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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://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** |
| **Ab 27, 5773 – August 02/03, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Aug 02 2013 – Candles at 8:07 PM  Sat. Aug 03 2013 – Habdalah 9:03 PM | **Brisbane, Australia**  Fri. Aug 02 2013 – Candles at 5:01 PM  Sat. Aug 03 2013 – Habdalah 5:56 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Aug 02 2013 – Candles at 8:26 PM  Sat. Aug 03 2013 – Habdalah 9:24 PM |
| **Jakarta, Indonesia**  Fri. Aug 02 2013 – Candles at 5:37 PM  Sat. Aug 03 2013 – Habdalah 6:27 PM | **Manila & Cebu, Philippines**  Fri. Aug 02 2013 – Candles at 6:07 PM  Sat. Aug 03 2013 – Habdalah 6:59 PM | **Miami, FL, U.S.**  Fri. Aug 02 2013 – Candles at 7:49 PM  Sat. Aug 03 2013 – Habdalah 8:43 PM |
| **Olympia, WA, U.S.**  Fri. Aug 02 2013 – Candles at 8:26 PM  Sat. Aug 03 2013 – Habdalah 9:36 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Aug 02 2013 – Candles at 7:43 PM  Sat. Aug 03 2013 – Habdalah 8:43 PM | **San Antonio, TX, U.S.**  Fri. Aug 02 2013 – Candles at 8:08 PM  Sat. Aug 03 2013 – Habdalah 9:04 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Aug 02 2013 – Candles at 7:56 PM  Sat. Aug 03 2013 – Habdalah 9:02 PM | **Singapore, Singapore**  Fri. Aug 02 2013 – Candles at 6:58 PM  Sat. Aug 03 2013 – Habdalah 7:48 PM | **St. Louis, MO, U.S.**  Fri. Aug 02 2013 – Candles at 7:53 PM  Sat. Aug 03 2013 – Habdalah 8:54 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

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

**We dedicate this Torah Seder on the occasion of His Eminence Rabbi Dr. Hillel ben David’s & His Eminence Rabbi Dr. Eliyahu ben Abraham’s birthdays, may these failth ful servants of G-d, most blessed be He, be granted from on High, very long and productive lives, with very good health, ample provisions, and the great blessing of bringing many close to G-d’s Torah, amen ve amen! We also dedicate this Torah Seder on occasion of His Excellency Adon Yoel ben Abraham’s birthday, may He also be granted from on High a very long and productive life in the service of Ha-Shem, most blessed be He, good health, ample provisions as well as helping many to connect with G-d through Torah and Prayer, amen ve amen! We also dedicate this Torah Seder to three great women of worth, Her Excellency Giberet Sarai bat Sarah, Her Excellency Giberet Giborah bat Sarah, and Her Excellency Giberet Zehava bat Sarah. May they be also granted from on High very long and productive lives, with very good health, ample provisions, and the ability to perform great and wonderful deeds of loving-kindness, amen ve amen! To all of Your Eminences and Excellencies we wish you a very happy and joyous Yom Huledet Sameach!**

**Shabbat Nachamu 3**

**3rd Sabath of Strengthening/Consolation &**

**Shabbat Mevar’chim HaChodesh Ellul**

**Proclamation of the New Moon of the month of Ellul**

**(Monday Evening 5th of August – Thursday Evening 7th of August)**

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| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| וְאַתָּה תְּצַוֶּה |  | **Saturday Afternoon** |
| **“V’Atah T’tsaveh”** | Reader 1 – Shemot 27:20-28:5 | Reader 1 – Shemot 29:1-3 |
| **“And you will command”** | Reader 2 – Shemot 28:6-8 | Reader 2 – Shemot 29:4-6 |
| **“Y tú mandarás”** | Reader 3 – Shemot 28:9-12 | Reader 3 – Shemot 29:7-9 |
| Shemot (Exod.) 27:20 – 28:43  Num. 28:9-15 | Reader 4 – Shemot 28:13-21 |  |
| Ashlamatah: Hos.14:7-Joel 1:5+2:14 | Reader 5 – Shemot 28:22-30 | **Monday & Thursday**  **Mornings** |
| Special: Is. 54:11 – 55:5  I Samuel 20:18,42 | Reader 6 – Shemot 28:31-35 | Reader 1 – Shemot 29:1-3 |
| Psalm 62:1-13 | Reader 7 – Shemot 28:36-43 | Reader 2 – Shemot 29:4-6 |
| Abot: 3:9 | Maftir: Shemot 28:41-43 | Reader 3 – Shemot 29:7-9 |
| N.C.: Mk 8:14-21;  Lk 12:1 & Acts 16:25-34 | Isaiah 54:11 – 55:5  I Samuel 20:18,42 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Oil for the Lamp – Exodus 27:20-21
* The Vestments of the Priests – Exodus 28:1-5
* The Ephod – Exodus 28:6-12
* The Breastplate – Exodus 28:13-30
* The Robe – Exodus 28:31- 35
* The Plate, Miter, and Other Priestly Garments – Exodus 28:36-43

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. IX: The Tabernacle**

By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 9 – “The Tabernacle,” pp. 141-224

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 27:20 – 28:43**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 20. **And you shall command** the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually. | 20. ¶ **And you will instruct** the sons of Israel to bring the pure olive oil, beaten, for illumination, that the lamps may burn continually. |
| 21. In the Tent of Meeting, outside the dividing curtain that is in front of the testimony, Aaron and his sons shall set it up before the Lord from evening to morning; [it shall be] an everlasting statute for their generations, from the children of Israel. | 21. In the tabernacle of the covenant, without the veil that is before the testimony, Aharon and his sons will set it in order from evening until morning before the LORD, an everlasting statute to your generations of the house of Israel. |
|  |  |
| 1. And you bring near to yourself your brother Aaron, and his sons with him, from among the children of Israel to serve Me [as kohanim]: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons. | 1.  ¶ And you, bring near to you Aharon your brother, and his sons with him, from among the sons of Israel, to minister before Me: Aharon, Nadab, and Abihu, Elazar and Ithamar, the sons of Aharon. |
| 2. You shall make holy garments for your brother Aaron, for honor and glory. | 2. And you will make garments of holiness for Aharon your brother, for glory and for praise. |
| 3. And you shall speak to all the wise hearted, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to sanctify him, [so] that he serve Me [as a kohen]. | 3. And you will speak with all who are wise of heart, and whom I have filled with the spirit of wisdom, that they make the vestments of Aharon to consecrate him to minister before Me. |
| 4. And these are the garments that they shall make: a choshen, an ephod, a robe, a tunic of checker work, a cap, and a sash. They shall make holy garments for your brother Aaron and for his sons to serve Me [as kohanim]. | 4. And these are the vestments they will make: the breastplate and ephod, and the robe, and the embroidered tunics, the miters and girdles; and they will make the holy garments for Aharon your brother, and for his sons, to minister before Me. |
| 5. They shall take the gold, the blue, purple, and crimson wool, and the linen, | 5. ¶ And they will take from their treasures gold, and hyacinth, and purple, and crimson, and fine linen. |
| 6. and they shall make the ephod of gold, blue, purple, and crimson wool, and twisted fine linen, the work of a master weaver. | 6. And they will make the ephod of hyacinth, and purple, and crimson, and fine linen, twined, the work of the artificer. |
| 7. It shall have two connected shoulder straps at both its ends, and it shall be entirely connected. | 7. Two shoulder (pieces) will it have, conjoined to its two sides, and (so) it will be united. |
| 8. And its decorative band, which is above it, shall be of the same work, [emanating] from it: gold, blue, purple, and crimson wool, and twisted fine linen. | 8. And the ornamented girdle which is to be upon it will be of the same work; of gold, hyacinth, purple, and crimson, and fine twined linen, will it be. |
| 9. And you shall take two shoham stones and engrave upon them the names of the sons of Israel. | 9. And you will take two gems of onyx, and engrave upon them the names of the sons of Israel. |
| 10. Six of their names on one stone and the names of the remaining six on the second stone, according to their births. | 10. Six of their names will be engraved upon one gem, and the six remaining names upon the second gem; they will be set in the order of their nativity. |
| 11. [Similar to] the work of an engraver of gems, [similar to] the engravings of a seal, you shall engrave the two stones with the names of the sons of Israel; you shall make them enclosed in gold settings. | 11. The engraved gems will be the work of the artificer, engraved, and the engraving be distinct as the engraving of a ring; |
| 12. And you shall put the two stones upon the shoulder straps of the ephod as stones of remembrance for the sons of Israel, and Aaron shall carry their names before the Lord upon his two shoulders as a remembrance. | 12. you will engrave the two gems according to the names of the sons of Israel in their work round about; inset in gold will you make them. And you will fix the two gems upon the shoulders of the ephod, to be set for a memorial of righteousness/generosity for the sons, of Israel; and Aharon will bear the names of the sons of Israel upon his two shoulders for a memorial. |
| 13. You shall make settings of gold, | 13. And you will make the sockets of gold. |
| 14. and two chains of pure gold you will make them attached to the edges, after the manner of cables, and you will place the cable chains upon the settings. | 14. And two chains of pure gold, measured will you make them, of twisted work, and insert the twisted chains in the sockets.  JERUSALEM: Chains. |
| 15. You shall make a choshen of judgment, the work of a master weaver. You shall make it like the work of the ephod; of gold, blue, purple, and crimson wool, and twisted fine linen shall you make it. | 15. ¶ And you will make the BREASTPLATE OF JUDGMENT, by which are made known the judgments that are hidden from the judges; and the order of the victories of their battles, and amends that are made for the judges; the work of the artificer; as the work of the ephod, you will make it; of gold, hyacinth, and purple, and crimson, and fine linen twined, you will make it. |
| 16. It shall be square [and] doubled; its length one span and its width one span. | 16. Square will it be, doubled; a span its length, and a span its breadth.  JERUSALEM: A hands-breadth. |
| 17. And you shall fill into it stone fillings, **four rows of stones.** One row: odem, pitdah, and bareketh; thus shall the one row be. | 17. And you will fill it with a fullness of precious stones: **four rows of precious gems, answering to the four regions of the world.** The first row, carnelian, topaz, carbuncle; and on them will be engraved and expressed the names of the tribes of Reuben, Shimeon, and Levi.  JERUSALEM: And you will fill it with a filling of stones, four rows of precious stone; the first row, carnelian, and topaz, and carbuncle; written with expression upon it (will be) the name of the three tribes, Reuben, Shimeon, and Levi. |
| 18. The second row: nofech, sappir, and yahalom. | 18. And the name of the second row, smaragd, and sapphire and chalcedony; and upon them will be engraved and expressed the names of the three tribes, Yehuda, Dan, and Naphtali.  JERUSALEM: And the second row, carbuncle, and sapphire, and amethyst; in writing expressed upon them, the name of the three tribes, Yehudah, Issakar, and Zebulon. |
| 19. The third row: leshem, shevo, and achlamah. | 19. And the name of the third row, ligure, and agate, and amethyst; and upon them will be written and expressed the names of three tribes, Gad, and Asher, and Issakar.  JERUSALEM: And third row, ligure, and beryl, and smaragd; written expressly upon them (will be) the name of the three tribes, Dan, Naphtali, and Gad. (Exo 28:19 JTE) |
| 20. And the fourth row: tarshish, shoham, and yashpheh; they shall be set in gold in their fillings. | 20. And the name of the fourth row, chrysolite, onyx, and jasper; and upon them will be written and expressed the names of three tribes, Zebulon, Joseph, and Benjamin. Set in gold will they be, in their completeness.  JERUSALEM: And the fourth row, chrysolite, bdellium, and margelite. |
| 21. And the stones shall be for the names of the sons of Israel twelve, corresponding to their names; [similar to] the engravings of a seal, every one according to his name shall they be, for the twelve tribes. | 21. And the jewels will be taken according to the names of the sons of Israel, twelve are they according to their names, engraved and set forth as the engraving of a ring; the gem of each man according to his name: (so) will they be for the twelve tribes.  JERUSALEM: Written expressly upon them will be the name of the three tribes, Asher, Joseph, and Benjamin: socketed in gold will they be, in their completeness. |
| 22. You shall make for the choshen chains at the edges, of cable work, of pure gold. | 22. And you will make upon the breastplate measured chains of twisted work of pure gold, |
| 23. You shall make for the choshen two golden rings, and you shall place the two rings on the two ends of the choshen, | 23. and will make upon the breastplate two rings of pure gold, and put the two rings upon the two sides of the breastplate. |
| 24. and you shall place the two golden cables on the two rings, at the ends of the choshen. | 24. And you will put the two golden chains upon the two rings in the sides of the breastplate, |
| 25. And the two ends of the two cables you shall place upon the two settings, and [these] you shall place upon the shoulder straps of the ephod, on its front part. | 25. and the two chains which are upon the two sides you will put upon the two sockets, and set on the shoulders of the ephod against its front. |
| 26. You shall make two golden rings, and you shall place them on the two ends of the choshen, on its edge that is toward the inner side of the ephod. | 26. And you will make two golden rings, and fix them upon the two sides of the breastplate, in the border of it which is on the edge of the ephod inwardly. |
| 27. And you shall make two golden rings and place them on the two shoulder straps of the ephod, from below, toward its front, adjacent to its seam, above the band of the ephod. | 27. And you will make (likewise) two golden chains, and fix them upon the two shoulders of the ephod beneath, towards its front, towards the place of its conjoinment above the girdle of the ephod; |
| 28. And they shall fasten the choshen by its rings to the rings of the ephod with a blue cord, so that it may be upon the band of the ephod, and the choshen will not move off the ephod. | 28. and they shall unite the breastplate with its rings to the rings of the ephod, with twined ribbon, of hyacinth, to be joined upon the girdle of the ephod, that the breastplate may not be removed from the ephod. |
| 29. Thus shall Aaron carry the names of the sons of Israel in the choshen of judgment over his heart when he enters the Holy, as a remembrance before the Lord at all times. | 29. And Aharon will bear the names of the sons of Israel upon his heart what time he enters into the sanctuary for a good memorial before the LORD continually. |
| 30. You shall place the Urim and the Tummim into the choshen of judgment so that they will be over Aaron's heart when he comes before the Lord, and Aaron will carry the judgment of the children of Israel over his heart before the Lord at all times. | 30. And you will put upon the breastplate of judgment the Urim, which illuminate their words, and manifest the hidden things of the house of Israel, and the Tummim, which fulfill (or perfect) their work to the high priest, who seeks instruction by them before the LORD; **because in them is engraved and expressed the Great and Holy Name by which were created the three hundred and ten worlds**, and which was engraved and expressed in the foundation stone wherewith the LORD of the world sealed up the mouth of the great deep at the beginning. Whosoever remembers that holy name in the hour of necessity will be delivered. And they will be upon Aharon's heart in the time that he enters before the LORD; and Aharon will bear the judgment of the sons of Israel before the LORD continually. |
| 31. And you shall make the robe of the ephod completely of blue wool. | 31. ¶ And you will make the mantle-robe (mintar meila) of the ephod, of twined thread of hyacinth; |
| 32. Its opening at the top shall be turned inward; its opening shall have a border around it, the work of a weaver. It shall have [an opening] like the opening of a coat of armor; it shall not be torn. | 32. and an orifice will be in the middle of its upper part; a border will be upon its opening round about its orifice, the work of the sewer; as the orifice of a coat of mail it will be, that it may not be rent.  JERUSALEM: And an orifice will be in the middle of its head; a border will surround the orifice, the work of the sewer; like the opening of a coat of mail will it be, that it be not torn. |
| 33. And on its bottom hem you shall make pomegranates of blue, purple, and crimson wool, on its bottom hem all around, and golden bells in their midst all around. | 33. And you will make upon the hem of it pomegranates of hyacinth, and purple, and crimson, upon its hem, round about, and bells of gold among them round about. |
| 34. A golden bell and a pomegranate, a golden bell and a pomegranate, on the bottom hem of the robe, all around. | 34. A golden bell, and a pomegranate of hyacinth and crimson; a golden bell, and a pomegranate of hyacinth and crimson upon the border of the robe round about; **their number, seventy and one.** |
| 35. It shall be on Aaron when he performs the service, and its sound shall be heard when he enters the Holy before the Lord and when he leaves, **so that he will not die.** | 35. And it will be a vestment upon Aharon to minister, and its voice will be heard at the time that he has entered the holy place before the LORD, and at the time that he comes out, **that he die not by the flaming fire.** |
| 36. And you shall make a showplate of pure gold, and you shall engrave upon it like the engraving of a seal: Holy to the Lord." | 36. ¶ And you will make a plate (or crown) of pure gold, and engrave upon it with distinct engraving, HOLINESS TO THE LORD. |
| 37. And you shall place it upon a cord of blue wool and it shall go over the cap, and it shall be opposite the front side of the cap. | 37. And you will put it on a twined ribbon of hyacinth, **to make amends for boldness of face**; and it will be on the miter above the tephillin of the head in front of the miter will it be. |
| 38. It shall be upon Aaron's forehead, **and Aaron shall bear the iniquity of the holy things that the children of Israel sanctify**, for all their holy gifts. **It shall be upon his forehead constantly to make them favorable before the Lord.** | 38. And it will be in the front of Aharon's forehead, from time to time as it comes; **and Aharon will bear the iniquity of the consecrated things which the sons of Israel may consecrate**; even of all their sacred gifts in which they have been insincere. **And it will be upon the front continually, for their reconciliation before the LORD.** |
| 39. **You shall make the linen tunic of checker work**, and you shall make a linen cap; and you shall make a sash of embroidery work. | 39. ¶ **And you will weave the tunic of fine linen to expiate for the shedding of innocent blood**; and will make **the tiara of fine linen to expiate for the pride of their thoughts**; and the girdle will you make of the work of the embroiderer. |
| 40. For Aaron's sons you shall make tunics and make them sashes, and you shall make them high hats for honor and glory. | 40. ¶ And for the sons of Aharon you will make tunics, and girdles, and miters, for glory and for praise. |
| 41. With these you shall clothe Aaron, your brother, and his sons along with him, and you shall anoint them and invest them with full authority and sanctify them so that they may serve Me [as kohanim]. | 41. And with them you will invest Aharon your brother, and his sons with him, and anoint them, that they may offer their oblations; and sanctify them to minister before Me. |
| 42. And make for them linen pants to cover the flesh of [their] nakedness; they shall reach from the waist down to the thighs. | 42. And you will make for them under-garments of fine linen to cover the flesh of their shame; from the girt of the girdle of their loins unto their thighs they will be.  JERUSALEM: Drawers of fine linen. |
| 43. They shall be worn by Aaron and by his sons when they enter the Tent of Meeting or when they approach the altar to serve in the Holy, **so they will not bear iniquity and die.** It shall be a perpetual statute for him and for his descendants after him. | 43. And they will be upon Aharon and upon his sons at the time when they enter the tabernacle of testimony, or when they approach the altar to minister in the sanctuary, **that they may not receive the punishment of flaming fire.** This is an everlasting statute for him and for his sons after him. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation. |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord. |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat 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**](http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R)**]:**

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 27:20 – 28:43**

**20** **pure** Without sediment, as we learned in Men. (86a): “He allows it to ripen at the top of the olive tree, etc.”

**crushed** He must crush the olives in a mortar, but he may not grind them in a mill, so that they will not contain sediment. After he has extracted the first drop [of oil], he places them [the olives] into a mill and grinds them. The [resulting] second oil is unfit for the menorah but is fit for meal offerings, as it is said: “crushed for lighting,” but not crushed for meal offerings. -[from Men. 86a]

**to kindle the lamps continually** Heb. לְהַעֲלֽת, lit., to cause to rise. [The kohen] shall light it until the flame rises by itself. -[from Shab. 21a]

**continually** Heb. תָּמִיד. [Since it burns] every night, it is called תָּמִיד, as you say: “a continual burnt offering” (עֽלַת תָּמִיד)” (Exod. 29:42, Num. 28:6), [which is called “continual”] although it is [offered up] only from day to day. Similarly, concerning the flat pan meal offering [of the Kohen Gadol, the word] תָּמִיד is mentioned although it is [offered up] only half in the morning and [the other] half in the evening. [The word] תָּמִיד mentioned concerning the showbread (Exod. 25:30), however, [literally] means from Sabbath to Sabbath [i.e., continually].

**21** **from evening to morning** Give it its measure so that it will burn from evening to morning. And the Sages estimated [that this is] a half of a log [between 6 and 10.6 fl. oz.] for the long nights of Teveth, and similarly for all the nights. If any of it remains, it does not matter. [from Men. 89a]

**Chapter 28**

**1** **And you bring near to yourself your brother Aaron, and his sons with him** After you complete the work of the Mishkan.

**3** **to sanctify him, [so] that he serve Me [as a kohen]** Heb. לְקַדְּשׁוֹ לְכַהֲנוֹ-לִי, to sanctify him, to initiate him into the kehunah through these garment [so] that he would be a kohen to Me. The expression of kehunah means service, serjanterie [or serventrie] in Old French.

**4** **a choshen** An ornament opposite the heart.

**an ephod** I did not hear (that it was a garment) [i.e., I have no tradition concerning the ephod], and I did not find the explanation of its pattern in the Baraitha [Melecheth HaMishkan]. My heart tells me that he [the Kohen Gadol] was girded with it [the ephod] from behind, its width being like the width of an [average] man’s back, similar to a kind of apron called porzent [or pourceint], [a kind of] belt, [like an] apron [back to front] that princesses wear when they ride horseback. So it was made from below [i.e., for the lower part of the body], as it is said: “and David was girded with a linen ephod” (II Sam. 6:14). [Thus] we learn that the ephod was a belt. It is impossible, however, to say that it was only a belt, because it is said: “and he put the ephod on him,” and afterwards, “and he girded him with the band of the ephod (בְּחֵשֶׁב הָאֵפוֹד) ” (Lev. 8:7), which Onkelos renders: בְּהֶמְיַן אֵפוֹדָא. [Thus] we learn that the חֵשֶׁב was the band and the ephod was a separate decoration. It is also impossible to say that because of the two shoulder straps in it, it is called ephod, for it is said: “the two shoulder straps of the ephod” (verse 27). [Thus] we learn that the ephod was a separate entity, the shoulder straps were a separate entity, and the band was a separate entity. Therefore, I say that because of the apron below it is called ephod because he decorates and adorns himself with it, as it is said: “and he decorated him with it” (Lev. 8:7); the חֵשֶׁב is the band above it, to which the shoulder straps were attached. Moreover, my heart tells me that there is evidence that it is a kind of garment, for Jonathan rendered “and David was girded with a linen ephod” (II Sam. 6:14) as כַּרְדּוּט דְּבוּץ and he renders likewise מְעִילִים as כַּרְדּוּטִין, in the narrative of Tamar, Absalom’s sister, “for in this manner the king’s virgin daughters dressed, in robes (מְעִילִים) ” (II Sam. 13:18). **a robe** Heb. מְעִיל. It is a kind of tunic, as is the כְּתֽנֶת, only that the כְּתֽנֶת is [worn] next to his flesh and the מְעִיל is [what is] called the outside robe.

**of checker work** Heb. תַּשְׁבֵּץ. Made of boxes (מִשְׁבְּצוֹת) for beauty. The boxes are similar to holes made in gold jewelry as a setting for precious stones and pearls, as it is said regarding the ephod stones: “enclosed in gold settings (מִשְׁבְּצוֹת) ” (verse 11), and in Old French it is called cha(s)tons, settings. [I.e., the boxes of the checker work on the tunic are like settings for precious gems.]

**a cap** Heb. מִצְנֶפֶת, a type of dome-shaped hat, called cofia in Old French, because elsewhere (verse 40) [the Torah] calls them מִגְבָּעוֹת, and the Targum [Onkelos] renders: כּוֹבָעִין.

**and a sash** This is the belt on the tunic, and the ephod is the belt on the robe, as we find in the order they were put on: “and put upon him the tunic, girded him with the sash, clothed him with the robe, put upon him the ephod” (Lev. 8:7).

**holy garments** From the offering sanctified for My name they shall make it.

**5** **They shall take** Those wise-hearted people, who are to make the garments, shall receive from the donors the gold and the blue wool from which to make the garments.

**and they shall make the ephod** If I would try to explain the making of the ephod and the choshen according to the order of the verses, their explanation would be fragmentary and the reader would err in combining them. Therefore, I am writing [first] how they were made, as it was [i.e., in its entirety], so that the reader will be able to run through it [quickly]. Afterwards, I will explain it [how they were made] according to the sequence of the verses. The ephod was designed like a sort of apron worn by women who ride horseback [see Rashi on verse 4], and he [the Kohen Gadol] would gird [himself with] it from behind, opposite his heart, below his elbows, its width equaling the width of a man’s back and more, and it [the ephod] would reach his ankles. The belt was attached to the top of it across its width, [it was] the work of a weaver, and it extended on both sides in order to wrap [the Kohen Gadol] and gird [him] with it. The shoulder straps were attached to the belt—one to the right and one to the left from behind the Kohen [Gadol], at the two ends of the width of the apron. When he held them [i.e., the shoulder straps] upright, they stood [i.e., lay flat] on his two shoulders. They were like two straps made from the same material as the ephod [and they were] long enough to place them upright alongside his neck on either side. They were folded in front of him slightly below his shoulders. The shoham stones were set in them—one on the right shoulder strap and one on the left shoulder strap. The settings were placed at their ends in front of his shoulders, and the two golden chains were inserted into the two rings of the choshen at the two ends of its upper width—one on the right and one on the left. The two ends of the [right] chains were inserted into the settings on the right, and similarly the two ends of the left chains were inserted into the settings on the left shoulder strap. Thus, the choshen was suspended on the settings of the ephod in front of him [the Kohen Gadol] over his heart. There were two more rings on the two ends of the choshen, on the bottom of it. Opposite them [there were] two rings on the two shoulder straps from below, at its bottom end, which was attached to the belt. The rings of the choshen [were] opposite the rings of the ephod, lying on each other. He would fasten them [the rings] with a blue cord, inserted through the rings of the ephod and the choshen, attached to the band of the ephod, so that the bottom of the choshen would be attached to the band of the ephod, and it would not swing back and forth.

**of gold, blue, purple, and crimson wool, and twisted fine linen** These five kinds [of substances] were twisted into each thread. They [the workers] flattened the gold into a sort of thin plate and cut cords out of them [the plates] and spun them, one thread of gold with six threads of blue wool, and one thread of gold with six threads of purple wool, and similarly with the crimson wool, and similarly with the linen, for the threads of all the kinds were doubled sixfold, and one thread of gold was [twisted] with each one [kind of thread]. Afterwards, he would twist them all together. Thus, their threads were doubled into twenty-eight strands. This is explained in tractate Yoma (72a), and it is derived from the following verse (Exod. 39:3): “They flattened out the sheets of gold and he cut cords [out of them], to work (the gold cords) into the blue wool, into the purple wool, etc.” We learn that a thread of gold was twisted with every kind [of thread].

**the work of a master weaver** Heb. חוֹשֵׁב מַעֲשֵׂה. I have already explained (Exod. 26:1) that this is the weaving of two “walls,” [and] that the figures of its two sides are unlike one another.

**7** **two connected shoulder straps, etc.** כְתֵפֽת, shoulder straps. The apron was below [these shoulder straps]. The band of the ephod, which is the belt, was attached to it [the shoulder strap] from above, similar to the style of women’s aprons. On the Kohen’s back [these] two pieces were attached to the band, like two wide straps, one opposite each shoulder. He [the Kohen Gadol] would draw them [the straps] upright on his two shoulders until they folded over in front of him against his breast. Through their [the straps] attachment to the rings of the choshen, they were held in front of him against his heart, so that they would not fall, as explained in this section. They were upright against his shoulders, and two shoham stones were attached to them, one to each.

**at both its ends** [I.e.,] to the width of the ephod. For its width was only against the Kohen’s back, and its height extended opposite his elbows, which are called coudes in French, as it is said: “they shall not gird themselves in a place that sweats” (Ezek. 44:18). [I.e.,] they should not gird themselves in a place of perspiration, [namely] neither above their elbows nor below their waists, but opposite their elbows. -[from Zev. 18b]

**and it shall be entirely connected** the ephod with those two shoulder straps of the ephod. He shall connect them [by sewing them] with a needle below [the shoulder straps] to the band, and he shall not weave them [together] with it, but weave them separately and then connect them.

**8** **And its decorative band** The belt, by which it [the ephod] decorates and enhances the kohen[’s appearance] and adorns him.

**which is above it** Above, [i.e.,] at the edge of the apron was the belt.

**of the same work** Just as the weaving of the apron was the work of a master weaver and of five kinds, so was the weaving of the band the work of a master weaver and of five kinds [of material].

**[emanating] from it** It shall be woven with it, and he shall not weave it separately and attach it.[Whereas the shoulder straps and the ephod were to be woven separately and then attached, the belt and the ephod were to be woven together from the start.]

**10** **according to their births** According to the order in which they were born [i.e.,]: Reuben, Simeon, Levi, Judah, Dan, Naphtali, on the one; and on the second one, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin spelled full, [בִּנְיָמִין], for so it is written in the place of his birth (Gen. 35:18) [totaling] twenty-five letters on each one [stone].

**11** **[Similar to] the work of an engraver of gems** Heb. אֶבֶן מַעֲשֵׂה חָרַשׁ. The work of a craftsman of precious stones. This [word] חָרַשׁ is connected to the following word. Therefore, it is vowelized with a “pattach” at the end, and likewise, “The carpenter (חָרַשׁ עֵצִים) stretched out a line” (Isa. 44:13). [This is like] חָרָשׁ שֶׁל עֵצִים. Likewise, “The iron smith (חָרַשׁ בַּרְזֶל)” (Isa. 44:12). All these are connected and are [therefore] vowelized with “pattach”s.

**[similar to] the engravings of a seal** Heb. פִּתּוּחֵי חֽתָם, as the Targum [Onkelos] renders: כְּתַב מְפָרָשׁ כִּגְלָף דְּעִיזְקָא [a clear script like the engraving of a signet]. The letters are engraved inwardly, as they engrave the seals of signets, which are [used] to seal letters, [in] a clear and explanatory script.

**with the names** Heb. עַל-שְׁמֽת, בִּשְׁמוֹת.

**enclosed in…settings** The stones shall be enclosed in gold settings, that he would make the “seat” of the stone in gold, like a sort of hole according to the measurement of the stone, and sink it [the stone] into the setting. Thus, the setting would encircle the stone, and the settings would be attached to the shoulder straps of the ephod.

**12** **as a remembrance** So that the Holy One, blessed is He, will see the [progenitors of the] tribes written before Him, and He will remember their righteousness.

**13** **You shall make settings** The minimum of settings is two. In this chapter, [the Torah] explains only part of what they [the settings] were needed for. In the chapter of the choshen, their explanation is completed for you.

**14** **chains** Heb. שַׁרְשְׁרֽת, [chains, equivalent to the Mishnaic], שַׁלְשְׁלָאוֹת.

**attached to the edges** Heb. מִגְבָּלֽת. At the end of the edge (גְּבוּל) of the choshen, you shall make them.

**after the manner of cables** In the style of braiding strands, not made with holes and links like those produced for cisterns, but like those made for censers, which are called enzenseyrs [in Old French].

**and you will place the… chains** of cables, made in the style of cables, on these two settings. This is not the place [i.e., the section] of the command for the making of the chains, nor the command for fastening them. The word תַּעֲשֶׂה stated here is not an imperative expression, and [the word] וְנָתַתָּה stated here is [also] not an imperative expression, rather [they are only] in the future tense. [This is so] because in the chapter of the choshen He commands them again concerning making them [the chains] and fastening them. It was written here only to let you know part of the need for the settings, which He commanded [you] to make with the ephod. He wrote this [here] for you, to inform you that you will need these settings so that when you make chains at the edge of the choshen, you will place them on these settings.

**15** **a choshen of judgment** which atones for the perversion of justice (Zev. 88b). Another interpretation: [The choshen is referred to as] judgment because it clarifies its words [see Rashi on verse 30], and its promise comes true, dere(s)nement in Old French, [meaning] a clear statement. For [the word] מִשְׁפָּט has three usages: 1) the words of the pleas of the litigants, 2) the verdict, and 3) the punishment of the judgment, whether the punishment of death, the punishment of lashes, or the punishment of monetary payment. But this one [use of the word מִֽשְפָט] serves as an expression of the clarification of words, [meaning] that it explains and clarifies its words.

**like the work of the ephod** The work of a master weaver and of five kinds [of material].

**16** **its length one span and its width one span** [It was] doubled, and [it was] suspended before him [the Kohen Gadol] against his heart, as it is said: “so that they will be over Aaron’s heart” (verse 30), suspended on the shoulder straps of the ephod, which come from behind him [the Kohen Gadol] over his shoulders and are folded over, descending somewhat in front of him. The choshen was suspended on them [the shoulder straps] by the chains and the rings, as is explained in the [section discussing the] matter [below, verses 22-29].

**17** **And you shall fill into it** Since the stones fill the holes of the settings, which are prepared for them, [the Torah] calls them by an expression of filling.

**20** **set in gold** The rows shall be [set in gold] in their fillings, encircled by settings of gold in the depth. According to the measure of the fullness of the thickness of the stone shall be the depth of the settings, no less and no more.

**21** **every one according to his name** According to the order of their [the progenitors of the tribes] births shall be the order of the stones, odem for Reuben, pitdah for Simeon, and similarly for all of them.

**22** **for the choshen** Heb. עַל-הַחשֶׁן, for the choshen, to fasten them with its rings, as is explained below in the [section devoted to this] topic [below, verses 23-28].

**chains** Heb. שַׁרְשֽׁת, a word related to [the word for] the roots (שָׁרְשֵׁי)of a tree, which are held to the tree, so it is held and inserted into the earth. These [chains] would also hold the choshen, for with them it [the choshen] would be suspended on the ephod. They are the two chains mentioned above (verse 14) in the [section devoted to the] topic of the settings. Menachem ben Saruk interpreted שַׁרְשְׁרֽת (verse 14) as well as an expression of roots (שָׁרָשִׁים). He said that the [second] “reish” (ר) is superfluous like the “mem” (מ) in שִׁלְשׁוֹם, [meaning] the day before yesterday (Exod. 5:8, 21:32, 36) [the word being derived from שָׁלשׁ, three], and the “mem” in רֵיקָם, empty (Gen. 31:42) [usually רֵיק, without the mem, is used] (Machbereth Menachem, p. 182). I do not agree with his statement, however, but [I hold that], שַׁרְשֶׁרֶת in Hebrew [of the Torah] is like שַׁלְשֶׁלֶת in the language of the Mishnah (Kelim 14:3).

**at the edges** Heb. גַּבְלֻתThis is מִגְבָּלֽת mentioned above (verse 14), [signifying] that you shall insert them into the rings that will be on the edge (גְּבוּל) of the choshen. Every [instance of] גְּבוּל is an expression denoting an end, as(s)omayl in Old French, end, limit.

**of cable work** Plaited.

**23** **for the choshen** Heb. עַל-הַחשֶׁן. For the choshen, in order to affix them onto it. It is, however, impossible to say that they [the two golden rings] shall be made on it [the choshen] from the outset, for if so, what is [the meaning of] what [the text] repeats and says, “and you shall place the two rings”? Are they not already placed on it? At the beginning of the verse, Scripture should have written, “And you shall make on the ends of the choshen two golden rings.” Also, regarding the chains, you must interpret [the text] in this manner.

**on the two ends of the choshen** On the two corners opposite the neck, on the right and on the left, which are opposite the shoulder straps of the ephod.

**24** **and you shall place the two golden cables** They are the chains for the edges, mentioned above (verse 22). [The Torah] did not delineate [there] where they were to be affixed on the choshen. Now it explains to you that they should be inserted into the rings. You should know that they are indeed [referring to] the first ones, for in the parsha of אֵלֶה פְּקוּדֵי [i.e., in Exod. 39:15-19, where the Torah relates how the choshen was made], they were not doubled.

**25** **And the two ends** of the two cables, i.e., the two ends of each one.

**you shall place upon the two settings** They are the ones mentioned above, between the section dealing with the choshen and the section dealing with the ephod (verses 13 and 14), but [the Torah] did not explain their necessity or their place. Now it [the Torah] explains that he should insert into them the ends of the chains which are inserted into the rings of the choshen on the right and on the left beside the neck. The two ends of the right chain he inserts into the right setting, and similarly with the left one, the two ends of the left chain.

**and [these] you shall place** the settings.

**upon the shoulder straps of the ephod** One [setting] on this one [shoulder strap] and one on that one. Thus the shoulder straps of the ephod hold up the choshen so that it does not fall, and it is suspended on them. Yet the bottom edge of the choshen moves in and out and knocks on his [the Kohen Gadol’s] stomach and is not fastened to him well. Therefore, two more rings were needed for its lower part, as [the Torah] proceeds to explain.

**on its front part** [The front part] of the ephod, [meaning] that he should not place the settings on the side of the shoulder straps that is toward the robe, but instead [he should place the settings] on the upper side, which is toward the outside. That is called “on the front part” of the ephod, because the side that is not seen is not called the front [lit., the face].

**26** **on the two ends of the choshen** [I.e.,] they are its two bottom corners, to its right and to its left.

**on its edge that is toward the inner side of the ephod** Here you have two signs [for the placement of the rings]: One, that he should put them on the two ends of its [the choshen’s] bottom, which is opposite the ephod, since its top is not opposite the ephod, for it is near the neck; whereas the ephod he placed on his waist. [The Torah] gives another sign, namely that he should not attach them on the choshen’s outer side, but on the inner side, as it is said: “inner.” This side is towards the side of the ephod, since the band of the ephod girds the Kohen [Gadol], and the apron is folded in front of the Kohen [Gadol] on his waist and on part of his stomach from either side until it is against the ends of the choshen, and its ends lie on it [the ephod].

**27** **on the two shoulder straps of the ephod, from below** For the settings were placed on the upper ends of shoulder straps of the ephod, which were on his shoulders opposite his throat and were folded and descended in front of him. [Concerning] the rings, however, He commanded that they be placed on the second end [of the shoulder straps], which is attached to the ephod, and that is what [is meant when] it is said: “adjacent to its seam,” [i.e.,] near the place where they are attached to the ephod, slightly above the belt. The seam was adjacent to the belt, and these [rings] were placed slightly above where the shoulder straps begin to rise. That is [what is meant] when it is said: “above the band of the ephod.” They [these rings] were [placed] opposite the end of the choshen, and he inserted a blue cord in these rings and in the rings of the choshen. He fastened them with this cord to the right and to the left, so that the bottom of the choshen would not swing out in front and then come back and knock on his stomach, and thus it was well placed on the robe.

**toward its front** On the outer side.

**28** **And they shall fasten** Heb. וְיִרְכְּסוּ, a word of joining. Similarly, “from bands of (מֵרֻכְסֵי) men” (Ps. 31:21), [meaning] bands of wicked men joined together. Similarly, “and the close mountains (וְהָרְכָסִים), a valley” (Isa. 40:4). [הַרְכָסִים refers to] mountains that are close to one another, so that it is impossible to descend into the valley except with great difficulty. Because of their proximity, the valley is steep and deep. These [mountains] will become a straight valley, where it will be easy to walk.

**so that it may be upon the band of the ephod** So that the choshen would be fastened to the band of the ephod.

**will not move** Heb. וְלֽא-יִזַּח. יִזַּח is a word [meaning] severance. It is an Arabic expression, as is asserted by Dunash ben Labrat (Teshuvoth Dunash, p. 60, 61).

**30** **the Urim and the Tummim** This [refers to the] inscription of the explicit Name, which he [Moshe] would place within the folds of the choshen, through which it would light up its words (מֵאִיר) and perfect (מְתַּמֵם) its words. [I.e., the Urim and Tummim explain their words, and their predictions never fail (on Yoma 73b).] In the Second Temple there was the choshen, because it was impossible for the Kohen Gadol to be missing [any of the original] garments, but that Name was not inside it. Because of that Name, it was called “judgment,” as it is said: “and he shall inquire for him through the judgment of the Urim” (Num. 27:21).

**the judgment of the children of Israel** [I.e., the solution of] the matter about which they [the Israelites] are judging and debating, whether or not to do something. According to the aggadic midrash (Lev. Rabbah 10:6) that the choshen atoned for the perverters of justice—it was called “judgment” because of [its] forgiveness for the [sins of] judgment.

**31** **the robe of the ephod** upon which the ephod is placed as a belt.

**completely of blue wool** Heb. כְּלִיל תְּכֵלֶת. All of it [the robe] was blue, without any other kind [of color or material] combined with it.

**32** **Its opening at the top** Heb. פִי רֽאשׁוֹ The opening of the robe at its top; that is the opening of the collar.

**shall be turned inward** Heb. בְּתוֹכוֹ, folded inward. As the Targum [Onkelos] renders: לְגַוִּהּ כָּפִיל, folded inward, so that its fold should be a border for it. It was woven, not [sewn] with a needle.

**like the opening of a coat of armor** We learn [here] that their coats of armor had the opening folded inward [i.e., like a coat of mail].

**it shall not be torn** [I.e.,] in order that it would not be torn, and the one who tears it transgresses a negative commandment, for this is [counted] in the number of the negative commandments in the Torah. Likewise, “and the choshen will not move” (verse 28), and likewise, “they shall not be removed from it” (Exod. 25:15), mentioned regarding the poles of the ark. -[from Yoma 72a]

**33** **pomegranates** They were round and hollow, like a sort of pomegranate, shaped like hens’ eggs.

**and golden bells** Heb. וּפַּעֲמֽנֵי זָהָב. [Golden] bells with the clappers inside them.

**in their midst all around** [I.e.,] between them all around. [Meaning] between two pomegranates, one bell was attached and suspended on the bottom hem of the robe.

**34** **A golden bell and a pomegranate** A golden bell and a pomegranate beside it.

**35** **so that he will not die** From the negative you deduce the positive. If he has them [the garments], he will not be liable to death, but if he enters [when he is] lacking one of these garments, he is liable to death by the hands of Heaven. -[from Tanchuma Buber, Acharei 7]

**36** **a showplate** It was like a sort of golden plate, two fingerbreadths wide, encircling the forehead from ear to ear. -[from Shab. 63b]

**37** **upon a cord of blue wool** But elsewhere, it says: “And they placed upon it a cord of blue wool” (Exod. 39:31). Moreover, here it is written: “and it shall go over the cap,” whereas below it says: “It shall be upon Aaron’s forehead.” (verse 38). [A clue to the solution is] in [tractate] Shechitath Kodashim (Zev. 19a) [where] we learn: “His hair was visible between the showplate and the cap, where he would place the tefillin.” [Thus] we learn that the cap was above, on the crown of the head, and it was not deep [enough] for the entire head up to the forehead to fit into it. The showplate was below [the cap], and the cords were in holes and hanging on it at its two ends and in its center. [Thus, there were] six [cords] in these three places: [one] cord on top, one from outside, and one from inside opposite it. He tied the three ends from behind the nape of his neck. Thus, the combination of the length of the plate and the cords of its ends encircled the crown. The middle cord, which was on his head, was tied with the ends of the two [other cords], and it passed along the surface of the width of the head from above. Thus, it is was like a sort of hat. Concerning the middle cord it says: “and it shall go over the cap.” He would place the showplate on his head like a sort of hat over the cap, and the middle cord would hold it so that it would not fall, and the plate was suspended opposite his forehead. [Thus,] all the verses are explained: the cord was on the showplate, the showplate on the cord, and the cord was on the cap from above.

**38** **and Aaron shall bear** Heb. וְנָשָׂא [This is] an expression of forgiveness. Nevertheless, it does not move from its apparent [literal] meaning. Aaron shall indeed bear the burden of iniquity; thereby, it [the iniquity] is removed from the holy things.

**the iniquity of the holy things** to appease [God] for the blood and the fat [of the sacrifices] that were offered up in [a state of] uncleanness, as we learned: Which iniquity does he bear? If [it is] the iniquity of פִּגּוּל, it was already said: “it will not be accepted” (Lev. 19:7). [I.e., if the one who performed the sacrificial service intended to partake of the flesh outside the area designated for this sacrifice, the sacrifice is rendered פִּגּוּל, meaning an abominable thing. It consequently may not be eaten or offered up. The showplate on the Kohen Gadol’s forehead does not make the פִּגּוּל acceptable.] If [it is] the iniquity of נוֹתָר, [i.e.,] leftover sacrificial flesh, it was already said: “it will not be credited” (Lev. 7:18). [I.e., if the one who performed the sacrificial service intended to partake of the flesh after the time allotted for eating the flesh of this sacrifice, it is disqualified, and the showplate does not render it acceptable. Likewise,] we cannot say that it will atone for the iniquity of the kohen who offered up the sacrifice while unclean, for it says [here]: “the iniquity of the holy things,” not the iniquity of those who offer them up. Consequently, it does not appease except to render the sacrifice acceptable. -[from Men. 25a]

**It shall be upon his forehead constantly** It is impossible to say that it should always be on his forehead, for it was not on him except at the time of the service. But [it means that] it will always make them [the sacrifices] favorable Even when it is not on his forehead, namely if the Kohen Gadol was not ministering at that time. Now, according to the one who says that [only] when it was on his forehead it appeased [and made the sacrifices acceptable], and otherwise, it did not appease, “upon his forehead constantly” is interpreted to mean that he must touch it [the showplate] while it is upon his forehead, so that he would not take his mind off it. -[from Yoma 7b]

**39** **You shall make…of checker work** Make them [the tunics] of boxes, and all of them [shall be made] of linen.

**40** **For Aaron’s sons you shall make tunics** These four garments and no more: a tunic, a sash, the hats, which are [the same as] the cap, and the pants written below (verse 42) for all of them.

**41** **With these you shall clothe Aaron** [I.e., with] those [garments] stated in connection with Aaron: a choshen, an ephod, a robe, a checker work tunic, a cap, a sash, a showplate, and pants mentioned further on in connection with them all.

**and his sons along with him** [with] those [garments] mentioned in connection with them.

**and you shall anoint them** [i.e.,] Aaron and his sons, with the anointing oil.

**and invest them with full authority** Heb. וּמִלֵאתָ אֶת-יָדָם, [lit., and you shall fill their hands.] Every [mention of] “filling of the hands” is an expression of initiation. When he [a person] begins something [such as a position] that he will be in possession of from that day on [it is referred to as “filling” a position]. In Old French, when they appoint a person to be in charge of something, the ruler puts in his hand a leather glove, called guanto [gant in modern French], and thereby he grants him authority over the matter. They call this transmission revestir, invest, transmit [this glove], and this is the [expression] “filling of the hands.”

**42** **And make for them** For Aaron and for his sons.

**linen pants** Thus [we have] eight garments for the Kohen Gadol and four for the ordinary kohen.

**43** **They shall be worn by Aaron** All these garments [shall be] worn by Aaron, [i.e.,] those that are appropriate for him.

**and by his sons** those mentioned in connection with them.

**when they enter the Tent of Meeting** To the Temple [proper], and so to the Mishkan.

**and die** - while lacking [the proper] garments is liable to death [by the hands of Heaven]. -[from Tanchuma, Acharei Moth 6]

**a perpetual statute for him** Wherever it says חֻקַת עוֽלָם, “a perpetual statute,” it means a decree that is [in effect] immediately and for [future] generations [as well]. [This statute is] to make invalid [the sacrifice if any requirement is missing]. -[See Men. 19a.]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-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](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

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

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

**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.

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

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

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

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

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

**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.

**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.

**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.

**Deduction from the context.**

**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. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.\

**Ramban’s Commentary for:**  **Shemot (Exodus) 27:20 – 28:43**

**27:20.** Scripture states here, ***and you will command*** [and does not say, "command the children of Israel"], because He always said with reference to the Tabernacle ***and you will make***,[[1]](#footnote-1) which means by your command [i.e., "you Moses command them to do it"]. Therefore He said here "and you yourself command them that they bring to you the oil for the light." [It says ***that they bring*** and not "that they make"] because they had no way of making the oil in the wilderness; [therefore they were told] to bring it if they had it in reserve. Actually it were the princes that brought it.[[2]](#footnote-2) The meaning of the word ***eilecha*** (unto you) - [***that they bring 'unto you' pure olive oil***] is that they were to bring it to Moses and he would see if it was pure and beaten properly. A similar intent is present in the verse, ***Command the children of Israel, that they bring unto you [pure olive oil beaten for the light]***.[[3]](#footnote-3) The meaning of the expression ***of the children of Israel***,[[4]](#footnote-4) is that they bring you the oil from the children of Israel, from whoever has it in his possession, just as He said, ***of every man whose heart makes him willing***.[[5]](#footnote-5) Similarly He said, ***And bring near unto you Aaron thy brother, and his sons with him***,[[6]](#footnote-6) meaning that you yourself are to call them and give them the tidings of this distinction. ***And you will make them holy garments[[7]](#footnote-7)*** means by commanding the wise men who wrought the work as was done with ***all the work of this pattern***.[[8]](#footnote-8) Likewise, ***And you will speak unto all that are wise-hearted[[9]](#footnote-9)*** means that Moses himself is to speak to them, for he will recognize their qualifications and know which is the work that ought to be given over to each of them. Now because He said, ***And bring you near***;[[10]](#footnote-10) ***And you will make[[11]](#footnote-11)*** it was necessary that He explain, ***And you will speak unto all that are wise-hearted [ ... that they make Aaron's garments***],[[12]](#footnote-12) for it was by the command of Moses that they were to make the garments,[[13]](#footnote-13) as was the case with the rest of the work of which it is said, ***See, I have called by name Bezalel etc.[[14]](#footnote-14)***

**TO CAUSE A LAMP TO BURN 'TAMID' (CONTINUALLY). "Doing something each and every night is called tamid (continually), just as you say, *olath tamid* (a continual burnt-offering)[[15]](#footnote-15) and yet it was brought only from day to day.** Similarly in the case of the meal-offering made on the griddle [brought every day by the High Priest] it is said tamid,[[16]](#footnote-16) and yet it was brought only ***half of it in the morning, and hall thereof in the evening***.[[17]](#footnote-17) However, the word ***tamid*** used in connection with the showbread[[18]](#footnote-18) signifies [the whole period without interruption] from Sabbath to Sabbath." Thus is Rashi's language.

But the Midrash [interpretation] of our Rabbis is not so. Instead they taught in the ***Sifre*** as follows:[[19]](#footnote-19) "***The seven lamps will give light***.[[20]](#footnote-20) I might think that they are to burn always; Scripture therefore says, ***from evening to morning***.[[21]](#footnote-21) I might then think that they are to burn from evening to morning and then he is to extinguish them; Scripture therefore says, ***the seven lamps will give light***. - How is this to be understood? ***The seven lamps will give light from evening to morning. Before the Eternal continually[[22]](#footnote-22)*** - this refers to the ***ner ma'aravi[[23]](#footnote-23)*** which is to burn perpetually, since the candelabrum was lit from it in the evening." In the ***Torath Kohanim[[24]](#footnote-24)*** the Rabbis have likewise said: "***To cause a lamp to burn continually*** - this means that 'the western light' should burn perpetually." They have further taught there: "If [the priest who came into the Sanctuary in the morning to trim the candelabrum] found that it had gone out, he cleaned it out and kindled it from [the fire upon] the altar of the whole-offering." Thus it is clear that even at daytime he kindled the ***ner ma'aravi***, for that lamp always burnt regularly [and not as Rashi has it that the candelabrum was lit only in the evening]. And in Tractate Tamid[[25]](#footnote-25) we have been taught as follows: "[The priest] who was privileged to clean out the candelabrum [during the morning service] entered [the Sanctuary], and if he found the two easternmost lamps burning, he cleaned out the rest [leaving them to be lit during the evening service], but the two easternmost lamps he left burning as they were. If he found that [the two easternmost lamps] had gone out, he cleaned them out and kindled them from those that were still burning, and then cleaned out the rest" [leaving them to be kindled during the evening service].[[26]](#footnote-26) Now this anonymous Mishnah conforms to the opinion of Rabbi[[27]](#footnote-27) who says that the lamps of the candelabrum were placed in an east-west direction, and the ***ner ma'aravi*** (the western light) in his opinion is the second light from the east side.[[28]](#footnote-28) It is called ***ma'aravi*** (western) because it is to the west of the first, and since he has to kindle the western light to fulfill therewith the Divine command ***before the Eternal continually***,[[29]](#footnote-29) he must kindle also the easternmost lamp, for the second lamp cannot be called "western" until there be an "eastern" next to it.[[30]](#footnote-30) But according to the opinion of the Sage[[31]](#footnote-31) who says that the candelabrum was placed in a north-south direction, the ***ner ma'aravi*** was the middle one - on the central shaft of the candelabrum - and that light alone he kindled in the morning [for since none of the lamps were "outside" of it towards the east it was not necessary that another lamp be lighted].[[32]](#footnote-32) Thus the principle is clear that the expression ***before the Eternal continually*** applies to "the western light," which bums regularly day and night.

**28:l. AND BRING YOU NEAR AARON YOUR BROTHER, AND HIS SONS WITH HIM ... THAT THEY MINISTER UNTO ME IN THE PRIEST'S OFFICE, EVEN AARON, NADAB AND ABIHU, ELEAZAR AND ITHAMAR, AARON'S SONS.** The reason for mentioning Nadab and Abihu, Eleazar and Ithamar [when it mentioned already "and his sons"] is that Moses should not think that by anointing the father to minister as priest, his sons would automatically become priests; instead he had to initiate them personally into the priesthood. Thus Phinehas [the son of Eleazar] and others already born were excluded [from the priesthood], for only these four sons who were anointed with Aaron, and their children born to them henceforth, were appointed as priests.

**2. AND YOU WILL MAKE HOLY GARMENTS FOR AARON YOUR BROTHER FOR SPLENDOR AND BEAUTY** - this means that he be distinguished and glorified with garments of distinction and beauty, just as Scripture says, ***as a bridegroom puts on a priestly diadem***.[[33]](#footnote-33) **For these garments [of the High Priest] correspond in their forms to garments of royalty, which monarchs wore at the time when the Torah was given.** Thus we find with reference to the tunic, ***and he made him a tunic of 'pasim***'[[34]](#footnote-34) - meaning, a cloth woven of **variegated colors**, this being the tunic of **chequer work** [mentioned here], just as [Ibn Ezra] explained, which **clothed him as a son of ancient kings**.[[35]](#footnote-35) The same applies to the robe and the tunic, as it is written, ***Now she [Tamar] had a garment of many colors upon her; for with such robes were the king's daughters that were virgins appareled***,[[36]](#footnote-36) which means that **a garment of many colors** was seen clearly upon her, for such was the custom that the virgin daughters of the king wore robes with which they wrapped themselves; thus **the coat of many colors was upon her** as an upper garment. It is for this reason that it says there, ***and she rent her garment of many colors that was on her***.[[37]](#footnote-37) **The miter [mentioned here] is to this day known among kings and distinguished lords.** Therefore Scripture says with reference to the fall of the kingdom [of Judah], ***The miter will be removed, and the crown taken off***.[[38]](#footnote-38) Similarly it is written, ***and a royal diadem***.[[39]](#footnote-39) Scripture also calls them ***the ornamented high caps***,[[40]](#footnote-40) and it is further written, ***They will have linen ornamented [caps] upon their heads***,[[41]](#footnote-41) **which are for the beauty and glory of those that are adorned with them**. **The ephod and the breastplate are also royal garments**, just as it is written, ***and you will have a chain of gold about your neck***.[[42]](#footnote-42) The plate [around the forehead, which the High Priest wore], is like a king's crown. Thus it is written, ***'yatzitz nizro'*** ***(his crown will shine)***.[[43]](#footnote-43) Furthermore, [the High Priest's garments] are made of gold, blue-purple, and red-purple[[44]](#footnote-44) **[which are all symbolic of royalty].** Thus it is written, ***All glorious is the king's daughter within the palace; her raiment is of chequer work inwrought with gold***,[[45]](#footnote-45) and it is further written, ***you will be clothed with purple, and have a chain of gold about your neck***.[[46]](#footnote-46) As for the blue-purple, even to this day ***no man will lift up his hand***[[47]](#footnote-47) to wear it except a king of nations,[[48]](#footnote-48) and it is written, ***And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a 'tachrich.' (robe) of fine linen and*** purple,[[49]](#footnote-49) - the ***tachrich*** being a robe in which the wearer wraps himself.

By way of the Truth, [the mystic teachings of the Cabala,] majesty is to ***kabod*** (glory) and to ***tiphereth*** (splendor),[[50]](#footnote-50) the verse thus stating that they should make ***holy garments for Aaron*** to minister in them to the Glory of G-d Who dwells in their midst, and to the Splendor of their strength, as it is written, ***For You are the Glory of their strength***,[[51]](#footnote-51) and It is further stated, ***Our holy and our beautiful house, where our fathers praised You***,[[52]](#footnote-52) meaning ["the house of] our Holy One" which is the Glory, and "of our Splendor" which is the Splendor of Israel. And it is further stated, ***Strength and beauty are in His Sanctuary***.[[53]](#footnote-53) and similarly, ***To beautify the place of My Sanctuary, and I will make the place of My feet glorious[[54]](#footnote-54)*** - meaning, that the place of the Sanctuary will be glorified by the Splendor, and the place of His feet, which is the place of the Sanctuary, will be honored by the presence of the Glory of G-d. ***And in Israel will He glorify Himself*** [[55]](#footnote-55) also means that in Israel He will show and designate His Splendor. Likewise He says further with respect to the garments of all of Aaron's sons, ***that they are for splendor and for beauty***.[[56]](#footnote-56) Of the sacrifices He also says, ***they will come up with 'ratzon' ('will' - acceptance) on Mine altar, and I will glorify My glorious house***.[[57]](#footnote-57) Thus the altar is His Will and the house of His Glory is the Splendor.

**The [priestly] garments had to be made with the intention to be used for that purpose**. It is possible that in making them, intent of heart [for what they symbolize] was also needed on the part of their makers. It is for this reason that He said, ***And you will speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom[[58]](#footnote-58)*** - who will understand what they will do. And the Rabbis have already said [of Alexander the Great, that when asked by his generals why he descended from his chariot to bow before the High Priest Simon the Just, he answered]:[[59]](#footnote-59) "His image glistened before me whenever I had a victory."

**5. AND THEY WILL TAKE THE GOLD.** Now up to this point all the commands were directed to Moses himself: ***and you will make***,[[60]](#footnote-60) ***you will make***,[[61]](#footnote-61) but now He commanded that He should speak ***unto all that are wise-hearted*** that they make the garments. It is for this reason that He said, ***and they will take the gold and the blue-purple***, meaning that they are to receive the free-will gifts directly from the public, and make with them the garments. The purport thereof is to state that the gifts should not be weighed out to them, nor be counted, for they are trustworthy people, similarly to that which is said, ***Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully***.[[62]](#footnote-62) And just as this is said with reference to the garments, the same applied to the whole work of the Tabernacle. Only on the first day [of its construction] is it written, ***and they received of Moses***,[[63]](#footnote-63) and even then they took everything from him without an accounting. But on the other days the people brought the gifts directly to those who did the work. Therefore it is written, ***And they spoke unto Moses, saying: The people bring much more than enough[[64]](#footnote-64)*** - **for it was to them that the people brought the free-will gifts**, not that they gave them to Moses for him to weigh it out to them. However, after the workers had collected everything, they did count and weigh it out, and told it to Moses, as it is written, ***and the gold of the offering was twenty and nine talents etc***.[[65]](#footnote-65)

**28. AND THE BREASTPLATE WILL NOT BE 'YIZACH' (LOOSENED) FROM THE EPHOD**. ***"Yizach*** is an expression of 'breaking away'. It is an Arabic expression, as Dunash ben Labrat explained.”[[66]](#footnote-66) This is Rashi’s language.

It appears likely to me, however, that ***yizach*** is like ***yisach*** (break away), which is associated with the expressions: ***The Eternal 'yisach’ (will pluck up) the house of the proud***;[[67]](#footnote-67) ***and the faithless 'yis'chu' (will be plucked up) out of it[[68]](#footnote-68)*** - referring to breaking and plucking, and the letter ***samech*** (in ***yisach***), is interchanged with the letter ***zayin*** (of ***yizach***), just as in the verses: ***let the saints 'ya'alzu' (exult) in glory***;[[69]](#footnote-69) ***'nithalsa' (let us solace ourselves) with. loves***;[[70]](#footnote-70) ***'u'nitatztem' (and you will break down) their altars***;[[71]](#footnote-71) ***'nathsu' (they break up) my path***.[[72]](#footnote-72) Similarly, ***and they will keep the watch of the house 'masach***'[[73]](#footnote-73) - from being torn away; he. [Jehoiada the priest] thus warned the guard that not one of them should leave his position and thus cause the watch to be broken. Perhaps the following verse can also be explained on this basis: ***'ulmeizach' wherewith he is girded continually***,[[74]](#footnote-74) which means "for separation and breaking," the verse stating that the wicked shall always be girded with the curse until they will be destroyed and broken up by it, just as others gird themselves with a girdle. ***There is no 'meizach' any more[[75]](#footnote-75)*** - there is no more separation, the prophet [Isaiah] telling the people of Tyre: "overflow with the people of your land as the Nile to the land of Tarshish your trafficker; there will be no more separation and scattering for you - for not one will be separated from you there [in the hope of returning to his city], since he will not return to Tyre, because it will have been destroyed completely." The term ***horeis*** applies to one who separates himself from the station of his colleagues, just as in the expression, ***let them not 'yehersu' (break through) towards the Eternal to see***,[[76]](#footnote-76) and it is written, ***and from your station 'yehersecha' (will you be pulled down)***.[[77]](#footnote-77) Similarly: ***He looses 'meziach aphikim'[[78]](#footnote-78)*** - He abates the destruction of the aphikim , which are flooding rivers that inundate mountains and valleys. The term ***meizach[[79]](#footnote-79)*** is in the same form as ***meitzach*** (forehead), both of them having the letter nun missing,[[80]](#footnote-80) as [***meitzach***] is of the root ***nitzuach*** (enduring, victory), **for the strength of the head is in the forehead.**

**30. AND YOU WILL PUT IN THE BREASTPLATE OF JUDGMENT THE URIM AND THE THUMMIM.** Rabbi Abraham ibn Ezra thought to display wisdom in the matter of the Urim and the Thummim, by saying that they were made by a craftsman from gold and silver, and he continued his discussion of them in this vein, for he thought that they were akin to the forms which the astrologers make in order to know the thoughts of the one who comes to ask of them [about the future]. But what [Ibn Ezra] said is of no import. Rather, the Urim and the Thummim are as Rashi has written: "**This was an inscription of the Proper Name of G-d which was placed between the folds of the breastplate**." It was for this reason that the breastplate had to be double[[81]](#footnote-81) [i.e., made of a material that was folded in order to form a sort of bag, into which the Urim and the Thummim - the sacred Names of G-d, as explained further on, -- were placed by Moses]. The proof for this is that in the work of the craftsmen the Urim and the Thummim are not mentioned at all, neither in the command nor in the [description of the] making thereof. Now concerning the garments He details: ***And he made the ephod***,[[82]](#footnote-82) ***and he made the breastplate***.[[83]](#footnote-83) but it does not say, "and he made the Urim and the Thummim." And if it were the work of a skilled engraver He would have dealt with it in greater length than with all [the garments]. Even if perhaps He desired to shorten the discussion about them on account of their profundity, He would at least have said here, "and you will make the Urim and the Thumim as it has been shown to you in the mount; of pure gold - or purified silver - you will make them." moreover, you will notice that He did not use the definite article in connection with any of the vessels [of the Tabernacle] which had not been previously mentioned. Instead, He said, ***and they will make an ark***;[[84]](#footnote-84) ***and you will make a table***.[[85]](#footnote-85) ***and you will make a candelabrum***,[[86]](#footnote-86) and thus too in connection with all of them. In the case of the Tabernacle, however, He said, ***And you will make 'the' Tabernacle***,[[87]](#footnote-87) because He had already mentioned it [in saying], ***And let them make Me a Sanctuary***.[[88]](#footnote-88) Now with reference to the Urim and the Thummim He said, ***And you will put in the breastplate of judgment 'the' Urim and 'the' Thummim***. He did not command him as to the making of them, and yet Scripture mentions them with the definite article! Moreover, Scripture mentions them with reference to Moses only, saying by way of command, ***and you will put in the breastplate of judgment ...***; similarly, at the time of making them it says, ***and in the breastplate he put the Urim and the Th.umrnim***,[[89]](#footnote-89) **since they were not the work of craftsmen. Neither craftsmen nor the congregation of Israel had any part whatsoever in their making or in their donation, for they were a secret transmitted by the Almighty to Moses, and he wrote them in holiness. They[[90]](#footnote-90) were thus of heavenly origin, and therefore they are referred to without any specification and with the definite article**, in a similar usage to that which we have in the verse, ***and He placed at the east of the garden of Eden the cherubim***.[[91]](#footnote-91) Now Moses took the inscription of the Urim and the Thummim, and placed them in the breastplate of judgment after he had clothed Aaron with the ephod and the breastplate, as it is said, ***And he put the ephod upon him, and he girded him with the skilfully-woven band of the ephod ... And he placed the breastplate upon him; and in the breastplate he put the Urim and the Thummim***.[[92]](#footnote-92) For only after [Aaron was already clothed with the ephod and the breastplate] did Moses place the Urim and the Thummim between the folds of the breastplate.

Thus the Urim and the Thummim were the holy Names of G-d, and it was by virtue of the power residing in these Names that the letters inscribed upon the stones of the breastplate would light up before the eyes of the priest who inquired of their judgment.[[93]](#footnote-93) For example, when they inquired, ***Who will go up for us first against the Canaanites, to fight against them[[94]](#footnote-94)*** the priest fixed his thoughts on those Divine Names which were the ***Urim*** [literally: "lights"], and the letters forming the name Yehudah lighted up before his eyes, and [for the word ***ya'aleh*** - "he will go up"] ***the letter yod lighted up from the word Levi***,[[95]](#footnote-95) the ***ayin*** from Shim’on, the ***lamed*** from Levi, and the ***hei*** from Avraham which was also written there, according to the opinion of our Rabbis,[[96]](#footnote-96) or perhaps the ***hei*** from Yehudah lighted up a second time. Now when the letters lighted up before the eyes of the priest, he did not yet know their arrangement [that is, how these letters were to be grouped together into words], for from the letters forming the words ***Yehudah ya'aleh*** (Judah shall go up), it is possible to form the words: ***hoy heid alehah***,[[97]](#footnote-97) or ***hie al Yehudah***,[[98]](#footnote-98) and very many other words. But then there were other sacred Divine Names [in the fold of the breastplate] called ***Thummim*** [literally: "perfection"], through whose power the priest's heart was made perfect to understand the meaning of the letters which lighted up before his eyes. Thus, when he fixed his thoughts on the Divine Names in the ***Urim***, and the letters lighted up, he would then immediately turn and fix his thoughts on the Divine Names in the ***Thummim***, whilst the letters [of the ***Urim***] were still lit up before him, and then it came to his mind that they combine to form the words ***Yehudah ya'aleh*** (Judah shall go up). This knowledge [of how to combine the letters that lit up in the breastplate into words], is one level of the degrees of ***Ruach Hakodesh***.[[99]](#footnote-99) **It is lower than prophecy, and higher than the Bath Kol[[100]](#footnote-100)** which served [Israel] in the Second Sanctuary after prophecy had ceased, and after the Urim and Thummim had ceased, just as our Rabbis have mentioned.[[101]](#footnote-101) It is possible that after Moses placed the sacred Names of the Urim and Thummim in the breastplate, they became known to the great Sages of Israel, having been transmitted to them from Moses together with the secrets of the Torah. Hence we find that **David possessed an ephod[[102]](#footnote-102), which was similar to the ephod of Moses, and together with it was a breastplate similar to the holy breastplate [in the Tabernacle].** It appears, however, that [instead of being made of gold, blue-purple etc.] it was made of linen, just as it says of Samuel that he was a child, gird with a linen ephod,[[103]](#footnote-103) and of Nob, the city of priests, it is said, fourscore and five persons that did wear a linen ephod.[[104]](#footnote-104) They would clothe a priest who was ***of the sons of the prophets***,[[105]](#footnote-105) and inquire of him [regarding certain events] and at times they were answered, just as Rabbi Abraham ibn Ezra thought on this point. However, as far as that which he [Ibn Ezra] said, that if [Rashi] had seen the responsum of Rabbenu Hai,[[106]](#footnote-106) he would not have explained as he did, [that the Urim and Thummim were inscriptions of the Proper Name of G-d] - now we have already seen that responsum and have considered it, and we know [for a certainty] that it was Rabbi Abraham whose opinion [shows that he] did not grasp it.

**31. 'ME'IL' (ROBE).** Rashi commented:[[107]](#footnote-107) "This was a kind of shirt, and so also was the ***k'thoneth***, except that the ***k'thoneth*** was worn next to the body and the ***me'il*** is a term for the upper [outer] shirt." But this is not so, for the ***me'il*** is a garment in which one wraps oneself, just as Scripture says, ***and he [Samuel] is covered with a 'me'il'***,[[108]](#footnote-108) and it is further written, ***'y'atoni' (He has covered me) with 'me'il' (the robe) of righteousness***,[[109]](#footnote-109) and the term ***atiyah*** (enwrapping) does not apply to a shirt, but to a garment with which one covers oneself, as it is said, ***'oteh' (Who covers Yourself) with light as with a garment***,[[110]](#footnote-110) it being associated with the term ***atoph*** (enveloping oneself). And so we find: ***and his upper lip 'ya'teh' (he will cover up***,[[111]](#footnote-111) [which Onkelos renders] ***yitatoph***.[[112]](#footnote-112) This is identical with the word ***kardunin[[113]](#footnote-113)*** from the Targum of Jonathan ben Uziel which the Rabbi [Rashi] mentioned [as his translation of the word ***me'il***], for this ***kardunin*** is used for enwrapping oneself, something akin to the form of the ephod with which [the High Priest] envelops the half of his body that is towards his feet. But if a ***me'il*** was a kind of shirt [as Rashi said], then ***me'il*** and ***kardunin*** would not be alike at all. Another proof is the verse, ***and he seized the skirt of 'me'ilo' (his robe)***, ***and it rent***.[[114]](#footnote-114) Thus the ***me'il*** has skirts and is not a kind of shirt. Rather, the ***me'il*** is a garment which enwraps the whole body from the neck downwards to the feet of the person, and has no sleeves at all. Now in other ***me'ilim*** there is a piece of garment for the neck, covering the whole of it, and sewed on [with a needle], this garment being called ***pi me'il*** (the hole of the robe), but with reference to this ***me'il*** Scripture commanded that it be woven together with the robe.[[115]](#footnote-115) The ***me'il*** is entirely slit front-wise till the bottom, and he put his head through the hole on top; thus the neck [of the priest] is enwrapped with the hole of the ***me'il***, and in front of him are the two skirts with which he covers or uncovers himself at will - something like [our] cloak which has no head-tire. Now since the seam divides the front part of the ***me'il*** and separates it all the way downwards, therefore the term ***atiyah*** (enwrapping) is always used in connection with it [as explained above].

Nor do I know either[[116]](#footnote-116) why the Rabbi [Rashi] made the bells independent objects, stating that there was one bell between every two pomegranates.[[117]](#footnote-117) For if so, the pomegranates served no purpose. And if they were made just for ornament, why were they made like hollow pomegranates? Let him rather make them like golden apples! Moreover, Scripture should have explained with what the bells should be hung, and whether rings should be made on which to hang the bells. **Instead, [we must say that] the bells were inside the pomegranates themselves, for the pomegranates were hollow and made in the shape of small pomegranates that have not yet burst open**,[[118]](#footnote-118) **and the bells were hidden inside but visible through them**. Now Scripture has not specified their number. But our Rabbis have said 110 that there were seventy-two bells and within them there were seventy-two clappers; he hung thirty-six on one side and thirty-six on the other side, as is found in Tractate Zebachim, in the chapter The Altar Sanctifies.[[119]](#footnote-119) From here also you may learn that the ***me'il*** was not a sort of shirt or ***kthoneth*** [as Rashi wrote], but instead it had skirts [front and back, and therefore the Rabbis speak of "one side" and "the other side" of the ***me'il***].

Similarly Rashi wrote[[120]](#footnote-120) that "the ***mitznepheth*** (miter) is a kind of domed helmet, for in another place[[121]](#footnote-121) the verse calls it ***migba'oth***, which we translate in the Targum ***kov'in*** (helmets)." This also is not correct, for the Rabbis have said[[122]](#footnote-122) that the ***mitznepheth*** was sixteen cubits long. Thus it was a sort of turban with which the head is wrapped, as he wound it around and around his head, fold upon fold. Moreover, the ***mitznepheth*** of the High Priest is nowhere called ***migba'oth*** [as Rashi said]. It is only with reference to the ordinary priests that Scripture calls the head-dress ***migba'oth***,[[123]](#footnote-123) and these too were a sort of turban,[[124]](#footnote-124) except that they were set upon[[125]](#footnote-125) the head and the folds came up like a sort of [conical] helmet which is the ***kovei'a,*** as Onkelos rendered it. For ***migba'at*** is like ***miqba'at***, as I have said in Seder Mikeitz,[[126]](#footnote-126) as the letter ***gimmel*** serves here as ***Quph***, excepting that the ***migba'at*** was also wound like a ***mitznepheth***. It is for this reason that the Sages always mention in Torath Kohanim[[127]](#footnote-127) the ***mitznepheth*** both in relation to the priest. And in Tractate Yoma[[128]](#footnote-128) we have ben taught [in a Mishnah]: "A High Priest ministers [the Divine Service] in eight garments, and a common priest in four - in tunic, breeches, ***mitznepheth*** (mitre), and belt. To these the High Priest adds the breastplate, the ephod, the upper garment, and the front-plate." [[129]](#footnote-129)

**35. THAT HE DIE NOT.** "From this negative statement you infer the positive: if these garments are upon him, he will not incur death, but if he enters [the Sanctuary] lacking one of these garments he is liable to death [by the hand of Heaven]." This is Rashi's language. But it does not appear to me to be correct, for if so He should have written this verse after having mentioned all eight garments [of the High Priest], and why did He mention it after three garments - the breastplate, the ephod, and the robe - before mentioning the front-plate, the upper garment, the miter, the belt and the breeches! Furthermore, [the verse reads here,] ***and when he comes out [of the Sanctuary], that he die not***. But the act of going out [from the Sanctuary] is no function for which he should incur death if lacking the [proper number of] garments!

Similarly Rashi commented on the verse: ***"And they will be upon Aaron and upon his sons*** [[130]](#footnote-130) ***they*** means all these garments; upon Aaron and upon his sons, those which are proper to him, and those specified for them. [***That they bear not iniquity***,] ***and die[[131]](#footnote-131)*** - thus you learn that he who ministers [the Divine Service] lacking any of these garments incurs death [by the hand of Heaven]." And so indeed it appears from the simple meaning of Scripture. But according to the conclusion reached on these subjects in the discussions in the Gemara,[[132]](#footnote-132) it would appear that this does not conform to the opinion of our Rabbis, for to them this commandment applies to all alike, to Aaron and his sons, but it refers only to the breeches, and the punishment [of death by the hand of Heaven for lacking them] likewise applies [only] to them [i.e. the breeches]. For He had commanded that they be made, [as it is said,] ***And you will make them linen breeches***,[[133]](#footnote-133) and then He commanded concerning their being worn [by the priests, saying,] And they shall be upon Aaron, and upon his sons.[[134]](#footnote-134) As to the rest of the garments, He had already given the command above concerning the making of them and wearing them, [as it is said,] ***And you will put them upon Aaron your brother, and upon his sons with him***.[[135]](#footnote-135) If so, this command [***And they will be upon Aaron, and upon his sons***][[136]](#footnote-136) refers wholly to the breeches, and the punishment likewise refers [only] to them.

We learn this from what the Rabbis have said in Tractates Sanhedrin[[137]](#footnote-137) and The Slaughtering of Sacrifices:[[138]](#footnote-138) "Whence do we know that a priest who ministered [the Divine Service] lacking the [proper number of] garments is liable to death [by the hand of Heaven]? Said Rabbi Abohu in the name of Rabbi Yochanan, and they arrived in the chain of tradition up to 'in the name of Rabbi Eleazar the son of Rabbi Shimon:' ***And you will gird them with belts, Aaron and his sons, and bind head-tires on them; and they will have the priesthood by a perpetual statute***,[[139]](#footnote-139) the interpretation of which is: **'So long as they wear their [appointed] garments, they are invested with their priesthood; when they do not wear their garments, they are not invested with their priesthood, and they become laymen, and it has been said that a layman who ministers [in the Sanctuary] incurs the penalty of death [by the hand of Heaven]."** Now if this verse [***that they bear not iniquity, and die***][[140]](#footnote-140) were held by the Rabbis to apply to all the garments [of the priests], as the Rabbi [Rashi] said, they could have found in it an expressly stated punishment for one who ministers lacking all the garments, [and why did they need to base it upon an inference from another verse]! Rather, this verse refers only to the breeches, and the other verse to the rest of the garments, where the breeches are not mentioned at all. Proof to what the Rabbis have said [that this verse, ***And they will be upon Aaron, and upon his sons... that they bear not iniquity, and die***,[[141]](#footnote-141) **refers only to the breeches],** is that further on when the order of putting on the garments is mentioned,[[142]](#footnote-142) the breeches are not referred to at all, for having declared here the punishment if they are lacking [when ministering in the Sanctuary], there was no more need to mention them again further on, as it is understood already that he would wear them.

And that which He said above [i.e., in Verse 35 before us], ***and the sound thereof will be heard when he goes in unto the holy place before the Eternal, and when he goes out, that he die not***, is [not as Rashi has it that from here we learn that if he enters the Sanctuary lacking one of these garments he incurs death at the hand of Heaven, but is] in my opinion an explanation for the commandment of the bells [upon the robe], since there was no need to wear them, nor are they customary amongst dignitaries. Therefore He said that He commanded that they be made in order that the sound thereof be heard in the Sanctuary, that the priest enter before his Master as if with permission. For he who comes into the king's palace suddenly, incurs the penalty of death according to the court ceremonial, just as we find in the case of Ahasuerus.[[143]](#footnote-143) It thus alludes to what the Rabbis have said in Yerushalmi Tractate Yoma:[[144]](#footnote-144) "***And there will be no man in the Tent of Meeting when he goes in to make atonement in the holy place***[[145]](#footnote-145) - even those [heavenly beings] of whom it is written, ***As for the likeness of their faces they had the face of a man***,[[146]](#footnote-146) they too are not to be then in the Tent of Meeting." Therefore He commanded that [the ministering High Priest] make a sound be heard, as if crying out, ***'Cause everyone to go out from before me***,' [[147]](#footnote-147) so that he can come to minister before the King alone. Similarly, when going out from the Sanctuary his sound is heard in order to leave with permission, and that the matter be known so that the King's ministers can go out before Him. In the Chapters of the Palaces[[148]](#footnote-148) this subject is known. Thus the reason [for the bells upon the robe of the High Priest] is that he should not be encountered by the angels of G-d. He gave this warning concerning the High Priest[[149]](#footnote-149) on account of his high position. This is Scripture's intent in saying, when he goes in unto the holy place before the Eternal, for it is the High Priest who passes[[150]](#footnote-150) before Him so that He cause His Divine Glory to rest upon his service, for he is the messenger of the Eternal of hosts,[[151]](#footnote-151) even though the common priests also enter the Sanctuary to burn the incense and to kindle [the lamps].[[152]](#footnote-152)

Now I have seen in the Midrash Shemoth Rabbah[[153]](#footnote-153) with reference to the stones upon the breastplate: "For what reason were the stones? **It was in order that the Holy One, blessed be He, observe them in the garments of the priest when he enters on the Day of Atonement,[[154]](#footnote-154) and He be gracious to the tribes [whose names were inscribed upon the stones in the breastplate].** Rabbi Yehoshua in the name of Rabbi Levi says: This may be compared to a king's son, whose tutor came before the king to speak in his defense, but was afraid of those standing there lest they strike him. What did the king do? He dressed him in his purple cloak in order that they see it and be afraid of him. In the same way Aaron entered at all times[[155]](#footnote-155) the Holy of Holies, and were it not for the many merits that entered with him and helped him, he could not have entered. Why? Because of the ministering angels who were there. What did the Holy One, blessed be He, do? He gave him a likeness of His sacred garment, as it is said, ***And He put on righteousness as a coat of mail***."[[156]](#footnote-156) Thus far is the language of this Agadah. Now even though the High Priest did not enter into the innermost part of the Sanctuary [i.e., the Holy of Holies] with these garments, yet on the Day of Atonement he needed these [garments] even in the Tent of Meeting, for it is written, ***And there will be no man in the Tent of Meeting***.[[157]](#footnote-157)

37. AND YOU WILL PUT IT ON A BLUE-PURPLE STRING. "But in another place in Scripture it states, ***And they put upon it a string of blue-purple[[158]](#footnote-158)*** [which indicates that the front-plate was beneath the string, not upon it as is here commanded]! Moreover, here it is written, ***and it will be upon the miter***, and further on it says, ***And it will be upon Aaron's forehead![[159]](#footnote-159)*** In the Tractate on the Slaughtering of Sacrifices[[160]](#footnote-160) we have been taught: 'The High Priest's hair was visible between the front-plate and the miter, whereon he placed the phylacteries.' From this we learn that the miter was above on the crown of the head [and was not so large that it covered the entire head right down to the forehead], and the front-plate was beneath it [with a space between them], and the strings were in holes and hung from the front-plate at its two ends and in its middle - six in these three places:[[161]](#footnote-161) one string on top [of the front-plate], one outside and one inside [between the front-plate and the forehead] . He tied the ends of the three strings behind the neck, and thus it came to be that the length of the front-plate and the strings at its ends encompassed his whole skull. The middle string which was on top was tied together to the ends of the two strings [at the extremities of the front-plate], and passed over above the breadth of the head. Thus it came to be that [the front-plate with the strings] formed a kind of helmet. Now it is with reference to the middle string that Scripture states, and it will be upon the miter, for he placed the front-plate [together with the strings tied in the above manner] upon his head [as a kind of helmet, passing it over the miter], and tightened it through the middle string so that it would not fall. Thus the front-plate hung in front of his forehead. All these verses are thus reconciled: the string was on the fron-plate, and the front-plate upon the string, and the string on the mitee above." All this is Rashi's language.

But I wonder concerning Rashi's words, for Scripture commands the making of only one blue-purple string, and he makes six! Moreover, Rashi combined the verses which tell of the command to make [the front-plate] with those which tell of the making thereof,[[162]](#footnote-162) increasing the strings with the number of verses! One could count in such manner in the case of the ark, the table, and the candelabrum [two of each, since they are mentioned once in the command to make, and again in the narrative when they were actually made]! Furthermore, if Scripture commanded that they put the front-plate on a blue-purple string, how did they [do the opposite and] put a blue-purple string on it? Where were they commanded to do so? And why did they need the strings in the middle, since the front-plate was tied behind the neck, as are all front-plates which are worn by men and women?

Indeed, the matter is not as the Rabbi [Rashi] said. For there was only one string there; the plate reached from ear to ear and was pierced at its two ends and the blue-purple string was put through the two holes, the plate being thus tied behind the neck. Thus he wound the ***mitznepheth*** (miter) around the head, not at all upon the forehead, but on the head where the hair grows. And according to the opinion of our Rabbis[[163]](#footnote-163) that he also left [uncovered] part of the hair of his head towards his face for the phylacteries, he wound [the ***mitznepheth***] high above on the crown of the head, opposite the middle of the brain, covering the whole head at the back. Thus the ***mitznepheth*** lay above on the slope of the head opposite the brain, and the front-plate rested opposite his forehead from ear to ear, there being nothing intervening between his forehead and the front-plate. Thus the ***mitznepheth*** lay on the back of his head from ear to ear, opposite the whole neck, and the string which was tied to the front-plate was upon the ***mitznepheth***. It is with reference to this that Scripture says, ***And you will put it on a blue-purple string***, meaning that he should put the string through the holes of the front-plate; ***and the string will be upon the miter*** behind his ears opposite the neck; ***towards the front of the miter it will be*** - that is, the front-plate, which will be upon the forehead opposite the front part of the miter. This is Scripture's intent in stating, ***And you will set the miter upon his head***,[[164]](#footnote-164) that is to say, above on the crown of the head. unlike the ***migba'oth*** of which it is said, ***and you will bind head-tires upon them***,[[165]](#footnote-165) binding the head like one whose head hurts and he binds it for the purpose of strengthening the head. It further states, ***and you will put the holy crown upon the miter***,[[166]](#footnote-166) for it was upon the mitre that [the front-plate] was tied at the back. This is so stated: ***And they put upon it a string of blue-purple, to fasten it upon the miter above***,[[167]](#footnote-167) for there upon [the miter] the string [of the front-plate] was tied. Similarly, ***and upon the miter, in front, did he set the golden plate***,[[168]](#footnote-168) means that he tied upon the front of the miter the golden front-plate. Thus the term "placing" in all the verses refers to putting [the string of the front-plate] upon the miter, for it was there that it was tied; the front-plate itself, however, was on the forehead opposite the miter. There is then no difference between the expression ***And they put upon it a string of blue-purple***,[[169]](#footnote-169) and [in the verse before us] ***and you will put it on a blue-purple string*** [unlike Rashi who distinguished between them], for in both cases it is as if it said, "***and you will place it with a blue-purple string***," "***and you will put a blue-purple string***," similar in usage to the expression, ***and you will put them 'on' one basket***,[[170]](#footnote-170) which means "in" the basket. Likewise, ***escape 'on' your life[[171]](#footnote-171)*** [which means "with your life," as long as your life is in you, or "escape for your life"]. Or it may be that the word al (**'on'** - ***on a blue-purple string***) here serves as ***el*** (to), thus stating: "and you will put it to a blue-purple string," "and they put a blue-purple string to it," for the string was put [to the front-plate, and the front-plate was put] to it, for it rested on it for support. In essence, the meaning of the verses is only that they should place a string in the holes of the front-plate, and in that way it also came about that the front-plate was upon the string and the string upon the front-plate. Similarly, ***And they will bind the breastplate by the rings thereof to the rings of the ephod with a string of blue-purple***,[[172]](#footnote-172) from which Rashi brought a proof[[173]](#footnote-173) [that there were three double strings in the front-plate], also refers to only one string, which they put through the rings of the breastplate and the rings of the ephod opposite them; so also on the other side there was one string, for these were two [separate] places, and in each place they tied [the breastplate by the rings thereof] with one string [of blue-purple to the rings of the ephod].

**41. AND YOU WILL PUT THEM UPON AARON YOUR BROTHER AND UPON HIS SONS WITH HIM** - "those which are mentioned in connection with them." This is Rashi's language. The meaning of with him is that they were all clothed with the priestly garments and anointed on the same day.

**AND YOU WILL ANOINT THEM** **'UMILEITHA ETH YADAM'** [literally: "and fill their hands"]. "Every expression of ***'filling the hand'*** denotes installation, when one enters for the first time into an office which one is to hold from that day onwards." This is Rashi's language. But I have not understood his words. How does the expression of ***"filling the hand"*** come to mean "installation?" And as to that which the Rabbi said that "in the [old] French language - when a person is appointed to be in charge of any matter, the ruler puts into his hand a leather glove which they call ***gant***, and by means of that glove gives him the right to that matter, and it is this which is called 'filling the hand,' "- I do not know whether the Rabbi's intent is to state that because of that glove the installation is called "filling the hand," and to this he brought proof from a custom [in France]! Know that this custom they derived from the Torah, as to them this form of taking possession is [what is meant by] the acquisition by exchange mentioned in connection with Boaz, for so they translated: [***Now this was the custom in former time in Israel concerning redeeming and concerning exchanging ...*** ] ***a man drew off 'na'alo, (his shoe[[174]](#footnote-174)*** - "a man drew off his ***gant***," and they say[[175]](#footnote-175) that it was the near kinsman that gave it to Boaz. This custom of theirs is mentioned in the books of their scholars. Thus we have engaged in vain talk!

The correct interpretation of ***milui yadayim*** in the Torah is that it is an expression of perfection, similar in usage to these verses: ***'ki malu yamai' (for my days are completed)***;[[176]](#footnote-176) ***'ubimloth' hayamim ha'eileh' (and when these days were fulfilled)***;[[177]](#footnote-177) ***until the days 'rn'loth***, ***be fulfilled***.[[178]](#footnote-178) Similarly***, 'b'keseph malei***,[[179]](#footnote-179) means "for the full price." And the reason for this expression is that one might say of a stranger [i.e., a non-priest] who cannot perform the offering for his cleansing, or of any person who is not empowered to perform some royal service, that his hand misses that function; and when he becomes empowered to do it, his hand has thereby been perfected and made fit for all kinds of work and service. Thus, ***'milu yedchem hayom'*** [[180]](#footnote-180) [generally translated: ***consecrate yourselves today***] means that: "now your hands are full with the whole service of G-d, ***for even every man upon his son, and upon his brother[[181]](#footnote-181)*** have you served Him [that day]." Or it may be that Moses was hinting to the sons of Levi that by virtue of this merit they would be chosen to perform the Divine Service in the Tabernacle, as it is said, ***At that time the Eternal separated the tribe of Levi***.[[182]](#footnote-182) Similarly King David said to Israel on the occasion of the donations for the House [of G-d], ***Because I have set my affection on the house of my G-d, seeing that I have a treasure of mine own of gold and silver, I give it into the house of my G-d***,[[183]](#footnote-183) and then he continued saying, ***Who then offers willingly 'l'maloth yado' this day unto the Eternal***?[[184]](#footnote-184) - **meaning "to perfect his hand [this day unto the Eternal]," for by donating towards the building of the House [of G-d] their hands become full with all the sacrifices and all manner of services, for Israel's worship of G-d is only a complete one in the Sanctuary.** Similarly, the ram of ***'milu'im'*** mentioned in this section[[185]](#footnote-185) is so called because the filling of the priests' duties was accomplished through this offering, for the sin-offering and the burnt-offering[[186]](#footnote-186) were to effect atonement, and this ram was to fill the priest's hand with [the right to] sacrifice. I have also found that in Targum Yerushalmi the ram of ***'milu'im'*** is translated: ***d'ashlamutha***, (of perfection);[[187]](#footnote-187) similarly also in all expressions of ***milui yadayim*** it translated ***"perfection."*** Onkelos, however, [in translating ***umileitha eth yadam*** - 'and you will bring their sacrifices' [[188]](#footnote-188)] followed the sense of the subject and was not pedantic as to the literal language, as is his custom in many places. Some scholars[[189]](#footnote-189) explain ***umileitha eth yadam*** as meaning that **he will fill their hands [with the gifts] from the sacrifices**. Similarly: whosoever would, he [Jeroboam] ***'yemalei eth yado***,[[190]](#footnote-190) means that he could fill his hands at will from the sacrifices. But the correct interpretation [of the term ***milui yadayim***] is as I have explained. And the meaning of the expression, ***whosoever would, 'yemalei eth yado'*** that he might be one of the priests of the high places[[191]](#footnote-191) is that he would bring for himself an offering of installation as he devised of his own heart,[[192]](#footnote-192) in order to initiate himself into his office, and thereby he became one of the priests of the high places, for they acted in a manner similar to the ways of the Torah.[[193]](#footnote-193)

**Note: For a visual example of these graments see:**

[**http://www.templeinstitute.org/beged/priestly\_garments.htm**](http://www.templeinstitute.org/beged/priestly_garments.htm)

**Ketubim: Tehillim (Psalms) 62:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on jeduthun, a song of David. | 1. For praise, by Jeduthun. A psalm of David. |
| 2. Only to God does my soul hope; from Him is my salvation. | 2. Truly for God my soul is quiet; from Him is my redemption. |
| 3. Only He is my Rock and my salvation, my stronghold so that I shall not falter greatly. | 3. Truly He is my strength and my redemption, my savior, I will not be shaken on the day of great distress. |
| 4. How long will you plan destruction to man? You shall be murdered, all of you, as a leaning wall, a tottering fence. | 4. How long do you rage against a pious man? All of you will be slain, like a crooked wall, like a broken fence. |
| 5. Only because of his loftiness have they plotted to topple him; they delight in lies; with his mouth they bless, but inwardly they curse forever. | 5. Truly when they swear to do good, they take counsel to attack; they will tell lies; with their mouth they will bless and with their heart they will curse forever. |
| 6. Only to God should you hope, my soul, for my hope is from Him. | 6. Truly be silent for God, O my soul, for my hope comes from Him. |
| 7. Only He is my Rock and my salvation; my stronghold, I shall not falter. | 7. Truly He is my strength and my redemption, my savior, I will not be shaken. |
| 8. Upon God rests my salvation and my honor; [He is] the Rock of my strength, my shelter is in God. | 8. My redemption and my honor is on God; the strength of my might, my hope, is in God. |
| 9. Trust in Him at all times; people, pour out your hearts before Him. God is our shelter forever. | 9. Hope in His Word at all times, O people of the house of Israel; pour out the pride of your hearts in His presence; say, "God is our hope forever." |
| 10. The sons of men are but vanity, and men of distinction are deceitful; were they to be put on a scale, together they would equal vanity. | 10. For the sons of men are nothing, the sons of a man are deceit; when they take wives, their fates are weighed in the balances; they themselves came to be altogether out of nothing. |
| 11. Do not trust in oppression, and do not put vain hope in robbery; if wealth burgeons, pay it no heed. | 11. Do not trust in oppression, and do not receive money gained by coercion; for though it will increase in value, do not set your mind on it. |
| 12. **God spoke one thing, I heard two, for God has strength.** | 12. **God speaks one Torah, and now two times I have heard it, from the mouth of Moses, the great scribe, for there is might in the presence of God.** |
| 13. And You, O Lord, have kindness, for You repay a man according to his deed. | 13. And it is Yours, O God, to show favour to the righteous/generous, for You repay each man according to his works. |
|  |  |

**Rashi’s Commentary for: Psalms 62:1-13**

**1** **on jeduthun** The name of a musical instrument. The Midrash Aggadah, though, [explains it to mean]: concerning the ordinances (דתות) and laws that are decreed upon Israel by their enemies.

**2** **does my soul hope** Heb. דומיה. My soul hopes, as (above 37:7): “Wait (דום) for the Lord and hope for Him.”

**3** **I shall not falter greatly** Great falterings. According to the Midrash Aggadah (Mid. Ps. 62:2), “greatly” refers to Gehinnom.

**4** **will you plan destruction** Heb. תהותתו. Menachem (p. 69) explained it as derived from (Jer. 12:9): “come (התיו) to eat”; (Deut. 33:21), “He came (ויתא) to the head of the people.” How long will you gather against a man? But it appears to me that it should be interpreted as an expression of הַוּוֹתdestruction, and the “hey” and “tav” are the radical. As one says from מֵת, מוֹת, so shall we say from the root הֵת, הוֹת, and the plural is הוּוֹת. It is an expression of a destructive and deceitful plot. Others explain תְּהוֹתֲתוּ as “you extend.” i.e., you extend your tongue on the sons of men with evil, and they compared it to Arabic, when one speaks overly much.

**as a leaning wall** which is ready to fall upon the sons of men.

**5** **because of his loftiness** Because you are afraid of people (sic) perhaps he will reign and repay you your recompense, and your counsel is to cause harm to fall upon him.

**with his mouth** of each of them they bless.

**but inwardly** But in their thoughts they curse forever.

**10** **The sons of men are but vanity** Do not fear them, since God is forever our shelter in time of trouble.

**were they to be put on a scale** If they came to go up on a scale, they and their vanities would be equal. This is the simple meaning, but midrashically, it is interpreted as concerning couples (Lev. Rabbah 29:8).

**11** **if wealth burgeons** If you see wicked men whose money prospers and increases, pay it no heed. חיל is money.

**burgeons** Heb. ינוב, grows, an expression of produce (תנובה).

**12** **God spoke one thing** I heard two things from it, and what are the two things? First, that God has strength to repay a man according to his deed. Second, that You, O Lord, have kindness. Now, from which statement do we derive this? From the second commandment of the Decalogue. We derive from it that the Holy One, blessed be He, punishes iniquity and preserves kindness, as it is stated therein: “I visit the iniquity of the fathers upon the children, etc.” Therefore, I am confident that He will pay a good reward to the righteous and punishment to the wicked. I learned from the work of Rabbi Moshe Hadarshan, but **our Sages interpreted it as referring to [the maxim that] “Remember” and “Keep” were stated in a single utterance.**

**13** **And You, O Lord, have kindness** And what is the kindness? That You repay a man according to his deed; not really his deed but part of it, as the matter that is stated (Ezra 9:13): “for You, our God, have punished us less than our iniquities [deserve].” In this manner it is interpreted in Aggadath Tehillim (Mid. Ps. 62:4). It may also be interpreted: And You, O Lord, have kindness because You have the power to repay a man according to his deed.

**Meditation from the Psalms**

**Psalms ‎‎62:1--13**

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

David wrote this psalm. Rashi identifies this as the hymn of Israel in exile. It depicts the supreme test of the nation’s endurance throughout a seemingly interminable galut (exile). According to Sforno'sunique in­terpretation of this psalm, it was com­posed as a threat to the nation of Am­mon, who dared to act treacherously towards David and Israel. David has no fear of their might and he is confident that he ***will not falter***when he attacks**, *Rabbah****,* the capital of Ammon.[[194]](#footnote-194) Redak explains that this psalm is recited by the Jews in exile.[[195]](#footnote-195)

Because we will begin the month of Elul in three days, I thought it would be worthwhile to see how the exile of our psalm is tied in with the month of Elul.

Elul is the month immediately preceding Tishri, and it serves as the spiritual preparation for the Rosh HaShanah, the Awesome Days, and Yom HaKippurim. It is the month of repentance, when an honest soul-reckoning, is made of the past year. Just as a businessman makes an assessment of his business to determine how to run it more smoothly and successfully, so a Jew in the month of Elul assesses his past year’s spiritual service to HaShem. It is a time to correct the wrongs we have done to our brothers, and to beseech HaShem for forgiveness.

The sixth month, the month of Elul has a unique quality. Each month has its own special quality. The letters in Elul - אלול hint to its special quality. We will look at three of these acronyms.

**A.** The letters of Elul - אלול are the initial letters[[196]](#footnote-196) (acronym), in Hebrew, of ***Ani ledodi vedodi li*:**

***Shir HaShirim (Song of Songs) 6:3******I am my Beloved’s and my Beloved is mine.***

This refers to the service of prayer, which joins together man and HaShem, ***I am my Beloved’s***.[[197]](#footnote-197) This suggests that Elul is a special time of prayer.

Indeed, in Elul, the Sephardic custom is to recite the special *Selichot* (penitential) prayers. Ashkenazim begin reciting Selichot at the end of Elul. Pious men and women rise before the break of dawn and go to the synagogue. There, the special prayers are recited with tears and anguish, as the days of the high holidays, Rosh HaShanah and Yom HaKippurim draw near.

The Baal Shem Tov called the days of Elul*,* the days when the King is in the field. He explained with a parable. Normally, in order to gain an audience with the King, one must go through a lengthy procedure. He must travel to the capital city, arrange an appointment, and then get permission to enter the palace. Even when permission is granted is may be days or weeks before he is finally allowed to enter. When he does finally get to see the King, the audience is likely to be short and very formal. The citizen, not used to the royal surroundings doubtlessly feels out of place, and maybe even regrets his decision to see the King. From his great fear and uneasiness, he may forget to put his request before the King.

Once a year, the King leaves his palace to visit the various regions of his Kingdom. While the King is in the field; relaxed and enjoying the early fall weather. He doesn’t stand on the same formality that he does when in the palace. The common folk are allowed to come out to greet the King and receive his blessing. During the month ofElul, the King is in the field and he is easily accessible. We need only make the effort to go out and greet Him.[[198]](#footnote-198)

**B.** The letters of Elul - אלול also form another acronym,[[199]](#footnote-199) in Hebrew, for: ***Ish L’Rei’eihu U’Matanot L’Evyonim***, as found in:

***Esther 9:22******Each man [will give presents] to his fellow, and gifts to the poor****.*

These are the deeds of loving kindness.

**C.** Elul also contains the idea of teshuva (returning) as alluded to by its very name. The letters of the word Elul - אלול are also the initial letters,[[200]](#footnote-200) in Hebrew, of the words ***Ina Leyodo VeSamti Lecha*** - *“[G-d] caused it to happen, and I will provide [a place] for you [to which he can flee*.[[201]](#footnote-201) In this passage we encounter the cities of refuge. Thus we have a connection between the cities of refuge as a place of refuge in space and Elul as a place of refuge in time:

***Shemot (Exodus) 21:13*** *And if a man lie not in wait, but G-d cause it to come to hand; then I will provide a place (makom) whither he may flee.*

***Avot 4:14*** *Exile yourself to a place of Torah.*

Elul is, therefore, a city of refuge ***in time*.** This haven in time is the entire month of Elul, where the Bne Israel takes shelter each year to rectify their spiritual shortcomings. Elul is the month of repentance, when assessment is made of the past year’s service to HaShem. It serves as a spiritual “city of refuge” where atonement for wrongdoing may be found. Even a person who sinned ***intentionally*** can find refuge in the month of Elul. Just as the city of refuge protected an ***intentional*** killer until his trial, so too does Elul provide sanctuary to an intentional sinner until Rosh HaShana.

All of the above aspects are paralleled in Elul. With every transgression, with every sin, a Jew sheds blood: he deprives his G-dly soul of its vitality. Yet atonement is always possible if the person will exile himself to the “cityofrefuge”, in the dimension of time, the month of Elul. Exile means to leave “your land, your birthplace and your father’s house”, the spiritual equivalent of which is to leave one’s desires, one’s character traits, and the conclusions reached by the human intellect, anything which is a barrier to total submission to the yoke of heaven. In short, a Jew must flee and wander from his egocentric existence and embrace a new life founded on the conclusions of true soul-searching and repentance. Then such galut is an atonement, both for intentional and unintentional transgressions, and one is saved from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for one’s sins.

Not only must cities of refuge be built, but, the ***Rambam*** writes, “the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them...” In spiritual terms, this corresponds to the paths whereby one reaches the spiritual city of refuge, the month of Elul.[[202]](#footnote-202)

Because Elul is the preparation for Yom Teruah (Rosh HaShanah), the anniversary of the world’s creation, the service of Elul is associated with three things which maintain the world: Torah, prayer, and deeds of loving kindness[[203]](#footnote-203). They are the “paths” to the refuge of Elul, and are alluded to in its name. As elaborated on earlier, the letters of Elul are the initial letters of “[G-d] caused it to happen, and I will provide for you”. Although this refers to the general service of Elul as a “city of refuge” for one’s misdeeds of the past year, it also refers to the more particular aspect of Torah, as our Sages say,[[204]](#footnote-204) **“The words of Torah provide refuge.”**

Someone who kills a person by mistake is not subject to death, but exile, therefore “I will assign you a place (makom) to which he can flee”.[[205]](#footnote-205) Note that it says ‘*a place*’ (makom) and not ‘a city of refuge’.

Exile is also a form of atonement:

***Makkoth 2b*** *R. Johanan said that the sanction for this (substitutive penalty of a flogging) may be obtained by argument a fortiori, thus: Now, what do we find in the case of one who had effected his intended act [of murder]? He is not banished. Is it not then logical [to argue from this] that zomemim who had not [actually] effected their intended act should not be banished?*

*But does not this [very] argument point to a reverse conclusion? For is it not logical [to argue] that he who had effected the intended act [of murder] is not to go into banishment, so as not to obtain the possibility of atonement; whereas the zomemim who have not effected their intended act, should be allowed to go into banishment, so as to obtain the possibility of atonement? Hence the derivation as from the text, given by Resh Lakish, is the best.*

Now that we have a bit of background, lets examine some “case histories” of those who have gone into exile.

**Adam and Chava**

Adam and Chava were created as eternal beings. They were designed to live forever. It is only through their sin that death entered the world. Not only death for Adam and Chava, but death for everything and everyone in the world. Even *time* dies. When a moment is gone, it is “dead”, never to return.

Adam and Chava went into galut, exile, from Gan Eden, after they ate from the Tree of the Knowledge of Good and Evil. Their consumption of this fruit resulted in their eventual death and their galut from Gan Eden. Adam and Chava had to leave their makom, their ideal place:

***Midrash Rabbah - Numbers XXIII:13*** *THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Ps. XXV, 8). Remember, O Lord, Thy compassions and Thy mercies (ib. 6). David says: Sovereign of the Universe! Were it not for Thy mercies which came to the timely assistance of Adam, he could not have survived. For it says, In the day that thou eatest thereof thou shalt surely die (Gen. II, 17), but Thou didst not do so unto him.* ***Thou didst merely exclude him from the Garden of Eden*** *and he lived nine hundred and thirty years, and only then did he die. What didst Thou do to him? Thou didst merely drive him from the Garden of Eden; as it says, So He drove out the man (ib. III, 24). Why was he driven out? Because he brought death upon future generations, and deserved to die immediately, but Thou didst have compassion upon him and didst drive him out, as is the fate of one who commits murder in error, such a man having to be an exile from his own home to the cities of refuge. Consequently it says, ‘Remember, O Lord, Thy compassions and Thy mercies,’ for they have been from of old (Ps. XXV, 6).*

Pirke D’Rebbi Eliezer points out that when Adam was sent out of Gan Eden, he was exiled to ***Har HaMoriah***.[[206]](#footnote-206) According to some opinions in Chazal[[207]](#footnote-207) this took place immediately after the judgment which took place on the sixth day of creation, before the beginning of that first Shabbat.

Har Moriah is the place of the Temple. It is the place of the Akeida (binding of Yitschaq). It is the ultimate place of Torah. It was in the Temple that the tablets of the testimony and the Torah scroll written by Moshe were kept. **Thus we learn that when Adam inadvertently killed the world he was exiled from his makom to a place of Torah.**

**Moshe and the Egyptian**

Moshe killed the Egyptian then he needed to flee to Midian. Remember that Moshe was a Hebrew who was adopted by an Egyptian and raised as a prince in Paro’s palace. When he went into galut for killing the Egyptian, he was leaving his parents, his adopted parents, and his status as a prince. His galut took him to Midian where he became a shepherd and a stranger in a strange land.

***Shemot (Exodus) 2:11*** *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Why did not Moshe deserve the death penalty? Why was he treated as an unintentional manslayer when he clearly intended to kill him?

Rashi says that Moshe killed the Egyptian with the explicit Divine Name (Shem HaMaforash).[[208]](#footnote-208) The Malbim explains that a non-Jew who strikes a Jew is subject to the deathpenalty, but not at human hands, death from Heaven. This Moshe facilitated by invoking the Shem HaMaforash. Thus we see that Moshe was merely the conduit for HaShem to slay the Egyptian who was mistreating a Jew. Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

Now, if you have difficulty with this explanation, consider that HaShem did not inflict any penalty on Moshe except galut, the penalty for unintentionally killing a man. Further, Moshe would later be chosen to be “king” of the Jews and to be the leader of the Jewish people for forty years. This is not the normal penalty for a murderer. Since HaShem dealt with Moshe midda-kneged-midda, we know that Moshe was only guilty of unintentional killing.

***Midrash Rabbah - Deuteronomy II:29*** *THEN MOSES SEPARATED. R. Aibo said: When Moses fled he began to sing a song, as it is said, And dwelt in the land of Midian; and he sat down by a well (Ex. II, 15). Just as Israel sang a song by a well, so too Moses sang a song by a well. R. Levi said: [He sang a song] because the section dealing with the homicide’s [flight] to the Cities of Refuge was carried into effect through him.*

**In The Wilderness**

The wandering of the Jews in the desert was another example of the exile of the unintentional manslayer. The spies derogatory report caused the Bne Israel to shun the land and reject the Word of HaShem. This sin would result in the deaths of most of those who had left Mitzrayim.[[209]](#footnote-209) Because the people did not realize that their sin would have this consequence, HaShem sent them into galut, forcing them to wander for forty years.

***Bamidbar (Numbers) 13:31 - 14:1*** *But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. 1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath HaShem brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?*

There is, in fact, a striking similarity between the galut of the Jews in the wilderness and that of an accidental murderer. The Jews in the wilderness never knew when they would be asked to move. When the cloud rose, they needed to pack their belongings and move on to the next location. In the instance of the cities of refuge, the manslayer’s galut ended with the death of the Kohen Gadol (High Priest), an event that could not be predicted. In both cases, there was no predetermined time for the relocation to end, adding to the sense of instability.

It is interesting to note that the galut of the generation of the wilderness did not end until the death of the Kohen Gadol, Aaron:

***Devarim (Deuteronomy) 10:6*** *And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest’s office in his stead.*

Shortly after Aaron’s death, Joshua led the Bne Israel into the promised land and the Galut ended. This suggests that the death of Aharon was an atonement for the Bne Israel.

In the Talmud, Talmud in Tractate Moade Kattan 28a we read the following:

*“Rabbi Ami said, ‘Why was the death of Miriam adjoined to the section of the Red Heifer?* ***To tell you that just as the Red Heifer atones, so does the death of the righteous atone.*** *Rabbi Elazar said, ‘Why was the death of Aaron adjoined to the section of the priestly garments?* ***[To teach] just as the priestly garments atone, so too does the death of the righteous atone.”***

The ending of the galut in the wilderness and the entering of the Promised land hints also to the final redemption.

**Exile In Megillat Ruth**

In Sefer Ruth, Elimelech abandoned eretz Israel during the famine that struck Israel in the days of the judging of the judges. Since Elimelech was a leader of the generation with the financial resources to help the poor during this famine, his abandonment of the poor, undoubtedly, contributed to their deaths. While he exiled himself voluntarily, in the end HaShem insured that the exile was permanent. Elimelech never returned to eretz Israel.

In our study of Megillat Ruth, we saw that Elimelech’s exile is reminiscent of Adam’s exile. Like Adam’s exile that resulted in the birth of righteous Seth, so Elimelech’s exile led to the “dove from Moab”, Ruth.

The exile of Elimelech led to the fields of Moab. As we learned in our study of Ruth, we know that a field is a remez, a hint, to a place of Torah study. Elimelech’s exile led to Ruth’s exile. She, too, ended up in a field, the field of Boaz. Additionally, Ruth became a part of the messianic line.

**Mashiach ben Yosef and the Bne Israel**

The sins of the Bne Israel resulted in the death of Yeshua HaMashiach, albeit inadvertently. That same generation that saw Yeshua crucified also saw the destruction of the Bet HaMikdash, the symbol of Mashiach’s body, and the subsequent galut; the longest galut in our history. The tikkun for our sins that inadvertently caused the death of Mashiach, is to go into galut to a take refuge in Mashiach, the ultimate place (makom) of Torah.

Chazal tell us that the first Temple was destroyed because Israel had violated the “cardinal sins” of idolatry, murder, and immorality, while the second Temple was destroyed because of baseless hatred:

***Yoma 9b*** *Why was the First Temple destroyed? Because of three things that occurred in it: Idolatry, unseemly provocative sexual behavior, and bloodshed... But the Second Temple, where they occupied themselves with Torah, Commandments and acts of benevolence, why was it destroyed? Because there was baseless hatred. This teaches that baseless hatred is equated with three sins: idolatry, provocative sexual behavior and bloodshed.*

Now Mashiach has told us that hatred is related to killing in:

***Matityahu (Matthew) 5:21*** *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

We can infer that our actions of unintentional man slaying was the cause of the destruction of the second Temple. We can also understand that it is the atonement of Mashiach, The Living Torah, that will end this bitter exile. It is the death of Mashiach ben Yosef, our Kohen Gadol, which provides the atonement which will allow us to enter the Promised Land, our makom, under the leadership of Mashiach ben David!

Thus we see that the solution to the manslayer’s exile is Torah and that the ultimate end to our national exile is found in The Living Torah, Mashiach. We must seek to study Torah and perform the mitzvot in order to gain the atonement of galut.

**City of Refuge = Torah**

All of these unintentional manslayers went into galut because of their sin. They were forced to leave their makom, their place, because they caused others to lose their place in this world. The goal of the galut is the tikkun, the correction, of the individual that can be found in Torah. The reason for galut in the cities of refuge was to force the manslayer to study Torah and confront the mitzvot twenty-four hours a day. The constant interaction between the manslayer and the Levites would be life-changing and would enable the manslayer to change his heart.

From this, we understand that the Temple’s destruction and ensuing galut for which we mourn, on Tisha B’Ab. Exile is analogous to a cityofrefuge. Just as the inadvertent manslayer exiled himself to a cityofrefuge, so too, the Jewish people were exiled because of inadvertent sins. Their tikkun is found in their study of Torah.

At this point, we can shed new light on what lies behind Simchat Torah, which Chazal combined together with Shemini Atzeret, the day after Succoth. In Devarim (Deuteronomy) 4:41, the Torah relates that Moshe before his passing, set aside the three ‘Arei Miklot’ cities of refuge, on the eastern side of the Jordan. Immediately afterwards in Devarim 4:44, the pasukim teaches, ‘And this *is* the law which Moshe set before the children of Israel’. The Baal HaTurim points out that this pasuk comes to teach that a person must exile one’s self to a place of Torah, as is taught in:

***Avot 4:14******Exile yourself to a place of Torah.***

Rabbenu Bachya points out that the pesukim come to teach me that Torah protects a person even more than an ‘Ir Miklat’ (city of refuge) for the ‘Ir Miklat’ saves only for a sin done inadvertently while Torah saves from all sin. Furthermore, the Midrash describes a dialogue between Klal Israel and HaShem in which Klal Israel want to know how they will atone for their sins when the existence of cities of refuge will cease. HaShem’s answer is that **there will always be Torah!**

We can now appreciate Chazal’s choosing the day that follows Succoth as ‘Simchat Torah’. When we leave that succah that serves us as a refuge when we are forced to exile; we are distraught as to where will our salvation come from. Therefore Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating it’s special quality of serving as our salvation and refuge at all times. These are certainly appropriate thought when we begin again the cycle of Torah reading with Beresheet and learn about Adam and Cain having had to undergo their respective exiles. We must remember that we have Torah that serves as the greatest refuge. May HaShem open our hearts and our eyes to appreciate and see the depth of His Torah!!

**Ashlamatah: Hos.14:7 - Joel 1:5+2:14**

| **Rashi** | **Targum** |
| --- | --- |
| 2. ¶ **Return, O Israel, to the Lord your God**, for you have stumbled in your iniquity. | 2. ¶ **Return, O Israel, to the fear of the Lord your God**, for you have fallen because of your sin. |
| 3. **Take words with yourselves and return to the Lord.** Say, "You shall forgive all iniquity and teach us [the] good [way], and **let us render [for] bulls [the offering of] our lips.** | 3. **Bring with you words of confession and return to the worship of the Lord**. Say before him, "It is near before you to forgive iniquities", then we will be accepted as good. **Let the words of our /lips be accepted before you with favour like bullocks on your altar** |
| 4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy." | 4. The kings of Assyria will not save us. We will not put our trust in horsemen, and no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were like orphans in Egypt. |
| 5. I will remedy their backsliding; I will love them freely, for My wrath has turned away from them. | 5. I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they freely repent. for My anger has turned away from them. |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon. | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will dwell in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. Its branches shall go forth, and **its beauty shall be like the olive tree**, and its fragrance like the Lebanon | 7. Sons and daughters will multiply, **and their light will be like the light of the holy candelabrum**, and their fragrance like the fragrance of incense, |
| 8. Those who dwelt in its shade shall return; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon. | 8. They will be gathered from among their exiles, they will dwell in the shade of their **anointed One**. The dead will be resurrected and goodness will increase in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary. |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; **from Me your fruit is found.** | 9. The house of Israel will say. "Why should we worship idols anymore?" I. by my Memra, will hear the prayer of Israel and have compassion on them. I. by my Memra will make them like a beautiful cypress tree, because **forgiveness for their waywardness is found before Me.** |
| 10. **Who is wise and will understand these, discerning and will know them; for the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them.** **{P}** | 10. **Who is wise and will consider these things? Who is prudent and will take note of them? For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting We through them, but the wicked will be delivered to Gehinnam" because they have not walked in them.** **{P}** |
|  |  |
| 1. ¶ The word of the Lord, which came to Joel son of Pethuel. | 1. ¶ The word of prophecy from! the Lord which was with' Joel son of Pethuel. |
| 2. Hear this, you elders, and hearken, all you inhabitants of the land. Did this come about in your days or in the days of your forefathers? | 2. Hear this, 0 elders; listen, all you inhabitants of the land! Has the like of this happened in your days or in the days of your fathers? |
| 3. Tell your children about it, and your children to their children, and their children to another generation. | 3. Tell your children about it, and let your children tell their children, and their children the next generation. |
| 4. What the shearing locust left over, the increasing locust devoured, and what the increasing locust left over the nibbling locust devoured, and what the nibbling locust left over the finishing locust devoured. | 4. What the crawling' locust has left, the locust swarm' has eaten; what the locust swarm' has left, the winged locust has eaten, and what the winged locust has left, the creeping' locust has eaten. |
| 5. Awaken, you drunkards, and weep; and wail, all you wine drinkers, concerning the strong wine, which has been cut off from your mouth. | 5. Wake up you drunkards and weep; and wail, all you wine-bibbers, over the sweet wine, for it is withheld from your mouth. |
| 6. For a nation has ascended upon my land, mighty and innumerable; its teeth are like the teeth of an old lion, and its molars are like those of a young lion. | 6. For a nation is coming up" against my land, mighty and beyond counting; their teeth are the teeth of a lion, and their fangs like a young lion's. |
| 7. He has laid my vine waste, and my fig tree into a disappointment; he has peeled it and cast it off, its branches have become white. | 7. They have laid waste the fruit of the vines of my people, and have exhausted their fig-trees. ~ They have stripped off their bark and thrown it down; their branches have become white. |
| 8. Lament like a virgin girded with sackcloth for the husband of her youth. | 8. 0 congregation of Israel, 9 make a lamentation" like a virgin girded with sackcloth to wail!! for the husband of her youth! |
| 9. Meal offering and libation have been cut off from the house of the Lord; the priests, the ministers of the Lord, mourn. | 9. Offerings and libations have ceasedfrom the Sanctuary'i of the Lord; and the priests who minister in the Sanctuary" of the Lord mourn. |
| 10. The field has been plundered, the soil destroyed, for corn has been plundered, must has dried up, oil has been cut off. | 10. The fields are ravaged, the earth is laid waste:" for the corn is destroyed, the vines are dried up, the olives have fallen |
| 11. Be ashamed, you ploughmen; wail, you vinedressers, for wheat and for barley, for the harvest of the field is lost. | 11. Be dismayed, you farmers, wail over wheat and barley, you vinedressers," for the harvest of the field is ruined. |
| 12. The vines have dried up, and the fig trees have been cut off; the pomegranates, also the date palms and the apples, all the trees of the field have dried up, for joy has dried up from the sons of man. **{S}** | 12. The vines have dried up, the fig-trees have withered; pomegranates, palms, and apples, all the trees of the field have dried up; for joy has ceased'" among men. **{S}** |
| 13. Gird yourselves and lament, you priests; wail, you ministers of the altar; come, lodge in sackcloth, you ministers of my God, for the meal offering and the libations have been withheld from the house of your God. | 13. Gird yourselves and lament, you priests, wail, you who minister" at the altar. Come, spend the night in sackcloth, you who minister" before my God;" for offerings and libations are withheld from the Sanctuary of your God. |
| 14. Proclaim a fast, call an assembly; assemble, you elders, all the inhabitants of the land to the house of the Lord your God, and cry out to the Lord. | 14. Declare a fast, proclaim an assembly; gather the elders and all the inhabitants of the land, and enter The Sanctuar" of the Lord your God and pray before" the Lord. |
| 15. Woe is to the day, for the day of the Lord is near, and like plunder, it will come from the Almighty. | 15. Woe before" the day; for near is the day that will come from" the Lord, and like devastation from the Almighty it shall come. |
| 16. Is not the food cut off from before our eyes? From the house of our God joy and jubilation? | 16. Behold, before we see the corn it is ruined. Joy and gladness have ceasedfrom the Sanctuary of our God. |
| 17. Casks of wine have gathered mould under their bungs, the storehouses are laid desolate, garners are demolished, for the corn has dried out. | 17. The bottles of wine are decaying under their seals." the granaries are destroyed, the barns broken down, for the grain is ruined. |
| 18. How the cattle sighs, herds of cattle are perplexed, for they have no pasture; also flocks of sheep are laid waste. | 18. How the animals groan! The herds of cattle are bewildered" because they have no pasture, even the flocks of sheep have perished." |
| 19. To You, O Lord, I call, for a fire has consumed the dwellings of the wilderness, and a flame has burnt all the trees of the field. | 19. Before you, 0 Lord, I pray;29 for an east wind mighty as30 a fire has destroyed the habitations" of the wilderness, and flame has devoured all the trees of the field. |
| 20. Also, the beasts of the field cry out to You for the springs of water have dried up, and fire has consumed the dwellings of the wilderness. **{S}** | 20. Even the beasts of the field watch in hope before't you, for the watercourses are dried up, and an east wind mighty as30 a fire has destroyed the habitations" of the wilderness. **{S}** |
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| 1. Sound a shophar in Zion and sound an alarm in My holy mountain; all the inhabitants of the land shall quake, for the day of the Lord has come, for it is near. | 1. Blow the trumpet in Zion, sound the alarm on My holy mountain! Let all the inhabitants of the land tremble, for the day which will come from the LORD has arrived, for it is near. |
| 2. A day of darkness and gloom, a day of cloud and thick darkness, like the dawn spread over the mountains; a numerous and mighty people, the like of which has never been, and after it there shall be no more until the years of the generations. | 2. A day of darkness and gloom, a day of clouds and dense cloud. Like the light of dawn spread over the mountains, there is a people numerous and mighty! Their like has not been from of old, nor will it be again after them through the years of distant generations. |
| 3. Fire consumes before it and a flame blazes after it; before it, the land was like the Garden of Eden, and in its wake is a desert wasteland; neither does it have a remnant. | 3. Before them fire devours and behind them the flame destroys. The land is like the garden of Eden before them, and behind them a desolate waste; but there is no escape in it for the wicked. |
| 4. Like the appearance of horses is its appearance, and like horsemen, so do they run. | 4. Their appearance is like that of horses; they gallop like steeds. |
| 5. Like the sound of chariots on the mountaintops, they leap, like the sound of a flame of fire consuming stubble, like a mighty people arrayed for battle. | 5. With the noise as of chariots they leap on the tops of the mountains, like the crackling of the flames of fire destroying among dry chaff, like a mighty people which knows the order of battle. |
| 6. Peoples quake from before it; all faces gather blackness. | 6. Before them the peoples tremble, all faces are covered with a coating of black like a pot. |
| 7. Like mighty men they run, like men of war they scale the wall; each one goes in his ways, and they do not make their ways crooked. | 7. Like warriors they run, like soldiers they scale the wall; they advance each in his own path, they do not delay in their paths. |
| 8. And no one pushes his neighbor, each one goes in his path. They rest upon the swords and do not receive monetary gain. | 8. They do not jostle each other, they proceed each in his own lane: where they are sent, they go (and) kill; they do not take money. |
| 9. In the city they clatter; they run on the wall; they go up into the houses; through the windows they come like a thief. | 9. In the city, armed men run upon the wall, they climb into the houses, they enter through the windows like thieves. |
| 10. Before it the earth quakes, the heavens tremble; the sun and moon darken, and the stars withdraw their shining. | 10. Before them the earth is laid waste, the heavens shake; the sun and the moon are darkened, and the stars withhold their brightness. |
| 11. And the Lord gave forth His voice before His army, for His camp is great, for he who performs His word is mighty, for the day of the Lord is great and very awesome; who can abide it? | 11. The LORD has raised his Memra before His army, for His army is immense indeed; for those who carry out His Memra are mighty. For great is the day which will come from the LORD, and exceedingly terrible; who can bear it? |
| 12. And even now, says the Lord, return to Me with all your heart, and with fasting and with weeping and with lamentation. | 12. "Even now", says the LORD, "return to my worship with your whole heart, with fasting, and weeping, and mourning." |
| 13. **And rend your hearts and not your garments, and return to the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness, and He repents of the evil.** | 13. **Remove the wickedness of your heart, but not with the tearing of your garments, and return to the worship of the Lord your God, for He is gracious and merciful. He removes anger, and multiplies blessings. and He draws back His Memra from bringing evil.** |
| 14. **Whoever knows shall repent and regret, and it shall leave after it a blessing, a meal offering and a libation to the Lord your God.** **{P}** | 14. **Whoever knows that he has sins on his conscience, let him turn back from them, and he will be shown compassion; and whoever repents, his sins will be forgiven, and he will receive blessings and consolations, and his prayer will be like that of a man who presents offerings and libations in the Sanctuary of the LORD your God;"** **{P}** |
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**Rashi’s Commentary on Hos.14:7 - Joel 1:5+2:14**

**2** **Return, O Israel** You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה, with the Divine Attribute of Mercy; otherwise, He is אֶהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3** **You shall forgive all iniquity** Heb. כָּל-תִּשָׂא עָוֹן. Forgive all our iniquities.

**and teach [us the] good [way]** Heb. וְקַח-טוֹב. And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** that we should have sacrificed before you, let us render them with the placation of the words of our lips.

**4** **Assyria shall not save us** Say this also before Him, “We no longer seek the aid of man, neither from Assyria nor from Egypt.”

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer** to the work of our hands that they are our gods.

**for in You** alone shall our hope be, You Who grant mercy to the orphans.

**5** **I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.

**6** **and it shall strike** I.e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7** **Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8** **Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song.

**9** **Ephraim** will say, “What more do I need to follow the images?” And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; i.e., I will be accessible to him.

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

**10** **Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**Rashi Joel**

**Chapter 1**

**1** **to Joel son of Pethuel** -The son of Samuel the prophet who persuaded God with his prayer (פִתָּה לְאֵל). Some say that this prophecy was said in those seven years in which Elisha said: “For the Lord has decreed a famine etc.” and they took place during the days of Jehoram son of Ahab.

**2** **Did this come about** -I.e., what is mentioned below.

**4** **What the shearing locust left over** - Gazam, arbeh, yelek, hasil are species of locusts and he prophesied concerning them that they would come in those days and destroy all the fruit of the trees and the herbs of the field. **5** **the strong wine** - Heb. עָסִיס, good wine.

**6** **For a nation has ascended upon my land** -He named these locusts as a host of nations.

**and its molars are like those of a young lion** -These are the thick teeth with which he chews.

**7** **into a disappointment -Heb.** לִקְצָפָה, into a disappointment.

**he has peeled it and cast it off** -He has peeled off the bark of the tree and cast it off until the branches of the vine have become white.

**8** **Lament** Heb. אֱלִי. Lamentations (קִינָה) is translated into Aramic as אִ ילְיָא.

**9** **have been cut off** Heb. הָכְרַת, like נִכְרַת. The “hey” vowelized with a short “kamatz” takes the place of a “nun.” Comp. (Job 5:23), “And the beast of the field made peace (הָשְׁלְמָה) with you.”

**11** **Be ashamed** Heb. הֽבִישוּ **plowmen** Heb. אִכָּרִים. Those who guide the plowshare.

**for wheat and for barley** -This refers back to the plowmen, and concerning the vine dressers, he says...

**12** **The vines have dried up, and the fig trees have been cut off** Heb. הוֹבִישָׁה, it was cut off, its produce terminated.

**has dried up** Heb. הֽבִיש, like יָבֵש

**14** **Proclaim a fast** Heb. קַדְּשׁוּ, designate a fast

**an assembly** Heb. עֲצָרָה, a gathering.

**15** **Woe** Heb. אֲהָהּ. An expression of sighing and wailing.

**and like plunder** Heb. וּכְשֽׁד. Like the plunder of brigands.

**it will come** -from the Omnipresent.

**16** **from before our eyes** -I.e., we see it.

**17** **have gathered mold** Heb. עָבְשׁוּ, have gathered rust and mold. in French moisir, to become moldy.

**casks of wine** Heb. פְרֻדּדוֹת. *Jonathan* renders: casks of wine.

**under their bungs** Heb. מֶגְרְפֽתֵיהֶם. *Jonathan* renders: מְגוּפָתֵיהוֹן, the cover of the cask.

**the storehouses are laid desolate** -I.e. the storehouses of wine and oil.

**garners are demolished** -Granaries of wheat.

**18** **herds of cattle are perplexed** -They are confounded. They are closed in and astray in the forests and in the wilderness.

**are laid waste** Heb. נֶאְשָׁמוּ. have become spoiled through their guilt.

**19** **the dwellings of the wilderness** Heb. נְאוֹת, an expression of a dwelling (נָוֶה).

**20** **Also the beasts of the field** -I.e., the hind of the field.

**cry out** Heb. תַּעֲרֽג, will cry out, as Dunash (*Teshuvoth Dunash*, p. 18) interpreted it: ערג is the cry of the hinds. נהם is the roar of the lions; געה is the lowing of the calves; צהל is the whinnying of the horses; צִפצוּף is the chirping of the birds, and נבח is the barking of the dogs.

**Chapter 2**

**1** **Sound a shophar** -to announce to them that they should repent before the evil befalls them.

**the day of the Lord** -which we mentioned above.

**2** **like the dawn, spread over the mountains** -The increasing locusts and the shearing locusts are spread over the mountains as the dawn is spread over the entire world.

**the like of which has never been** -that all these species should come one after the other, but the species of arbeh alone did not equal that of Egypt, concerning which it is stated: (Exodus 10:14) “And after it there shall not be so.”

**3** **Fire consumes before it** -They destroy everything as though a fire consumes before them and a flame blazes after them.

**like the Garden of Eden** -was the land before it came, and, after it goes, it leaves the land like a desert wasteland.

**4** **Like the appearance of horses is its appearance** -I.e., in their running.

**5** **like the sound of a flame** -A flame, consuming stubble, makes noise.

**arrayed for battle** Heb. עֱרוּךְ. Since it is in the construct state, it is vowelized with a “hataf segol.”

**6** **gather blackness** Heb. קִ בְּצוּ פָּארוּר. Blackness like a pot, Cf. (Num. 11:8) “And they cooked in a pot (בַּפָּרוּר).” The “aleph” is superfluous, and it is not read.

**7** **and they do not make... crooked** Heb. וְעַבְּטוּן. This has no comparison, but its interpretation according to its context is: they do not make crooked.

**8** **and upon the swords** Heb. וּבְעַד הַשֶּׁלַח, (verse 9) “through the windows (בְּעַד הַחַ לוֹנִים).” Upon the weapons they fall and camp.

**they do not receive monetary gain** Heb. א יִבְצָעוּ. They do not receive monetary gain. And *Jonathan* interpreted it (הַשֶּׁלַח) as an expression of an errand. Because of the errand of the Holy One, blessed be He, they cast themselves down, and they do not receive monetary gain.

**9** **In the city they clatter** Heb. יָשֽׁקּוּ. This is an expression of making a din. Cf. (Isa. 33:4) “like the roaring (כְּמַשַּׁק) of the cisterns”; (Prov. 28: 15) “A growling (שּׁוֹקֵק) bear”; (Zeph. 2:9) “the clattering of (מִמְשַׁק) the thorns.” *Jonathan*, however, renders it as an expression of arms (נֶשֶק). They are armed.

**10** **the heavens tremble** -Because of the retribution coming upon Israel, they quake and tremble.

**withdraw their shining** - Take in their light.

**11** **And the Lord gave forth (upon them) His voice** -by the statement of His prophets prior to His sending this host of His.

**for His camp is great** -I.e, the camp He will send against you if you do not improve.

**13** **and not your garments** -for I do not pay heed to the rending of your garments. Another explanation: Rend your hearts and you will not need to rend your garments because of mourning.

**and He repents of the evil** -I.e., He turns to another thought.

**14** **Whoever knows** -that he is guilty of iniquity.

**shall return and repent, and it shall leave** -I.e., the hasil and the gazam will leave a blessing after it; through the repentance, a blessing will come in the produce.

**Second Special Ashlamatah: Yeshayahu (Isaiah) 54:11 – 55:5**

**Shabbat # 3 of Consolation/Strengthening**

| **Rashi** | **Targum** |
| --- | --- |
| 11. **O poor tempestuous one, who was not consoled**, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires. | 11. **O needy one, suffering mortification, city concerning which the peoples say it will not be comforted**, behold, I am setting your pavement stones in antimony, and I will lay your foundations with good stones. |
| 12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones. | 12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones. |
| 13. And all your children shall be disciples of the Lord, and your children's peace shall increase. | 13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons. |
| 14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you. | 14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you. |
| 15. Behold, the one with whom I am not, shall fear, **whoever mobilizes against you shall defect to you.** | 15. Behold, the exiles of your people will surely be gathered to you at the end; **the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst.** |
| 16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it]. | 16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth; I have created the destroyer to destroy; |
| 17. **Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord.** **{S}** | 17. **No weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD.”** |
|  |  |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn without price, and not with mammon, teaching which is better than wine and milk. |
| 2. **Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness.** | 2. **Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.** |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David**. | 3. **Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.** |
| 4. **Behold, a witness to nations have I appointed him, a ruler and a commander of nations**. | 4. **Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms**. |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you not know will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for He has glorified you. |
|  |  |

**11** **tempestuous one** whose heart storms with many troubles.

**I will set with carbuncle** I pave your floor with carbuncle stones.

**12** **jasper** Heb. כַּדְכֽד, a kind of precious stone.

**your windows** **Jonathan renders: your woodwork**, and Menahem associated it with (Dan. 7: 10): “ministered to Him (יְשַׁמְּשׁוּנֵהּ).” (**Menahem, apparently renders: your utensils**, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שִׁמְשׁוֹתַיִךְ as well as שֶׁמֶשׁ וּמָגֵן (Ps. 84:12) as “the pinnacles of the wall.”

**of carbuncle stones** Heb. אֶקְדָּח. **Jonathan renders: of gomer stones. Gumrin is the Aramaic translation** of גֶּחָלִים, coals. He interprets אֶקְדָּח as an expression similar to (supra 50:11) “who kindle (קֽדְחֵי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.

**of precious stones** **Desirable stones** [from Jonathan].

**14** **go far away from oppression** [Although grammatically this is the imperative, here it is the future,] like (supra 52:2) “Shake yourself from the dust.” You will be far away from those who oppress you. Printed editions of Rashi contain the following addendum:

(**go far away from oppression** You will stay far from oppressing other peoples in the manner the wicked do, that they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel])

(**With righteousness/generosity** **that you will perform, you will be established with an everlasting redemption**, and you will be far from people’s oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah])

**15** **Behold, the one with whom I am not, shall fear** Heb. גּוֹר יָגוּר. Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)

**whoever mobilizes against you** Heb. גָר. Whoever mobilizes against you for war. Alternatively, מִי גָר [means:] whoever contends with you (וְנִתְגָּרֶה). **And our Rabbis explained it as referring to the proselytes (גֵּרִים), [i.e.,] to say that we will not accept proselytes in Messianic times.** And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. (Gen. 25:18) “In the presence of all his brethren he dwelt (נָפָל).”

**16** **Behold I** am He Who created a smith who devises a weapon, and I am He Who has created a destroyer that destroys it. That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.

**and produces a weapon for his work** For necessity. He completes it according to all that is necessary.

**17** **Any weapon whetted against you** **Any weapon that they will whet and sharpen for you**, i.e., to battle with you.

**whetted** Heb. יוּצַר, an expression similar to (Jos. 5:2) “sharp knives (חַרְבוֹתצֻרִים),” also (Ps. 89:44) “You have also turned the edge of his sword (צוּר חַרְבּוֹ).”

**Chapter 55**

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

**go to water** **to Torah.**

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

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

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

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

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

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

**Special Ashlamatah: I Samuel 20:18,42‎**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**Verbal Tallies**

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

**& HH Giberet Dr. Elisheba bat Sarah**

**Shemot (Exodus) 27:20 – 28:43**

**Hoshea 14:7 – Yoel 1:5 +2:14**

**Special Ashlamata: Yeshayahu (Isaiah) 54:11 – 55:5**

**Tehillim (Psalms) 62**

**Mk 8:14-21, Lk 12:1, Acts 16:25-34**

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

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

LORD – יהוה, Strong’s number 03068.

Generation(s) - דור, Strong’s number 01755.

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

Command / Commander - צוה, Strong’s number 06680.

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

Israel - ישראל, Strong’s number 03478.

LORD – יהוה, Strong’s number 03068.

For ever / Everlasting - עולם, Strong’s number 05769.

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

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

Burn / Laid - עלה, Strong’s number 05927.

Before - פנים, Strong’s number 06440.

**Shemot (Exodus) 27:20** And thou shalt command <06680> (8762) the children <01121> of Israel <03478>, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn <05927> (8687) always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons <01121> shall order it from evening to morning before <06440> the LORD <03068>: it shall be a statute for ever <05769> unto their generations <01755> on the behalf of the children <01121> of Israel <03478>.

**Yoel 1:1** The word of the LORD <03068> that came to Joel the son <01121> of Pethuel.

**Yoel 1:3** Tell ye your children <01121> of it, and let your children <01121> tell their children <01121>, and their another generation <01755>.

**Yeshayahu (Isaiah) 54:13** And all thy children <01121> shall be taught of the LORD <03068>; and great shall be the peace of thy children <01121>.

**Yeshayahu (Isaiah) 55:3** Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting <05769> covenant with you, even the sure mercies of David.

**Yeshayahu (Isaiah) 55:4** Behold, I have given him for a witness to the people, a leader and commander <06680> (8764) to the people.

**Yeshayahu (Isaiah) 55:5** Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD <03068> thy God, and for the Holy One of Israel <03478>; for he hath glorified thee.

**Tehillim (Psalms) 62:8** Trust in him at all times; ye people, pour out your heart before <06440> him: God is a refuge for us. Selah.

**Tehillim (Psalms) 62:9** Surely men <0120> <01121> of low degree are vanity, and men of high degree are a lie: to be laid <05927> (8800) in the balance, they are altogether lighter than vanity.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 27:20 – 28:43** | **Psalms**  **Psa 62:1-12** | **Ashlamatah**  **Hos 14:7 – Yoel 1:5 +2:14** |
| --- | --- | --- | --- | --- |
| **dx'a,** | one | Exod 28:10 Exod 28:17 | Ps 62:11 |  |
| **rx;a;** | after | Exod 28:43 |  | Joel 2:14 |
| **vyai** | man,  rank,  each | Exod 28:21 | Ps 62:3 Ps 62:9 Ps 62:12 |  |
| **hL,ae** | these | Exod 28:4 |  | Hos 14:9 |
| **~yhil{a/** | GOD | Exo 28:29 | Ps 62:1 Ps 62:5 Ps 62:7 Ps 62:8 Ps 62:11 | Joel 2:14 |
| **!Be** | son | Exod 27:20 Exod 27:21 Exod 28:1 Exod 28:4 Exod 28:9 Exod 28:11 Exod 28:12 Exod 28:21 Exod 28:29 Exod 28:30 Exod 28:38 Exod 28:40 Exod 28:41 Exod 28:43 | Ps 62:9 | Joel 1:1 Joel 1:3 |
| **rb;D'** | speak | Exod 28:3 | Ps 62:11 |  |
| **rAD** | generations | Exod 27:21 |  | Joel 1:3 |
| **hy"h'** | have, reach,  came | Exod 28:7 Exod 28:42 |  | Joel 1:1 Joel 1:2 |
| **~k'x'** | skillful, wise | Exod 28:3 |  | Hos 14:9 |
| **hwhy** | LORD | Exod 27:21 Exod 28:12 Exod 28:29 Exod 28:30 Exod 28:35 Exod 28:36 Exod 28:38 |  | Hos 14:9 Joel 1:1 Joel 2:14 |
| **lKo** | all, every | Exod 28:3 Exod 28:38 | Ps 62:3 Ps 62:8 | Joel 1:2 Joel 1:5 |
| **ble** | heart | Exod 28:3 Exod 28:29 Exod 28:30 | Ps 62:10 |  |
| **!mi** | outside,  same,  above | Exod 27:21 Exod 28:8 Exod 28:27 | Ps 62:9 |  |
| **hf,[]m;** | work,  workmanship | Exod 28:6 Exod 28:8 Exod 28:14 Exod 28:15 Exod 28:22 Exod 28:32 Exod 28:39 | Ps 62:12 |  |
| **l[;** | before,  according,  over | Exod 27:21 Exod 28:11 Exod 28:21 Exod 28:29 Exod 28:30 |  | Joel 1:5 |
| **hl'['** | burn, go | Exod 27:20 | Ps 62:9 |  |
| **hP,** | opening,  mouth | Exod 28:32 | Ps 62:4 | Joel 1:5 |
| **~ynIP'** | before,  face | Exod 27:21 Exod 28:12 Exod 28:25 Exod 28:27 Exod 28:29 Exod 28:30 Exod 28:35 Exod 28:37 Exod 28:38 | Ps 62:8 |  |
| **[m;v'** | heard, hear | Exod 28:35 | Ps 62:11 | Joel 1:2 |
| **~yIn"v.** | two | Exod 28:7 Exod 28:9 Exod 28:11 Exod 28:12 Exod 28:14 Exod 28:21 Exod 28:23 Exod 28:24 Exod 28:25 Exod 28:26 Exod 28:27 | Ps 62:11 |  |
| **dAbK'** | glory | Exod 28:2 Exod 28:40 | Ps 62:7 |  |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Ex 27:20 – 28:43** | **Psalms**  **Ps 62:1-12** | **Ashlamatah**  **Hos 14:7–Yoel 1:5 +2:14** | **Peshat**  **Mk/Jude/Pet**  **Mk 8:14-21** | **Remes 1**  **Luke**  **Lk 12:1** | **Remes 2**  **Acts/Romans**  **Acts 16:25-34** |
| ἀκούω | heard, hear |  | Ps 62:11 | Joel 1:2 | Mark 8:18 |  |  |
| ἀλλήλων | one another |  |  |  | Mark 8:16 | Luk 12:1 |  |
| ἄνθρωπος | man |  | Psa 62:3  Psa 62:9 |  |  |  |  |
| δώδεκα | twelve | Exo 28:21 |  |  | Mark 8:19 |  |  |
| εἷς | one | Exo 28:10  Exo 28:17 |  |  | Mark 8:14 |  |  |
| ζύμη | yeast |  |  |  | Mark 8:15 | Luk 12:1 |  |
|  |  |  |  |  |  |  |  |
| θεός | GOD | Exo 28:29 | Ps 62:1 Ps 62:5 Ps 62:7 Ps 62:8 Ps 62:11 | Joel 2:14 |  |  | Acts 16:25 Acts 16:34 |
| VIhsou/j | Jesus |  |  |  | Mark 8:17 |  | Acts 16:31 |
| καρδία | heart |  | Psa 62:4  Psa 62:8  Psa 62:10 |  | Mark 8:17 |  |  |
| according to, by |  | Exod 27:21 Exod 28:11 Exod 28:21 Exod 28:29 Exod 28:30 |  | Joel 1:5 |  |  | Acts 16:25 |
| κύριος | LORD | Exod 27:21 Exod 28:12 Exod 28:29 Exod 28:30 Exod 28:35 Exod 28:36 Exod 28:38 | Psa 62:12 | Hos 14:9 Joel 1:1 Joel 2:14 |  |  | Acts 16:30 Acts 16:31 Acts 16:32 |
| λαλέω | speak | Exod 28:3 | Ps 62:11 |  |  |  | Acts 16:32 |
| λαμβάνω | take, took | Exo 27:20  Exo 28:5  Exo 28:9  Exo 28:29 |  |  | Mark 8:14 |  |  |
| λέγω | saying |  |  |  | Mark 8:15 Mark 8:17 Mark 8:19 Mark 8:20 Mark 8:21 | Luk 12:1 | Acts 16:28 Acts 16:31 |
| λόγος | words |  |  | Joe 1:1 |  |  | Acts 16:32 |
| πᾶς | all, every | Exod 28:3 Exod 28:38 | Ps 62:3 Ps 62:8 | Joel 1:2 Joel 1:5 |  |  |  |
| ποιέω | make | Exo 28:2  Exo 28:3  Exo 28:4  Exo 28:6  Exo 28:13  Exo 28:14  Exo 28:15  Exo 28:22  Exo 28:23 |  |  |  |  | Acts 16:30 |
| σαλεύω | shaken |  | Psa 62:2 |  |  |  | Acts 16:26 |
| συνίημι | understand. Preceive |  |  | Hos 14:9 | Mark 8:17 Mark 8:21 |  |  |
| Farisai/oj | pharisees |  |  |  | Mark 8:15 | Luk 12:1 |  |
| φωνή | voice, sound | Exo 28:35 |  |  |  |  | Acts 16:28 |
| φῶς | light | Exo 27:20 |  |  |  |  | Acts 16:29 |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:9**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**Rabbi Yaakov says: When one is traveling on the road and reviewing [a Torah lesson], and [then] interrupts his study and says, "How beautiful is this tree," "how beautiful is this plowed field," the scripture counts it as if he has made himself liable for his own soul.**

The master informs us about the sin of interrupting one's Torah studies to engage in useless conversation **(devarim betelim).** He states that if one is on the road studying Torah, sees a beautiful tree or a cultivated field, and stops studying to say, "How beautiful is this tree!" or 'How beautiful is this field!' then the Torah considers it as if he had committed a mortal sin, One must realize that if a person interrupts his Torah studies for useless conversation, he is punished in purgatory **(gehinom)** by being forced to eat burning coals.

Although the road can be a place of danger, if one is studying Torah, he can be sure that he will be protected against all evil. The Torah will safeguard him against all unfortunate encounters. But if he neglects his Torah study and engages in idle chatter, it is counted as if he has endangered his own life, which is a great sin. This is especially true on the road, since it is a dangerous place.

Some authorities write that the master has an important reason for giving the examples, "How beautiful is this tree!" and "How beautiful is this plowed field!" instead of merely speaking about one engaging in ordinary useless conversation, The case which he is discussing is not that of a person who puts aside his studies merely to engage in useless chatter, but to praise God for the beautiful tree that he saw,

There is a law that when a person sees a beautiful tree, he must recite the blessing:

***Barukh Ata Adonai Elohenu Melekh HaOlam Shekhaka Lo B’Olam***

***Blessed are You, O God our LORD, King of the Universe, who has such [things] in His world.***

Nonetheless, since this person has stopped studying, it is counted as if he were engaging in useless speech, and it is considered a sin. What one should do under the circumstances is complete the subject of his study, and then praise God for the beautiful sight.

From this, one can see how great is the sin of interrupting one's Torah studies, since even praising God is considered a waste of time. How much greater is the sin of abandoning one's studies without good reason, for a real waste of time!

**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 27:20 - 28:43**

**“V’Atah T’tsaveh” “And you will command”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 12:1**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:14-21**  Mishnah **א:א** |
| **During this time** when **a congregation of many thousands had gathered together, so that they were trampling[[210]](#footnote-210) one another, he began to say to his talmidim first, “Beware for yourselves of the leaven of** some of **the P’rushim** (Pharisees)**, which is hypocrisy.** | **¶ Now they** (Yeshua’s talmidim) **had forgotten to bring bread, and they had only one loaf with them in the boat. And he commanded them, saying, “Watch out; beware of the chametz[[211]](#footnote-211)** (leaven) **of** some of **the P’rushim** (Pharisees) **and the chametz** (leaven) **of Herod.” And they talked among themselves** asking, is this because **they had no bread. And Yeshua, being aware of this, said to them, “Why are you discussing the fact that you have no bread? Do you still not perceive or understand? Are your hearts callus? Having eyes do you not see, and having ears do you not hear? Have you forgotten? When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?” They said to him, “Twelve.” “And the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to him, “Seven.” And he said to them, “Do you not yet understand?”** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 16:25-34**  Mishnah **א:א** | |
| **Now about midnight, Hakham Shaul and Hillel** (who is called Luke or Silas in Greek) **were praying** and **singing hymns[[212]](#footnote-212) to God, and the prisoners were listening to them. And now it came to pass that a nega earthquake suddenly shook the foundations of the prison. And immediately[[213]](#footnote-213) all the doors were opened and all the bonds were unfastened. And the jailer woke up and saw the doors of the prison open, he drew a** **circumcision knife** and **was about to kill himself,** because he **thought the prisoners had escaped. But Hakham Shaul called out with a loud voice, saying, “Do no harm to yourself, for we are all here!” And demanding lights, he rushed in and, beginning to tremble, fell down at the feet of Hakham Shaul and Hillel. And he brought them outside** and **said, “Sirs, what must I do so that I can be delivered?” And they said, “Be faithfully obedient** to the Torah **as** taught by **the Master Yeshua and you will be delivered, you and your household!” And they spoke the Torah of the Lord** (God) **to him, together with all those in his house. And he took them at that hour of the night** and **washed** their **wounds, and he himself was immersed at once, and all those of his** household**. And he brought them up into** his **house** and **prepared a table before** them**, and rejoiced greatly that he had faithfully obeyed God with his whole household.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **\*Ex 27:20 – 28:43** | **Ps 62** | **Hos 14:7–Yoel 1:5+2:14** | **Mk 8:14-21** | **Lk 12:1** | **Acts 16:25-34** |

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

**The Leaven of Some of the P’rushim: I did give Signs!**

In the [previous pericope](http://torahfocus.com/podpress_trac/web/2958/1/Ab-20-5773.pdf), we see that Yeshua contended with the Shamaite P’rushim (Pharisees). The contention most likely based on the Gentiles connection with G-d through the Torah.[[214]](#footnote-214) In this pericope, Yeshua compares their doctrine (halakhic decisions) to leaven.[[215]](#footnote-215) This is because their pettifogging legalism inflates their ego. This comparison draws on the imagery of the Festival of Pesach as well as the Lechem haPanim (Showbread). Yeshua uses the analogy of chametz (leaven) to teach his Talmidim not to subscribe to the egocentric exclusivist mentality of the Shamaite P’rushim. Certain halakhic teachings of the Shamaite School did not fit the logic of Scriptural Prophecy. Yeshua and the House of Hillel looked to the day that the prophecy of Zechariah would become a reality. (Zech 14:9). As “King over all the earth”, G-d would reign over all the nations as well as Yisrael. It appears that this fits wholly into this week’s Seder. Similarly, Rabbi Alexandri, draws an analogy between the rule of evil power and chametz.[[216]](#footnote-216)

﻿**b. Berakhot 17a** R. Alexandri on concluding his prayer added the following: May it be Thy will, O Lord our God, to station us in an illumined corner and do not station us in a darkened corner, and let not our heart be sick nor our eyes darkened! According to some this was the prayer of R. Hamnuna, and R. Alexandri on concluding his prayer used to add the following: Sovereign of the Universe, it is known full well to Thee that our will is to perform Thy will, and what prevents us? The yeast in the dough[[217]](#footnote-217) and the subjection to the foreign Powers. May it be Thy will to deliver us from their hand, so that we may return to perform the statutes of Thy will with a perfect heart!

Note that Rabbi Alexandri also refers to the heart as footnoted by Soncino. Therefore, we can see that during the first century leaven was seen as pride, which stemmed from an uncircumcised heart. Therefore, leaven (chametz) can also be equated with the Yetser Hara. Here the point is not destruction of the Yetser HaRa but rather its proper control and restraint. Yeshua is making this point clear to his talmidim. Yeshua, building on a similar theme sees the rule of G-d through the Kingdom mechanics mentioned in [Mk 1:14-15](http://www.betemunah.org/sederim/iyar2772.html).[[218]](#footnote-218) Yeshua does not seem so preoccupied with the “rule of evil power.” His concern is with the evil inflation of religious and political ideology perpetrated by the Shamaite P’rushim and the Herodians. This stage had been set in the year 20 B.C.E. when Shammai enacted 18 middot (measures) for the Sanhedrin.[[219]](#footnote-219) These middot are said to have been very anti-gentile.[[220]](#footnote-220) The Shamaite School held that the Gentile would have no part in the Olam haba.[[221]](#footnote-221) However, the point from our previous pericope is one of blessing (brachot). How does leaven relate to the concept of brachot?

**D’varim 8:11-20** Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you this day, lest you eat and be sated, and build good houses and dwell therein, and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases, and your heart is elevated (in pride), and you forget the Lord, your God, Who has brought you out of the land of Egypt, out of the house of bondage, Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock, Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end, and you will say to yourself, “**My strength and the might of my hand that has accumulated this wealth for me**.” But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day. And it will be, if you forget the Lord your God and follow other gods, and worship them, and prostrate yourself before them, I bear witness against you this day, that you will surely perish. As the nations that the Lord destroys before you, so will you perish; since you will not obey the Lord your God.

The elevation of pride causes one to cease being thankful. The analogy also shows that ingratitude permeates the heart bringing the whole creature into a state of depravity. One simple lesson taught by the Mishkan and subsequent Temples is that the animal nature (Yetser HaRa)[[222]](#footnote-222) can never be allowed to govern the human soul., yetthe animal soul has its place and purpose

**Obtuse or a Lesson in thought**

Having taught for many years, one can tell that the teacher should always be well prepared. The teacher should be well ahead of his students in thought and education. The Teacher’s lesson plan should be well thought out and presented. In this case, Yeshua has been laying out his lesson pericope by pericope. Yeshua’ talmidim must have been amazing individuals. Their mental faculties far beyond what we can imagine. Yet, these accounts, where they do not instantly perceive the Master’s point demonstrate his level of genius and mastery. Therefore, before we judge the talmidim so harshly we must question our own ability to understand the Master’s lessons. The guidance of the Master was not just for the sake of the talmidim.

**Do you not yet understand?**

The Sages frequently refer to the Torah as “bread” as we learned [last week](http://www.torahfocus.com/triennial/5773/Ab-20-5773.pdf). Yeshua referring to bread here is a continued thought from the previous encounters with those who lacked bread and feeding the multitudes. Yeshua is training his talmidim to be keenly aware of the inflated ego and its damage to the soul. However, Yeshua presents a question that is the lesson his talmidim should be understanding. Yet, he seemingly leaves the question unanswered. Next week’s pericope of Mordechai will still leave the question unanswered. Therefore, if we are to find the answer we must look at the present or received materials.

* **Twelve[[223]](#footnote-223) loaves:** The Twelve loaves are a figurative riddle of the tribes of Yisrael and their reception of the Torah.
* **Seven[[224]](#footnote-224) Loaves:** The Seven loaves are a figurative riddle of the Seven Laws that were incumbent on the Gentiles.

Marcus[[225]](#footnote-225) suggests that Yeshua is threatening the talmidim with the idea of being “cut off” Heb. **כַּרַת** – *karat* as “outsiders.” This aligns itself with the statement by form critics that the talmidim were not scholars.[[226]](#footnote-226) Failure to understand some of the simple basics of Judaism will cause these scholars to wander the darkness never able to see the light that Yeshua so clearly presented. Hakham Tsefet uses this simple mechanism to teach the readers the lessons that Yeshua wanted us to know. While we may object to tough questions, Hakham Tsefet sets the standard showing that this was the life of interaction between Yeshua and his talmidim. Therefore, a Hakham presenting head-scratching questions is an age-old Jewish practice.

The unanswered enigma is troublesome until you know the secret (So’od). When we read in Peshat that Yeshua fed thousands of people, we must attribute it to a miracle. However, when we want to look at the mechanics of those miracles we must look to another hermeneutic discipline for our answer. Hakham Tsefet leaves the enigma unanswered. Why? Because he writes in Peshat. Therefore, we must look to something larger for an answer.

**Commentary to Hakham Shaul’s School of Remes**

In this pericope of II Luqas 16:25-34 we find a plethora of Remes materials from which we can draw allegory. Firstly, we will note that the pericope seems to have an undertow of Pesach. Key phrases such as “about midnight,” “doors,” and “prepared tables” are strong inferences. Nonetheless, we must understand that the Gemara of II Luqas should enlighten us to the Peshat text of Hakham Tsefet. Therefore, we will pursue those allegories that elucidate those texts as best as we can.

**Doors and Chains**

Just as the B’ne Yisrael was released from the dark prison of Mitzrayim (Egypt), an earthquake liberates Hakham Shaul and his amanuensis Hillel. Hakham Shaul uses an unusual word for “immediate” in this case. Interestingly the text may read that the “earthquake was a “very good” thing. This would fit the allegory of being released from the tyranny of Mitzrayim (Egypt). However, the allegory can also be seen independently as victory over Rome. In last week’s Torah Seder, we saw Rashi’s comments showing that Rome/Esau would be conquered as well as the comments made by His Eminence Rabbi Dr Hillel ben David on the subject. It would be most fitting to note that in this third week of Nahamu (strengthening and comfort) that the congregational Darshan/Maggid/Prophet comes to the forefront in the Remes materials. This light of Messiah is the light of compassion/mercy. Interestingly this fits our Remes theme very well. The jailer is about to take his life with his own sword. **We are sorry for all those who must insist that the text must be read literally.** How could such a text truly be elucidated from a Jewish perspective? The text is fraught with too many inconsistencies for a Peshat translation and commentary. When we learn to read the materials from the Remes perspective, we begin to realize that Hakham Shaul was a sly fox with a bag of tricks. As it has been said, “he has something up his sleeve other than his arm.”

Keeping in mind that the narrative accentuates the Remes allegory for the sake of the “maggid” (telling), Hakham Shaul and his amanuensis are incarcerated in a Roman jail. There is nothing Jewish about this situation when viewed from that perspective. Therefore, the Remes allegory has a number of nuances flowing in the subthemes of the pericope.

The pericope lays the foundation for tikun (repair). When we use the idea of tikun, we are referring to repairing those aspects of the world for which we are especially suited. In all cases, we find that we are placed in a specific environment because we have whatever talents and skills needed to bring about repair in our circle of influence. Therefore, rather than cry about circumstances we should follow the example of Hakham Shaul and Hillel. The Remes hint in the present pericope is that of the Diaspora and its conclusion. Our future redemption will not be without trial. What are a few bruises for the sake of tikun? The final redemption comes at a time referred to as “Jacob’s troubles.” A study of Ya’aqob’s life will reveal all the allegorical nuances of those coming days.

Nevertheless, we are not preoccupied with those things because we understand that the final redemption will be like the first redemption. The wise will understand, the golem[[227]](#footnote-227) will walk in fear.

**Slumbering Jailers and Suicide?**

If we believe that the jailer is about to commit suicide we have missed the point of the allegory. Remember “allegory” means another interpretation or meaning which is nonliteral. Therefore, we ask, what other interpretation can we give a jailer who appears to be ready to commit suicide? Remes usually speaks in a form of code that W means X and Y means Z. Therefore, the X of the narrative is a sleeping jailer. The Psalms sung by Hakham Shaul and Hillel lull the jailer into a peaceful sleep. The jailer is startled to consciousness by an earthquake (shaking of the earth). Seeing all the doors open he is ready to fall on a sword. Hakham Shaul couches this Remes so carefully that the Christian scholars miss it every time! “W” is the jailer awakening to open doors that will allow him access to the **μάχαιρα** – *machaira,* **circumcision knife**). Now the narrative makes sense. The Gentiles will be awakened by the shaking of the earth to the possibility of turning to the real Messiah. Many pseudo-messiahs have mounted the stage and their drama has played out. This caused the late Vendyl Jones (may he be remembered for peace) to pen the words Will the Real Jesus Please Stand.” As we approach the month of Elul this maggid is very apropos.

The jailer looks for the lights (of Messiah) and “rushes in.” He rushes into the **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. Therefore, the lights are the seven men of the congregation who are able to strengthen us in these weeks of Nahamu. The jailer seeks one specific light, the light of the Maggid/Darshan/Prophet.

**Water and Wounds**

While we read water and wounds, we feel sorry for Hakham Shaul and Hillel for the bruises that they bore. This should remind us of Messiah. However, the Master’s parting words were “talmudize the Gentiles.” Therefore, the Gentile must accept the Mesorah of the Hakhamim as in this case. The jailer listened to the words, “Mesorah” of the Master and was delivered from the tyranny of the angelic rivalry[[228]](#footnote-228) and rage. The jailer accepted the words of Messiah, i.e. Yisrael. Here we must keep in mind that each of us has the spark of Messiah within. Therefore, we must be Messiah to our world. Hakham Shaul and his amanuensis Hillel adequately demonstrate this in the present pericope. The water is that of immersion. Herein we see the conversion procedure, the **μάχαιρα** – *machaira* **circumcision knife** and then the water of immersion.

**A Prepared Table**

The jailer now converted can bring the Jewish Hakhamim into his house. Of course, we understand that the house has been koshered per se. In the previous pericope, we saw Lydia invite the Jewish Hakhamim into her house. This Remes language tells us that the Mashgiach (Hebrew: **משגיח‎**), either Hakham Shaul or Hillel certified that the kitchen of the convert was acceptable and kosher.

As we noted from the beginning we must somehow elucidate the enigma of the Peshat text. This seems to be the appropriate place since we are talking about prepared tables and kosher food.

The Jewish table is seen as an allegory for the altar of the Temple or in our present case the Mishkan (Tabernacle). The Hebrew word “Mishkan” is associated with the Divine Presence or the Shekinah. Therefore, we can say that the Shekinah is the “neighboring presence” of G-d. In Modern Hebrew, the word “*shakan*” (**שכן**) means neighbor. No Jewish table will begin without saying a “blessing” (bracha). Saying a blessing, *bracha* is drawing G-d into this world. As such, drawing G-d into this world is to draw His power into a specific event, place or thing. We can accomplish this through attaching the true nature of the object with its source. Yeshua exemplified the miracle of multiplicity brought about by bringing time, objects or places into union with their creative source. This draws the energy of the Torah into that object releasing its full potential and energy. Saying a blessing is to draw G-d’s *shakan* (**שכן**) into this world. As such, drawing G-d's presence into this world is to draw His power into a specific event, place or thing. This can be accomplished by attaching the object to its source, i.e. Torah and G-d.

The talmidim in the boat had forgotten to bring bread. However, someone did bring one loaf.[[229]](#footnote-229) The power of multiplicity found in the *brachot* (blessings) was all that was needed to feed the hungry men in the boat. If they would have applied the same principle that they saw in Yeshua on more than one occasion they would have never asked if anyone was hungry. The power of the blessing and the unification of the food with its universal (Torah) source were revealed by the Rabbis/Hakhamim. However, little appreciation is found in what these Sages have done.

D’varim (Deut.) 8:10 “When you have eaten **and are satiated**, then you will bless the LORD your God for the good land which He has given you.”

The Hakhamim looking at the Birkhat Hamazon (grace after meals) saw that we bless because we are satiated. **Therefore, they devised a way to ensure that we can be satiated every time we eat by saying the appropriate *bracha*, connecting the food with its universal source (Torah)**. Interestingly, the Torah tells us that we must say a blessing after we have eaten and are satiated. Yet, the Torah also mandated saying a blessing for Torah study. Why does the Torah mandate saying a blessing before we study the Torah not after? What possible reason can there be for this reversal? The answer lies in the truth that when we study Torah we are never satiated. The more we study Torah the greater our hunger for more. Conversely, when we eat bread we are satiated.

**Incumbent Mitzvot**

Sefer HaHinnuch records 1 Mitzvah for this Torah Seder.

#98 Precept of kindling the Menorah in the Sanctuary (Shemot 27:21)

**Implicit Mitzvot In The Nazarean Codicil Writings:**

* Not to eat Leaven (chametz) during Pesach
* Precept of Circumcision as a part of the ritual for conversion
* Precept of immersion as a sign of conversion

**Solving an ALLEGORICAL Riddle**

**In 2 LUQAS (ACTS) 16:25-34 this week we are presented with the following information:**

1. **About midnight, Hakham Shaul and Hillel (who is called Luke or Silas in Greek) were praying and singing hymns to God, and the prisoners were listening to them.**
2. **And now it came to pass that a mega earthquake suddenly shook the foundations of the prison.**
3. **And immediately all the doors were opened and all the bonds were unfastened.**
4. **And the jailer woke up and saw the doors of the prison open, he drew a circumcision knife and was about to kill himself, because he thought the prisoners had escaped.**
5. **But Hakham Shaul called out with a loud voice, saying, “Do no harm to yourself, for we are all here!”**
6. **And demanding lights, he rushed in and, beginning to tremble, fell down at the feet of Hakham Shaul and Hillel (**Hebrew for Luke)**.**
7. **And he brought them outside** and **said, “Sirs, what must I do so that I can be delivered?” And they said, “Be faithfully obedient** to the Torah **as** taught by **the Master Yeshua and you will be delivered, you and your household!”**
8. **And they spoke the Torah of the Lord** (God) **to him, together with all those in his house.**
9. **And he took them at that hour of the night** and **washed** their **wounds,**
10. **and he himself was immersed at once, and all those of his** household**.**
11. **And he brought them up into** his **house** and **prepared a table before** them**,**
12. **and** (they) **rejoiced greatly that he had faithfully obeyed God with his whole household.**

**Questions:**

1. Are all of these statements in exact chronological order, and if not in what order are they cited?
2. What are these 12 statements allegorically pointing to?
3. How long do these 12 statements took to be accomplished?
4. Are there any omissions in this list of events? And if so which events are being taken for granted, or alluded to, and therefore omitted for brevity’s sake?
5. How does one say in Hebrew **“prepared table”**? Any hints?

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat Nachamu 4**

**4th Sabath of Strengthening/Consolation**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| וְזֶה הַדָּבָר |  | **Saturday Afternoon** |
| **“V’Zeh HaDabar”** | Reader 1 – Shemot 29:1-7 | Reader 1 – Shemot 30:1-3 |
| **“And this is the thing”** | Reader 2 – Shemot 29:8-14 | Reader 2 – Shemot 30:4-6 |
| **“Y esto es lo”** | Reader 3 – Shemot 29:15-18 | Reader 3 – Shemot 30:7-10 |
| Shemot (Exod.) 29:1-46 | Reader 4 – Shemot 29:19-25 |  |
| Ashlamatah: Isaiah 61:6 – 62:5 | Reader 5 – Shemot 29:26-37 | **Monday & Thursday**  **Mornings** |
| Special: Is. 51:12 – 52:12 | Reader 6 – Shemot 29:38-42 | Reader 1 – Shemot 30:1-3 |
| Psalm 63:1-12 | Reader 7 – Shemot 29:43-46 | Reader 2 – Shemot 30:4-6 |
| Abot: 3:10 | Maftir: Shemot 29:43-46 | Reader 3 – Shemot 30:7-10 |
| N.C.: Mk 8:22-26;  Acts 16:35-40 | Isaiah 51:12 – 52:12 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

1. Above, 25:11, etc. [↑](#footnote-ref-1)
2. Further, 35:27-28. [↑](#footnote-ref-2)
3. Leviticus 24:2. [↑](#footnote-ref-3)
4. Verse 21. [↑](#footnote-ref-4)
5. Above, 25:2. [↑](#footnote-ref-5)
6. Further, 28:1. [↑](#footnote-ref-6)
7. Ibid., Verse 2. [↑](#footnote-ref-7)
8. I Chronicles 28:19. [↑](#footnote-ref-8)
9. Further, 28:3. [↑](#footnote-ref-9)
10. Ibid., 28:1. [↑](#footnote-ref-10)
11. Ibid., Verse 2. [↑](#footnote-ref-11)
12. Ibid., Verse 3. [↑](#footnote-ref-12)
13. For one might have thought that since Verse 1 ***[And bring near unto you ...*** ] means that Moses himself is to speak to Aaron and his sons, as explained above, Verse 2 following [***And you will make holy garments for Aaron*** ... ] also means that Moses himself is to make them; hence it was necessary to explain in Verse 3 [***And you will speak unto all that are wise-hearted ... that they make Aaron's garments***], meaning that they are to be made in the same way as the rest of the work. [↑](#footnote-ref-13)
14. Further, 31:2. [↑](#footnote-ref-14)
15. Numbers 28:6. [↑](#footnote-ref-15)
16. Leviticus 6:13. [↑](#footnote-ref-16)
17. Ibid. [↑](#footnote-ref-17)
18. Above, 25:30. [↑](#footnote-ref-18)
19. Sifre, beginning of Seder Beha'alothcha [↑](#footnote-ref-19)
20. Numbers 8:2. [↑](#footnote-ref-20)
21. Leviticus 24:3, and Verse 2 here. [↑](#footnote-ref-21)
22. Ibid. [↑](#footnote-ref-22)
23. Literally: "the western light." It is this light which is considered as being before the Eternal, and therefore is to bum continually, for it is to that particular light that the expression ***before the Eternal continually***, applies. See further as to which of the seven lamps in the candelabrum the term ***ner hama'aravi*** has reference to. [↑](#footnote-ref-23)
24. Sifra Emor 13:7. - ***Torath Kohanim*** is another name for the Sifra, which is the Halachic Midrash of the Tannaim on the Book of Leviticus. [↑](#footnote-ref-24)
25. Tamid 3:9. [↑](#footnote-ref-25)
26. This text again shows that there were lamps burning in the candelabrum the whole day. - In case the priest found that all the lights had gone out it has already been mentioned above in Ramban's text quoting the ***Torath Kohanim*** that the ***ner ma'aravi*** was then kindled from the fire upon the altar of the burnt-offering which stood outside in the Sanctuary Court. [↑](#footnote-ref-26)
27. Rabbi Yehudah HaNasi. [↑](#footnote-ref-27)
28. For since the candelabrum was standing with its six branches extending in an east-west direction, the first [the easternmost] light could not be considered as being before the Eternal, since that expression implies that there is one light still further away from the Holy of Holies [where the Divine Glory abided] . Hence the first lamp of which it might be said that it is before the Eternal is the second from the east, and since we must not pass over an occasion for performing a religious act, the second light from the east becomes affixed as being before the Eternal, and that is the ***ner rna'aravi*** (the western light). ~ There is, however, another opinion [mentioned further on in the text] that the candelabrum was placed in a south-north direction, and the term ***ner ma'aravi*** was given to the middle lamp, because the three lamps on each side turned towards the center one. - Menachoth 98b. See also Shabbath 22b Rashi. [↑](#footnote-ref-28)
29. Leviticus 24:3, and Verse 2 here. [↑](#footnote-ref-29)
30. Hence if the ministering priest found that the two easternmost lamps had gone out, he trimmed them and kindled them both. For although the command regarding the perpetual lamp [burning day and night] applied essentially to the second ~ the western-light, yet since it could not be called "western" unless there was an "eastern" in front of it, the priest lit both. [↑](#footnote-ref-30)
31. This is Rabbi Eleazar the son of Rabbi Shimon (Menachoth 98 b). [↑](#footnote-ref-31)
32. Thus there appears an important difference as to the number of lights that burned a whole day in the candelabrum. According to Rabbi who holds that the candelabrum was placed in an east-west direction, the two easternmost lamps burned a whole day [for reasons explained above]. But according to Rabbi Eleazar the son of Rabbi Shimon who says that the candelabrum was placed in a north-south direction, only the middle lamp burned a whole day. [↑](#footnote-ref-32)
33. Isaiah 61:10. [↑](#footnote-ref-33)
34. Genesis 37:3. [↑](#footnote-ref-34)
35. Isaiah 19:1l. [↑](#footnote-ref-35)
36. II Samuel 13:18. [↑](#footnote-ref-36)
37. Ibid., Verse 19. [↑](#footnote-ref-37)
38. Ezekiel 21:31. [↑](#footnote-ref-38)
39. Isaiah 62:3. [↑](#footnote-ref-39)
40. Further, 39:28. [↑](#footnote-ref-40)
41. Ezekiel 44:18. [↑](#footnote-ref-41)
42. Daniel 5:16. [↑](#footnote-ref-42)
43. Psalms 132:18. - Ramban thus associates the word ***tzitz*** (plate) with the expression ***yatzitz nizro*** (his crown will shine), thus suggesting that the ***tzitz*** of the High Priest is a sort of royal crown. [↑](#footnote-ref-43)
44. Further, Verse 5. [↑](#footnote-ref-44)
45. Psalms 45:14. [↑](#footnote-ref-45)
46. Daniel 5:16. [↑](#footnote-ref-46)
47. Genesis 41:44. [↑](#footnote-ref-47)
48. See Isaiah 14:9. [↑](#footnote-ref-48)
49. Esther 8:15. [↑](#footnote-ref-49)
50. Cabalistic terms for certain Emanations. [↑](#footnote-ref-50)
51. Psalms 89:18. [↑](#footnote-ref-51)
52. Isaiah 64:10. [↑](#footnote-ref-52)
53. Psalms 96:6. [↑](#footnote-ref-53)
54. Isaiah 60:13. [↑](#footnote-ref-54)
55. Ibid., 44:23. [↑](#footnote-ref-55)
56. Further, Verse 40. [↑](#footnote-ref-56)
57. Isaiah 60:7. [↑](#footnote-ref-57)
58. Verse 3. [↑](#footnote-ref-58)
59. Yoma 69a. The story told there is that when Alexander the Great conquered the Land of Israel the Samaritans petitioned him to destroy the Temple in Jerusalem. Thereupon a procession of notables went out from Jerusalem headed by Simon the just, the High Priest, who was attired in the high priestly garments. They walked a whole night with torches in their hand until dawn. In the morning as soon as Alexander saw Simon the just, he descended from his chariot and bowed down to him. When the Samaritans said to him, "Such a great king as you are do you bow yourself to that Jew?" He replied, "His image etc." [↑](#footnote-ref-59)
60. Verse 2. [↑](#footnote-ref-60)
61. Above, 26:1. [↑](#footnote-ref-61)
62. II Kings 12:16. [↑](#footnote-ref-62)
63. Further, 36:3. [↑](#footnote-ref-63)
64. Ibid., Verse 5. [↑](#footnote-ref-64)
65. Ibid., 38:24. [↑](#footnote-ref-65)
66. A pupil of Saadia Gaon, he was grammarian, exegete and poet. He wrote a criticism of Menachern ben Saruk's Machbereth (see Vol. I, p. 156, Note 347), whose contemporary he was. He was born in Baghdad and ultimately settled in Cordova where, like Menachem, he was a protege of Hasdai ibn Shaprut. He flourished in the middle of the tenth century. [↑](#footnote-ref-66)
67. Proverbs 15:25. [↑](#footnote-ref-67)
68. Ibid., 2:22. [↑](#footnote-ref-68)
69. Psalms 149:5. - Here ***ya'alzu*** is with a zayin. [↑](#footnote-ref-69)
70. Proverbs 7:18. - Here the same root appears with a samech. [↑](#footnote-ref-70)
71. Deuteronomy 12:3. [↑](#footnote-ref-71)
72. Job 30:13. In this case the ***tzade*** interchanges with the ***samech*** of the above verse. See in this connection Vol. I, p. 485. [↑](#footnote-ref-72)
73. II Kings 11:6. [↑](#footnote-ref-73)
74. Psalms 109:19. [↑](#footnote-ref-74)
75. Isaiah 23:10. [↑](#footnote-ref-75)
76. Above, 19:21. The beginning of the quote here comes from Verse 24 there. [↑](#footnote-ref-76)
77. Isaiah 22:19. [↑](#footnote-ref-77)
78. Job 12:21. [↑](#footnote-ref-78)
79. Isaiah 23:10. [↑](#footnote-ref-79)
80. As Ramban will explain, ***meitzach*** (forehead) is of the root ***nitzuach*** (victory), ***since the strength of the head is in the forehead***. Likewise the word ***meizah*** is of the root ***nosach*** or ***nozach*** which means pull or tear away. [↑](#footnote-ref-80)
81. Verse 16. [↑](#footnote-ref-81)
82. Further, 39:2. [↑](#footnote-ref-82)
83. Ibid., Verse 8. [↑](#footnote-ref-83)
84. Above, 25:10. [↑](#footnote-ref-84)
85. Ibid., Verse 23. [↑](#footnote-ref-85)
86. Ibid., Verse 31 [↑](#footnote-ref-86)
87. Ibid., 26:1. [↑](#footnote-ref-87)
88. Ibid., 25:8. [↑](#footnote-ref-88)
89. Leviticus 8:8. [↑](#footnote-ref-89)
90. In Ricanti [quoting the language of Ramban]: "Or they were ... " [↑](#footnote-ref-90)
91. Genesis 3:24. Here too Scripture uses the definite article ['the' cherubim] and yet nowhere previously do we read concerning them (Bachya). [↑](#footnote-ref-91)
92. Leviticus 8:7-8. [↑](#footnote-ref-92)
93. Numbers 27:21. [↑](#footnote-ref-93)
94. Judges 1:1. - Scripture continues [in Verse 2]: ***And the Eternal said: 'Yehudah ya'aleh ' (Judah will go up).*** [↑](#footnote-ref-94)
95. The twelve stones in the breastplate bore the names of the twelve tribes of Israel. Since there was no letter ***tzade*** amongst these names, the patriarchs' names [Abraham, Yitzchaq and Yaaqob] were also inscribed upon the stones. Finally to include the letter tet the words ***shivtei Yah*** ("the tribes of G-d") were also written upon them (Yoma 73b). The answer given to the priest who inquired of the Urim and Thummim was through the gleaming forth of the letters written upon the stones. Thus when the tribes asked, Who will go up for us first against the Canaanites? the name ***Yehudah*** gleamed forth, and as for the word ***ya'aleh***, the ***yod*** of ***Levi*** lighted up etc. [↑](#footnote-ref-95)
96. Yoma 73b. See Note above. [↑](#footnote-ref-96)
97. "The echo of woe upon it." [↑](#footnote-ref-97)
98. "Lamentation upon Judah." [↑](#footnote-ref-98)
99. Literally: "The Holy Spirit." See Moreh Nebuchim II, 45, beginning: "second degree of prophecy." [↑](#footnote-ref-99)
100. Literally: "echo" or "reverberating sound." It is here used in the sense of a Divine Voice which on certain occasions was heard coming forth from the Holy of Holies (Sotah 33a). [↑](#footnote-ref-100)
101. Yoma 21b. [↑](#footnote-ref-101)
102. I Samuel 23:6. [↑](#footnote-ref-102)
103. Ibid., 2:18. [↑](#footnote-ref-103)
104. Ibid, 22:18. [↑](#footnote-ref-104)
105. II Kings 4: 1. A term denoting the disciples of the prophets, or those who sought the prophetic gift. [↑](#footnote-ref-105)
106. The last of the Gaonim. He was a son of Rabbeinu Sherira Gaon (see Vol. I, p. 97, Note 477). - Rabbeinu Hai Gaon wrote in a responsum that by invoking the Proper Name of G-d, or the names of the angels, one could not predict future events. Using this responsum as a basis, Ibn Ezra commented that if Rashi had seen this responsum he would not have written that the Urim and Thummim were inscriptions of the Proper Name of G-d etc. [as quoted above]. - To this comment of Ibn Ezra, Ramban answers caustically: "We have already seen this responsum of Rabbenu Hai and have pondered its meaning, and we do know that it was Ibn Ezra's understanding that did not grasp it." [↑](#footnote-ref-106)
107. On Verse 4 above. [↑](#footnote-ref-107)
108. I Samuel 28: 14. [↑](#footnote-ref-108)
109. Isaiah 61:10. [↑](#footnote-ref-109)
110. Psalms 104:2. [↑](#footnote-ref-110)
111. Leviticus 13:45. [↑](#footnote-ref-111)
112. This shows that ***atiyah*** and ***atoph*** are identical terms. [↑](#footnote-ref-112)
113. In our Rashi: ***kardutin***. [↑](#footnote-ref-113)
114. I Samuel 15:27. [↑](#footnote-ref-114)
115. Verse 32. [↑](#footnote-ref-115)
116. Le., "in addition to that which I did not understand in Rashi's definition of the me'il [as explained above], I also do not know why etc." [↑](#footnote-ref-116)
117. Rashi, Verse 33. [↑](#footnote-ref-117)
118. Zebachim 88b. [↑](#footnote-ref-118)
119. Ibid. [↑](#footnote-ref-119)
120. On Verse 4 above. [↑](#footnote-ref-120)
121. Verse 40. [↑](#footnote-ref-121)
122. The source is not known. See my Hebrew commentary, p. 476. [↑](#footnote-ref-122)
123. Further, 39:28. ***[And they made ... the 'mitznepheth' (miter) of fine linen, and the ornamented 'migba'oth ' (head-tires) of fine linen.*** - Thus Scripture distinguishes between the two garments, since the ***mitznepheth*** was made for Aaron and ***the migba 'oth*** for Aaron's sons. So how did Rashi write of the ***mitznepheth*** that in another place Scripture calls it ***migba'oth***? [↑](#footnote-ref-123)
124. Ramban's intent is as follows: Even if we were to say that Rashi intended to state that the head-dress for the High Priest here called ***mitznepheth*** is for the common priest elsewhere called ***migba'oth***, that too, continues Ramban, would not be correct; since the head-dress for the common priest is also called ***mitznepheth***, as explained in the text (Gur Aryeh). Thus according to Ramban the head-dress for the common priest is called both ***mitznepheth*** and ***migba'at***, while that of the High Priest is called only ***mitznepheth***. [↑](#footnote-ref-124)
125. **The difference between the two attires is thus clear. The head-dress of the High Priest - i.e., the *mitznephetli* - was wound around his head in several folds like a turban, and the one for the common priest was also wound in folds (hence its name *mitznepheth*) but set upon his head and came up like a conical helmet [hence its other name - *migba'at*]. See also Ramban further on Verse 37, and 29:7.** [↑](#footnote-ref-125)
126. Genesis 41:47 (Vol. I, pp. 505-506). [↑](#footnote-ref-126)
127. Sifra Tzav, 2:1. [↑](#footnote-ref-127)
128. Yoma 71b. [↑](#footnote-ref-128)
129. Thus it is clear that the term ***mitznepheth*** applies to the head-dress of both the High Priest and the common priest. As to why the head-dress of the common priest is also called ***migba'at***, see Note 125 above. [↑](#footnote-ref-129)
130. Verse 43. [↑](#footnote-ref-130)
131. Ibid. [↑](#footnote-ref-131)
132. The particular texts here referred to are mentioned further on. [↑](#footnote-ref-132)
133. Verse 42. [↑](#footnote-ref-133)
134. Verse 43. [↑](#footnote-ref-134)
135. Verse 4l. [↑](#footnote-ref-135)
136. Ibid. [↑](#footnote-ref-136)
137. Sanhedrin 83b. [↑](#footnote-ref-137)
138. Zebachim 17b. [↑](#footnote-ref-138)
139. Further, 29:9. [↑](#footnote-ref-139)
140. Verse 43. [↑](#footnote-ref-140)
141. Ibid. [↑](#footnote-ref-141)
142. Ibid., Verses 5-9. [↑](#footnote-ref-142)
143. Esther 4:1l. ***All the king's servants ... do know, that whosoever ... will come unto the king ... who is not called, there is one law for him, that he be put to death.*** [↑](#footnote-ref-143)
144. Yerushalmi Yoma 1,5. [↑](#footnote-ref-144)
145. Leviticus 16:17. [↑](#footnote-ref-145)
146. Ezekiel 1:10. [↑](#footnote-ref-146)
147. Genesis 45:1. [↑](#footnote-ref-147)
148. Pirke Hechaloth, 31. - This is an Agadic Midrash on "The Seven Palaces of Heaven." See Wertheimer's ed. of Batei Midrashoth Vol. I, p. 67. [↑](#footnote-ref-148)
149. Since the common priests also entered the Sanctuary in the regular daily service, the question arises why were these bells not necessary upon their garments so that their sound be heard when they come into the Sanctuary? Ramban's answer is that this was on account of the high position of the High Priest. "For the greater the person the more are the powers of strict judgment stirred up against him" (Bi'ur Ha' Ivush to Ricanti who quotes the language of Ramban). [↑](#footnote-ref-149)
150. Another reading: "ministers." [↑](#footnote-ref-150)
151. Malachi 2:7. [↑](#footnote-ref-151)
152. Yet the High Priest is more distinguished; hence the bells were necessary upon his garments and not upon those of the common priests, as explained above (see Note 149). [↑](#footnote-ref-152)
153. Shemoth Rabbah 38:10. [↑](#footnote-ref-153)
154. When the High Priest on the Day of Atonement entered the Holy of Holies he did not wear the eight garments [amongst which was the breastplate], but instead, he wore the four linen garments [as prescribed in Leviticus 16:4]. The meaning of the Midrash must perforce be as follows: The merit of the High Priest wearing the breastplate all the year round when ministering in the Sanctuary, stood by him when he entered the Holy of Holies on the Day of Atonement, although at that moment he did not wear it. [↑](#footnote-ref-154)
155. Reference here is to the four times that the High Priest entered the Holy of Holies during the special service for the Day of Atonement (Peirush Maharzav on Midrash Rabbah). [↑](#footnote-ref-155)
156. Isaiah 59:17. [↑](#footnote-ref-156)
157. Leviticus 16:17. Therefore when the High Priest came into the Sanctuary during the service preceding his entrance into the Holy of Holies, he also had to wear these garments as his protection against those powers assailing him because of his high position. [↑](#footnote-ref-157)
158. Further, 39:3l. [↑](#footnote-ref-158)
159. Verse 38. [↑](#footnote-ref-159)
160. Zebachim 19 a-b. [↑](#footnote-ref-160)
161. For, as the center of each string rested at the bottom point of the hole, the three strings became six. [↑](#footnote-ref-161)
162. The verse mentioned by Rashi [***And they put upon it a string of blue-purple]*** is found further (39:31) in connection with the actual making thereof. So how can the string mentioned in that verse be added to the one that is stated in the verse commanding the making of the front-plate? [↑](#footnote-ref-162)
163. Zebachim 19a. [↑](#footnote-ref-163)
164. Further,29:6. [↑](#footnote-ref-164)
165. Ibid., Verse 9. [↑](#footnote-ref-165)
166. Further,29:6. [↑](#footnote-ref-166)
167. Further, 39:3l. [↑](#footnote-ref-167)
168. Leviticus 8:9. [↑](#footnote-ref-168)
169. Further, 39:3l. [↑](#footnote-ref-169)
170. Further, 29:3. [↑](#footnote-ref-170)
171. Genesis 19:17. [↑](#footnote-ref-171)
172. Above, Verse 28. [↑](#footnote-ref-172)
173. In Rashi’s exposition of the front-plate he had explained (as mentioned above) that there were three double strings attached to it. To answer the question why Scripture speaks only of "a thread of blue-purple" in the singular, Rashi wrote (further 39:31). "Do not be puzzled because it does not say 'threads of blue-purple,' for we find the same thing in the case of the breastplate and the ephod, of which it is said, ***And they will bind the breastplate by the rings thereof with a string of blue-purple*** (above, Verse 28), and you must admit that there could not have been less than two strings, for at the two ends of the breastplate were the two rings of the breastplate, and on the two shoulder pieces of the ephod were two rings opposite them. Now according to the way the breast-plate was tied on, there were four threads, and under any circumstance it could not have been less than two [and yet Scripture speaks only of 'a string' of blue-purple]!" - To this proof of Rashi, Ramban answers that reference is only to one string, as explained in the text. [↑](#footnote-ref-173)
174. Ruth 4:7. [↑](#footnote-ref-174)
175. Our accepted law is that acquisition by exchange is accomplished with something that originally belongs to the buyer. Hence it was Boaz [the buyer] who "drew off his shoe" and gave it to the near kinsman. But "they say" differently, that it was the near kinsman [the seller] that gave it to Boaz. Hence they derived the custom that it is the prince [who is in the position of the bestower or seller] who pulls off his ***gant*** and gives it to the recipient. [↑](#footnote-ref-175)
176. Genesis 29:21. [↑](#footnote-ref-176)
177. Esther 1:5. [↑](#footnote-ref-177)
178. Leviticus 8:33. [↑](#footnote-ref-178)
179. Genesis 23:9. [↑](#footnote-ref-179)
180. Further, 32:29. [↑](#footnote-ref-180)
181. Ibid. [↑](#footnote-ref-181)
182. Deuteronomy 10:8. [↑](#footnote-ref-182)
183. I Chronicles 29:3. [↑](#footnote-ref-183)
184. Ibid., Verse 5. [↑](#footnote-ref-184)
185. Further, 29:22. [↑](#footnote-ref-185)
186. Ibid., Verse 5. [↑](#footnote-ref-186)
187. This translation I found in Targum Yonathan ben Uziel to Leviticus 8:22. [↑](#footnote-ref-187)
188. On the seven days of installation it was Moses who acted in the role of the priest and performed the rites of the sacrifices. Hence Onkelos' translation: "and you [i.e., Moses) will bring their sacrifices," as during these seven days of installation you will be the priest to offer their sacrifices. [↑](#footnote-ref-188)
189. Found in R'dak's Sefer Hashorashim, root ***male.*** [↑](#footnote-ref-189)
190. I Kings 13:33. [↑](#footnote-ref-190)
191. Ibid. [↑](#footnote-ref-191)
192. Ibid., 12:33. [↑](#footnote-ref-192)
193. See Leviticus 6:13. This is also applied to the ordinary priest who brought a meal-offering when he officiated for the first time. Ramban’s intent is thus that in the days of Jereboam when the king installed a new group of priests in the kingdom of Israel to officiate at the sacrifices on the ***Bamoth*** (high places) he adopted the ways of the Torah as explained, in order to give the appearance of his remaining loyal to the commandments of the Torah. [↑](#footnote-ref-193)
194. *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-194)
195. *Mikraoth Gedoloth*, Psalms volume II, translation of text, Rashi, and other commentaries by Rabbi A.J. Rosenberg. [↑](#footnote-ref-195)
196. Avudraham, Seder Tefillot Rosh HaShanah [↑](#footnote-ref-196)
197. Kuntres HaAvodah chs. 1,3 [↑](#footnote-ref-197)
198. It is worth comparing this example to Elul and the prodigal’s son: This parable is a remez, a hint, to the teshuva, the repentance, with the son. During the 40 days of Elul are a time repentance. This is the time when the King may be easily found. And when he came to his senses – alluding to Elul. The King leaves His throne and seeks His subjects, longing for them. The father saw his son when he was still a long way off. The slightest effort on the son’s part elicited a reaction from his father. In Elul, some believe that they have fallen too low. I can’t do teshuva. The prodigal’s son also felt that he was in a hopeless condition. [↑](#footnote-ref-198)
199. Sefer Arugas HaBosem [↑](#footnote-ref-199)
200. Pri Etz Chaim, Shaar Rosh HaShanah, ch. 1. [↑](#footnote-ref-200)
201. Shemot (Exodus) 21:13 [↑](#footnote-ref-201)
202. Also indicated is the obligation of every Jew to publicize the service of teshuva of Elul, and not rest content with saving only himself in this city of refuge. [↑](#footnote-ref-202)
203. Avot 1:2 [↑](#footnote-ref-203)
204. Makkoth 10a [↑](#footnote-ref-204)
205. Shemot (Exodus) 21:13 [↑](#footnote-ref-205)
206. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-206)
207. Sanhedrin 38b [↑](#footnote-ref-207)
208. The YHVH - יהוה name. [↑](#footnote-ref-208)
209. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-209)
210. This reference can mean that the congregation was being rude and inconsiderate to one another. [↑](#footnote-ref-210)
211. Chametz is often taken as a sign of “sin.” This is not an acceptable analogy for chametz. Chametz must be understood as a reference to pride and the inflated ego. Therefore, our reference to chametz is an analogy for the ego of **some of** the P’rushim and the [Herodians](http://torahfocus.com/2011/06/19/who-were-the-herodians/). [↑](#footnote-ref-211)
212. Cf. Psalms 119:62 where David establishes the precedent of midnight prayer time. [↑](#footnote-ref-212)
213. **παραχρῆμα** – *parachrema* is not the usual “**Εὐθύς - *euthus*.**” **εὐθύς (***euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς (***euthus*) bears the weight of moral urgency. This moral urgency is demonstrative of those who hear and obey. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency. However, the text may be alluding to the fact that the Hebrew original has been butchered. The phrase **מְאֹד טוֹב** may well have been used here meaning that it was a very good thing that the doors opened. [↑](#footnote-ref-213)
214. While this is an implicit remark, we are able to determine the argued subject of the previous pericope through contextual analysis. [↑](#footnote-ref-214)
215. Mann cannot understand the meaning of Chametz (leaven). He is troubled over the lack of explanation of “leaven.” Mann, C. S. *Mark: a New Translation with Introduction and Commentary*. 1st ed. The Anchor Bible v. 27. Garden City, N.Y: Doubleday, 1986. p. 333 [↑](#footnote-ref-215)
216. Berachot 17a [↑](#footnote-ref-216)
217. I.e., the evil impulse, which causes a ferment in the heart. [↑](#footnote-ref-217)
218. **Kingdom/governance** (sovereignty) **of G-d [through the Hakhamim and Bate Din as opposed to human kings and presidents].** [↑](#footnote-ref-218)
219. Shabbat 1:4, see also Jesus the Pharisee, Harvey Falk, Wipf and Stock Publishers, Eugene, Oregon, pg. 56 [↑](#footnote-ref-219)
220. Shabbat 1:4, BT 13b-17a [↑](#footnote-ref-220)
221. b. Shabbat 17a [↑](#footnote-ref-221)
222. Here we intend that the Yetser HaRa have a justifiable place in the composite of human structure. The Yetser must be present otherwise, humanity would not survive. True management of the whole character is the true purpose of the Torah. [↑](#footnote-ref-222)
223. For more information on the number Twelve see His Eminence Rabbi Dr Hillel ben David’s “[**Twelve**](http://www.betemunah.org/twelve.html)” [↑](#footnote-ref-223)
224. For more information on the number Seven see His Eminence Rabbi Dr Hillel ben David’s “[**Seven**](Rabbi%20Dr%20Hillel%20ben%20David’s)” & “[**Seven Chart**](http://www.betemunah.org/7chart.html)” [↑](#footnote-ref-224)
225. Marcus, Joel. *Mark 1-8: a New Translation with Introduction and Commentary*. New Haven: Yale University Press, 2005. p. 211-12 [↑](#footnote-ref-225)
226. Hooker notes that the “form critics” saw the “evangelists” (Yeshua’s talmidim) as collectors of materials rather than “theologians.” Hooker, Morna Dorothy. *Black’s New Testament Commentary*. New York: Hendrickson, 1993. p.2 [↑](#footnote-ref-226)
227. Cf. Abot 5:10 (7 in some texts) There are seven traits to an unformed boor, and seven to a Hakham. A Hakham does not speak before someone greater than he in wisdom. And he does not interrupt his fellow (Chaber – G-d). And he is not at a loss for an answer. He asks a relevant question and answers properly. And he addresses each matter in its proper sequence, first, then second. And concerning something he has not heard, he says, “I have not heard the answer.” And he concedes the truth [when the other party demonstrates it]. And the opposite of these traits apply to a boor. [↑](#footnote-ref-227)
228. Because the B'ne Yisrael is the vanguard of the Mesorah, they become the Messianic harbinger. Consequently, they are also the Messiah to the Gentile world and the guardian/shomer angel in every generation. Are the B’ne Yisrael their own guardian? The answer is a simple yes! They guard themselves and their souls through the careful observance of the Mesorah. Should we forsake the Torah/Mesorah we submit to the forces of the cosmos that govern the Gentile Nations. There are three groups of angels. There are angels that are pro-Torah, angels of rivalry over the creation of man and those angles enraged at humankind’s creation. In these groups, it would appear that two-thirds of the angelic world is opposed to the Jewish people. This thought can be quite disconcerting. However, we must remember that the angels that remained faithful to their station are greater than the fallen and rebellious angles who forfeited their power and authority when they rebelled. [↑](#footnote-ref-228)
229. Most likely Adam/Andrew Hakham Tsefet’s brother, as he always seemed to know where the food was cf. Yochanan/John 6:6-9 [↑](#footnote-ref-229)