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**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** |
| **Sivan 16, 5784 – June 21/22, 2024** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

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**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 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 performing 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: Honoring 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!**

# Shabbat: “Vaya’as Betzalel” – “Now Betzalel made”

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיַּעַשׂ בְּצַלְאֵל** |  | **Saturday Afternoon** |
| **“****Vaya’as Betzalel”** | Reader 1 – Shemot 37:1-9 | Reader 1 – Shemot 38:21-23 |
| **“****Now Betzalel made”** | Reader 2 – Shemot 37:10-16 | Reader 2 – Shemot 38:24-26 |
| **“Bezaleel hizo”** | Reader 3 – Shemot 37:17-24 | Reader 3 – Shemot 38:27-31 |
| Shemot (Exodus) 37:1 – 38:20 | Reader 4 – Shemot 37:25-29 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 41:19-27 + 42:21 | Reader 5 – Shemot 38:1-3 | **Monday & Thursday Mornings** |
|  | Reader 6 – Shemot 38:4-8 | Reader 1 – Shemot 38:21-23 |
| Tehillim (Psalms) 70:1-6 | Reader 7 – Shemot 38:9-20 | Reader 2 – Shemot 38:24-26 |
| N.C.: Mk 9:14-29; Lk 9:37-43a | Maftir – Shemot 38:18-20  Is. 41:19-27 + 42:21 | Reader 3 – Shemot 38:27-31 |

# Contents of the Torah Seder

* The Ark – Exodus 37:1-9
* The Table – Exodus 37:10-16
* The Candlestick – Exodus 37:17-24
* The Altar of Incense and Anointing Oil – Exodus 37:25-27
* The Altar of Burnt Offerings and Laver – Exodus 38:1-8
* The Court – Exodus 38:9-20

# 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. 236-248** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 606-608** |

# Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 37:1 – 38:20

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. **Bezalel made** the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high. | 1. ¶ **And Bezalel made** the ARK of sitta wood; two cubits and a half its length, and a cubit and half its breadth, and a cubit and half its height. |
| 2. And he overlaid it with pure gold from inside and from outside, and he made for it a golden crown all around. | 2. And he covered it with pure gold within and without, and made for it a crown of gold round about. |
| 3. And he cast four golden rings for it upon its four corners, two rings on its one side and two rings on its other side. | 3. And he cast for it four golden rings upon its four corners; two rings upon one side of it, and two rings upon its second side. |
| 4. And he made poles of acacia wood and overlaid them with gold. | 4. And he made the staves of it of sitta wood, and covered them with gold, |
| 5. And he inserted the poles into the rings on the sides of the ark, to carry the ark. | 5. and put the staves into the rings upon the sides of the ark, to carry the ark. |
| 6. And he made an ark cover of pure gold, two and a half cubits long and a cubit and a half wide. | 6. And he made the MERCY SEAT of pure gold; two cubits and a half the length, and a cubit and half its breadth; but its thickness was a span. |
| 7. And he made two golden cherubim he made them of hammered work, from the two ends of the ark cover, | 7. And he made two kerubin of pure gold, beaten made he them, on the two sides of the mercy seat. |
| 8. one cherub from the one end and the other cherub from the other end; from the ark cover he made the cherubim from its two ends. | 8. One kerub on this side, and one kerub on that side, of beaten work; and the kerubim were face to face. They were not separated from the mercy seat; but by the wisdom of the Spirit of prophecy, he made the kerubim on its two sides. |
| 9. The cherubim had their wings spread upwards, shielding the ark cover with their wings, with their faces toward one another; [turned] toward the ark cover were the faces of the cherubim. | 9. And the kerubim spread forth their wings, with their heads upward, overshadowing the mercy seat with their wings, and their faces were toward each other, over against the mercy seat were the faces of the kerubim. |
| 10. And he made a table of acacia wood two cubits long, one cubit wide, and a cubit and a half high. | 10. ¶ And he made the TABLE of sitta wood, two cubits its length, and a cubit its breadth, and a cubit and half its height. |
| 11. He overlaid it with pure gold, and he made for it a golden crown all around. | 11. And he covered it with pure gold, and made for it a golden crown round about.  Jerusalem: A border, a span around, and he made a coronal of gold for the surrounding border. |
| 12. And he made for it a frame a handbreadth [wide] all around, and he made a golden crown for its frame all around. | 12. And he made a border for it, its height a span round about. And he made a crown of gold for the border round about. |
| 13. And he cast for it four golden rings, and he placed the rings on the four corners that are on its four legs. | 13. And he cast for it four golden rings, and set the rings upon the four corners of its four feet. |
| 14. The rings were opposite the frame [as] holders for the poles [with which] to carry the table. | 14. Over against the border were the rings, the place for the staves in carrying the table. |
| 15. And he made the poles of acacia wood, and he overlaid them with gold, to carry the table. | 15. And he made the staves of sitta wood, and covered them with gold, for carrying the table. |
| 16. And he made the implements that are on the table: its forms, its spoons, its half pipes, and its supports with which it will be covered of pure gold. | 16. And he made the vessels to be upon the table, its dishes, and its bowls, and its measures, and its cups for the coverings of pure gold. |
| 17. And he made the menorah of pure gold; of hammered work he made the menorah, its base and its stem, its goblets, its knobs, and its flowers were [all one piece] with it. | 17. ¶ And he made the CANDELABRUM of pure gold, beaten made he the candelabrum; its base and its shaft, its cups, its apples, and its lilies were of the same. |
| 18. And six branches coming out of its sides: three menorah branches from its one side and three menorah branches from its second side. | 18. And six branches came forth from its sides; three branches of the candelabrum on one side, and three branches of the candelabrum on the second side. |
| 19. Three decorated goblets on one branch, a knob and a flower, and three decorated goblets on one branch, a knob and a flower; so for the six branches that come out of the menorah. | 19. Three embossed cups with their figurations on one branch, with the apple and lily, and three embossed cups with their figurations on the other branch, with the apple and lily; so the six branches which proceeded from the candelabrum. |
| 20. And on [the stem of] the menorah [were] four decorated goblets, its knobs and its flowers. | 20. And upon the candelabrum, four embossed cups with their figurations of apples and lilies. |
| 21. And a knob under the two branches from it, and a knob under the two branches from it, and a knob under the two branches from it; [so] for the six branches that come out of it. | 21. And an apple (was) under two branches of the same, and an apple under two branches of the same, and an apple under two branches of the same, for the six branches that proceeded from it. |
| 22. **Their knobs and their branches were [all one piece] with it; all of it [was] one hammered mass of pure gold.** | 22**. Their apples and their branches were of the same, all of it one beaten work of pure gold:** |
| 23. And he made its lamps seven, and its tongs and its scoops of pure gold. | 23. - - - |
| 24. He made it of a talent of pure gold, and all its implements. | 24. of a talent of pure gold made he it, and all its vessels. |
| 25. And he made the incense altar out of acacia wood, one cubit long and one cubit wide, square, and two cubits high; its horns were [one piece] with it. | 25. ¶ And he made the ALTAR OF SWEET INCENSE of sitta wood, a cubit its length, and a cubit its breadth, foursquare, and two cubits was its height; its two upright horns were of the same. |
| 26. And he overlaid it with pure gold, [on] its top, its walls all around, and its horns; and he made for it a golden crown all around. | 26. And he overlaid it with pure gold, its top and its sides round about, and its horns; and he made for it a golden crown round about. |
| 27. And he made two golden rings for it underneath its crown on its two corners, on its two sides, as holders for poles with which to carry it. | 27. And two golden rings he made for it under its crown, at its two corners, upon its two sides, to be the place of the staves by which to carry it. |
| 28. He made the poles out of acacia wood and overlaid them with gold. | 28. And the staves be made of sitta wood, and overlaid them with gold. |
| 29. And he made the holy anointing oil and the pure incense after the art of a perfumer. | 29. ¶ And he made the sacred oil of anointing, and the pure sweet incense, the work of the perfumer. |
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| 38:1. And he made the altar for the burnt offerings of acacia wood, five cubits long and five cubits wide; [the altar was] square, and it [was] three cubits high. | 1.  ¶ And he made the ALTAR OF BURNT OFFERING of Sitta wood; five cubits its length, and five cubits its breadth, four-square, and three cubits its height. |
| 2. And he made its horns on its four corners; its horns were [all one piece] from it, and he overlaid it with copper. | 2. And he made horns upon its four corners; of the same were its horns stretching upward; and he covered it with brass. |
| 3. And he made all the implements of the altar, the pots, and the shovels and the sprinkling basins and the flesh hooks and the [fire] pans; he made all its implements of copper. | 3. And he made all the vessels of the altar; the pots, and the cleaners, and the basins, and the fleshhooks, and the pans, all its vessels made he of brass. |
| 4. And he made for the altar a copper grating of netting work, beneath its ledge from below, until its middle. | 4. And he made the grate of the altar, of brazen network under the border beneath, reaching to the middle of it, to receive the cinders and bones that fell from the altar. |
| 5. And he cast four rings on the four ends of the copper grating, holders for the poles. | 5. And he cast four rings, for the four corners of the grate, of brass, (to be) places for the staves. |
| 6. And he made the poles of acacia wood, and he overlaid them with copper. | 6. And he made the staves of sitta wood, and coated them with brass. |
| 7. And he inserted the poles into the rings on the sides of the altar with which to carry it; he made it hollow, out of boards. | 7. And he put the staves into the rings, upon the sides of the altar, to carry it by them: hollow with boards, and filled with earth made he it. |
| 8. And he made the washstand of copper and its base of copper from the mirrors of the women who had set up the legions, who congregated at the entrance of the tent of meeting. | 8. ¶ And he made the brazen Laver, and its foundation of brass, from the brazen mirrors of the pious women, who, at the season, came to pray at the door of the tabernacle of appointment, standing with their oblations, giving thanks and confession, and returning to their husbands, the mothers of righteous children, who had been purified from the uncleanness of their blood.  Jerusalem: ¶ And he made the laver of brass, and the base thereof of brass, with, the mirrors of the pious women who were devout at the gate of the tabernacle of appointment. |
| 9. And he made the courtyard on the southern side [there were] hangings for the courtyard of twisted fine linen, one hundred cubits. | 9. ¶ And he made the court; on the southern side, the curtains of the court (made he) with fine linen, a hundred cubits, |
| 10. And their pillars [were] twenty and their sockets twenty of copper; the hooks of the pillars and their bands of silver. | 10. their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver. |
| 11. And for the northern end one hundred cubits, their pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver. | 11. And on the north side, a hundred cubits, their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver. |
| 12. And for the western side, hangings fifty cubits, their pillars ten and their sockets ten; the hooks of the pillars and their bands of silver. | 12. And the curtains of the western side, fifty cubits, their pillars ten, and their bases ten; the hooks of the pillars, and their rods, were of silver. |
| 13. And for the eastern end, fifty cubits. | 13. And on the east side, eastward, fifty cubits. |
| 14. The hangings on the shoulder [were] fifteen cubits, their pillars three and their sockets three. | 14. And the curtains were fifteen cubits on a side; their pillars three, and their bases three. |
| 15. And on the second shoulder on either side of the gate of the courtyard, [there were] hangings of fifteen cubits, their pillars three and their sockets three. | 15. And for the second side of the door of the court, here and there, at the gate of the court, curtains fifteen cubits, their pillars three and their bases three. |
| 16. All the hangings of the courtyard all around were of twisted fine linen. | 16. All the curtains of the court roundabout were of fine linen twined. |
| 17. And the sockets for the pillars were copper; the hooks of the pillars and their bands were silver, and the overlay of their tops was silver, and they were banded with silver, all the pillars of the courtyard. | 17. And the bases of the pillars were of brass, the hooks of the pillars and their rods of silver, and the overlaying of their capitals silver, and the rods silver; so were made all the pillars of the court. |
| 18. And the screen of the gate of the courtyard was the work of an embroiderer, [made] of blue, purple, and crimson wool, and twisted fine linen, twenty cubits long, and its height in the width was five cubits, corresponding to the hangings of the courtyard. | 18. And the hanging for the gate of the court was made of embroidered work in hyacinth, and purple, and crimson, and fine linen twined; and twenty cubits (was) the length, and the height on its breadth five cubits, corresponding with the curtains of the court. |
| 19. And their pillars [were] four and their sockets four, of copper, their hooks silver, and the overlay of their tops and their bands were silver. | 19. And their pillars four, and their bases four, of brass; their hooks silver, and the overlaying of their capitals, and their rods, silver. |
| 20. And all the pegs of the Mishkan and of the courtyard all around [were] copper. | 20. But all the pins of the tabernacle, and of the court round about, were of brass. |

**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) 37:1 – 38:20

(There must be some serious secrets in this reading because Rashi’s comments are so sparse.)

**Chapter 37**

**1** **Bezalel made** Since he devoted himself to the work more than the other wise men, it was called by his name [i.e., the work is attributed to him alone]. -[from Midrash Tanchuma 10]

**Chapter 38**

**7** **hollow, out of boards** Heb. נְבוּב. נְבוּב means hollow, and similarly [we find in the verse]: “and its thickness was four fingers, hollow (נָבוּב)” (Jer. 52:21).

**hollow, out of boards** The boards of acacia wood were [placed] on all sides, and the hollow [part] was in the middle.

**8** **from the mirrors of the women who had set up the legions** Heb. בְּמַרְאֽת הַצֽבְאֽת Israelite women owned mirrors, which they would look into when they adorned themselves. Even these [mirrors] they did not hold back from bringing as a contribution toward the Mishkan, but Moses rejected them because they were made for temptation [i.e., to inspire lustful thoughts]. The Holy One, blessed is He, said to him, “Accept [them], for these are more precious to Me than anything because through them the women set up many legions [i.e., through the children they gave birth to] in Egypt.” When their husbands were weary from back-breaking labor, they [the women] would go and bring them food and drink and give them to eat. Then they [the women] would take the mirrors and each one would see herself with her husband in the mirror, and she would seduce him with words, saying, “I am more beautiful than you.” And in this way they aroused their husbands desire and would copulate with them, conceiving and giving birth there, as it is said: “Under the apple tree I aroused you” (Song 8:5). This is [the meaning of] what is בְּמַרְאֽת הַצֽבְאֽת [lit., the mirrors of those who set up legions]. From these [the mirrors], the washstand was made, because its purpose was to make peace between a man and his wife. [How so?] By giving a drink from the water that was in it [the washstand] to [a woman] whose husband had warned her [not to stay in private with a certain man] and she secluded herself [with him anyway. The water would test her and either destroy her or prove her innocence. See Num. 5:11-31]. You should know that they were actually mirrors, because it is said: “The copper of the waving was seventy talents… From that he made…” (Exod. 38:29, 30), but the washstand and its base were not mentioned there [among the things produced from the seventy talents. Thus,] you have learned that the copper of the washstand was not of the copper of the waving. So did Rabbi Tanchuma expound [on the matter] (Midrash Tanchuma, Pekudei 9; Num. Rabbah 9: 14). And so did Onkelos render: בְּמֶחְזְיַת נְשַׁיָא [“the mirrors of the women”], which is the Aramaic translation of מַרְאוֹת, mirrors in French. So we find in Isaiah (3:23) וְהַגִּלְיֽנִים (sic), which we render: וּמַחְזְיָתָא, and the mirrors.

**who congregated** to bring their donation.

**18** **corresponding to the hangings of the courtyard** [I.e.,] like the dimensions of the hangings of the courtyard.

# Ketubim: Tehillim (Psalms) 70:1-6

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor; of David, to make mention. | 1. For praise; composed by David, for remembrance; concerning the handful of incense. |
| 2. O God, [hasten] to save me; O Lord, hasten to my assistance. | 2. O God, hasten to deliver us, O LORD, hasten to our aid. |
| 3. May those who seek my life be shamed and humiliated; may those who desire my harm turn back and be disgraced. | 3. Let those who seek my soul be ashamed and disgraced; let those who desire my ruin draw back and be dishonored. |
| 4. Let them return in the path of their shame, those who say, "Aha, aha." | 4. Let them turn back, because they lay in wait for me; let those who say about me "We have rejoiced, rejoiced!" be punished as befits their shame. |
| 5. **May all those who seek You exult and rejoice, and may those who love Your salvation (Heb. אֹהֲבֵי יְשׁוּעָתֶךָ – Ohavei Yeshuatekha – lit. those who love Your Yeshua) say constantly, "May God be magnified" (Heb. אֱלֹהִים יִגְדַּל – Yigdal Elohim – let God be magnified or let the judges be magnified).** | 5. **Let those who seek instruction from You be glad and exult in Your word, and let those who love Your redemption always say, "May the glory of the LORD be magnified."** |
| 6. But I am poor and needy, O God, hasten to me; You are my aid and my rescuer, O Lord, do not delay. | 6. But I am poor and lowly, O God; hasten to me, You are my help and salvation; O LORD, do not delay. |

# Rashi’s Commentary for: Tehillim (Psalms) 70:1-6

**1** **of David, to make mention** This is an expression of prayer, as (above 20:8): “but we pray (נזכיר) in the name of the Lord our God.” Similarly, in (I) Chronicles (16:4): “to invoke (להזכיר) and to give thanks to the Lord.” In Midrash Psalms (70:1) I saw: This is comparable to a king who became wroth with his flock, and demolished the sheepcote and took out the flock and the shepherd. Sometime later, he restored the flock and rebuilt the sheepcote, but he did not mention the shepherd. Said the shepherd, “Behold, the flock is restored and the sheepcote is rebuilt, but I am not mentioned.” Similarly, in the preceding chapter it says: “When God saves Zion, etc., and those who love His name dwell therein.” Behold the sheepcote is built and the flock is brought into it, but I am not mentioned. Therefore it says: “Of David, to make mention. O God, to save me.”

**4** **Let them return in the path of their shame** Measure for measure, as they did to me.

**in the path** In that very same path, en ses trazes, on (their) its footsteps.

**those who say** about me.

**“Aha”** An expression of joy, when one sees that his wishes concerning his enemy have been fulfilled.

**6** **hasten to me** to aid [me].

# Meditation from the Psalms

**Tehillim (Psalms) ‎‎70:1-6**

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

In the preceding psalm, David begged God to redeem the entire Jewish nation from exile. Here he makes a personal plea for his own return. Midrash Shochar Tov[[1]](#footnote-1) illustrates David’s wish with a parable:

David may be likened to the shepherd who grazed the flocks of the king. The king became vexed by the shepherd and so he chased away the flock, tore down the animal shed, and dismissed the shepherd. After a time, the king gathered in the sheep and rebuilt the shed, but he did not restore the shepherd to his position. The shepherd lamented, ‘Behold the sheep are gathered in, the shed is rebuilt, but l am not remembered!’

In the preceding psalm,[[2]](#footnote-2) David said, God shall save Zion and build the cities of Judah, as if to say, ‘Behold the shed is rebuilt’; and they shall settle there and take possession of it, as if to say, ‘Behold the sheep are gathered in’. In this psalm, David, the shepherd, asks, ‘Shall I not be remembered?’ Therefore, this composition is dedicated לדוד להזכיר, unto David, For Remembrance.

David gazed prophetically into the future and rejoiced over the rebirth of the nation. However, he feared that God would hold the leaders solely responsible for the sins of the people. Thus, as king and founder of the royal line, he and his descendants would be eternally doomed to exile and oblivion. Fully acknowledging his responsibility for the errors of his subjects, David nevertheless asks God to remember to credit him also for the merits of the people, by virtue of which they are redeemed. If the sheep are worthy to return home, this certainly reflects credit on the faithful shepherd who guided the flock.

The Superscription attributes authorship to David. This superscription (*For the Leader. [A Psalm] of David; to make memorial*.) appears only at the beginning of one other composition, Psalms chapter 38 verse 1. Here, David writes this psalm asking HaShem to remember him. Rashi[[3]](#footnote-3)comments that David had all of Israel in mind when he composed this psalm. He intended it as a reminder to HaShem to pay heed to the misfortunes of His nation in times of distress.[[4]](#footnote-4)

Radak[[5]](#footnote-5)and Meiri[[6]](#footnote-6)comment that David may have composed this work when he fled from Saul or when he escaped from Absalom.[[7]](#footnote-7) A desperate fugitive, David felt forsaken by God. Therefore, he pleaded *for Remembrance.* [At that time, David foresaw that the entire nation of Israel was destined to experience a sense of abandonment in exile. Therefore, he also bore their future problems in mind when he composed this work. Specifically, David ad­dressedthe anguish of the Jewish leaders.]

Midrash Shochar Tovrecords God’s promise: If Israel remembers Me, I shall remember them, as the prophet says:

***Yirmiyahu (Jeremiah) 31:19*** *Ephraim is a darling son to Me, indeed a child of delight, for as often as I speak of him, I do remember him even more; therefore, My heart yearns for him, I will surely have mercy on him, says HaShem*.

Verses 2-6 of this psalm are almost Identical to verses 14-18 of Psalms chapter 40. Malbim[[8]](#footnote-8)determines that David com­posed Psalms chapter 40 while he was escaping from Saul. He composed Psalms chapter 70 at the age of sixty-five, when he was fleeing from Absalom.[[9]](#footnote-9) This chronology is supported by the fact that psalm 71, which is a continua­tion of this psalm, refers to David’s old age in verses 9 and 19.[[10]](#footnote-10)

According to Malbim*,* this back­ground explains the superscription, *for Remembrance:* David pleads with the Almighty, ‘Remember the miraculous rescue from Saul which You provided when I was young and repeat it now, in my old age, as I flee from Absalom!’

The differences between psalm 40 and psalm 70 can also be understood in the light of this chronology. In 40:14, David invoked the Divine Attribute of Mercy, crying out, ‘*Will it, HaShem,**rescue me!’* Since David knew that he was innocent in all his dealings with Saul, he felt entitled to HaShem’s mercy. However, when David fled from the army of Absalom, he realized that he was being justly punished for his sin concerning Bath Sheba, for the Prophet Nathan had forewarned him:

***Shmuel bet (2 Samuel) 12:11*** *I will raise up evil against you from out of your own house*.

Therefore, David used the Divine Name *Elohim*, which refers to God as *the Dispenser of Divine Justice,* pleading ‘Despite my sins, take note of my sincere penitence and contrition. Please hasten *to* *my rescue!’*

Our psalm uses a peculiar word that I would like to examine a bit more:

**Tehillim (Psalms) 70:4** Let them be turned back by reason (lit. *on the heel - eikev - עקב*) of their shame that say: 'Aha, aha.'

The root (Shoresh) of the Hebrew word is *Akev* - עקב.[[11]](#footnote-11) Akev is normally translated as ‘heel’. The Targumhere renders: *because they lay in ambush for me.* The עקב**,** *heel,* is the lowest part of the body, hidden from view; thus, it is syn­onymous with an ambuscade.[[12]](#footnote-12) This alludes to the treachery of Absalom and his party. They feigned loyalty to David while secretly plotting against the aging king. Thus all of the commentators pick up on this unusual word.

At the Creation, the body of Adam was an ethereal, luminescent structure which revealed the spiritual content. Adam reached from earth to heaven, and glowed with purity. The Gemara states that even in death the light which shone from his heels was brighter than the sun. His beauty was indescribable.

Until the serpent committed the crime of persuading the Adam and Chava (Eve) to eat from the forbidden fruit of the Tree of the Knowledge of Good and Evil, in the Garden of Eden, he walked about on two feet like man. As punishment for bringing man low, he was condemned to crawl upon his belly and to be in eternal mortal conflict with man.

***Bereshit (Genesis) 3:14-15*** *And HaShem God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel* (eikev - עקב)*.*

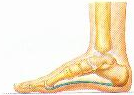
This first use of the word *eikev*, (‘aqeb’) defines the creation of the concept of the *heel*. When HaShem first spoke the word *eikev*, the reality was created for the very first time.

Rashi also teaches that Eikev means heel: ***and you will bite his heel* (ואתה תשופנו עקב):***Heb.* תְּשׁוּפֶנוּ*. You will not* stand upright and you will bite him on the heel, and even from there you will kill him. The expression תְּשׁוּפֶנוּ is like (Isa. 40:24): “He blew (נָשַׁף) on them.” When a snake comes to bite, it blows with a sort of hiss, and since the two expressions coincide [i.e., they sound alike], Scripture used the expression of נְשִׁיפָה in both cases.

This conflict is described here in the Torah as man’s efforts to trample upon the serpent’s head and the serpent’s efforts to strike at man’s heel. Hakham Shimshon Rafael Hirsch[[13]](#footnote-13) points out that originally the serpent did not crawl upon its belly, that HaShem altered its form following this episode. As well, He altered its nature. Ever since his fall, the serpent envies the upright position of man which he once enjoyed. Aware that he can never regain that position because of the Divine curse upon him, the serpent tries to do the next best thing to bring man down to his level by injecting his venom into his body.

The heel contains a part of the body that contains *dead* skin that is so insensitive that it cannot feel anything of significance. On the other hand, that which is totally insignificant and trivial: tickling,[[14]](#footnote-14) that the foot can feel. This is an accurate description of our generation: We are totally insensitive to the spiritual reality. We are devoid of understanding or feeling, yet we are very much in tune with that which is totally superfluous, transient, and meaningless, that we can feel.[[15]](#footnote-15)

In the overall stature of Israel’s history, our generation is the very “heel”, the lowest part of the body, while our predecessors are like brains, heart, and other *higher* parts of the body.

Our task and mission is likewise the last, or *heel*, labor to complete and finish all that is still required to bring about the Messianic redemption.

The serpent bit the heel and injected death into that part of the body. From this point in the body, death spreads until it eventually covers the entire body.

Just like the connection between body and soul, the soul’s connection with the body is to the entire body, including the heel. The heel is below the leg. It does not have the brains of the head, nor the character traitsof the heart, nor the ability of the hands. Even the legs’ ability to walk is not in the heel, for it is possible to get around even without the heel. Life-force is not felt in the heel, which is why the *heel* is called the “Angel of Death in Man”, in *Avot d’Rabbi Nosson*.[[16]](#footnote-16)

This struggle between Adam and the serpent is typified in the struggle between Yaaqob and his brother Esau. The Torah records that the birth of these twins was in such a way that the heel of Esau was intimately involved:

***Bereshit (Genesis) 25:24-26*** *And when her days to be delivered were fulfilled, behold, [there were] twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Yaaqob: and Yitzchak [was] threescore years old when she bare them.*

***Hosea 12:3-5*** *He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him [in] Beth-el, and there he spake with us; Even HaShem God of hosts; HaShem [is] his memorial.*

The material world of Asiyah[[17]](#footnote-17) is at the *feet*, the bottom of the whole system of worlds upon worlds created by HaShem as a means of ascent for the soul. In this world, the soul - Yaaqob, is at the Eikev, “foot” of the universe. His mission is to find Godliness even at the lowest levels of creation. This he does by viewing all things in the radiant light of Chachmah (wisdom), represented in the letter *Yod*, root of all the twenty-two letters of the Aleph-Bet. Thus, Yaaqob’s name is made up by joining the *Yod* to *Eikev* (the heel):

Yaaqob (יַעֲקֹב) = yod (י) + eikev (עקב). Yod has a numerical value of ten (10). Thus the meaning of Yaaqob is “ten in the heel”. Yaaqob’s name contains two concepts. His name begins with the letter *yod* the first and highest level of HaShem’s name, (representing Chachmah the highest of Godly levels), and ends with the word for heel (eikev), the lowest of mundane levels. So low that it is as though dead. The name Yaaqob also implies that the revelation of the yod permeates until one’s heel.

When Yaaqob and Esau, the twins, were born, “The first one came out all red like a hairy mantle all over, and they called his name Esau. And afterwards his brother came out, and his hand was holding the heel of Esau, and he called his name Yaaqob”.[[18]](#footnote-18) From the very beginning Yaaqob had his hand (*Yad* = *Yod*, *Chachmah*) at the heel of Esau, *Asiyah*,[[19]](#footnote-19) the heel and foot of all the worlds. That was why he was called Yaaqob.

In Midrashic tradition, Yaaqob, who was also called Israel,[[20]](#footnote-20) represents the Jewish people. His first-born twin brother Esau represents the oppressive non-Jewish world, especially the Roman Empire.

We are living in a period of history known as the ikvot d’mashicha - עקבות דמשיחא,the birth-pangs of Mashiach.[[21]](#footnote-21) We are witnessing a world sinking to a level from which it cannot descend further. Depravity can go just so far before it devours itself; it will rot like a seed until nothing is left.

But from that putrefaction will spring forth a shoot of untainted and un-taintable purity.

*Ikvata* is an Aramaic word. It has the same root as the word for *heel*. Why should the coming of the redemption be connected to the heel? Every generation corresponds to a part of the body. We are the generation of the heel. The heel is the lowest and the least sensitive part of the human body. You can stick a needle in the fleshy part of the heel and not even feel pain. If we really knew what was going on in these last generations, we would literally not be able to stand. HaShem in his infinite mercy has given us an insensitivity to events so that we can carry on.

In Israel, we are sitting on a volcano. And life goes on. Almost every day people die in violent and tragic circumstances. And life goes on. We don’t feel it. We just carry on.

Very soon, HaShem will bring the final curtain down on world history. It will be clear why every little thing had to happen in the way that it happened. We will laugh at what we thought was tragedy. Our mouths will be full with the laughter[[22]](#footnote-22) of recognition. And then HaShem will take our hearts of stone and replace them with hearts of flesh and blood.

**The Dog**

***Bamidbar (Numbers) 21:6*** *“And HaShem sent the fiery serpents amongst the people”*

A dog is not a very bright animal. When you throw a stick at it, it grabs the stick in its jaws and proceeds to growl and bite it. Who threw the stick doesn’t cross its little mind for an instant; it’s too busy punishing the stick for attacking it. The Talmud describes our generation, the generation of the “footsteps” of the Mashiach, as follows: “The face of the generation is like the face of a dog”.[[23]](#footnote-23) Yisrael Salanter explains:

*Dogs customarily run in front of their masters. To an uninformed observer, it would seem that the dog is leading while the master is following. In truth, however, we know that the master goes where he desires and even though the dog runs ahead, he constantly turns to make sure that he is headed in the same direction. If he sees his master make a turn, he will quickly change directions and run in front of his master on the new path that the master has chosen.*

*When Israel had proper Torah leadership, the Sages led and chose the path which all followed. But in the times prior to the coming of the Mashiach, when Torah leadership is no longer respected, the generation is the one that chooses the road to be taken and the leadership is constantly looking at the people, checking to see where the people want to be led. The leader resembles a dog. Ostensibly they are leading, but in truth, they follow a path that is chosen by the people.*

**When we find ourselves threatened and attacked by a hostile world, rather than growl and bite at the stick, maybe we should consider *Who* it is that threw the stick at us in the first place, and why He is throwing it at us.**

**The Lowest Generation**

Our generation is called the “Heels of Mashiach” and it is also for two seemingly opposite reasons:

1. We are the lowest generation with the spiritual sensitivity of heels.

2. We are very close, on his heels so-to-say of these tremendous revelations.

Targum Jonathan, relates the following prophecy to the Mashiach explaining: *But they will be healed in the footsteps [heels] in the days of King Mashiach*.[[24]](#footnote-24) Our master explained this as a hint to the comment of the Midrash that the verse (Psalms) *“why shall I fear in the days of evil that the sin of my heel shall trip me”* is referring to the days of Rosh HaShana and Yom HaKippurim. Kind David is saying here that he does not fear for his soul because of great sins, because he can gain forgiveness for those sins if he repents for them with all his heart. However, he dreaded the sins that a person performs routinely and to which, as a result, he becomes accustomed, so that he does not even think about repenting for them. This is what was meant by “he shall bruise your head”, which means that when a person repents on Rosh HaShana for his great sins he bruises the head of the serpent, i.e., Satan, the instigator and seducer, and frustrates all his efforts. But HaShem tells the serpent “you shall bruise his heel”, which means that Satan is able to snare man in those transgressions that he does routinely, which are very difficult to repent of, because after constant repetition, the transgressions begin to seem as if they are permissible.

**Megillat Ruth**

Megillat Ruth opens, “*And it was in the days when the judges judged*”.[[25]](#footnote-25) Our Hakhamim explain, “*And it was in the days when the judges* were *judged!*” The times were filled with tremendous chutzpah.[[26]](#footnote-26) When a Jewish high school education provided enough wisdom to belittle any Hakham and every Rosh Yeshiva.[[27]](#footnote-27) Not only this, later in the Megillah it says, *“[Boaz] went to lie down at the end of the grain pile*”. Our Hakhamim explain the times were rampant with immorality. Boaz slept by his pile so his grains would not be stolen for payment for the prostitutes. These lowly signs of those times, canonized in a book of our Written Tradition, our Hakhamim in Gemara Sotah saw, would be the signs of the times of the footsteps of the Mashiach. Indeed, the Megillah ends with, “*And Jesse begot David*.” David, who would become King David, who would be the progenitor of the messianic line.

The Zohar[[28]](#footnote-28) comments on the verse:[[29]](#footnote-29)

***Bereshit 25:26*** *And afterwards his brother came out and his hand was holding on to the heel of Esav; and his name was called Yaaqob*.

The Zohar states that Esav is compared to the original snake. The force in this world that represents the original snake that tricked Adam and Chava into eating from the Tree of Knowledge, the personification of that snake in this world, is Esav. How does the Torah tell us to deal with that original snake?

***Bereshit (Genesis)3:15*** *And you will strike him in the heel.*

Against the powers of that snake, you will not be able to make a frontal attack. To be successful against him, you must grab him by the heel, from behind. This is the only way to deal with the snake and with Esav.

The Zohar says that when the verse tells us here that Yaaqob’s hand was holding Esav’s heel, the Torah is setting the stage and is telling us how Yaaqob Abinu,[[30]](#footnote-30) in the future, will have to deal with Esav. He is going to have to deal with him by attacking at the heel; he is going to have to deal with him, sometimes, deceitfully and surreptitiously. That is the only way one can deal with that snake.

This is what our Sages mean when they say on the verse:

***Shmuel bet (II Samuel) 22:27*** *With a pure one, you show yourself pure; but with a perverse one, you deal crookedly.*

That you cannot always be up front and straight forward with a person who is a liar. Even Yaaqob, the man of truth, has a mandate from the Torah, that the way to deal with Esav is by ‘heel,’ which is connoted in Yaaqob’s name. This, the commentaries say, is what the verse means when it says “And Yaaqob was an ‘ish tam’ (a noble man who was simple) who dwelt in the tents” [25:27]. It does not say Yaaqob was ‘tam’ (simple), it says ‘ish tam’. The former implies someone who is naïve, that is not what the Torah tells us about Yaaqob. It says he is an ‘ish tam’, he has control over his simpleness. He can control and use that simpleness. There are occasions when Yaaqob will be straight and must be straight. But he is also a person that can control his simplicity and attack at the heel, if the occasion so requires.

This describes the whole history of Yaaqob and Esav, and their respective descendants. There will be times in history that we as a Jewish people will not be able to deal with the descendants of Esav on a ‘one on one’, straightforward basis. We will have to duplicate the behavior of our father Yaaqob.

There is a contradiction found in the term describing the period in which we now find ourselves: “ikbeta d’Meshicha”, “the heels of Mashiach”. On the one hand, “heel” denotes a lowly level, for the heel is the least perceptive limb. Like the insensitive heel, this era is characterized by an inability to perceive Godliness in the world. On the other hand, “ekev” also denotes Mashiach’s footsteps, and that they can already be heard approaching. This second meaning suggests the most exalted spiritual level, when Mashiach’s influence in the world can be felt and one can sense the impending redemption.

The same principle holds true on the larger scale as well. It is precisely because the period right before Mashiach’s arrival is so dark that we are able to hear his footsteps coming closer; furthermore, the self-sacrifice we must have nowadays in order to live as Jews is the vessel to contain the greatest revelation of divine light which will occur with the coming redemption.

At present we are experiencing the climax of this dichotomy, for although all signs clearly indicate that “Behold, Mashiach is coming,” the full redemption has not yet occurred. We therefore implore the Almighty with the cry of “Till when?”, which will prompt Him to end all contradictions forever with the establishment of the Messianic Era.

We are living now in the time of *footsteps of the Mashiach.* Our Sages teach us that this will be a time of immense confusion, when it will appear that events have gone haywire, and it will seem that HaShem does not, or cannot, run the world. The entire reason for this total hiding of providential guidance is to test our faithfulness to HaShem; that even when tragic events do occur, we do not forget, even for a second, question, Who is running the world. We live in the final chapter of world history. The Gods of materialism and self-centeredness never close their eyes, relentless in their media barrage.

These signs herald an end to the darkness which is symptomatic of the period of exile. In anticipation of the obliteration of evil, there is a last-minute surge in some negative ways, particularly insolence and arrogance. Although these negative traits existed before, they were never as prevalent as they are today.

Thus we see that the heel provides a very interesting perspective not only for our psalm, but also for the times in which we live

# Ashlamatah: Yeshayahu (Isaiah) Is 41:19-27 + 42:21

|  |  |
| --- | --- |
| **Rashi** | **Targum Pseudo Jonathan** |
| 19. I will give in the desert cedars, acacia trees, myrtles, and pines; I will place in the wilderness box-trees, firs, and cypresses together. | 19. I will put in the wilderness cedars, acacias, myrtles, olive trees; I will make great in the desert cypresses, planes and pines together; |
| 20. In order that they see and know, and pay attention and understand together that the hand of the Lord did this and the Holy One of Israel created it. | 20. that they may see and know, may set My fear in their heart and understand together that the might of the LORD has done this, the Holy One of Israel has created it. |
| 21. "Present your plea," says the Lord; "present your strong points," says the King of Jacob. | 21. Set forth your cause, says the LORD; bring your fitting arguments, says the king of Jacob. |
| 22. Let them present and tell us what will happen; the first things what were they? Tell, and we will take it to heart, and we will know their end, or the coming events let us hear. | 22. Let them draw near, and tell us what is to happen to us. Tell us the former things, what they are, that we may consider them, and know their outcome; or announce us the things about to come |
| 23. Tell the signs coming later, and we will know, for you are gods; you will even benefit and harm; let us talk and let us see together. | 23. Tell us what is to come at the end, that we may know whether there is worth in the idols you are serving, whether they are able to do good or do harm, that we may consider and judge together. |
| 24. Behold you are of naught, and your deed is one of shouting; the abominable one will select you. | 24. Behold, you are nothing, and your works are naught; an abomination is that with which you are pleased among yourselves. |
| 25. **I have aroused from the north and he came; from the rising of the sun he shall call in My name. And he shall come [upon] princes like mortar and as the potter treads clay.** | 25. **I will bring a king openly who is strong as the north wind, and he will come as the going forth of the sun in its might from the east, and I will make him mighty by My Name; he will come and trample the rulers of the Gentiles as those who trample the dust, as the potter who kneads the clay.** |
| 26. Who told from the beginning that we may know, and from before, that we may say, "He is just"? Not one told; not one let us hear; not one hears your statements. | 26. Who declared it from the beginning that we might know, and beforehand, that we might say, “It is true”? There is none who declared it, none who announced, none who heard your words. |
| 27. The first one to Zion, behold, behold them, and for Jerusalem I will give a herald. | 27. The words of consolation which the prophets prophesied from the first to Zion, behold they come to pass, and I will give to Jerusalem a herald of good tidings. |
| 28. And I look, and there is no man, and of these, and there is no counselor, and I ask them that they reply with a word. | 28. But it is disclosed before Me that there is no one who has good deeds, among these there is no counsellor. I asked them, if only they would give an answer! |
| 29. Behold them all, their deeds are naught, of no substance; wind and nothingness are their molten images. | 29. Behold, they are all nothing; their works are naught; their conceptions are spoil and breaking. |
|  |  |
| 42:21. **The Lord desires [this] for His righteousness' (generosity’s) sake; He magnifies the Torah and strengthens it.** | 21. **The LORD is pleased in order to justify Israel, He will magnify those who perform His Law and strengthen them.** |

# Rashi’s Commentary for Yeshayahu (Isaiah) 41:19-27 + 42:21

**19 I will give in the desert cedars, acacia trees** all kinds of civilization. Even in them will I give all kinds of wisdom, goodness, and peace. firs and cypresses Names of trees that do not produce fruit, used for building.

**21 Present your plea** All the heathens ([mss. K’li Paz:] nations), come and contend and debate with My children. your strong points. Your sturdy and strong arguments. This is an expression of a dispute in Mishnaic Hebrew: “Two who were engaged in a legal dispute **Mita’atsemim**,” in Tractate Sanhedrin (31b).

**22 Let them present** Let those who deny the Torah ([mss., K’li Paz:] the nations) present their prophets and their soothsayers.

**and tell us what will happen** in the future.

**the first things** that were before the Creation of the world, and concerning what was created and what they are. (Other editions: The incidents that have already begun, what will be their end.)

**or the coming events** in the future, let us hear, and we will see if there is any substance to them, that their words will come true.

**23 Tell the signs coming later** the wonders coming at the end.

**let us talk**. Let us tell your words. (Gen. 24:66) “And he told,”

**24 Behold you are of naught** and how will your words be fulfilled.

**and your deed is one of shouting.** You shout and raise your voice only to mislead the people with lies.

**the abominable one** Heb. **Toevah** [lit. an abomination.] The abominable ones select you, and not the Holy One, blessed be He, or His servants or His ministers.

**25 I have aroused from the north and he came** I tell the future events. Behold I arouse Cyrus from the north to build the ruins of Jerusalem, and he came upon Babylon to destroy it.

**from the rising of the sun he shall call in My name** (Ezra 1:2) “All the kingdoms of the earth has the Lord God of the heavens given me.” And it appears that Persia is northeast of Eretz Israel. Another explanation is: I aroused Nebuchadnezzar from the north to destroy My city, and he came, and I aroused Cyrus from the east, that he call in My name to build My city, for the kingdom of Persia is east of Eretz Israel, as it is stated (Dan. 8:4): “I saw the ram butting etc.” [This verse in Daniel proves it. “I saw the ram butting to the west and to the north and to the south.” We deduce that he came from the east.] Jonathan paraphrases: I brought speedily a king, strong as the north wind, and he will come as the sun comes out with its might from the east; I will strengthen him with My name.

**and he shall come [upon] princes** And he shall come upon the king of Babylon and upon his princes as he would come to trample upon mire, and as a potter tramples clay for earthenware vessels, so will he trample the princes.

**26 Who** of the prophets of Baal told, like me, a thing destined to come, and who told it from before, that when it comes we will say that he is just, that his prophecy is just?

**Not one told** But there is none among you who will foretell the future and that it will come true.

**not one hears your statements** Who will testify when the future comes, that so and so the prophet of the Baal prophesied this from before.

**27 The first to Zion,** **behold, behold them** The first king who will give heart to Zion, behold he is the one I mentioned, and even though the redemption will not be completed through him, he will be the one to initiate it. (Ezra 1:3) “Whoever of you from all His people...”

**behold them** The elders of Israel will be ready, according to his statement, to go up from the exile and to begin.

**and for Jerusalem I will give a herald** in those days, [viz.] Haggai and Zechariah, who will encourage them to build it in the days of Darius III of Persia.

**28 And I look and there is no man** [lit. and I will see, in the future tense.] I always look at the prophets of Baal, and there is no man who tells of a future event. and of these of all these destined to come, and none of them is a counselor who stood in God’s counsel and will know them.

**and I ask them that they reply with a word** That they should reply with a word if I should ask them.

**29 Behold them all,...naught** You should know that, as for the prophets of those who deny the Torah ([mss.:] pagan prophets;) ([other mss.:] prophets of Baal), all their deeds are naught and of no substance.

**their molten images** Comp. (supra 40:19) “The graven image the craftsman melted.”

Jonathan renders this section differently:

**27 The first one to Zion etc.** The words of consolation that the prophets prophesied concerning Zion, from before, behold they have come. **And according to the Targum, the entire section speaks of the King Messiah and of the last redemption,** but I see that the prophecy that Isaiah prophesied concerning Cyrus is all in the same language as this section. Comp. (infra 45:13) “I aroused him with righteousness”; (Infra 46:11) “Calling from the east a bird of prey”; (infra 45:11) “The signs ask Me;” (infra 46:10) “Who tells from the beginning the end.” All of this resembles the topic of this section.

**21 The Lord desires** to show you and to open your ears for His righteousness’ sake; therefore, he magnifies and strengthens the Torah for you.

# The Rabbi’s Private Prophetic Study

By Hakham Dr. Joseph Ben Haggai

One of the most prophetic tools available to man today is the Torah Lectionary, particularly in its Septennial or Shmita Cycle of readings. This week we read from our Torah Seder: “Betzalel made the ark of acacia wood, two and one-half amot long, one and one-half amot wide, and one and one-half amot high. He covered it with pure gold from inside and out. He made for it a golden crown-like rim around (its top) – Exod. 37:1-2. And our most wise Sages comment: “**From here we learn that a scholar’s “inside” should be as his exterior (i.e., he should not be a hypocrite), since it is said: *You will overlay it with pure gold, within and without will you overlay it*.”** Over the last month we have heard of a number of politicians making noises in the right direction but living secretly totally opposite to what they speak. We have also heard just this week about a pastor of one of the mega-churches in the U.S. using drugs and having a sexual affair with a homosexual prostitute whilst appearing as a Holy Man before millions.

The story gets even worse, as the pastor has confessed with his very own mouth: “There is a part of my life that is so repulsive and dark that I've been warring against it all of my adult life. "He married in 1978 and the problems were revealed in 2006. Now the question that I ask is how is it possible that this man is elevated to the ministry, has a congregation with 14,000 members and none of his members, fellow pastors, nor his wife knew nothing about this double life for the last 30 odd years?

The Torah Seder, Psalm, Ashlamatah and Pericope of the Midrash of Matityahu offers pertinent answers to this question. The heart of the master starts with the way ministerial formation takes place in America and now in many European countries. Seminaries have adopted the tenets of the Industrial Revolution, where rather than being workshops where disciples are hand-made have now become factories spewing pastors out of a sausage making machine. The factory cares less now whether the minister’s inside is the same as his outside.

I found it interesting that when Betzalel starts his work, he did not start with the building, but he started with the chief utensil to be put inside the Tabernacle – The Holy Ark! Under this philosophy mental formation goes hand in hand with spiritual formation. And by “spiritual formation” we do not mean “chapel hours, counseling hours, spiritual yoga exercises, or whatever,” but what we mean is hours spent working, serving, learning and living under the close supervision of one’s Torah teacher. Where one’s master makes a great effort to see that his students inside (morally and intellectually) is clearly shown by their outside.

Second if one looks at the God given dimensions of the Tabernacle – this was no mega-church at all! And yet these false teachers keep on promoting mega-churches. I once met a Pentecostal pastor of a Mega-Church and asked him what model did he use for his ecclesiastical complex. Without a pause he answered me – Jethro’s Model (Exodus 18:19-22). I answered him that the passage says that this a Judicial model and not an ecclesiastical one. To that he answered if I was born-again. Speaking of taking passages of Scripture out of context for political, control, or economical gain!

You see according to this “industrial” model members of a congregation are not living stones of a spiritual Temple/Tabernacle, they are commodities. People come to this industrial barn and are made to sit on their brains and intellect, so that the minister is facing thousands of rear ends looking at him without signs of protest as to error of his teachings. Now and then because of the uncomfortable position, people are in, they have to jump up and down, whilst the ushers hurry to collect the gold coins that slip out of the pockets of the people – mind you I must confess, that people sitting on their brains is a good position to collect money. People in these mega congregations are told that the intellect is something you sit on it, because it is not spiritual.

This is contrary to what Scripture teaches. The Scriptures clearly state that God created the rear end to sit and study Torah! People give out of the generosity and gratitude of their heart, not because they are sitting up-side down forcing their coins to slip easily out of their pockets.

I have always taught, as my father taught me, that a congregation over 50-90 families is no longer a congregation but a circus. [Note that we Jews count membership by families not by individual people.] It has been reported that the congregation that this gentleman presided over has more than 14,000 members!

Now, let us make some numbers here. Say that a Jewish family has an average of five members. Ninety families at five members each is 450 individuals. That means that if that industrial barn is dismantled and brought down to Scriptural proportions, 14,000 individuals would equal to about 32 congregations or more. If you had in that locality 32 congregations with 32 good Torah teachers, I am sure that the spiritual and intellectual condition of that community would be very different, and even if we had a minister going mad, it would not have had the same effect as what happened in that mega-congregation.

So what does the problem boil down to? Simply, the Master’s commission is not to make converts, as most Xtians understand it to mean, but he said to “make disciples.” Now, in the Hebrew parlance when we speak about “making disciples” we mean “making Rabbis under the old indenture model” – that is, the way attorneys were in the past produced. You would be indentured to a good master attorney, work for him as an apprentice, learn from him and/or attend part-time classes at some college, and present yourself to the bar for periodic exams. And this for 6-10 years until one passed the final bar exam. And this is the way fortunately that the majority of Orthodox Rabbis are produced still to this very day.

Synagogues are not worshipping industrial barns, but workshops where we make Rabbis and lay leaders. It so happens that we also worship in that place, but learning and teaching Torah is the chief priority of every Jewish congregation. Leadership in a Jewish Congregation is also collegiate not pyramidal – for further information on this subject see:

<http://www.betemunah.org/teacher.html> and <http://www.betemunah.org/synagog.html>.

The emphasis is on making out of people of good will, great Rabbis, husbands, and family priests. This emphasis is metaphorically described by Matityahu as: “Then He said to the man, Extend your hand! And he extended it and it was restored like the other hand” (12:13). There is little inclination to have a massive number of people sitting on their brains in an industrial complex. The emphasis is in making disciples make it in their vocation and calling before God – in making the withered hand productive again for God’s glory! And for this to happen, we need to take recourse of the philosophy – “small is beautiful more intimate and almost impossible to hide gross hypocrisy.”

Another important aspect of Jewish Congregations is that it is a philanthropic institution, not a corporate money-making venture. In Isaiah 55:1-3 it is written:

**Isa 55:1** Ho, everyone who thirsts, come to the water; and he who has no silver, come buy grain and eat. Yes, come buy grain, wine and milk without silver and with no price.

**Isa 55:2** Why do you weigh out silver for that which is not bread, and your labor for what never satisfies? Listen carefully to Me and eat the good; and let your soul delight itself in fatness.

**Isa 55:3** Bend your ear and come to Me; hear, and your soul shall live; and I will cut an everlasting covenant with you, the faithful mercies of David.

And our wise Sages instruct us in the portion of the Midrash Tanchuma Yelamdenu: **“And just as one who desires to drink should be able to drink without cost, so all who desire to learn the law should be able to learn without cost and without price, as it is said: Yes, come without money and without price” (Isa. 55:1).**

Both Psalm 70 and Matityahu 12:9-14 teaches us about what happens when hypocrisy [i.e when the ark (an allegory for the heart and mind) is no longer gold within and without] - takes place at leadership and congregational levels. In the end, like all sin the logical conclusion is injustice to the point of murder. In a Jewish congregation headed by Torah Scholars, there is allowance for differences of opinion, much like in academia (although universities are slowly curtailing this coveted freedom). In these ecclesiastical industrial mega barns there is only one opinion allowed, much like the “old” army. The problem is that even the army, had to change from mega combat units to smaller more effective ones! Today’s best armies are based on highly trained and multi-skilled, highly mobile, and small but lethal units that can instill more fear on the enemy that the sight of one thousand brigades. In other words modern armies have understood that quality and small are much, much, better than cannon fodder and big.

So here are some questions for this week from our Torah Seder:

·        Is your Torah Teacher/Pastor interested like the Master from Nazareth in making you and your sons into Rabbis of distinction, or is he more interested in commodifying you?

·        Is the organization of your congregation and/or community pyramidal or collegiate?

·        Is “discipleship” in your congregation thought of in terms of making converts or making people into great Torah Scholars?

·        Does your Congregation have more than 90 families, and does it have a congregational school for the children under strict parental control and input?

·        Is the Rabbi’s/Pastor’s home, and the office in his home open to all in the congregation, and is it a place where you can drop in at any time for a chat, counsel, cup of coffee, good read (spy out the Rabbi’s/Pastor‘s library and new acquisitions), or Torah study? Or is the Rabbi’s/Pastor’s home out of reach to all members of the congregation.

·        Is your Rabbi’s/Pastor’s home a model of hospitality, generosity, and Torah living, as was the home of our Patriarch Abraham?

·        Is you Rabbi/Pastor keeping you busy studying and teaching Torah, as well as being involved in deeds of loving kindness on behalf of our congregation?

If this is so, treasure your Rabbi or Pastor! If not, we suggest you move on as your present leadership surely is a poison to your spiritual health and maturity and that of your family.

May we all make sure that we are like the ark of the covenant – both gold within and without, and instrument for God’s praise and for God’s light to illumine the whole world, together with all our most noble people Yisrael, amen ve amen!

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

# Verbal Tallies

Hakham Dr. Hillel ben David & Giberet Dr. Elisheba bat Sarah

**Shemot (Exodus) 37:1 – 38:20**

**Yeshayahu (Isaiah) 41:19-27 + 42:21**

**Tehillim (Psalms) 70**

**Mk 9:14-29, Lk 9:37-43ª**

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

All - כל, Strong’s number 03605.

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

Made / Hath done - עשה, Strong’s number 06213.

Shittim / Shittah - שטה, Strong’s number 07848.

Wood / Tree - עץ, Strong’s number 06086.

**Shemot (Exodus) 37:1** And Bezaleel <01212> **made <06213> (8799)** the ark <0727> of **shittim <07848>** **wood <06086>**: two cubits <0520> and a half <02677> was the length <0753> of it, and a cubit <0520> and a half <02677> the breadth <07341> of it, and a cubit <0520> and a half <02677> the height <06967> of it:

**Shemot (Exodus) 37:22** Their knops <03730> and their branches <07070> were of the same: **all <03605>** of it was one <0259> beaten work <04749> of pure <02889> gold <02091>.

**Tehillim (Psalms) 70:4** Let **all <03605>** those that seek <01245> (8764) thee rejoice <07797> (8799) and be glad <08055> (8799) in thee: and let such as love <0157> (8802) thy salvation <03444> say <0559> (8799) continually <08548>, Let God <0430> be magnified <01431> (8799).

**Yeshayahu (Isaiah) 41:19** I will plant <05414> (8799) in the wilderness <04057> the cedar <0730>, the **shittah tree <07848>**, and the myrtle <01918>, and the oil <08081> **tree <06086>**; I will set <07760> (8799) in the desert <06160> the fir tree <01265>, and the pine <08410>, and the box tree <08391> together <03162>:

**Yeshayahu (Isaiah) 41:20** That they may see <07200> (8799), and know <03045> (8799), and consider <07760> (8799), and understand <07919> (8686) together <03162>, that the hand <03027> of the LORD <03068> **hath done <06213> (8804)** this, and the Holy One <06918> of Israel <03478> hath created <01254> (8804) it.

# Hebrew:

| **Hebrew** | **English** | **Torah Reading**  **Ex. 37:1 – 38:20** | **Psalms**  **Ps. 70** | **Ashlamatah**  **Is 41:19-27 + 42:21** |
| --- | --- | --- | --- | --- |
| rAxa' | back, hearafter |  | Ps. 70:2 | Isa. 41:23 |
| ~yhil{a/ | God |  | Ps. 70:1  Ps. 70:4  Ps. 70:5 | Isa. 41:23 |
| rm;a' | says |  | Ps. 70:3  Ps. 70:4 | Isa. 41:21  Isa. 41:26 |
| aAB | come, go, put | Exod. 37:5  Exod. 38:7 |  | Isa. 41:22  Isa. 41:25 |
| ld;G' | magnified, exalt |  | Ps. 70:4 | Isa. 42:21 |
| hw"hoy> | LORD |  | Ps. 70:1  Ps. 70:5 | Isa. 41:20  Isa. 41:21  Isa. 42:21 |
| xr'z>mi | side, from the rising | Exod. 38:13 |  | Isa. 41:25 |
| !t;n" | put, give | Exod. 37:13 |  | Isa. 41:19  Isa. 41:27 |
| #[e | wood, tree | Exod. 37:1  Exod. 37:4  Exod. 37:10  Exod. 37:15  Exod. 37:25  Exod. 37:28  Exod. 38:1  Exod. 38:6 |  | Isa. 41:19 |
| hf'[' | made, make, did, do, done | Exod. 37:1  Exod. 37:2  Exod. 37:4  Exod. 37:6  Exod. 37:7  Exod. 37:8  Exod. 37:10  Exod. 37:11  Exod. 37:12  Exod. 37:15  Exod. 37:16  Exod. 37:17  Exod. 37:23  Exod. 37:24  Exod. 37:25  Exod. 37:26  Exod. 37:27  Exod. 37:28  Exod. 37:29  Exod. 38:1  Exod. 38:2  Exod. 38:3  Exod. 38:4  Exod. 38:6  Exod. 38:7  Exod. 38:8  Exod. 38:9 |  | Isa. 41:20 |
| ~ynIP' | faces | Exod. 37:9 |  | Isa. 41:26 |
| !Apc' | north | Exod. 38:11 |  | Isa. 41:25 |
| varo | capitals, beginning | Exod. 38:17  Exod. 38:19 |  | Isa. 41:26 |
| hJ'vi | acacia | Exod. 37:1  Exod. 37:4  Exod. 37:10  Exod. 37:15  Exod. 37:25  Exod. 37:28  Exod. 38:1  Exod. 38:6 |  | Isa. 41:19 |
| !m,v, | oil | Exod. 37:29 |  | Isa. 41:19 |

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 37:1 – 38:20** | **Psalms**  **70:1-6** |  | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 9:14-29** | **Tosefta of**  **Luke**  **Lk 9:37-43a** |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| **ἀκάθαρτος** | **unclean** |  |  |  | Mk. 9:25 | Lk. 9:42 |
| **ἀνέχομαι** | **bear** |  |  |  | Mk. 9:19 | Lk. 9:41 |
| **ἄπιστος** | **faithless** |  |  |  | Mk. 9:19 | Lk. 9:41 |
| **ἀποκρίνομαι** | **answered** |  |  |  | Mk. 9:17  Mk. 9:19 | Lk. 9:41 |
| **βοηθέω** | **help** |  | Psa 70:1  Psa 70:5 |  | Mk. 9:22  Mk. 9:24 |  |
| **γενεά** | **generation** |  |  |  | Mk. 9:19 | Lk. 9:41 |
| **γῆ** | **ground, earth** |  |  | Isa 41:19  Isa 41:24 | Mk. 9:20 |  |
| **γίνομαι** | **become,be** |  |  |  | Mk. 9:21  Mk. 9:26 | Lk. 9:37 |
| **διδάσκαλος** | **teacher** |  |  |  | Mk. 9:17 | Lk. 9:38 |
| **δύναμαι** | **can, able** |  |  |  | Mk. 9:22  Mk. 9:23  Mk. 9:28  Mk. 9:29 | Lk. 9:40 |
| **ἐγείρω** | **raised up** |  |  | Isa 41:25 | Mk. 9:27 |  |
| **εἷς** | **one** | Exo 37:3  Exo 37:8  Exo 37:18  Exo 37:19  Exo 37:20  Exo 37:22 |  |  | Mk. 9:17 |  |
| **εἰσέρχομαι** | **enter** |  |  |  | Mk. 9:25  Mk. 9:28 |  |
| **ἐκβάλλω** | **cast** |  |  |  | Mk. 9:18  Mk. 9:28 | Lk. 9:40 |
| **ἐπερωτάω** | **asked** |  |  |  | Mk. 9:16  Mk. 9:21  Mk. 9:28 |  |
| **ἐπιτιμάω** | **rebuked** |  |  |  | Mk. 9:25 | Lk. 9:42 |
| **ἔπω** | **said** |  |  | Isa 41:22  Isa 41:23 | Mk. 9:17  Mk. 9:18  Mk. 9:21  Mk. 9:23  Mk. 9:29 | Lk. 9:41  Lk. 9:43 |
| **ἔρχομαι** | **come, came** |  |  | Isa 41:25 | Mk. 9:14 |  |
| **κράζω** | **cried out** |  |  |  | Mk. 9:24  Mk. 9:26 | Lk. 9:39 |
| **κύριος** | **LORD** |  | Ps. 70:1  Ps. 70:5 | Isa. 41:20  Isa. 41:21  Isa. 42:21 | Mk. 9:24 |  |
| **λέγω** | **says** |  | Ps. 70:3  Ps. 70:4 | Isa. 41:21  Isa. 41:26 | Mk. 9:24  Mk. 9:25  Mk. 9:26 | Lk. 9:38 |

# Greek:

| **μαθητής** | **disciple** |  |  |  | Mk. 9:14  Mk. 9:18  Mk. 9:28 | Lk. 9:40  Lk. 9:43 |
| --- | --- | --- | --- | --- | --- | --- |
| **ὄχλος** | **multitude, crowd** |  |  |  | Mk. 9:14  Mk. 9:15  Mk. 9:17  Mk. 9:25 | Lk. 9:37  Lk. 9:38 |
| **πᾶς** | **all** | Exo 37:24  Exo 38:3  Exo 38:16  Exo 38:17  Exo 38:20 | Psa 70:4 |  | Mk. 9:15  Mk. 9:23 | Lk. 9:43 |
| **πατήρ** | **father** |  |  |  | Mk. 9:21  Mk. 9:24 | Lk. 9:42 |
| **πνεῦμα** | **spirit** |  |  |  | Mk. 9:17  Mk. 9:20  Mk. 9:25 | Lk. 9:39  Lk. 9:42 |
| **πολύς / πολλός** | **many, much** |  |  |  | Mk. 9:14  Mk. 9:26  Mk. 9:14  Mk. 9:26 | Lk. 9:37 |
| **ῥήγνυμι / ῥήσσω** | **throws down, threw** |  |  |  | Mk. 9:18 | Lk. 9:42 |
| **σπαράσσω** | **spasm, convulsed** |  |  |  | Mk. 9:20  Mk. 9:26 | Lk. 9:39 |
| **υἱός** | **son** |  |  |  | Mk. 9:17 | Lk. 9:38  Lk. 9:41 |
| **χείρ** | **hand** |  |  | Isa 41:20 | Mk. 9:27 |  |
| **ὦ** | **O** |  |  |  | Mk. 9:19 | Lk. 9:41 |

# Nazarean Talmud

**Sidra of Shmot (Exodus) 37:1-38:20**

**“Vaya’as Betzalel” - “Now Betzalel made”**

Hakham Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:37 – 43a**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mark) 9:14 - 29**  Mishnah **א:א** |
| **And now it happened on the next day,** when **they had come down from the mountain** (of Tz’fat)**, a large congregation greeted him. And just** (as they were gathering**, a man from the congregation cried out, saying, “Rabbi, I beg you to look at my son, because he is my only** son**! And behold, a shadé** (demon/spirit) **suddenly takes control of him and he** begins to **make feral noises, and it convulses him with foam and rarely leaves him, battering him severely. And I begged your talmidim to cast the** shadé (demon/spirit) **out, and they** lacking in virtuous miracle working power) **could not.” So Yeshua answered** and **said, “O unfaithful, weak and unreliable[[31]](#footnote-31) generation! How long will I be with you and have to tolerate you? Bring your son here!” And** while **he was still approaching, the demon threw him down and convulsed** him**. But Yeshua rebuked the unclean spirit and healed the boy, and gave him back to his father. And they were all astounded at the impressiveness of God.** | **And coming to the** other nine **talmidim** [that were] **left behind, he saw a great congregation around them, and soferim** (Scribes) **discussing[[32]](#footnote-32)** (drash) **with them**. **And *immediately*[[33]](#footnote-33) the entire** **congregation, seeing him, was greatly amazed,[[34]](#footnote-34) and they ran to him to greet him. And he inquired of them what they were discussing** (drash – with the Soferim)**[[35]](#footnote-35) And one from the congregation answered[[36]](#footnote-36) and said, Teacher (Rabbi),[[37]](#footnote-37) I have brought my son who has a shadé** (demon/spirit) **preventing him to speak.[[38]](#footnote-38) And whenever it seizes him, it causes convulsions**.[[39]](#footnote-39) **And he foams** at the mouth **gnashing his teeth and passes out. And I asked your talmidim to cast it** (the shade) **out, and they did not have the power.[[40]](#footnote-40) He answered him and said, O unfaithful generation void of faithful obedience, how long will I have to tolerate you? Bring him to me! And they brought the boy to him** (the Master)**. And when the shadé** (demon/spirit) **saw him** (Yeshua)**, the shadé *immediately*** caused him to **convulse**. **And he fell on the ground rolling and foaming. And** the Master **asked his father, How long has this been happening to him?** **And he said, from his childhood. And sometimes it has thrown him into the fire and water** trying **to destroy him. But if you have the power** to help, **have compassion on us and help us.** **Yeshua said to him, virtuous miracle-working power is available to him** who walks **in faithful obedience** to the Mesorah**.** **And *immediately* the father of the child cried out and said with tears, saying I am faithful. Help me** (us) **fully to obey** the Mesorah.[[41]](#footnote-41) **And seeing that the congregation was rushing in**,[[42]](#footnote-42) **Yeshua rebuked the *unclean* shadé** (demon/spirit)**, saying to him, “Dumb and deaf spirit, I *command* you** to **come out of him and never enter into him** anymore**!”** **And the spirit cried out, throwing him** [the child] **into convulsions, and came out of him. And he collapsed as if he were dead, everyone thinking he died.** **But Yeshua lifted him up by the strong hand[[43]](#footnote-43) making him stand,[[44]](#footnote-44) and he was able to stand** by himself**.[[45]](#footnote-45)** **And entering into a house** (of study i.e. Esnoga)**, his talmidim[[46]](#footnote-46) asked him privately, Why could we not cast him out? And he said to them, *This genus*** *(kind)****[[47]](#footnote-47) only comes out through prayer[[48]](#footnote-48)*** and fasting**.** |

# Commentary to Hakham Tsefet’s School of Peshat

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

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

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

“Torah is the heritage of the congregation of Israel.”[[49]](#footnote-49) The “**making talmidim stand**” is then passing the heritage of the Congregation on to the succeeding generation. This passage and succession insures the posterity of the B’ne Yisrael. Unlike those religions that are built upon single individuals, Judaism understands that passing the Torah down to the next generation is a great privilege and responsibility. And, Judaism is not a religion of singularity. It rests in the communities and congregations that are built upon the pillars, its Paqidim and Hakhamim filled with the Torah and made to stand by the rite of their legacy, the Torah. Each Hakham ponders that fate and fare of his talmidim depositing himself within his “sons and daughters.” Yeshua shows, as we have stated that each talmid must be taught to stand. However, each talmid is different from all the rest. The Hakham can read the talmid as if he or she were an open book. With pen in hand as a Sofer (scribe), the Hakham writes upon the tables of the (sapphire) heart. The caring father pleads with the Master to deliver his son who has suffered since his childhood. We would opine from the text that the young man has passed beyond Bar Mitzvah age. However, it is possible that the father is caring for a child/son below that age. Nevertheless, the father’s compassion for his son is great. His words, “**if you have the power**” have a measure of doubt and rebuke. This is due to the failure of Yeshua’s talmidim. Here the Master demonstrates a powerful principle. **That a Hakham is responsible for the successes and failures of his talmidim.** Yeshua can see the cause for doubt and rebuke. If the harsh rebuke is aimed at the failing talmidim, we would believe that they did not follow the instructions of their master while he was away [i.e. that they should have waited for the Master’s return in fervent prayer and fasting]. Furthermore, it would appear that the talmidim took upon themselves responsibilities that they were not ready for nor asked to perform. Again, this was the reason why the Master left them behind to begin with. The attempt to cast out a shadé (demon/spirit) of this nature was well beyond their level of experience and capacity. Therefore, they did not have or function with the permission/authority of their Hakham. Their failure is evidence to this fact. Perhaps they thought they would do some great deed and prove to the Master that he had judged them wrongly. The case in point shows Yeshua’s wisdom and the wisdom of the Hakhamim in such matters. The arrogance of a talmid will only end in humiliation and disgrace.

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

The words of Simeon ben Hillel are words of true wisdom when he says, “**All my life I grew up among the Hakhamim, and I found nothing better for a person than silence**.”[[50]](#footnote-50)

The talmid that would openly contend his master is likened to the wicked son at the Pesach Seder. What do we say to this son[[51]](#footnote-51) (talmid)? “You blunt his teeth and exclude him from the community because he has not mastered the fundamentals of our faith. This is as bad as denying loyalty to one’s own people (i.e B’ne Yisrael) with whom he has a sacred bond!”[[52]](#footnote-52)

Now we can see why Yeshua “blunts the teeth” of the nine talmidim. His castigation is not because they have failed and demeaned themselves, nor is it because they have disgraced the Master. The castigation is because they have brought reproach to all the Hakhamim and by extension to the B’ne Yisrael. His Eminence Rabbi Reuven Bulka said it well in elucidating the first Mishnah of Abot. “Raise many disciples” demonstrates the hierarchy of society and the possible development of a class of the intelligent and the class of the ignorant.” [[53]](#footnote-53)

The words of the Mishnaic Mesorah of Mordechai beg for a Remes interpretation. “**Yeshua lifted him up by the strong hand[[54]](#footnote-54) making him stand,[[55]](#footnote-55) and he was able to stand** by himself**.**” We need not appeal to Remes to know that the “Strong Hand” is the Mishneh Torah (i.e. Yad Chazaqah) of His Eminence Moshe ben Maimon (Rambam/Maimonides). Hakham Tsefet prophetically alluded to the future existence of this work in his 1st Tesfet (Pet) 5:6.

1 Tsefet (Pet) 5:5-6 **Likewise, you young ones** (new) **submit to the Hakhamim** (Elders)**. However, you should voluntarily submit to one another in all things being clothed in humility because “If** one goes **to the scoffers, he will scoff; but** if he goes **to the humble, he evokes grace.**"[[56]](#footnote-56) **(Pro 3:34)** **Be humble then under the mighty hand of God[[57]](#footnote-57) so that he will elevate you in the appropriate season.**

**The Amazement of the Congregation**

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

There will be those who try to use the excuse that he was deity. And we have those on the extreme opposite who believe that everyone was deadly afraid of him.[[58]](#footnote-58) The Tanakh is filled with stories of men like Bezaleel, (cf. Shemot 36:1 our previous Torah Seder) Yehoshua and Samson. These men were not always extraordinary, they were filled with the Ruach HaKodesh i.e. the wisdom of the Torah. When we read of what we often think of as normalcy we are reading about those who are not devoted to the Torah for the sake of the Torah. Being in the presence of anyone who has devoted his life to the work of the Torah is something extraordinary by itself.

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

**This Genus (Kind)**

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

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

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

Amen v’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:

# Shabbat: “Eleh F’qude” – “These are the numbered things”

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה פְקוּדֵי** |  | **Saturday Afternoon** |
| **“****Eleh F’qudei”** | Reader 1 – Shemot 38:21-23 | Reader 1 – Shemot 39:33-36 |
| **“****These are the numbered things”** | Reader 2 – Shemot 38:24 – 39:1 | Reader 2 – Shemot 39:37-40 |
| **“Estas son las cuentas”** | Reader 3 – Shemot 39:2-7 | Reader 3 – Shemot 39:41-43 |
| Shemot (Exodus) 38:21 – 39:32 | Reader 4 – Shemot 39:8-24 |  |
| Ashlamatah:  Yimiyahu (Jeremiah) 30:18-25 + 31:7-8 | Reader 5 – Shemot 39:15-21 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 39:22-26 | Reader 1 – Shemot 39:33-36 |
| Tehillim (Psalms) 70:1-6 | Reader 7 – Shemot 39:27-32 | Reader 2 – Shemot 39:37-40 |
|  | Maftir – Shemot 39:30-32 | Reader 3 – Shemot 39:41-43 |
| N.C.: Mk 9:30-32; Lk 9:43b-45 | Jer 30:18-25 + 31:7-8 |  |



Hakham Dr. Yosef ben Haggai

Hakham Dr. Hillel ben David

Hakham Dr. Eliyahu ben Abraham

1. A haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halachot (1b), and by Rashi in his commentary on I Sam. 17:49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. 33:7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. 11:27 27 He that diligently seeketh good... [↑](#footnote-ref-1)
2. v. 36 [↑](#footnote-ref-2)
3. Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי‎‎; 22 February 1040 – 13 July 1105), in Latin: Salomon Isaacides, and today generally known by the acronym Rashi (Hebrew: רש"י‎, RAbbi SHlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanakh. Acclaimed for his ability to present the basic meaning of the text in a concise and lucid fashion, Rashi appeals to both learned scholars and beginner students, and his works remain a centerpiece of contemporary Jewish study. [↑](#footnote-ref-3)
4. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-4)
5. David Kimhi (Hebrew: דוד קמחי‎‎, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-5)
6. Menachem ben Solomon Meiri (1249 – 1306) was a famous Catalan rabbi, Talmudist and Maimonidean. [↑](#footnote-ref-6)
7. Absalom or Avshalom (Hebrew: אַבְשָלוֹם, Modern Avshalom, Tiberian ʼAḇšālôm; "Father of peace") according to the Hebrew Bible was the third son of David, King of Israel with Maachah, daughter of Talmai, King of Geshur. [↑](#footnote-ref-7)
8. Meir Leibush ben Yehiel Michel Wisser (March 7, 1809 – September 18, 1879), better known as The Malbim (Hebrew: מלבי"ם‎‎), was a rabbi, master of Hebrew grammar, and Bible commentator. [↑](#footnote-ref-8)
9. see II Samuel 15:7; Radak; Mahari Kara [↑](#footnote-ref-9)
10. see Radak to 71:1 [↑](#footnote-ref-10)
11. Strong’s number 06117. [↑](#footnote-ref-11)
12. Ambuscade = An attack from an ambush. See also Yehoshua (Joshua)8:13 [↑](#footnote-ref-12)
13. Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was a German rabbi best known as the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism. Occasionally termed neo-Orthodoxy, his philosophy, together with that of Azriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism. [↑](#footnote-ref-13)
14. *Tickling* is the act of touching a part of the body so as to cause involuntary twitching movements and/or laughter. [↑](#footnote-ref-14)
15. I heard this from Rabbi Dr. Akiva Tatz. [↑](#footnote-ref-15)
16. Avot d’Rabbi Nosson, the conclusion of ch. 31. Avot de-Rabbi Nathan (Hebrew: אבות דרבי נתן‎‎), usually printed together with the minor tractates of the Talmud, is a Jewish aggadic work probably compiled in the geonic era (c.700–900 CE). [↑](#footnote-ref-16)
17. Assiah (or 'Asiyah, also known as Olam Asiyah, עולם עשיה in Hebrew, literally "the World of Action") is the last of the four spiritual worlds of the Kabbalah —Atziluth, Briah, Yetzirah, 'Asiyah— based on the passage in Isaiah 43:7 [↑](#footnote-ref-17)
18. Bereshit (Genesis) 25:25-6 [↑](#footnote-ref-18)
19. Also known as Olam Asiyah, עולם עשיה in Hebrew, literally the *World of Action.* the last of the four spiritual worlds of the Kabbalah—Atziluth, Beri’ah, Yetzirah, ‘Asiyah—based on the passage in Isaiah 43:7. According to the *Maseket Aẓilut,* it is the region where the Ofanim rule and where they promote the hearing of prayers, support human endeavor, and combat evil. According to the system of the later Land of Israel Kabbalah, ‘Asiyah’ is the lowest of the spiritual worlds containing the Ten Heavens and the whole system of mundane Creation. [↑](#footnote-ref-19)
20. Bereshit (Genesis) 32:28. [↑](#footnote-ref-20)
21. This idea comes from: ***Tehillim (Psalms) 89:52*** *Wherewith Thine enemies have taunted, HaShem, wherewith they have taunted the footsteps of Thine anointed.* This refers to the period leading up to the final Redemption and arrival of Mashiach ben David. During this period, the mission of Mashiach ben Yosef is most strongly manifest in setting the stage for the complete Redemption through Mashiach ben David. The above verse describes the “enemies of Hashem” who work to undermine and destroy all efforts of Mashiach ben Yosef and the Jewish people in furthering the Redemption process. Through this they “taunt the footsteps of Mashiach”, and delay the Redemption. These obstacles and hindrances to the Redemption are described at length by Chazal in Sanhedrin 98. In the end, it is upon the Jewish people to fortify themselves during this difficult period of Jewish history and continue moving forward and be active in achieving all the appropriate rectifications and goals associated with the mission of Mashiach ben Yosef, in bringing about the final Redemption. (Vilna Gaon) [↑](#footnote-ref-21)
22. Tehillim (Psalms) 126:2. [↑](#footnote-ref-22)
23. Sotah 9:15 [↑](#footnote-ref-23)
24. “The heels (footsteps of Mashiach)”. The term used in describing the final period of Jewish history: “עקבות”, “the heels” or “footsteps” of Mashiach is, used to imply two things: (1) Just as “עקבות” implies consecutive footsteps, one after the other, so too, the Redemption process, which occurs through human effort and input, moves slowly, bit by bit, stage by stage, building up finally to the coming of Mashiach ben David. (2) The word: “עקבות” is rooted to the word “עקב”, meaning “bent” or “crooked”. It also denotes “trickery” or to “circumvent”. This is because, during this period, because of the great physical and spiritual opposition in the world to the Redemption of the Jewish people, all of Mashiach ben Yosef’s efforts must be hidden and secretive; in order to avoid the opposition of the Satan, in all his manifestations. Through acting secretly, behind the scenes, Mashiach ben Yosef is thus able to circumvent the judgment and opposition to the Redemption process, and successfully achieve the goals of his mission. (Vilna Gaon) [↑](#footnote-ref-24)
25. Ruth 1:1. [↑](#footnote-ref-25)
26. Chutzpah is a Yiddish word which means: shameless audacity; impudence. [↑](#footnote-ref-26)
27. Rosh yeshiva (Hebrew: ראש ישיבה‎) is the title given to the dean of a Talmudical academy (yeshiva lit. "sitting"). It is a compound word of the Hebrew words rosh ("head") and yeshiva (a school of religious Jewish education). The rosh yeshiva is required to have a comprehensive knowledge of the Talmud and the ability to analyze and present new perspectives, called chidushim (novella) verbally and often in print. [↑](#footnote-ref-27)
28. The Zohar (Hebrew: זֹהַר‎, lit. "Splendor" or "Radiance") is the foundational work in the literature of Jewish mystical thought known as Kabbalah. [↑](#footnote-ref-28)
29. These comments come from Rabbi Frand. [↑](#footnote-ref-29)
30. Yaaqob Abinu = Jacob our father. [↑](#footnote-ref-30)
31. Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc. **4.** Louw-Nida ( 23.142-23.184 (*Niphal*) **be weak**, formally, be overcome, i.e., be in a state or condition of physical weakness which potentially could threaten life (Ps 32:4); **5.** LN 31.82-31.101 (*Niphal*) **unreliable**, formally, overturned, i.e., be in a state in which an object or person cannot be trusted to do what is consistent with that object (Ps 78:57) [↑](#footnote-ref-31)
32. 25214 *inquire together, discuss, question.* Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. [↑](#footnote-ref-32)
33. **εὐθύς (***euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς (***euthus*) **bears the weight of moral urgency**. This moral urgency is demonstrative of those who hear and obey. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency. [↑](#footnote-ref-33)
34. Gould tells how some commentaries opine that Yeshua may have retained some of his radiance in the same manner as Moshe (Ex. 34:29–35) causing the “amazement” of the congregation. However, he concludes that it is most likely that the congregation was “surprised” by his “sudden” appearance when his talmidim are suffering their conflict with the Soferim. Gould, Ezra P. *A Critical and Exegetical Commentary on the Gospel According to St. Mark*. Edinburgh: T. & T. Clark, 1996. p.167 France citing Schweizer points out that the amazement is due to Yeshua’s “personal presence.” France, R. T. *The Gospel of Mark: A Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids, Mich. : Carlisle: W.B. Eerdmans ; Paternoster Press, 2002. p. 364 T. Dwyer, *Wonder,* p. 147, lists a wide range of different explanations of the use of **ἐκθαμβέομαι** here, noting that the verb (which occurs in Mark also in 14:33; 16:5, 6) is unusual and intensive. He explains the function of the verb here in terms of Mark’s desire to prepare the reader for the approaching passion, but offers no explanation for it in this narrative setting other than simply that ‘it is Jesus himself who is amazing’ p. 149 This gives us a sense of the awe of being in Messiah’s presence.

    Another possibility in this translation is that they were very happy to see him. [↑](#footnote-ref-34)
35. There is a subtle hint to the idea that the remaining talmidim were “discussing” threshing out some halakhic problem. It does not appear that the remaining nine talmidim are able to fully address and answer the pending question of the Soferim. The use of **εὐθύς (***euthus*) would indicate that the discussion is about the shadé (demon/spirit) which possessed the young boy. The appearance of the master at the opportune moment to intervene in the boy’s life could produce the great amazement. However, this pericope does not discuss those details. [↑](#footnote-ref-35)
36. The question “what were you discussing with them” seems to be the Master inquiring from his talmidim. Perhaps they were slow to answer or the father of the boy with the **shadé** (demon/spirit) was the source of the discussion. The meaning here is that the discussion was on the topic of *shedim* (demons/spirits). [↑](#footnote-ref-36)
37. The address **διδάσκαλε** is used in Mark both by disciples. Delitzsch uses Rabbi in his Mishnaic Hebrew translation (**הֵבֵאתִי רַבִּי וַיֹּאמַר**). [↑](#footnote-ref-37)
38. **ἄλαλος** – *alalos* is connected to Greek **λέγω** – *lego* i.e. “logos,” speak, call etc. [↑](#footnote-ref-38)
39. This condition caused the boy’s body muscles to contract and relax rapidly and repeatedly, resulting in an uncontrolled shaking of the body. [↑](#footnote-ref-39)
40. **ἰσχύω** – *ischuo* is a power of health in a manner of since childhood. The article seems to point away from the father rather than implicate peaking. However, it is also the power of sustained warfare or endurance. Here this would intimate that the nine talmidim did not have the power of sustained “warfare” to deal with a shadé (demon/spirit) of this capacity. [↑](#footnote-ref-40)
41. The phrase τῇ ἀπιστίᾳ in Greek is difficult. In the present setting, it is usually translated “my unbelief.” This also means “a lack of faithful obedience” to the Torah (Mesorah). There is a subtle hint that there has been an incident or pattern of disobedience on the part of the child (boy) since childhood. Τῇ from **ὁ** – *ho*, *he* ho is used 20,000 times in the Nazarean Codicil. The article is translated in a vast number of ways. It is translated throughout the Nazarean Codicil as “the son” eight times. If this were the present case, the unfaithfulness or disobedience would be that of the son, him. This would cause the translation to say “I am faithfully obedient; help his (τῇ) disobedience.”

    The more logical translation is as we have it, “**I am faithful. Help me** (us)fully **obey** the Mesorah.” This implies that understanding contextually that there had been a lack of faithful obedience to the Torah/Mesorah. Here the man’s heart is repentant, and he turns to Yeshua, a walking Mesorah for help, which could not be provided by the nine talmidim who stayed behind nor the Soferim in the great theological debate that Yeshua interrupts. Interestingly the focus is entirely on the father and not the “son.” The shadé “sees” Yeshua not the boy. The perspective of the boy is entirely silent, no pun intended. [↑](#footnote-ref-41)
42. The congregation is growing in size. Yeshua’s usual disdain for notoriety causes him to begin the exorcism immediately. [↑](#footnote-ref-42)
43. Subtle reference to the **Yad HaChazaqáh** – the Mighty hand (of God) i.e. the Mishneh Torah of Maimonides. [↑](#footnote-ref-43)
44. m. Abot 1:1 [↑](#footnote-ref-44)
45. Note the subtle reference to the resurrection, contiguity of Sukkot and the previous mention of the resurrection. [↑](#footnote-ref-45)
46. The “talmidim” here are the nine that remained behind while Yeshua took the trio of principal talmidim up the mountain with him. [↑](#footnote-ref-46)
47. **τοῦτο τὸ γένος**—*this kind of thing, i.e.* the genus evil Shadé (spirit). This was an especially vicious kind of spirit. Yeshua in the exorcism calls the shadé (demon/spirit) an “unclean spirit.” This is quite common. This nomenclature shows that demon possession is 1. Associated with ritual impurity and 2. Always produces ritual impurity. The obvious conclusion here is that the *shedim* fit into various genus and classes, each requiring specific skill and knowledge in the process of exorcism. [↑](#footnote-ref-47)
48. Here is the key to the young man’s condition. It is possible that the father was not given to saying his prayers. The weakness and unreliable generation applies to the nine talmidim. This pericope shows that prayer (and fasting) are keys to accessing God’s power. It further implicates the nine talmidim suggesting that they were not devoted to prayer. Interestingly it would seem that this is a theme subtly woven into the narrative. [↑](#footnote-ref-48)
49. The Very Rev Dr Joseph Hertz Chief Rabbi of the British Empire. Sayings of the Fathers. Behrman House, n.d. p.13-14 [↑](#footnote-ref-49)
50. m. Aboth 1:17 [↑](#footnote-ref-50)
51. m. Berachot 1:1 “From what time may they recite the Shema in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the first watch”— the words of R. Eliezer. But sages say, “Until midnight.” Rabban Gamaliel says, “Until the rise of dawn.” M‘H Š: His [Gamaliel’s] sons returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the Shema.” The “sons” mentioned in this Mishnah are the talmidim of Gamaliel who have attended a wedding and have insured the joy of the bride. [↑](#footnote-ref-51)
52. Kaplan, Mordecai. The New Haggadah for the Pesah Seder = [hagadah Shel Pesah: Seder Hadash]. Revised edition. Behrman House, n.d. p.27 See also Angel, Marc. הספרדים כמנהג פסח של גדהה = A Sephardic Passover Haggadah. Hoboken, N.J.: Ktav, 1988. [↑](#footnote-ref-52)
53. Bulka, Reuven P. Chapters of the Sages: A Psychological Commentary on Pirkey Avoth. Northvale, N.J: J. Aronson, 1993. p 20 [↑](#footnote-ref-53)
54. Subtle reference to Yad HaChazaqáh – the Mighty hand (of God) i.e. the Mishneh Torah of Maimonides. [↑](#footnote-ref-54)
55. m. Abot 1:1 [↑](#footnote-ref-55)
56. Rashi’s Translation [↑](#footnote-ref-56)
57. יַד הַחֲזָקָה [↑](#footnote-ref-57)
58. For the absurdity of these notions, see MacArthur, John, and John MacArthur. Worship: The Ultimate Priority. Chicago, IL: Moody Publishers, 2012. pp.116-118 PLEASE UNDERSTAND THAT WE DO NOT RECOMMEND NOR AGREE WITH THIS BOOK!!! [↑](#footnote-ref-58)