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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **P8C2T1#yIS1** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Sivan 9, 5784 - June 14-15, 2024** | **Second Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

His Eminence Rabbi 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 Rabbi 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 Rabbi 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!**

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

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| **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 |  |

**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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

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

**Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 35:30 – 36:38**

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

**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. 221-236** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 601 - 606** |

**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) 35:30 – 36:38**

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

**Chapter 35**

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

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

**Chapter 36**

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

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

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

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

**Ketubim: Tehillim (Psalms) 69:14-37**

| **Rashi** | **Targum** |
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| 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. |
| 14. **But, as for me, may my prayer to You, O Lord, be in an acceptable time. O God, with Your abundant kindness, answer me with the truth of Your salvation.** | 14. **But as for me, my prayer is in your presence, O LORD, in the time of favour; O God, in the abundance of your goodness answer me in the truth of your redemption.** |
| 15. Save me from mud that I not sink, that I be saved from my enemies and from the depths of water. | 15. Deliver me from exile, which is likened to mud, and I will not sink; let me be delivered from my enemies, who are like the depths of waters. |
| 16. Let neither the current of water sweep me away, nor the deep swallow me, and let a well not close its mouth over me. | 16. A mighty king will not send me into exile, and the powerful deep will not swallow me to cover me up, and the mouth of Gehenna will not be opened up for me. |
| 17. Answer me, O Lord, for Your kindness is good; according to Your abundant mercies, turn to me. | 17. Answer me, O LORD, for your kindness is good; look towards me with the abundance of your compassion. |
| 18. And do not hide Your face from Your servant, because I am distressed, hasten to answer me. | 18. And do not remove your presence from your servant, for I am in distress; hasten, answer me. |
| 19. Come close to my soul, redeem it; because of my enemies, redeem me. | 19. Draw near to my soul, redeem it, so that my enemies may not claim superiority over me, redeem me. |
| 20. You know my humiliation, my shame, and my disgrace; all my oppressors are before You. | 20. You know my disgrace and my shame and my dishonour; before you stand all my oppressors. |
| 21. Humiliation has broken my heart and I have become ill; I hoped for sympathy but there was none, and for comforters but I found none. | 21. Disgrace has broken my heart, and behold, it is ill; and I waited for those skilled in mourning, but they were not; and for those skilled in comfort, and I found them not. |
| 22. **They put gall into my food and for my thirst they gave me vinegar to drink.** | 22. **And as my meal they gave me bitter gall and poison; and for my thirst, they gave me vinegar to drink.** |
| 23. May their table before them become a trap, and [their hope] for peace become a snare. | 23. Let their table that they set before me with my food become a snare before them; and their sacrifices an offense. |
| 24. May their eyes become dark, so they cannot see; constantly cause their loins to slip. | 24. Let their eyes darken so they cannot see, and let their loins continually tremble. |
| 25. Pour out Your fury upon them, and may Your burning wrath overtake them. | 25. Pour out your anger upon them, and may your harsh anger overtake them. |
| 26. May their palace be desolate; in their tents let there be no dweller. | 26. Let their tent became deserted, may no one settle in their tent. |
| 27. For You-those whom You smote they pursued, and about the pain of those whom You wounded they tell. | 27. For they have pursued the one you have smitten, and they shall tell of the one wounded for your slain. |
| 28. Add iniquity to their iniquity and let them not come into Your charity. | 28. Give iniquity for their iniquity and let them not be purified to enter the assembly of your righteous ones. |
| 29. May they be erased from the book of life, and may they not be inscribed with the righteous. | 29. Let them be erased from the memorial book of life and let them not be written with the righteous. |
| 30. But I am poor and in pain; may Your salvation, O God, exalt me. | 30. But I am poor and wounded; your redemption, O God, will save me. |
| 31. I shall praise the name of God with song, and I shall magnify Him with a thanksgiving offering. | 31. I will praise the name of my God with song, and I will magnify him with thanksgiving. |
| 32. And it will appeal to the Lord more than a young bull that is mature, with horns and hooves. | 32. And my prayer will be more pleasing in the presence of the LORD than a choice fatted ox that the first Adam sacrificed, whose horns preceded its hooves. |
| 33. When the humble see, they rejoice, yea, those who seek God, and your heart will be invigorated. | 33. The humble have seen; so, let those who seek instruction from the presence of God be glad and let their heart live. |
| 34. For God hearkens to the needy, and He does not despise His prisoners. | 34. For the LORD accepts the prayer of the lowly and has not despised his prisoners. |
| 35. Heaven and earth will praise Him, the seas and everything that moves therein, | 35. Let the angels of heaven and those who dwell on earth praise him; the seas, and all that swarms in them. |
| 36. When God saves Zion and builds the cities of Judah, and they dwell there and take possession of it. | 36. For God will redeem Zion and repair the cities of Judah, and they will return thither and inherit it. |
| 37. And the seed of His servants inherit it, and those who love His name dwell therein. | 37. And the sons of his servants will succeed to it, and those who love his name will abide in its midst. |

**Rashi’s Commentary for: Psalms 69:14-37**

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

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

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

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

**19** **Come close to my soul** (Come close to me.)

**redeem it** Heb. גאלה, [equivalent to] גְאוֹל אוֹתָה.

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎69:14- 37**

Rabbi Dr. Hillel ben David

I am going to repeat the opening from the first part of this chapter of Psalms.

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.[[1]](#footnote-1) This concept of exile provides the theme of this psalm.

Hirsch[[2]](#footnote-2) 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 chapter of psalms. First, the downtrodden outcasts recount the tragic tale of their wanderings and woes.[[3]](#footnote-3) 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 G-d.[[4]](#footnote-4) 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[[5]](#footnote-5) should have its locale in Judah's portion, while the Divine Presence[[6]](#footnote-6) was to be in Benjamin's portion. If then we build it in the highest spot,[[7]](#footnote-7) [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’.[[8]](#footnote-8) And for this Doeg the Edomite[[9]](#footnote-9) envied David,[[10]](#footnote-10) as it is written, Because envy on account of Thy house hath eaten me up.[[11]](#footnote-11) 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.’[[12]](#footnote-12) ‘In Ephrath’ means in the Book of Joshua,[[13]](#footnote-13) 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.[[14]](#footnote-14)*

Now that we have reviewed the introduction, lets focus on a pasuk in our chapter of Tehillim that is normally associated with Rosh HaShana:

***Tehillim Psalms 69:29*** *Let them be blotted out of the book of the living; let them not be enrolled among the righteous.*

The book of the living, *Sefer Ḥayyim -* סֵפֶר חַיִּים, is a heavenly book in which the names of the righteous are inscribed. Daniel alludes to this book when he speaks of the coming judgment:

***Daniel 7:10*** *A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

The Midrash, at the Drash level, goes on to help us understand the meaning of the above pasuk in Tehillim.

***Midrash Rabbah - Genesis 24:3*** *Bar Kappara commenced: Let them be blotted out of the book of the living, etc.:[[15]](#footnote-15) this means, from the book of the generations below [in this world]; And not be written with the righteous: from the book of the generations above [in the next world]. Bar Kappara taught: Wherever the word 'lived' occurs, it refers to a righteous person; e.g., Shelah lived,[[16]](#footnote-16) Arpachshad lived. Another interpretation of ‘Let them be blotted out of the book of the living,’ etc.: ‘Of the book of the living’ means of the book of the generations of Adam, as it is written, THIS IS THE BOOK OF THE GENERATIONS OF ADAM.*

The Zohar takes a look at the Book of the Living from a sod perspective and connects it with the “land of the living”:

***Soncino Zohar, Bereshit, Section 1, Page 69a*** *For when the day comes on which the Holy One, blessed be He, will raise the dead to life, He will physically re-create all those dead who have been buried in strange lands. For if but one bone of them is left in the earth, this will be like the lump of leaven which causes the dough to rise, and on it the Holy One, blessed be He, will build up the whole body. But God will not restore their souls to them save in the land of Israel, as it is written, “Behold I will open your graves, and cause you to come up out of your graves, O my people, and I will bring you into the land of Israel” (to which they will roll through subterranean passages), and then “I will put my spirit in you and you shall live”.[[17]](#footnote-17) We see thus that only in the land of Israel will souls be provided for the resurrected. But those will be excluded who defile themselves and defile the earth, and of them it is written, “and they were blotted out of the earth”. The word “earth” we take to mean here “the land of the living” (although some of the ancient sages question this), and the whole expression is analogous to the verse, “let them be blotted out of the book of the living”.[[18]](#footnote-18) R. Simeon said to him: ‘Undoubtedly they will have no portion in the world to come, since the expression “and they were blotted out of the earth” is the exact opposite of the expression “they shall inherit the land forever”;[[19]](#footnote-19) but they will be called up for judgement, as it is with reference to them that the Scripture says, “and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence”.[[20]](#footnote-20)*

Now, the expression "Book of Life"[[21]](#footnote-21) appears only once in the Tanach, in our chapter of Tehillim, but a close parallel is found in Isaiah 4:3, which speaks of a list of those "written" for life:

***Yeshayahu (Isaiah) 4:3*** *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written unto life in Jerusalem…*

The erasure of a sinner's name from such a register is equivalent to death,[[22]](#footnote-22) as we can see in:

***Shemot (Exodus) 32:32-33*** *Yet now, if Thou wilt forgive their sin--; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.' 33 And HaShem said unto Moshe: 'Whosoever hath sinned against Me, him will I blot out of My book.*

Sin leads to death and therefore, sinners are blotted out of the book of the living. This suggests a very powerful idea: Everyone starts out being inscribed in the book of the living. It is the deeds of the wicked which causes HaShem to blot out their names. It is in our own hands whether we are in the book of the living, or whether we are blotted out. This is the focus of both Tehillim 69:29 and Shemot 32:32-33.

This metaphor comes to teach us that the righteous are valuable and that their inscription in this book is the result of the judgment of G-d based on the deeds of the righteous.

This pasuk points to the fate of the wicked; I would like to look at this in light of our Torah portion. As we examine the connection of the Mishkan to the Book of the Living we will begin to appreciate how far away the wicked are from this ideal. After all, the tablets of the testimony are the focal point of the Mishkan and they contain the words of life. These words have no value until we take them to heart and let them change our lives and bring us to perform the mitzvot as a labor of love.

The description of the Mishkan, the tabernacle, outlines for us a labor of love. First, the necessary materials for building the Mishkan were all donated. “From each person whose heart prompts to contribute shall you take My donations for the Mishkan.”[[23]](#footnote-23) The physical labor and artistic talent involved in building the Mishkan and in fashioning its artifacts were also a labor of love, of voluntary work and wholehearted offering of time and abilities. It was a national project in which all Jews willingly and joyfully participated.

The biggest job the Israelites have ever taken on: the building of the Mishkan, the Israelites’ traveling worship center and G-d’s dwelling place among them. The Mishkan, perhaps painfully boring to us, is an enthusiastic endeavor for the Israelites. In fact, it is their first job, their first work, as a free people. The Mishkan is a symbol of the Israelites’ new freedom, their freedom to worship G-d, their freedom to work with their own hands for their own sakes.

The people are so compelled by their enthusiasm for building the Mishkan that they bring more and more and still more materials for its construction. Their enthusiasm is so great and their gifts so plentiful that Moshe must turn them away, saying: don’t bring any more gifts![[24]](#footnote-24)

The Heavenly Court

The Talmud, in Rosh HaShana 16b, says that on Rosh HaShana, G-d inscribes everyone's name into one of three books. The righteous go into the Book of Life, the evil goes into the Book of Death, and those in the in-between book have judgment suspended until Yom Kippur.

***Rosh HaShana 16b*** *R. Kruspedai said in the name of R. Johanan: Three books are opened [in heaven] on New Year, one for the thoroughly wicked,[[25]](#footnote-25) one for the thoroughly righteous, and one for the intermediate. The thoroughly righteous are forthwith inscribed definitively in the book of life; the thoroughly wicked are forthwith inscribed definitively in the book of death;[[26]](#footnote-26) the doom of the intermediate is suspended from New Year till the Day of Atonement; if they deserve well, they are inscribed in the book of life; if they do not deserve well, they are inscribed in the book of death. Said R. Abin, What text tells us this? — Let them be blotted out of the book of the living, and not be written with the righteous.[[27]](#footnote-27) ‘Let them be blotted out from the book — this refers to the book of the wicked. ‘Of life — this is the book of the righteous. ‘And not be written with the righteous’ — this is the book of the intermediate. R. Nahman b. Isaac derives it from here: And if not, blot me, I pray thee, out of thy book which thou hast written,[[28]](#footnote-28) ‘Blot me, I pray thee’ — this is the book of the wicked. ‘Out of thy book’ — this is the book of the righteous. ‘Which thou has written’ — this is the book of the intermediate.[[29]](#footnote-29)*

In the Heavenly Court, they first decide as to which group one belongs: with the tzaddikim[[30]](#footnote-30) or the Reshaim.[[31]](#footnote-31) This literally means that they write the tzaddikim in the book of the living. The rasha,[[32]](#footnote-32) however is pushed aside and written in the Book of the Dead, for a rasha is considered as if he is already dead. The average person is not written down immediately. He is given a chance to do teshuva.[[33]](#footnote-33) Therefore his judgment is left hanging; he is, literally, standing there hanging and waiting until the final decision on Yom Kippurim. This is our prayer at the beginning of the Amida: write us in the Book of the Living.

The Gemara broke this down nicely, but some may miss the beauty of this because the words come tumbling out. Let me break it out and separate it a bit:

***Rosh HaShana 16b*** *Rav Nahman bar Isaac derived from the words "if not, blot me, I pray, out of Your book that You have written" in Exodus 32:32 that three books are opened in heaven on Rosh Hashanah. Rav Kruspedai said in the name of Rabbi Johanan that on Rosh Hashanah, three books are opened in Heaven — one for the thoroughly wicked, one for the thoroughly righteous, and one for those in between. The thoroughly righteous are immediately inscribed definitively in the book of life. The thoroughly wicked are immediately inscribed definitively in the book of death. And the fate of those in between is suspended from Rosh Hashanah to Yom Kippur. If they deserve well, then they are inscribed in the book of life; if they do not deserve well, then they are inscribed in the book of death.*

*Rabbi Abin said that Psalms 69:29 tells us this when it says, "Let them be blotted out of the book of the living, and not be written with the righteous."*

*"Let them be blotted out from the book" refers to the book of the wicked.*

*"Of the living" refers to the book of the righteous.*

*"And not be written with the righteous" refers to the book of those in between.*

*Rav Nahman bar Isaac derived this from Exodus 32:32, where Moses told God, "if not, blot me, I pray, out of Your book that You have written".*

*"Blot me, I pray" refers to the book of the wicked.*

*"Out of Your book" refers to the book of the righteous.*

*"That you have written" refers to the book of those in between.*

Now that we have seen a Remez perspective of the Book of the Living, let’s see how this plays out in our prayers.

Rabbi Levi Yitzhak of Berditchev, the 18th century Chassidic leader, was known as "the defense attorney of the Jewish people," because he constantly beseeched G-d to deal kindly with His people. One year, Rosh HaShana fell out on Shabbat, and Rabbi Levi Yitzhak went to the front of the synagogue to lead the congregation in prayer. Before beginning, he looked heavenward and said:

"*G-d, today is Shabbat. You taught us in Your holy Torah that Shabbat may only be broken in order to save a life. I demand that you keep the laws which You gave us. Since writing is a prohibited act on Shabbat, You have no right to record anybody in the Book of Death. You may only break Shabbat to record all of mankind in the Book of Life!*"

Now, this is what I call powerful prayer!

You don’t have to be an *atheist* to be bothered by the Gemara of *Rosh HaShana 16b*.  It does not describe the reality of the world.  The “good” by no means have a year of life, nor do the wicked get punished.  In fact, that’s one of the most basic teachings of the Torah, many times the wicked prosper and the righteous suffer. Chazal even told us in Pirke Avot[[34]](#footnote-34) that we have no way to explain the way punishment and reward is meted out to the righteous and the wicked in our world.

So what is Rosh Hashanah about? On the page of this very Gemara, this question was addressed. Tosafot observes that very often the opposite of the Gemara is true: *Sometimes the completely righteous are inscribed for death and the completely wicked are inscribed for life*.[[35]](#footnote-35)

Tosafot’s answer is nothing short of shocking. They explain that the judgement of Rosh HaShana has absolutely nothing to do with one’s coming year! In fact, it has nothing to do with anything in your life at all. Tosafot says that the entire judgment of Rosh HaShana is actually about Olam HaBa, the world to come. We are not judged on Rosh HaShana for what our year will be like. G-d decides each year whether we still merit our portion in the next world. The Book of Life is for people that do, and the other book is for people that don’t. That’s why we don’t see this Gemara come to fruition in our world. It’s not supposed to.[[36]](#footnote-36)

Tosafot in their commentary to Rosh HaShana 16b, explains that the judgments to which the Talmud refers concerns "Olam Haba", the World to Come. In other words, on Rosh Hashanah the totally righteous are inscribed in the Book of Life and the totally wicked are inscribed in the Book of Death in the World to Come. The Vilna Gaon explains that there are two judgments taking place, one regarding this world, the physical/material world, and one regarding the World to Come. Everyone is judged on Rosh Hashanah and their judgment sealed on Yom Kippur with respect to their status in this world. But the difference between the judgment of the righteous, wicked and intermediate person is in regards to their status in the World to Come. The special inserts that we add in the Amida during the ten days of repentance from Rosh HaShana to Yom Kippurim correspond to these two different judgments. In the beginning of the Amida, we ask to be inscribed for life in general. This refers to the life in the World to Come. Towards the end of Amida, we ask for detailed blessings for good livelihood and peace. This refers to the physical world.

With the view of Tosafot behind us, it is worth hearing from the Ramban who sees things very differently.

**Ramban Drasha for Rosh Hashanah (abridged):** But this teaching was taught with wisdom and reason, for it is known by all who understand that there are four types judged in the world, one who does not come before his judgment, the second is a person who comes for judgment but his judgment is never completed, the third is found guilty before the court, and the fourth, whom the court acquits. The first category does not apply in our situation since every person passes before the Holy One Blessed be He, for there is no darkness or shadow before which the sinner can hide. There are, therefore, three categories remaining. All who are acquitted in their judgments are considered totally righteous, all who are found guilty are considered totally guilty. Those whose behavior is balanced, namely, the scales are balanced between sins and merits is called intermediate. If so, the entirely wicked person who worshipped idolatry, practiced sexual immorality and spilled blood but did a single mitzvah, when his judgment comes before the Holy One Blessed be He, he will be rewarded him in this world so that he will live this year. In this case, he was considered totally righteous, since his judgment was justified. And so, the totally wicked – immediately for death refers to even someone who has fulfilled the entire Torah, who one time decided a halacha [improperly] before his teacher and as a consequence, warranted death on account of this act. As a consequence, he is considered totally wicked since he warranted his punishment. And so, everyone written in the book of life merits life until the following Rosh Hashanah, all are to be considered totally righteous in their particular judgments. And all who are written in the book of death, namely, those who will die that year. All were totally wicked in their judgments…

So we have two opinions, which one is correct? The answer, of course, is that they are both correct. Each is looking at different aspects. OK, let’s move on…

We also encounter this *book of the living* in our daily and weekly prayers.

When we return the Torah to the ark, we proclaim: “Renew our days so that they will be returned to the days of yore”. Are we really asking to be returned to the past? That may be the literal translation, but there is another meaning implicit in that sentence: Renew our days, infuse what we are *with the best of “days of yore”*. Make us new by helping us remember the past and fusing it with the present.

We do the same thing during Yizkor.[[37]](#footnote-37) It is not an exercise in nostalgia, but a way of changing our very selves, as well as those around us and those who will follow us. The act of remembering changes us and gives life to those who are no long here. The Almighty asks the prophet Yehezchel, “Will these dry bones live again”?[[38]](#footnote-38) Yehezchel responds: “only You, G-d, know”. Yehezchel was right. So too, today, only G-d knows our ultimate fate. But there is a way we can make dry bones live again. By remembering those who came before us and incorporating the example of their lives into our lives, we can give them life. In so doing we inscribe them in sefer HaChayim, not the Book of Life, but the Book of the Living. They become part of an Etz Hayim,[[39]](#footnote-39) not just a tree of life but a living tree, one that is replenished by the past and nurtures the future.

The future holds a time of trouble when it will be very advantageous to be found written in the book:

***Daniel 12:1*** *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

In The Nazarean Codicil

The book of the living is referenced multiple times in the Nazarean Codicil. It is worth revisiting these pesukim in order to begin understanding the role of those written this book.

***Luke 10:20*** *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

***Philippians 4:3*** *And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

***Hebrews 12:23*** *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*

***Revelation 3:5*** *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

***Revelation 13:8*** *And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

***Revelation 17:8*** *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

As we mentioned earlier, if one has not repented and been written the book of the living, then there will be no Olam HaBa for that person. That wicked on will end up in Gehinnom, as we can see from this next pasuk.

***Revelation 20:12,15*** *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works...And whosoever was not found written in the book of life was cast into the lake of fire.*

***Revelation 21:27*** *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

It is hard to see what David commentary was focused on, in our Torah portion. However, the building of the walls and of the curtains that surrounded the Mishkan may show what is inside represents the righteous, and what is outside represents the wicked. This idea is reinforced by the following pasuk from our chapter of Psalms:

***Tehillim (Psalms) 69:26****Let their encampment be desolate; let none dwell in their tents.*

Clearly the Mishkan represents the “tent”, the body of Mashiach and the outer wall represents the skin of the body, to some extent. The wicked clearly are outside and have no portion inside.

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

| **Rashi** | **Targum** |
| --- | --- |
| 55:1. Ho! All who thirst, go to water, and whoever has no money, go, buy, and eat, and go, buy without money and without a price, wine and milk. | 1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear, and learn, without price and not with mammon, teaching which is better than wine and milk. |
| 2. **Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness**. | 2. **Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.** |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David**. | 3. **Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.** |
| 4. **Behold, a witness to nations have I appointed him, a ruler and a commander of nations.** | 4. **Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.** |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. **{S}** |
| 6. Seek the Lord when He is found, call Him when He is near. | 6. Seek the fear of the LORD while you live, beseech before Him while you live; |
| 7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. Let the wicked forsake his wicked way and a man who robs conceptions: let him return to the service q(the LORD, that He may have mercy upon him, and to the fear of our God, for He will abundantly pardon. |
| 8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord. | 8. For not as My thoughts are your thoughts, neither are your ways correct as the ways of My goodness, says the LORD. |
| 9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts. | 9. For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts. |
| 10. **For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,** | 10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return there but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater, |
| 11. **so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.** | 11. So is the word of My goodness that goes forth before Me; it is not possible that it will return before Me empty until it accomplishes that which I please, and prospers in the thing for which I sent it. |
| 12. **For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.** | 12. **For you will go out in joy from among the Gentiles. and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches.** |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." **{P}** |
|  |  |
| 56:1. ¶ **So says the Lord, "Keep justice and practice righteousness/generosity, for My salvation is near to come, and My benevolence to be revealed."** | 1. ¶ **Thus says the LORD: "Keep judgment and do righteousness/generosity, for My salvation is near to come, and My virtue to be revealed.** |
| 2. **Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil.** **{S}** | 2. **Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil."** **{S}** |
| 3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree." **{P}** | 3. Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say, "Behold, I am like a dry tree." **{P}** |
| 4. ¶ For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant, | 4. For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast to My covenants, |
| 5. **"I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.** **{S}** | 5. **I will give them in my sanctuary and within the land of my Shekhinah’s house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.** **{S}** |
| 6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant. | 6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast to My covenants- |
| 7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples. | 7. these I will bring to the holy mountain, and make them joyful in My house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure on My altar; for My sanctuary will be a house of prayer for all the peoples. |
| 8. **So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.** | 8. **Thus says the LORD God who is about to gather the outcasts of Israel, I will yet bring near their exiles. to gather them."** |
| 9. All the beasts of the field, come to devour all the beasts in the forest. **{P}** | 9. All the kings of the peoples who were gathered to distress you, Jerusalem. will be cast in your midst; they will be food for the beasts of the field - every beast of the forest will eat to satiety from them. **{P}** |
| 10. His lookouts are all blind, they do not know, dumb dogs who cannot bark; they lie slumbering, loving to slumber. | 10. All their watchmen are blind, they are all without any knowledge; dumb dogs, they cannot bark; slumbering, laying down, loving to sleep. |
| 11. ¶ And the dogs are of greedy disposition, they know not satiety; and they are shepherds who know not to understand; they all turned to their way, each one to his gain, every last one. | 11. The dogs have a strong appetite; they do not know satiety. And they who do evil do not know [how] to understand; they have all gone into exile, each his own way, each to plunder the mammon of Israel. |
| 12. "Come, I will take wine, and let us guzzle old wine, and tomorrow shall be like this, [but] greater [and] much more." | 12. They say. "Come, and let us guzzle wine, let us be drunk with old wine; and our feast of tomorrow will be better than this day’s, very great." |
|  |  |
| 57:15. **For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed.** | 15. **For thus says the High and Lofty One who dwells in the heavens, whose name is Holy; in the height He dwells, and His Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken.** |
| 16. **For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made.** | 16. **"For I will not so avenge for ever, nor will My anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made.** |

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

**Chapter 55**

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

**go to water** to Torah.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 56**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 57**

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

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

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

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

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

**The Rabbi’s Private Prophetic Study**

At first glance there seems to be little relationship between our Torah Seder for this week and the Midrash commentary of Messiah King David in Psalm 69, not to mention the Ashlamatah and the Midrash of Matityahu. But such careless observation betrays the fact of the profound relationship between these four readings for this week.

Messiah King David looks deeply into all the implications of Bezalel a distinguished gentleman from the tribe of Judah, who is put in charge by a direct stamen of G-d to build the “Tabernacle.” He (David) himself longs to do the same all the days of his life – i.e. build the “Temple” in Jerusalem! But if any Psalm does, this one seems to intimate that building the Temple most profoundly conveys the idea of building Israel, for Israel and the Messiah of Israel are the Temple (for further explanation see: <http://www.betemunah.org/temple.html#_Toc14262232>).

When the Master of Nazareth was walking upon this earth, he taught: *“You examine the Scriptures carefully because you understand that in them you have eternal life, and it is they that testify about me.”* (Yochanan 5:39). If we apply this principle to our Psalm even only from the Peshat we find that four times the name of our Master clearly spelled out and alluded to:

v.2 – “הוֹשִׁיעֵנִי אֱלֹהִים” – “Hoshie’eni Elohim” – translated as: “Save me O G-d” – but read: “extend Yeshuah to me O G-d.”

v.14 – “עֲנֵנִי, בֶּאֱמֶת יִשְׁעֶךָ” – “A’aneni BeEmet Yishe’ekha” – translated as: “answer me with the truth of Your salvation – but read: “answer me with the truth of Your Yeshua.”

v.30 – “יְשׁוּעָתְךָ אֱלֹהִים תְּשַׂגְּבֵנִי” – “Y’shuat’kha Elohim T’sag’veni” – translated as: “let Your salvation, O God, set me up on high” – but read: “Let Your Yeshuah, O G-d set me up on high.”

v.36 – “כִּי אֱלֹהִים, יוֹשִׁיעַ צִיּוֹן” – Khi Elohim Yoshia Tsiyon” – translated as: “For God will save Zion” – but read: “For G-d will bring Yeshuah to Zion.”

It is no surprise then that this Psalm is perhaps one of the most prophetically Messianic of all the collection of Psalms. The title of the Psalm as translated by the Targum furnishes even with a date in which the prophecies contained in the Psalm would start to be fulfilled: “concerning the removal of the Sanhedrin” – which according to our Sages took place about forty years before the destruction of the temple.

The writers of the Nazarean Codicil quote on a number of occasions from this Psalm as in:

Psalm 69:4 in the Sod of Yochanan 15:25.

Psalm 69:9 in the Sod of Yochanan 2:17.

Psalm 69:21 in the Midrash of Matityahu 27:34.

Psalm 69:22 in the Remez of Hakham Shaul in Epistle to the Romans 11:9.

Psalm 69:25 in the Remez of Hakham Lukas in his II Lukas (Acts) 1:16.

Please note that in no part of the Nazarean Codicil is this Psalm quoted to be interpreted in its literal meaning, but rather its true significance is brought out either in its allegorical, metaphorical, or its metaphysical modes of hermeneutic interpretation. Clearly the Psalm prophesies concerning the Messiah, it past times as well as in future times. The Messiah as new Bezalel (or rather “Betzal El” – “in the shadow of G-d”) paid a heavy price for the redemption of all Israel, and those from among the Gentiles who sincerely love G-d and His Torah. And this Psalm goes on to describe the reconstruction of G-d’s Temple as the reconstruction of all Israel.

Another interesting feature of this Psalm is that it not only describes aptly the life of the Master of Nazareth, but also that of his genuine disciples and followers. Such common incidents and feelings described in this Psalm as:

v.2 – “for the waters have come to my neck.”

v.3 – “I have sunk into deep mire, where there is no standing. I have come into deep waters, and the flood overwhelms me.”

v.4 – “I am weary with my crying out, my throat is dry, my eyes fail while I wait for my God.”

v.5 – “Those who hate me for no reason are more numerous than the hairs of my head. Those who would destroy me are many, who are wrongfully my enemies. What I did not steal I must restore.”

v.7 – “Let those who trust in You, O Lord God of hosts, not be ashamed for my sake. Let those who seek You, O God of Israel, not be humiliated for my sake.”

v.9 – “I have become a stranger to my brothers and an alien to my mother’s sons.”

v.10 – “Because the zeal for Your house has consumed me, and the taunts of those who taunt You have fallen upon me.

v.11 – “And I weep with fasting over my soul, and that becomes a taunt for me.”

v.12 – “And I make sackcloth my garment, and I have become a proverb to them.”

v.13 – “Those who sit at the gate talk of me, and I am the song of those who drink wine.”

v.21 – “Insult has broken my heart, and I have fallen sick. I hoped for someone to console me, but there was none, and for comforters, but I found none.”

v.22 – “But they put poison in my food, and for my thirst they gave me vinegar to drink.”

v.30 – “But I am afflicted and in pain. Your Yeshuah, O God will protect me.”

If these things happen to you because of your study and observance of Torah (Written and Oral) and because of your faithful testimony about Yeshuah, then indeed you are his disciple, and your reward will be great indeed. As a Nazarean you must expect the very worst of man, but at the same time you are rewarded with a closeness to G-d, His Messiah, His spirit, His Shekhinah, His Word, and His Wisdom that is absolutely priceless! There is indeed great advantage in every way to be an active and public disciple of the Master of Nazareth.

Nevertheless, our hearts and minds filled with gratitude to G-d’s and with His generosity, we join our voices with Hakham Shaul and without a shadow of shame to exclaim triumphantly from the depths of our soul:

“Who will separate us from the love of Messiah? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? Even as it has been written, “For Your sake we are killed all the day; we are counted as sheep of slaughter” (44:22). But in all these things we more than conquer through Him (G-d) loving us. For I am fully persuaded that neither death, nor life, nor angels, nor rulers, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Yeshuah the Messiah, our Master!” [Romans 8:35-39]

Now Matityahu, follows carefully on the comment of the Psalmist in 69:31-32 – “I will praise the name of God with song, and I will magnify Him with thanksgiving. And it will please the Lord more than an ox and a bull hat has horns and hooves,” and in the setting of a magisterial lesson on Sabbath observance he goes to emphasize the chief object of the Law: ***“For I desire kindness rather than sacrifice.”*** We can, and under certain conditions suspend sacrifice for the sake of kindness, but we surely cannot and under no circumstance suspend kindness for the sake of sacrifice!

This is the third Shabbat since the festival of Sukkoth, and the themes of each of them come in a majestic and perfect succession: **Gratitude – Generosity – Kindness!** And this last topic of kindness, is presented to us at the beginning of our Torah Seder when G-d is not ashamed to publicly state: *“And Moses said unto the children of Israel: 'See, the LORD hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.”* And why Bezalel? Because as the Midrash teaches “Because his father Hur sacrificed his life for the sake of the Holy One, blessed be He. When the people were eager to make the golden calf, he confronted them and rebuked them. Whereupon they attacked him and killed him. The Holy One, blessed be He, said: Be assured, I will reward you.” So G-d. most blessed be He remembered the intense love that Hur had for Him, to the point of giving his life to protect G-d’s **kindness** to His people, that he showed **kindness** in abundance to his son Bezalel!

May we be filled with a heart and a mind ready to manifest gratitude, generosity and kindness, even at the cost of our own lives, together with all of our most noble people of Yisrael, Amen ve Amen!

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

**Verbal Tallies**

By: H. Em. Rabbi Dr. Hillel ben David & HH Giberet Dr. Elisheba bat Sarah

**Shemot (Exodus) 35:30 – 36:38**

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

**Tehillim (Psalms) 69:14-37**

**Mk 9:9-13**39F**[[40]](#footnote-40)**

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

See - ראה, Strong’s number 07200.

LORD - יהוה, Strong’s number 03068.

Name - שם, Strong’s number 08034.

Judah - יהודה, Strong’s number 03063.

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

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

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

Israel - ישראל, Strong’s number 03478.

LORD - יהוה, Strong’s number 03068.

Called - קרא, Strong’s number 07121.

Name - שם, Strong’s number 08034.

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

**Tehillim (Psalms) 69:16** Hear me, O **LORD <03068>**; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

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

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

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

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

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

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

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

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 35:30 – 36:38** | **Psalms**  **69:14-36** | **Ashlamata**  **Is 55:13 – 56:8 + 57:15** |
| --- | --- | --- | --- | --- |
| **bh;a'** | love |  | Ps. 69:36 | Isa. 56:6 |
| **lh,ao** | tent | Exod. 36:14 Exod. 36:18 Exod. 36:19 Exod. 36:37 | Ps. 69:25 |  |
| **~yhil{a/** | God | Exod. 35:31 | Ps. 69:29 Ps. 69:30 Ps. 69:32 Ps. 69:35 |  |
| **rm;a'** | said | Exod. 35:30 Exod. 36:5 Exod. 36:6 |  | Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 57:15 |
| **aAB** | brought, came, bring, come | Exod. 36:3 Exod. 36:4 Exod. 36:5 Exod. 36:6 | Ps. 69:27 | Isa. 56:1 Isa. 56:7 |
| **tyIB;** | holders, house | Exod. 36:34 |  | Isa. 56:5 Isa. 56:7 |
| **!Be** | children, son | Exod. 35:30 Exod. 35:34 Exod. 36:3 |  | Isa. 56:2 Isa. 56:3 Isa. 56:5 Isa. 56:6 |
| **hy:x'** | live, revive |  | Ps. 69:32 | Isa. 57:15 |
| **bAj** | good |  | Ps. 69:16 | Isa. 56:5 |
| **dy"** | tenons, hands | Exod. 36:22 Exod. 36:24 |  | Isa. 56:2 Isa. 56:5 |
| **[dy** | know, known | Exod. 36:1 | Ps. 69:19 |  |
| **hd'Why>** | Judah | Exod. 35:30 | Ps. 69:35 |  |
| **hw"hoy>** | LORD | Exod. 35:30 Exod. 36:1 Exod. 36:2 Exod. 36:5 | Ps. 69:16 Ps. 69:31 Ps. 69:33 | Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6 |
| **~y"** | west, westward, seas | Exod. 36:27 Exod. 36:32 Ps. 69:34 | Ps. 69:34 |  |
| **h['Wvy>** | salvation |  | Ps. 69:29 | Isa. 56:1 |
| **laer'f.yI** | Israel | Exod. 35:30 Exod. 36:3 |  | Isa. 56:8 |
| **ble** | heart | Exod. 35:34 Exod. 35:35 Exod. 36:1 Exod. 36:2 Exod. 36:8 | Ps. 69:20 | Isa. 57:15 |
| **af'n"** | stirred, lofty one | Exod. 36:2 |  | Isa. 57:15 |
| **!t;n"** | put, give | Exod. 35:34 Exod. 36:1 Exod. 36:2 | Ps. 69:21 Ps. 69:27 | Isa. 56:5 |
| **db,[,** | servant |  | Ps. 69:17 Ps. 69:36 | Isa. 56:6 |
| **~[;** | people | Exod. 36:5 Exod. 36:6 |  | Isa. 56:3 Isa. 56:7 |
| **#[e** | wood, tree | Exod. 35:33 Exod. 36:20 Exod. 36:31 |  | Isa. 56:3 |
| **hf'['** | work, do, make, made | Exod. 35:32 Exod. 35:33 Exod. 35:35 Exod. 36:1 Exod. 36:2 Exod. 36:3 Exod. 36:4 Exod. 36:5 Exod. 36:6 Exod. 36:7 Exod. 36:8 Exod. 36:11 Exod. 36:12 Exod. 36:13 Exod. 36:14 Exod. 36:17 Exod. 36:18 Exod. 36:19 Exod. 36:20 Exod. 36:22 Exod. 36:23 Exod. 36:24 Exod. 36:25 Exod. 36:27 Exod. 36:28 Exod. 36:29 Exod. 36:31 Exod. 36:33 Exod. 36:34 Exod. 36:35 |  | Isa. 56:1 Isa. 56:2 |
| **~ynIP'** | face, before, from | Exod. 36:3 | Ps. 69:17 Ps. 69:22 |  |
| **hq'd'c.** | righteousness |  | Ps. 69:27 | Isa. 56:1 |
| **vd,qo** | sanctuary, holy | Exod. 36:1 Exod. 36:3 Exod. 36:4 Exod. 36:6 |  | Isa. 56:7 |
| **ar'q'** | called | Exod. 35:30 Exod. 36:2 |  | Isa. 56:7 |
| **br;q'** | come, came | Exod. 36:2 | Ps. 69:18 |  |
| **ha'r'** | see, saw | Exod. 35:30 | Ps. 69:23 Ps. 69:32 |  |
| **x;Wr** | spirit | Exod. 35:31 |  | Isa. 57:15 |
| **!k;v'** | dwell |  | Ps. 69:36 | Isa. 57:15 |
| **~ve** | name | Exod. 35:30 | Ps. 69:30 Ps. 69:36 | Isa. 55:13 Isa. 56:5 Isa. 56:6 Isa. 57:15 |
| **xm;f'** | glad, joyful |  | Ps. 69:32 | Isa. 56:7 |

**Greek:**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 35:30 – 36:38** | **Psalms**  **69:14-36** | **Ashlamata**  **Is 55:13 – 56:8 + 57:15** | **Pshat**  **Mishnah of**  **Mk 9:9-13** |
| **ἄνθρωπος** | man, men |  |  | Isa 56:2 | Mk. 9:9 Mk. 9:12 |
| **γράφω** | written |  | Ps 69:28 |  | Mk. 9:12 Mk. 9:13 |
| **δεῖ** | must |  |  |  | Mk. 9:11 |
| **εἴδω** | behold |  | Ps 69:32 |  | Mk. 9:9 |
| **ἐξουδενόω** | contempt |  | Psa 69:33 |  | Mk. 9:12 |
| **ἔπω** | said, speak | Exod. 35:30 Exod. 36:5 Exod. 36:6 |  | Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 57:15 | Mk. 9:12 |
| **θέλω / ἐθέλω** | want |  |  | Isa 56:4 | Mk. 9:13 |
| **κύριος** | LORD | Exod. 35:30 Exod. 36:1 Exod. 36:2 Exod. 36:5 | Ps. 69:16 Ps. 69:31 Ps. 69:33 | Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6 |  |
| **λέγω** | saying, says, say | Exo 36:6 |  | Isa 56:1 Isa 56:3  Isa 56:4 | Mk. 9:11 Mk. 9:13 |
| **ὄρος** | mountain |  |  | Isa 56:7 | Mk. 9:9 |
| **ὅσος** | as many as | Exo 36:1 Exo 36:5 |  | Isa 56:4 | Mk. 9:13 |
| **πᾶς** | all, | Exo 35:31  Exo 35:32  Exo 35:33  Exo 35:35  Exo 36:1 Exo 36:2  Exo 36:3  Exo 36:4  Exo 36:8 Exo 36:9  Exo 36:22 | Psa 69:19 Psa 69:34 | Isa 56:6 Isa 56:7 | Mk. 9:12 |
| **ποιέω** | did, do, made, make | Exo 35:32 Exo 35:33  Exo 35:35 Exo 36:1  Exo 36:3  Exo 36:4  Exo 36:5 Exo 36:7  Exo 36:8 Exo 36:11  Exo 36:12 Exo 36:13 Exo 36:14  Exo 36:17 Exo 36:18  Exo 36:19 Exo 36:20  Exo 36:22  Exo 36:23  Exo 36:24  Exo 36:27  Exo 36:28 Exo 36:29  Exo 36:31  Exo 36:34  Exo 36:35  Exo 36:37 |  | Isa 56:1 Isa 56:2 | Mk. 9:13 |
| **υἱός** | son | Exo 35:30 Exo 36:3 |  | Isa 56:5 | Mk. 9:9 Mk. 9:12 |

**Nazarean Talmud**

**Sidra of Sh’mot (Exodus) 35:30 – 36:28**

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

By: H. Em Rabbi Dr. Eliyahu ben Abraham

**School of Hakham Tsefet**

**Pshat**

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

Mishnah **א:א**

**And when they were coming down from the mountain, he distinctly ordered**40F**[[41]](#footnote-41) them** (his three chief talmidim) **that they should tell no one the things that they had seen until the Ben**41F**[[42]](#footnote-42) Adam** (Son of Man) **had risen from the dead.**42F**[[43]](#footnote-43) And they kept** (*shomer* – guarded and held) **his saying**43F**[[44]](#footnote-44) to themselves, and they discussed** (drash) **with one another what** his**,** (Ben Adam) **rising from the dead would mean.**44F**[[45]](#footnote-45)**

**And they inquired** (drash) **of him,**45F**[[46]](#footnote-46) saying, why do the soferim**46F[[47]](#footnote-47) **say it is necessary for Eliyahu** HaNabi **to come first? And he answered and told them, Eliyahu** HaNabi **truly does come first and restores all things to their former and intended state. And how has it been written of the Ben Adam** (Son of Man) **that he should suffer many things and be despised? But I say to you that Eliyahu** HaNabi **has indeed come, and they have done to him whatever they delighted, as it is written of him.**

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 35:30 – 36:38** | **Ps. 69:14-37** | **Is 55:13 – 56:8 + 57:15** | **Mk 9:9-13** | **Ro 15:8-21** |

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

This Peshat pericope grapples with two very specific questions.

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

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

**The Messianic Secret**

The footnoted passages deal with the “messianic secret.”52F[[48]](#footnote-48) Scholars have tried to make heads or tails of the enigma for ages. They are no closer to understanding this great “secret” today than they were yesterday. Why is it that they are unable to discern simple Pshat? They call it a mystery or an enigma. These are not the words of Pshat. As we have recently learned, they “see men as trees.” When you label a Pshat pericope with the title “Mystery,” you have already lost the battle of interpretation. This is tantamount to reading the “Revelation” in Pshat. Furthermore, if it was such a great “secret” why do we know about it? Yes, we perfectly understand that Yeshua expelled *shedim*, (demons/spirits) from those who were miraculously healed and even his talmidim were warned not to tell the “secret.” In every case where Yeshua commands someone not to tell the secret, they have come in close personal contact with the Master and are perfectly aware of his spiritual identity. Whenever the Master’s identity as Messiah, “G-d’s Anointed King” is revealed he silences the revelation.

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

Firstly, the Master was not a petty pseudo-prophet who needed to resort to these devious methods. His commands are sincere. Do not tell anyone in Pshat terms means, “do not tell anyone” not the reverse. As a true Tsaddiq – Hakham his true piety was in his study of the Torah and the traditions passed down by his ancestors. As “Ben HaElohim” (Son of the Judges) his life and mission was the “Sum of the Judges.” In other words, Yeshua could only be what the Sages of blessed memory made of him. His personification of the Torah, specifically the Oral Torah governed every moment of his life. When Hakham Tsefet records that he arose a great while before day53F[[49]](#footnote-49) to seclude himself in prayer, it was because the Hakhamim ordered him (and all our Jewish brethren) to recite the Shema early in the morning.

**Mk 1:35-37And early in the morning, long before daylight**54F**[[50]](#footnote-50) he (Yeshua) got up**55F**[[51]](#footnote-51) and went out to an isolated place and prayed there. And Shim’on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed**56F**[[52]](#footnote-52) him (Yeshua). And having discovered**57F**[[53]](#footnote-53) from him [the true halakhic practice concerning the recital morning Shema and Amidah], they said to him, “everyone is searching**58F**[[54]](#footnote-54) for you.”**

**m. Ber 1:2** From what time do they recite the ﻿Shema﻿ in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, “Between blue and green.” And one must complete it before sunrise. R. Joshua says, “Before the third hour. “For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be ‘morning.’]” One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.59F[[55]](#footnote-55)

**b. Ber 2b** *It has been taught on Tannaite authority along these same lines:*  The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption60F[[56]](#footnote-56) [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight.”61F[[57]](#footnote-57)

Consequently, we can see that the Master was the sum of the Hakhamim. To qualify as “Messiah” he must be a walking Torah Scroll. Hakham Tsefet reveals the true crux of the dilemma in saying **“everyone is searching**62F**[[58]](#footnote-58) for you.”** The question is then raised, what or who were they looking for? It was not a man that they were looking for. They were looking for the quintessential expression of the Torah. What does the talmid of the Master want to know the most? What we desire the most is how to fulfill the expectations of G-d as expressed in the Torah. How do we learn to be a living expression of the Torah? By following a Hakham who is a living Torah.

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

1. Communion with G-d

2. Abodah – worship and service

3. Halakhah – how we are to walk

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

1. Berakhot

2. Birkat Ha-Mazon (Bendigamos)

3. **K’riat Shema**

We have selected these specific items because they represent an organic whole, furthermore they are the beginning point for service as described in the Mishnah. Our fascination is with the K’riat Shema. This because the recital of the Shema is not the simple recital of a few verses of the Torah associated with D’barim (Deut) 6:4. The Shema as an organic whole stands for commitment to the whole of the Torah, Oral and Written and subjection to the Malkuth HaShamayim.63F[[59]](#footnote-59) Therefore, “K’riat Shema” represents complete commitment to talmud Torah (Torah Study). As an act of worship, K’riat Shema stands for prayer. Therefore, the Shema represents a life that is devoted to talmud Torah and Prayer. Through K’riat Shema and talmud Torah we rectify the damage we have committed against the earth.

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

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

**The Resurrection**

The subtleties of the resurrection have dotted the Peshat narrative from the beginning. Questions of who Yochanan HaMatvil (John the Baptist) is clearly show that the belief in the resurrection was a regular part of Jewish life in the first century.64F[[60]](#footnote-60) As we will see, it is their concept of the resurrection that the Talmidim struggle with. We must not be confused or entertain Greco-Roman concepts that were present in the diaspora. The Greco-Roman view was more in tune with the idea of dying as humans and being resurrected as gods who could then “float” on the celestial clouds as it were.

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

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

**Good Talmidim**

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

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

**m. Sotah 9:15** R. Pinhas b. Yair says, “Heedfulness leads to cleanliness, cleanliness leads to cleanness, cleanness leads to abstinence, abstinence leads to holiness, holiness leads to modesty, modesty leads to the fear of sin, the fear of sin leads to piety, piety leads to the Holy Spirit, the Holy Spirit leads to the resurrection of the dead, and **the resurrection of the dead comes through Elijah, blessed be his memory, Amen**.”65F[[61]](#footnote-61)

This Mishnah helps us to reconcile several problems while reading the Nazarean Codicil. Firstly, noting the question that the talmidim posit, **why do the soferim** (scribes,most likely the “scribes of the P’rushim)66F[[62]](#footnote-62) **say it is necessary for Eliyahu come first?** The “soferim” (scribes) in the present context are those who have written down pieces of the Mishnah that were collected by the P’rushim for later generations.67F[[63]](#footnote-63) Secondly, we note that the idea of the Soferim here should not be viewed in the negative. Thirdly, we note that Yeshua’s talmidim were educated in the Mishnah/Oral Torah. Fourthly, we would also opine that the talmidim were beyond the level of Pshat, i.e. Mishnah. Fifthly, we note that they had this material memorized. Certainly, they were not carrying a copy of the Encyclopedia Judaica up and down the mountain as a reference source, and the first century version of Google Books was a Tanna.68F**[[64]](#footnote-64)**

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

Amen v’amen!

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

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

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

P1439#yIS1

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Hirsch [↑](#footnote-ref-1)
2. Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was a German Rabbi best known as the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism. Occasionally termed neo-Orthodoxy, his philosophy, together with that of Azriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism. [↑](#footnote-ref-2)
3. v. 2-30 [↑](#footnote-ref-3)
4. v. 31-37 [↑](#footnote-ref-4)
5. 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-5)
6. The Temple. [↑](#footnote-ref-6)
7. Lit., ‘if we raise it’. [↑](#footnote-ref-7)
8. Debarim (Deuteronomy) 33:12 [↑](#footnote-ref-8)
9. Doeg was an Edomite, chief herdsman to Saul, King of Israel. He is mentioned in the Hebrew Bible book of First Samuel, chapters 21 and 22, where he is depicted as responsible for the deaths of a large number of priests. [↑](#footnote-ref-9)
10. I.e., because David had thus decided the site of the Temple. [↑](#footnote-ref-10)
11. Ps. 69:10. E.V., ‘zeal for Thy house etc.’ [↑](#footnote-ref-11)
12. Ps. 132:2-6. [↑](#footnote-ref-12)
13. Emended text (Aruk). [↑](#footnote-ref-13)
14. Gen. 49:27. Being a ‘wolf’, he would naturally be found in the forest [↑](#footnote-ref-14)
15. Tehillim (Psalms) 69:29 [↑](#footnote-ref-15)
16. Bereshit (Genesis) 11:14 [↑](#footnote-ref-16)
17. Yehezchel (Ezekiel) 37:12, 14 [↑](#footnote-ref-17)
18. Tehillim (Psalms) 69:29 [↑](#footnote-ref-18)
19. Yeshayahu (Isaiah) 60:21 [↑](#footnote-ref-19)
20. Daniel 12:2 [↑](#footnote-ref-20)
21. As compared to the book of the Living. [↑](#footnote-ref-21)
22. cf. Tehillim (Psalms) 69:29 [↑](#footnote-ref-22)
23. Shemot (Exodus) 35:21 [↑](#footnote-ref-23)
24. Shemot (Exodus) 36:6 [↑](#footnote-ref-24)
25. I.e., those whose bad deeds definitely outweigh their good. [↑](#footnote-ref-25)
26. The life and death in the future world (i.e., of the soul) is meant. V. Tosafot. s.v. [↑](#footnote-ref-26)
27. Tehillim (Psalms) 69:29 [↑](#footnote-ref-27)
28. Shemot (Exodus) 32:32 [↑](#footnote-ref-28)
29. Rosh HaShana 16b [↑](#footnote-ref-29)
30. Tzaddikim (pl.) = The righteous [↑](#footnote-ref-30)
31. Reshaim (pl.) = The wicked [↑](#footnote-ref-31)
32. Rasha (sing.) – wicked one [↑](#footnote-ref-32)
33. Teshuva = repentance [↑](#footnote-ref-33)
34. perek 4 [↑](#footnote-ref-34)
35. Tosafot to Rosh HaShana 16b [↑](#footnote-ref-35)
36. see Ramban, Shaar HaGemul for alternative explanation. [↑](#footnote-ref-36)
37. Yizkor means… [“may (G-d) remember,”] from the root word Zachor, remember. It is the memorial service, recited four times a year in the synagogue, after the Torah reading on Yom Kippur, Shemini Atzeret, the eighth day of Passover, and the second day of Shavuot [in Israel, on the combined Simchat Torah/Shemini Atzeret, the seventh day of Passover, and on the only day of Shavuot]. [↑](#footnote-ref-37)
38. Yehezchel (Ezekiel) 37:3 [↑](#footnote-ref-38)
39. Etz Hayim is normally translated as “Tree of life”. [↑](#footnote-ref-39)
40. Verbal tallies for Romans 15:8-21 not available at this time [↑](#footnote-ref-40)
41. **διαστέλλω** – *diastellomai* in Mordechai (Mark) the word is used only of Yeshua when he gives a command or “order” to his talmidim. [↑](#footnote-ref-41)
42. Verbal connection to Sh’mot (Ex.) 35.30 [↑](#footnote-ref-42)
43. Verbal connection with II Luqas (Acts) 17:32. The Theological dictionary of the New Testament reports,

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

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

    Here we must also submit that the command not to tell anyone else of these things until the Ben Adam has risen from the dead is directly linked with what they saw on the mountain. [↑](#footnote-ref-43)
44. “**Kept** (*shomer* – guarded and held) **his saying”** implying that they had memorized his Mesorah (Oral Traditions). The three talmidim were the repository of Yeshua’s wisdom, ChaBaD. They were also his “tannaim,” the ones who memorized his words and teachings. Yeshua himself had memorized the teachings of our forefathers. Therefore, he is called Ben Elohim, son (sum) of the Judges. The special gift Yeshua handed down to his talmidim was his interpretation of the Mesorah from a “Messianic” understanding. Therefore, each pericope of the Nazarean Codicil is joined with a specific Torah Seder and Festival for the sake of seeing:

    1. The practical application of the incumbent mitzvoth

    2. The “messianic” interpretation of the Torah and those mitzvoth [↑](#footnote-ref-44)
45. The previous Toseftan pericope of Luqas gave us a hint as to the conversation between Moshe, Eliyahu and Yeshua. That conversation now becomes a matter of drash. However, we cannot permit the thought that the talmidim were not consciously aware of the principles of the resurrection. By the time of the first century, a positive awareness of this fundamental was solidly rooted in the Tanakh. Furthermore, as we see below, they were well acquainted with the teachings of the “Soferim.” This tells us that Yeshua’s talmidim were schooled in Rabbinic thought before they became his talmidim. [↑](#footnote-ref-45)
46. Note here that the *drash* among them was only temporal. They knew to ask the Hakham what he was trying to convey to them. [↑](#footnote-ref-46)
47. Some versions read ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, therefore it is reasonable to assume that the “scribes,”most likely the “scribes” are of the P’rushim. However, in reading the text we are also left with the impression that the “Soferim” here are much more than just the “Soferim” of the P’rushim. Here we would surmise that “soferim” is synonymous with the Hakhamim/Sages of the previous verses from which Hakham Tsefet has derived that Yeshua must be the “Anointed one of G-d.” [↑](#footnote-ref-47)
48. **Mk 1:21-28, 29-34, 40-45; 3:7-12; 4:10-12, 33-34; 5:21-43; 7:31-37; 8:22-26, 27-30; 9:2-13, 30-32; and 13:3-4.**  [↑](#footnote-ref-48)
49. **Mk 1:25-39** [↑](#footnote-ref-49)
50. From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua “**early in the morning, long before daylight**” reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim [↑](#footnote-ref-50)
51. Verbal connection to Psa 12:5 [↑](#footnote-ref-51)
52. **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as “**follow after**” once. 1 **to follow after, follow up**. [↑](#footnote-ref-52)
53. “The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans.(2:769). The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, "master, teach us to pray just as Yochanan (the immerser) also taught his talmidim." [↑](#footnote-ref-53)
54. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-54)
55. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 3 [↑](#footnote-ref-55)
56. “Our Redeemer! Adonai, [Master] of Hosts is His Name, Holy One of Israel. Blessed are You Adonai, who redeems Israel. [↑](#footnote-ref-56)
57. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 54 [↑](#footnote-ref-57)
58. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-58)
59. **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents, whereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d’s people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of oral Law) which is the “good news” that Yeshua was proclaiming. [↑](#footnote-ref-59)
60. Cf. Mark 6:14ff where Herod believes that Yeshua is Yochanan the Immerser raised from the dead. [↑](#footnote-ref-60)
61. Jacob Neusner, *The Mishnah A New Translation*, (New Haven & London: Yale University Press) 1988. [↑](#footnote-ref-61)
62. Some versions read ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς [↑](#footnote-ref-62)
63. Schiffman, Lawrence H. *From Text to Tradition: a History of Second Temple and Rabbinic Judaism*. Hoboken, N.J: Ktav Pub. House, 1991. p. 177 [↑](#footnote-ref-63)
64. “**Kept** (*shomer* – guarded and held) **his saying” implying that they had memorized his Mesorah (Oral Traditions).** The three talmidim were the repository of Yeshua’s wisdom, ChaBaD. **They were also his “tannaim,” the ones who memorized his words and teachings**. Yeshua himself had memorized the teachings of our forefathers. Therefore, he is called Ben Elohim, son (sum) of the Judges. The special gift Yeshua handed down to his talmidim was his interpretation of the Mesorah from a “Messianic” understanding. Therefore, each pericope of the Nazarean Codicil is joined with a specific Torah Seder and Festival for the sake of seeing:

    1. The practical application of the incumbent mitzvoth

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