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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2024**  <https://www.betemunah.org/>  **E-Mail:** [gkilli@aol.com](about:blank) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2024**  <https://torahfocus.com/>  **E-Mail:** [waltoakley@charter.net](about:blank) |

**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** |
| **Iyar 24, 5784 – May 31 / June 1, 2024** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times see:** <http://www.chabad.org/calendar/candlelighting.htm>

# Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Ya’aqob ben David

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’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** [gkilli@aol.com](mailto:gkilli@aol.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**We pray for our beloved Hakham His Eminence Hakham Dr. Yosef ben Haggai. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Hakham Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!**

# Blessings Before Torah Study

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

**Please Ha-Shem, our God, 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 delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our God, 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!**

**Omer Count 39 days on Friday night, May 31, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is thirty-nine days, which is five weeks and four days of the Omer.

Netzach ShebeYesod

**Then read the following:**

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| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 39 | Parnas 3/Parnas 1 | Iyar 24 | 5:24-28 | Truth united with Confidence |

**Ephesians 5:24-28 Just as the Esnoga** (congregation/Synagogue) **submits to Messiah,**[[[1]](#footnote-1)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn140" \o ") **so let the wives be to their own husbands in everything.**[[[2]](#footnote-2)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn141" \o ") **Husbands, love**[[[3]](#footnote-3)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn142" \o ") **your wives,**[[[4]](#footnote-4)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn143" \o ") **even as Messiah also loved the Esnoga and gave himself for it,**[[[5]](#footnote-5)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn144" \o ") **that he might sanctify** (set apart) **and cleanse**[[[6]](#footnote-6)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn145" \o ") **it with the washing of water**[[[7]](#footnote-7)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn146" \o ") **by the Torah,**[[[8]](#footnote-8)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn147" \o ") **that he cause it to stand by**[[[9]](#footnote-9)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn148" \o ") **himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,**[[[10]](#footnote-10)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn149" \o ") **but that it should be holy and without blame.**[[[11]](#footnote-11)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn150" \o ") **Therefore, men** should follow the example of Messiah **and love their wives as their own bodies. He who loves his wife loves himself.**

# Shabbat “P’sal L’kha” “Hew for yourself”

# Shabbat Mevar’chim HaHodesh –

# Sabbath of Proclamation of the New Moon of Sivan

# Rosh Chodesh Sivan – Thursday evening June 6, 2024

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פְּסָל-לְךָ** |  | **Saturday Afternoon** |
| **“P’sal L’kha”** | Reader 1 – Sh’mot 34:1-3 | Reader 1 – Sh’mot 34:27-29 |
| **“Hew for yourself”** | Reader 2 – Sh’mot 34:3-5 | Reader 2 – Sh’mot 34:30-32 |
| **“Lábrate”** | Reader 3 – Sh’mot 34:6-8 | Reader 3 – Sh’mot 34:33-35 |
| Sh’mot (Exodus) 34:1-26 | Reader 4 – Sh’mot 34:9-11 |  |
| Ashlamatah:  Habakkuk 2:2-9, 3:18-19 | Reader 5 – Sh’mot 34:12-16 | **Monday & Thursday**  **Mornings** |
| Special:  Shmuel alef (1 Samuel) 20:18-42 | Reader 6 – Sh’mot 34:17-20 | Reader 1 – Sh’mot 35:1-3 |
| Tehillim (Psalms) 68:25-36 | Reader 7 – Sh’mot 34:21-23 | Reader 2 – Sh’mot 35:4-6 |
|  | Maftir – Sh’mot 34:24-26 | Reader 3 – Sh’mot 35:7-10 |
| N.C.: Mk 8:34 – 9:1  Lk 9:23-27 | Habakkuk 2:2-9, 3:18-19  1 Samuel 20:18-42 |  |

# Contents of the Torah Seder

* Moses Returns to the Camp – Exodus 32:15-20
* Moses Asks Aaron – Exodus 32:21
* Aaron’s Explanation – Exodus 32:22-24
* Moses Challenge to the People – Exodus 32:25-28
* Moses Ascends the Mountain a Second Time = Exodus 32:35
* The Contrition of the People – Exodus 33:1-6
* Moses and his Tent of Meeting – Exodus 33:7-11
* Moses Prayer And the Second Tables – Exodus 33:12 – 33:23

# Rashi & Targum Pseudo Jonathan for: Sh’mot (Exodus) 34:1-26

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| **Rashi** | **Targum Pseudo Jonathan** |
| 1 Adonai said to Moshe, "Carve out two stone tablets for yourself just like the first ones. And I will write upon these tablets the words which were on the first Tablets that you broke. | 1 And the Lord said to Mosheh, Hew for yourself two tables of stone, as the former, and write upon the tables the words that were upon the former tables which you did break; |
| 2 Be ready for the morning, and in the morning go up to Mount Sinai and stand there before Me on the top of the mountain. | 2 and be ready in the morning; and at morning ascend Mount Sinai and stand there before Me on the summit of the mountain. |
| 3 No man shall go up with you, nor shall any man be seen on the entire mountain; even the sheep and cattle shall not graze before that mountain." | 3 No man shall ascend with you, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mountain. |
| 4 He [Moshe] carved out two stone tablets just like the first ones. Moshe rose early in the morning, and went up to Mount Sinai, as Adonai had commanded him; and he took the two stone tablets in his hand. | 4 And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the Lord had instructed him, and took in his hand the two tables of stone. |
| 5 Adonai descended in a cloud and it stood with him there; and he [Moshe] called out [invoked] the Name, Adonai. | 5 And the Lord revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the Lord. |
| 6 Adonai passed before him, and proclaimed: "Adonai, Adonai, Almighty, merciful and gracious, slow to anger, and abounding in kindness and truth. | 6 And the Lord made His Shekinah to pass by before his face, and proclaimed, The Lord, the Lord God, merciful and gracious, long‑suffering, and near in mercies, abounding to exercise compassion and truth; |
| 7 He preserves kindness for thousands [of generations], bearing [forgiving] lawlessness, transgression and sin. He clears [acquits the penitent] and he does not clear [acquit the impenitent], visiting the lawlessness of the fathers upon the children, and children's children, [even] upon the third and fourth [generation]." | 7 keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; pardoning them who convert unto the law, but holding not guiltless in the great day of judgment those who will not convert; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation. |
| 8 Moshe hastened, bowed to the ground, and prostrated himself, | 8 And Mosheh made haste and bowed himself upon the earth and worshipped. [JERUSALEM. And the glory of the Shekinah of the Lord passed by before him; and Mosheh prayed, and said, Lord, Lord God, merciful and gracious, slow to be angry but near to be merciful, and abounding to exercise kindness and truth; keeping goodness for thousands of generations; absolving and remitting sin and transgressions, but not to acquit the guilty in the great day of judgment; and remembering the sins of lawless fathers upon rebellious children upon the third and upon the fourth generation. And Mosheh hastened and prostrated himself upon the earth, and gave thanks and glorified.] |
| 9 and said, "If I have found favor in Your eyes my Master, let my Master go among us; although it is a stiff-necked people, pardon our iniquity and our sins, and take us as Your own possession." | 9 And he said, If now I have found mercy before the Lord let the Shekinah of the Glory of the Lord go among us; for it is a people of hard neck; but pardon You our guilt and our sin, and give us the inheritance of the land which You did covenant unto our fathers, and change us not to become an alien people. |
| 10 And He said, "I hereby make a covenant; before all your people I will perform wonders such as have not been created in all the earth or for any nation; and all the people in whose midst you are, will see how awesome is the deed of Adonai which I will perform for you. | 10 And He said, Behold, I make covenant that I will not change this people to become an alien people; nevertheless from you will proceed a multitude of the righteous/generous; and with all your people will I do wondrous things in the time when they go into captivity by the rivers of Bavel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders shall not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom you will dwell shall see in that day the work of the Lord; for terrible is the thing that I will do with you. |
| 11 Preserve for your own sake that which I command you today. I am driving out [from] before you the Emorites, the Canaanites, the Chitites, the Perizites, the Chivities, and the Yevusites. | 11 Observe that which I command you this day: behold, I drive out from before you the Amoraee, and Kenaanaee, and Hittaee, and Pherizaee, and Hivaee, and Jebusaee. |
| 12 For your own sake, be careful not to make a covenant with the people who live in the land to which you are coming, lest it be a trap in your midst. | 12 Take heed to yourself, lest you strike covenants with the inhabitants of that land into which you are to enter; that it may not be a stumbling-block unto you. |
| 13 Rather you must shatter their altars, break down their monuments, and cut down their asherah-trees. | 13 But you shall rather destroy their high places, and break their statues, and cut down their groves; |
| 14 For you must not prostrate yourselves to another god, because Adonai---Jealous is His Name--- He is a Jealous Almighty [G-d]. | 14 for it is not lawful for you to worship other gods; for the Lord is zealous and vengeful; His Name is God, the Zealous and the Avenger. |
| 15 [Take care] not to make a covenant with the people who live in the land, and go astray after their gods [religions], and sacrifice to their gods, [for he] will then call you and you will eat of his sacrifice. | 15 Lest you strike covenant with the dwellers in the land, and they draw you astray after their idols, and they sacrifice to their idols, and invite you, and you eat of the sacrifices of their idols, |
| 16 You will [then] accept his daughters [as wives] for your sons. His daughters will stray after their gods, and they will lead your sons to stray after their gods. | 16 and you take of their daughters for your sons, and when their daughters wander after their idols they make your sons also go astray after their idols. [JERUSALEM. And they cause to err.] |
| 17 You must not make molten gods for yourselves. | 17 Molten gods you shall not make to yourselves. |
| 18 Preserve the Festival of Matzot. Eat matzot for seven days as I commanded you, at the appointed time in the month of ripening [grain]; for in the month of ripening [grain] you went out of Egypt. | 18 You shall observe the feast of the unleavened. Seven days you shall eat unleavened (cakes), as I have commanded you, in the time of the month of Abib; for in the month of Abib you came out free from Mizraim. |
| 19 All that opens the womb [the first-born] is Mine, and of all your livestock that is male, that open [the womb] both cattle and sheep. | 19 Whatever opens the womb is Mine; and of all cattle you are to consecrate the males, of oxen, and of sheep. |
| 20 The donkey that opens the womb shall be redeemed with a sheep, and if it is not redeemed, you must break its neck. You must redeem all first-born of your sons, and you must not appear before Me empty-handed. | 20 But the firstling of an ass you may redeem with a lamb; but if you redeem him not, you shall cut him off with the blade. And each firstborn of your sons you must redeem; and they shall not appear before Me empty [JERUSALEM. All firstlings opening the womb you shall sanctify unto My Name; all the firstborn of your males, the first that breaks through the womb, of oxen and of sheep. My people of the house of Israel, it shall not be allowed you to see the Lord your God empty of any precept.] |
| 21 Six days you shall work but on the Seventh day you must cease; you must cease plowing and harvesting. | 21 Six days shall you work, and in the seventh day have rest; in plowing time and in harvest you shall rest. [JERUSALEM. In plowing.] |
| 22 Make the Festival of Shavuot, [with bringing] the first crops of the wheat harvest; [also] the Festival of the Harvest at the turn of the year. | 22 The feast of weeks also shall you make to yourself in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the year. |
| 23 Three times a year all your males shall appear before the Presence of the Master, Adonai, G-d of Yisrael. | 23 Three times in the year shall all your males appear before the Master of the world, the Lord God of Israel. |
| 24 For I will drive out the nations before you, and I will expand your boundaries; and no man will covet your land when you go up to appear before Adonai, your G-d, three times a year. | 24 For I will drive out the nations from before you, and enlarge your borders; and no man shall covet your land at the time of your going up to appear before the Lord your God thrice in the year. |
| 25 Do not slaughter [the Pesach-offering to offer] the blood of My sacrifice while there is chametz; and do not allow to remain overnight until morning any of the offering of the Pesach Festival. | 25 You shall not sacrifice the victim of My Passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning. [JERUSALEM. You shall not sacrifice with leaven the blood of the paschal victim, nor suffer the flesh which you sacrifice on the night of the feast of the first of Pascha to remain from the evening till the morning.] |
| 26 The first fruits of your land, you shall bring to the House of Adonai, your G-d. You must not cook a kid in its mother's milk. | 26 The best of the first-fruits of your land you shall bring to the sanctuary of the Lord your God. You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together [JERUSALEM. The first (best) of the first-fruits of your produce you shall bring to the sanctuary of the Lord your God. My people of the house of Israel, you shall not be allowed to boil or to eat flesh and milk mixed together.] |

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  **Volume X: Sin and Reconciliation**  By: Rabbi Yitschaq Magriso,  Translated by: Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Vol. 10 – “Sin and Reconciliation” p. 108-150** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 584-591** |

**Welcome to the World of Pshat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi 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, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

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

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

**3. 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.

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

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

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

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

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

9. 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.

10. 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.

11. 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.

12. Deduction from the context.

13. 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. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

# Rashi’s Commentary for: Shemot (Exodus) 34:1-26

**1 Hew for yourself** Heb. פְּסָל לְךָ . He [God] showed him [Moses] a sapphire mine from within his tent, and He said to him, “The [sapphire] chips shall be yours,” and from there Moses became very wealthy. -[from Tanchuma 29, Lev. Rabbah 32:2]

**Hew for yourself** You broke the first ones. You hew others for yourself. This can be compared to a king who went abroad and left his betrothed with the maidservants. Because of the immoral behavior of the maidservants, she acquired a bad reputation. Her bridesman [the person appointed to defend the bride should any problems arise] arose and tore up her marriage contract. He said, “If the king decides to kill her, I will say to him, ‘She is not yet your wife.’” The king investigated and discovered that only the maidservants were guilty of immoral behavior. He [therefore] became appeased to her. So her bridesman said to him, “Write her another marriage contract because the first one was torn up.” The king replied to him, “You tore it up. You buy yourself another [sheet of] paper, and I will write to her with my [personal] hand [writing].” Likewise, the king represents the Holy One, blessed is He. The maidservants represent the mixed multitude. The bridesman is Moses, and the betrothed of the Holy One, blessed is He, is Israel. That is why it says: “Hew for yourself.” -[from Tanchuma 30]

**2 prepared** Heb. נָכוֹן , ready.

**3 No one shall ascend with you** Since the first ones [i.e., tablets] were accompanied by loud noises, sounds, and with a multitude, the evil eye affected them. [Our conclusion is that] there is nothing better than modesty. - [from Tanchuma 30]

**5 and He called out in the name of the Lord** We render: וּקְרָא בִשְׁמָא דַיְיָ , and he called out in the name of the Lord. [from Onkelos]

**6 י-ה-ו-ה י-ה-ו-ה** This is the attribute of Divine compassion, both before a person sins and after he sins and repents. -[from R.H. 11b]

**God** Heb. אֵל . This too is an attribute of compassion [for God], and so he [the Psalmist] says: “My God, my God, why have You forsaken me?” (Ps. 22:2). One cannot say to the Divine attribute of justice, “Why have You forsaken me?” I found this in the Mechilta (Exod. 15:2).

**slow to anger** He puts off His anger and does not hasten to exact retribution, [hoping that] perhaps he [the sinner] will repent.

**and abundant in loving-kindness** for those who need loving-kindness because they lack sufficient merits. -[from R.H. 17a]

**and truth** to pay a good reward to those who do His will.

**7 preserving loving-kindness** that a person does before Him.

**for thousands** For two thousand generations.

**[iniquity and rebellion]** Iniquities (עֲוֽנוֹת) are intentional sins. פְּשָׁעִים are sins committed out of rebellion, which a person commits [in order] to anger [God]. -[from Yoma 36b] yet

**He does not completely clear [of sin]** Heb. וְנַקֵּה לֹא יְנַקֶּה . According to its simple interpretation, it means that He does not completely overlook the iniquity but exacts retribution for it little by little. Our Rabbis, however, interpreted [this expression to mean]: He clears those who repent, but does not clear those who do not repent (from Yoma 86a, targumim).

**He visits the iniquity of parents on the children** when they hold onto the deeds of their parents in their hands [i.e., emulate their ways], for He already explained this in another verse, [that it means only] “of those who hate Me” (Exod. 20:5). -[from Ber. 7a]

**and fourth generations** Heb. וְעַל רִבֵּעִים , the fourth generation. Thus, the [i.e., God’s] attribute of goodness exceeds the attribute of retribution by a ratio of one to five hundred. Concerning the attribute of goodness, He says: “preserving loving-kindness for thousands.” -[from Tosefta, Sotah 4:1]

**8 And Moses hastened** When Moses saw the Shechinah passing [in front of him] and he heard the voice calling, he immediately prostrated himself.

**9 let the Lord go now in our midst** As You promised us, since You forgive iniquity. [Which means:] and if they are a stiff-necked people, and they rebelled against You, and You have said concerning this, “Lest I destroy you on the way” (Exod. 33:3), You [still] will forgive our iniquity, etc. There are [other instances where] כִּי [is used] instead of אִם if.

**and thus secure us as Your possession** And You shall give us to Yourself as a special possession. (Other editions read: and You shall give us a special possession.) That is the [same] request of: “Then I and Your people will be distinguished” (Exod. 33:16), [meaning] that the Shechinah should not rest upon the pagan nations.

**10 [I will] form a covenant** Concerning this.

**in the presence of all your people, I will make distinctions** Heb. אֶעֱשִֶׂה נִפְלָאֽת , an expression related to וְנִפְלִינוּ , “and [we] shall be distinguished” (Exod. 33:16), [meaning] that you shall be separated from all the pagan nations, that My Shechinah shall not rest upon them [these other nations].

**11 the Amorites**… Six nations are [enumerated] here [not the proverbial seven], because the Girgashites [i.e., the seventh nation] got up and emigrated because of them [the Israelites]. -[from Lev. Rabbah 17:6, Yerushalmi Sheviith 6:1.]

**13 their sacred trees** This is a tree they worship.

**14 Whose Name is “Jealous One”** He is zealous to mete out retribution, and He is not indulgent. That is [the meaning of] every expression of jealousy (קִנְאָה) [when used in connection with God]. [It] means that He is steadfast in His superiority [over other deities] and exacts retribution upon those who forsake Him.

**15 and you eat of their slaughtering** You [may] think that there is no punishment for eating it, but [when you eat it] I consider it for you as if you endorsed its worship, for through this [eating of the sacrifice] you will come to take from their daughters for your sons.

**18 the month of spring** The month of early ripening, when the grain first ripens.

**19 All that opens the womb is Mine Among humans. and all your livestock [that] bears a male…** Heb. תִּזָּכָר . And all your livestock that bears a [firstborn] male by the emergence of an ox or lamb [from the womb], meaning that a male will open its womb [i.e., its firstborn is a male].

**emergence** Heb. פֶּטֶר , a word that means opening. Similarly, “The beginning of strife is like letting out (פּוֹטֵר) water” (Prov. 17:14). The “Tav” of תִּזָּכָר is an expression of the feminine, referring to the [animal] that gives birth.

**20 And a firstborn donkey** But not [the firstborn of] other unclean animals. -[from Bech. 5b]

**you shall redeem with a lamb** [The owner] gives a lamb to the kohen, and it [becomes] the ordinary [unconsecrated] property of the kohen, and the firstborn donkey may be put to work by its owner. -[from Bech. 9b]

**you shall decapitate it** He decapitates it with a cleaver. [The rationale is:] He caused the kohen to lose his money [by neglecting to give him the redemption lamb]. Therefore, he must lose his own money [by decapitating his donkey]. - [from Bech. 10b, Mechilta on Exod. 13:13]

**every firstborn of your sons you shall redeem** His redemption is established as five selas, as it is said: “And his redemption you shall perform from the age of one month [by the evaluation of five shekels, etc.]” (Num. 18:16).

**and they shall not appear before Me empty-handed** According to the simple meaning of the verse, this is a separate matter [from the rest of this verse] and is unrelated to the firstborn, because there is no obligation to appear [in the Temple] in the commandment dealing with the firstborn. Instead this is another warning, [meaning] and when you ascend [to the Temple] on the festivals, you shall not appear before Me empty-handed, [but] it is incumbent upon you to bring burnt offerings (Chag. 7a) whenever appearing before God. According to the way it is interpreted by a Baraitha, this is a superfluous verse [for this was already stated in Exod. 23:15], and it is free [i.e., has no additional reason for being here other than] to be used for a גְּזֵרָה שָׁוָה , [i.e.,] an instance of similar wording, to teach [us] about the provisions given a Hebrew slave [when he is freed]—that it is five selas from each kind [i.e., of sheep, grain, and wine], as much as the redemption of a firstborn. [This is elaborated upon] in tractate Kiddushin (17a).

**21 in plowing and in harvest you shall rest** [If this refers to the Sabbath,] why are plowing and harvest mentioned [in particular, and not other kinds of work]? Some of our Rabbis say that this [verse prohibits] plowing before the seventh year [i.e., the sixth year] which enters the seventh year [i.e., plowing that benefits crops that grow in the seventh year], and the harvest of the seventh year that grows after the seventh year [i.e., crops that have at least one third of their growth during the seventh year must be treated with the sanctity of the seventh year]. This is to teach you that we must add from the unholy [the year preceding the seventh year] to the holy [the seventh year]. Accordingly, this is its meaning: “Six days you may work, and on the seventh day you shall rest”—and [concerning] the work of the six days, which I have permitted you, there is a year in which plowing and harvest are prohibited. The plowing and harvest of the seventh year need not be stated, because it already says: “Your field you shall not sow…” (Lev. 25:4). [Consequently, we deduce that this verse means the plowing before the seventh year and the harvest after the seventh year.] Others [of the Rabbis] say that [the verse] speaks only about the [weekly] Sabbath, and the plowing and harvest mentioned in its context are to inform you that just as [the prohibited] plowing is optional [plowing], so is harvest [referred to here] optional [harvesting]. The harvest of the omer [however] is excluded [from this prohibition] because it is mandatory, and [consequently] it supersedes the Sabbath. -[from R.H. 9a]

**22 the first of the wheat harvest** [This is the festival] on which you bring the two breads made from the wheat [as in Lev. 23:17].

**the first** For it is the first meal offering brought to Temple from the new wheat crop, because the meal offering of the omer on Passover is brought from the barley. -[from Men. 84a]

**and the festival of the ingathering** Heb. וְחַג הָאָסִיף , [which occurs] at the time you gather your grain from the field into the house. This gathering (אֲסִיפָה) is a term denoting bringing into the house, like “you shall take it (וַאֲסַפְתּוֹ) into your house” (Deut. 22:2).

**at the turn of the year** which is at the return of the year, at the beginning of the coming year. [I.e., it is in the month of Tishri, which is the first month of the year, counting from Creation.]

**at the turn of** Heb. תְּקוּפַת , a term denoting going around and encompassing (הַקָּפָה) [i.e., going in a circle].

**23 all your male[s]** Heb. כָּל זְכוּרְךָ , all the males among you. [This is repeated elsewhere as are] many commandments in the Torah, [which] are stated and repeated, many of them three or four times, in order to cause liability and mete out punishment according to the number of the negative commandments they contain and the number of positive commandments they contain.

**24 I drive out** Heb. אוֹרִישׁ as the Targum renders: אֲתָרֵךְ , I will drive out, and so is “begin to drive out (רָשׁ) ” (Deut. 2: 31), and so is “and he drove out (וַיוֹרֶשׁ) the Amorites” (Num. 21:32), an expression of driving out.

**and I widen your border** And [this way] you will be far from the Temple, and [so] you cannot constantly appear before Me. Therefore, I am setting these three pilgrimage festivals for you.

**25 You shall not slaughter…** You shall not slaughter the Passover sacrifice as long as leaven still exists. This is a [specific] warning to the slaughterer, to the one who sprinkles the blood, or to one of the members of the group [bringing this sacrifice]. -[from Pes. 63b]

**shall not remain overnight until the morning** As the Targum [Onkelos] paraphrases: [it shall not remain overnight until the morning away from the altar]. Remaining overnight on top of the altar has no effect [i.e., does not disqualify the sacrifice] (Mechilta, Exodus 23:18), and [the prohibition of] staying overnight is only completed at the break of dawn (Zev. 87a).

**and the offering of the Passover feast** [This refers to] its sacrificial parts. From here you learn [to apply this rule to all instances of] burning the fats or the limbs [of sacrifices, namely that it may not be performed after the break of dawn if the sacrificial parts stayed off the altar all night until the break of dawn].

**26 The choicest of the first of your soil** [This refers to the fruits] of the seven species delineated as the praise of your land, “A land of wheat and barley, vines, [figs, and pomegranates, a land of oil- producing olives,] and honey” (Deut. 8:8). That is the honey of dates. -[from Bikkurim 3:1]

**You shall not cook a kid** This is the warning against [cooking] meat and milk [together]. This commandment is written in the Torah three times (Exod. 23:19, Deut. 14:21), one for eating, one for deriving benefit, and one for the prohibition of cooking. -[from Chul. 115b]

**a kid** Heb. גְּדִי . Any young offspring is meant, even a calf or a lamb. Since [the Torah] had to specify in many places גְּדִי עִזִּים [when a young goat is meant], you learn that [mention of] גְּדִי unqualified means all sucklings. -[from Chul. 113b]

**in its mother’s milk** This excludes fowl, which has no milk, which is not prohibited by the Torah but by the decree of the Scribes [the Sages]. - [from Chul. 113a]

# Ketubim: Tehillim (Psalms) 68:25-36

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| **Rashi** | **Targum** |
| 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 Tehillim (Psalms) 68:25-36

**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

# Tehillim (Psalms) ‎‎68:25-36

By: Hakham Dr. Hillel ben David

For continuity’s sake I am going to repeat my introduction from the first part of this chapter of Psalms.

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.

***Midrash Rabbah - Exodus 29:9*** *God came down to Sinai to give the Decalogue so that the world shall not totter,[[12]](#footnote-12) as it says, The earth trembled, the heavens also dropped at the presence of God.[[13]](#footnote-13)*

***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.

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[[14]](#footnote-14) 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.

The Gaon of Vilna[[15]](#footnote-15) designates this as the Song of the Day for the second day of Shavuot, which is the festival commemorating the Sinaitic Revelation.[[16]](#footnote-16)

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.[[17]](#footnote-17)

Some perceive this psalm as relating to Sancheriv and his army. David foresaw prophetically that Sancheriv would wage war against King Hezekiah, and he prayed for his defeat.[[18]](#footnote-18) Others say that it was composed about the war of Gog and Magog, when the nations will gather against HaShem’s redeemers.[[19]](#footnote-19)

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.[[20]](#footnote-20)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.[[21]](#footnote-21)

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.[[22]](#footnote-22)The proof of their valor is that His enemies were scattered.[[23]](#footnote-23)

Some say that David pleaded on behalf of his people in their future exile. May HaShem bestow His lovingkindness 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.[[24]](#footnote-24)

The Targum sees v.28 of our chapter of Psalms as speaking of the impasse at the Sea of Reeds. At that moment two main tribes competed to see who should go into the water first: Binyamin[[25]](#footnote-25) and Yehuda.

I would like to look at these two rulers, Benyamin and Yehuda, in a bit more depth, beginning with their encounter at the Yam Suf, as referenced by our Targum’s commentary on v.28.

The following Gemara gives us a glimpse of the internal politics among the tribes of Israel immediately preceding the splitting of the Red Sea. The tribes were arguing for the privilege of being the first to jump into the Sea before it was split, especially the tribes of Binyamin and Yehuda. Finally, the tribe of Binyamin just jumped in. When the tribe of Yehuda saw this, they were so angry that they picked up stones and started throwing them at the Benjaminite’s. For this, the Talmud continues, the tribe of Binyamin merited the honor of having the Holy Temple of Jerusalem built on their portion of the land of Israel. The tribe of Yehuda also merited an honor: all the kings of Israel should come from them.

**Sotah 37a** What was it that Judah did?[[26]](#footnote-26) — As it has been taught: R. Meir said: When the Israelites stood by the Red Sea, the tribes strove with one another, each wishing to descend into the sea first. Then sprang forward the tribe of **Benjamin** and descended first into the sea; as it is said: There is little **Benjamin** their ruler[[27]](#footnote-27) — read not rodem [their ruler] but rad yam [descended into the sea]. Thereupon the princes of **Judah** hurled stones at them; as it is said: The princes of **Judah** their council.[[28]](#footnote-28) For that reason the righteous **Benjamin** was worthy to become the host of the All-Powerful (the Temple was erected on the territory of Binyamin[[29]](#footnote-29)), as it is said, He dwelleth between his shoulders (Hashem dwells in the land of Binyamin),[[30]](#footnote-30) as it is said: He dwelleth between his shoulders.[[31]](#footnote-31) R. Judah said to [R. Meir]: That is not what happened; but each tribe was unwilling to be the first to enter the sea. Then sprang forward Nahshon the son of Amminadab[[32]](#footnote-32) and descended first into the sea; as it is said: Ephraim compasseth me about with falsehood, and the house of Israel with deceit; but **Judah** yet ruleth with God.[[33]](#footnote-33) Concerning him it is stated in Scripture,[[34]](#footnote-34) Save me O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing etc.[[35]](#footnote-35) Let not the waterflood overwhelm me, neither let the deep swallow me up etc.[[36]](#footnote-36) At that time Moses was engaged for a long while in prayer; so the Holy One, blessed be He, said to him, ‘My beloved ones are drowning in the sea and thou prolongest prayer before Me!’ He spake before Him, ‘Lord of the Universe, what is there in my power to do?’ He replied to him, Speak unto the children of Israel that they go forward. And lift thou up thy rod, and stretch out thy hand etc.[[37]](#footnote-37) For that reason **Judah** was worthy to be made the ruling power in Israel, as it is said: Judah became His sanctuary, Israel his dominion.[[38]](#footnote-38) Why did **Judah** become His sanctuary and Israel his dominion? Because the sea saw [him] and fled.[[39]](#footnote-39)

A remarkable thing about this Gemara, Sotah 37a**,** is that Reb Meir says that not only did Yehuda and Binyamin fight about it, but the leaders of Yehuda actually threw rocks at the tribe of Binyamin. And not only did the leaders of Yehuda throw rocks at Binyamin, but it seems that they threw the rocks at Binyamin *after* Binyamin jumped into the sea. This is incomprehensible. I understand they would argue about who gets to do the kiddush HaShem.[[40]](#footnote-40) But throwing rocks? And throwing the rocks after they've already jumped in? What is the pshat?

This Gemara’s account seems very perplexing. We can understand why the tribe of Binyamin was rewarded for their enthusiasm to cross the Sea in total reliance on HaShem’s promise, but how can we understand Yehuda being rewarded for throwing stones?

The story is told about a group of children who were playing at a certain family’s home. One of the children incurred a serious accident and had to be taken to the hospital. The hostess had the unenviable task of breaking the news to the child’s mother, which she decided to do gradually. When the child’s mother came to the house, the hostess told her that one of the children had an accident. “That’s nothing,” she said, “children are always having accidents!” The hostess then said that it was a serious accident and the child had to be taken to hospital. “Nu,” the mother replied, “we must have faith in Hashem. He will help the child.” “But,” the hostess finally said, “it was your Yosele!” And the mother fainted.

As much as we can and should appreciate those who work for peace and an end to dissension in the Jewish community, their aloof attitude sometimes implies that the issue at hand doesn’t really affect them, it isn’t really their issue, it isn’t really their Yosele! Rav Moshe Feinstein once commented that in the old communities in Europe, people would fight over an aliya in shul. Today we are more polite and gentlemanly; we’re willing to give up such an honor for the sake of peace. Rav Moshe’s comment was: “**I don’t know which attitude is worse**!”

In the Arbit evening service, we pray that HaShem should spread a canopy of peace upon us, upon all of Israel, and upon Jerusalem. Why the special canopy for Jerusalem? The answer, given by the Vilna Gaon, has to do with the truth-seeking nature of the holy people of Jerusalem. Such people are not blasé about the issues of the Torah, as people elsewhere might be. For such people, these issues evoke a high emotional response, these issues are their own Yosele! Like the special canopy over Jerusalem, the tribe of Yehuda was rewarded for throwing stones. By doing so, they demonstrated that listening to the word of HaShem was precious to them, as it was to Binyamin. The Talmud tells us that when two Torah scholars fight, although they may even appear to hate each other, in the end, there will be love and peace between them. The reason is that their fighting is for the sake of Heaven.[[41]](#footnote-41) We need to stand for the truth, care about the right, and strive for the just. At the same time, we must ensure that **our intentions should always be for the sake of Heaven**. When the two are combined, true peace will prevail.

The Gemara, above, is giving us a bit of the backstory that shows some competition between the tribes of Yehuda and Binyamin. This idea is given further elaboration in the following Midrash.

**Pirke DeRebbi Eliezer 42:6** R' Akiva said: Bnei Yisrael went to the Red Sea and returned to the back scared/in fear that they wouldn't return to the water (scared to go in), and the tribe of Binyamin wanted to enter/go in, as it says, "Binyamin the youngest rules over them".[[42]](#footnote-42) They began going down (in), and as they did, they were pelted with stones by the tribe of Yehuda, as it says, "The princes of Yehuda pelt them with stones".[[43]](#footnote-43) **And Nachshon jumped first and went down (in)to the sea, and his name was holy and great in/to the eyes of everyone (in Bnei Yisrael), and through Nachshon, the son of Yehuda's, domineering hand, all of Bnei Yisrael entered after him into the sea, as it says, "Yehuda became His holy nation, Israel his dominion**”)...[[44]](#footnote-44)

As the Bne Israel were standing by shore of the Yam Suf watching their enemy come closer, they did not know what to do. Suddenly, Nachshon ben Aminadab, from the tribe of Yehuda, jumped into the Yam Suf with full confidence that HaShem would save him. As he touched the water, it parted and allowed the Jews to pass through. It was Nachshon's Emunah in HaShem that led to Bne Israel's being saved.

From the above insights we can see that Binyamin and Yehuda both had leadership qualities and were ready to risk their lives in order to care for the Jewish people.

The Netziv in Devarim (33:12), by the blessing of Moshe to the tribes, says an interesting thing. Binyamin always felt that the greatest good that we should aspire to is the experience of open miracles, through HaShem's usurpation of the **supernatural**. Yehuda felt that our work in this world is to achieve what we can through our own efforts, efforts that are rewarded with HaShem's Hashgacha Pratis of success through hidden miracles, miracles that are amazing and awe inspiring, but cloaked in nature- the **preternatural**.

Here, too, Binyamin wanted the open miracle of the splitting of the sea, so they wanted to jump immediately and trigger an open miracle, a total overturning of nature; Yehuda wanted some admixture of nature, and they wanted to wait for the wind that was blowing all night to move more water and dry more land before they jumped in, in order for the miracle to be minimized.

It's remarkable how this Netziv's pshat highlights the Bne Israel’s unchangeable nature. We haven't changed a bit since the splitting of the Reed Sea. Today, too, we know that we can exist only through miracles. The settling in the land of Israel exists only because of a constant miracle. But what is the right way to bring about that miracle? And which is better, a hidden miracle or an open miracle? There are those, like the tribe of Binyamin, that want us to achieve redemption only by open miracles, while others that feel, like the tribe of Yehuda, that the time has come to achieve things in what passes for sort of path of the natural, through our efforts that bring about a hidden miracle of Divine providence. And of course, we still hold that the best way to resolve theological differences is by throwing stones.

From here we can learn that it is inappropriate to cry out to HaShem and ask for His immediate intervention before one has done all that is in his power to solve his problem on his own. According to the *Midrash Tanchuma*, this is how Avraham conducted himself; when the *satan* created a river in his path while he was enroute to the *Akeida*, he did not turn to God to come to his assistance until the water reached his neck.

There have been some changes, though. What's changed is that the first time, the hidden miracle people were throwing stones at the revealed miracle people, and now it's the other way around; also, this time the hidden miracle people believe that we should prepare for the miracle by doing absolutely nothing different than we've been doing for the last two thousand years.

Bereshit, 49:10: “The Kingship will not be removed from Yehuda…

Rashi, 49:10: Dh: “From King David and on…”

In this In Genesis chapter 49, Yaaqob blesses Yehuda that the Kingship would belong to the members of the Tribe of Yehuda.[[45]](#footnote-45)

Two strong questions are asked about this. Firstly, it is well-known that the first King of Israel was King Shaul who did not come from Yehuda, rather he was a member of the Tribe of Binyamin. Accordingly, how could Shaul be anointed as King by the Prophet, Shmuel?

A second question arises out of Shmuel’s rebuke of Shaul when Shaul ignores Shmuel’s instruction with regards to bringing certain offerings. Shmuel tells him: “Until now God would have established your kingdom over Israel forever, but now your kingdom shall not endure...”.[[46]](#footnote-46) Shmuel clearly indicates that had Shaul not sinned, then his Kingdom would have lasted forever, but this seems to contradict Yaaqob’s prophecy that the Kingship will belong to the Tribe of Yehuda.

The commentaries answer the first question by suggesting that the prediction that no King could alone rule the nation, only applied after the first King from Yehuda ruled. That first King was King David, and after that there should never have been another King who ruled the nation apart from descendants of Yehuda.[[47]](#footnote-47) However, before a King of Yehuda ruled, it was permissible for someone from a different tribe to rule. Yet the question remains, as to why a descendant of Rachel, rather than Leah, should be the first King. It seems that this question can be answered by examining the ancestry of the tribes of Yehuda and Binyamin. Once this has been resolved, we can return to the second question above, as to how Shmuel could imply that Shaul’s Kingdom could have lasted forever had he not sinned.

King David in Psalms enumerates two kinds of serving God: “leave evil and do good”.[[48]](#footnote-48) On an individual level, ‘leaving evil’ refers to avoiding sinning and overcoming one’s negative traits, while on a more public level it refers to fighting evil in the world. ‘Doing good’ refers to performing positive actions and developing one’s positive traits, while on a more public level it refers to bringing about increased Divine Service in the world. The Shem MiShmuel explains that the descendants of Rachel had an inherent capacity for destroying evil whilst Yehuda’s descendants’ strength lay in the positive aspect of ‘doing good.[[49]](#footnote-49)

Where do we see the quality of fighting evil in Rachel? It has been suggested that this is demonstrated in Rachel’s actions with regard to her idol worshipping father, Lavan. When Yaaqob and his family escape, Rachel steals Lavan’s idols in an attempt to prevent her father from idol worship.[[50]](#footnote-50) This demonstrates a propensity to removing evil. Leah was more inclined to the positive aspect of Divine Service.[[51]](#footnote-51) Another difference is that Rachel is described as being Yaaqob’s main wife in this World, while Leah is the main wife in the Next World, hence she is buried with Yaaqob in Chevron. This reflects the fact that Rachel’s power, as passed on to her children, lay in being involved in, yet elevating the physical world, while Leah’s strength lay in more directly spiritual elevation.

These differences are far more pronounced in the descendants of Rachel and Leah, in particular, Yosef and Yehuda and their offspring. Yosef had a clear ability to be involved in the physical world and elevate it, as well as the power to fight evil. Chazal reveal one of Yosef’s unique qualities right at the time of his birth. Yaaqob had been staying with his devious uncle, Lavan, for many years up to that point, and had refrained from returning to Eretz Yisrael because of his fear of his antagonistic brother, Esav. However, as soon as Yosef is born, the Torah tells us that Yaaqob demands of Lavan that he let him and his family return to the land of Israel.[[52]](#footnote-52)

The Midrash and Talmud explain based on a verse in the Book of Ovadiah; “The House of Yaaqob shall be a fire and the House of Yosef a flame and the House of Esav for straw”.[[53]](#footnote-53) A fire cannot destroy straw unless it has a flame with which to spread the fire. Accordingly, Yosef is compared to a flame in that Yaaqob alone is not able to overcome Esav unless he has the ‘flame’ of Yosef to spread his own power to the extent that Esav can be overcome. The Talmud then proves that on all the occasions that the Jewish people overcame Esav’s descendants, Amalek, in battle, it was only with the aid of Yosef’s descendants.[[54]](#footnote-54) We also see this in the fact that Yehoshua, a descendant of Yosef through Ephraim, overcomes Amalek in war. The Midrash stresses that it is in particular the descendants of Rachel who have this ability.[[55]](#footnote-55)

Yosef’s other great strength was his ability to be involved in the physical world and use that involvement for the good. One manifestation of this was his vital role in saving the Jewish nation in the material realm by providing for them during the terrible famine that struck the world. A second manifestation is his ability to remain elevated whilst surrounded by physicality. A third aspect was his desire to elevate the physical realm as is seen by his insistence on all the Egyptian men undergoing circumcision.[[56]](#footnote-56)

Yehuda, in contrast had the ability to lead his brothers and ultimately the nation in the spiritual realm. The most explicit examples of this in Yehuda’s own life is the fact that Yaaqob sent Yehuda in particular to Egypt ahead of everyone else so that he could set up places of Torah learning.[[57]](#footnote-57) While Yosef paved the way in the material realm so that the Jewish nation could physically survive the Egyptian exile, Yehuda paved the way in the spiritual realm so that the nation could maintain its spiritual level. We further see Yehuda’s leadership qualities in doing HaShem’s will when Yehuda’s descendant, Nachshon Ben Aminadab took the first bold steps into the Yam Suf.

Thus far we have seen that the Children of Leah and the Children of Rachel play a dual role in the development of history that will end with the coming of the Mashiach.

Our Hakhamim tell us that two Messiahs will redeem the Jewish nation: Mashiach ben Yosef (The Messiah from the Tribe of Yosef) and Mashiach ben David (The Messiah from David). Mashiach ben Yosef will achieve the ‘leaving evil’ aspect by defeating the enemies of the nation. In that way he will pave the way for Mashiach ben David to complete the ‘doing good’ aspect by bringing about the ingathering of the exiles and rebuilding the Temple. Furthermore, the sources tell us that in every generation throughout history there are people who had the potential to fulfill these roles but failed either through their own mistakes or the flaws of the nation as a whole. In this vein, King Shaul was intended to fulfill the role of Mashiach Ben Yosef by wiping out Amalek. Had he done this, then King David would have become the King and been Mashiach. He would have not have had to fight any wars and would have built the Temple. Once Shaul failed in his task, David now had to assume the role of Mashiach ben Yosef as well and fight the wars. But, because of the blood that he spilt in the process, HaShem informed him that could not build the Temple.[[58]](#footnote-58)

However, we have still not addressed the question we asked at the beginning, when Shaul ignores Shmuel’s instruction with regards to when to bring certain offerings. Shmuel tells him: “Until now HaShem would have established your kingdom over Israel forever, but now your kingdom shall not endure...”.[[59]](#footnote-59) Shmuel clearly indicates that had Shaul not sinned, then his Kingdom would have lasted forever, but this seems to contradict Yaaqob’s prophecy that the Kingship will belong to the Tribe of Yehuda.

The Ramban addresses this question and offers two explanations: The first is that descendants of Shaul would have been the King of the Tribes descending from Rachel (Binyamin, Ephraim, or Menashe), and the second is that they would have been rulers under the Kings of Yehuda.[[60]](#footnote-60) The Raavad makes a similar point to the Ramban’s second explanation, and writes that the descendants of Shaul would be like deputy rulers under the Kings of Yehuda.[[61]](#footnote-61)

Indeed, Yehonatan, the son of Shaul, makes this very point to David when his father is chasing David. Yehonatan says, “Do not be afraid because the hand of Shaul, my father, will not find you and you will rule over Israel and I will be to you a second, and my father Shaul also knows this”.[[62]](#footnote-62) The Shem MiShmuel explains that this prediction would have come to fruition had Shaul not failed in his task of wiping out all of Amalek.[[63]](#footnote-63) It seems that Yehonatan was unaware of this failure and therefore expected that he would be Mishne LeMelech (second to the King).

The Rama MiPano[[64]](#footnote-64) also writes that had Shaul not sinned, then Yehonatan would have been the second to the King. He adds that the soul of Yehonatan will be reincarnated as that of Mashiach ben Yosef, and this is what Yehonatan was referring to when he predicted that he would be second to David.[[65]](#footnote-65)

One lesson we derive from the above discussion is that accepting one’s role, even when it means being subservient to someone else, is the key to success in life. Shaul struggled with this challenge, with disastrous consequences. Yehonatan succeeded in the same area, and although he died before his time, we learn from the Rama MiPano that ultimately, he will succeed.

A final thought:

The man and woman chosen to lead the Jews to Salvation at the time of the Purim story were from the tribes of Yehuda *and* Binyamin. Mordechai is called both, *ish yehudi* (a man of Yehuda) and *ish Yemini* (a Benjamite):

**Esther 2:5** There was a member of **Yehuda** in Shushan the Capital, whose name was **Mordechai**, son of Yair, son of Shimi, son of Kish, member of **Binyamin**.

Esther was a descendant of King Shaul of the tribe of **Binyamin**. Leah is the mother of **Yehuda** and Rachel is the mother of Binyamin. Thus, Mordechai and Esther are *a convergence of the children of Rachel and Leah*. Similarly, *the Temple was physically built in the territory of these two tribes*. The base of *the copper Altar was physically constructed partly in Binyamin’s territory and the other half of the base was sitting in Yehuda’s portion*.

Zerubavel, of the tribe of Yehuda, is the *Mashiach the Jews did not want*. He began building *the Temple they did not want*, and he tried to get people to return to *a Land they didn’t want*. Hanukah actually celebrates the completion of the mission Zerubavel undertook, the building of the Second Temple, whose consecration on the twenty-fifth of Kislev completes what was begun on the twenty-fourth of Kislev years earlier. But this Temple, when it was finally consecrated by the Maccabees, had one fatal flaw: the leadership role was never returned to its rightful owner, a descendent of Yehuda. Instead, the Maccabees sinned by retaining the kingship for themselves, once again rejecting the leadership of Yehudah. Inevitably, this led to a whole new exile, a new darkness, with its own struggles and challenges. This is our current reality; these are our own struggles and challenges.

**At the end of time as we know it,**

**the Messianic age will result from the acceptance and fusion of the leadership of Yoseph and Yehuda.**

**Yehezchel (Ezekiel) 37:19-22** say into them: Thus saith the Lord HaShem: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and **make them one stick**, and they shall be one in My hand. **20** And the sticks whereon thou writest shall be in thy hand before their eyes. **21** And say unto them: Thus saith the Lord HaShem: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land; 22 and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all; **and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all**…

# Ashlamatah: ‎‎ Habakkuk 2:2-8, 3:18-19

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. I will stand upon my watch, and set me upon the tower, and will look out to see what He will speak by me, and what I shall answer when I am reproved. | 1. The prophet said, I am standing upon my watch-tower, serving at my post and I am watching to see what will be with me and what I shall be answered concerning my prayer. |
| 2. And the LORD answered me, and said: 'Write the vision, and make it plain upon tables, that a man may read it swiftly. | 2. And I was answered from the Lord, and he said, ,The prophecy is written and expressed clearly in the book of the law so that whoever reads in it may hasten to be wise. |
| 3. For the vision is yet for the appointed time, and it declares of the end, and does not lie; though it tarry, wait for it; because it will surely come, it will not delay.' | 3. For the prophecy is ready for a time and the end is fixed, nor shall it fail if there is delay in the matter wait for it, for it shall come in its time and shall not be deferred. |
| 4. Behold, his soul is puffed up, it is not upright in him; but the righteous/generous shall live by his faithful obedience. {S} | 4. Behold, the wicked think that all these things are not so, but the righteous shall live by the truth of them. |
| 5. Yea, moreover, wine is a treacherous dealer; the haughty man abides not; he who enlarges his desire as the nether-world, and is as death, and cannot be satisfied, but gathers unto him all nations, and heaps unto him all peoples. | 5. And, moreover, the man who is proud in (his) wickedness is like one led astray by wine, and he will not live because he enlarges his appetite like Sheol, and, like Death, he is not satisfied, but gathers to himself all the nations and brings all the kingdoms near to himself. |
| 6. Shall not all these take up a parable against him, and a taunting riddle against him, and say: 'Woe to him that increases that which is not his! how long? and that lades himself with many pledges!' | 6. Shall not all these take up a proverb against him and propound derisive riddles about him, and say, “Woe to him who increases possessions which are not his own; how long will you increase the strength of debts against yourself?” |
| 7. Shall they not rise up suddenly that shall exact interest of you, and awake that shall violently shake you, and you will be for booty unto them? | 7. Shall not your exactors rise up suddenly and those who make you tremble be revealed? Then you shall be booty for them. |
| 8. Because you have spoiled many nations, all the remnant of the peoples shall spoil you; because of men's blood, and for the violence done to the land, to the city and to all that dwell therein. {P} | 8. Because you have plundered many nations, all the remnant of the tribes shall plunder you, on account of men’s blood and the violation of the land of Israel, the city of Jerusalem and all who dwell in it. |
|  |  |
| 3:18. Yet, I will rejoice in the Lord; I will jubilate in the God of my salvation. | 18. Therefore they shall give praise for the sign and deliverance which you will perform for your anointed One and for the remnant of your people who are left, saying, The prophet said, ‘And I will rejoice in the Memra of the Lord, I will exult in God who brings my deliverance.’ |
| 19. God the Lord is my strength. He made my feet [as swift] as the hind's, and He guides me on my high places. To the conductor [to play] with my melodies! | 19. God the Lord who supports me with strength and makes my feet swift as hinds and makes me stand upon my stronghold, to whom belong victories and mighty deeds - before him l am playing in my songs of praise. |

# Rashi’s Commentary on Habakkuk 2:2-8, 3:18-19

**2** **And the Lord answered me and said: Write:**for yourself the vision that will be revealed to you, and explain it well on the tablets so that one may read it swiftly. And this is the vision that you shall write.

**3** **For there shall be another vision for the appointed time:**A prophet shall yet arise at the end of the years, to whom a vision shall be revealed concerning when the appointed time shall be for the downfall of Babylon and the redemption of Israel.

**and He shall speak of the end:**The speech that He shall say to him concerning the end of Babylon, (Jer. 29:10) “For at the completion of seventy years of Babylon.”

**and it shall not fail; though it tarry:**it shall not fail to come, though that appointed time may take long to come.

**wait for it for…; it shall not delay:**at all after the seventy years. This clause can also be explained to mean: though he tarry, meaning the prophet Jeremiah. *Jonathan* renders: the prophecy is written and explained in the Book of the Torah. He translated כְּתֹב as כָּתוּב. It has already been alluded to in the Torah (Lev. 26:34): “Then shall the land placate [God concerning] its Sabbaths.” Israel sinned by violating seventy Sabbatical Years, in which they did not release the land, and, corresponding to them, they were exiled therefrom for seventy years. And so it is stated in II Chronicles (36:21): “Until the land placated its Sabbaths; all the days it lay waste, it rested to complete seventy years.” And so you find in Ezekiel (4:5): “And I have given you the years of their iniquity according to the number of days, three hundred and ninety days… (verse 6) I gave you a day for a year.” And Scripture says (verse 4): “And you lie on your left side, etc.” You are found saying that Israel provoked God for three hundred and ninety years until the Ten Tribes were exiled, and the tribe of Judah sinned for forty years, and from the time the Ten Tribes were exiled until the destruction of Jerusalem are the twenty-two years of Manasseh. The rest of Manasseh’s years were spent in repentance, for it is stated concerning him (II Kings 21:2f.) “And he did what was evil, etc.,… as Ahab… had made.” Therefore we count Manasseh’s evil years according to the number of Ahab’s years, and he reigned for twenty-two years. With two years of his son Amon’s reign, and eleven of Jehoiakim’s, and eleven of Zedekiah’s, the evil years total forty-six, and this prophecy was said to Ezekiel in the fifth year of Zedekiah. In any case, we find the time of their sinning four hundred and thirty years, for after this prophecy they tarried there six years. [I.e., the two tribes of Judah and Benjamin remained in the land for six more years] In four hundred years, there are eight Jubilee Years, and in every Jubilee cycle there are seven Release Years, making a total of fifty-six Release Years and eight years consecrated as Jubilee Years making all together sixty-four. In thirty-six years there are five Release Years, totaling sixty-nine consecrated years, and this final Jubilee year is also counted in the number, since it was not completed because of their iniquity. And here, this is what the Holy One, blessed be He, said to Habakkuk: A vision is already written in the Torah, but it is sealed. You write and explain on the tablets, for a vision of this appointed time will yet be revealed.

**and He shall speak:**וְיָפֵחַ is an expression of speech; and there are many uses of this root with similar meaning in the Book of Proverbs. Since speech is only the wind emanating from the mouth, he [the writer of the Scriptures] calls it פִּיחַ, blowing, and he calls it wind, e.g., (Ps. 33:6) “And with the wind of His mouth all their host.”

**4** **Behold, it is puffed up:**The soul of the wicked man is always wroth and full of desire, longing to swallow and never satisfied. עֻפְּלָה is an expression of insolence, as in (Num. 14:44) “And they acted insolently (וַיַעְפִּילוּ);” and (Isa. 32:14) “Rampart (עֹפֶל) and tower.”

**his soul is not upright within him:**His spirit is not satisfied within him, and he does not say, “What I have already acquired is enough.” Therefore, retribution shall come upon him.

**but the righteous shall live by his faith:**Jeconiah the king, whom this wicked man is destined to exile - his righteousness shall stand for him, and on the day this one is cast out of his grave, Evil-Merodach shall raise Jehoiachin’s head and place his throne above the thrones of the kings.

**5** **And surely he, whom wine betrays:**And surely, when Belshazzar, this one’s grandson, comes; the one whose wine shall betray him for he drank as much wine as a thousand (Dan. 5:1).

**a haughty man whose dwelling shall not remain:**[Belshazzar’s] dwelling and his residence shall not remain in existence, for he was haughty and said, with the counsel of the wine, to bring the vessels of the Temple; and he drank with them. That shall cause him to be slain, and the seed of Nebuchadnezzar to be destroyed, for a haughty man is a scorner; he shall not have a dwelling. Neither he nor his dwelling shall remain in existence.

**who widened:**Nebuchadnezzar

**his desire like the nether-world:**to attain all his desire with a full heart.

**and he is like death:**Like the angel of death, who is not sated with slaying. So is this one not sated with all his possessions.

**6** **Shall not all these:**whom he [Belshazzar] collected for himself to pay himself tribute?

**take up a parable against him and a figure:**they shall take up in their mouth an expression of a riddle concerning him.

**against him:**like עָלָיו, upon him.

**And he shall say:**The one who says the figure of the riddle.

**Woe to him who increases what is not his!:**This is the figure: Woe to him who increases wealth and kingdom, and it is not his, for the kings of Media shall come and take everything.

**How long?:**will he continue to increase when he is only loading upon himself a burden of iniquity like a beam of mud? עַב is an expression of a heavy beam, as we find concerning the Tabernacle of Ezekiel (Ezek. 41:25): “And a wooden beam (וְעָב),” and (ibid. 26) “The casings of the House and the beams (וְהָעֻבִּים).”

**7 awaken:**like וְיָקִּיצוּ

**8 Since you have cast away many nations:**You have cast them and thrown them from their place.

**all remaining peoples shall cast you away:**The nations that escaped.

**because of the blood of man:**As revenge for the blood of Israel, called ‘man,’ as it is said (Ezek. 34: 31): “You are man.”

**and the violence done to the land:**The land of Israel.

**the city:**Jerusalem.

**3:18** **Yet I:**the nation of Israel, will rejoice in the Lord.

**19** **To the conductor [to play] with my melodies:**To the Levite who conducts the music in the Temple. I will compose for him [the Levites’ conductor] with my melodies, and the Levite[s] will accompany him with musical instruments.

**To the conductor:**As it is stated (Ezra 3:8) “… appointed the Levites from twenty years old and upward to superintend the work of the house of the Lord.”

**with my melodies:**This is an expression of a vocal melody to raise and lower, *orgenedors* in O.F.

**Special Ashlamatah for Shabbat Mevarchim**

# Rashi & Targum Pseudo Jonathan for: Shmuel alef (I Samuel) 20:18-42

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 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**. |
| 19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone. | 19. **And at the third (day) of the Moon you will be sought out very much**, and you will go to the place where you hid yourself on the weekday, **and you will dwell near "Stone Coming."** |
| 20. And I shall shoot three arrows to the side, as though I shot at a mark. | 20. And I am to shoot three arrows with the bow so as to hit for myself at the target. |
| 21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives. | 21. And behold I will send the young man: `Go, get the arrows.' If indeed I say to the young man: `Behold the arrow is on this side of you; take it and bring (it),' then there is peace for you and nothing evil as the Lord lives. |
| 22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away. | 22. And if thus I say to the young man: `Behold the arrow is beyond you,' go, for the Lord has rescued you. |
| 23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever." | 23. And the word that we have spoken - I and you - behold the Memra of the Lord is a witness between me and you forever." |
| 24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat. | 24. And David hid in the field, and it was the (New) Moon. And the king sat down at the food to eat. |
| 25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant. | 25. And the king sat down upon his seat as at other times, upon the seat that was prepared for him near the wall. And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David was empty. |
| 26. And Saul did not say anything on that day, for he thought, "It is an incident; he is not clean, for he is not clean." | 26. And Saul did not speak anything on that day, for he said: “Perhaps an accident has happened to him, and he is not clean; or perhaps he went on the road, and we did not invite him.” |
| 27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?" | 27. **And on the day after that, which is the intercalation of the second month, the place of David was empty**, and Saul said to Jonathan his son: “Why has the son of Jesse not come both yesterday and today for food?” |
| 28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem. | 28. And Jonathan answered Saul: “David earnestly requested from me to go unto Bethlehem. |
| 29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers. ' He, therefore, did not come to the king's table." | 29. And he said: ‘Send me away now, for they have begun an offering of holy things for all our family in the city, and my brother commanded me. And now if I have found favour in your eyes, let me get away now and see my brothers.' Therefore he did not come to the table of the king.” |
| 30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness? | 30. And the anger of Saul was strong against Jonathan, and he said to him: “You son of an obstinate woman whose rebellion was harsh, do I not know that you love the son of Jesse to your disgrace and to the disgrace of the shame of your mother? |
| 31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death." | 31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is a man deserving killing.” |
| 32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?" | 32. And Jonathan answered Saul his father and said to him: “Why will he be killed? What did he do?” |
| 33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his father, to put David to death. | 33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined from his father to kill David. |
| 34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon, for he was grieved concerning David, for his father had put him to shame. | 34. And Jonathan arose from the table in strong anger, **and he did not eat food on the day of the intercalation of the second month**, for he grieved over David, for his father shamed him. |
| 35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him. | 35. And in the morning Jonathan went forth to the field at the time that David said to him, and a small boy was with him. |
| 36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him. | 36. And he said to his young man: “Run, get the arrows that I am shooting.” The young man ran, and he shot the arrow beyond him. |
| 37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?" | 37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: “Is not the arrow beyond you?” |
| 38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master. | 38. And Jonathan called after the young man: “Hurry, in haste; do not delay.” And Jonathan's young man was gathering the arrows, and he came unto his master. |
| 39. And the lad knew nothing; only Jonathan and David knew the matter. | 39. And the young man did not know anything. Only Jonathan and David knew the matter. |
| 40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city." | 40. And Jonathan gave his armor to the young man that was his, and he said to him: "Go, bring it to the city." |
| 41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded. | 41. And the young man went, **and David arose from the side of “Stone Coming” that is opposite the south,** and he fell upon his face upon the ground, and he bowed down three times, and they kissed each man his fellow, and they wept each man his fellow until David exceeded. |
| 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.' " | 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. |

**Rashi’s Commentary for: Shmuel alef (I Samuel) 20:18-42**

**18** **Tomorrow is the new moon:** and it is the custom of all those who eat at the king’s table to come on the festive day to the table.

**and you will be remembered:** My father will remember you, and ask where you are.

**for your seat will be vacant:** for your seat in which you sit, will be vacant, and so did Jonathan render: and you will be sought, for your seat will be vacant.

**and you will be remembered:** [ונפקדת is] an expression of remembering.

**will be vacant:** [יפקד is] an expression of lacking.

**19** **And for three days you shall hide very well:** And you shall triple the days, and then you shall descend very much, i.e., when the third day arrives, you shall descend into a secret place, and hide very well, for then they will seek you. And you shall come to this secret place, wherein you are hiding today, which is a workday. And so did Jonathan render: on the weekday, for he hid on that day, as it is stated: (infra v. 24) “And David hid in the field;” immediately, “and it was the new moon” on the morrow.

**the travelers’ stone:** (Heb. ‘even-ha azel,’ lit., the going stone, i.e.) a stone which was a sign (a landmark) for travelers.

**Ha-azel:** those who go on the road. And so did Jonathan render: even atha, the stone which was a sign.

**20** **to the side, I shall shoot:** This is not a ‘mappiq-heh’ (aspirate ‘heh’).צדה is to be interpreted like לצד, to a side, for every word which requires a ‘lamed’ as a prefix, the Scripture gives a ‘he’ as a suffix. (Jeb. 13b) At the side of that stone, I shall shoot arrows to a mark, so that the youth will not understand, and this sign shall be for you to divine whether you must flee.

**21** **And behold, I shall send, etc.:** And it is customary for one who seeks an arrow which has been shot, to go to the place where he sees the arrow flying, but he cannot ascertain exactly. Sometimes he searches for it, and the arrow is beyond him, and sometimes he goes beyond the arrow and searches for it, and you shall have this sign.

**If I say to the youth… take it and come:** you yourself emerge from your hiding place, and take it, and come to me, for you have not to fear, for it is well with you. The Holy One Blessed be He, desires that you be here, and even if I have heard evil from Father.

**22** **But, if I say thus… Go! For the Lord has sent you away:** The Holy One Blessed be He tells you to flee and escape.

**23 And concerning the matter which we have spoken:** the covenant which we made together.

**behold, the Lord is between me and you:** as Witness concerning that matter.

**25** **the seat by the wall:** at the head of the couch beside the wall.

**and Jonathan arose:** He got up from his place, since it is not proper for a son to recline beside his father. Since their custom was to eat reclining on couches and David would recline between Jonathan and Saul, now that David did not come, Jonathan did not recline until Abner sat down beside Saul, and afterwards, Jonathan sat beside Abner. And if you say that he did not sit at all, the Scripture states: (infra v. 34) “And Jonathan arose from the table,” implying that he had been sitting.

**26** **It is an incident:** He has experienced a seminal emission.

**he is not clean:** and he has not yet immersed himself, for had he immersed himself for the uncleanness of his emission, he would not have to wait until sunset in order to eat ordinary food.

**for he is not clean:** This clause gives the reason for the matter; i.e., since he is not clean, he, therefore, did not come, lest he contaminate the feast.

**27** **on the morrow of the new moon:** on the morrow of the renewal of the moon.

**the second:** on the second day of the month.

**29** **and he, my brother, commanded me:** The eldest of the house, commanded me that I be there. And he is my brother Eliab.

**let me slip away:** ‘Escamoter’ in French. I shall go away for one day and come back.

**30** **a straying woman, deserving of punishment:** (בן נעות המרדות) An expression of straying and wandering, נע ונד, a gadding woman. Just as you say זעוה from זע, and the ‘tav’ is for the construct state, for it is connected to the word המרדות.

**deserving of punishment:** (Heb. המרדות), who deserves to be chastised and disciplined. Another explanation is as follows: When the men of Benjamin grabbed the girls of Shiloh, who came out to dance in the vineyards (Jud. 21:21), Saul was bashful, and did not want to grab [a girl], until she came herself, behaving insolently, and pursued him.

**straying woman:** because of the vineyards. And that is a winepress, like (the Talmudical passage): Purge the winepress (which was used for forbidden wine) (Ab. Zarah 74b); His winepresses will drip with wine (Targum Onkelos, Gen. 40:12)….(The last three words of Rashi are incomprehensible, and are probably erroneous. The correct version is unknown to us.)

**34 he was grieved (lit.) to David:** concerning David.

**for his father had put him to shame:** concerning David.

**35 at David’s appointed time:** at the time which David had set for him.

**36** **to cause it to go beyond him.:** The arrow went beyond the boy.

**41** **from a place toward the south:** (lit., from by the south. Jonathan renders:) from the side of the travelers’ (or sign) stone which was toward the south.

**until David exceeded:** He cried more.

**42** **Go in peace:** And the oath which we have sworn, may the Lord be witness thereon forever.

**PIRQE ABOT (Chapters of the Fathers)**

**Mishna 1:2**

**From:**

**Chapters of the Sages: A Psychological Commentary on Pirqe Abot**

**By: Rabbi Reuven P. Bulka**

**Jason Aronson, Inc., © 1993, pp. 24-25**

**‎Antigonus of Socho received the tradition from Shimon the righteous. He used to say: Be not like servants who serve ‎their master for the sake of receiving a reward; rather be like servants who serve their master not for the sake of ‎receiving a reward, and let the awe of Heaven be upon you. ‎**

This Mishnah further elaborates on aspects of service and prayer. There are many dimensions to prayer. Prayer establishes a link between God ‎and the individual. Prayer, in a group setting, forges community. Prayer keeps the individual and community attuned and responsive. In ‎praying for what is lacking, one constantly remembers the vacuum. ‎

Prayer is also seen as a cause-and-effect process. One asks God for something, be it good health, family joy, communal redemption, or even ‎wealth. When one's relationship with God resides in the cause-and-effect dimension, and the approach to faithful obedience and its values is based on anticipated gain, such faith ‎is on shaky ground and open to disappointment, disenchantment, and the inability to face life realistically. Prayer should not be an act of ‎investment in some eventual advantage; prayer should be of value for its own sake. The relationship it forges with God is reason enough to ‎pray. Values should not be lived for the sake of any future aggrandizement, for the sake of receiving a reward. The living of the value is its own ‎reward.

 ‎

The prospect of meeting the leader of a country surely excites the person involved. Such a meeting is a thrill of its own. It would be absurd for ‎one who is visiting a leader to expect some tangible reward for the experience. The visit is its own reward; the relationship, if it develops, ample ‎recompense. Gratitude for haying a minute with the leader is the normal reaction.

 ‎

LET THE AWE OF HEAVEN BE UPON YOU, so that the thrill of having a relationship with God, and the prospect of a dialogue with Transcendence, ‎is independent of any material wish. Once the cause-and-effect dimension of material gain is eliminated, the room that is needed for an ‎authentic service of God, in awe, is created. Letting that awe be upon the person indicates that once the material obstacles are removed, the ‎authentic relationship will ensue on its own, the awe will let itself be upon the person. ‎

# Nazarean Talmud

**Sidrot of Shmot (Ex.) 34:1-26**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |  |
| --- | --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:23 - 27**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:34 – 9:1**  Mishnah **א:א** | |
| **And he said to all** of them**, “If anyone wants to walk as I walk,** he must **lose sight of himself and one's personal interests and hang his life on an executioner’s stake[[66]](#footnote-66) and walk as I walk. For whoever will preserve his own personal desires will destroy his soul, but whoever will willingly subdue his soul for my sake will rescue his soul from damage. What benefit is it to a man if he adorns himself with fine ornaments[[67]](#footnote-67)** (jewelry) **at the expense** (damage) **of his soul? Therefore, whoever will be ashamed of me and of my halakhic rulings (Mesorah) in this adulterous and sinful generation, Ben Adam (Son of Man) will also castigate him when he comes into the glory of his Father with the** (His) **messengers who have made a ritual sacrifice of their souls.” But “Amen v’amen, I say to you that there are some of those who stand here who will not taste of death until they experience the coming of the Malchut Shamayim** (kingdom/ governance of G‑d)[[68]](#footnote-68) **with virtuous power and influence.”** | **And he assembled the congregation with his talmidim, and he said to them, “Whoever longs to walk after me, let him forget himself, lose sight of oneself and one's personal interests and hang his life on an executioner’s stake[[69]](#footnote-69) and walk as I walk. For whoever will preserve his own personal desires will destroy his soul, but whoever will willingly subdue his soul for my sake and the sake of the Mesorah will rescue his soul from damage. What benefit is it to a man if he adorns himself with fine ornaments[[70]](#footnote-70)** (jewelry) **at the expense** (damage) **of his soul?[[71]](#footnote-71) Or what will a man give as a ransom for his soul? Therefore, whoever will be ashamed of me and of my halakhic rulings** (Mesorah) **in this adulterous** (lawless) **and sinful generation, Ben Adam** (Son of Man) **will also castigate him when he comes into the glory of his Father with the** (His) **messengers who have made a ritual sacrifice[[72]](#footnote-72) of their souls.” And he said to them, “Amen v’amen I say to you that there are some of those standing here who will not taste of death until they experience** the **coming of the Malchut Shamayim** (kingdom/governance of G-d)**[[73]](#footnote-73) with virtuous power and influence.”** | |
|  | |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 34:1-26** | **Ps 68:25-36** | **Hab. 2:2-9 + 3:18-19** | **Mk 8:34-9:1** | **Lk 9:23-27** |

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

**Walk - הָלַךְ**

Firstly, the Torah Seder and the Nazarean Codicil seamlessly blend and share profound thematic connections, emphasizing covenant renewal, a call to commitment and self-denial, the sovereignty of G-d, and the consequences of faithfulness versus unfaithfulness. These similarities highlight the continuity of G-d's relationship with His people within the Torah Seder and the Nazarean Codicil. It would seem that the master is teaching us how to walk out the Torah of Moshe as dictated in the present Torah Seder.

Here, we focus on the overwhelming bimodal aspects of the present pericope conjoined with the Luqan Tosefta. When read in proximity to Pesach in the distance, this pericope on the opposite side of our Septennial calendar also speaks of Yeshua’s crucifixion. Yeshua uses Hakham Tsefet’s desire to keep Messiah in the present age rather than embrace the coming governance of G-d through the Bate Din as a means of teaching how to make a living sacrifice of the soul/Neshamah. As we have stated, strengthening always comes at a price. The theme of discipleship bridges across the readings of our Torah Seder. Moshe calls for the congregation’s obedience to the Torah and faithful obedience to him as their leader. Those who failed to join him were in fear for their lives.

Hakham Tsefet was guilty of wanting the Master to stay and be the quintessential Torah Scholar that everyone was waiting for. The difficulty with this mindset is that it often leads to lethargy. Having Hakham answer the question is much easier than searching it out yourself. This is exactly what Yeshua was trying to say when he retorted with the recent question, “But who do you say I am?” In other words, have you thought this process through to its most logical end, and what are the consequences?

While not directly saying so, Yeshua addresses the true nature of being Kings and Priests to G-d. Likewise, Yeshua is teaching the congregations and his talmidim the power of devotion to the Talmud Torah (Torah study). We also note the great reward of becoming a talmid of the Torah. C.S. Lewis notes, “We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered to us.”[[74]](#footnote-74) This is by no means an attack on drink or sex. These are G-d’s creations as well. Furthermore, they have their place in life, and we will be judged for not enjoying those pleasures. The point at hand is that we fail to realize the great beauty of the Torah by placing everything else in its stead. We can learn how to demonstrate how prayer is the judgment of oneself. This week, Yeshua shows that we can also judge our level of worth by our degree of personal dedication to the Torah. Much like the Shofar, which gives the “awakening blast” at Rosh HaShanah, Yeshua heralds the importance of the Mesorah and devotion to its mores. Only those who have endeavored to understand the Torah can appreciate the sentiments of the Master. Because the Torah is a core principle in and of itself, it constitutes a vital part of man’s personality. The Master is very aware of this principle. I will remind the reader that the Torah is the universe/cosmos. As such, it is an integral part of every human being. The abandonment of self for the sake of the Torah is finding the path of our true identity.

Yeshua, as well as his talmidim, Hakham Shaul, favors the word הָלַךְ “walk,” which means to “walk in G-d’s truth.”[[75]](#footnote-75) הָלַךָ (halakhah) is a way to walk – conduct oneself according to the mitzvot (commandments).[[76]](#footnote-76) The Talmud records an “Aramaic phrase, ***hikheta****,* which is the parallel to the Hebrew word ***halakhah****,* which means *this* is the way to go.”[[77]](#footnote-77) By and large, ***halakhot***[[78]](#footnote-78) are the decisions of the Hakham concerning the practical application of the mitzvot. As stated elsewhere, the Rabbis/Sages/Hakhamim have been the subject of much ridicule. They have been blamed for placing an unbearable yoke on the Jewish people. This is always the view of an “outsider” and never the opinion of the Jewish people. Green states the case of ***Halakhah*** determined by the Hakhamim[[79]](#footnote-79) as follows:

“Some of these decisions required great courage. The sage staked not only his this-worldly reputation, but even his very soul, on the legitimacy of a daring interpretation of halakhah, especially one that would allow more freedom and hence risk violating the will of heaven.”[[80]](#footnote-80)

The Hakham does not enter the process of making halakhic decisions lightly. Much like the Sofer (scribe) who makes a Torah Scroll, the Hakham has ***Yirat HaShamayim***(fear or reverence of G-d) enough to walk very softly when weighing the souls of men by making halakhic decisions and rulings. Yeshua’s attitude towards his halakhic rulings is not trivial. He perfectly understands the value of the soul. Because he knows the soul's worth, he can determine an applicable halakha that will rescue the soul from the fires of Gehinnom.

Hartman[[81]](#footnote-81) notes that halakhah revolves around two poles: the first is “legal,” and the second is “detailed rules of behavior that are rational.” Both poles give way to the desire for an intimate “covenantal relationship between Israel and G-d.”[[82]](#footnote-82)

The value of “fixed formulations of conduct” results from peace (shalom) and genuine freedom. This notion refutes the claim that Judaism purports “legalism.” When the congregation accepts a standard of the Torah’s mitzvot, as a Hakham explains, they “walk” in freedom. How so? They stake their practice on the words of their Hakham. The question now arises: who wants to be a Hakham with so much at stake? The answer is not really so complex. If we understand that the mitzvot, as interpreted by the Hakhamim, expresses G-d’s love for His people, we can see that the Hakhamim has one single agenda. That agenda is much like the “best man” to the Bridegroom. The Hakhamim usher the Groom into the place where he can be united with the Bride. The Hakham guards the relationship between G-d and Yisrael through his teachings and halakhic determinations. We have learned that “G‑d [is] in search of Man.”[[83]](#footnote-83) The question of ***“where art thou”*** is answered in the Abrahamic statement: ***“I am here.”[[84]](#footnote-84)***

The difficulty is that the teachings of the Hakhamim are often hard to bear. Consequently, the audience is often minimal. Again, through these teachings, the Hakham is like the meticulous groomsman regarding the groom's attire. He must appear before the Bride (Shekinah) in his finest suit. Were it not for the work of the Hakhamim, the Groom might appear before the Bride in his pajamas. Through the Hakhamim, we have a preservation of honor and respect.

**Messengers who ritually sacrifice their souls**

The Greek word ἅγιος – hagios, is usually translated as “holy” or “sacred.” Neither of these words fully defines **ἅγιος –** *hagios.* This is because **ἅγιος –** *hagios* contains the idea of those things, which are ritually consecrated and offered. When it is used to speak of people, it usually defines them in terms of being ritually clean and fit to offer sacrifices in the Bet HaMikdash. This word may very well have originated in Hebrew. The closest possible association we can make is that derived from the Hebrew word **חג** *chag*,[[85]](#footnote-85) which is a festival, festival sacrifice, or a solemn sacrifice. Using this definition, we can see the “messengers” who have withheld nothing in their service to HaShem.

**Tehillim (Psalms) 103:20 Bless the LORD, you His angels, Who excel in strength, who do His word, Heeding the voice of His word.**

**Therefore, whoever will be ashamed of me and of my halakhic rulings** (Mesorah) **in this adulterous** (unlawful) **and sinful generation, Ben Adam** (Son of Man) **will also castigate him when he comes into the glory of his Father with the** (his) **messengers who have made a ritual sacrifice of their souls.”**

We cannot explain the profundity of these words here. We will endeavor to simplify their content for the sake of context and Peshat. Soon, we will reach the Sabbaths of Consolation or “strengthening,” we see that those who “excel in strength” are those who have survived the preparatory introspection preceding Rosh HaShanah and Yom Kippur. The “angels” are not winged creatures who fly about in the heavens. The (seven) “angels” are the (seven) “**Tsadiqim**” who have made themselves a living sacrifice.[[86]](#footnote-86) as is taught by Hakham Shaul. Hakham Shaul sees this as a “reasonable request.”

**Yochanan** (Jn.) 15:13: “**Greater love has no one than this thanto lay down one's soul** (life) **for his friends.”**

Yeshua shows how the “angels” of the congregation sacrifice themselves. By changing Yochanan’s words, we can see the devotion of the seven Paqidim, “**Greater love has no one than this thanto lay down one's soul** (life) **for his congregation** (friends).” Being an “angel” of the congregation means forfeiting life and personal desires for the sake of the Esnoga. However, one who is the congregation's true “angel” has a greater desire to serve than personal whims and desires.

Amen Ve Amen

# Some Questions to Ponder:

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: Iyar 24, 5784

**“Pesal Lekha” – Sabbath: “Hew ye”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כְּתָב-לְךָ** |  | **Saturday Afternoon** |
| **“ketav lekha”** | Reader 1 – Shemot 34:27-35 | Reader 1 – Shemot 35:30-32 |
| **“write thou”** | Reader 2 – Shemot 35:1-3 | Reader 2 – Shemot 35:30-33 |
|  | Reader 3 – Shemot 35:4-7 | Reader 3 – Shemot 36:1-3 |
|  | Reader 4 – Shemot 35:8-10 |  |
| Shemot (Exodus) 34:27 – 35:29 | Reader 5 – Shemot 35:11-14 | **Monday & Thursday**  **Mornings** |
| Tehillim (Psalms) 69:1-13 | Reader 6 - Shemot 35:15-23 | Reader 1 – Shemot 35:30-32 |
| Ashlamatah:  Yirmiyahu (Jeremiah) 31:32-41 | Reader 7 – Shemot 35:24-26 | Reader 2 – Shemot 35:30-33 |
| N.C.: Mk 9:2-8 Lk 9:28-36 | Maftir – Shemot 35:27-29  Jeremiah 31:32-41 | Reader 3 – Shemot 36:1-3 |



**Hakham Dr. Yosef ben Haggai**

Hakham Dr. Hillel ben David

Hakham Dr. Eliyahu ben Abraham

**Count 40 days on Saturday night, June 1, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is forty days, which is five weeks and five days of the Omer.

Hod ShebeYesod

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 40 | Parnas 3/Parnas 2 | Iyar 25 | 5:29-33 | Truth united with Sincerity |

**Ephesians 5:29-33 For, no man ever hates his own body,**[[[87]](#footnote-87)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn151" \o ") **rather** (he) **sustains and values**[[[88]](#footnote-88)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn152" \o ") **it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.**[[[89]](#footnote-89)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn153" \o ")As it is written, **“For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”**[[[90]](#footnote-90)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn154" \o ") **This is a profound So’od,** (secret – mystery)[[[91]](#footnote-91)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn155" \o ") **but I speak concerning Messiah and his congregation. But also let everyone of you in particular so love his wife even as himself, and the wife should defer to her own husband.**

**Count 41 days on Sunday night, June 2, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is forty-one days, which is five weeks and six days of the Omer.

Yesod ShebeYesod

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 41 | Parnas 3 | Iyar 26 | 6:1-4 | Foundation – Office of the Pastor #3  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor] (Female – hidden) |

**Ephesians 6:1-4 Children, obey your parents**[[[92]](#footnote-92)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn156" \o ")**in the Lord,**[[[93]](#footnote-93)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn157" \o ") **or this is right** (just)[[[94]](#footnote-94)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn158" \o "). **“Honor your father and mother, (which is the first mitzvah** in the Decalogue **which has a promise),**[[[95]](#footnote-95)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn159" \o ") **so that it may be well with you, and that you may live long on the earth.”**[[[96]](#footnote-96)](https://www.betemunah.org/sederim/iyar2079.html#_ftn160)**And fathers, do not provoke your children to anger,**[[[97]](#footnote-97)](https://www.betemunah.org/sederim/iyar2079.html#_ftn161)**but bring them up in the discipline**[[[98]](#footnote-98)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn162" \o ") (Mesorah – Oral) **Torah and instruction**[[[99]](#footnote-99)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn163" \o ") **of the Lord.**[[[100]](#footnote-100)](https://www.betemunah.org/sederim/iyar2079.html" \l "_ftn164" \o ")

The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home.

**Count 42 days on Monday night, June 3, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is forty-two days, which is six weeks of the Omer.

Malchut ShebeYesod

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 42 | Parnas 3/Moreh | Iyar 27 | 6:5-8 | Truth united with Humility |

**Ephesians 6:5-8 Bondservants,[[101]](#footnote-101) follow the direction of your masters[[102]](#footnote-102) according to the flesh, with reverential awe** (fear and trembling), **in purity of motive** (singleness of your heart), **as if it** (your service) **were to Messiah;not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding** (motive – neshamah), **with good will doing service as to the Lord and not to menknowing that the Lord rewards midda kneged midda** (measure for measure)**, whether he is a bondservant or a freeman.**

**Count 43 days on Tuesday night, June 4, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is forty-three days, which is six weeks and one day of the Omer.

Chesed ShebeMalchut

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 43 | Moreh/Masoret | Iyar 28 | 6:9 | Humility united with Chesed |

**Ephesians 6:9 And masters, do the same things to them[[103]](#footnote-103) the** (bondservants)**,[[104]](#footnote-104) setting aside any coercion** (threats)**, knowing[[105]](#footnote-105) that your Master also is in the heavens.[[106]](#footnote-106) There is no partiality[[107]](#footnote-107) with him.**

**Count 44 days on Wednesday night, June 5, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is forty-four days, which is six weeks and two days of the Omer.

Gevurah ShebeMalchut

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 44 | Moreh/Chazan | Iyar 28 | 6:10-12 | Humility united with Reverential Awe |

**Ephesians 6:10-12 Finally,[[108]](#footnote-108) my brothers, be clothed[[109]](#footnote-109)** (strong)[[110]](#footnote-110) **in the Lord and in the strength[[111]](#footnote-111) of His might.[[112]](#footnote-112) Put on[[113]](#footnote-113) the whole armor of G-d[[114]](#footnote-114) so that you may be able to stand against the deceits[[115]](#footnote-115)** (methods) **of the adversary.[[116]](#footnote-116) For we do not wrestle[[117]](#footnote-117) against flesh and blood,[[118]](#footnote-118) but[[119]](#footnote-119) against principalities,[[120]](#footnote-120) against authorities,[[121]](#footnote-121) against the rulers of the cosmos,[[122]](#footnote-122)** ruling **the present age of darkness,[[123]](#footnote-123) against spiritual wickedness among the heavenly spheres.[[124]](#footnote-124)**

**Count 45 days on Thursday night, June 6, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is forty-five days, which is six weeks and three days of the Omer.

Tiferet ShebeMalchut

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 45 | Moreh/Darshan | Iyar 29 | 6:13-15 | Humility united with Compassion |

**Ephesians 6:13-15 Therefore,[[125]](#footnote-125) take upon yourselves[[126]](#footnote-126) the whole armor of G-d,[[127]](#footnote-127) that you may be able to withstand in the evil day,[[128]](#footnote-128) and having done all, to stand. Therefore stand, being equipped with the knowledge** (Da’at) **truth,[[129]](#footnote-129) being clothed about with a breastplate of righteousness/generosity[[130]](#footnote-130) and your walk[[131]](#footnote-131) ordered[[132]](#footnote-132) by the restorative[[133]](#footnote-133) Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience**, **with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil inclination).**

1. Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship. [↑](#footnote-ref-1)
2. The words **ἐν παντί** mean in everything within the proper circuit of conjugal obligation. [↑](#footnote-ref-2)
3. The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** ***Hatred stirs up strife: But love atones for all sins.*** Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim. [↑](#footnote-ref-3)
4. This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master. [↑](#footnote-ref-4)
5. The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah. [↑](#footnote-ref-5)
6. **καθερίζω** – *katharizo* infers ritual purity. [↑](#footnote-ref-6)
7. The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness. [↑](#footnote-ref-7)
8. Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the “spoken” Torah i.e., Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah. [↑](#footnote-ref-8)
9. The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

   The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to “serve at his side”. [↑](#footnote-ref-9)
10. How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward. [↑](#footnote-ref-10)
11. This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah. [↑](#footnote-ref-11)
12. It was the Torah that set the earth on a solid foundation; Gen. R. 66:2. [↑](#footnote-ref-12)
13. Tehillim (Psalms) 68:9 [↑](#footnote-ref-13)
14. Shabbat 89b [↑](#footnote-ref-14)
15. Maaseh Rav 196 [↑](#footnote-ref-15)
16. This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-16)
17. *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-17)
18. Sancherib’s downfall took place on the night of Passover, as we read in the Haggada. [↑](#footnote-ref-18)
19. Ibid. 1, cf. Obadiah 1:21 [↑](#footnote-ref-19)
20. 2 Samuel 10:6-7 [↑](#footnote-ref-20)
21. Ibid. 1 [↑](#footnote-ref-21)
22. Tehillim (Psalms) 68:28. [↑](#footnote-ref-22)
23. Ibid. 1, Tehillim (Psalms) 68:2. [↑](#footnote-ref-23)
24. Ibid. 1 [↑](#footnote-ref-24)
25. Despite being the subject of discussion, debate and accusations throughout the end of Sefer Bereshit, not one word of Binyamin’s is uttered or recorded. In Yehuda’s impassioned appeal to Yosef to save Binyamin’s life, never does Yehuda declare his or his brothers’ love for Binyamin, only the heartbreak Binyamin’s death would cause their father (Bereshit 44:31). [↑](#footnote-ref-25)
26. That he sanctified God's Name publicly. [↑](#footnote-ref-26)
27. Tehillim (Psalms) 68:28, E.V. 27. [↑](#footnote-ref-27)
28. Ibid. The word for council has the same root as the verb ‘to stone’; so it is here understood as ‘their stoners’. [↑](#footnote-ref-28)
29. Yoma 12a [↑](#footnote-ref-29)
30. The Temple was erected on the territory of Benjamin, v. Yoma 12a. [↑](#footnote-ref-30)
31. Debarim (Deuteronomy) 33:12, i.e., God dwells in the land of Benjamin. [↑](#footnote-ref-31)
32. He was the prince of the tribe of Judah (Num. VII, 12). [↑](#footnote-ref-32)
33. Hoshea (Hosea) 12:1. The last words are rod ‘im el, which are interpreted: he descended (into the sea because his trust was) with God. [↑](#footnote-ref-33)
34. Kabbalah, lit., ‘tradition’, a term used for the Biblical canon other than the Pentateuch, v. B.K. (Sonc. ed) p. 3. n. 3. [↑](#footnote-ref-34)
35. Tehillim (Psalms) 69:2f. [↑](#footnote-ref-35)
36. In Debarim (Deuteronomy) 27:12, translated ‘upon’. [↑](#footnote-ref-36)
37. Shemot (Exodus) 14:15f. [↑](#footnote-ref-37)
38. Tehillim (Psalms) 114:2. The Temple was in the kingdom of Judah. ‘His dominion’ is understood as Judah's rule over Israel. [↑](#footnote-ref-38)
39. The Temple was erected on the territory of Benjamin, v. Yoma 12a. [↑](#footnote-ref-39)
40. Kiddush HaShem = Sanctifying the Name of HaShem [↑](#footnote-ref-40)
41. Pirke Avot 5:20 [↑](#footnote-ref-41)
42. Tehillim (Psalms) 68:28 [↑](#footnote-ref-42)
43. Ibid. [↑](#footnote-ref-43)
44. Tehillim (Psalms) 114:2 [↑](#footnote-ref-44)
45. Bereshit (Genesis) 49:10 [↑](#footnote-ref-45)
46. Shmuel alef (I Samuel) 13:14 [↑](#footnote-ref-46)
47. Rashi, Bereshit, 49:10, See Ramban, Bereshit, 49:10 who writes that the Kings that ruled the Northern Kingdom after the split between the North and South, were transgressing Yaaqob’s instructions. The Prophet Achiya had instructed Yeravam to temporarily be King of the North, but it was not intended that this Kingdom extend indefinitely, rather it should have returned to the Kings of Yehuda. Similarly, he writes that the Chashmonaim sinned when they assumed the Kingship, as they were not descendants of Yehuda. [↑](#footnote-ref-47)
48. Tehillim (Psalms) 34:15 [↑](#footnote-ref-48)
49. Shem MiShmuel (Vayeishev; 5677). [↑](#footnote-ref-49)
50. Bereshit (Genesis) 31:34. [↑](#footnote-ref-50)
51. As is demonstrated in her tears and prayers to not have to marry Esav. (Rashi, Bereshit (Genesis) 29:17). [↑](#footnote-ref-51)
52. Bereshit, 30:25. [↑](#footnote-ref-52)
53. Ovadiah 1:18. [↑](#footnote-ref-53)
54. Bava Batra, 123b. [↑](#footnote-ref-54)
55. Bereshit Rabbah, 73:7. This would help explain the fact that King Shaul, a descendant of Binyamin, not Yosef, was also able to overcome Amalek in war, he was a descendant of Rachel through Binyamin. [↑](#footnote-ref-55)
56. Notice how often Yeshua, aka Mashiach ben Yosef, was involved in providing for physical needs. [↑](#footnote-ref-56)
57. Bereshit, 46:28, Rashi. [↑](#footnote-ref-57)
58. Divrei HaYamim Alef (I Chronicles) 22:6-10. [↑](#footnote-ref-58)
59. Shmuel alef (I Samuel) 13:14. [↑](#footnote-ref-59)
60. Ramban, Bereshit 49:10. [↑](#footnote-ref-60)
61. Hasagos HaRaavad Al HaRambam, Hilchot Melachim, Chapter 1, Halacha 9. [↑](#footnote-ref-61)
62. Shmuel alef (I Samuel) 23:17. [↑](#footnote-ref-62)
63. Shem MiShmuel, Vayeishev, 5677, p.102. [↑](#footnote-ref-63)
64. Rav Menachem Azariah da Fano, known as the Rama MiPano. [↑](#footnote-ref-64)
65. Maamar Chikur Hadin, Chelek 4, Chapter 16. [↑](#footnote-ref-65)
66. See translation of Mordechai [↑](#footnote-ref-66)
67. See translation of Mordechai [↑](#footnote-ref-67)
68. See translation of Mordechai [↑](#footnote-ref-68)
69. **σταυρός** – *stauros* is translated as “cross” in many translations. We can agree with the fact that it was a “cross” only because of the heading over Yeshua’s head declaring him to be the “King of the Jewish people.” Otherwise, **σταυρός** – *stauros* is only the stake that the executioners placed all their victims on. The Strong’s entry offers the following information, “A well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abetters of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves.” Strong, J. (1996). *The Exhaustive Concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4716

    See also Hengel, Martin. *Crucifixion in the Ancient World and the Folly of the Message of the Cross*. 1st American ed. Philadelphia: Fortress Press, 1977. [↑](#footnote-ref-69)
70. Acquire the sum total of earthly wealth. Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 267

    KO´SMOS, ou( o`, order, ko,smw| and kata. ko,smon in order, duly, Il., etc.; ma.y avta.r ouv kata. ko,smon Ib.; ouvdeni. ko,smw| in no sort of order, Hdt., Att. 2. good order, good behaviour, decency, Aesch., Dem. 3. the form, fashion of a thing, Od., Hdt. 4. of states, order, government, Hdt., Thuc. II. **an ornament, decoration, embellishment, dress**, Il., etc.; esp. of women, Lat. mundus muliebris, Ib., Hes., etc.:-in pl. **ornaments**, Aesch., etc. 2. metaph. honour, credit, Hdt., Soph., etc. III. a regulator, title of the chief magistrate in Crete, Arist. IV. the world or universe, from its perfect order, Lat. mundus, Plat., etc. 2. mankind, as we use 'the world,' N.T.

    Cf. Shemot 33:4 where we have a verbal connection through the idea of jewelry. [↑](#footnote-ref-70)
71. ‘To forfeit his life,’ ‘to suffer loss of his life’: clearly the meaning is *not* ‘to die,’ as though physical existence was the meaning of *psuchē* ‘life’ in this context (cf. previous verse). Ibid [↑](#footnote-ref-71)
72. Mordechai’s words **ἅγιος –** *hagios* usually translated “holy” or “sacred.” We have opted to see the meaning of the word **ἅγιος –** *hagios* the idea of being a sacrifice as the word may have originated from the Hebrew *hagigah*. [↑](#footnote-ref-72)
73. **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. **Also note the subliminal theme associated with Rosh HaShanah** [↑](#footnote-ref-73)
74. Lewis, C. S. *The Weight of Glory, and Other Addresses*. Rev. and expanded ed. New York: Macmillan, 1980. p. 4 [↑](#footnote-ref-74)
75. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41 [↑](#footnote-ref-75)
76. By “commandments,” we mean the 613 “commandments” that are recorded in the Written Torah. [↑](#footnote-ref-76)
77. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41 [↑](#footnote-ref-77)
78. ***Halakhah*** (sing.) ***Halakhot*** (plural) [↑](#footnote-ref-78)
79. Hakham (Wise man), disciple of the wise or wisdom. This reflects the highest level of the Rabbis and Sages. [↑](#footnote-ref-79)
80. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. pp. 41-2 [↑](#footnote-ref-80)
81. David Hartman, “Halakhah,” in Arthur Cohen and Paul Mendes-Flohr, *Contemporary Jewish Religious Thought*, p. 310 [↑](#footnote-ref-81)
82. Ibid [↑](#footnote-ref-82)
83. Heschel, Abraham Joshua. *God in Search of Man: A Philosophy of Judaism*. New York: Farrar, Straus and Giroux, 1955. [↑](#footnote-ref-83)
84. Cf. B’resheet (Gen) 22:1 [↑](#footnote-ref-84)
85. **חַג** *chag*, *chag* n m. From 2287; TWOT 602a; GK 2504; 62 occurrences; AV translates as “feast” 56 times, “sacrifice” three times, “feast days” twice, and “solemnity” once. **1** festival, feast, festival-gathering, pilgrim-feast. 1a feast. 1b **festival sacrifice**. Strong, J. (1996). *The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. (H2282) [↑](#footnote-ref-85)
86. **Romans 12:1** ¶ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. [↑](#footnote-ref-86)
87. No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as “body” makes most sense here. [↑](#footnote-ref-87)
88. Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 766-7 [↑](#footnote-ref-88)
89. These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e., “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words. [↑](#footnote-ref-89)
90. Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory, we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will attone for them. [↑](#footnote-ref-90)
91. The **Mystery – So’od** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph:9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it…*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia”. It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, Man is not Alone, Farrar, Straus, and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but it must be blended with it natural and finite mirror before we can comprehend it. [↑](#footnote-ref-91)
92. The “household conduct” continues as a general theme in the office of the 3rd Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.” [↑](#footnote-ref-92)
93. We capitalize **LORD** so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says, “Honor father and mother.” Shemot 20:12 [↑](#footnote-ref-93)
94. **δίκαιος** – *dikaios* “just/right.” This refers to the standard/expectancy of G-d’s mitzvoth (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew ***יָשָׁר*, *יָשָׁר***– *yashar,* straight or upright. [↑](#footnote-ref-94)
95. Cf. Shemot 20:12 [↑](#footnote-ref-95)
96. As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah. [↑](#footnote-ref-96)
97. **אַף, אַפַּיִם** – *aph /af,* anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children. [↑](#footnote-ref-97)
98. The Gk. words παιδεία and παιδεύειν are mostly used for **מוסר** and **יסר**. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word **יסר** and the derived **מוסר** can denote “to educate,” “education.”﻿ This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment.﻿ 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. (5:604). [↑](#footnote-ref-98)
99. We find in this wording an association to the Shema. D’varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [↑](#footnote-ref-99)
100. Bring them up with the instruction of G-d. [↑](#footnote-ref-100)
101. The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bondservant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc. [↑](#footnote-ref-101)
102. The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life. [↑](#footnote-ref-102)
103. “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant. [↑](#footnote-ref-103)
104. The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah. [↑](#footnote-ref-104)
105. To have intimate knowledge that the Master above is watching all his talmidim below. [↑](#footnote-ref-105)
106. **Midda kneged midda** (measure for measure)**,** also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master. [↑](#footnote-ref-106)
107. We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d. [↑](#footnote-ref-107)
108. Hakham Shaul has followed the structure of Shemot and the directions of the Mishkan’s (Tabernacle) construction. G-d’s instruction begins in the Kodesh Kodeshim (Holy of Holies) and “finally” moves to the outer courtyards. The beginning of Ephesians starts with the closest proximity to the “heavenlies” and progresses to the way things are “walked out” (halakhah) in everyday life. These lessons are addressed by the Moreh and the corresponding officers. Interestingly enough, the translation allegorically suggests that garments of the Jewish men i.e., tallits and T’fillin. With a possible reference to the tallit as a “little Mishkan” (tent) we see that connection that Hakham Shaul is trying to make. [↑](#footnote-ref-108)
109. **Eνδυναμόω** – *endunamoo* is paralleled by the Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. Therefore, we have opted to translate the sentence, as it would have appeared in its Mishnaic Hebrew original. Likewise, we note that the allegory suggests the apparel of Jewish men, i.e., tallits and T’fillin. Being wrapped in the tallit and T’fillin is a symbol of G-d’s power and might. [↑](#footnote-ref-109)
110. See note above. **ἐνδυναμόω** – *endunamou* could be translated “be empowered.” If we follow this translation, we need to extend the thought to capture the true nuance of the word, by saying “be empowered with virtuous power.” It would appear that Hakham Shaul is using the power of allegory to teach us that there is virtuous power associated with the way we dress. Be “dressed” is the L-rd carrying the connotations that being dressed in the tallit and the T’filln. [↑](#footnote-ref-110)
111. **κράτος** – *kratos* is the power of dominion. **Κράτος** as a word associated with power seems be in concert with two other words, **ἀρχή** – *arche,* meaning the chief or principle power, **ἐξουσία** – *exousia,* meaning authority. The difficulty with these Greek words is that they do not directly translate into Hebrew. [↑](#footnote-ref-111)
112. Based on contextual hermeneutics **ἰσχύς** – *ischus* seems to be associated with the power of “warfare” and “Adonai Tzabot.” What stands out in this concept and the context of the present pericope is that it is the L-rd that is associated with “Adonai Tzabot.” In other words, we would seem to expect the title Elohim (G-d) rather than the L-rd because Elohim is associated with justice. Even here, where we have the Moreh working in concert with the Chazan, who represents justice we do not have the title Elohim used. Therefore, we determine that Hakham Shaul is demonstrating the true diffusion and balance of power. The Moreh in this case balances the Chazan’s justice into the more merciful aspect of the office and officer. What is also evident in Hakham Shaul’s presentation of the officers of the Esnoga (congregation) is that each officer labour is to produce the opposite of his character. As we face the tree of Messiah’s lights, we see the right side as given to chesed and the left side as justice. However, when we look down on these powers from the heavens, we see that the right side is given to justice and the left side demonstrates chesed. Consequently, we understand that the heavenly perspective of these officers shows their maturity and connection to the upper realms of their office. “Adonai Tzabot” is the compassionate power that is an affront to the negativity. Through the power of “Adonai Tzabot” warfare is waged and the resultant force is compassion which defeats the despotic negative power. [↑](#footnote-ref-112)
113. **Eνδύω** – *enduo,* meaning “to draw on” like **ἐνδυναμόω** – *endunamoo* is rooted in Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. The meaning or allusion is to draw down the power that is above. In each case, with exception to the officers in the middle column, “draw” down the power from above incorporates the balanced power of the right or left side. Those sefirot in the middle column, which we see as “balanced” draw their balance from the power above. **Eνδύω** – *enduo,* to sink into (clothing) further shows that the officer’s power is derived from above. [↑](#footnote-ref-113)
114. **The Armour of G-d** – Scholars generally look at the Roman soldier as a model for the “**Armour of G-d**.” **This is absolute nonsense!** How can we look at a Roman soldier as “G-d?” This approach is Hellenistic paganism. Isa 59, below shows the “Armour of G-d.”

     **Isa. 59:14-19** Justice is turned back, and righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** to Him, And His **righteousness upheld** Him. He **put on righteousness like a breastplate**, And a **helmet of salvation** on His head; And He **put on garments of vengeance for clothing** And **wrapped Himself with zeal as a mantle** (tallit). According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense. So, they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind (Ruach) – breath or sprit of the LORD drives.

     The Davidic Midrash of Psalm 7 shows the anger of G-d focused on the wicked.

     **Ps. 7:11-13** God judges the righteous/generous, and God is angry *with the wicked* every day. If he does not repent, He (God) will whet his **sword**; He has bent His bow, and made it ready. He has also prepared for him the instruments of death; He ordains his arrows against the persecutors.

     **Ps. 91:4** He (God) will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a **shield and buckler**. [↑](#footnote-ref-114)
115. The English vocabulary does not have a comparable word to describe Greek μεθοδείαςfrom μεθοδεία – *methodeia,* which is founded in the Hebrew word **רָגַל** – *ragal,* meaning “to go about as a calumniator.” [↑](#footnote-ref-115)
116. The meaning of the Greek **διάβολος** – *diabolos,* does not mean “Satan” in the Christian sense. The better explanation is those spirits that are most commonly involved in the sense of complaint and especially calumniation. The reference here to “spirits” is that of the shedim (demons) rather than the “devil” of Christian myth. We should note that by use of “*shade* – demon,” Hakham Shaul is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to “*shedim* – demons” teaches us that the person, who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. We state that the Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, “demon possessed.” Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim – demons giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. On a deeper level Gaston says… Early Judaism held that **God ruled over Israel directly**, **his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the “**angels of the nations**.” A more Hellenistic way of putting the matter is to say that God’s rule, especially over nature, is administered by the “elements of the world,” that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning “the powers.” If in principle, the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Hakham Shaul, but the basic pattern must be presupposed as part of the first century worldview. Cf. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis) [↑](#footnote-ref-116)
117. The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn, and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match. [↑](#footnote-ref-117)
118. Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga. [↑](#footnote-ref-118)
119. Greek ἀλλὰ (but) is adversative showing struggle. [↑](#footnote-ref-119)
120. Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche,* principalities, **ἐξουσία** – *exousia,* authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche,* is frequently mentioned with **ἐξουσία** – *exousia,* authorities. **Aρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e., Oral Torah for the Esnoga. **Eξουσίας** from **ἐξουσία** – *exousia,* authorities. **Eξουσία** – *exousia,* is the power of judicial decision and deliberation, the power and rule of government i.e., the Bet Din. **Eξουσία** – *exousia,* also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche,* is related to the “Will of Messiah,” **ἐξουσία** – *exousia,* represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia,* as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia,* shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have *a symbol of* **authority** on her head,). **Eξουσία** – *exousia,* possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. **Kοσμοκράτωρ** – *kosmokrator,* the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos,** ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres. [↑](#footnote-ref-120)
121. **Eξουσία** – *exousia* from **ἔξεστι** – *exesti* the freedom to act. The negative connotations of **ἐξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives. [↑](#footnote-ref-121)
122. Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below [↑](#footnote-ref-122)
123. The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age). [↑](#footnote-ref-123)
124. These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. [↑](#footnote-ref-124)
125. The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d. [↑](#footnote-ref-125)
126. “Be clothed” with the virtues of G-d [↑](#footnote-ref-126)
127. Please refer to Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-127)
128. This phrase is synonymous with the phrase “evil age” used in the previous pericope, i.e., Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-128)
129. This translation is consistent with a true Remes translation. [↑](#footnote-ref-129)
130. Here we see that Hakham Shaul is teaching us that the “Breastplate of Righteousness/Generosity” belongs to the Priesthood of the Firstborn, i.e., those of the Master/Messiah’s house [↑](#footnote-ref-130)
131. Allegorically “feet” here is a reference to hakahah. [↑](#footnote-ref-131)
132. **Eτοιμασία** – *hetoimasia,* prepared, ordered, ability, resolution or ready. Meaning that the feel (allegorically speaking) are prepared to keep the restorative Mesorah. כּוּן – *kûn*  A primitive root; properly to **be erect** (**that is, stand perpendicular – upright**);. hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed. [↑](#footnote-ref-132)
133. **εἰρήνη** – *eirene* of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc. [↑](#footnote-ref-133)