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

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Sivan 2, 5784 – June 7/8, 2024** | **Second Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

His Excellency Adon Ya’aqob ben David

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Count 46 days on Friday night, June 7, 2024**

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

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

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

Netzach ShebeMalchut

**Then read the following:**

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| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 46 | Moreh/Parnas 1 | Sivan 2 | 6:17-18 | Humility united with Confidence |

**Ephesians 6:17-18 And take the head-covering[[1]](#footnote-1) of atonement,[[2]](#footnote-2) and the circumcision knife[[3]](#footnote-3) of the Oral Torah,[[4]](#footnote-4) which is the Torah of G-d,[[5]](#footnote-5) praying always the prayer** (i.e. Amidah) **and supplication in accordance to the Siddur,[[6]](#footnote-6) and guarding this very thing with all reverence[[7]](#footnote-7) and supplication for all Tsadiqim.[[8]](#footnote-8)**

**Shabbat: “K’tab-L’kha” – “Write down for yourselves”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **ְכּתָב-לְךָ** |  | **Saturday Afternoon** |
| **“K’tab-L’kha”** | Reader 1 – Shemot 34:27-30 | Reader 1 – Shemot 35:30-32 |
| **“Write down for yourselves”** | Reader 2 – Shemot 34:31-35 | Reader 2 – Shemot 35:33-35 |
| **“Escríbanse”** | Reader 3 – Shemot 35:1-3 | Reader 3 – Shemot 36:1-3 |
| Shemot (Exodus) 34:27 – 35:29 | Reader 4 – Shemot 35:4-10 |  |
| Ashlamatah:  Yirmiyahu (Jeremiah) 31:32-39 + 32:40-41 | Reader 5 – Shemot 35:11-20 | **Monday & Thursday Mornings** |
|  | Reader 6 – Shemot 35:21-23 | Reader 1 – Shemot 35:30-32 |
| Tehillim (Psalms) 69:1-13 | Reader 7 – Shemot 35:24-29 | Reader 2 – Shemot 35:33-35 |
| N.C.: Mk 9:2-8; Lk 9:28-36 | Maftir – Shemot 35:27-29  Jer. 31:32-39 + 32:40-41 | Reader 3 – Shemot 36:1-3 |

**Contents of the Torah Seder**

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

**Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 34:27 – 35:29**

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

**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. 150-221** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 591-601** |

**Welcome to the World of Pshat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

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

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

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

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

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

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

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

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

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

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

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

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

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

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

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

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

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

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

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

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

**Chapter 35**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ketubim: Tehillim (Psalms) 69:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on shoshannim, of David. | 1. For praise; concerning the exiles of the Sanhedrin; composed by David. |
| 2. Save me, O God, for water has come up to my soul. | 2. Redeem me, O God, for an army of sinners has come to trouble me, like water that has reached to the soul. |
| 3. I have sunk in muddy depths and there is no place to stand; I have come into the deep water, and the current has swept me away. | 3. I am sunk in exile like water of the deep, and there is no place to stand; I have come to the mighty depths; a band of wicked men and a wicked king have sent me into exile. |
| 4. I have become weary from calling out; my throat has become parched; my eyes fail while I wait for my God. | 4. I am weary of calling out, my throat has become rough, my eyes have ceased to wait for my God. |
| 5. Those who hate me for nothing are more numerous than the hairs of my head; mighty are those who would cut me off, who are my enemies because of lies; what I did not steal, I will then return. | 5. Those who hate me without a cause are more numerous that the hairs of my head; those who dismay me my enemies, false witnesses have grown strong; what I never stole I will have to repay, because of their false witness. |
| 6. O God, You know my folly, and my acts of guilt are not concealed from You. | 6. O God, you know my folly; my sins have not been hidden from your presence. |
| 7. Do not let those who hope for You be shamed through me, O Lord God of Hosts; let those who seek You not be disgraced through me, O God of Israel. | 7. Those who trust in you will not be disappointed in me; those who seek instruction from you will not be ashamed of me, O God of Israel. |
| 8. For I have borne humiliation because of You; disgrace has covered my face. | 8. For on your account I have borne disgrace; shame has covered my face. |
| 9. **I was strange to my brothers, and alien to the sons of my mother.** | 9. **I have been accounted a stranger to my brothers, and I am like a Gentile to the sons of my mother.** |
| 10. For the envy of Your house has consumed me, and the humiliations of those who blaspheme You have fallen upon me. | 10. For zeal for the sanctuary has consumed me; and the condemnation of the wicked who condemn you when they prefer their idols to your glory has fallen on me. |
| 11. And I bewailed my soul in fast, and it was a disgrace for me. | 11. And I wept in the fasting of my soul; and my kindness became my shame. |
| 12. And I made sackcloth my raiment, and I became a byword to them. | 12. And I put sackcloth in place of my clothing; and I became a proverb to them. |
| 13. They talk about me, those who sit in the gate, and [they make] melodies [about me] for those who imbibe strong drink. | 13. Those who sit in the gate will speak about me in the marketplace, and in the songs of those who come to drink liquor in the circuses. |

**Rashi’s Commentary for: Psalms 69:1-13**

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

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

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

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

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

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

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

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

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

1. **to my brothers** To Esau.

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

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

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

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

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎69:1-13**

By: Hakham Dr. Hillel ben David

The great irony of Jewish history is that our exiled nation has spent more time on foreign soil than in its own homeland. Uprooted violently from their natural setting, the Jewish people have wandered for almost twenty centuries. Our people have not merely survived without a country to call their own, they have even flourished during the exile.

The fact of Jewish survival grows even more amazing when one considers the hostile environments into which our people have been thrust. Israel resembles a delicate and vulnerable rose. Just as the rose is protected by its thorns, the Jewish people are protected by the Torah, which fortifies us so that we may endure the hardships and dangers of our exile.[[9]](#footnote-9) This concept of exile provides the theme of this psalm.

Hirsch observes that the psalmist, David, has a prophetic vision of generations of brave Jews surviving the dark centuries of exile, sustained by the thoughts contained in this psalm. First, the downtrodden outcasts recount the tragic tale of their wanderings and woes.[[10]](#footnote-10) Finally however, they draw on the deep reserves of faith which permeate the Jewish heart, and they shout out a triumphant hymn of everlasting devotion to God.[[11]](#footnote-11) Thus, from the crucible of suffering emerges a mold of ironclad faith which has withstood the tests of the ages.

Another major theme of our chapter of Psalms is David's ancestry, which can be inferred given that the superscription ascribes authorship to David, and is written in the first person. According to the Talmud this psalm speaks of an incident in David's personal life:

***Zevachim 54b*** *There was a tradition that the Sanhedrin[[12]](#footnote-12) should have its locale in Judah's portion, while the Divine Presence[[13]](#footnote-13) was to be in Benjamin's portion. If then we build it in the highest spot,[[14]](#footnote-14) [said they,] there will be a considerable distance between them. Better then that we build it slightly lower, as it is written: ‘And He dwelleth between his shoulders’. And for this Doeg the Edomite envied David,[[15]](#footnote-15) as it is written, Because envy on account of Thy house hath eaten me up.[[16]](#footnote-16) And it is written, Lord, remember unto David all his affliction; how he swore unto the Lord, and vowed unto the Mighty One of Jacob: ‘Surely I will not come into the tent of my house, nor go up into the bed that is spread for me; I will not give sleep to mine eyes, nor slumber to mine eyelids; until I find out a place for the Lord, a dwelling-place for the Mighty One of Jacob. Lo, we heard of it as being in Ephrath; we found it in the field of the forest.’[[17]](#footnote-17) ‘In Ephrath’ means in the Book of Joshua,[[18]](#footnote-18) who [Joshua] was descended from Ephraim. ‘In the field of the forest’ alludes to [the territory of] Benjamin, as it is written, Benjamin is a wolf that raveneth.[[19]](#footnote-19)*

On the night that David first fled from Saul, Samuel designated David as Saul'ssuccessor. The prophet then gave David a scroll containing secret instructions concerning the con­struction of the Temple.[[20]](#footnote-20) The privilege of receiving these secrets kindled the jealousy of David's archenemy, Doeg the Edomite, which we see in verse ten of our psalm:[[21]](#footnote-21)

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

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

As we mentioned earlier, a major theme of this psalm is David's ancestry. This was a serious problem for David. We see this in the following pesukim:

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

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

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

We have previously learned about Nitzevet, Mother of David and how she was divorced and then bore David. This all contributed to David’s feelings as expressed in this psalm.

Why did people hate David? Obviously we cannot know all of the reasons, but we can know some of them. For example, Doeg the Edomite was a leading Sage and the head of the Sanhedrin, hated David. To understand why we need to look at his complaint:

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

His argument is based on the Torah:

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

The story of Ruth is read at the time of the giving of the Torah so that we might know that the Torah Shebiktav (Written Torah) and the Torah Shebal Peh (Oral Torah), are together one Torah, and one is not possible without the other. For David, the anointed of HaShem unto all generations, was descended from a Moabite woman, and *his legitimacy* depended on the Oral Torah, which declared that only a Moabite man was prohibited from entering the Congregation of Israel, but not a Moabite woman. On the foundations of Torah Shebalpeh, the House of David, the whole people of Israel, *and Mashiach Himself*, are supported. For it says, in Matityahu chapter one, that Yeshua HaMashiach is the son of David the son of Abraham. The text explicitly states that King David and Yeshua HaMashiach are direct descendants of Obed, the son of Ruth and Boaz. The Talmud[[22]](#footnote-22) explicitly states that a Moabitess is permitted and a Moabite is not permitted. Therefore, King David and Yeshua HaMashiach depend on the legitimacy of the Torah Shebalpeh for their authority to even be a part of the congregation of Israel. The oral law does explicitly permit David:

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

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

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

*He[[23]](#footnote-23) remained silent, Thereupon. the King said.’[[24]](#footnote-24) ‘Inquire thou whose son the stripling is’.[[25]](#footnote-25) Elsewhere he calls him youth; and here[[26]](#footnote-26) he calls him, stripling! — It is this that he implied, ‘You have overlooked an halachah,’ go and enquire at the college!’ On enquiry, he was told: An Ammonite,[[27]](#footnote-27) but not an Ammonitess; A Moabite,[[28]](#footnote-28) but not a Moabitess.*

Thus we learn that a descendant of a Moabite woman can enter the congregation of Israel while a Moabite man may not enter. Doeg[[29]](#footnote-29) did not believe this halachah even though he was a sage. Clearly he had an evil heart.[[30]](#footnote-30)

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

From here we see that Doeg did his utmost to disqualify David from being king by proving that David was not Jewish! Amasa defended David’s Jewishness by indicating that Shmuel (Samuel) the prophet had declared, prophetically, that Devarim 23:3-4 applied to the men and not to the women. This meant that Ruth, as a Moabitess, was NOT excluded from the congregation of Israel and that her descendants were kosher Jews. This is only recorded in the Torah Shebaal Peh (Oral Torah).[[31]](#footnote-31) It is not in the Torah. This teaches us that King David and Mashiach are legitimate only because of the oral law.

The Talmud also provides the logic for why Moabite woman are kosher[[32]](#footnote-32) and Moabite men are un-kosher. The Talmud tells us that the Moabite women are kosher because they do not go out of the home to provide hospitality. It is not their job. It was the responsibility of the Moabite men to provide hospitality to the Jews.

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

**Therefore, the monarchy of King David and of Mashiach rest on the truth of the oral law and its implication found in Megillat Ruth!**[[33]](#footnote-33)

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

The Torah describes an unusual incident that happened to Avraham that bears directly on the Torah’s prohibition against Moabites and Ammonites marrying Jews. Since the Talmud indicates that the reason that Moabite *women*, and Ammonite *women*, are allowed to marry Jews is because they were not expected to show hospitality to strangers. How do we know that Moabite and Ammonite women were not expected to show hospitality to strangers? This halachic[[34]](#footnote-34) ruling was given to us by Avraham Avinu[[35]](#footnote-35) who was the Gadol HaDor,[[36]](#footnote-36) the posek[[37]](#footnote-37) of his generation. He is *the* judge of his generation. If HaShem needs to have a judge render a decision on earth, then Avraham *is the man*. The Torah describes the incident where this ruling was made.

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

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

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

The Midrash[[38]](#footnote-38) and Talmud[[39]](#footnote-39) tell us about these three angels had separate missions and names:

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

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

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

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

***Baba Metzia 87a*** *And they said unto him, Where is Sarah thy wife? And he said, Behold, She is in the tent: this is to inform us that she was modest.[[40]](#footnote-40) Rab Judah said in Rab’s name: The Ministering Angels knew that our mother Sarah was in the tent, but why [bring out the fact that she was] in her tent? In order to make her beloved to her husband.[[41]](#footnote-41) R. Jose son of R. Hanina said: In order to send her the wine-cup of Benediction.[[42]](#footnote-42)*

***Midrash Rabbah - Numbers III:13*** *Another instance: And they said unto him (*אליו*): Where is Sarah?[[43]](#footnote-43) There are points over the aleph, yod, and vaw of* ‘אליו’*, to indicate that they knew where she was, yet made inquiries about her.[[44]](#footnote-44)*

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

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

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

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

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

This simple answer will affect humanity for the rest of time. What does it mean? Why is this question, and its answer, so important that it is the first priority for HaShem and His three mighty angels, on their visit to Avraham? To answer this question, let’s begin with a bit of background that will lead us to our second question.

Did Lot deserve to be saved?

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

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

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

We have two questions before us:

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

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

When strangers came to Avraham’s house, did Sarah greet the strangers with food and water? No, Avraham greeted them with food and water. This question and its answer were critical to the deliverance of Lot and his daughters because the reason given, in:

***Devarim (Deuteronomy) 23:3-4****An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none of them enter into the assembly of the LORD for ever;* ***5****because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Aram-naharaim, to curse thee.*

For the exclusion of the Ammonites and Moabites is that they did not meet the Israelites with food and water. Since the Ammonites and Moabites (Naamah[[45]](#footnote-45) and Ruth) would become the descendants of Lot and his daughters, it was necessary to know whether the woman (Sarah) would greet the strangers with food and water.

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

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

Once the two angels knew that Avraham and Sarah did not have a custom to let Sarah greet the strangers, they knew that they must save Lot and His daughters because they would become legitimate converts that would be responsible for the birth of King David and King Mashiach. The leader of the generation, Avraham, had ruled that the woman’s modesty prevented them from greeting strangers. Therefore, Ruth and Naamah could enter the congregation of Israel and their progenitors, Lot and his daughters, must be preserved.[[46]](#footnote-46)

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

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

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

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

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

**Some mysticism:**

Of the 85 pesukim in Megillat Ruth, all but 8 begin with the letter vav - ו.[[47]](#footnote-47) That's 90.5% of its pesukim begin with a vav. The eight pesukim, that do not start with a vav - ו are:

1. Ruth 1:9 begins with a yod – י. *HaShem grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept*.
2. Ruth 1:12 begins with a shin - ש. *Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also to night, and should also bear sons*;
3. Ruth 1:13 begins with a hay - ה. *Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of HaShem is gone out against me*.
4. Ruth 1:17 begins with a beit - ב. *Where thou diest, will I die, and there will I be buried: HaShem do so to me, and more also, if ought but death part thee and me*.
5. Ruth 1:21 begins with an alef - א. *I went out full, and HaShem hath brought me home again empty: why then call ye me Naomi, seeing HaShem hath testified against me, and the Almighty hath afflicted me?*
6. Ruth 2:9 begins with an ayin - ע. *Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.*
7. Ruth 2:12 begins with a yod - י. *HaShem recompense thy work, and a full reward be given thee of HaShem God of Israel, under whose wings thou art come to trust.*
8. Ruth 3:13 begins with a lamed - ל. *Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman’s part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as HaShem liveth: lie down until the morning.*

If we rearrange these eight letters they spell: באהל ישעי (yshi ba’ohel),[[48]](#footnote-48) which means:

**“my salvation comes from** (is in) **the tents** (of Sarah).”[[49]](#footnote-49)

or

**“my salvation is in the tents** (of Torah)**”.**

Therefore, it’s no coincidence that the letters of pesukim in Ruth that don’t begin with a vav that obviously teach us something spell out ישעי באהל - *my salvation is in the tent*. This is because the rationalization used by the angel to save Lot was based on Avraham’s halachic answer that said that Sarah was in the tent.[[50]](#footnote-50)

Now let’s take our eight pesukim and rearrange them in the order of the letters of ישעי באהל:

1. Ruth 1:9 begins with a yod – י. *HaShem grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.*

Targum: “May the Lord reward you fully for the kindness which you have shown to me, and by virtue of that reward may each of you find rest in the house of her husband.” Then she kissed them, and they lifted up their voices and wept.

יִתֵּן יְהוָה לָכֶם וּמְצֶאןָ מְנוּחָה אִשָּׁה בֵּית אִישָׁ הּוַתִּשַּׁק לָהֶן וַתִּשֶּׂאנָה קולָן וַתִּבְכֶּינָה׃

1. Ruth 1:12 begins with a shin - ש. *Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also to night, and should also bear sons;*

Targum: “Return, my daughters, from following me. Go unto your people, for I am too old to be married. Should I say: ‘Now, if I were a young woman, having hope, verily! should I be married this very night and should I bear sons,’

שׁבְנָה בְנתַי לֵכְןָ כִּי זָקַנְתִּי מִהְיות לְאִישׁ כִּי אָמַרְתִּי יֶשׁ־לִי תִקְוָה גַּם הָיִיתִי הַלַּ֙יְלָה֙ לְאִישׁ וְגַם יָלַדְתִּי בָנִים׃

1. Ruth 2:9 begins with an ayin - ע. *Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.*

Targum: “Mark the field that they will reap, and follow them. Have I not charged the servants not to touch you? And when you are thirsty, go to the vessels and drink the water which the servants have drawn.”

עֵינַיִךְ בַּשָּׂדֶה אֲשֶׁר־יִקְצרוּן וְהָלַכְתְּ אַחֲרֵיהֶן הֲלוא צִוִּיתִי אֶת־הַנְּעָרִים לְבִלְתִּי נָגְעֵךְ וְצָמִת וְהָלַכְתְּ אֶל־הַכֵּלִים וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים׃

1. Ruth 2:12 begins with a yod - י. *HaShem recompense thy work, and a full reward be given thee of HaShem God of Israel, under whose wings thou art come to trust.*

Targum: “May the Lord reward you well in this world for your good work, and may you receive full recompense from the Lord, the God of Israel, in the world to come, because you have come to be a proselyte and to seek shelter under the shadow of His Glorious Presence. Through that merit you will be saved from the punishment of Gehinom, so that your portion will be with Sarah and Rebecca and Rachel and Leah.”

יְשַׁלֵּם יְהוָה פָּעֳלֵךְ וּתְהִי מַשְׂכֻּרְתּךְ שְׁלֵמָה מֵעִם יְהוָה אֱלהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת לַחֲסות תַּחַת־כְּנָפָֽיו׃

1. Ruth 1:17 begins with a beit - ב. *Where thou diest, will I die, and there will I be buried: HaShem do so to me, and more also, if ought but death part thee and me.*

Targum: Said Naomi: “We have four methods of capital punishment for the guilty -- stoning, burning with fire, death by the sword, and hanging upon the gallows.” Said Ruth: “To whatever death you are subject I shall be subject.” Said Naomi: “We have two[[51]](#footnote-51) cemeteries.” Said Ruth: “There shall I be buried. And do not continue to speak any further. May the Lord do thus unto me and more if [even] death will separate me from you.”

בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר כּה יַעֲשֶׂה יְהוָה לִי וְכה יסִיף כִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינֵךְ׃

1. Ruth 1:21 begins with an alef - א. *I went out full, and HaShem hath brought me home again empty: why then call ye me Naomi, seeing HaShem hath testified against me, and the Almighty hath afflicted me?*

Targum: “I went away full, with my husband and sons, but the Lord has brought me back destitute of them. Why, then, should you call me Naomi, seeing that my guilt has been testified to before the Lord, and the Almighty has brought evil upon me?”

 אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁיבַנִי יְהוָה לָמָּה תִקְרֶאנָה לִי נָעֳמִי וַיהוָה עָנָה בִי וְשַׁדַּי הֵרַע לִי׃

1. Ruth 1:13 begins with a hay - ה. *Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of HaShem is gone out against me.*

Targum: “Would you wait for them until they grew up, like a woman who waits for a small brother-in-law to marry her? Because of them would you sit tied down, not marrying? Pray, my daughters, do not grieve me, for I am more embittered than you, because a stroke from the Lord has come forth against me.”

הֲלָהֵן ׀ תְּשַׂבֵּרְנָה עַד אֲשֶׁר יִגְדָּלוּ הֲלָהֵן תֵּעָגֵנָה לְבִלְתִּי הֱיות לְאִישׁ אַל בְּנתַי כִּי־מַר־לִי מְאד מִכֶּם כִּי־יָצְאָה בִי יַד־יְהוָה׃

1. Ruth 3:13 begins with a lamed - ל. *Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman’s part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as HaShem liveth: lie down until the morning.*

Targum: “Lodge here, and in the morning, if the man qualified to redeem you according to the Torah redeems you, very well, let him redeem you. But if he is unwilling to redeem you, then I will redeem you. I swear by an oath before God, that I will do just as I have spoken to you. Sleep now until the morning.”

לִינִי ׀ הַלַּיְלָה וְהָיָה בַבּקֶר אִם־יִגְאָלֵךְ טוב יִגְאָל וְאִם־לא יַחְפּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנכִי חַי־יְהוָה שִׁכְבִי עַד־הַבּֽקֶר׃

Thus every Hebrew verse in Ruth begins with a vav (“and”), save eight of the verses. Imagine starting almost every sentence with the word ‘and’. The conjunction, ‘and’, means that each verse, save eight, are intrinsically connected to each other as though we are proceeding on a path step-by-step.

Since vav is the letter of connection (used as the conjunction “and”), we can see that Megillat Ruth stands to connect something. Since this book illustrates the whole of creation from Adam to the second Adam (Mashiach), we can understand that this book connects all of history to the Mashiach. Further, the vav also connects the Megillat of Ruth to Avraham and Sarah.

The vav – ו, which is the number six (6), is a remez to the six orders of the Mishna. This alludes to the fact that Ruth was kosher only because of the oral law.

When rearranged (the first letter of each of the eight verses that do not start with a vav) the letters spell “My salvation is in the tent” - ישעי באהל. This is another allusion to the fact that women are in the tent and do not bring food and water to strangers. Further, the entire Messianic line of kings depend on the women being in the tent in order for them to bring salvation through the Messianic line.

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

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

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

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

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

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

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

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

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

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

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

**Verbal Tallies**

By: H.Em. Rabbi Dr. Hillel Ben David & HH Giberet Dr. Elisheba Bat Sarah

**Shemot (Exodus) 34:27 – 35:29**

**Yirmeyahu (Jeremiah) 31:32-39 + 32:40-41; Tehillim (Psalms) 69:1-13; Mk 9:2-8, Lk 9:28-36**

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong’s number 03068.

Israel - ישראל, Strong’s number 03478.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong’s number 03068.

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

Write - כתב, Strong’s number 03789.

Made / Make - כרת, Strong’s number 03772. Covenant - ברית, Strong’s number 01285.

Israel - ישראל, Strong’s number 03478.

Shemot (Exodus) 34:27 And the LORD <03068> said <0559> (8799) unto Moses <04872>, Write <03789> (8798) thou these words <01697>: for after the tenor <06310> of these words <01697> I have

made <03772> (8804) a covenant <01285> with thee and with Israel <03478>.

Tehillim (Psalms) 69:6 Let not them that wait <06960> (8802) on thee, O Lord <0136> GOD <03069> of hosts <06635>, be ashamed <0954> (8799) for my sake: let not those that seek <01245> (8764) thee be confounded <03637> (8735) for my sake, O God <0430> of Israel <03478>.

Tehillim (Psalms) 69:13 But as for me, my prayer <08605> is unto thee, O LORD <03068>, in an acceptable <07522> time <06256>: O God <0430>, in the multitude <07230> of thy mercy <02617> hear<06030> (8798) me, in the truth <0571> of thy salvation <03468>.

Yirmiyahu (Jeremiah) 31:32 Not according to the covenant <01285> that I made <03772> (8804) with their fathers <01> in the day <03117> that I took <02388> (8687) them by the hand <03027> to bring them out <03318> (8687) of the land <0776> of Egypt <04714>; which my covenant <01285>they brake <06565> (8689), although I was an husband <01166> (8804) unto them, saith <05002> (8803) the LORD <03068>:

Yirmiyahu (Jeremiah) 31:33 But this shall be the covenant <01285> that I will make <03772> (8799) with the house <01004> of Israel <03478>; After <0310> those days <03117>, saith <05002> (8803) the LORD <03068>, I will put <05414> (8804) my law <08451> in their inward parts <07130>, and write <03789> (8799) it in their hearts <03820>; and will be their God <0430>, and they shall be my people <05971>.

Yirmiyahu (Jeremiah) 31:34 And they shall teach <03925> (8762) no more every man <0376> his neighbour <07453>, and every man <0376> his brother <0251>, saying <0559> (8800), Know <03045> (8798) the LORD <03068>: for they shall all know <03045> (8799) me, from the least <06996> of them unto the greatest <01419> of them, saith <05002> (8803) the LORD <03068>: for I will forgive <05545> (8799) their iniquity <05771>, and I will remember <02142> (8799) their sin <02403> no more.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 34:27 – 35:29** | **Psalms**  **69:1-13** | **Ashlamatah**  **Jer 31:32-39** |
| --- | --- | --- | --- | --- |
| xa' | brother |  | Ps. 69:8 | Jer. 31:34 |
| rx;a; | afterward, after | Exod. 34:32 |  | Jer. 31:33 |
| vyai | everyone, every man, all men | Exod. 35:21  Exod. 35:22  Exod. 35:23  Exod. 35:29 |  | Jer. 31:34 |
| lk;a' | ate, eat | Exod. 34:28 | Ps. 69:9 |  |
| ~yhil{a/ | God |  | Ps. 69:1  Ps. 69:3  Ps. 69:5  Ps. 69:6  Ps. 69:13 | Jer. 31:33 |
| rm;a' | said, saying, says | Exod. 34:27  Exod. 35:1  Exod. 35:4 |  | Jer. 31:34  Jer. 31:35  Jer. 31:37 |
| aAB | went in, went, bring, brought, come | Exod. 34:34  Exod. 34:35  Exod. 35:5  Exod. 35:10  Exod. 35:21  Exod. 35:22  Exod. 35:23  Exod. 35:24  Exod. 35:25  Exod. 35:27  Exod. 35:29 | Ps. 69:1  Ps. 69:2 | Jer. 31:31  Jer. 31:38 |
| tyIB; | house |  | Ps. 69:9 | Jer. 31:31  Jer. 31:33 |
| !Be | children, son | Exod. 34:30  Exod. 34:32  Exod. 34:34  Exod. 34:35  Exod. 35:1  Exod. 35:4  Exod. 35:19  Exod. 35:20  Exod. 35:29 | Ps. 69:8 |  |
| tyrIB. | covenant | Exod. 34:27  Exod. 34:28 |  | Jer. 31:31  Jer. 31:32  Jer. 31:33 |
| dy" | hand | Exod. 34:29  Exod. 35:25  Exod. 35:29 |  | Jer. 31:32 |
| [dy | know, known | Exod. 34:29 | Ps. 69:5 | Jer. 31:34 |
| hw"hoy> | LORD | Exod. 34:27  Exod. 34:28  Exod. 34:32  Exod. 34:34  Exod. 35:1  Exod. 35:2  Exod. 35:4  Exod. 35:5  Exod. 35:10  Exod. 35:21  Exod. 35:22  Exod. 35:24  Exod. 35:29 | Ps. 69:13 | Jer. 31:31  Jer. 31:32  Jer. 31:33  Jer. 31:34  Jer. 31:35  Jer. 31:36  Jer. 31:37  Jer. 31:38  Jer. 31:40 |
| ~Ay | days | Exod. 34:28  Exod. 35:2  Exod. 35:3 |  | Jer. 31:31  Jer. 31:32  Jer. 31:33  Jer. 31:36  Jer. 31:38 |
| ac'y" | come out, go out | Exod. 34:34  Exod. 35:20 |  | Jer. 31:32  Jer. 31:39 |
| laer'f.yI | Israel | Exod. 34:27  Exod. 34:30  Exod. 34:32  Exod. 34:34  Exod. 34:35  Exod. 35:1  Exod. 35:4  Exod. 35:20  Exod. 35:29 | Ps. 69:6 | Jer. 31:31  Jer. 31:33  Jer. 31:36  Jer. 31:37 |
| hl'K' | finished | Exod. 34:33 | Ps. 69:3 |  |
| tr;K' | made, make | Exod. 34:27 |  | Jer. 31:31  Jer. 31:32  Jer. 31:33 |
| bt;K' | write | Exod. 34:27  Exod. 34:28 |  | Jer. 31:33 |
| ble | heart | Exod. 35:5  Exod. 35:10  Exod. 35:21  Exod. 35:22  Exod. 35:25  Exod. 35:26  Exod. 35:29 |  | Jer. 31:33 |
| lyIl; | nights | Exod. 34:28 |  | Jer. 31:35 |
| ~yIm; | water | Exod. 34:28 | Ps. 69:1  Ps. 69:2 |  |
| af'n" | stirred, borne | Exod. 35:21  Exod. 35:26 | Ps. 69:7 |  |
| !t;n" | put, give, made | Exod. 34:33 | Ps. 69:11 | Jer. 31:33  Jer. 31:35 |
| hf'[' | do, done, did, | Exod. 35:1 |  | Jer. 31:37 |
|  | make, made | Exod. 35:2  Exod. 35:10  Exod. 35:29 |  |  |
| ~ynIP' | face, before | Exod. 34:29  Exod. 34:30  Exod. 34:33  Exod. 34:34  Exod. 34:35  Exod. 35:13  Exod. 35:20 | Ps. 69:7 | Jer. 31:36 |
| ab'c' | hosts |  | Ps. 69:6 | Jer. 31:35 |
| vd,qo | holy | Exod. 35:2  Exod. 35:19  Exod. 35:21 |  | Jer. 31:40 |
| ar'q' | called | Exod. 34:31 | Ps. 69:3 |  |
| bWv | returned, put, restore | Exod. 34:31  Exod. 34:35 | Ps. 69:4 |  |
| r[;v; | gate | Exod. 35:17 | Ps. 69:12 | Jer. 31:38  Jer. 31:40 |
| ht'v' | drank, drink | Exod. 34:28 | Ps. 69:12 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 34:27 – 35:29** | **Psalms 69:1-13** | **Ashlamatah**  **Jer 31:32-41** | **Peshat Mishnah of Mark**  **Mk 9:2-8** | **Tosefta of Luke**  **Lk 9:28-36** |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| **αγαπητός** | beloved |  |  |  | Mk. 9:7 | Lk. 9:35 |
| **ἀδελφός** | brother |  | Ps. 69:8 | Jer. 31:34 |  |  |
| **ἀκούω** | heard, hear |  |  |  | Mk. 9:7 | Lk. 9:35 |
| **ἀνήρ** | man, men | Exo 35:22  Exo 35:29 |  |  |  | Lk. 9:30  Lk. 9:32 |
| **γῆ** | land, earth, ground |  |  | Jer 31:32  Jer 31:37 | Mk. 9:3 |  |
| **γίνομαι** | come, become, became, was |  | Psa 69:8  Psa 69:10  Psa 69:11  Psa 69:22  Psa 69:25 | Jer 31:36 | Mk. 9:3  Mk. 9:7 | Lk. 9:28  Lk. 9:29  Lk. 9:33  Lk. 9:34  Lk. 9:35  Lk. 9:36 |
| **δύο** | two | Exo 34:29 |  |  |  | Lk. 9:30  Lk. 9:32 |
| **εἰδ́ ω** | know, see | Exo 34:29 Exo 34:30 Exo 34:35 |  | Jer 31:34 | Mk. 9:6  Mk. 9:8 | Lk. 9:32  Lk. 9:33 |
| **εῖ̔ς** | one |  |  |  | Mar 9:5 | Luk 9:33 |
| **εισ̓ έρχομαι** | entered | Exo 34:35  Exo 35:29 | Psa 69:1  Psa 69:27 |  |  | Lk. 9:34 |
| **ἑξ́** | six | Exo 35:2 |  |  | Mk. 9:2 |  |
| **ἐπισκιάζω** | overshadowed |  |  |  | Mk. 9:7 | Lk. 9:34 |
| **ἐπ́ ω** | said | Exod. 34:27  Exod. 35:1  Exod. 35:4 |  | Jer. 31:34  Jer. 31:35  Jer. 31:37 |  | Lk. 9:33 |
| **ἐρ́ χομαι** | coming | Exod. 35:10 | Ps. 69:2 | Jer. 31:38 | Mk. 9:7 |  |
| **ἑτερος** | another, other |  |  |  |  | Lk. 9:29 |
| **εὑρίσκω** | find, found |  |  |  |  | Lk. 9:36 |
| **ἡμέρα** | day | Exod. 34:28  Exod. 35:2  Exod. 35:3 |  | Jer. 31:31  Jer. 31:32  Jer. 31:33  Jer. 31:36  Jer. 31:38 | Mk. 9:2 | Lk. 9:28  Lk. 9:36 |
| **ιδού** | behold |  |  | Jer 31:31  Jer 31:38 |  | Lk. 9:30 |
| **καλός** | good |  |  |  | Mk. 9:5 | Lk. 9:33 |
| **λαλέω** | speak | Exo 34:29 Exo 34:31 Exo 34:32 Exo 34:33 Exo 34:34 |  |  | Mk. 9:6 |  |
| **λέγω** | saying, says | Exo 35:4 |  | Jer 31:34  Jer 31:37 | Mk. 9:5  Mk. 9:7 | Lk. 9:31  Lk. 9:33  Lk. 9:34  Lk. 9:35 |
| **λευκός** | white |  |  |  | Mk. 9:3 | Lk. 9:29 |
| **λόγος** | word | Exo 34:28  Exo 35:1 |  |  |  | Lk. 9:28 |
| **μόνος** | alone, only |  |  |  | Mk. 9:2  Mk. 9:8 | Lk. 9:36 |
| **νεφέλη** | cloud |  |  |  | Mk. 9:7 | Lk. 9:34  Lk. 9:35 |
| **ὁράω** | seen, appeared |  |  |  | Mar 9:4 | Lk. 9:36 |
| **ορ́ ος** | mountain | Exo 34:29  Exo 34:32 |  |  | Mk. 9:2 | Lk. 9:28 |
| **οὐδείς** | any, anyone, no one |  |  |  | Mk. 9:8 | Lk. 9:36 |
| **οὐκέτι** | no longer, anymore |  |  | Jer 31:40 | Mk. 9:8 |  |
| **παραλαμβάνω** | took |  |  |  | Mk. 9:2 | Lk. 9:28 |
| **πλῆθος** | multitude, crowd |  | Psa 69:13  Psa 69:16 |  |  |  |
| **ποιέω** | did, do, make made | Exod. 35:1  Exod. 35:2  Exod. 35:10  Exod. 35:29 |  | Jer. 31:37 | Mk. 9:5 | Lk. 9:33 |
| **πόλις** | city |  |  | Jer 31:38 |  |  |
| **πρόσωπον** | face,  front, before | Exod. 34:29  Exod. 34:30  Exod. 34:33  Exod. 34:34  Exod. 34:35  Exod. 35:13  Exod. 35:20 | Ps. 69:7 | Jer. 31:36 |  | Lk. 9:29 |
| **σκηνή** | tents | Exo 35:11  Exo 35:15  Exo 35:18  Exo 35:21 |  |  | Mk. 9:5 | Lk. 9:33 |
| **συλλαλέω** | converse, talking | Exo 34:35 |  |  | Mk. 9:4 | Lk. 9:30 |
| **τρεῖς / τρία** | three |  |  |  | Mk. 9:5 | Lk. 9:33 |
| **υἱός** | sons, children | Exod. 34:30  Exod. 34:32  Exod. 34:34  Exod. 34:35  Exod. 35:1  Exod. 35:4  Exod. 35:19  Exod. 35:20  Exod. 35:29 | Ps. 69:8 |  | Mk. 9:7 | Lk. 9:35 |
| **φοβέω** | feared | Exo 34:30 |  |  |  | Lk. 9:34 |
| **φωνή** | voice |  |  |  | Mk. 9:7 | Lk. 9:35  Lk. 9:36 |

**Abarbanel On Pirqe Abot**

**Mishna 1:3**

**Antigonus, a man of Sokho, received [the tradition] from Shimon ha-Zaddik. He used to say: Do not be like servants who serve their master in order to receive a reward; be like servants who serve their master without expecting to receive a reward and let the fear of Heaven be upon you.**

Each of the next three sages quoted in our text - Antigonus, Yosi ben Yoezer, and Yosi hen Yohanan - addresses himself to one of the three basic categories taught by Shimon ha-Zaddik. The latter taught that the Torah, service and loving-kindness are the three pillars on which the world rests. That is a lofty and sublime ideal. But, Antigonus asks, what specifically constitutes service; Yosi ben Yoezer explains what is the basic meaning of Torah; and Yosi ben Yohanan elaborates on the details of loving-kindness.

To start with, Abarbanel questions the wisdom and authenticity of Antigonus's pronouncement that one should not serve God for the sake of receiving a reward. Since when is a person denied the right to expect to be rewarded for doing a good deed? Is it not part of human nature to seek recognition for a meritorious act? Did not God Himself promise the Children of Israel. "Honor your father and you mother ... that you may fare well. in the land ... " (Deuteronomy 5: 16)? In fact, not only did the Torah assure the Jew of a reward for performing the mitzvot, the rabbis went even further and suggested (Makkot 23b) that God wanted to reward the Jew with His choicest blessings and therefore gave him an abundance of mitzvot to perform. Hence, on what basis does Antigonus urge that no reward should be expected for the fulfillment of the mitzvot and that if one does expect a reward, one's service of God is flawed?

After Abarbanel challenges Antigonus, he turns his attention to Rambam, whose thesis he rejects. In his rationale of the relationship bet­ween the Jew and God's will, Rambam is adamant that man must unequivocally submit to the mitzvot solely because of their intrinsic significance. In other words, a Jew must be good, charitable, honest and sympathetic because only in that way can he serve God. No other motive may enter his considerations for obeying the mitzvot. Accord­ing to Rambam, if one does entertain any thought of gain by the performance of a mitzvah, the performance assumes the character of a business transaction and that, of course, is unacceptable. The purpose of performing the *mitzvot*is the *mitzvot*themselves, just as the pur­pose of ethical behavior is ethical behavior itself. Do we not proclaim every day of the year, "You shall love the Lord your God with all your heart and with all your soul and with all your might"? However, Rambam clarifies this dilemma by differentiating between reward **(pras)**and remuneration **(sakhar).**The former should be understood as a gift a father gives to his son when the latter does something to gratify him. It is not incumbent upon the parent to give this gift; it is purely voluntary and an act of grace. **Sakhar,**however, is identified with legal necessity and earned merits. Thus, according to Rambam, Antigonus meant to teach us that in doing God's will one should not anticipate even a reward, i.e., God's gracious benevolence.

Abarbanel claims that Rambam's differentiation is unacceptable be­cause he offered no sources to support it. To the contrary, Abarbanel quotes several passages in which the word **pras** clearly means **"wages",** i.e., reward which is earned.

Abarbanel presses on: Why did Antigonus, even according to Ram­bam, limit himself to **pras?**Why did he not include **sakhar?**In other words, why not generalize in a broad and sweeping manner that all thoughts of any kind of compensation are illegitimate? To add to the problem, Abarbanel points out that the reward awaiting the righteous is often called **sakhar**in the sources.

Furthermore, Antigonus compares the performance of a *mitzvah*to the duties of a servant. However, most servants are not happy with their status in servitude. Is that what God wants, that the Jew serve Him with despair, shame and sadness? Surely, the sage's advice should have been formulated: "Serve God out of love."

With reference to Rambam's philosophy itself, Abarbanel argues that it is not in line with Torah and that it originates in the thought of non-Jewish philosophers, such as Aristotle. They taught that one must do good for the sake of good and from this Jewish philosophers derived that one must serve God for the sake of serving God and claimed that that was the meaning of **avodah li-shmah***,*i.e., **service for its own sake**. This line of reasoning, however, identifies the *mitzvot*with ethical behavior. It is appropriate for the philosophers since they reject the doctrine of divine providence and reward and punishment. We Jews, however, believe that God does judge the individual acts of individual man and rewards the observance of *mitzvot.*The happiness intended for our souls in the World to Come and for ourselves in this world is not the happiness which is derived from the act itself, since, as is well known, the performance of mitzvot, such as tzitzit*,*tefillin and mezu­zahhas no intrinsic superiority of itself and the performance itself cannot be its own reward after the soul leaves the body. Similarly, the acts themselves can have no relationship with the reward promised in this world, because what relationship can there be between the rain which is promised and **tzitzit, tefillin,mezuzah**and the other *mitzvot?*Similarly, the acts which the Torah forbids are not disgusting of them­selves; they are only forbidden because God forbade them. There is, therefore, nothing wrong with observing the *mitzvot*in order to gain God's favor and receive the reward promised for them. In fact, the Talmud teaches (Pesahim 8a*)*that if a person vows to give a sum of money for charity providing his sick son will recover - such a person is considered righteous. Then, again, we are told (Sifra20) that one should not say, "I will not eat pork because I detest it," but, rather, "I appreciate this forbidden food, but I cannot partake of it because *God*has denied me that pleasure." God must come into the picture. Without Him, I am a humanist. Rambam, therefore, is dangerously invoking the thinking of the humanists.

All this being so, Abarbanel claims that it is necessary to interpret Antigonus' dictum in a novel fashion and approaches the difficulties of this Mishnah from different angles which, in fact, may even be **considered**somewhat contradictory.

The first interpretation: We have already noted that the term **pras**is identified with a **worldly reward**, while **sakhar**is associated with a **heavenly reward.** For example: "There is no reward **(sakhar)**for a mitzvah in this world" (Kiddushin 39b). Accordingly, Antigonus is teaching us that we should not seek a **pras**for our adherence to *mitzvot*because **pras**reflects a precise, pre-determined arrangement**for re­compense which is to be paid immediately after the job is done.** God does not work that way because if and when *He*decides to bestow Hisaward, only then will it happen. Finite man is in no position to foretell this event. Any recompense paid in this world is to be compared topayment of a dividend on the real reward which is paid in the World to Come.

However, **sakhar**is something that man can hope to attain because it is inconclusive and indeterminate. We know there will be a reward forus in Heaven, although we do not know precisely what it will be. In that light, also, we can understand why Antigonus exhorts us not to be like the servants who seek and demand a **pras**from their masters. In general, servants and slaves have no other aspirations in life and are satisfied if they are provided with food and shelter. The free, mature person aspires for greater things.

But, did the rabbis not teach us that the reward of performing a *mitzvah*is the *mitzvah*itself? This shows that there is a reward in this world for obedience to a *mitzvah.*Abarbanel rationalizes that our service to God is not something that benefits or enhances the stature of God. When He demands of the Jew to do service to Him, it is for the benefit and advantage of man himself. The delight and satisfaction that man gains from doing a *mitzvah*is his own, not God's. This is what was meant by the rabbis (Makkot 23b), that "God *wanted*to award the Jew with His choicest blessings and therefore accorded him an abundance of mitzvot,"

The second approach: Abarbanel argues that there is simply no place in the life of a Jew for a search of any reward for the observance of a *mitzvah,*be it **pras**or **sakhar,** in this world or in the World to Come. What the Jew must realize is that even if he will never receive any gain, he must still offer his thanks and gratitude to God for all that He has bestowed upon him. The Jew must ask himself where he would be today if God had not brought the Children of Israel out of the land of Egypt, sustained them in the wilderness for 40 years in defiance of the laws of nature, and had not presented him with the Torah and helped him survive against overwhelming odds and overpowering enemies. **Forget about a reward for the future; concentrate on acknowledging God's beneficence in the past.**

This is why Antigonus, according to Abarbanel, equated the dedica­tion of the Jew to the *mitzvah*with the relationship between servant and master. In Jewish law one can only be sold into slavery when life becomes intolerable and replete with crisis. The master relieves the slave of all these tensions and pressures and gives him some measure of self-dignity. Should the slave not be grateful to the master for taking him out of the depths of despair? Should a slave, under these circum­stances, make his top priority the meager compensation that he will receive in the future? So, it is with the Jew and his relationship to the *mitzvot.***There should be no thought of a future reward - only grati­tude for God's grace and beneficence in the past.**

Abarbanel goes on: When Antigonus cautions the Jew that the fear of Heaven should be upon him he meant that he should emulate the fear of the heavenly bodies in their relationship to God. The heavenly bodies - sun, moon, planets and stars - all operate with the precision that God designed and planned for them. They realize that even the slightest deviation from their ordained orbits would cause a radical change in the creative process and would bring down the wrath of God upon them. **Similarly, the Jew, too, must do God's bidding with preci­sion, dedication and total commitment. Otherwise, he endangers his existence and invites disaster.**

**Nazarean Talmud**

**Sidrot of Shmot (Exodus) 34:27 – 35:29**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:28 - 36** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 9:2 - 8** |
| **Now it happened that after about[[52]](#footnote-52) eight days** and **after these teachings** (words), **he** (Yeshua) **took along** the three Paqidim **Tsefet and Yochanan and Ya’aqob** and **went up on the mountain to pray. And as he was praying, the appearance of his face became different, and his clothing** became **glistening white. And behold, two men were talking with him, who were Moshe and Eliyahu, who appeared in glory** and **were speaking** about **his departure, which he was about to fulfill in Yerushalayim. Now Tsefet and those with him were very sleepy, but** because they stayed **awake, they saw his glory and the two men who were standing with him. And it happened just as they were leaving him, Tsefet said to Yeshua, “Master, it is beneficial** for **us to be here. And let us make three sukkot, one for you and one for Moshe and one for Eliyahu,” not knowing what he was talking about. And** while **he was saying these** things**, the Ruach HaKodesh** (cloud) **came and overshadowed them, and they were awestruck** (afraid) **as they entered into the cloud. And a Bat Kol** (voice) **came from the cloud, saying, “This is my Son,** my **Chosen One. Listen to him!” And after the Bat Kol** (voice) **had occurred, Yeshua was found alone. And they kept silent and told no one in those days anything of what they had seen.** | **And after six days, Yeshua took the three Paqidim Tsefet, Ya’aqob, and Yochanan and led them up to a high (great - Gadol) mountain apart** (from the other talmidim)**. And he transformed in front of them. His clothing began shining, outstandingly white as snow, as if no launderer on earth could whiten them. And they saw Eliyahu HaNabi with Moshe Rabbenu and were talking with Yeshua. And independently, Tsefet said to Yeshua, Rabbi (Your Eminence), that it would be beneficial for us to be here. And let us make three sukkot, one for you, and one for Moshe Rabbenu, and one for Eliyahu HaNabi. For he did not know what response to give, because they acted out of reverential awe** (fear). **And the Ruach HaKodesh** (cloud) **overshadowed them. And a Bat Kol** (voice) **came out of the cloud, saying, “This the son in whom I delight**. **Listen to him.” And unexpectedly, looking around, they no longer saw anyone, except Yeshua alone with themselves.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 33:12-34:26** | **Ps 67** | **Jer 1:5-12 + 2:2-3** | **Mk 9:2-8** | **Lk 9:28-36** | **II Luqas (Acts) 17:22-31** |

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

**Chiastic Structure Of Mordechai (Mark)**

Scholars have suggested that the Tsefet (Peter) constructed the “Mesorah of Mordechai” in a chiastic fashion. A chiastic structure is a literary mechanism that builds to a point and then wanes like the waxing and waning of the moon. This type of structure is very complex. It is the great accomplishment of mental genius to produce such a complex document. We will not elaborate on this structure for the sake of time and space. We will only reiterate the idea of profound complexity. However, we would like to point out that we often miss it because we do not understand the complexity of this presentation of the Mesorah.

We must begin by asking a question. Do you know what Tsefet was like? When we see Tsefet in the previous sections of Mordechai, we often have the image of someone reckless and impulsive. Scholars will seldom present a logical Tsefet to their readers. When we look at the complex structure of the chiastic Mordechai, we see the mental genius of Hakham Tsefet. Scholars suggest that Mordechai (Tsefet) counted each pericope and the words of each pericope to harmonize the delicately balanced presentation of the Mesorah. The current pericope is Mordechai’s “top dead center” (Mark). Mordechai has reached his pinnacle. The real genius behind this mechanism is Tsefet. Mordechai is simply the scribe penning the words of Tsefet.

Herein, we see a different picture of Tsefet. We purposefully did not use “Hakham” until this point. Why? Because very few truly see Tsefet as “Hakham Tsefet.” As we suggested above, Hakham Tsefet is usually presented in a more negative light. Understanding the genius behind the structure of Mordechai gives us insight into the mental genius of Hakham Tsefet. There is a great deal more to say about this subject. However, we will stop at this point for the sake of time and space.

Nevertheless, a great deal of insight evidences the true genius and character of Hakham Tsefet. Therefore, seeing the true genius of Hakham Tsefet, we can understand why the Master chose him to be one of the talmidim who could see his inner being. In truth, we cannot fathom what this must have been like.

**And** he **said Show me your Glory** – **אֶת־כְבֹדֶךָ נָא הַרְאֵנִי וַיֹאמַר**

The overwhelming contiguity between the Torah Seder, Sh’mot (Ex) 33:12-34:26 and the Nazarean Codicil brings one to the place of being awestruck. Moshe is on the Mountain again, interceding for the B’ne Yisrael. In chapter 34 G-d speaks to Moshe, telling him to “ascend the mountain.” Here, Moshe makes his request to see the **כָבֵד** - “Kabod” (glory) of HaShem. Furthermore, Moshe presents this request in prayer. Yeshua is pictured in the Luqan Tosefta as being in prayer.[[53]](#footnote-53) In this narrative, we have both thematic and verbal connections with the Nazarean Codicil.[[54]](#footnote-54) While we are not told that Yeshua’s talmidim asked to see his **כָבֵד** - “*Kabod*” (glory), they are given front-row seats.

The Luqan Tosefta posits a seeming problem with the chronology. Some scholars believe that Hakham Shaul, through his amanuensis[[55]](#footnote-55) Hillel/Luke is trying to present an exact chronology, which is only paralleled in the passion narrative.[[56]](#footnote-56) The problem with Fitzmyer’s comment is that he fails to read the text as it is written. Hakham Shaul uses “**about** **eight days**.” The translation will bring you to the conclusion that we are speaking of the “seventh day,” i.e., **Shabbat**. The account rendered in Mordechai (Mark) says, “**after** six days.” Again, we get the impression that it is the seventh day, i.e., **Shabbat**. Both accounts demonstrate the grandeur of Shabbat. The grandeur of this Shabbat in particular, is unique since it refers to either **Shabbat Shuba,** as we see presently or **Shabbat HaGadol** if we look at these readings from a bimodal perspective. However, in the present reading, we approach Matan HaTorah at Har Sinai, the great Holy Mountain. The Luqan narrative of “about eight days” is also significant because the narrative builds upon a Festival theme.

**On a High Mountain**

We are not told where this Mountain is or where the events occurred. It **might** be reasonable to logically deduce the idea that the events of this pericope possibly took place on Mt Hermon. If this were the case it would fit the scenario of the past few readings from Mordechai. The location for the previous readings has been Caesarea Philippi. It would be logical to deduce that the present pericope occurred in the same region. However, Mordechai does not tell us that the events occurred on Mt Hermon. The logic behind this must mean that the mountain is someplace special. We believe he also wants to layer this text with sublime implications. In other words, Hakham Tsefet builds a Peshat foundation upon which deeper hermeneutic levels can be built upon. Again, we can see the mental genius of Hakham Tsefet. Still, we are confined to Peshat. Although the architect of this story lays the foundation for more sublime thoughts and interpretations, in Peshat, a mountain is a mountain. On deeper levels, mountains convey more transcendent connections between worlds and possess governmental intimations. Another Peshat reference gives us more information on this “mountain” by calling it a “Holy Mountain.”[[57]](#footnote-57)

**2 Tsefet (Pe) 1.16-21** **For we did not rest on self-taught** (self-invented) **wisdom and stories** (myths) **when we made known to you the** dynamic virtuouspower of the ten lights/virtues **and the arrival of our Master Yeshua the Messiah has been an eye-witness of this man’s** (royal Ish) **magnificence.** **For, he** (i.e. Messiah) **received** (Heb. “Qibel”) **from G-d our Father approbation and honor[[58]](#footnote-58) carried by such a magnificent “daughter of the voice”** (Bat-Kol), **which honored him saying “this is my beloved son in which I take delight.”** *(A conflation of the following three texts: “Let me tell of the decree: the LORD said to me, “You are My son, I have begotten you this day” (Ps. 2:7), “And He said, “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” (Gen 22:2), and “This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He will teach the true way to the Gentiles” (Isa 42:1)).* **And this “daughter of the voice”** (Bat-Kol speaking) **to him, we heard carried from the heavens when we were with him in**(on)**the holy mountain**. **And we possess** **the secure[[59]](#footnote-59) prophetic Oral Torah, which we do well to give attention as a lamp shines in a dark place until the day dawns and the morning star** (i.e., Venus, fig. used of the Messiah as the “Light bearing One”) **may arise in your hearts** (minds). **Knowing** (from intimate connection) **this first, ALL Prophecy from Scripture is not from one’s own** (private)**interpretation. Prophecy did not come by the will of man but by the Ruach HaQodesh, which holy men brought forth the Word of G-d.**

Armed with this information, we can follow a set of hermeneutics to help us determine which mountain Hakham Tsefet and Hakham Shaul speak about. We will abbreviate the hermeneutic process for the sake of time due to the time constraints of the High Holy Days.

As noted above, the “mountain” is “holy.” Therefore, we must find those mountains referred to as “holy” to find the location of this Mountain. Finding the location will further arm us with the information Hakham Tsefet is trying to convey.

In brief, we can say that the “mountain” must be considered “holy” to fit Hakham Tsefet’s description. In 2 Tsefet (Pe) 1:18. Hakham Tsefet uses the phrase ἐν τῷ ὄρει τῷ ἁγίῳ “in (on) the (great - Gadol) **Holy Mountain**.” The difficulty is the use of ἁγίῳ - *agio* “holy” to describe τῷ ὄρει “the mountain.”

The phrase “Holy Mountain” should be correctly applied to one of three locations unless we can find an appropriate way to prove otherwise. The First Mountain, as noted, should be Har Sinai. The Second Mountain could be Har HaBayit (the Temple Mount). The final location is Tz’fat, the area of modern Safed. However, scholars posit that a fourth mountain, Mount Hermon, is the location for these events. However, we have no Scripture precedent that mentions Mount Hermon as “holy.” Therefore, this eliminates Mount Hermon. We have worked this hermeneutic in other places utilizing the word “holy/kodesh” to prove that Mount Hermon is never called “holy/kodesh” and events that take place on the “holy mountain” in 2 Tsefet (Pe) 1.18 further disqualify Mount Hermon.

The three locations, Har Sinai, Har HaBayit and Har Tz’fat, now compete for the honor of Messiah’s revealing (metamorphosis). We can readily attest that Har Sinai and Har HaBayit both qualify as “holy.” Does Har Tz’fat qualify as “holy”?

**הקודש ערי ארבע – Four Holy Cities**

Jewish sources list four “holy” cities: Yerushalayim, Hebron, Tz’fat and Tiberias. It is not hard to understand why Yerushalayim and Hebron are referred to as “holy cities.” Yerushalayim is the site of the Bet HaMikdash and, therefore, is determined to be the “holy” “center of the earth.” Hebron is the burial place of the Patriarch and is also easily understood as “holy.” Tiberias was significant in Jewish history as the place where the Jerusalem Talmud was composed and as the home of the Masoretes. It was also the location of the final Sanhedrin before it was disbanded. Tz’fat is the highest city in Galil and Yisrael. This information agrees with the Peshat of Mordechai; Yeshua “**led them up to a high mountain apart** (from the other talmidim).” Some have associated the four cities with the four fundamental elements of creation: earth – Hebron, fire – Yerushalayim, water – Tiberias, and air – Tz’fat.

Consequently, we can determine that Tz’fat qualifies as a “holy mountain” since it is the highest city and a “holy city.” Therefore, we deduce that the “high/holy mountain where Yeshua transfigures is Tz’fat. Logic determines that the Holy City of Tz’fat, filled with its rich spiritual history, would be where Yeshua chose to reveal his inner essence to his closest talmidim.

**A Bat Kol**

Bat Kol, daughter of the voice, is a reference to the Voices of Har Sinai. In other words, the “Voice” of Har Sinai and giving of the Torah is the “Mother Voice” to the Bat (daughter) Kol (voice) per se. Some scholars refer to the “Bat Kol” as an “echo” of Har Sinai. On the one hand, this is helpful, but on the other, it is problematic. This is because the “Voice” of Har Sinai “*matan HaTorah*” (giving of the Torah) and the Bat Kol is given to scenarios much like the present pericope of Mordechai.

**b. Yoma 9b** What is ‘sasmagor? - R. Abba says it is the divine[[60]](#footnote-60) voice as it has been taught: After the later prophets Haggai, Zechariah, and Malachi had died, the Holy Spirit[[61]](#footnote-61) departed from Israel, but they still availed themselves of the Bath Kol.[[62]](#footnote-62)

﻿**b. Sotah 48b** For our Rabbis have taught: When Haggai, Zechariah and Malachi died, the Holy Spirit[[63]](#footnote-63) departed from Israel; nevertheless they made use of the Bath Kol.[[64]](#footnote-64) On one occasion [some Rabbis] were sitting in the upper chamber of Gurya’s house in Jericho; a Bath Kol was granted to them from heaven which announced, ‘**There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it.’** They all looked at Hillel the elder; and when he died, they lamented over him, ‘Alas, the pious man! Alas, the humble man! Disciple of Ezra!’ On another occasion they were sitting in an upper chamber in Jabneh; a Bath Kol was granted to them from heaven which announced, ‘**There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it.’** They all looked at Samuel the Little;[[65]](#footnote-65) and when he died, they lamented over him, ‘Alas, the humble man! Alas, the pious man! Disciple of Hillel! At the time of his death he also said,[[66]](#footnote-66) ‘Simeon and Ishmael[[67]](#footnote-67) [are destined] for the sword and their colleagues for death, and the rest of the people for spoliation, and great distress will come upon the nation.’ They also wished to lament over R. Judah b. Baba,[[68]](#footnote-68) ‘Alas, the pious man! Alas, the humble man!’ But the times were disturbed and they could not lament publicly over those who had been slain by the government.

We see two accounts of a Bat Kol in the above cited Gemara. Both cases are similar to the account of Mordechai 9.2-8 and Luqas 9.28-36 in that the Bat Kol announces some special quality in a person-deserving honor.

**Immersed in a Cloud**

**1 Co. 10:2 and all were immersed into Moshe in the cloud and in the sea**

Rabbi Yaakov Culi tells us that 50 miracles occurred at the Yam Suf. The first he cites is the “Seven Ananei HaKabod” (seven clouds of glory), which is the Shekinah (Divine Presence) that merged into one solid cloud.[[69]](#footnote-69)

In other words, the B’ne Yisrael were immersed in the “Seven Ananei HaKabod.” We learn that they were first circumcised, then they were immersed as a “sign” and they received the Torah at Har Sinai. Therefore, the procedure for reviving the Nefesh Yehudi is established in the B’ne Yisrael. Interestingly, we dealt with the “sign” of circumcision in the recent past.

Moshe Rabbenu is often seen disappearing into the “cloud” of Har Sinai.

**Sh’mot (Ex) 24:16, 18** Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. **And on the seventh day** He called to Moshe out of the midst of the cloud.

So Moshe went into the midst of the cloud and went up into the mountain. And Moshe was on the mountain forty days and forty nights.

The Torah Seder, Sh’mot 34.5-7 presents us with a list of the 13 attributes of HaShem. These thirteen attributes/qualities of compassion are seen as the compassion of HaShem which surround and envelope the B’ne Yisrael. These qualities are the 13 “words” of redemption.[[70]](#footnote-70) We dare not venture further into this great mystery woven by the simple fisherman. Suffice it to say, that we can see the same imagery in the present pericope as was present at the *Shirat Hayyam*. From these thoughts, we can draw practical application/halakhah. As Nazarean Jews, we should immerse ourselves in the “words of redemption.” Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob were all “overshadowed” by the Kabod of HaShem i.e. the Ruach HaKodesh. The Luqan Tosefta shows us how they merited this overshadowing. “**Now Tsefet and those with him were very sleepy, but** because they stayed **awake, they saw his glory.**” The B’ne Yisrael merited the “13 words of redemption” through Teshuba. This is very fitting on Shabbat Shuba. However, nothing takes the place of diligence in the Kingdom of G-d’s sovereignty.

**Ohr HaGanuz**

The revelation of the Master to his trio of talmidim leaves us with a question. Why is it that the Master chooses these three talmidim? These three talmidim are the first three Nazarean Hakhamim. They are also the first three Nazarean Hakhamim to form a Bet Din, according to the Master’s Mesorah. Because these three talmidim are exposed to the Ohr HaGanuz, we see them as the “principal lights of Messiah.” Likewise, we can derive information from the Psalmist on the spiritual status of these three talmidim.

**Ps. 97:11 Light is sown like seed for the righteous/generous, and gladness for the upright in heart.**

Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob qualify as righteous/generous and upright in heart. Without delving into Kabbalistic territory, we can learn that the righteous/generous/just bring down this primordial light and become its container. Just as the G-dly brings the Ohr HaGanuz into this world, the *rashim* (evil/wicked) reject and repel this light. The revelation of the Master is a way of telling his talmidim that the Ohr HaGanuz is in the hands of the righteous/generous/just. Was the Master hiding this light from the other talmidim? No! However, we also learn from this revelation that the Master only reveals the Ohr HaGanuz to those ready to accept responsibility for its possession.

Furthermore, when Yeshua departs from the “Holy Mountain” with these three talmidim, he tells them “Do not tell anyone until the Son of Man has risen from the dead.” Likewise, their reception of the Ohr HaGanuz is the reception of the Mesorah at a level above all the other talmidim. Many of G-d’s people handle the Ohr HaGanuz every day. However, they do not realize they are using or accessing this light. We learned last week that they handle this light using the Hakhamim instructions. Ceremonial actions such as lighting the Sabbath and Festival candles are a means of bringing the Ohr HaGanuz into the world.

Nevertheless, these “secrets” remain hidden through the wisdom of the Hakhamim. The Hakhamim act in wisdom, knowing and understanding (ChaBaD) and the dangers of revealing this light to those not ready for its reception. The unveiling of the Ohr HaGanuz draws the Divine Presence. The Divine Presence brings the “miraculous.” The miraculous is a gift to the wise who can dispense the “words of redemption.” The question now is how is it possible for evil people to abuse such an incredibly transcendent and dynamic light? One might think that encountering that light would draw them into the realms of true generosity and justice. Here, this is precisely the case. When one comes into close contact with this light, he becomes the ritual sacrifice we mentioned last week. G-d withholds the light from the wicked because their will is at stake. In other words, those who have received this light will submit their will to HaShem’s will. Giving this light to the wicked would infringe on their free will, forcing them to be responsible for its power. The light of G-d destroys wickedness. How could the wicked receive this power and remain wicked? They would be forced against their will to become righteous.

Hakham Tsefet, Hakham Yochanan, and Hakham Ya’aqob are the principal lights and agents of Messiah. Through these men, we have access to the light of the Messiah.

Amen Ve Amen

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat: “R’u Qara Adonai” – “See, the LORD has called”**

**Sivan 9, 5784 – June 15, 2024**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **רְאוּ קָרָא יהוה** |  | **Saturday Afternoon** |
| **“R’u Qara Adonai”** | Reader 1 – Shemot 35:30-35 | Reader 1 – Shemot 37:1-3 |
| **“See, the LORD has called”** | Reader 2 – Shemot 36:1-7 | Reader 2 – Shemot 37:4-6 |
| **“Mirad, el SEÑOR ha llamado”** | Reader 3 – Shemot 36:8-13 | Reader 3 – Shemot 37:7-9 |
| Shemot (Exodus) 35:30 – 36:38 | Reader 4 – Shemot 36:14-19 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 55:13 – 56:8 + 57:15 | Reader 5 – Shemot 36:20-26 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 36:27-30 | Reader 1 – Shemot 37:1-3 |
| Tehillim (Psalms) 69:14-37 | Reader 7 – Shemot 36:31-38 | Reader 2 – Shemot 37:4-6 |
|  | Maftir – Shemot 36:36-38 | Reader 3 – Shemot 37:7-9 |
| N.C.: Mk 9:9-13 | Is 55:13 – 56:8 + 57:15 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**Count 47 days on Saturday night, June 8, 2024**

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

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

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

Hod ShebeMalchut

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 47 | Moreh/Parnas 2 | Sivan 3 | 6:19-20 | Humility united with Sincerity |

**Ephesians 6:19-20 And pray for me, that words may be given to me,[[71]](#footnote-71) that I may open my mouth[[72]](#footnote-72) and speak freely[[73]](#footnote-73) to make known the mystery[[74]](#footnote-74)** (So’od) **of the Mesorah,[[75]](#footnote-75) for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.[[76]](#footnote-76)**

**Count 48 days on Sunday night, June 9, 2024**

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

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

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

Yesod ShebeMalchut

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 48 | Moreh/Parnas 3 | Sivan 4 | 6:21-22 | Humility united with Truth |

**Ephesians 6:21-22 But, so that you also may know[[77]](#footnote-77) my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,[[78]](#footnote-78) who I have sent[[79]](#footnote-79) to you for the same purpose, that you might know our affairs and that he might comfort your hearts.**

**Count 49 days on Monday night, June 10, 2024**

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

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

Today is forty-nine days, which is seven weeks of the Omer.

Malchut ShebeMalchut

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| **49** | **Moreh/Moreh** | **Sivan 5** | **6:23-24** | **House of the Presence – Teacher**  **Virtue: Humility**  **Ministry: Meturgeman/ Moreh /Zaqen (Interpreter/Teacher/Elder)** |

**Ephesians 6:23-24 Shalom[[80]](#footnote-80) to the brothers, and love[[81]](#footnote-81) with faithful obedience,[[82]](#footnote-82) from G-d the Father and the master Yeshua HaMashiach. Chesed be with all those who love our master Yeshua HaMashiach[[83]](#footnote-83) in sincerity. Amen ve Amen.**

**Chag Shabuoth – Festival of Pentecost**

**(Evening Tuesday June 11 – Evening June 12, 2024)**

**For Further Information see:**

<https://www.betemunah.org/shavuot.html> **&** <https://www.betemunah.org/freedom.html>

1. **περικεφαλαία** – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8 [↑](#footnote-ref-1)
2. The head covered with a **קוֹבַע**, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because **קוֹבַע**, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e. the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4982 [↑](#footnote-ref-2)
3. **Romans 13:3-4 For the Rulers** of the Synagogue **are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan) **does not bear the circumcision knife (μάχαιρα – Machaira) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil.** Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-3)
4. Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah. [↑](#footnote-ref-4)
5. We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century. [↑](#footnote-ref-5)
6. While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective. [↑](#footnote-ref-6)
7. TDNT 3.619 [↑](#footnote-ref-7)
8. As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people. [↑](#footnote-ref-8)
9. Hirsch [↑](#footnote-ref-9)
10. v. 2-30 [↑](#footnote-ref-10)
11. v. 31-37 [↑](#footnote-ref-11)
12. The Supreme Court of seventy-one; v. Sanh. 2a. Its seat was in a special chamber (‘Chamber of Hewn Stone’) in the Temple court. [↑](#footnote-ref-12)
13. The Temple. [↑](#footnote-ref-13)
14. Lit., ‘if we raise it’. [↑](#footnote-ref-14)
15. I.e., because David had thus decided the site of the Temple. [↑](#footnote-ref-15)
16. Ps. 69:10. E.V., ‘zeal for Thy house etc.’ [↑](#footnote-ref-16)
17. Ps. 132:2-6. [↑](#footnote-ref-17)
18. Emended text (Aruk). [↑](#footnote-ref-18)
19. Gen. 49:27. Being a ‘wolf’, he would naturally be found in the forest [↑](#footnote-ref-19)
20. At that time, the nation was still using the temporary, portable Tabernacle. [↑](#footnote-ref-20)
21. *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-21)
22. Yevamoth 76b [↑](#footnote-ref-22)
23. Abner [↑](#footnote-ref-23)
24. To Doeg. V. infra [↑](#footnote-ref-24)
25. Shmuel alef (1 Samuel) 17:56. [↑](#footnote-ref-25)
26. Shmuel alef (1 Samuel) 17:56. [↑](#footnote-ref-26)
27. Devarim (Deuteronomy) 23:4 [↑](#footnote-ref-27)
28. Devarim (Deuteronomy) 23:4 [↑](#footnote-ref-28)
29. Doeg is the subject of many rabbinical legends, the origin of which is to be found in part in Psalm 52. Though he died at the early age of thirty-four years (Sanh. 69b), he is regarded by the rabbis as the greatest scholar of his time [↑](#footnote-ref-29)
30. Doeg would later kill all of the priests at Nob, on King Saul’s orders, because they were accused of sheltering David. [↑](#footnote-ref-30)
31. Talmud Yevamoth 69a [↑](#footnote-ref-31)
32. Kosher is a transliterated Hebrew word which means “fit”. [↑](#footnote-ref-32)
33. The book of Ruth. [↑](#footnote-ref-33)
34. A legal ruling of our Sages. [↑](#footnote-ref-34)
35. Our Father Avraham. [↑](#footnote-ref-35)
36. The leader of his generation. [↑](#footnote-ref-36)
37. Posek (Hebrew: פוסק‎ [posek], pl. Poskim, פוסקים‎) is the term in Jewish law for "decisor"—a legal scholar who decides the Halakha in cases of law where previous authorities are inconclusive or in those situations where no halakhic precedent exists. [↑](#footnote-ref-37)
38. Bereshit Rabbah 50:2 [↑](#footnote-ref-38)
39. Bava Metzia 86b [↑](#footnote-ref-39)
40. And therefore kept herself secluded. [↑](#footnote-ref-40)
41. By impressing him with her modesty. [↑](#footnote-ref-41)
42. The wine-cup over which the Grace after meals is recited and which is partaken by all the guests. V. Ber. 51a. [↑](#footnote-ref-42)
43. Bereshit (Genesis) 18:9 [↑](#footnote-ref-43)
44. For the sake of domestic harmony; Bava Metzia 87a; Gen. R. 48:15. [↑](#footnote-ref-44)
45. Melachim Alef (I Kings) 14:21. [↑](#footnote-ref-45)
46. Chidushei HaRim in Mayana shel Torah [↑](#footnote-ref-46)
47. Shavuot, when we read Megillat Ruth, falls on vav Sivan, the sixth of Sivan. The vav also alludes to the six orders of the Mishna, the Oral Torah. [↑](#footnote-ref-47)
48. Beth Yaaqov Yalkut Shimoni - (בית יעקב מר' יעקב ז"ל הכהן טראב – מסולתן, ראב"ד ביירות, ועי' חיד"א, וילקוט שמעוני) [↑](#footnote-ref-48)
49. Tehillim (Psalms) 118:15 [↑](#footnote-ref-49)
50. Chida in *Simchat Haregel*(beginning note 7). [↑](#footnote-ref-50)
51. In the sources, mention is made of two separate cemeteries, one for the stoned and burned, the other for those who die by the sword and strangulation, M. San. 6:5. [↑](#footnote-ref-51)
52. “About eight days,” according to the Roman reckoning of a “week.” This brings us to the present translation, “**Now it happened that after about a week.**” Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p 380 [↑](#footnote-ref-52)
53. Cf. Luqas 9.29 [↑](#footnote-ref-53)
54. Cf. II Luqas (Acts) 9.31, thematically Mordechai (Mk) 9.2-3 [↑](#footnote-ref-54)
55. It is not the belief of these scholars that Hakham Shaul wrote the Luqan account. Therefore, we have interjected this into the commentary. [↑](#footnote-ref-55)
56. *The Gospel According to Luke: Introduction, Translation, and Notes*. 1st ed. The Anchor Bible v. 28-28A. Garden City, N.Y: Doubleday, 1981. p. 797 [↑](#footnote-ref-56)
57. Cf 2 Tsefet (Pe) 1.18 [↑](#footnote-ref-57)
58. Friberg, Timothy, Barbara Friberg, and Neva F. Miller. Analytical Lexicon to the Greek New Testament. Baker's Greek New Testament Library. Trafford Publishing, 2005 pg 119-120- “manifestation of light radiance, brightness, splendor,” an excellent reputation. Furthermore, the lexical information would suggest someone created (like Adam ha-rishon) in the image of G-d.

    **Philo** uses as follows…

    **Spe 1.45** When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may, at all events, **behold the glory that is around thee. And I look upon thy glory to be the powers which attend thee as thy guards**, the comprehension of which having escaped me up to the present time, worketh in me no slight desire of a thorough understanding of it." (Spe 1:45 PHE)

    **Spe 1.45** ταῦτα ἀκούσας ἐπὶ δευτέραν ἱκεσίαν ἦλθε καί φησι· "πέπεισμαι μὲν ταῖς σαῖς ὑφηγήσεσιν, ὅτι οὐκ ἂν ἴσχυσα δέξασθαι τὸ τῆς σῆς φαντασίας ἐναργὲς εἶδος. ἱκετεύω δὲ τὴν γοῦν περὶ σὲ **δόξαν** θεάσασθαι· δόξαν δὲ σὴν εἶναι νομίζω τὰς περὶ σὲ δορυφορούσας δυνάμεις, ὧν διαφεύγουσα ἡ κατάληψις ἄχρι τοῦ παρόντος οὐ μικρὸν ἐνεργάζεταί μοι πόθον τῆς διαγνώσεως". (Spe 1:45 PHI)

    It should be noted that **δόξαν** is rooted in the thought of an opinion or what one thinks of something. [↑](#footnote-ref-58)
59. Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah) [↑](#footnote-ref-59)
60. Bath Kol (v. Glos.). Just as some part of the cedar is unaffected by the worm, surviving the ruin, so was the gift of the divine voice a remnant of God's grace, even after the destruction. V., however, Cant. Rab. VIII, 11 [↑](#footnote-ref-60)
61. Of prophecy. [↑](#footnote-ref-61)
62. V. Sot. 48b. [↑](#footnote-ref-62)
63. Divine inspiration. [↑](#footnote-ref-63)
64. V. Gios. [↑](#footnote-ref-64)
65. A famous pupil of Hillel who died about a decade after the destruction of the second Temple. [↑](#footnote-ref-65)
66. Under the influence of the Holy Spirit. [↑](#footnote-ref-66)
67. Probably Simeon b. Gamaliel and Ishmael b. Elisha who were put to death after the capture of Jerusalem. See the full discussion in R.T. Herford, op. cit., pp. 129ff. [↑](#footnote-ref-67)
68. A victim of the Hadrianic Persecution. For further notes on this passage, v. Sanh. (Sonc. ed.) p. 46. [↑](#footnote-ref-68)
69. Culi, R. Y. (1979). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn , New York: Moznaim Publishing Corp. Book 5 p. 213 [↑](#footnote-ref-69)
70. *The Zohar = [Sefer Ha-Zohar]*. Pritzker ed. Stanford, Calif: Stanford University Press, 2004. p. 2 [↑](#footnote-ref-70)
71. Hakham Shaul now makes a personal request. [↑](#footnote-ref-71)
72. **פִי בְּפִתְחִי –** we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "*patach*", which implies a bilateral “opening:” *Patach* is an opening to elevate one’s self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an “Opening” to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "*faucets*" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So’od meaning of *patach* Eliyahu must have been known in the first century. We are not suggesting that “Patach Eliyahu” as we read in our Siddur is exactly what was known, However, there must have been some similitude of this thought/prayer in the first century. [↑](#footnote-ref-72)
73. Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned. [↑](#footnote-ref-73)
74. See Nisan 30 day 15 of the Omer [↑](#footnote-ref-74)
75. The allegorical “meaning of the secret of the Mesorah is “Messiah” (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the “Secret (So’od) of Messiah (the Mesorah) through his quasi-mystical letter of “Ephesians.” We can also say that the allegorical meaning of the “mystery of the Mesorah” refers to the Seven Men of the Congregation who are the congregation’s attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the “body” of Adam Kadmon” the archetypical man i.e. Messiah. [↑](#footnote-ref-75)
76. Speaking “freely as I ought to speak” carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah. [↑](#footnote-ref-76)
77. Hakham Shaul’s wants his readers to “know,” be intimately acquainted with his teachings on the Mesorah. “**Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),**” [↑](#footnote-ref-77)
78. We see from these words that “**Tychicus, a beloved brother and faithfully obedient servant**” is perfectly versed in the Mesorah and capable of expounding all levels to the “Ephesian” congregation. Or we might say that “**Tychicus, a beloved brother and faithfully obedient servant**” will systematically organize the Esnoga among the Ephesians. This is very much in line with the “ordered Mishnah.” [↑](#footnote-ref-78)
79. **שְׁלַחְתִּיהוּ** – sent – apostle, sent as an emissary on Hakham Shaul’s behalf. [↑](#footnote-ref-79)
80. Shalom has the fullest connotation of referring to wholeness. His inference is that the structured congregation is a whole/complete congregation. This can only be that case when each officer takes his position and maximizes that office. [↑](#footnote-ref-80)
81. Unity and giving [↑](#footnote-ref-81)
82. At this conclusory statement, we see the “manifestation” of the “Will of Messiah.” Through the Seven officers of the Congregation, the congregation can come in full contact with the “will of Messiah.” This contact elevates the Esnoga to a level of intimate knowledge of Messiah (Adam Kadmon). By coming to an intimate knowledge (Da’at) of Messiah we are drawn back to Gan Eden, the Garden of Delight. [↑](#footnote-ref-82)
83. The Messiah is mentioned twice in Hakham Shaul’s closing. Herein we see that twice mentioned Messiah represents the achievement of maturity and all readiness to receive the Torah from Har Sinai. [↑](#footnote-ref-83)