immerser) also taught his talmidim." [↑](#footnote-ref-120)
121. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-121)
122. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 3 [↑](#footnote-ref-122)
123. “Our Redeemer! Adonai, [Master] of Hosts is His Name, Holy One of Israel. Blessed are You Adonai, who redeems Israel. [↑](#footnote-ref-123)
124. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 54 [↑](#footnote-ref-124)
125. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-125)
126. **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents, whereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d’s people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of oral Law) which is the “good news” that Yeshua was proclaiming. [↑](#footnote-ref-126)
127. Cf. Mark 6:14ff where Herod believes that Yeshua is Yochanan the Immerser raised from the dead. [↑](#footnote-ref-127)
128. Jacob Neusner, *The Mishnah A New Translation*, (New Haven & London: Yale University Press) 1988. [↑](#footnote-ref-128)
129. Some versions read ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς [↑](#footnote-ref-129)
130. Schiffman, Lawrence H. *From Text to Tradition: a History of Second Temple and Rabbinic Judaism*. Hoboken, N.J: Ktav Pub. House, 1991. p. 177 [↑](#footnote-ref-130)
131. “**Kept** (*shomer* – guarded and held) **his saying” implying that they had memorized his Mesorah (Oral Traditions).** The three talmidim were the repository of Yeshua’s wisdom, ChaBaD. **They were also his “tannaim,” the ones who memorized his words and teachings**. Yeshua himself had memorized the teachings of our forefathers. Therefore, he is called Ben Elohim, son (sum) of the Judges. The special gift Yeshua handed down to his talmidim was his interpretation of the Mesorah from a “Messianic” understanding. Therefore, each pericope of the Nazarean Codicil is joined with a specific Torah Seder and Festival for the sake of seeing:

     1. The practical application of the incumbent mitzvoth

     2. The “messianic” interpretation of the Torah and those mitzvoth [↑](#footnote-ref-131)
132. Newman, B. M., & Nida, E. A. (993], c1972). *A handbook on the Acts of the Apostles*. Originally published: A translator's handbook on the Acts of the Apostles, 1972. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 345 [↑](#footnote-ref-132)
133. Albrecht Oepke, TDNT, vol. 1, p. 369. See also Colin Brown, NIDNTT, vol. 3, p. 261. Kistemaker, S. J., & Hendriksen, W. (1953-2001). Vol. 17: *New Testament commentary: Exposition of the Acts of the Apostles. Accompanying biblical text is author's translation*. *New Testament Commentary*. Grand Rapids: Baker Book House. [↑](#footnote-ref-133)
134. Gen. 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. [↑](#footnote-ref-134)
135. Cf. B’resheet 3:19 [↑](#footnote-ref-135)
136. Cf. Ecc 12:7 [↑](#footnote-ref-136)
137. Luqas 22:31 [↑](#footnote-ref-137)
138. Cf. Ps 7:5 [↑](#footnote-ref-138)
139. *Ramban Nachmanides: Commentary on the Torah*. [S.l.]: Shilo Pub. House. p52ff. [↑](#footnote-ref-139)
140. Cf. B’resheet (Ge) 1:11 [↑](#footnote-ref-140)
141. Cf. B’resheet (Ge) 1:20 [↑](#footnote-ref-141)
142. Of the seventy-four times the verb form is used, all but two appear in the Hiphil stem. In many instances *sakal* is synonymous with *bîn* (see *hokhma* for discussion of synonyms), but there is a fine distinction. While *bîn* indicates "distinguishing between," *sakal* relates to an intelligent knowledge of the reason. There is the process of thinking through a complex arrangement of thoughts resulting in a wise dealing and use of good practical common sense. Another end result is the emphasis upon being successful. [↑](#footnote-ref-142)
143. Following Masoretic Text and Vulgate; Syriac and Targum read [their dead bodies]; Septuagint reads [those in the tombs]. [↑](#footnote-ref-143)
144. Cf. B’resheet 3:17 [↑](#footnote-ref-144)
145. Iron cannot harm the tree unless the tree first furnishes a handle for the axe. [↑](#footnote-ref-145)
146. **2 Tsefet 3:10 But the “ Day of the Lord” will come as a thief ‎ in the night in which the ‎heavens, with a rushing sound ‎**of the shofar **will be passed over and a burning heat ‎will dissolve the elements bringing to an end the earth and its works ‎totally incinerating them.**

     **2 Tsefet 3:12** While **waiting for the “Day of God,”** (Elohim the Judge) **by whom the heavens and elements will dissolve with great heat. But looking for new heavens and earth according to His declaration** (prophecy) **in which righteousness /generosity dwells.** [↑](#footnote-ref-146)
147. Cf. Kohelet, and notice the proximity to Chag Sukkot where we read the book of Kohelet. [↑](#footnote-ref-147)