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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2022**  [**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** |
| **Tammuz 7, 5784 – July 12/13, 2024** | **Second Year of the Shmita Cycle** |

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

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

**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!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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 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!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Shabbat: “Vayavi’u Et-HaMishkan” – “And they brought the Tabernacle”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיָּבִיאוּ אֶת-הַמִּשְׁכָּן** |  | **Saturday Afternoon** |
| **“****Vayavi’u Et-HaMishkan”** | Reader 1 – Shemot 39:33-43 | Reader 1 – Vayiqra 1:1-3 |
| **“****And they brought the Tabernacle”** | Reader 2 – Shemot 40:1-16 | Reader 2 – Vayiqra 1:4-6 |
| **“Y trajeron el Tabernáculo”** | Reader 3 – Shemot 40:17-19 | Reader 3 – Vayiqra 1:7-9 |
| Shemot (Exodus) 39:33 – 40:38 | Reader 4 – Shemot 40:20-24 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 60:13-21 + 61:9 | Reader 5 – Shemot 40:25-27 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 40:28-33 | Reader 1 – Vayiqra 1:1-3 |
| Tehillim (Psalms) 72:1-20 | Reader 7 – Shemot 40:34-38 | Reader 2 – Vayiqra 1:4-6 |
|  | Maftir – Shemot 40:34-38 | Reader 3 – Vayiqra 1:7-9 |
| N.C.: Mk 9:33-40; Lk 9:46-48. | Isaiah 60:13-21 + 61:9 |  |

# Contents of the Torah Seder

* Summary of the Work of the Tabernacle – Exodus 39:33-43
* The Setting up of the Tabernacle – Exodus 40:1-33
* The Cloud Upon the Tent of Meeting – Exodus 40:34-38

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  **Volume 10: 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. 282-319** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 614-626** |

**Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 39:33 – 40:38**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 33. **Now they brought the Mishkan** to Moses, the tent and all its furnishings its clasps, its planks, its bars, its pillars and its sockets, | 33. **And they brought the tabernacle** to Mosheh at his house of instruction, (beth Midrash,) where sat Mosheh and his sons, where he gave direction to them concerning the order of the priesthood; and there, and Aharon, (also) sat the elders of Israel. And they brought to him the tabernacle and all its vessels: its taches, its boards, its bars, its pillars, and its bases; |
| 34. the covering of rams' skins dyed red, the covering of tachash skins, and the screening dividing curtain, | 34. and the covering of reddened rams' skins, and the covering of purple skins, and the veil that was to be spread; |
| 35. the Ark of the Testimony and its poles and the ark cover, | 35. and the ark of the testimony, and its staves, and the mercy-seat, and the kerubim produced of beaten work of the same, the one here, and the other there; |
| 36. the table, all its implements and the showbread, | 36. and the table, and all its vessels, and the bread of faces; |
| 37. the pure menorah, its lamps, the lamps to be set in order and all its implements, and the oil for the lighting, | 37. and the candelabrum, and its lamps, the lamps of order, which were ordained to correspond to the seven stars, that rule in their prescribed places in the firmament by day and by night; and the oil for the lights, |
| 38. the golden altar, the anointing oil and the incense, and the screen of the entrance to the tent, | 38. and the golden altar, and the consecration oil, and the sweet incense, and the hanging for the door of the tabernacle; |
| 39. the copper altar and its copper grating, its poles and all its implements, the washstand, and its base, | 39. and the brazen altar, and its brazen grate, and its staves, and all its utensils; and the laver, and its base; |
| 40. the hangings of the courtyard, its pillars and its sockets, and the screen for the gate of the courtyard, its ropes and its pegs, and all the implements for the service of the Mishkan, of the Tent of Meeting, | 40. the curtain-work of the court, and its pillars, and the bases and the veil of the gate of the court, its cords, and pins, and all the vessels for the service of the tabernacle, even the tabernacle of ordinance; |
| 41. the meshwork garments for the service in the Holy, the holy garments for Aaron the Kohen [Gadol] and his sons' garments for serving [as kohanim]. | 41. and the vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons, to minister. |
| 42. **In accordance with all that the Lord had commanded Moses, so did the children of Israel do all the work.** | 42. **According to all that the LORD had commanded Mosheh, so had the sons of Israel made all the service,** |
| 43. **Moses saw the entire work, and lo! they had done it-as the Lord had commanded, so had they done. So Moses blessed them.** | 43. **And Moshe surveyed all the service, and behold, they had made it as the LORD had commanded, so had they made it. And Mosheh blessed them, and said, May the Shekinah of the LORD dwell within the work of your hands!** |
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| 1. The Lord spoke to Moses, saying: | 1. ¶ And the Lord spoke with Mosheh, saying, |
| 2. **“On the day of the first month, on the first of the month, you shall set up the Mishkan of the Tent of Meeting.** | 2. **On the day of the first month, that is the month of Nisan, on the first of the month, you will rear up the tabernacle, the tabernacle of ordinance.** |
| 3. There you shall place the Ark of the Testimony, and you shall spread the dividing curtain toward the ark. | 3. And you will set there the ark of the testimony and overlay the ark with the mercy seat. |
| 4. You shall bring in the table and set its arrangement; you shall bring in the menorah and kindle its lamps. | 4. And you will bring in the table on the north side, because, from thence are given riches; for from thence distil the drops of the latter rain upon the herbs, for the food of the inhabitants of the world; and you will arrange its orders, two rows of bread, comprising six cakes in a row, answering to the tribes of Ya’aqob. And you will bring in the candelabrum, on the south side, because there are the paths of the sun and of the moon, and the pathways of the luminaries; and thence are the treasures of the wisdom which resemble the light. And you will kindle the seven lamps, corresponding to the seven stars which resemble the just/generous, who shine unto eternity in their righteousness/generosity. |
| 5. You shall place the golden altar for incense before the Ark of the Testimony, and you shall place the screen of the entrance to the Mishkan. | 5. And you will place the golden altar for sweet incense before the ark of the testimony; because the wise who are diligent in the Law have a perfume fragrant as the sweet incense. And you will set the veil at the gate of the tabernacle; because the righteous/generous so cover with their righteousness/generosity the people of the house of Israel. |
| 6. You shall place the altar of the burnt offering in front of the entrance of the Mishkan of the Tent of Meeting. | 6. And you will place the altar of burnt offering before the door of the tabernacle of ordinance; because the rich, who spread the table before their doors and feed the poor (scholars), will have their sins forgiven what time they make the offering upon the altar. |
| 7. You shall place the washstand between the Tent of Meeting and the altar, and there you shall put water. | 7. And you will place the laver between the tabernacle of ordinance and the altar and put water therein for the sins of such as convert by repentance and pour off their perversity like water. |
| 8. And you shall set up the courtyard all around, and you shall put up the screen for the gate to the courtyard. | 8. And you will place the court round about, because of the merit of the fathers of the world, which encompass the people of the house of Israel round about. And you will set the hanging of the gate of the court on account of the merit of the mothers of the world, which spread at the gate of Gehinnam, that none may enter there of the souls of the children of the people of Israel. |
| 9. **You shall take the anointing oil and anoint the Mishkan and everything within it, and you shall sanctify it and all its furnishings; thus, it will become a holy thing.** | 9. **And you will take the consecration-oil, and anoint the tabernacle, and all that is therein, and will sanctify it, on account of the crown of the kingdom of the house of Jehudah, and of the King Messiah, who is to redeem Israel at the end of the days.** |
| 10. You shall anoint the altar for the burnt offering and all its implements; you shall sanctify the altar; thus, the altar will become a holy of holies. | 10. And you will anoint the altar of burnt offering, and all its vessels, and consecrate the altar, that it may be an altar most holy, on account of the crown of the priesthood of Aharon, and his sons, and of Elijah, the great Priest who is to be sent at the end of the captivity. |
| 11. You shall anoint the washstand and its base and sanctify it. | 11. And you will anoint the laver, and its base, and consecrate it, on account of Jehoshua your minister, chief of the Sanhedrin of his people; by whose hand the land of Israel is to be partitioned: and of Messiah bar Ephraim, who will spring from him, by whose hand the house of Israel is to vanquish Gog and his confederates at the end of the days. |
| 12. And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water. | 12. And you will bring Aharon and his sons to the door of the tabernacle of ordinance, and wash them with water, |
| 13. And you shall clothe Aaron with the holy garments, and you shall anoint him and sanctify him so that he may serve Me [as a kohen]. | 13. and clothe Aharon with the holy vestments, and anoint him, and consecrate him; that he may minister before Me. |
| 14. And you shall bring his sons near and clothe them with tunics. | 14. And his sons you will bring near, and dress them with tunics, |
| 15. And you shall anoint them, as you have anointed their father, so that they may serve Me [as kohanim]. And this shall be so that their anointment shall remain for them an everlasting kehunah throughout their generations.” | 15. and anoint them, as you did anoint their father, that they may minister before Me; and their consecration will be for a perpetual priesthood in their generations. |
| 16. **Thus Moses did; according to all that the Lord had commanded him, so he did.** | 16. ¶ **And Mosheh did all that the LORD commanded, so did he.** |
| 17. **It came to pass in the first month, in the second year, on the first day of the month, that the Mishkan was set up.** | 17. **And it was in the first month, that is, the month Nisan, in the second year, in the first of the month, that he reared up the tabernacle.** |
| 18. Moses set up the Mishkan, placed its sockets, put up its planks, put in its bars, and set up its pillars. | 18. And Mosheh reared the tabernacle, and placed its bases, and set its boards, and placed its bars, and reared its pillars. |
| 19. He spread the tent over the Mishkan, and he placed the cover of the tent over it from above, **as the Lord had commanded Moses.** | 19. And he spread the tent over the tabernacle, and placed the covering of the tabernacle upon it above, **as the LORD commanded Mosheh.** |
| 20. He took and placed the testimony into the ark, put the poles upon the ark, and placed the ark cover on the ark from above. | 20. And he took the two tables of stone, the tables of the covenant which were given to him in Horeb, and set them up for a sign in the House of Instruction: they are the tables of the testimony. And the broken tables (he deposited) in the ark. And he set the staves in the ark, and placed the mercy seat, with the kerubim that were produced for it of beaten work, upon the ark above. |
| 21. He brought the ark into the Mishkan and placed the screening dividing curtain so that it formed a protective covering before the Ark of the Testimony **as the Lord had commanded Moses.** | 21. And he brought the ark into the tabernacle and set the veil of the covering and shadowed there with the ark of the testimony, **as the LORD commanded Mosheh.** |
| 22. He placed the table in the Tent of Meeting on the northern side of the Mishkan, outside the dividing curtain. | 22. And he placed the table in the tabernacle of ordinance, at the side of the tabernacle northward without the veil, |
| 23. He set upon it an arrangement of bread before the Lord **as the Lord had commanded Moses.** | 23. and set in order upon it the rows of bread before the LORD, **as the LORD commanded Mosheh.**  Jerusalem: And he set in order upon it the order of the bread of faces before the LORD. |
| 24. He placed the menorah in the Tent of Meeting, opposite the table, on the southern side of the Mishkan. | 24. And he placed the candelabrum in the tabernacle of ordinance, over against the table upon the side of the tabernacle southward, |
| 25. He kindled the lamps before the Lord **as the Lord had commanded Moses.** | 25. and kindled the lamps before the LORD, **as the LORD commanded Mosheh.** |
| 26. He placed the golden altar in the Tent of Meeting in front of the dividing curtain. | 26. And he set the golden altar in the tabernacle of ordinance before the veil, |
| 27. He made the incense go up in smoke upon it **as the Lord had commanded Moses.** | 27. and burned sweet incense upon it, **as the LORD commanded Mosheh.** |
| 28. He placed the screen for the entrance of the Mishkan. | 28. And he set the hanging at the gate of the tabernacle. |
| 29. The altar of the burnt offering he placed in front of the entrance of the Mishkan of the Tent of Meeting, and he offered up the burnt offering and the meal offering upon it **as the Lord had commanded Moses.** | 29. And the altar of burnt offering he placed at the gate of the tabernacle, and offered thereon the burnt offering and the oblation, **as the LORD commanded Mosheh.** |
| 30. He placed the washstand between the Tent of Meeting and the altar, and there he put water for washing, | 30. And he set the laver upon its foundation between the tabernacle of ordinance and the altar, and put living water therein for purification, that it may not fail, nor become corrupt all the days. |
| 31. and Moses, Aaron, and his sons would wash their hands and their feet from it. | 31. And Mosheh, and Aharon, and his sons, took from it for their ablutions, and sanctified therewith their hands and their feet; |
| 32. When they entered the Tent of Meeting and when they approached the altar they would wash **as the Lord had commanded Moses.** | 32. at the time they entered into the tabernacle of ordinance, or approached unto the altar, they purified themselves, **as the LORD commanded Mosheh.** |
| 33. He set up the courtyard all around the Mishkan and the altar, and he put up the screen at the entrance to the courtyard; and Moses completed the work. | 33. And he reared up the court round about the tabernacle and the altar and placed the hanging which was for the gate of the tabernacle. And Mosheh completed the work. |
| 34. And the cloud covered the Tent of Meeting, and the glory of the Lord filled the Mishkan. | 34. ¶ Then the Cloud of Glory overspread the tabernacle of ordinance, and the glory of the Shekinah of the LORD filled the tabernacle. |
| 35. Moses could not enter the Tent of Meeting because the cloud rested upon it and the glory of the Lord filled the Mishkan. | 35. And Mosheh was not able to enter the tabernacle of ordinance, because the Cloud of Glory rested upon it, and the glory of the LORD's Shekinah filled the tabernacle. |
| 36. When the cloud rose up from over the Mishkan, the children of Israel set out in all their journeys. | 36. At the time when the Cloud of Glory ascended from the tabernacle, the sons of Israel went forward in all their journeys; |
| 37. But if the cloud did not rise up, they did not set out until the day that it rose. | 37. but if the Cloud of Glory went not up, they did not go forward until the day when it ascended. |
| 38. For the cloud of the Lord was upon the Mishkan by day, and there was fire within it at night, before the eyes of the entire house of Israel in all their journeys. the Lord had commanded Moses, so did the children of Israel do all the work. | 38. For the Cloud of the Glory of the LORD overspread the tabernacle by day, and (as) a column of fire it gave light in the night, that all the sons of Israel might see in all their journeys. |

**“Chazak! Chazak! Venitchazek!”**

**(“Be strong! Be strong! And may we be strengthened!”)**

**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](about:blank)]:

**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) 39:33 – 40:38

**33** **Now they brought the Mishkan to Moses, etc.** Because they could not erect it. Since Moses had done no work in the Mishkan, the Holy One, blessed is He, left for him the task of erecting it [the Mishkan], since no human being could erect it [by himself] because of the heaviness of the planks; and no human was strong enough to put them up, but Moses [was able to] put it up. Moses said before the Holy One, blessed is He, “How is it possible for a human being to erect it [the Mishkan]?” He [God] replied, “You work with your hand.” He [Moses] appeared to be erecting it, and it arose by itself. This is [the meaning of] what it says: “the Mishkan was set up” (Exod. 40:17). It was set up by itself. [This is found in] the midrash of Rabbi Tanchuma. -[from Midrash Tanchuma 11]

**43** **So Moses blessed them** He said to them, “May it be His will that the Shechinah should rest in the work of your hands. And may the pleasantness of the Lord our God be upon us…” (Ps. 90:17), and this is one of the eleven psalms in “A prayer of Moses” (Ps. 90:1). -[from Num. Rabbah 12:9]

**Chapter 40**

**3** **and you shall spread… toward the ark** Heb. וְסַכּֽתָ, an expression denoting protection, for this [dividing curtain] was a partition [not a covering].

**4** **and set its arrangement** [I.e., arrange] the two stacks of the [loaves of] showbread (Lev. 24:6).

**19** **He spread the tent** They are the curtains of goat hair (Exod. 26:7, 36:14).

**20** **the testimony** [I.e.,] the tablets [of the testimony].

**22** **on the northern side of the Mishkan** In the northern half of the width of the Temple [i.e., the Mishkan]. -[from Yoma 33b]

**side** Heb. יֶרֶךְ, lit., thigh, as the Targum [Onkelos renders it]: צִדָּא, the side, like the thigh that is on a person’s side.

**27** **He made the incense go up in smoke upon it** in the morning and in the evening, as it is said: “every morning when he sets the lamps in order [he shall make it go up in smoke]” (Exod. 30:7).

**29** **and he offered up the burnt offering and the meal offering upon it** Even on the eighth day of the investitures—which was the day of the setting up of the Mishkan—Moses officiated and offered up the communal sacrifices, with the exception of those that Aaron was commanded [to offer up] on that day, as it is said: “Approach the altar” (Lev. 9:7).

**the burnt offering** The daily burnt offering.

**and the meal offering** [This refers to] the meal offering of the libations of the daily burnt offering, as it is said: “And one-tenth of fine flour, thoroughly mixed with… oil” (Exod. 29:40).

**31** **and Moses, Aaron, and his sons would wash** On the eighth day, they were all equal in respect to the kehunah. Its [Aramaic] translation is וִיקַדְּשׁוּן מִנֵּיהּ, and shall wash from it, for on that day Moses washed with them.

**32** **and when they approached** Heb. וּבְקָרְבָתָם, like וּבְקָרְבָם, when they will approach (sic).

**35** **Moses could not enter the Tent of Meeting** But one [other] passage says: “And when Moses would enter the Tent of Meeting” (Num. 7:89), [which is an apparent contradiction]. The third passage [verse 35] came and reconciled them: “because the cloud rested upon it.” You may henceforth say that as long as the cloud was upon it, he could not enter, [but when] the cloud withdrew, he would enter and [God] would speak with him. -[from Torath Kohanim, Shalosh Esrei Middoth, Thirteen methods, §. 8]

**38** **before the eyes of the entire house of Israel in all their journeys** On every journey(מַסָּע) that they were traveling, the cloud would rest in that place where they encamped. The place of their encampment is also called a journey (מַסָּע). Likewise, “And he went to his stations (לְמַסָּעָיו) “ (Gen. 13:3) [i.e., to the stops along his journey], and likewise, “These are the journeys (מַסְעֵי) “ (Num. 33:1). Since from the place of their encampment they resumed their journeys, they are all called “journeys” (מַסָעוֹת).

**Thus, is completed the Book of Redemption,**

**In which *the Eternal, the G-d of Israel, has entered***

***Even for the children of Israel, a people near unto Him.***

**He saved him from the hand of him that hated him,**

**And redeemed him from the hand of his enemy.**

**And blessed be G-d *Who delighted in the peace of His servant,***

**Who has helped him to come thus far,**

**Who renews his youth in his old age,**

**Who satisfies his hunger with His Torah,**

***And He made him to suck honey* and the fat thereof.**

**For he set his whole heart [to seek G-d],**

**And to His Name he offers blessings morning and evening.**

**Blessed be He of Whose bounty we have partaken,**

**And through Whose goodness we live.**

**Ketubim: Tehillim (Psalms) 72:1-20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **Concerning Solomon. O God, give Your judgments to a king and Your righteousness to a king's son.** | 1. **Composed by Solomon, uttered in prophecy. O God, give Your just rulings to the King Messiah, and Your righteousness/generosity to the son of King David.** |
| 2. May he judge Your people justly, and Your poor people with justice. | 2. Let him judge Your people in righteousness / generosity, and your poor with just rulings. |
| 3. May the mountains bear peace for the people, and the hills-through righteousness. | 3. The inhabitants of the mountains will lift up peace for the house of Israel, and the hills in purity. |
| 4. May he judge the poor of the people; may he save the children of the needy and crush the oppressor. | 4. He will judge the poor of the people, he will redeem the sons of the lowly, and he will purge away the oppressor. |
| 5. May they fear You in the presence of the sun and before the moon for generations upon generations. | 5. They will fear You at the rising of the sun, and they will pray in Your presence before the light of the moon for all generations. |
| 6. May it descend as rain upon cut vegetation, as raindrops that drip upon the earth. | 6. He will descend like the favorable rain on the grass that is cut because of locusts, like the drops of late rain that drip on the grass of the earth. |
| 7. May the righteous flourish in his days, and much peace until there is no moon. | 7. The righteous/generous will increase in his days, and peace abound, until those who worship the moon are destroyed. |
| 8. And may he reign from sea to sea, and from the river to the ends of the land. | 8. And he will rule from the bank of the Great Sea to the bank of the Great Sea, and from the Euphrates to the ends of the earth. |
| 9. May nobles kneel before him, and may his enemies lick the dust. | 9. The governors will bow down before him, and his enemies will lick the dust. |
| 10. May the kings of Tarshish and the isles return tribute; may the kings of Sheba and Seba approach with a gift. | 10. The kings of Tarsus and the islands of the ocean sea will bring back tribute; the kings of Sheba and Seba will offer gifts. |
| 11. And all kings will prostrate themselves to him; **may all nations serve him.** | 11. And all kings will do homage to him; **all the Gentiles will submit to him (Messiah).** |
| 12. For he will save a needy one who cries out, and a poor one who has no helper. | 12. For he will deliver the lowly who seeks favor, and the poor who have no helper. |
| 13. He will have pity on the poor and needy, and he will save the souls of the needy. | 13. He will pity the indigent and lowly, and he will redeem the souls of the lowly. |
| 14. From blows and from robbery he will redeem their soul, and their blood will be dear in his eyes. | 14. From duress and from extortion he will redeem their souls, and their blood will be precious in his presence. |
| 15. And may he live, and He will give him of the gold of Sheba, and may He pray for him constantly; all the days may He bless him. | 15. And he will live and give to him some of the gold that they brought to him from Sheba, and he will pray for him always; every day he will bless him. |
| 16. May there be an abundance of grain in the land, on the mountain peaks; may its fruit rustle like Lebanon, and they will blossom forth from the city like the grass of the earth. | 16. Let there be the support of bread in the land on the top of the mountains; its fruit will quiver like Lebanon, and they will blossom from the city of Jerusalem like the grass of the earth. |
| 17. May his name be forever; before the sun, his name will be magnified, and [people] will bless themselves with him; all nations will praise him. | 17. May his name be invoked forever; and before the sun came to be his name was determined; so all the peoples will be blessed by his merit, and they will speak well of him. |
| 18. Blessed is the Lord God, the God of Israel, Who performs wonders alone. | 18. Blessed is the LORD God, God of Israel, who works great wonders by Himself. |
| 19. And blessed is His glorious name forever, and His glory will fill the entire earth. Amen and amen. | 19. And blessed is His glorious name forever, and let the whole earth be filled with His glorious splendor. Amen and amen. |
| 20. The prayers of David the son of Jesse are completed. | 20. The prayers of David son of Jesse are complete. |

# Rashi’s Commentary for: Tehillim (Psalms) 72:1-20

**1** **Concerning Solomon** He prayed this prayer on behalf of his son Solomon, for he foresaw with the holy spirit that he [Solomon] was destined to request of the Holy One, blessed be He, “a heart to understand, to hear judgment.”

**Your judgments** the wisdom of Your laws, which You commanded in the Torah.

**and Your righteousness** to judge justly.

**to a king, etc., to a king’s son** Both refer to Solomon. Another explanation:

**Give Your judgments to a king** The chastisements should end with me, and the charity You should bestow upon my son; viz. that there be peace in his days.

**3** **May the mountains bear** peace for the people in his days. Now what is the peace that the mountains bear? When they produce fruit, people will not be jealous, and “each man will call his neighbor [to come] under [his] vine and under [his] fig tree.”

**and the hills through righteousness** And the hills will bear peace for them through the righteousness that they will perform.

**5** **May they fear You in the presence of the sun** All Israel will learn from him to fear You all the days of the sun and moon, generations upon generations.

**and before the moon** As long as the moon exists for generations, when they are before it [i.e., during its existence]. There are many such expressions in the language of the Mishnah. Before the Temple and not before the Temple [i.e., when the Temple existed and when it no longer exists].

**6** **May it descend as rain upon cut vegetation** May his word descend into the midst of Your people and into their heart as the rain that falls on the cut vegetation, which requires rain after being cut. As the matter is stated (Amos 7:1): “and behold the latter growth after the king’s mowing’s.”

**that drip upon the earth** Heb. זרזיף, an expression of drops. In Aramaic, in Tractate Yoma (87a): “Drops (זרזיפי) of water hit him.”

**7** **May the righteous flourish in his days** Israel.

**and much peace** will flourish in his days, and this peace will last forever. Now all this prayer was fulfilled except this thing because Solomon sinned. Therefore, his kingdom did not endure, for the kingship was given to David on this condition (I Kings 2:4): “If your children take heed to their way,” but Israel sinned in his days. As it is said (ibid. 4:20): “Judah and Israel [were] many, as the sand, etc.” And Israel flourished in his days, as it is said...And there was much peace, as it is said (ibid. 5:5): “And Judah and Israel dwelt safely, every man under his vine and under his fig tree, etc., all the days of Solomon.”

**8** **And may he reign from sea to sea** All of the land of Israel is from the Sea of Reeds to the Sea of the Philistines [the Mediterranean].

**and from the river to the ends of the land** (I Kings 5:4): “For he had dominion over all [the inhabitants of] this side of the river, etc.”

**9** **nobles** Heb. ציים, companies of nobles, as (Num. 24:24): “and nobles (וצים) from the Kittites,” which the Targum renders: And companies will come around from the Romans.

**10** **May the kings of Tarshish and the isles return tribute** (I Kings 10:23): “For the king had at sea, ships of Tarshish with Aliram’s ships; once every three years the ships of Tarshish would come, etc.”

**the kings of Sheba** The queen of Sheba.

**a gift** Heb. אֶשְׁכָּר, a gift.

**11** **may all nations serve him** (I Kings 10:24f.): “And all the [inhabitants of] the earth sought Solomon’s presence etc. And each one would bring his gift.”

**14** **From blows and from robbery** Heb. מתוך ומחמס, from blows and from robbery. I found [the following]: מִתּוֹךְ is an expression of “his innermost midst (תּוֹךְ),” men of plots, who plot iniquity, as (Prov. 29:13): “a man of deep thoughts (תככים).”

**he will redeem their soul** through the justice and righteousness that he will perform for them.

**15** **And may he live** Solomon.

**and He will give him** The Holy One, blessed be He.

**of the gold of Sheba** And so it was (I Kings 3:13): “both riches and honor, so that there shall not be any among the kings like you.”

**and may He pray for him constantly, etc.** The prayer and the blessing are identical. When the Holy One, blessed be He, says to a man, “You shall be blessed,” it is an expression of prayer.

**16** **May there be an abundance of grain** Heb. פסת, an expression of spreading (פסיון), increase and abundance. Our Sages, however, explained this as an expression of loaves of white bread during the messianic era (Keth. 111b, Shab. 30b), and the entire psalm as referring to the messianic era. Another explanation: פִּסַת is an expression of good will, like פִּיוּס, placating; the people are appeased and accepted by the Holy One, blessed be He, when He gives plenty in the world.

**may its fruit rustle like Lebanon** May the wheat kernels be as thick as the kidneys of a large ox, as happened in the days of Shimon ben Shatach.

**and they will blossom forth** Israel.

**from the city** From the midst of Jerusalem like the grass of the earth.

**17** **May his name** [May] Solomon’s name be remembered forever for his riches and his wisdom.

**before the sun, his name will be magnified** All the days of the sun, his name will be magnified.

**will be magnified** Heb. ינון, an expression of kingdom and dominion, as (Prov. 29:21): “he will ultimately be a ruler (מנון) ; (Gen. 21:23), “and to my son (ולניני),” who rules over my property after me; (below 74:8), “They said in their heart, their rulers (נינם) together”; their kings together.

**will bless themselves with him** A person will say to his son, “May you be wise and rich like Solomon.”

**18** **Blessed is the Lord, etc., Who performs wonders alone** When the fire descended from the heavens through Solomon, his son.

**20** **The prayers of David...are completed** Heb. כלו. Our sages expounded on כָּלוּ to mean כָּל אֵלוּ, all these are the prayers of David son of Jesse, to include the entire Book on David’s name even what the sons of Korah and the ten elders said because he was known as (II Sam. 23:1) “the sweet singer of Israel.” כָּלוּmay also be interpreted as “were completed.” The construction of כָּלוּ is like (Job 24: 24): “They are taken away (רֽמוּ) in a second”; (Jer. 2:12), “O heavens, be astonished (שֽׁמוּ).” If this is so, this psalm was not written in its place, and there is no chronological order in the Book. The [subject] matter indicates that he said this in his old age, when he enthroned Solomon.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎72:1-20**

By: Hakham Dr. Hillel ben David

Psalms chapter 72 concludes the second Book of Tehillim, just as we conclude the reading of the book of Shemot (Exodus). It is also the final psalm dedicated to specific events in David’s lifetime.

***Tehillim (Psalms) 72:20*** *The prayers of David the son of Jesse are ended.*

Radak[[1]](#footnote-1) states that David was near death when he composed this psalm. It was the most triumphant day of his career, the day on which he crowned his beloved son, Solomon, as his successor to the royal throne. This magnificent event represented the realization of David’s primary goal, the culmination of all his prayers. That glorious day brought unprecedented celebration. David’s loyal followers blessed him,

***I Kings 1:37*** *As HaShem has been with my master, the king, so shall He be with Solomon, and may He make his throne even greater than the throne of my master the king, David.*

***I Kings 1:39-40*** *And they blew the shofar, and all the people said, ‘Long live King Solomon!’ ... And the people played the flutes and rejoiced with great joy, so that the very earth was shattered by their voices.*

... And also, thus said the king: ***I Kings 1:48*** *Blessed be HaShem, the God of Israel, Who has today provided a successor to sit on my throne, and my own eyes see it.*

David entertained great hopes for his son. As his death approached, David reviewed the events of his life and realized that many of his cherished plans for creating a perfect society based on the laws of the Torah remained unfulfilled. With his last breath, David charged his temporal and spiritual heir, Solomon, with the task of creating a Utopian world order predicated on Divine righteousness and justice.

Solomon came very close to realizing his father’s great ambition, and to the extent to which he succeeded, his rule resembled the future reign of Messiah. Thus, Sforno and Radak note, **the verses of this psalm apply both to Solomon and to his descendant, the long-awaited Messiah**.[[2]](#footnote-2)

Rashi[[3]](#footnote-3)explains that David composed this psalm when he foresaw that extraordinary wisdom would be granted to his son.[[4]](#footnote-4)

The Targum, in v.1,renders לִשְׁלֹמֹה***, by Solomon,*** maintaining that this psalm is a prophetic hymn composed by Solomon, dedicated to the future Messiah.

In v.17 we have a kri[[5]](#footnote-5) and ktiv[[6]](#footnote-6). The verse is normally translated as: ***Tehillim (Psalms) 72:17*** *May his name endure forever; may his name be continued as long as the sun;**may men also bless themselves by him; may all nations call him happy.*

Tehillim (Psalms) 72:17

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| יִנּוֹן | ינין |
| *Yinnon[[7]](#footnote-7)* (be continued)[[8]](#footnote-8) is a *nifal.* It is similar to *yibbol* (shall fall down) (Is. 34: 4).[[9]](#footnote-9) It is related to the word *nin* (posterity) (Is. 14:22). *Yinnon* means, he will bear fruit and multiply.  (Related to *nun*, a fish, symbolizing eternity.) | It is possible that according to the *ktiv,* the word ינין (apparently יַנִן, *yanin)* is in the *hifil* conjugation: May the people who bear the king’s name produce many descendants. |

Given the above kri & ktiv for our chapter of Psalms, I would like to explore some of the background of Mashiach based on the following Gemara:

***Sanhedrin 98b*** *What is his [the Messiah’s] name? — The School of R. Shila said: His name is* ***Shiloh****, for it is written, until Shiloh come.[[10]](#footnote-10) The School of R. Yannai said: His name is* ***Yinnon****, for it is written, His name shall endure forever:[[11]](#footnote-11) e’er the sun was, his name is Yinnon.**[[12]](#footnote-12) The School of R. Haninah maintained: His name is* ***Haninah****, as it is written, Where I will not give you Haninah.[[13]](#footnote-13) Others say: His name is* ***Menahem*** *the son of Hezekiah, for it is written, Because Menahem [‘the comforter’ ], that would relieve my soul, is far.[[14]](#footnote-14) The Rabbis said: His name is ‘the leper scholar,’ as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.[[15]](#footnote-15)*

The Vilna Gaon says that these four opinions are one since the initials of **M**enachem, Shiloh, **Y**innon, and **H**aninah make up the word *Mashiach*.[[16]](#footnote-16) Yet, the Gemara speaks of Mashiach as a ‘leper’. Our Sages ask:[[17]](#footnote-17) “What is *Mashiach’s* name?” and reply “The leper of the House of Rebbi.”[[18]](#footnote-18) This is very difficult to understand. *Mashiach* will initiate the redemption, and is associated with the pinnacle of life and vitality. How can his name be linked with leprosy (*tzaraat*), which is identified with death[[19]](#footnote-19) and exile?[[20]](#footnote-20)

What makes the messianic line so interesting is that such an incredibly pure person could emerge from descendants whose *apparent* misdeeds connote such unimaginable corruption. This is a very difficult issue that needs to be addressed, yet the answer is not easily grasped.

The answer, in part, is that the Mashiach will come at a time when it is impossible, or highly improbable, that He will come, and He will come from a place that seems equally impossible. The circumstances of His birth, his parentage, and His deeds will seem so unlikely as to preclude investigation. This is the impossible, and totally unexpected, pathway that we will study, and this is the pathway that we must learn to discern if we are to recognize Mashiach. The Jewish people are expected to expect the unexpected. We are a people of the impossible!

*The advent of Mashiach will be so unexpected that it could not possibly be predicted.[[21]](#footnote-21)*

This pathway is revealed in many regards: Mashiach is always referred to as a *Tzemach*, a plant. The aspect of “Tzemach” that is emphasized is that it often remains underground, out of sight, for long periods of time, before rising to the surface, as has Mashiach remained hidden until he will come to the fore. RADAK and Ibn Ezra note that the “gematria”, the Hebrew letter sum of the numerical equivalent of the word “Tzemach” is the same as that of “Menachem”, a name of the Mashiach. The Targum says, outright, that the meaning of the term is the “Mashiach”.

One of the aspects of the Mashiach’s advent is that His *impossible* coming from an *impossible* place will be transformed into the best possible scenario when it is finally understood. Thus, the impossible will not only become the possible, but it will become the most obvious pathway.

The outcome of this study, in the hearts of those who study, is emunah, faithful obedience. Normally translated as *faith*, emunah has a dual meaning. Etymologically, *emunah* is related to the word meaning to *train or accustom oneself*, and also to the word for *power and strength*. This definition is very misleading! The basis of Emunah is knowledge! We start with knowledge and then when we are faithfully obedient to that knowledge, we have emunah, we have faith. Emunah is our faithful obedience to a knowledge. Something you connect to this knowledge so thoroughly that you would give your life for it. Emunah must be the same as the knowledge that you exist. After this is acquired, then one must be faithfully obedient to that knowledge despite the influence of the lower self. The pinnacle of Emunah is to connect with knowledge so thoroughly that you can experience its future pleasures, now. Emunah is a zeraim, a seed. Just as you *know*, without any doubt, that a seed will produce a plant with fruit, if it is properly cared for, so emunah is something you *know*. It is something that is certain.

The blindness of emunah is that you don’t have the end result now, even though you *know* what the end result will be.

Folks often wonder how the Mashiach can come to our lowly and undeserving generation. Yet, from the illustration of a seed, we can see that this is exactly the time when the Mashiach must come!

The seed of Mashiach will always be found in a hidden place, in the same way that a seed is planted in the ground which is a hidden place. It sprouts in a place which is so dark and seemingly impure, that it could not possibly be so, and yet it is.

If we were to attempt to identify the father and mother of the Mashiach in our generation, where would we look? Would we not look to our Jewish Sages and leaders? Would we not expect the Mashiach to come from a great and worthy family? The reason we look to greatness to find the Mashiach is because we know that “an apple never falls very far from the tree”. A son always resembles his parents. Since we know that the Mashiach is a towering personality of such incredible purity, then we would expect His parents to be great and pure.

What we find, however, is that the messianic seed is always found in circumstances which *seem* impure, and from parents that *seem* to be acting in a very lowly manner. As we study, we will find out that appearances can be very deceiving. What looks like sin and impurity turns out to be the most immense mitzva that only the greatest of folks can achieve. We will see that the messianic line has such great people that they have the ability to do a sin “for the sake of heaven”, and thereby change that sin into a mitzva.

The following folks were part of the messianic line. I will highlight their story, their perfections, and the *apparent* impediments that they pose to the messianic line.

**I. Avraham**

Yitzchak was an only son: Is he Paro’s son, or Avimelech’s son? Sarah was taken as wife by Avimelech and by Paro, in Bereshit (Genesis) chapter 20. How can we be sure this is Avraham’s son?

In Bereshit (Genesis) chapter 21, the Torah says *Ele Toldot Avraham* *Avraham Holid Et Yitzchak*, “These are the children of Avraham, Avraham gave birth to Yitzchak.” On this pasuk, Rashi asks why does the pasuk repeat *Avraham* *Holid Et Yitzchak*, wouldn’t it be enough just to say *Vaeleh Toldot Avraham*? Rashi says that after HaShem changed Avraham’s name, Yitzchak was born to emphasize Avraham’s new name. A second explanation, of Rashi, is that people were saying that Avimelech was the biological father of Yitzchak, because when Sarah was living with Avraham, she was not pregnant. However, when she was with Avimelech for one night, the next Pasuk says that Sarah was pregnant. In order to prevent people from saying this, HaShem made Yitzchak the spitting image ofAvraham and the pasuk says *Holid Et Yitzchak*.

It is worth noting that Sarah became pregnant BECAUSE she prayed for Avimelech and his household that all their bodily openings, which had been shut by HaShem, should be opened, especially for pregnancy.

**II. Lot and His Daughters**

Avraham’s nephew was named Lot. In speaking about Lot, the Midrash says the following:

***Midrash Rabbah - Genesis XLI:4*** *HAD FLOCKS, AND HERDS, AND TENTS. R. Tobiah b. R. Yitzchak said: He had two tents, viz. Ruth the Moabitess and Naamah the Ammonitess.2 Similarly it is written, Arise, take thy wife, and thy two daughters that are found (Gen. XIX, 15)3: R. Tobiah said: That means two ‘finds’, viz. Ruth and Naamah. R. Yitzchak commented: I have found David My servant (Ps. LXXXIX, 21): where did I find him? In Sodom.[[22]](#footnote-22)*

The above Midrash indicates that the Mashiach will be found in Sodom, the *most* intensely negative and impure place that the world has ever known. There we find Lot and his two daughters.

***Bereshit (Genesis) 19:30*** *And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.*

Thus we see that Ammon and Moab were born from **incest** in a place just removed from Sodom. From Moab we find Ruth, and from Ammon we find Naamah:

***Melachim Alef (1 Kings) 14:21*** *And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which HaShem did choose out of all the tribes of Israel, to put his name there. And his mother’s name was* ***Naamah*** *an Ammonitess.*

Lot went to Sodom, a proverbially wicked place, to teach the people about HaShem and His ways. On the night that Sodom was destroyed, Lot was enjoying a Purim Seudah and a Pesach seder while feeding two angels. Lot was a very great man. He was great enough that in his merit he and his entire family were extracted before the destruction of Sodom and Gemara. Thus we find Mashiach in Sodom. HaShem extracted the messianic sparks from the Goyim (Gentiles) and built them into the Mashiach. He built those sparks in a cave of incest. This incest was converted by Lot’s daughter into a very great mitzva (good deed). So great was the mitzva and the ones who performed it, that the messianic line was drawn through them. Yet how can incest be a mitzva?

Lot’s two daughters believed that the three of them were the only people left on earth. It was their desire to fulfill the command of HaShem that they should multiply and fill the earth. Since their father was the last man on earth, they thought, therefore they did what to them must have been the most disgusting thing in the whole world, they slept with their own father! Today we find this disgusting, how much more so must it have been with the towering spiritual greatness of Lot’s family. Our Sages teach that is greater to do a sin for the right reason, than to do a mitzva for the wrong reason. Lot’s two daughters did a sin **for the sake of Heaven**. This was an incredibly great act that was rewarded accordingly.[[23]](#footnote-23)

Nevertheless, the Mashiach came forth from two incestuous acts in the most depraved place on earth, that is where Mashiach MUST come from! Mashiach will always come from a place where it is impossible for Him to be, yet He is there.

**III. Yitzchak**

Yitzchak died at the Akeida,[[24]](#footnote-24) before he had children, as we see from the Midrash.

***Leviticus Rabbah. 29:9*** *R. Judah says: When the sword touched Yitzchak’s throat his soul flew clean out of him. And when He let his voice be heard from between the two cherubim, ‘Lay not thy hand upon the lad, ‘the lad’s soul returned to his body. Then his father unbound him, and Yitzchak rose, knowing that in this way the dead would come back to life in the future; whereupon he began to recite, Blessed art Thou, O Lord, who quickens the dead.*

Since Yitzchak died (according to this midrash), this presents a potential problem for the messianic line in that he had not married and had no children. When Yitzchak died, all of his descendants died with him. Therefore, Yaaqob and his twelve sons, the tribes of Israel, all died with him – because they were still in Yitzchak’s loins. Of course, they were also resurrected with him!

The messianic line will always be found in impossible situations. These are precisely the situations where Mashiach must be found!

**Rivka (Rebecca)** – Yitzchak’s wife was barren. This is also a clear impediment to the messianic line.

***Bereshit (Genesis) 25:21*** *And Yitzchak entreated HaShem for his wife, because she was* ***barren****: and HaShem was entreated of him, and Rebekah his wife conceived.*

**IV. Yaaqov**

Did Yaaqob “steal” his father’s blessing by deception, in Bereshit (Genesis) chapter 27? The appearance of theft through deception is so great that the majority of people who read this event come to the conclusion that the blessing was stolen. The forces of evil will not pay attention to folks involved in *apparent* impurity because they too are deceived. Thus, the messianic seed will be preserved and hidden.

Never the less, those who are discerning should be able to see, as our Sages have taught, that Yaaqob Avinu[[25]](#footnote-25) was a righteous man and that he performed the will of HaShem when he secured the blessing from his father.

It is axiomatic that a thief does not get to keep stolen goods. How much more will HaShem retract the blessing if the blessing is stolen? Thus, our Sages confirm that HaShem had it written that Yitzchak confirmed that Yaaqob was to receive the blessing AFTER he was aware of the deception:

***Bereshit (Genesis) 27:33*** *And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and* ***he shall be blessed****.*

**V. Yehuda**

Why does Yehuda, the father of kings and the Mashiach, visit a prostitute?

***Bereshit (Genesis) 38:12*** *And in process of time the daughter of Shuah Judah’s wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. 14 And she put her widow’s garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be an harlot; because she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.*

Thus, we see that Yehuda engaged in the mitzva of yibbum[[26]](#footnote-26) with Tamar, *unknowingly*. The following Midrash helps us to understand why Yehudah went to a prostitute:

***Midrash Rabbah - Genesis LXXXV:8*** *WHEN JUDAH SAW HER, etc. (XXXVIII, 15 f.). R. Aha said: A man should become familiar with his wife’s sister and with his female relations, so as not to fall into sin through any of them. From whom do you learn this? From Judah: WHEN JUDAH SAW HER, HE THOUGHT HER TO BE A HARLOT; why so? FOR SHE HAD COVERED HER FACE-while in her father-in-law’s house.5 Another interpretation: WHEN JUDAH SAW HER he paid no attention to her.6 But since she covered her face he reasoned, If she were a harlot, would she actually cover her face! R. Johanan said: He wished to go on, but the Holy One, blessed be He, made the angel who is in charge of desire appear before him, and he said to him: ‘Whither goest thou, Judah? Whence then are kings to arise, whence are redeemers to arise?‘ Thereupon, AND HE TURNED UNTO HER-in despite of himself and against his wish.*

**Tamar** – Why does she play a prostitute? This is clearly a way to muddy the messianic line. Tamar was the daughter of Shem and a Prophetess in her own right. Tamar was an exceedingly great individual. She engaged in the mitzva of yibbum with Yehuda, knowingly. Tamar clearly understood that this was no sin, but rather a mitzva[[27]](#footnote-27) that built the messianic line. Yet, the sin was so horrific that Yehudah and the bet din were prepared to impose capital punishment for this “sin”. However, once they understood who the father was, they realized her greatness!

There are many more stories, of Mashiach’s ancestors, in this same manner:

David came from Ruth the Moabite and was accused of adultery and murder; whose mother played the harlot.

Rehoboam’s wife was Naamah, the descendant of Lot’s daughter’s son by incest.[[28]](#footnote-28)

Coniah was cursed that none of his descendants would prosper.[[29]](#footnote-29)

Mary, the mother of Yeshua, was not married when she became pregnant. She was thought to be unfaithful. Christians claim a virgin birth. This claim precludes any messianic possibility because the Mashiach cannot inherit the throne of David unless He is a blood descendant through Joseph, his father. Christian claim He is part of a trinity. They accuse Him of abolishing the law.

Yeshua, as **Mashiach ben Yosef**, was the exact opposite of what the Jews were expecting.[[30]](#footnote-30) This alone was sufficient to render Yeshua invisible to learned Jews.

**This desire for Mashiach ben David has led many learned Jews to reject Yeshua (Mashiach ben Yosef) for the following reasons:** If Yeshua had indeed been the Mashiach (ben David), he would have fulfilled the messianic prophecies mentioned in Tanach.[[31]](#footnote-31) For instance, the Mashiach ben David will bring about universal peace and tran­quility, He will gather the outcasts of Israel, etc. If those same learned Jews would view Yeshua as Mashiach ben Yosef, then they would be more likely to see the truth.

Why does HaShem conceal the messianic line in *apparent* impurity? Because the impure spiritual forces suckle from the pure. The impure forces pay no attention to those mired in impurity because there is nothing to suckle from impurity. Even though there is no *actual* impurity in the messianic line, the impure forces are easily fooled and deceived, as are ignorant men.

So, HaShem disguises great purity and spiritual greatness with the appearance of impurity, in order that He might rectify the world and bring forth Mashiach into the light. Thus, we see that Mashiach is the hidden flower which springs forth from a seed which seems to decay just before it sprouts forth anew! Thus, we find the Midrash telling us about a leper when it speaks of Mashiach!

The following timeline chart attempts to show history relative to the end of days.

|  |  |  |
| --- | --- | --- |
|  | 7000 AM | **Olam HaBa (The Coming World)**  Olam Haba is the ultimate and eternal state of existence.[[32]](#footnote-32) |
| 2239 CE | 6000 - 7000 AM | **1000 years**  *Yom Sheculo Shabbat – A time of eternal Sabbath* |
| ↑ | ↑ | ↑ |
| 2029 CE | 5790[[33]](#footnote-33) - 6000 AM | **210 years[[34]](#footnote-34)**  *Techiyat HaMeitim - Resurrection of the Dead[[35]](#footnote-35)*   |  |  |  | | --- | --- | --- | | **Condition** | **Egypt** | **Yaakov w/Lavan** | | **Pleasant times:[[36]](#footnote-36)** | 94 years | 30 days | | **Slavery begins:** | 30 years | 14 years | | **Hard slavery times:[[37]](#footnote-37)** | 86 years | 6 years |   **Begin the resurrection of the dead.[[38]](#footnote-38)** |
| ↑ | ↑ | ↑ |
| 1990 CE | 5750 – 5789  AM | **40 years**  There will be three stages in the arrival of Mashiach ben Yosef  followed by Mashiach ben David.  1) His initial revelation to the Jewish people.  2) His concealment[[39]](#footnote-39)  3) His final revelation.  ***Yemot HaMashiach[[40]](#footnote-40) (Days of the Massiah)*[[41]](#footnote-41)**  *with no wars* must occur will be ushered in by the Ohr HaGanuz[[42]](#footnote-42)  *before* September 28, 2030 (Tishri 1, 5790)  ***Kibbutz Galiyot - ingathering of the exiles****.*  *Kibbutz Galiot must begin before September 20, 1990 (Tishri 1, 5750).*  **Beit HaMikdash (Temple) is rebuilt**  The Prophets, and also long Rabbinic tradition, assert that the time immediately preceding Yemot MaMashiach *will be dreadful*. *The worst days of Jewish and human history will ensue*. **Gog** and **Magog[[43]](#footnote-43)** will battle.[[44]](#footnote-44)  Bamidbar (Numbers) 33   |  |  |  |  |  |  | | --- | --- | --- | --- | --- | --- | | 1 | Succoth **2448** | 15 | Rimmon Perez **2468** | 29 | Yotvathah 2482 | | 2 | Etham 2448 | 16 | Livnah 2468 | 30 | Avronah 2483 | | 3 | Pi Hahiroth 2448 | 17 | Rissah 2468 | 31 | Etzion Geber 2484 | | 4 | Marah 2448 | 18 | Kehelathah **2471** | 32 | Kadesh (Rekem) **2484** | | 5 | Elim 2448 | 19 | Shapher 2472 | 33 | Hor 2484 | | 6 | Reed Sea 2448 | 20 | Haradah 2473 | 34 | Tzalmonah 2485 | | 7 | Sin 2448 | 21 | Makheloth 2474 | 35 | Punon 2485 | | 8 | Dophkah 2448 | 22 | Tahath 2475 | 36 | Oboth 2486 | | 9 | Alush 2448 | 23 | Terah 2476 | 37 | Iye Abarim 2487 | | 10 | Rephidim 2448 | 24 | Mithcah 2477 | 38 | Divon Gad **2488** | | 11 | Sinai Desert 2448 | 25 | Chashmonah 2478 | 39 | Almon Diblathaim 2488 | | 12 | Kibroth Hattaavah **2449** | 26 | Moseroth 2479 | 40 | Abarim 2488 | | 13 | Chazeroth 2449 | 27 | Bene Yaakan 2480 | 41 | Moab 2488 | | 14 | Rithmah 2449 | 28 | Char Haggidgad 2481 | 42 | Beth Jeshimoth **2488** | |
| ↑ | ↑ | ↑ |
| 1840 CE | 5600 AM | First phase of the End of Days called ‘*Ikveta d’Mashicha’*,  which literally means ‘on the heels of Mashiach’**.** |

The Sages[[45]](#footnote-45) state that there will be no difference between the world today and the world in the times of Mashiach, *Yemot HaMashiach*, with the exception that in the times of Mashiach we will no longer be subjugated to the other nations. At first, this statement sounds most puzzling, as Jewish tradition hails *Yemot HaMashiach* as the greatest experience one can live through. Our books are filled with prophecies of the greatness of that time on both the physical and spiritual planes; Loaves of bread will grow from the earth; all the pleasures of the world will fill the world like dust; the knowledge of HaShem will fill the earth like water covering the sea. How can the Sages then state that there will be no difference between the times of exile and *Yemot HaMashiach*, with the exception of Jewish independence?

The Alter Rebbe explains that the times of Mashiach, and the times in which the above wonders will take place, are two distinct eras, with *Yemot HaMashiach* still being part of the era in which we perform the service of HaShem to merit the above prophetic tidings. The above statement of the Sages is only puzzling due to a misconception and confusion of terms between Yemot HaMashiach and Olam Habah. The prophecies of the future physical and spiritual greatness of that time all refer to Olam Habah, the World to Come, and not to Yemot HaMashiach. It is specifically in Olam Habah that we will experience the reward for our actions in this world in both a physical and spiritual sense. However, not only is Yemot HaMashiach not the period of reward, but on the contrary, it is the epitome of the period of service of HaShem, about which the Sages state, Hayom Laasosam Ulemachar Lekabel Secharam. The main requirement to serve HaShem through His Torah and Mitzvot will be fulfilled specifically during Yemot HaMashiach but is not completely accomplished today in exile. The times of Mashiach complete our service in order to merit the the World to Come! This is similar to the level that the world was initially created on prior to the sin of Adam and Chava. Even before their sin, Adam and Chava were commanded by HaShem to work the land and guard it. The Sages interpret this to mean that they were commanded by HaShem to bring refinement to the world and usher in the Redemption by fulfilling the 613 commandments, guarding the negative commands, and fulfilling the positive commands. [Adam and Chava’s sin caused a setback to this plan and they then had to work on bringing the world back to its initial state, from where they could fulfill the Mitzvot and bring the Redemption.] Hence the times of Mashiach are similar to the period of the world’s existence prior to the sin of Adam and Chava, in which we were commanded to fulfill the Mitzvot.

While of course within Yemot HaMashiach and the times of the Geula we will ultimately reach a stage where suffering ends, and HaShem will wipe “tears away from all faces,” nonetheless there is an earlier stage within Yemot HaMashiach , and certainly within Ikvasa Demoshiacha (heels of the Messiah), when suffering unfortunately still exists. Thus, the fact that we still see suffering in the world does not necessarily prove one way or another that Yemot HaMashiach has yet to arrive, or is yet to imminently come. Yemot HaMashiach is a set of stages of exile and redemption, suffering and happiness.

The Alter Rebbe writes that the coming of Mashiach is similar to the birth of a child, and just like by birth, there is much pain which precedes the birth until the child is born, so too prior to Mashiach’ s arrival there is much pain which precedes his revelation. This is known as Chevlei Mashiach, the “contractions” of Mashiach, similar to Chevlei Lieda, contractions before birth. Now, furthermore states the Alter Rebbe, that just like after birth a woman feels pain [i.e. has further contractions to expel the placenta, and body is weak and in pain and needs to recover] so too even after Mashiach we still have “Chevlei Leida” the pains of afterbirth. [This, however, will only last for a short period of time.] Furthermore, regarding the period known as Yemot HaMashiach, this is not perfectly synonymous with the period known as Geula (redemption), as although the Geula will occur within Yemot HaMashiach, it will be preceded by the end of Galut (exile) within Yemot HaMashiach. Hence, just like in Galut we have suffering, so too in the first stage of Yemot HaMashiach there can be suffering.

The following is a list of dates for the arrival of Mashiach as calculated by some of the greatest Torah scholars of recent history:

* **Rashi** in his commentary to Daniel 7:25 calculated that Mashiach would come in the year **1405**. According to his commentary on Daniel 8:14, the Mashiach will come 1290 years after the destruction of the Second Temple per the Jewish dating, which is 68 CE, therefore he'll come in **5118** which **1357**/8 CE (like Ramban).
* **Ramban** in his commentary to Bereshit 2:3 calculated that he would come in **1357**. According to his commentary on Bereshit 2:3 and based on Daniel 12:11, it'll be in the year **5118** which is **1357**/8 CE.
* **Rav Saadia Gaon** in his Emunot VeDeyot (8:3) said it would be in the year **980**.
* **Rambam**, in his Iggeret Teiman (ch. 3 p. 41), wrote that a tradition in his family held it would be in the year **1210**.[[46]](#footnote-46)
* The **Chatam Sofer** (Teshuvot, 6:61) calculated that Mashiach would arrive in **1890**.
* **Malbim** (Daniel 12:11-12) calculated **1925**. According to his commentary on Daniel 8:14, there are two possible dates: **5673** - **1913** CE or 5688 - **1928** CE.
* **Abarbanel** - According to Maayan 12, Tamar 2-3 in his book Maayanei Hayeshuah, it'll be in the year **5291** which is **1530**/1 CE (for some reason the table linked above has it as 5294/1534.
* **Ari** - In his commentary on the Torah "Likutei Torah", Miketz (pg. 119) he writes that the Geulah will be in the year **5736** which is the year **1976** CE.
* **Vilna Gaon** - According to Rabbi Ouri Cherki here, the Vilna Gaon in his commentary on Sifra De'Tzniuta calculated that the Geulah will happen in the year **5708** which is **1948** CE.
* **Alter Rebbi** - According to Wikipedia (using the same source as the Chabad article), the date is **5603** which is **1842**/3 CE.

There are those who think, *mistakenly*, that the coming of Mashiach will be in one moment, and afterwards everything will be completely different. **That is a huge mistake**. The period of Yemot haMashiach (the time of Mashiach) will last for years and will include deep processes and a slow reconstruction of the Jewish People. There’s no such thing as “suddenly everything will be good”, because such a change is dangerous and unhealthy. These days will begin changing the world gradually and then suddenly, much like the birth of a child.

The Days of Mashiach (yemot HaMashiach) and the resurrection era are two sparate time periods, according to Maimonides. First, Mashiach comes and completes his work. After that the natural order/state of the world ends and the Resurrection Era begins. But according to another traditional belief mainly based in Zohar, the resurrections of the righteous will occur immediately after Mashiach's arrival. The Leshem, I think, shares the same opinion.

My own *theory* is that Mashiach ben Yosef (MBY) was ‘born’ on Tisha B’Av in 1990 / 5750. MBY will be revealed 37-40 years later in 2027-2030 / 5787-5790. Just as Yeshua was revealed after His resurrection. This suggests that MBY is 34 years old and will be revealed when He is 37 to 40 years old.

All of these years passed and Mashiach did not come. Why these great scholars were permitted to calculate the year of the coming of Mashiach is for another time. However, we can say with certainty that we do not know when Mashiach will come. We just hope it is soon.

**Ashlamatah: Yeshayahu (Isaiah)** **60:13-21 + 61:9**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| **13.** The glory of the Lebanon **shall come** to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor. | 13. The glory of Lebanon **will be brought** into your midst, cypresses, planes, and pines together, to beautify the place of My sanctuary; and I will make the place of the dwelling of my Shekhinah glorious. |
| **14.** And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.' | **14.** The sons of those who subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased. |
| **15.** Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation. | **15.** Whereas you have been forsaken and cast out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation. |
| **16.** And you shall suck the milk of nations and the breast of kings you shall suck, **and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.** | **16.** You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their kings; **and you will know that I, the LORD, am your Savior and your Redeemer, the Strong One of Jacob.** |
| **17.** Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, and I will make your officers peace and your rulers righteousness. | **17.** Instead of the bronze which they plundered from you, Jerusalem. I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. I will make your guardians peace and [appoint] your rulers in virtue. |
| **18.** Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise. | **18.** Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising. |
| **19.** You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory. | **19.** You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory. |
| **20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be completed.** | **20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended.** |
| **21.** And your people, all of them righteous, shall inherit the land forever, **a scion of My planting, the work of My hands in which I will glory.** | **21.** Your people will all be. virtuous; they will possess the land for ever, **My pleasant plant, the work of My might, that I might be glorified.** |
| **22. The smallest shall become a thousand and the least a mighty nation; I am the Lord; in its time I will hasten it.** | **22.** He that is small among them will become a thousand, and he that is faint a strong people: **I am the LORD; in its time I will bring it.** |
|  |  |
| **1. The spirit of the Lord God was upon me, since the Lord anointed me to bring tidings to the humble, He sent me to bind up the broken-hearted, to declare freedom for the captives, and for the prisoners to free from captivity.** | **1. The prophet said, A spirit of prophecy before the LORD God is upon me, because the LORD has exalted me to announce good tidings to the poor; he has sent me to strengthen the brokenhearted, to proclaim liberty to the captives, to those who are bound, Be revealed to light;** |
| **2. To declare a year of acceptance for the Lord and a day of vengeance for our God, to console all mourners.** | **2. to proclaim the year of pleasure before the LORD, and the day of vengeance before our God; to comfort all those who mourn;** |
| **3.** To place for the mourners of Zion, to give them glory instead of ashes, oil of joy instead of mourning, a mantle of praise instead of a feeble spirit, and they shall be called the elms of righteousness, the planting of the Lord, with which to glory. | **3.** to confuse those who mourn in Zion - to give them a diadem instead of ashes, oil of joy instead of mourning, a praising spirit instead of their spirit which was dejected; that they may call them true princes, the people of the LORD, that He may be glorified. |
| **4.** And they shall build the ruins of old, the desolations of the first ones they shall erect; and they shall renew ruined cities, desolations of all generations. | **4.** They will build up ancient ruins, they will raise up former devastations; cities that were ruined will be repaired, devastations of many generations. |
| **5.** And strangers shall stand and pasture your sheep, and foreigners shall be your plowmen and your vinedressers. | **5.** Aliens will stand and feed your flocks, the sons of Gentiles will be your ploughmen and vinedressers, |
| **6.** And you shall be called the priests of the Lord; 'servants of our God' shall be said of you; the possessions of the nations you shall eat, and with their glory you shall succeed [them]. | **6.** but you will be called the priests of the LORD, men will speak of you as those who minister before our God; you will eat the possessions of the Gentiles, and in their glory you will be indulged. |
| **7.** Instead of your shame, which was twofold, and your disgrace, which they would bemoan as their lot; therefore, in their land they shall inherit twofold; they shall have everlasting joy. | **7.** Instead of your being ashamed and confounded, two for one the benefits I promised you I will bring to you, and the Gentiles will be ashamed who were boasting in their lot; therefore, in their land they will possess two for one: theirs will be everlasting joy. |
| **8.** For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. | **8.** For I the LORD love judgment, despised before Me are deceit and oppression: I will in truth give them a reward of their deeds, and I will make an eternal covenant with them. |
| **9. And their seed shall be known among the nations, and their offspring among the peoples; all who see them shall recognize them that they are seed that the Lord blessed.** | **9. Their sons will be exalted among the Gentiles, and their sons' sons in the midst of the kingdoms; all who see them will acknowledge them, that they are the seed whom the LORD has blessed.** |

**Rashi’s Commentary to: Yeshayahu (Isaiah) 60:13-21 + 61:9**

**13 box trees, firs, and cypresses** Species of trees of the forest of Lebanon.

**14 Zion of the Holy One of Israel** [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

**16 and the breast of kings** Heb. **Vishod**, an expression of breasts **(Heb. Shadayim)** and ‘you shall suck’ proves it.

**17 Instead of the copper** that they took from you.

**and I will make your officers peace** [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. **Pequdatekh** Your appointed officers. Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

**19 You shall no longer have** You shall not require the light of the sun.

**20 neither...be gathered** in Heb. **Yeasef,** an expression similar to (Joel 2:10) “gathered in **As’fu** their brightness.” Gathered in their light.

**21 in which I will glory** That I will glory with them. Pourvanter in French.

**22 in its time I will hasten it** If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

**Chapter 61**

**1 since the Lord anointed me** This anointing is nothing but an expression of nobility and greatness.

**to declare freedom for the captives** That is to say, **to bring them the tidings of the redemption.**

**to free from captivity** Heb. **Peqach Qoach**. Open their imprisonment and their captivity and release them.

**2 a year of acceptance** A year of appeasement and good will.

**3 the elms of righteousness** Heb. **Eilei**, an expression of trees **Ilanot.** Comp. (supra 1:29) “of the elms **Mei’eilim** that you desired.” This is evidenced by the end of the verse, “the planting of the Lord etc.”

**5 your plowmen** Heb. **Ikareikhem**, those who lead the plow.

**6 priests of the Lord** Princes of the Holy One, blessed be He.

**the possessions of the nations** Heb. **Cheil Goyim**, the possessions of the nations [after Jonathan].

**you shall succeed [them]** Heb. **Titamaru** [derived from **T’murah,** exchange]. You shall enter in their stead into the glory they have taken until now.

**7 Instead of your shame** which was twofold, even they would constantly bemoan their disgrace as their lot. That is to say that instead of until now My people were constantly bemoaning disgrace, their lot... There are instances of **Ranah** that is an expression of mourning. Comp. (Lam. 2:19) “Rise, cry (Heb. **Roni**) at night,” and comp. (I Kings 22:36) “A cry **HaRinah** passed through the camp,” concerning Ahab’s death.

**8 For I am the Lord, Who loves justice, hates robbery in a burnt offering** Therefore, I do not accept burnt offerings from the heathens (the nations [Parshandatha, K’li Paz]), for they are all results of robbery.

**and I will give their wage** The wage of Israel, which shall be in truth. Alternatively, I will give the reward for the deeds they performed, for they suffered the derisions of the heathens (the nations [Mss. and K’li Paz]) for My honor in truth.

**Verbal Tallies**

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

**Shemot (Exodus) 39:33 – 40:38**

**Yeshayahu (Isaiah) 60:13-21 + 61:9**

**Tehillim (Psalms) 72**

**Mk 9:33-40, Lk 9:46- 48**

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

All - כל, Strong’s number 03605.

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

They brought / Shall come - בוא, Strong’s number 0935.

**Shemot (Exodus) 39:33** And **they brought <0935> (8686)** the tabernacle <04908> unto Moses <04872>, the tent <0168>, and **all <03605>** his furniture <03627>, his taches <07165>, his boards <07175>, his bars <01280>, and his pillars <05982>, and his sockets <0134>,

**Tehillim (Psalms) 72:11** Yea, all kings <04428> shall fall down <07812> (8691) before him: **all <03605>** nations <01471> shall serve <05647> (8799) him.

**Yeshayahu (Isaiah) 60:13** The glory <03519> of Lebanon <03844> **shall come <0935> (8799)** unto thee, the fir tree <01265>, the pine tree <08410>, and the box <08391> together <03162>, to beautify <06286> (8763) the place <04725> of my sanctuary <04720>; and I will make the place <04725> of my feet <07272> glorious <03513> (8762).

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Exo 39:33 – 40:38** | **Psalms**  **72:1-20** | **Ashlamatah**  **Is 60:13-21 + 61:9** |
| --- | --- | --- | --- | --- |
| **~yhil{a/** | God |  | Ps. 72:1 Ps. 72:18 | Isa. 60:19 |
| **#r,a,** | earth, land, ground |  | Ps. 72:6 Ps. 72:8 Ps. 72:16 Ps. 72:19 | Isa. 60:18 Isa. 60:21 |
| **aAB** | brought, bring, went, enter, come | Exod. 39:33 Exod. 40:4 Exod. 40:21 Exod. 40:32 Exod. 40:35 |  | Isa. 60:13 Isa. 60:17 Isa. 60:20 |
| **!Be** | sons | Exod. 39:41 Exod. 39:42 Exod. 40:12 Exod. 40:14 Exod. 40:31 Exod. 40:36 | Ps. 72:1 Ps. 72:4 Ps. 72:20 | Isa. 60:14 |
| **%rB** | blessed | Exod. 39:43 | Ps. 72:15 Ps. 72:17 Ps. 72:18 Ps. 72:19 | Isa. 61:9 |
| **la;G'** | redeem |  | Ps. 72:14 | Isa. 60:16 |
| **yAG** | nations |  | Ps. 72:11 Ps. 72:17 | Isa. 60:16 Isa. 61:9 |
| **rAD** | generations | Exod. 40:15 | Ps. 72:5 | Isa. 60:15 |
| **bh'z”** | gold | Exod. 39:38 Exod. 40:5 Exod. 40:26 | Ps. 72:15 | Isa. 60:17 |
| **sm'x'** | violence |  | Ps. 72:14 | Isa. 60:18 |
| **dy”** | hands | Exod. 40:31 | Isa. 60:21 |  |
| **hw”hoy>** | LORD | Exod. 39:42 Exod. 39:43 Exod. 40:1 Exod. 40:16 Exod. 40:19 Exod. 40:21 Exod. 40:23 Exod. 40:25 Exod. 40:27 Exod. 40:29 Exod. 40:32 Exod. 40:34 Exod. 40:35 Exod. 40:38 | Ps. 72:18 | Isa. 60:14 Isa. 60:16 Isa. 60:19 Isa. 60:20 Isa. 61:9 |
| **~Ay** | day | Exod. 40:2 Exod. 40:37 | Ps. 72:7 Ps. 72:15 | Isa. 60:20 |
| **~m'Ay** | by day | Exod. 40:38 |  | Isa. 60:19 |
| **x;rey”** | moon |  | Ps. 72:5 Ps. 72:7 | Isa. 60:19 |
| **[v;y”** | save |  | Ps. 72:4 Ps. 72:13 | Isa. 60:16 |
| **laer'f.yI** | Israel | Exod. 39:42 Exod. 40:36 Exod. 40:38 | Ps. 72:18 | Isa. 60:14 |
| **dAbK'** | glory | Exod. 40:34 Exod. 40:35 | Ps. 72:19 | Isa. 60:13 |
| **hl'K'** | finished, ended | Exod. 40:33 | Ps. 72:20 |  |
| **!Anb'l.** | Lebanon |  | Ps. 72:16 | Isa. 60:13 |
| **alem'** | filled | Exod. 40:34 Exod. 40:35 | Ps. 72:19 |  |
| **%l,M,** | king |  | Ps. 72:1 Ps. 72:10 Ps. 72:11 | Isa. 60:16 |
| **hx'n>mi** | grain offering | Exod. 40:29 | Ps. 72:10 |  |
| **tv,xon>** | bronze | Exod. 39:39 |  | Isa. 60:17 |
| **!t;n”** | set, give, given | Exod. 40:5 Exod. 40:6 Exod. 40:7 Exod. 40:8 Exod. 40:18 Exod. 40:20 Exod. 40:22 Exod. 40:30 Exod. 40:33 | Ps. 72:1 Ps. 72:15 |  |
| **~l'A[** | everlasting, forever | Exod. 40:15 | Ps. 72:17 Ps. 72:19 | Isa. 60:15 Isa. 60:19 Isa. 60:20 Isa. 60:21 |
| **!yI[;** | sight | Exod. 40:38 | Ps. 72:14 |  |
| **ry[i** | city |  | Ps. 72:16 | Isa. 60:14 |
| **~[;** | people |  | Ps. 72:2 Ps. 72:3 Ps. 72:4 | Isa. 60:21 Isa. 61:9 |
| **hf'['** | did, do, make, made | Exod. 39:42 Exod. 39:43 Exod. 40:16 | Ps. 72:18 |  |
| **~ynIP'** | shwbread, face, before | Exod. 39:36 Exod. 40:5 Exod. 40:6 Exod. 40:23 Exod. 40:25 Exod. 40:26 | Ps. 72:5 Ps. 72:9 Ps. 72:17 |  |
| **qyDIc;** | righteous |  | Ps. 72:7 | Isa. 60:21 |
| **hq'd'c.** | righteousness |  | Ps. 72:1 Ps. 72:3 | Isa. 60:17 |
| **br;q'** | bring, come near, will offfer | Exod. 40:12 Exod. 40:14 Exod. 40:32 | Ps. 72:10 |  |
| **ha'r'** | looked, saw, see | Exod. 39:43 |  | Isa. 61:9 |
| **lg<r,** | feet, foot | Exod. 40:31 |  | Isa. 60:13 Isa. 60:14 |
| **~Wf** | put, set, inserted | Exod. 40:3 Exod. 40:5 Exod. 40:8 Exod. 40:18 Exod. 40:19 Exod. 40:20 Exod. 40:21 Exod. 40:24 Exod. 40:26 Exod. 40:28 Exod. 40:29 Exod. 40:30 |  | Isa. 60:15 Isa. 60:17 |
| **hx'v'** | fall down, prostrate |  | Ps. 72:11 | Isa. 60:14 |
| **~Alv'** | peace |  | Ps. 72:3 Ps. 72:7 | Isa. 60:17 |
| **vm,v,** | sun |  | Ps. 72:5 Ps. 72:17 | Isa. 60:19 Isa. 60:20 |
| **r[;v;** | gate | Exod. 39:40 Exod. 40:8 Exod. 40:33 |  | Isa. 60:18 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Exo 39:33 – 40:38** | **Psalms**  **72:1-20** | **Ashlamatah**  **Is 60:13-21 + 61:9** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 9:33-40** | **Tosefta of**  **Luke**  **Lk 9:46-48** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀκούω | hear, heard |  |  | Isa 60:18 |  |  |
| ἅμα | together |  |  | Isa 60:13 |  |  |
| ἄν | ever | Exo 40:36 |  |  |  | Lk. 9:46 |
| ἀποκρίνομαι | answered |  |  |  | Mk. 9:38 |  |
| ἀποστέλλω | send, sent |  |  |  | Mk. 9:37 | Lk. 9:48 |
| δέχομαι | receives |  |  |  | Mk. 9:37 | Lk. 9:48 |
| διαλέγομαι | disputed, reasoned |  |  |  | Mk. 9:34 |  |
| δικαιοσύνη | righteousness |  | Ps. 72:1 Ps. 72:3 | Isa. 60:17 |  |  |
| δύναμαι | able | Exo 40:35 |  |  | Mk. 9:39 |  |
| εἴδω | saw, seen | Exo 39:42 |  |  | Mk. 9:38 | Lk. 9:47 |
| εἷς | one | Exo 40:2 |  |  |  | Lk. 9:46 |
| ἔπω | speak, said |  |  |  | Mk. 9:36 Mk. 9:39 | Lk. 9:48 |
| θέλω / ἐθέλω | want, desires |  |  |  | Mk. 9:35 |  |
| **ἵστημι** | **set up, set** | **Exo 39:40 Exo 40:2  Exo 40:17 Exo 40:18 Exo 40:33** |  |  | **Mk. 9:36** | **Lk. 9:47** |
| **κατά** | **according to** | **Exo 39:42** |  |  | **Mk. 9:40** |  |
| **λαμβάνω** | **take, taking, took** | **Exo 40:9  Exo 40:20** |  |  | **Mk. 9:36** |  |
| λέγω | saying | Exo 40:1 |  |  | Mk. 9:35 Mk. 9:38 |  |
| μέγας | great, greater |  |  |  | Mar 9:34 | Lk. 9:48 |
| μέσος | midst |  |  | Isa 61:9 | Mk. 9:36 |  |
| ὁδός | way, road |  |  |  | Mk. 9:33 Mk. 9:34 |  |
| ὄνομα | name |  | Ps 72:14 Ps 72:17  Ps 72:19 |  | Mk. 9:37 Mk. 9:38 Mk. 9:39 | Lk. 9:48 |
| οὐδείς | no one |  |  |  | Mk. 9:39 |  |
| παιδίον | little child |  |  |  | Mk. 9:36 Mk. 9:37 | Lk. 9:47 Lk. 9:48 |
| **ποιέω** | **made, make, did, do** | **Exod. 39:42 Exod. 39:43 Exod. 40:16** | **Ps 72:18** |  | **Mk. 9:39** |  |
| **πορεύομαι** | **go** |  |  | **Isa 60:14** |  |  |
| **πρῶτος** | **first** | **Exo 40:2 Exo 40:17** |  |  | **Mk. 9:35** |  |
| υἱός | sons | Exod. 39:41 Exod. 39:42 Exod. 40:12 Exod. 40:14 Exod. 40:31 Exod. 40:36 | Ps. 72:1 Ps. 72:4 Ps.72:20 | Isa. 60:14 |  |  |
| ὑπάρχοντα | existed |  | Ps 72:12 |  |  | Luk 9:48 |

**Abarbanel On Pirqe Abot**

**Mishna 1:5**

**Yosi hen Yochanan of Jerusalem said: Let your house be open wide and let the poor be members of your household. Do not talk too much with the woman. This refers to a man's own wife, how much more so with somebody else's. On the basis of this [state­ment) the sages said: Any man who talks a great deal with women causes evil to himself and neglects the study of Torah. In the end he will inherit hell.**

In this rnishnah. Yosi hen Yochanan addresses himself to the third part of the trilogy propounded by Shimon ha-Zaddik - kindness. Abarbanel comments on the concept of an open house for the poor. An open house also implies loaning utensils and money without interest and any other gesture that brings comfort to one's fellow man. However, the main thrust of Yosi hen Yochanan's dictum is that the less fortunate person should not be made to come hat-in-hand, ashamed, humbled and de­pressed. He must be made to feel a member of the household who has every right to expect assistance. As Abarbanel points out, no man feels ashamed to eat at the table of his parents.

Abarbanel also quotes Rambam who explains Yosi's motto, “Let the poor be members of your household,” to mean that if one has a choice of buying a pagan slave or engaging a poor Jewish servant, be should choose the latter because he **will** be bestowing upon the servant a certain measure of dignity since the servant will be giving something in return for the protection he receives.

What disturbs Abarbanel about this *mishnah* is the immediate prox­imity of the social relationship between a man and a woman to the affairs of charity. At first glance they seem to be totally unconnected. Therefore, he offers a lesson in the psychology of sex. If one must keep the doors of his heart open to everyone, there is a good chance that women, who are in dire straits, will also turn to him. In delving into a poor woman's condition in order to understand how he can help her, the benefactor may be prone to think in terms of taking advantage of the poor woman. This, in turn, may lead to liberties that he would otherwise not permit himself.

If this is so, why does the *mishnah* go so far as to warn us against excessive conversation even with one's own wife? If his conversation with her leads to other things, it is perfectly legitimate, since she is his own wife! Here the interpretation is that the *mishnah* merely wishes to say that idle and empty conversation and wasting time even with one's own wife is a crime against life and its time cycle. Surely, one can find much more important things to read, study or do than to permit time to go by without any constructive activity.

What is surprising is the effort that Abarbanel puts into that section of the mishnan which discourages a man from wasting his precious time in consorting with the opposite sex with no beneficial purpose at all. He is quite blunt in stressing a man's vulnerability in wasting time with his own wife where, basically, there is no transgression but only the temptation to think in terms of physical pleasure. All the more reason to avoid small-talk with strange women that can lead to immo­rality and licentiousness.

However, Abarbanel does give us some clue for his concern regarding indiscriminate social contact between men and women. He begins his interpretation by referring us to the revelation at Mt. Sinai where God instructed Moshe that the Children of Israel were not to have any contact with their wives for the three days prior to the revelation. In order to attain the heights of sanctity they had to separate from their wives.

He really embellishes his line of reasoning when he addresses him­self to a passage in Proverbs (6:30-35) where the wisest of all men cries out, “A thief is not held in contempt for stealing to appease his hunger; yet if caught he must pay sevenfold; he must give up all he owns. He who commits adultery is devoid of sense; only one who would destroy himself does such a thing. His reproach will never be expunged. The fury of the husband will be passionate; he will show no pity on his day of vengeance ... “

Abarbanel is disturbed at the juxtaposition of two sins: adultery and theft. What was Solomon attempting to teach here? Abarbanel replies: Logically, the drive to commit adultery is less prudent than that of theft. When an impoverished person steals in order to satisfy his hunger, society will not criticize him too severely. After all. justified or unjustified, something drove him to steal. Furthermore, a thief harms the victim, but he at least benefits from the theft himself. Finally, society and justice have devised a method of atonement: he can repay what he stole and the chances are that he willbe forgiven.

In contrast, the sexually promiscuous person is heartless and brings disgrace upon himself which cannot and will not be excused by society. Furthermore, he cannot find his penance in repaying the debt because the husband of the defiled woman willseek only death as his revenge.

As we noted, Abarbanel is insistent in his comments on that part of the mishnan which teaches the vulnerability and danger of casual relationship with women because he finds these exhortations incon­gruous to the first part of the mishnan which reflects on the values of charity.

Abarbanel continues with another interpretation: A woman by na­ture pursues her security with more ardor than a man. She is always fearful that she will be left alone, unprotected and destitute. Thus, there is a certain measure of resentment in her when charitable organi­zations approach her husband for contributions. She is apprehensive that any monetary assistance by her husband will eventually affect her own security. Hence, according to this interpretation of Abarbanel, Yosi ben Yochanan is cautioning a man not to consult with his wife when it comes to giving charity. If he does, she will deter him from performing this *mitzvah.* Furthermore, if a man constantly consults his wife, she will come to rule him and he will find himself neglecting Torah and *mitzvot,* which in turn will lead to his being condemned to hell.

To bolster his thesis, he cites three incidents in the Torah. Adam was driven out of the Garden of Eden because he followed his wife's advice. Secondly, Moshe, at an early age in his life, separated from his wife so as to ensconce himself in a purely ascetical and contemplative life. Finally, he quotes the midrash in which King Solomon bewails the fact that Moshe was intuitive enough not to be deterred by women, while he, Solomon, spent all of his days in the presence of females and did not reach the great heights that Moshe achieved.

**Miscellaneous Interpretations**

**Rashbatz,** as an introductory gesture, examines the word YERUSHALEM ,,,. The word is written in the singular form, *Yerushalem,* but Jews pronounce it *Yerushalayim,* the plural form. This is based on the Talmud (Ta'anit 5a) which describes God as saying “I will not present Myself to the *Yerushalayim* of Heaven until I present Myself to the *Yerushalayim* on earth.” Hence, there are two Jerusalems and we refer to each one in the plural form, *Yerushalayim.*

He then takes up the statement in the *mishnah,* “Let your house be open wide” and makes the following comment: In the previous *mishnah* Yosi ben Yoezer stressed the values of circulating around men of scholarship and wisdom. Along comes Yosi ben Yohanan in this *mishnah* and reasons that in addition to Torah there must also be charity for the poor. To augment his position, Rashbatz cites the Talmud (Rosh ha-Shanah 18a) which relates that the *amora,* Rabbah, who was the outstanding scholar of his time, died at the age of 40; his contemporary, Abbaye, who was also a great Talmudic luminary, lived 60 years because in addition to his erudition he was active in philanthropic affairs.

Rabbenu Yonah: How wide must a house be open to be considered an ideal venue for the poor. He calls our attention to the fact that in rabbinic literature there is only one home that was lauded by the sages: the home of Abraham whose tent was open on all four directions so that wayfarers would have no difficulty in finding the entrance. According to Rabbenu Yonah, this is the kind of home that Yosi ben Yochanan was referring to.

On the sensitive subject of speaking with a woman, Rabbenu Yonah is logically persuasive when he argues that this is an area of social contacts where a man is not only vulnerable to his natural prurient propensities, but spending unneces­sary time chatting with a woman is tantamount to looking for trouble. Perhaps, he does not realize it immediately, but the moment a man spends unnecessary time with any woman he is likely to fall into an inescapable trap. His mind becomes locked into his lust and that is the beginning of the end.

**Me'iri:** While Rashbatz and practically every other commentator subscribes to the dictum of Yosi ben Yochanan that one should avoid unnecessary talk with *any* woman, Me'iri is more pragmatic and explains that this required restraint does not apply to the necessary communication between husband and wife concerning the running of the household and other matters.

**Midrash Shemuel:** From a casual study of this *mishnah* one may assume that the variety of dicta proposed by Yosi ben Yochanan are totally unrelated and alien to each other. What do a wide-open home, supporting the poor and chatting with a woman have in common? To unravel this puzzle he lays down several premises. “Let your home be wide open” is not an admonition but a promise of reward. That is, if you will attend to the needs of the poor, your home will be an open venue for happiness and joy. It does not suffice to casually feed the poor in your home; it must be done with enthusiasm and fervor. Furthermore, there is some­thing like a revolving destiny. You may be wealthy today and impoverished tomorrow; you may feed the poor and your grandchildren may have to be fed by others. Be kind to the poor today so that others may be kind to those who will follow you who will be in need.

Another premise: When you do open your door wide to those who wish to enter, do not be selective and discriminatory. Open your home to both rich and poor alike. Under those circumstances, the impoverished will not hesitate to enter your home and be cared for, but will assume that since everyone in the community knows that this home is open for rich and poor, there is no disgrace or embarrassment involved in coming there.

This is in direct opposition to the view of Rabbi Mattityahu ha-Yitzhari who speculates that a person's charitable interests should be dominated by the needs of the poor and not the rich. By giving the rich and the poor equal accommoda­tions one is wasting money on the rich that could be used for the poor.

In his effort to establish an open home where he can take care of the hapless, a man may run into difficulties with the attitude of his wife. Midrash Shemuel agrees with Abarbanel and several other commentators that due to her anxieties over her own security, a woman is usually not apt to welcome strangers to her home and cause her family expenses that she fears she may need for herself. It is in this light, according to Abarbanel, that Yosi ben Yochanan counsels us not to talk too much to the mistress of the house, but rather to do what is right and proper.

Midrash Shemuel embellishes this line of reasoning when he cites Scrip­tures (Genesis 18:6) where we find Abraham instructing Sarah to hurry and prepare three measures of coarse flour and fine flour to feed the three strangers who suddenly appeared at their doorway. Midrash Shemuel alerts us to the fact that Abraham first used the term coarse flour, which Sarah could tolerate, and then, after appeasing her, he called for fine flour.

Midrash Shemuel also takes a psycho-religious approach to the subject of keeping an open house to strangers. According to him, there are seemingly justifiable grounds for one to refrain from putting a welcome mat out to all those who wish to enter. In the first place, a man needs his privacy. He wants to spend every available moment with his wife and children. Entertaining guests will deny him this basic privilege and pleasure. Secondly, he is not keen on strange men fantasizing over his wife. Midrash Shemuel is quite decisive in his opinion that although these attitudes are commendable, the virtue of having a welcome sign over the door of his home overrides any other consideration.

**Rashi:** There is a practical aspect to the axiom, “Do not engage in too much conversation with women - even your own wife.” Rashi asks us to envision a situation where a man gets himself into an altercation with another. He comes home and tells his wife about the incident. She, in tum, anxious to defend her husband, gets herself into a similar altercation with the other man's wife. All this because he spoke too much.

**Nazarean Talmud**

**Sidra of Shmot (Exodus) 39:32 – 40:38**

**“Vayavi’u Et-HaMishkan” “And they brought the Tabernacle”**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk) 9:46 – 48**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 9:33 - 37**  Mishnah **א:א** |
| **And** Yeshua’s talmidim **deliberated on which one of them might be the greatest. But Yeshua,** being **aware of their innermost thoughts, took a child and had him stand beside him and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among you all—this one is great.”** | **¶ And they came to The town of Nachum** (the prophet)**. And when he had come into the house** of study**, He began by enquiring of them, “What was it that you were discussing among yourselves along the way?” But they kept silent** as if dumb.[[47]](#footnote-47) **For on the way they had been deliberating on** which one **among themselves was the greatest** (Heb. Rosh)**. And he sat down** to study/judge **and called the twelve saying to them, If anyone desires to be first** (Heb. Rosh)**, he will be last of all and servant** Paqid **of all. And he took a child, and embraced him in his arms, and set him in their midst. And he said to them, whoever receives a child such as this on My name receives Me. And whoever receives me does not only receives me, but Him** (G-d) **who sent me.** |

|  |  |
| --- | --- |
| **Luqas (Lk) 9:49 – 50** | **Mordechai (Mk) 9:38 - 41** |
| **And Yochanan answered** and **said, “Master, we saw someone expelling shedim on your authority, and we tried to prevent him,[[48]](#footnote-48) because he does not accompany us** as a Paqid or Hakham**.” But Yeshua said to him, “ You as Paqidim do not have the authority to prohibit this Tsaddiq, Hakham** (from doing works of  (righteousness/generosity**).” [[49]](#footnote-49)** | **Yochanan[[50]](#footnote-50) answered him** (Yeshua)**, saying, Master,[[51]](#footnote-51) we saw a Royal Ish** (man of nobility) **casting out shedim[[52]](#footnote-52) on your authority, and he does not accompany us** as a Paqid or Hakham**. Therefore, we forbade him because he does not accompany us. But Yeshua said, You** as Paqidim **do not** have the authority **to prohibit this Tsaddiq/Hakham** (from doing works of righteousness/generosity). **For there is no one who could do works of virtuous power/generosity[[53]](#footnote-53) on my authority that can easily speak evil of me. For he that is not against us bears my** (our)[[54]](#footnote-54) **authority.[[55]](#footnote-55) For whoever will give you a cup of water to drink on my authority, because you belong to Messiah, amen v’amen I say to you, he will not lose his reward.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 39:33-40:38** | **Ps 72:1-20** | **Isa 60:13-21 + 61:9** | **Mk 9:33-40** | **Lk 9:46-48** |

# Commentary to Hakham Tsefet’s School of Peshat

We must first interject some information on translation and commentary methods. We must first note that in our learned opinion that ALL of the Nazarean Codicil was originally penned in Mishnaic Hebrew. However, because we do not have copies of these works, we use various hermeneutic principles out of necessity when reading, translating and commenting on the present Greek texts. It is not our opinion that the Greek text is in any way preferred. However, we note that Yeshua and his Talmidim were perfectly versed in Greek, its grammar and knew exactly what they were doing by making a translation in this language. We can only marvel at the great wisdom in their choice of words. Our difficulty is looking at the Greek manuscripts and versions trying to translate them back into Mishnaic Hebrew. Only then can we begin commenting from a Hebraic perspective. In practical application, this requires a considerable amount of time and thought, i.e. staring at the computer screen during weekdays or “papers” on Shabbat. Therefore, our translation and comments reflect these background activities, and it is in not to be interpreted as if we have a preference for the Greek texts that we must work with.

**The Greatest Talmid**

The question of “who is the greatest” does have a logical connection with the events that have recently unfolded. We must call to mind the following things

1. Yeshua transfigured before the three “greatest” talmidim on Har Tz’fat
2. Yeshua heals the epileptic boy who collapsed as dead
3. Yeshua has announced that he would die and resurrect on the third day

These events all have the common theme of death and transformation in the Y’mot HaMashiach. However, the primary thought in the mind of the talmidim is the death of the Master. Their minds are more preoccupied with the idea of the general resurrection rather than Messiah’s individual resurrection. This lack of understanding reveals a human Messiah instead of a “deified” savior. While they believed that Yeshua was the Messiah their view of him was in no way associated with Grecian or pagan mythologies.

The enigma of the last pericope leaves the talmidim with unanswered questions. This week’s teachings should bring “understanding” (Bina). By looking at the Ashlamatah and Torah Seder, we see the dilemma that the talmidim were facing. Yeshua’s talmidim were not only trying to understand the “sayings” **ῥη̑μα** – *rēma*, (Oral Torah) of the Master, they were trying to comprehend Yeshua’s Mesorah in relation to the Torah Seder they were reading for the week. We must believe that Yeshua was teaching his talmidim in very much the same way how we study the Triennial Torah Sedarim today.[[56]](#footnote-56) Each week we have an assembly of Torah Readings and its corresponding selection of the Nazarean Talmud. Our duty is not only to find that part that “fired our imagination,” we need to understand how all the materials interrelate. For Yeshua’s talmidim, this was a new contrivance. This was the weekly exercise of the talmidim. They needed to interconnect the “sayings” **ῥη̑μα** – *rēma*, (Oral Torah) of the Master with the Torah Seder each week hunting for Messianic clues. Their exercise might have been much like our questions with a slight twist. Their question might have been as follows, “from all the readings for this week, which particular verse or passage taught you about the role of Messiah?” Yeshua taught his talmidim a Torah lesson each week. The “sayings” **ῥη̑μα** – *rēma*, (Oral Torah) of the Master reveals aspects of the Torah and Messianic identity that Yeshua wanted his talmidim to “know!”

There has been a considerable eschatological undertow in our readings for the past several Shabbatoth. Yeshua’s talmidim are trying to piece all the parts of the Torah together while understanding the Messianic role in relation to an eschatological perspective. We can also surmise that Yeshua was teaching on multiple levels of hermeneutic at one time or, that in the three and half years of his ministry, he took his talmidim through all four hermeneutic levels. The specific details are conjecture at this point. The eschatological background leaves the talmidim with more questions than they have answers. The confusion is how they perceived Yeshua’s death burial and resurrection in relation to these events. They could hear Yeshua telling them that he would die and after three days, he would “stand again.” However, they must have been confused regarding the connection to the resurrection and three days. Somehow, the problem of his resurrection in “three days” seemed foreign to them. They would not understand until after he rose to “stand.” Even then, there were some misunderstandings concerning the kingdom/**governance** (sovereignty) **of G-d.[[57]](#footnote-57)** Our generation has no place to make any judgments against Yeshua’s talmidim. Their education would bewilder the greatest of our generation.

**Who is the greatest?**

The Greek word used for the “greatest” is μείζων – *meizōn* indicating the senior with the greatest authority. The Greek word μείζων (*meizōn*) is rooted in μέγιστος – *megistos* and μέγας –*megas*. Μέγιστος – *megistos* contains the idea of being the greatest of the great.[[58]](#footnote-58) The pericope’s vocabulary looks for the most extraordinary of all the talmidim. Who will be the most extraordinary? This vocabulary further suggests that this talmid must be extraordinary in (mighty) deeds.[[59]](#footnote-59)

Delitzsch uses the Hebrew word **הַגָּדוֹל** to describe their seat of elation. A more suitable word for the position sought in this discussion and argument might have been **רב** or **ראש**. Nevertheless, the point is, they want to know who would be the reigning official in the Master’s court. What was it in the past few pericopes that have brought them to this discussion? The Master, in our present pericope, tells them how to master their places of authority. By being the least, you will become the greatest. Those who wanted to know what had happened on the mountain may have initiated this discussion. The three elite talmidim did not have to tell the others the events of the mountain for them to become envious. The situation caused envy in and of itself. However, we have yet to answer our question. Was it just the events of the mountain that caused them to desire seats of elation or did something else transpire that provoked the discussion? As the understanding of the “kingdom/**governance** (sovereignty) **of G-d** grew they began to realize that the authority of G-d would be through Hakhamim and Bate Din rather than human kings.

Perhaps they really understood, in part, that the Master was going to establish great Bate Din. They would be able to sit in seats of great honour and power. Oh, the visions that danced in their heads. They did not fully understand the plan as of yet. They must have still been envisioning the Messianic Davidic King.

Yeshua would reveal to them the greatest of the mitzvoth, i.e. Keri’at Shema.[[60]](#footnote-60) From the Mesorah, traditions of the forefathers Yeshua deduced that the “Keri’at Shema” held the answer to the **kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. The later Sages brought the Keri’at Shema to the forefront of the Mesorah.[[61]](#footnote-61) The continued discussion of the Sages in Tractate Berachot relates what Yeshua was saying concerning the Shema and the Kingdom/governance (sovereignty) of G-d through the Bate Din and Hakhamim.

**Berachot 2:2** The following are [the breaks] between the paragraphs: Between the first blessing and the second [of those which precede the Shema]; between the second blessing and [the paragraph which begins] Shema (Dt. 6:4–9); and between [the two sections which begin] Shema and And it shall come to pass if you shall hearken (Dt. 11:13–21); Between [the two sections beginning] And it shall come to pass and And G-d said [to Moses] (Num. 15:37–41); Between [the two sections] And G-d said and True and Certain. R. Judah said, “Between [the two sections] And G-d said and True and Certain one may not interrupt.” Said R. Joshua b. Qorha, “Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? “**So that one may first accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments.** “[Why does] And it shall come to pass [precede] And God said? “For And it shall come to pass is recited by both day and night. “[But] And G-d said is recited only by day.”

It is odd that the word ἔσχατος – *eskhatos* (last) is used here. A more appropriate word would have been ὀλίγος – *oligos* – little. The antonym of *megas* – μείζων is ὀλίγος – *oligos*. However, Hakham Tsefet uses ἔσχατος – *eskhatos* rather than ὀλίγος. The real reason behind the use of ἔσχατος is that it is the antonym of πρω̑τος – *prōtos* – that which is first in rank and position. What does all of this say and teach? Logical deduction gives us the required answer. Yeshua wants his talmidim to esteem others greater than they do themselves. You might imagine this in practice. It is appropriate to prefer others to ourselves. In addition, no matter how great one is that he should look at others as being greater than he is. When this is mentally genuine, it makes the talmid work harder knowing that he is the last.

**The last is the Servant**

One will not need a lesson in Greek to know that διάκονοσ – *diakonos* translated to our English word “deacon.” The various Greek words for “servant” are as follows. Διαγγέλλω – *diaggellō* is one who carries the message of another. Δουλεύω – *douleuō* mean to serve as a slave with emphasis on subjection. Διάκονος – *diakonos* outside the Nazarene Codicil means to wait tables. Διάκονος – *diakonos* also means to provide or care for. The Greek notion of service contrasts with the Hebraic view of service. To serve in the Greek mind was/is demeaning. The formula of the Sophist is expressed: “How can a man be happy when he has to serve someone?”[[62]](#footnote-62) Judaism expresses a much deeper understanding of the meaning of service. Eastern thinking finds no difficulty or unworthiness in service.[[63]](#footnote-63) Judaism holds the idea that the greater the Master the greater the honour of service. It is interesting to note that the LXX never uses this word. It will almost without exception always uses δουλεύω – *douleuō* mentioned above. The word of choice used by the LXX is λειτουργός – *leitourgos*. This word is a compound word meaning, “in service to laity.”

Nevertheless, the context as used in the Nazarean Codicil is “one who waits tables.” However, the Theological Dictionary of the New Testament (TDNT) points out that this word is directly related to the office of the Deacon.[[64]](#footnote-64) The “deacons” of Philippians 1:1 are labelled “table waiters” by most translators.

However, this description suffers terribly at the hands of translators and commentators. The reason being that they do not consider the Rabbinic system of government. While they readily recognize the “Deacon” is one who serves a Hakham by mentioning Timothy and Erastus (Acts 19.22) they fail to understand the exact duties of the “Deacon.” It is of great interest to take a brief look at the relationship between Hakham Shaul and his two “deacons” (Heb. “*paqidim*”). They “ministered” διακονουντων – *diakonountōn* to him. These *paqidim* recorded and administered his judgments.

**The Dust busters: διάκονος – *diakonos***

It is interesting to dissect this *diakonos*. In short, the word means to “raise dust.” We find this definition is humorous. It is rooted in the idea of someone who plasters a house with lime (dust). However, the humorous part is that the dust raisers do so because they hurry to accomplish the requests of the Master or Hakham. Furthermore, the “dust raisers” are an essential part of building a house, i.e. Esnoga.[[65]](#footnote-65)

**m. Sanhedrin 4.3** And two judges’ clerks (Paqidim) stand before them (the Bench of three Hakhamim), one at the right and one at the left. And, they write down the arguments of those who vote to acquit and of those who vote to convict.[[66]](#footnote-66) R. Judah says, “Three: one writes the opinion of those who vote to acquit, one writes the opinion of those who vote to convict, and the third writes the opinions both of those who vote to acquit and of those who vote to convict.”

This Mishnah tells us exactly what a deacon is. The “table waiter” is a judges’ clerk (*paqid*) that records the arguments (halakhic) of the judge (Hakham).

**The Last, least, lost, little and the dead**

The heading “the last, least, lost, little and the dead” is not original with us. Farrar Capon coined the phrase; therefore, we will borrow his cliché. The discussion and the pericope need much more commentary on these details. However, we can now look at the twelve talmidim (11 subtracting Y’hudah Ish Q’riyot who betrayed him) and determine the point Yeshua was trying to make. We already know that Yeshua took the three “greatest” (Rosh) with him to Har Tz’fat. Therefore, we should make our selection from these three. Hakham Ya’aqob, as we learned in II Luqas was made the Head (Rosh) of the Nazarean Bet Din. This then leaves us to make our selection from Hakham Tsefet and Hakham Yochanan. Hakham Yochanan penned the So’od materials of the Nazarean Codicil. Therefore, the idea of being the greatest may, in some opinions be attributed to Hakham Yochanan. However, there can never be a “So’od” without a Peshat. Making the least (last), i.e. Peshat – Mishnah the greatest (the first). Why is the Mishnaic Import of Hakham Tsefet so important? Because without the Mishnaic writings of Hakham Tsefet we could never understand the fundamentals of Messiah. Nor could we understand any of the other levels of Messiah due to their non-literal meanings. The Mishnaic writings of Hakham Tsefet form the beginning of the Master’s Mesorah the beginning and first (least). Yet Hakham Tsefet himself is the **chapiter** of the Nazarean talmidim.

2Ch 3:15 Also he made before the house **two pillars** of thirty and five cubits high, and the **chapiter** (*v’ha’tzephet*) that *was* on the top of each of them *was* five cubits.[[67]](#footnote-67)

We have included the Hebrew text of the cited passage for clarification.

15 וַיַּ֜עַשׂ לִפְנֵ֤י הַבַּ֙יִת֙ עַמּוּדִ֣ים שְׁנַ֔יִם אַמּ֕וֹת שְׁלֹשִׁ֥ים וְחָמֵ֖שׁ אֹ֑רֶךְ **וְהַצֶּ֥פֶת** אֲשֶׁר־עַל־רֹאשׁ֖וֹ אַמּ֥וֹת חָמֵֽשׁ׃ ס

The highlighted Hebrew text reads *v’ha’tzephet*. The phrase *v’ha’tsefet* would read “and the chapiter.” The word **chapiter** is translated “tsefet” which is not the pillar itself. The “tsefet” is the cap or head of the pillar. Therefore, Hakham Tsefet is not only seen as a “pillar,” Hakham Tsefet is the cap or head of the pillar. The “tsefet” is the upper portion of the pillar, which supports the edifice. Consequently, Hakham Tsefet is not only the “pillar” of the Nazarean Community; he is the primary support for the whole community both the least and greatest.

“Amen Ve Amen”

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**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?

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**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!”**

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**Next Shabbat: “Vayiqra” - “And (He) called”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקְרָא** |  | **Saturday Afternoon** |
| **“Vayiqra”** | Reader 1 – Vayiqra 1:1-9 | Reader 1 – Vayiqra 4:1-4 |
| **“And (He) called”** | Reader 2 – Vayiqra 1:10-13 | Reader 2 – Vayiqra 4:5-8 |
| **“Y (El) llamó”** | Reader 3 – Vayiqra 1:14-17 | Reader 3 – Vayiqra 4:9-12 |
| Vayiqra (Leviticu) 1:1 - 3:17 | Reader 4 – Vayiqra 2;1-16 |  |
| Ashlamatah:  Micah 6:9-16 + 7:7-8 | Reader 5 – Vayiqra 3:1-5 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 3:6-11 | Reader 1 – Vayiqra 4:1-4 |
| Tehillim (Psalms) 73:1-15 | Reader 7 – Vayiqra 3:12-17 | Reader 2 – Vayiqra 4:5-8 |
|  | Maftir – B’midbar 28:9-15 | Reader 3 – Vayiqra 4:9-12 |
| N.C.: 1 Pet 1:1-2; Lk 9:51-56 | Micah 6:9-16 + 7:7-8 |  |

**Reading Assignment for next Shabbat**

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| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yitzchok Mangriso, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1989)  **Leviticus – I- Vol. 11 – “The Divine Service” pp. 13 - 82** | **-Ramban: Leviticus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1974)  **pp. 6 - 45** |

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Hakham Dr. Yosef ben Haggai

Hakham Dr. Hillel ben David

Hakham Dr. Eliyahu ben Abraham

Edited by His Honor Paqid Adon Ezra ben Abraham.

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

1. David Kimhi (1160–1235), also known by the Hebrew acronym as the RaDaK (רד״ק), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-1)
2. These opening remarks are excerpted, and edited, from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. RAbbi SHlomo Itzhaki; (February 22, 1040 – July 13, 1105), was a medieval French rabbi and long highly esteemed as a major contribution Ashkenazi Jewry gave to Torah study. He is famed as the author of a comprehensive commentary on the Talmud, as well as a comprehensive commentary on the Tanach (Hebrew Bible). He is considered the “father” of all commentaries that followed on the Talmud (i.e., the Baalei Tosafot) and the Tanach (i.e., Ramban, Ibn Ezra, Ohr HaChaim, et al.). [↑](#footnote-ref-3)
4. Melachim alef (I Kings) 3:5-12. It is worth noting that according Seder Olam Rabbah 14, Solomon was only 12 years old when he became king. [↑](#footnote-ref-4)
5. The kri - קרי is the way the verse is chanted, or read. [↑](#footnote-ref-5)
6. The ktiv - כתיב is the way it is written in the Torah scroll. The ktiv transcends conception and comprehension. That is, a particular word in its written form has no comprehensible “garment”, though as read aloud it does have such a “garment”, i.e., it is readily comprehensible. [↑](#footnote-ref-6)
7. In rabbinic literature (Pesachim 54a, and elsewhere), שְׁמוֹ יִנּוֹן Yinnon shmo, is interpreted as meaning “Yinnon is his name,” and שֶׁמֶשׁ-לִפְנֵי, lifnei-shemesh, as meaning “before the sun was created”. According to this rabbinic interpretation, these words refer to the Messianic king, and the conclusion drawn is that the Messiah’s name was one of the things that were cre­ated before the world came into being. The name Yinnon is found frequently in the piyyutim as a designation of the Mes­siah. Thus, we find in a piyyut for the Kedushah prayer Mussaf Service of Yom Kippur, composed by Rabbi Hakalir. “Then from before Creation, He created the Temple [נוה, naveh] and the name of the Messiah [יִנּוֹן, Yinnon].” That piyyut ends with: “To tell us a second time on the mount Lebanon at the hand of Yinnon, I am the Lord your God’”. In other words, in the future, in the Temple and at the hand of the Messianic king, Israel will hear a second time the promise of “I am the Lord your God”. (This piyyut is found machzorim that follow the Ashkenazi rite, but in most communities today it is omitted.) [↑](#footnote-ref-7)
8. From the root nun, vav, nun. [↑](#footnote-ref-8)
9. A nifal, from the root nun, bet, lamed. [↑](#footnote-ref-9)
10. Bereshit (Genesis) 49:10. [↑](#footnote-ref-10)
11. E.V. ‘shall be continued’. [↑](#footnote-ref-11)
12. Tehillim (Psalms) 72:17. [↑](#footnote-ref-12)
13. Yirmiyahu (Jeremiah) 16:13. Thus each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words. [↑](#footnote-ref-13)
14. Eicha (Lamentations) 1:16. [↑](#footnote-ref-14)
15. Yeshayahu (Isaiah) 53:4. [↑](#footnote-ref-15)
16. Kol Eliyahu [↑](#footnote-ref-16)
17. Sanhedrin 98b. [↑](#footnote-ref-17)
18. See also Rashi, Sanhedrin 98a, who states that Mashiach will be afflicted by tzaraat and will sit among others who share this affliction. See the comments of the Maharal in his Chiddushei Aggadot (Sanhedrin, loc. cit.:a,b), which state that just as a leper must be separate from all other people, so too, a king and how much more so Mashiach is distinguished from others. [↑](#footnote-ref-18)
19. Nedarim 64b. See the commentary of the Maharsha in his Chiddushei Aggadot. [↑](#footnote-ref-19)
20. Vayikra Rabbah, the conclusion of ch. 15. [↑](#footnote-ref-20)
21. Sanhedrin 97a [↑](#footnote-ref-21)
22. He was descended from Lot who was saved from the destruction of Sodom. [↑](#footnote-ref-22)
23. Our Sages teach that it is impossible for men to commit a sexual sin for the sake of Heaven. Only women are capable of such loftiness. [↑](#footnote-ref-23)
24. The Binding of Isaac (Hebrew: עֲקֵידַת יִצְחַק‎‎), also known as The Binding (הָעֲקֵידָה). The Akeida is a story in the Torah found in Genesis 22. In the biblical narrative, G-d asks Abraham to sacrifice his son, Isaac, on Moriah, Abraham begins to comply, when a messenger from G-d interrupts him. Abraham then sees a ram and sacrifices it instead. [↑](#footnote-ref-24)
25. Our father. [↑](#footnote-ref-25)
26. Yibbum, levirate marriage, in Judaism, is one of the most complex types of marriages mandated by Torah law (Deuteronomy 25:5-10) by which, according to the law, the brother of a man who died without children has an obligation to marry the widow. [↑](#footnote-ref-26)
27. Good deed. [↑](#footnote-ref-27)
28. Melachim Alef (1Kings) 14:21 [↑](#footnote-ref-28)
29. Jeremiah 22:24ff [↑](#footnote-ref-29)
30. They were expecting Mashiach ben David – the ruling king. [↑](#footnote-ref-30)
31. Old Testament [↑](#footnote-ref-31)
32. It is also sometimes referred to as Olam Has’char the World of Reward. [↑](#footnote-ref-32)
33. 5790 / 2030 is a possible Yovel, or jubilee, year. [↑](#footnote-ref-33)
34. According to the Zohar, Techiyat HaMeitim (Resurrection of the Dead) will begin 210 years in advance of the year 6000, or 25 years from 5765, in 5790 or, 2030 CE (Midrash Ne’elam 140a). By this time, Mashiach will have already come and prepared the world for this next stage of history. [↑](#footnote-ref-34)
35. First the dead who are buried in Israel will rise from their graves, they will be followed by the dead of the Diaspora, followed by the generation that left Egypt and died in the desert. Last of all will rise the Patriarchs and Matriarchs. Their resurrection is postponed so that they should have the nachas of waking to find all their children alive, well, and happy. [↑](#footnote-ref-35)
36. This period ended with the death of Levi, the last brother to die. [↑](#footnote-ref-36)
37. Began when Miriam was born. [↑](#footnote-ref-37)
38. The Zohar’s *Midrash HaNe’elam* cited above suggests that the process of Resurrection may last something like 200 years until all the righteous return. Rambam says that resurrection might happen before Mashiach’s appearance or long after (Maamar Techiyat HaMeitim, ed. Kafah p. 86). [↑](#footnote-ref-38)
39. What was the point of this “disappearing-act”?

    The Chasam Sofer (on Chumash Parshas Shemos) explains that this was a test for Klal Yisroel. It will be the same test before the coming of Mashiach. It is a very difficult test. It is a test of faith. Hashem is looking to see if Klal Yisrael will lose their Emunah or will they hold on to it. If the Jewish people keep their faith, this shows that they are worthy of redemption. The test is two-fold. Firstly, the very fact that the long-awaited Mashiach disappears is hard enough. In addition, it will seem like exile only get harder since Mashiach will first come and proclaim that Geulah is near. As we see by Moshe, that right after he came to announce the redemption, Pharaoh made things harder for the Jewish people. He – previously would supply the straw for their daily quota, but – changed his policy, and made the Jewish slaves collect straw themselves without lessening their quota. [↑](#footnote-ref-39)
40. Rambam explains some concepts that seem blurrily similar, such as the Messianic era, Resurrection of the Dead, and the World to Come: The days of the Messiah, he says, are when a Jewish king will again rule the Jewish people, and they will return to the Land of Israel. [He seems to imply that *malchut*, kingship, will return before all the Jews. Especially considering that important rabbis of the early State suggested that a Jewish government qualifies as *malchut* without *melech*, rule without a king, and that this happened long before several waves of immigration that we’ve already seen—Yemenite, Ethiopian, Russian—this part of Rambam’s words seem to be coming true before our eyes]. This king will rule from Zion, and his fame will be more widespread than Shlomo HaMelech’s. All nations will make peace with him, serving him because of his great righteousness [notice the ideal being expressed—they won’t serve him for political or strategic expedience, they will respect his righteousness]. Hashem will destroy anyone who does stand against him, giving them into this king’s hands. The greatest benefit of that time, Rambam says, is that evil kingdoms that stop us from doing what’s right will no longer exist. The world will improve, everyone will have greater knowledge, wars will end, and people will achieve their maximum perfection. **The Messianic strand of the tradition suggests that Yemot HaMashiach can be seen as a recreation of Gan Eden on a higher level.** [↑](#footnote-ref-40)
41. The days of the Messiah, Rambam says, are when a Jewish king will again rule the Jewish people, and they will return to the Land of Israel. [He seems to imply that malchut, kingship, will return before all the Jews. Especially considering that important rabbis of the early State suggested that a **Jewish government qualifies as malchut** without melech, rule without a king, and that this happened long before several waves of immigration that we’ve already seen—Yemenite, Ethiopian, Russian—this part of Rambam’s words seem to be coming true before our eyes]. [↑](#footnote-ref-41)
42. The *Ohr HaGanuz*, or the Ohr Mashiach – the light of Messiah, is the light at creation that allowed Adam to see from one end of the world to the next, meaning that this light allowed Adam to see that everything emanated from HaShem. [↑](#footnote-ref-42)
43. 3In sefer Or Shiva't HaYamim, Rabbi Eliezer Zev Raz writes that the war of Gog U'Magog will be fought on Hoshana Rabbah, e.g. on Succoth and Mashiach ben David will fight the war, prevail and defeat the enemies. [↑](#footnote-ref-43)
44. In that war the Mt. of Olives will split in two. When Gog and his allies subsequently battle against Jerusalem they will kill Mashiach ben Yosef. Zechariah 12:10 says “They shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.” This defeat will be crushing in both a physical and emotional sense. The devastation over the loss of this leader will be widespread as the Gemara in Sukkah 52b tells us. While, as the Maharsha there points out, the redemption at that time will not yet be complete. The final redeemer – Mashiach ben David – will appear soon after. [↑](#footnote-ref-44)
45. *Brachot* 34b; *Sanhedrin* 91b [↑](#footnote-ref-45)
46. Maimonides, in his Iggeret Teiman ... presents a date passed on to him by his ancestors. [↑](#footnote-ref-46)
47. Juxtaposed against the previous pericope where the epileptic son could not speak. Furthermore, this “playing dumb” was a sure sign that Yeshua’s talmidim did not want the Master to know what they had been discussing. [↑](#footnote-ref-47)
48. Note here that the talmidim tried but they could not prevent this Tsaddiq/Hakham. [↑](#footnote-ref-48)
49. Bratcher, Robert G. A Handbook on the Gospel of Mark. UBS Handbook Series. New York: United Bible Societies, 1993. p. 299. Also, not that this bears similarity to the Saying mimics Hillel’s sayings… “If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?” Aboth 1:14 [↑](#footnote-ref-49)
50. Yochanan builds on the word “name” (authority). Receives a child on the authority of the Master is in agreement with Yeshua as the Master/Messiah and G-d. [↑](#footnote-ref-50)
51. Hooker points out that διδάσκαλος – didaskalos (teacher) is usually used by those who are outside Yeshua’s circle. Hakham Tsefet uses it here to show that it is contrary to the thoughts and teachings of the Master. Hooker, Morna Dorothy. The Gospel According to St. Mark. Peabody, Mass: Hendrickson Publishers, 1993. p. 229 [↑](#footnote-ref-51)
52. Demons, foreign gods implying some form of idolatry. [↑](#footnote-ref-52)
53. δύναμις – dunamis, virtuous power [↑](#footnote-ref-53)
54. The plurality of the text is not referring to Yeshua and his talmidim. Now the “talmidim” have no authority over any other Hakham. Therefore, Yeshua’s “our” refers to the authority of the Hakhamim. [↑](#footnote-ref-54)
55. Bratcher, Robert G. A Handbook on the Gospel of Mark. UBS Handbook Series. New York: United Bible Societies, 1993. p. 299. Also not that this bears similarity to the Saying mimics Hillel’s sayings…Edwards believes that the most important thing is the making known Yeshua (Jesus) name. Our interpretation of Edward’s words are, the making known of Yeshua’s authority is the most important thing. Edwards, James R. The Gospel According to Mark. The Pillar New Testament Commentary. Grand Rapids, Mich : Leicester, England: Eerdmans ; Apollos, 2002. p. 290-1 [↑](#footnote-ref-55)
56. Here we are being very specific relating the way that we at the Esnoga Bet Emunah and Esnoga Bet El under the authority of His Eminence Rabbi Dr Yosef ben Haggai study the weekly Torah Seder. [↑](#footnote-ref-56)
57. II Luqas 1:6-8 So when they had assembled, they asked him (Yeshua) saying, will you restore the kingdom (Governance) of Yisrael? He answered “It is not for you to know the times and seasons that the Father has established with His own authority. But, you will receive power when the Ruach HaKodesh has come upon (clothe) you and you will be my witnesses in Yerushalayim and in all Y’hudah and Shomron and to the ends of the earth” (“Ends of the earth” – i.e. Western countries). [↑](#footnote-ref-57)
58. G3176 μέγιστος (megistos) - greatest or very great; Etymology: superlative of G3173; [↑](#footnote-ref-58)
59. Timothy & Barbara Friberg, Neva Miller, Analytical Lexicon of the Greek New Testament, Trafford Publishing, 2005 pg. 255-6 μέγας [↑](#footnote-ref-59)
60. Mk 12.:28-29 The chief (Heb. Rosh) mitzvah of all is: “Hear, Israel. The LORD our God is one LORD, And you will love the LORD, your God, with all your heart and with all your soul, and with all your means.” (Deut. 6:4, 5) This is the chief (Heb. Rosh) mitzvah. And the second is like this, “You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD.” (Lev. 19:18 ) There is not another mitzvah greater than these (two). [↑](#footnote-ref-60)
61. Cf. m. Berachot 1:1 [↑](#footnote-ref-61)
62. Kittel, Gerhard, and Friedrich, Gerhard, Editors, The Theological Dictionary of the New Testament, Volume, II (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1964. pg. 82 [↑](#footnote-ref-62)
63. Ibid pg. 83 [↑](#footnote-ref-63)
64. Ibid pg. 89 [↑](#footnote-ref-64)
65. Synagogue [↑](#footnote-ref-65)
66. In other words they record the legal proceedings of the court i.e. Bench of three Hakhamim. [↑](#footnote-ref-66)
67. KJV [↑](#footnote-ref-67)