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| **Esnoga Bet Emunah 12210 Luckey Summit San Antonio, TX 78252**  **United States of America**  **© 2020**  [**https://www.betemunah.org/**](https://www.betemunah.org/) **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | P8C2T1#yIS1 | **Esnoga Bet El 102 Broken Arrow Dr.**  **Paris TN 38242 United States of America**  **© 2020**  [**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** |
| **Heshvan 20, 5781-November 6/7, 2020** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

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

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

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Eleh P’qude” – “These are the numbered things”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה פְקוּדֵי** |  | **Saturday Afternoon** |
| **“****Eleh P’qudei”** | Reader 1 – Shemot 38:21-23 | Reader 1 – Shemot 39:33-36 |
| **“****These are the numbered things”** | Reader 2 – Shemot 38:24 – 39:1 | Reader 2 – Shemot 39:37-40 |
| **“Estas son las cuentas”** | Reader 3 – Shemot 39:2-7 | Reader 3 – Shemot 39:41-43 |
| Shemot (Exodus) 38:21 – 39:32 | Reader 4 – Shemot 39:8-24 |  |
| Ashlamatah: Jer 30:18-25 + 31:7-8 | Reader 5 – Shemot 39:15-21 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 39:22-26 | Reader 1 – Shemot 39:33-36 |
| Psalms 71:1-24 | Reader 7 – Shemot 39:27-32 | Reader 2 – Shemot 39:37-40 |
|  | Maftir – Shemot 39:30-32 | Reader 3 – Shemot 39:41-43 |
| N.C.: Mk 9:30-32; Lk 9:43-45  Ro 16:1-16 | Jer 30:18-25 + 31:7-8 |  |

**Contents of the Torah Seder**

* Total Amount of Precious Metals Used – Exodus 38:21-31
* The Priest’s Vestments – Exodus 39:1
* The Ephod – Exodus 39:2-7
* The Breastplate – Exodus 39:8-21
* The Robe of the Ephod – Exodus 39:22-26
* The Tunics and Headgear – Exodus 39:27-29
* The Holy Crown – Exodus 39:30-31
* Summary of the Work – Exodus 39:32

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) 38:21 – 39:32**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 21. **These are the numbers** of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen. | 21. ¶ **These are the sums,** weights, and numbers of the Tabernacle of the Testimony, which were counted by the word of the mouth of Mosheh. But the service of the Levites was by the hand of Ithamar bar Aharon the priest. |
| 22. Bezalel, son of Uri, son of Hur, of the tribe of Judah, had made **all that the Lord had commanded Moses.** | 22. And Bezalel bar Uri bar Hur, of the tribe of Jehudah, made **all that the LORD had commanded Mosheh;** |
| 23. With him was Oholiab, son of Ahisamach, of the tribe of Dan, a craftsman and master weaver, and an embroiderer in blue, purple, and crimson wool and in linen. | 23. and with him, Aholiab bar Achisamak, of the tribe of Dan, a worker in wood, and an artificer, and an embroiderer in hyacinth, and in purple, and in crimson, and in fine linen. |
| 24. All the gold that had been used for the work in all the work of the Holy the gold of the waving was twenty nine talents, seven hundred and thirty shekels, accord ing to the holy shekel. | 24. ¶ All the gold that was used in making the whole work of the sanctuary, and it was the amount of the gold of the oblation, (was) twenty and nine talents, and seven hundred and thirty shekels, in the shekel of the sanctuary. This was the gold of the oblation, which every man of the sons of Israel, whose heart was willing, had offered as a separation. |
| 25. The silver of the community numbers was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the holy shekel. | 25. And the silver of them who were numbered of the sons of Israel, who gave at the time when Mosheh numbered them, every one for the redemption of his soul, a hundred talents, and a thousand and seven hundred and seventy and five shekels, of the shekel of the sanctuary. |
| 26. One bekka per head; [that is,] half a shekel according to the holy shekel for each one who goes through the counting, from twenty years old and upward, for six hundred three thousand, five hundred and fifty [people]. | 26. A drachma for (each) head, a half shekel of the shekel of the sanctuary, for everyone who passed to the numberments, from twenty years and upwards, for six hundred and thirty thousand and five hundred and fifty (men). |
| 27. One hundred talents of the silver were used for casting the sockets of the Holy and the sockets of the dividing curtain; one hundred sockets out of one hundred talents, one talent for each socket. | 27. And there were a hundred talents of silver for casting the bases of the sanctuary, and the bases of the veil, a hundred bases, answering to the talents, a talent for a base. |
| 28. And out of the one thousand seven hundred and seventy-five [shekels] he made hooks for the pillars, and he covered their tops and banded them. | 28. And with the thousand and seven hundred and seventy and five shekels, he made hooks for the pillars, and the overlaying of their capitals and their rods. |
| 29. The copper of the waving was seventy talents and two thousand four hundred shekels. | 29. And the brass of the oblation was seventy talents, and two thousand and four hundred shekels. |
| 30. From that he made the sockets of the entrance to the Tent of Meeting, the copper altar, the copper grating upon it, and all the implements of the altar, | 30. And he made with it the bases of the gate of the tabernacle of ordinance, and the brazen altar, and the brazen grate for it, and all the vessels of the altar. |
| 31. and the sockets of the courtyard all around and the sockets of the gate to the courtyard, all the pegs of the Mishkan and all the pegs of the courtyard all around. | 31. And the bases of the court round about, and the bases of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about. |
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| 1. And out of the blue, purple, and crimson wool they made the meshwork garments to serve in the Holy, and they made Aaron's holy garments, **as the Lord had commanded Moses.** | 1. ¶ And of the hyacinth, and purple, and crimson, they made the vestments of ministration, to minister in the sanctuary. And they made the holy vestments of Aharon the priest, **as the Lord had commanded Mosheh.** |
| 2. And he made the ephod of gold, blue, purple, and crimson wool, and twisted fine linen. | 2. ¶ And he made the ephod of gold, hyacinth, and purple, and fine linen twined. |
| 3. They hammered out the sheets of gold and cut threads [from them] to work [the gold] into the blue wool, into the purple wool, into the crimson wool, and into the fine linen, the work of a master weaver. | 3. And they beat out the plates of gold, and cut them into threads to in-work with the hyacinth, and the purple, and the crimson, and the fine linen, the work of the artificer. |
| 4. They made connecting shoulder straps for it at both its ends, it was entirely connected. | 4. Shoulder pieces made they for it conjoined; upon its two sides where they conjoined. |
| 5. And its decorative band, which is above it, [emanated] from it, of the same work: gold, blue, purple, and crimson wool, and twisted fine linen **as the Lord had commanded Moses.** | 5. And its ordered band that was upon it was of the same; it was according to its work, of gold, hyacinth, and purple, and crimson, and fine linen twined, **even as the Lord had commanded Mosheh.** |
| 6. And they prepared the shoham stones, enclosed in gold settings, engraved [similar to] the engravings of a seal, with the names of the sons of Israel. | 6. ¶ And they wrought the jewels of onyx, enchased, set, inwrought, graved with graven writing, setting forth the names of the sons of Israel. |
| 7. And he put them upon the shoulder straps of the ephod [as] stones of remembrance for the sons of Israel, **as the Lord had commanded Moses.** | 7. And he set them on the shoulders of the ephod, as stones of memorial for the sons of Israel, **as the LORD commanded Mosheh.** |
| 8. He made the choshen, the work of a master weaver like the work of the ephod, of gold, blue, purple, and crimson wool, and twisted fine linen. | 8. ¶ And he made the Breastplate, the work of the artificer, according to the work of the ephod, of gold, hyacinth, and purple, and crimson, and fine linen twined. |
| 9. It was square [and] they made the choshen doubled its length one span and its width one span, doubled. | 9. Foursquare was it; doubled they made the breastplate, a span its length, and a span its breadth.  JERUSALEM: A palm its length, and a palm its breadth, doubled. |
| 10. And they filled into it four rows of stones. One row: odem, pitdah, and bareketh, the one row. | 10. And they filled it with four rows of precious gems, (margalyan,) corresponding with the four corners of the world. The first row, carnelian, topaz, and carbuncle, row one: and upon them were engraven and expressed the names of three tribes, Reuben, Shimeon, and Levi. |
| 11. And the second row: nofech, sappir, and yahalom. | 11. And the name of the second row, smarag, and sapphire, and chalcedony: and upon them was inscribed and set forth the name of three tribes, Jehudah, Dan, and Naphtali. |
| 12. And the third row: leshem, shevo, and achlamah. | 12. And the name of the third row, ligure, agate, and amethyst: and upon them inscribed and set forth the name of three tribes, Gad, Asher, and Issakar. |
| 13. And the fourth row: tarshish, shoham, and yashpheh; enclosed in gold settings in their fillings. | 13. And the name of the fourth row, chrysolite, and onyx, and jasper: and upon them inscribed and set forth the name of three tribes, Zebulon, Joseph, and Benjamin: enchased and set in gold in their infillings. |
| 14. And the stones were for the names of the sons of Israel twelve, corresponding to their names; [similar to] the engravings of a seal, everyone according to his name, for the twelve tribes. | 14. And the gems were according to the names of the sons of Israel, twelve, according to their names; the writing engraven, inscribed, and set forth as the engraving of a ring; each man's gem according to his name in the twelve tribes. |
| 15. For the choshen they made chains at the edges, of cable work, of pure gold. | 15. And they made upon the breastplate wreathen chains, entwined work, of pure gold. |
| 16. They made two golden settings and two golden rings, and they placed the two rings on the two ends of the choshen. | 16. And they made two sockets of gold, and two golden rings, and set the two rings on the two sides of the breastplate. |
| 17. And they placed the two golden cables on the two rings, at the ends of the choshen. | 17. And they put the two entwinements of gold within the two rings upon the two sides of the breastplate, |
| 18. And the two ends of the two cables they placed upon the two settings, and they placed them upon the shoulder straps of the ephod, on its front part. | 18. and the two chains that were arranged on the two sides they fastened upon the two sockets, and set them on the shoulders of the ephod, toward its front. |
| 19. And they made two golden rings and placed them on the two ends of the choshen, on its edge that faced the inner side of the ephod. | 19. And they made two golden rings and set them upon the two sides of the breastplate, upon its edge, that was on the border of the ephod inward. |
| 20. And they made two golden rings and placed them on the two shoulder straps of the ephod, from below, toward its front, adjacent to its seam, above the band of the ephod. | 20. And they made two golden rings, and arranged them upon the two shoulders of the ephod below, toward its front, over against the place of conjoinment above the band of the ephod, |
| 21. And they fastened the choshen by its rings to the rings of the ephod with a cord of blue wool, so that it could be upon the band of the ephod, so that the choshen would not move off the ephod**, as the Lord had commanded Moses.** | 21. and fitted the breastplate by its rings to the rings of the ephod by a ribbon of hyacinth, that it might adhere to the band of the ephod, and that the breastplate be not loosened from being upon the ephod, **as the LORD commanded Mosheh.** |
| 22. And he made the robe of the ephod, the work of a weaver, completely of blue wool. | 22. ¶ And he made the mantle-robe, a work of the weaver, of twined thread of hyacinth. |
| 23. And the opening of the robe was turned inward like the opening of a coat of armor; its opening had a border around it so that it should not be torn. | 23. And the aperture of the upper robe (was) double in the midst, like the opening of a piece of armour, with a border round about its edge, that it might not be torn. |
| 24. And they made on the bottom hem of the robe pomegranates of blue, purple, and crimson wool, twisted. | 24. And they made upon the bottom of the upper robe pomegranates of hyacinth, and purple, and crimson, and (fine linen) entwined. |
| 25. And they made bells of pure gold, and they placed the bells in the midst of the pomegranates all around on the bottom hem of the robe, in the midst of the pomegranates. | 25. And they made golden bells, and set the bells among the pomegranates upon the border of the mantle-robe, round about among the pomegranates; |
| 26. A bell and a pomegranate, a bell and a pomegranate, all around on the bottom hem of the robe, to serve **as the Lord had commanded Moses.** | 26. a bell and a pomegranate, a bell and a pomegranate, all of them seventy upon the bottom of the upper robe round about to minister in; **as the LORD commanded Mosheh.** |
| 27. And they made the linen tunics, the work of a weaver, for Aaron and for his sons, | 27. ¶ \_\_ |
| 28. and the cap of linen, and the glorious high hats of linen, and the linen pants of twisted fine linen, | 28. \_\_ |
| 29. and the sash of twisted fine linen, and blue, purple, and crimson wool, of embroidery work as the Lord had commanded Moses. | 29. \_\_ |
| 30. And they made the show plate, the holy crown, of pure gold, and they inscribed upon it an inscription like the engravings of a seal: "Holy to the Lord." | 30. ¶ And they made the plate of the crown of holiness of pure gold, and wrote upon it, inscribed, engraven, and set forth, HOLINESS TO THE LORD. |
| 31. And they placed upon it a cord of blue wool to place over the cap, from above **as the Lord had commanded Moses.** | 31. And they set upon it a twined ribbon of hyacinth, to put it upon the tiara above the forehead; **as the LORD commanded Mosheh.** |
| 32. All the work of the Mishkan of the Tent of Meeting was completed; the children of Israel had done [it]; according to **all that the Lord had commanded Moses, so they had done.** | 32. ¶ And all the work of the tabernacle, the tabernacle of ordinance, was completed: **and the sons of Israel did as the LORD commanded Mosheh, so did they.** |
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**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. X: Sin and Reconciliation**

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

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

Vol. 10 – “Sin and Reconciliation,” pp. 249-282

**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>]:

**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 (Exodus) 38:21 – 39:32**

**21** **These are the numbers** In this parsha, all the weights of the donations for the Mishkan were counted -[that] of silver, of gold, and of copper. And all its implements for all its work were [also] counted.

**the Mishkan, the Mishkan** Heb. הַמִּשְׁכָּן מִשְׁכַּן [The word מִשְׁכָּן is written] twice. This alludes to the Temple, which was taken as security (מַשְׁכּוֹן) by the two destructions, for Israel’s iniquities [The Temples were taken as a collateral for Israel’s sins. When Israel fully repents, the Third Temple will be built]. -[from Midrash Tanchuma 2, Exod. Rabbah 51:3]

**the Mishkan of the Testimony** [The Mishkan] was testimony for Israel that the Holy One, blessed is He, forgave them for the incident of the calf, for He caused His Shechinah to rest among them [in the Mishkan]. - [from Midrash Tanchuma 2]

**the work of the Levites** The numbers [i.e., the accountings] of the Mishkan and its furnishings [which] is the work given over to the Levites in the desert—to carry, to dismantle, and to set up, each person on his burden upon which he is assigned, as is stated in parshath Nasso (Num. 4:24-28, 31-33).

**under the direction of Ithamar** He was appointed over them, to deliver to each paternal family the work incumbent upon it. [Each Levite family was assigned a specific job in the sanctuary.]

**22** **Bezalel, the son of Uri… had made all that the Lord had commanded Moses** “That Moses had commanded him is not written here, but all that the Lord had commanded Moses,” [meaning that] even [in] things that his master [Moses] had not said to him, his [Bezalel’s] view coincided with what was said to Moses on Sinai. For Moses commanded Bezalel to first make the furnishings and afterwards the Mishkan. (Rashi is not referring to the command to donate [the materials for the Mishkan and its furnishings], since, on the contrary, the Holy One, blessed be He, commanded the opposite in parshath Terumah. [I.e.,] first [God commanded them to make] the furnishings: the table, the menorah, the curtains, and afterwards [He gave] the command to make the planks [i.e., the Mishkan, whereas] the command of our teacher, Moses, may he rest in peace, at the beginning of Vayakhel (Exod. 35:11-19) lists first the Mishkan and its tent, and afterwards the furnishings. Rather, Rashi is referring to the command to the worker, [i.e.,] in what order he should work. You will find in the parsha of Ki Thissa [where God commanded concerning the order of the Mishkan’s construction]: “See, I have called by name Bezalel…” (Exod. 31:2-11), that first the Tent of Meeting is mentioned and afterwards the furnishings. As far as [the command in Terumah] to donate, to prepare what they would require [for the Mishkan and its furnishings], what difference does it make what they donated first? [Thus the order of the furnishings listed there is irrelevant.] See Tosafoth in the chapter entitled הָרוֹאֶה (Ber. 55a): If you ask, how do we know that our teacher, Moses, may he rest in peace, commanded Bezalel to do the opposite [of what God had commanded him? Since it is not found in the text that Moses commanded Bezalel to construct first the furnishings and then the Mishkan], we may reply that it is written in parshath Vayakhel (Exod. 36:2): “And Moses called Bezalel and Oholiab…”. [There] the Torah is very brief in explaining what he [Moses] said to them. From this verse (38:22), which is worded, “all that the Lord commanded Moses,” we see that he [Moses] commanded them in the opposite manner. [Therefore the text here does not state “that Moses had commanded him.”] Study this well.) Bezalel responded, “It is common practice to first make a house and then to put furniture into it.” He said to him, “This is what I heard from the mouth of the Holy One, blessed is He.” Moses said to him [Bezalel], “You were in the shadow of God [בְּצֵל אֵל, which is the meaning of Bezalel’s name. I.e., you are right], for surely that is what the Holy One, blessed be He, commanded me.” And so he did: [Bezalel] first [made] the Mishkan, and afterwards he made the furnishings. -[from Ber. 55a]

**24** **talents** Heb. כִּכָּר, sixty manehs. The maneh of the Holy was double [the normal maneh]. Hence, the talent [mentioned here] was [i.e., equaled] one hundred twenty [ordinary] manehs [twice the normal talent], and the maneh was twenty-five selas. Thus, a talent of the Holy was three thousand shekels. Therefore, [the text] counted out in detail all the shekels that were less than three thousand, since they did not amount to a talent [and thus they had to be enumerated separately]. - [from Bech. 5a]

**26** **bekka** Heb. בֶּקַע, lit., a split. This is the name of the weight of a half-shekel.

**for six hundred three thousand, etc.** This is how many the Israelites were. Their number equaled this [too] after the Mishkan was erected, [as appears] in the Book of Numbers [Num. 1:4]. Now too, when they donated to the Mishkan, this is how many they were. The number of the half-shekels of 600,000 [people] equals one hundred talents, each one the equivalent of three thousand shekels. How so? Six hundred thousand halves [of a shekel] equal three hundred thousand wholes, which equal one hundred talents. The [additional] 3,550 halves equal 1,775 shekels.

**27** **for casting** Heb. לָצֶקֶת, as the Targum [Onkelos] renders: לְאַתָּכָא, lit., to pour.

**the sockets of the Holy** [I.e., the sockets] of the planks of the Mishkan, which were forty-eight planks, which had ninety-six sockets, in addition to the four sockets of the dividing curtain, equaling one hundred [were silver]. But for all the rest of the sockets, the Torah prescribed that they be made of copper.

**28** **and he covered their tops** [i.e., the tops] of the pillars with them [i.e., with the remaining shekels], for concerning all of them, it is written: “And he covered their tops, and their bands were silver.”

**Chapter 39**

**1** **And out of the blue, purple…** [Since] linen is not mentioned here, I conclude from here that these בִגְדֵי-שְׂרָד were not the garments of the kehunah, for in [all] the kohanim’s garments there was linen [used]. Instead I believe they were the garments with which they [the kohanim] covered the holy furnishings at the time they withdrew [these furnishings] to [take on their] journeys, [garments] in which there was no linen.

**3** **They hammered out** Heb. וַיְרַקְּעוּ, like “To Him Who spread out (לְרוֹקַע) the earth over the water” (Ps. 136:6), as the Targum [Onkelos] renders: וְרַדִידוּ, they hammered thin plates out of the gold, estendre in Old French [etendre in modern French, meaning] to extend into thin sheets. Here [the text] teaches you how they spun the gold [together] with the [wool] threads. They would hammer [the gold into] thin sheets and cut threads out of them along the length of the sheet, [in order] to work those threads by combining them with each kind [of colored material] in the choshen and in the ephod, about which gold is mentioned [to be included with them [i.e.,] one thread of gold [was intertwined] with six threads of blue wool, and similarly with each kind [of wool], for each kind had threads of six strands, and the gold was the seventh thread with each one. -[from Yoma 72a]

**28** **and the glorious high hats** Heb. פַּאֲרֵי הַמִּגְבָּעֽת, the glory of the high hats, [i.e., meaning] the glorious high hats.

**31** **to place over the cap, from above** And by means of the threads, he would place them (sic) over the cap like a sort of crown. It is impossible to say that the showplate was over the cap, because in “Shechitath Kodashim” (Zevachim 19a) we learned: His [the Kohen Gadol’s] hair was visible between the showplate and the cap, where he would place the tefillin, and the showplate was placed on the [Kohen Gadol’s] forehead. Hence, the cap was above, and the showplate was below, so what is the meaning of: “over the cap, from above”? Additionally, I found a problem in this [matter, namely that] here the text states, “And they placed upon it a cord of blue wool,” and in the section dealing with the command (Exod. 28:37) it says, “And you shall place it upon a cord of blue wool.” Therefore, I say that this cord of blue wool was composed of threads with which to tie it [the showplate] to the cap since the showplate extended only from ear to ear. Thus how should he [the Kohen Gadol] tie it onto his forehead? Threads of blue wool were fastened to it [to the showplate] at both its ends and at its center, with which he would tie it [the showplate] and hang it upon the cap when it was on his head. Two threads were at each end, one above [the showplate] and one below [it] toward his forehead, and similarly at its center, for it is easy to tie it in this way, and it is not customary to tie with fewer than two threads. Therefore, it says: “upon a cord of blue wool,” and “upon it a cord of blue wool,” and he would tie their [the threads’] two ends [one from above and one from below the showplate], all of them together behind him, opposite his nape, and he would place it [the showplate] upon the cap. Do not be astonished that it does not say, “cords (פְּתִילֵי) of blue wool” [i.e., in the plural], since they were many [threads, i.e., three threads], because we find in regard to the choshen and the ephod: “And they shall fasten the choshen by its rings to the rings of the ephod with a blue cord” (Exod. 28:28). [There] we are forced [to explain] that there were no fewer than two [threads even though the text states “cord” in the singular] because the two rings of the choshen were on the two ends of the choshen, and the two rings of the ephod were on the two shoulder straps of the ephod opposite them, and according to the [usual] way of tying [rings together], there were four threads [one for every ring]. In any case, fewer than two [threads] is impossible.

**32** **the children of Israel had done** the work; according to all that the Lord had commanded, etc..

**Ketubim: Tehillim (Psalms) 71:1-24**

| **Rashi** | **Targum** |
| --- | --- |
| 1. In You, O Lord, have I taken refuge; let me never be ashamed. | 1. In Your Word, O LORD, I have put my trust; I will never be disappointed. |
| 2. With Your charity, You shall save me and rescue me; extend Your ear to me and save me. | 2. In Your generosity deliver me and save me; incline Your ear to me and redeem me. |
| 3. Be for me a sheltering rock in which to enter continually; You commanded [others] to save me because You are my rock and my fortress. | 3. Be a strong mighty rock for me always to come to; You have given commandment to redeem me, for You are my strength and my stout fortress. |
| 4. My God, rescue me from the hands of the wicked, from the palm of him who treats unjustly and robs. | 4. O God, save me from the hand of the wicked man, from the hand of the wrongdoer and the predator. |
| 5. For You are my hope, O Lord God, my trust since my youth. | 5. For You are my hope, O LORD; my God, my confidence from my youth. |
| 6. I relied on You from birth; from my mother's womb You drew me; my praise is always in You. | 6. I have relied on You from the womb; You bring me out of the bowels of my mother; my psalm is always of Your Word. |
| 7. I was an example for the multitude, but You were my strong shelter. | 7. I have become like a portent for many; and You are my confidence and my strength. |
| 8. My mouth will be filled with Your praise, all the days with Your glory. | 8. My mouth will be filled with Your praise, with Your splendour every day. |
| 9. Do not cast me away at the time of old age; when my strength fails, do not forsake me. | 9. Do not cast me away at the time of old age; when my vigour ceases, do not forsake me. |
| 10. For my enemies said of me, and those who watch for my soul took counsel together, | 10. For my enemies have spoken evil about me, and those who watch my soul have conspired together. |
| 11. Saying, "God has forsaken him; pursue and seize him, for there is no rescuer." | 11. Saying, "God has forsaken him; pursue and catch him, for there is no one to deliver him." |
| 12. O God, do not distance Yourself from me; my God, hasten to my assistance. | 12. O God, do not be far from me; O my God, hasten to my aid. |
| 13. **The adversaries of my soul will be shamed and will perish; enwrapped in humiliation and disgrace will be those who seek to harm me.** | 13. **Let those who oppose my soul be disappointed and destroyed; let those who seek my ruin be covered with disgrace and dishonour.** |
| 14. As for me, I shall constantly hope, and I shall add to all Your praise. | 14. And I will always wait, and I will add to all Your praise. |
| 15. My mouth will recite Your righteousness, all the days Your salvation, for I do not know their number. | 15. My mouth will tell of Your generosity, of Your redemption every day, for I do not know their number. |
| 16. I shall come with the mighty deeds of the Lord God; I shall mention Your righteousness alone. | 16. I will enter in the strength of the LORD God; I will remember Your righteousness/generosity alone. |
| 17. O God, You have taught me since my youth, and until now I shall recite your wonders. | 17. O my God, You have taught me by miracles from my youth; and to this very time I will tell of Your marvels. |
| 18. And even until old age and hoary hairs, O God, do not forsake me, until I tell [of] Your strength to the generation, to everyone who comes-Your might | 18. And moreover, O God, do not forsake me at the time of old age and gray hair, until I may tell of the strength of Your arm to every generation, of Your mighty strength to all who will come. |
| 19. And Your charity, O God, [which is] up to the heights, for You do great things. O God, who is like You? | 19. Your righteousness/generosity, O God, reaches to the highest heaven, for You have done great things; O God, who is like You? |
| 20. That You showed me great and evil troubles, You will revive me again, and from the depths of the earth You will again raise me up. | 20. You who have shown me great and evil troubles, make us live again; and bring us up again from the deepest depths. |
| 21. You will increase my greatness, and You will turn and comfort me. | 21. You will increase my greatness, and You will turn and comfort me. |
| 22. I too shall thank You with a stringed instrument for Your truth, my God; I shall play music to You with a harp, O Holy One of Israel. | 22. Also I will give thanks in Your presence with instruments of song, and the lyre; I will tell of Your truth, O my God, I will sing praise in Your presence with the harp, Holy One of Israel. |
| 23. My lips will sing praises when I play music to You, and my soul, which You redeemed. | 23. My lips will rejoice, for I will give praise in Your presence, and also my soul that you have redeemed. |
| 24. Also my tongue will utter Your righteousness all the days, for those who seek my harm are shamed, yea, for they are disgraced. | 24. Also my tongue every day will repeat Your generosity, for those who seek my ruin have been disappointed, they have been put to shame. |
|  |  |

**Rashi’s Commentary for: Psalms 71:1-24**

**3** **in which to enter continually** into that shelter, to save myself within it from the pursuer.

**You commanded to save me** You saved me many times through Your messengers.

**4** **and robs** Heb. וחומץ, like וחומס. Similarly (Isa. 1:17): “strengthen the robbed (חמוץ) ”; the robbed.

**6** **You drew me** You drew me and caused me to pass, as (Num. 11:31): “and drove up (ויגז) quails”; (below 90:10), “for it is cut off (גז) swiftly and we fly away.”

**7** **I was as an example for the multitude** Many saw my troubles and worried lest an example of my trouble befall them; lest I be an example for them: “just as happened to this one, so will happen to us.” As the matter is said (Ezek. 24:24): “and Ezekiel will be an example to you.”

**9** **at the time of old age** If I have aged with sins, meaning, I have sinned exceedingly.

**10** **For my enemies said of me** My enemies said of me, and took counsel together, saying, “God has forsaken him.” We shall not be punished because of him since he has already stumbled in sin.

**14** **As for me, I shall constantly hope** for Your salvation, and when You save me, I will add to Your praise.

**15** **I do not know their number** of the righteousness and the salvations that You have done for me.

**16** **I shall come** to thank and praise for Your mighty deeds.

**17** **and until now** Until this day, with what passed over me, and until old age and hoary hairwhen I reach sixty and seventydo not forsake me.

**18** **to everyone who comes Your might** To everyone who approaches me, I will tell of Your might.

**19** **And Your charity, O God** which is up to the heights. The two verses are connected by “I shall tell [of] Your strength to the generation.”

**23** **My lips will sing praises** with the music of the harp when I play to You on the harp.

**Meditation from the Psalms**

**Psalms ‎‎71:1-24**

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

Psalm 71 is a continuation of psalm 70;[[1]](#footnote-1) therefore, it does not require a superscription. David composed this psalm when he was sixty-five years old.[[2]](#footnote-2) These verses provide further insight into David’s agitated feelings as he fled from his son, Absalom.[[3]](#footnote-3)

When he had fled from Saul as a youth, David had been sustained by the hope that a long life still lay before him, during which time he would ascend to the throne. Now, in his old age, as the specter of death loomed before him, David truly feared that he might not live to regain his royal crown. David therefore pleaded with HaShem to re­juvenate him, to draw even closer to him, and to endow his final years with unprecedented splendor.

David’s passionate words express the feelings of all those who have reached advanced age (several of us are there already). This psalm is their special prayer, a fervent request that their venerable years be blessed with dignity and grace, a prayer that meaningful accomplishments will crown a lifetime of achievement It is a plea that HaShem banish the emptiness and boredom which atrophy the body and frustrate the soul

In addition, says Meiri,[[4]](#footnote-4) David identified the afflictions of his own old age with the anguish of the entire Jewish nation, which was destined to grow worn and weary during the protracted exile. Here David prays not only for his own rejuvenation, but also for the spiritual revival of the entire Jewish people.[[5]](#footnote-5)

Our psalm opens with a very intriguing verse:

***Tehillim (Psalms) 71:1*** *In Thee, HaShem, have I taken refuge; let me never be ashamed.*

Midrash Shocker Tov[[6]](#footnote-6) observes that even though the gentiles disgrace the exiled Jews in this world, the Jews are assured that they will not be shamed in the World to Come, as the prophet says:

***Yeshayahu (Isaiah) 45:17*** *Israel is saved by HaShem, a salvation for all times; they will not be shamed or disgraced forever and ever.*

This passage is also referenced by the writer to the Romans:

***Romans 10:9*** *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that HaShem hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.*

Our psalm uses an interesting word that I would like to explore.

***Tehillim (Psalms) 71:4*** *Rescue me out of the hand of the wicked, out of the grasp of the unrighteous and ruthless* [chometz - *חוֹמֵץ*] *man.*

(From the root: chametz - חמץ.) Theft and wickedness, conceived in arrogance, are called *chometz*, which means vinegar. The Prophet spells this out for us:

***Yeshayahu (Isaiah) 1:17*** *Seek justice, support the victim of theft* [chamotz - *חָמוֹץ*]*.*

Clearly, *chometz*/*chamtzan* [robber, oppressor] derives from *chometz*, as well. This is because chometz connotes that which is spoiled, just as wine vinegar is made from spoiled wine. In the same way, our sages called the evildoer whose father was righteous, *“vinegar [chometz], son of wine”.[[7]](#footnote-7)*

*Chametz* and other forms of *leaven* symbolize the evil impulse[[8]](#footnote-8) and arrogance, for yeast inflates dough and turns it into chametz. Se’or [a type of leaven or yeast] derives from sa’ar, storm, for it agitates dough and makes it rise. Just so, the evil impulse and arrogance inflate a humble man to visions of grandeur, power and pride.

*Matza* comes in opposition to *chametz*, as we shall examine in more detail shortly. Chametz (leaven / yeast) symbolizes the bread of the wealthy man with his haughty dream of attaining wealth and honor, whereas matza symbolizes the bread of the lowly, modest man. Thus “lechem oni”, rendered above as the “bread of hardship”, can mean “the bread of the humble man” (anav). Because matza is bread that is not leavened, it represents man in control of his passions, exercising his independent, disciplined will, uninfluenced by external forces. *Matza* is the opposite of *chametz*.

*Chametz* symbolizes the egotism, his Yetzer HaRa, which entices a person toward the haughty pursuit of wealth and honor. Since it symbolizes the root and source of evil, it has no place on HaShem’s altar, the symbol of holiness, free of all arrogance.

Jews approach the spiritual through our involvement in the physical. chametz (leaven) is the physical component that includes a spiritual component. In fact, real spirituality comes from being able to see through mundane physical objects, to their spiritual core. Further, we see the physical as bridge to the spiritual because Judaism recognizes that the physical has been created as a visceral mirror for abstract spiritual concepts.

Although chametz is often translated as “leaven”, the term has a much more precise definition. Chametz means wheat, barley, oats, spelt, or rye that has become wet and allowed to remain for a short period of time (18 minutes) so that it begins the leavening process.[[9]](#footnote-9) The reason this definition is necessary is because yeast are single cell organisms which are present in the air around us. They ‘eat’ the above grains and expel byproducts of alcohol and carbon dioxide gas. Thus wet grain is the perfect breeding ground for yeast to leaven grain. If the grain is dry, the yeast cannot eat the grain and begin multiplying. Water is critical to their ability to ‘eat’ the grain.

On Pesach we are forbidden to own chametz[[10]](#footnote-10) or have it in our possession. On the evening preceding Pesach there is a serious search of the home for chametz. The prohibition on eating chametz (leavened bread) on Pesach is different from all other prohibitions in the Torah. This begins from the fact that the prohibition is only for seven days. The simple question is: If chametz is *bad*, for some reason, it should be prohibited all year; and if not, why is forbidden on Pesach?

All other food prohibitions fall into two possible categories; either eating, or all benefit, is forbidden. Indeed, chametz falls into the latter category. However, in addition, there is a prohibition called “lo yeira’eh lekha”. chametz may not be in your possession all the days of Pesach. There is no prohibition on having ham in one’s home, but chametz must be gotten rid of before Pesach. That is why Pesach is the cause of massive spring cleaning in Jewish homes, as we conduct an obsessive search to root out any crumbs that might be lurking somewhere. There is no other prohibition like this. On Pesach, we are enjoined to strike out the very existence of chametz from our lives. chametz is not to be found anywhere “in your borders.” According to the Ramban, the aim is that chametz not be found “in your mind,” it should be like dust in your eyes.

During the eight days of Pesach, in the diaspora, chametz *cannot* lose its identity in an admixture.[[11]](#footnote-11) Therefore, the minutest amount of chametz renders the whole admixture chametz and its use on Pesach is prohibited. However, during the rest of the year, chametz follows the normal rules of admixture, i.e. it loses its identity in an admixture of non-chametz. This affords us the opportunity to differentiate between foods purchased before and during Pesach.

The Sages teach us that there is no punishment for eating less that kezayit, the bulk of an olive, of forbidden food, if done accidentally. So, if a drop of milk accidentally falls in the beef stew, we are allowed to eat it. But one Torah prohibition does not follow this standard, chametz. If we even so much as possess, much less eat, the tiniest speck of chametz during Pesach, the punishment is Keret, spiritual excision. We have no other mitzva like it. This mitzva declares that we are to live in the moment which is beyond the reach of the Yetzer HaRa, a moment beyond time.

***Shemot (Exodus) 12:15*** *Anyone who eats chametz, that individual will be cut off from the Jewish people.*

Chametz which remains in the possession of a Jew over Pesach may not be used, eaten, bought or sold even after Pesach. Given the nature of modern food technology, this attribute results in the necessity that any processed food have special Pesach supervision.

Chametz (leaven - חמץ)[[12]](#footnote-12) shares nearly the identical letters with matza (unleavened bread - מצה ). The only difference is that one has a chet (ח) and the other has a hay (ה). A careful examination of these two letters will reveal that the only difference is one very tiny line. A line so short it is just a point.

חמץ **- chametz**

מצה **- Matza**

What is the difference between matza and chametz? To bake matza, we must have the matza cooked within eighteen minutes of the time we first add water to the flour. If we go eighteen minutes and one second, the matza becomes chametz! The difference is one second! The same ingredients that make matza, if left an extra second will become chametz. Again, the difference is very tiny. On Pesach, eating matza is a mitzva and eating chametz is a grave sin which cause a soul to be *cut off* from Israel. The very same material can either be spiritual rocket fuel or spiritual excision; all for the sake of one second!

Our Sages teach that the Yetzer HaRa, the evil inclination, cannot touch one who acts immediately at the flash of inspiration from HaShem. If we live at that transcendental moment, we will live beyond the reach of Paro’s magicians, beyond the reach of evil. Then HaShem will reward us midda kneged midda, measure for measure.

Keep in mind that the number eighteen, as in the eighteen minutes that grains can be we before they become chametz, is written in Hebrew as: יח, the first two letters of HaShem’s name which has the sound ‘Yah’. These two letters can be reversed to spell: חי, which is the Hebrew word for *life*!

Now if we eat chametz at Pesach, the penalty is spiritual excision:

***Shemot (Exodus)12:15*** *Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.*

***Shemot (Exodus) 12:19*** *Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.*

WOW! If we eat *matza* at Pesach, it is a mitzva de’orisa[[13]](#footnote-13) and we enter the sublime spiritual realms because of the mitzva. But, if we eat the same stuff that took a second longer to cook, we are completely **cut off** from Israel! Such is the transcendent level that Jews are to live. Time is important!

Our Sages have told us that chametz and the preparations associated with it are extremely symbolic. Chametz represents the evil within us, our Yetzer HaRa, our evil inclination. It represents all of our character flaws such as haughtiness, jealousy, unbridled passion, and lust. Just as we need to remove every speck of chametz from our household, so too we need to remove every speck of spiritual chametz from our beings. Just as much time and effort is expended on preparing ourselves physically for Pesach, by removing any hint of chametz, we must also exert much time and effort on preparing ourselves spiritually for Pesach, by working on improving our character, which is accomplished by removing all the evil traits we unfortunately carry with us. Then, and only then, can we stand before HaShem.

Hopefully we can now see that our psalm plainly teaches that “ruthless” man is a man who denigrates the mitzvot by letting them age too long. They have left the realm of the spiritual and descended into the land of the spiritual. They may look like everyone else, but, their spiritual condition is such that they are ‘cut off’ from the land of the righteous.

***Tehillim (Psalms) 71:4*** *Rescue me out of the hand of the wicked, out of the grasp of the unrighteous and ruthless* [chometz - *חוֹמֵץ*] *man.*

Let’s look for a moment at some of the characteristics of the Yetzer HaRa. Chazal teach that the Yetzer HaRa is given to us while we are yet in the womb. Unfortunately, the Yetzer HaTob is not given to us until thirteen years after we are born.

***Avot d'Rabbi Nathan 16:2*** *The Yetzer HaRa is 13 years older than the Yetzer HaTob. While still in the mother's womb, the Yetzer HaRa begins to develop in a person. If he begins to violate the Sabbath, nothing stops him. If he commits murder, nothing stops him. If he goes off to another sin, nothing stops him.*

*But 13 years later, the Yetzer HaTob is born. When he violates the Sabbath, it rebukes him, "Airhead [literally: "empty one"]! Don't you know it says 'Everyone who violates it will surely be put to death' (Exodus 31:14)?" If he is about to commit murder, it rebukes him, "Airhead! Don't you know it says 'Whoever sheds a man's blood, by man will his blood be shed' (Genesis 9:6)?" If he is about to engage in a sexual sin, it rebukes him, "Airhead! Don't you know it says 'Both the adulterer and the adulteress will surely be put to death'?"[[14]](#footnote-14)*

This means that the human being does not have the propensity for good until reaching the age of majority, for males at the age of Bar Mitzva (13). Understood in psychological terms, this means that the child, as it develops from infancy on, is primarily interested in the self. When it feels uncomfortable, it will act up; when it wants something and does not get it, it will throw a tantrum. The maturation process, as it evolves, is closely linked with the child growing out of the me-only stage, and starting to think about others in the immediate environment, even doing good and kind things for them.

The child is born with a Yetzer HaRa; that is to say, with a capacity which will tend toward evil. The yetzer hara is the focus on the self which, if firmly entrenched and oblivious to others, results in evil behavior. This offers a true understanding of what is meant by the idea that the Yetzer HaRa is thirteen years older than the Yetzer HaTob. It also suggests a more profound comprehension of what it means to come of age, to have a Bar Mitzvah (for boys, entering their fourteenth year), or a Bat Mitzva (for girls, entering their thirteenth year) ceremonial. It means growing out of one’s own inner shell, an inner shell which is understandably the basic component of the individual’s expression in the early years of life, but which now must be transcended in the process of maturing, of being on-the-way toward adulthood. Now the capacity for good must be harnessed and the propensity for performing acts of kindness must be elicited.

The Mishna also relates the search for Chametz to the process of removing the leaven. The first Mishna in Mesechta Pesachim states that we search for chametz on the night of the fourteenth [of Nisan]. We begin the process of cleaning the chametz thirty days before that night. The word used in the Mishna for ‘night’ is ‘ohr,’ and that is a word that also means ‘light.’ The Torah is compared to light, as seen in the verse, ‘For a mitzva is a lamp, and the Torah is light’.[[15]](#footnote-15) And chametz is compared to our archenemy, the Yetzer HaRa, the evil inclination. So the Mishna can be read: ‘By the light [of Torah] of the fourteenth [of Adar], we search for the chametz, the Yetzer HaRa. Beginning on the fourteenth of Adar, we use the light of Torah to search our deeds and uproot the Yetzer Hara that seeks to destroy our souls.

For the first 13 years of life, one rebels, but in the 14th year, the light of intelligence appears in him, and then he becomes bar mitzva and subject to the punishment of a human court. Similarly, our sages, of blessed memory, hinted at this when they said, "On the evening of the 14th we search for chametz by the light of a candle".[[16]](#footnote-16)

For Arama,[[17]](#footnote-17) the philosopher, the change that signals maturation is intellectual development, and the candle is a symbol of the adolescent's greater ability to perceive the significant legal distinctions, which also makes him liable for punishment in court. The early 19th-century Hasidic leader, R. Abraham Joshua Heschel of Apta, Poland, restated Arama's insight in terms of the birth of the Yetzer HaTob: “On the night of the 14th we check for hametz with a candle, for in Nisan, renewal comes to the world. Israel becomes like a child whose Yetzer HaTob does not enter him until after 13 years. Similarly, we check for hametz after the 13th night by the light of a candle, on the model of a child who becomes bar mitzvah after 13 years. And then we must remove [literally destroy] all of the bad characteristics [of childhood].”[[18]](#footnote-18)

As we saw earlier, the Yetzer HaRa is necessary. Chazal teach that not only is it necessary, but it is also “very good”.

***Bereshit Rabbah 9:7*** *Rabbi Nahman said in Rabbi Samuel's name: 'Behold, it was good' refers to the Good Desire; 'And behold, it was very good' refers to the Evil Desire. (It only says 'very good' after man was created with both the good and bad inclinations, in all other cases it only says 'and God saw that it was good') Can then the Evil Desire be very good? That would be extraordinary! But without the Evil Desire, however, no man would build a house, take a wife and beget children; and thus said Solomon: 'Again, I considered all labour and all excelling in work, that it is a man's rivalry with his neighbour.'[[19]](#footnote-19)*

In other words, G-d is the source of the Yetzer HaRa and, despite what we may think, has blessed us through it with a purpose in mind, to fill us with desire; the desire to make the world better than it is.

There was time when the men of the Great Assembly were engaged in removing the desire for idolatry from the world. The removal of idolatry also meant the removal of prophecy, because Heaven does not give halves. You either remove the negative and the positive aspects, or you don’t remove anything. When the men of the Great Assembly saw that they were successful in removing idolatry, they decided to also remove the Yetzer HaRa. However, such is the nature of the Yetzer HaRa that there were some very bad consequences.

Though it is counter-balanced by the *Yetzer ha-Tov*, the “altruistic desire”, it is nonetheless the source of much of the grief in human life, lust, violence, selfishness, vengeance, and ambition. One would think that humanity would be truly better off if we could destroy this impulse.

***Yoma 69b*** *And [they]cried with a great voice to the Eternal their God (Neh. 9:4). What did they cry?...Woe, woe, it is he [the Yetzer ha-Ra] who has destroyed the Sanctuary, burnt the Temple, killed the righteous, driven all Israel into exile and is still dancing in our midst… You have surely given him to us that we may receive merit through him. We want neither him nor merit through him. In that moment a tablet fell from the firmament, the word ‘truth’ inscribed upon it [Heaven accedes to the request]….They [the Sages of the Great Assembly] ordered a complete fast of three day….whereupon he [the Yetzer] was surrendered to them. He came forth from the Holy of Holies like a fiery lion…. At that moment the prophet declared, “This is the Yetzer”…the prophet said, “cast him in a lead barrel” (See Zech. 5:8)….He [the Yetzer] said to them, “Realize that if you kill me, the world is finished.” They held him for three days, then they looked in the whole land of Israel and not an egg could be found. So they asked, “What shall we do now? Shall we kill him? The world would then go down.” Shall we beg for half-mercy? They do not grant ‘halves’ in heaven. They put out his eyes and let him go. It helped inasmuch as he no more entices men to commit incest.*

The suggestion of this Gemara is that the terms *Good* and *Evil* are not the best ways to describe our two basic urges. Perhaps Yetzer Tov is better described as the altruistic inclination, that part of us that wants to give and help. And, perhaps Yetzer HaRa is better described as the assertive or self-protective inclination, that part of us which we need to make sure we take care of ourselves. Self-care is not evil. We need to put ourselves at the top of our priorities. As Hillel said, ***“If I am not for myself, then who will be for me?”*** The problems come when we get carried away with self-care and share our energy and resources and prerogatives with no one else. ***“But, if I am only for myself, what am I?”*** Both self-assertion and altruism are necessary; our challenge is to learn to live in balance.

***Kiddushin 30b*** *The Rabbis taught in a Baraita: [In reference to the Torah, the verse states:] V’samtem, you shall place. [Homiletically, we may divide this word in two and read it as:] Samtam (a perfect elixir.) [The word thus hints to the idea that] Torah is compared to a life-giving elixir. An analogy can be drawn to a man that dealt his son a great blow and then placed a compress upon his wound, saying to him: “My son! So long as this compress remains upon your wound, you may eat what you desire, drink what you desire, and bathe in either hot or cold water and you need not fear that any harm will come to you by these actions. But if you remove this compress, your wound will surely give rise to boils.” So too has the Holy One, Blessed is He, said to Israel, “My son! I have created the Evil Inclination, and I have created Torah as its antidote. If you involve yourselves in Torah, you will not be delivered into its hand, as it is stated, “Certainly, if you correct yourself, you will prevail.” But if you do not involve yourselves in Torah, you will be delivered into its hand, as it is stated, but if you do not act well, sin rests at the door. And what is more, all the pursuits of the evil inclination concern you, as it is stated, “And you are its desire.” But if you wish, you can involve yourself in Torah, and thereby master it, as it is stated, “But you can conquer it.”*

Thus we understand that the Yetzer HaRa has its place, but it can easily get out of hand. Therefore, HaShem gave us the Torah in order that we should be able to control this desire.

***Berachot 17b*** *Rabbi Alexandri, when he finished his daily prayer, said the following:* *'Master of the Universe, it is revealed and known to You that our true desire is to do Your will. What prevents it but the "chametz in the dough" (evil inclination) and the subjugation of the exile! May it be Your will, O Lord, to deliver us from their hands, and we shall return to perform the decrees of our will with a perfect heart'.*

***Makkoth 67*** *when a mitzva comes your way, do not allow it to ferment.*

The Torah says: You shall guard the matzot (מצות); and our Hakhamim point out that the same letters spell ‘mitzvot’ (), meaning that just as we guard the matzot from sitting idle and turning into chametz, so every mitzva has to be guarded. We must not leave a mitzva idle; whenever one comes to hand we must do it right away, before it turns into chametz. When a mitzva came by as I was on my way to buy matza, did I have the right to let it sit idle? For the sake of my matza, could I let another mitzva turn to chametz? There is no difference between letting matza turn to chametz and letting any other mitzva turn to chametz!''

The Jew is expected to conquer time at all times, to demonstrate that by overcoming time, he is attempting to associate his life with G-d who is timeless and eternal. The Jew never wastes time; he employs time to bend this time bound world to the goals of eternity. This is done by making time a precious commodity, by filling it with Torah, mitzvot, and deeds of kindness.

The verbal tallies between the Torah and our chapter of Psalms are ‘commandment’ and ‘hand’. David was apparently inspired by the details of our Torah portion to take account of his own life.

*When a mitzvah comes into our hand, don’t let it ferment.* This is what separates us from those who are called chametz.

**Ashlamatah: Jeremiah 30:18-25 + 31:7-8**

| **Rashi** | **Targum** |
| --- | --- |
| 12. ¶ For so said the Lord: Your injury is painful, your wound grievous. | 12. ¶ For thus says the LORD, Your misfortune is mighty, your stroke is sick. |
| 13. No one deems your wound to be healed, you have no healing medicines. | 13. There is none to judge your case mercifully for you; no cure has come up for you. |
| 14. All your lovers have forgotten you, they do not seek you, for I have smitten you with the wound of an enemy, cruel chastisement, for the greatness of your iniquity; your sins are many. | 14. All your friends have forgotten you; they make no request to ask about your welfare, For the plague of the enemy has smitten you, the suffering of cruel men; because your debts increase, your sins are mighty. |
| 15. Why do you cry about your injury [that] your pain is severe? For the magnitude of your iniquity, [since] your sins are many, I have done these to you. | 15. Why do you cry out about your misfortune? Your stroke is sick. Because your debts increase, your sins are mighty. I have done this to you. |
| 16. Therefore, all who devour you shall be devoured, and all your adversaries, yea all of them, shall go into captivity, and those who plunder you shall be plunder, and all who prey upon you I will give for prey. | 16. Therefore all your oppressors will be oppressed, and all who hate you, all of them will go into captivity; and your spoilers will be for a spoil, and all your plunderers I will hand over to the plunder. |
| 17. For I will bring healing to you, and of your wounds I will heal you, says the Lord, for they called you an outcast, that is Zion whom no one seeks out. **{S}** | 17. For I will bring healing to you, and I will heal you of your wounds, says the LORD; for they have called you the Exiled One, Zion, for whom no-one makes request.**{S}** |
| 18. So said the Lord: Behold I am returning the captivity of the tents of Jacob, and his dwellings I will pity, and the city shall be built on its mound and the palace on its proper site shall be established. | 18. Thus says the LORD, Behold, I will bring back the exile of the land of Jacob, and will have mercy on his cities. and the city Jerusalem will be rebuilt in her place and the house of the sanctuary will be completed as is fitting for it: |
| 19. And thanksgiving and the voice of those making merry shall proceed from them, and I will multiply them, and they shall not be diminished, and I will increase them, and they shall not become few in number. | 19. And those who bring up thank-offerings will be many in them; and the sound of those who praise; and I will increase them, and they will not diminish; and I will strengthen them, and they will not be weak. |
| 20. And their children shall be as of old, and their congregation shall be established before Me, and I will visit [evil] upon all their oppressors. | 20. And their children will increase as formerly, and their assemblies will be established before Me; and I will visit evil upon all those who press them. |
| 21. And their prince shall be from them, and their ruler shall emerge from their midst, and I will bring him near, and he shall approach Me, for who is it who pledged his heart to approach Me? says the Lord. | 21. And their kin will be anointed from them, and their Anointed One (i.e. Messiah) will be revealed from among them; and I will bring them near, and they will assemble to my worship. For who is he whose heart delights to draw near to my worship, says the LORD? |
| 22. And you shall be My people, and I will be your God. **{S}** | 22. And you will become a people before Me, and I will be your God." **{S}** |
| 23. Behold a storm from the Lord has gone forth [with] fury, yea a settling storm; on the head[s] of the wicked it shall rest. | 23. Behold, the rebuke from before the LORD goes forth in anger; the whirlwind gathers over the head of wicked men it will hover. |
| 24. The kindling of the Lord's anger shall not return until He has executed it, and until He has fulfilled the plans of His heart. At the end of the days you shall consider it. | 24. The power of the LORD's anger will not return until he performs and until he establishes the thoughts of his good pleasure: at the end of days you will understand it. |
| 25. At that time, says the Lord, I will be the God of all the families of Israel, and they shall be My people. **{S}** | 25. - - - **{S}** |
|  |  |
| 1. So says the Lord: In the wilderness, the people who had escaped the sword found favor; He [therefore] went to give Israel their resting place. | 1. At that time, says the LORD, I will be God for all the seed of Israel, and they will become a people before Me." |
| 2. From long ago, the Lord appeared to me; With everlasting love have I loved you; therefore, have I drawn you to Me with loving-kindness. | 2. Thus says the LORD, who gave mercy to the people whom he brought up from Egypt, supplying their needs in the wilderness when they were there, when they were fleeing from before those who kill with the sword, leading them by His Memra to make them dwell in a place of ease, even Israel. Jerusalem said, from of old the LORD was revealed to our fathers. O prophet, say to them, Behold, I have loved you with an everlasting love: therefore, I have led you with good things,' |
| 3. Yet again will I rebuild you, then you shall be built, O virgin of Israel; yet again shall you be adorned with your tabrets, and you shall go out with the dances of those who make merry. | 3. Again I will set you up, and you will be established, O assembly of Israel: again you will adorn yourself with your ornaments, and will go forth with the company of those who praise. |
| 4. Yet again shall you plant vineyards on the mountains of Samaria, indeed planters shall plant [them] and redeem [them]. | 4. Again you will plant vineyards on the mountains of Samaria: plant the plants and eat them as common produce. |
| 5. **For there is a day, the watchers (Hebrew: נֹצְרִים – NOTS’RIM - i.e. Nazareans) will call on the mountains of Ephraim; Rise! Let us go up to Zion, to the Lord, our God. {P}** | 5. **For there is length of days and much goodness which is about to come for the righteous/generous who have kept My Law from of old: their portion is in the land of Israel, because they were longing for the years of consolations which are coming, saying: “When will we arise and go up to Zion, and appear before the LORD our God**?” **{P}** |
| 6. ¶ For so says the Lord to Jacob, "Sing [with] joy and shout at the head of the nations, make it heard, praise, and say, 'O Lord, help Your people, the remnant of Israel!' " | 6. ¶ For thus says the LORD: "Give praise, O you of the house of Jacob, with rejoicing, and dance with covered head in the sight of all the nations: tell the good news, give praise, and say: The LORD has redeemed His people, the remnant of Israel. |
| 7. Behold I bring them from the north country and gather them from the uttermost ends of the earth, the blind and the lame amongst them, the woman with child and she who travails with child all together; a great company shall they return there. | 7. Behold, I am bringing them suddenly from the land of the north, and will gather them from the ends of the earth (i.e. Western Europe), those who were blind and lame among them; the pregnant women and those giving birth all together will increase among them; they will return hither in many troops. |
| 8. With weeping will they come, and with supplications will I lead them, along brooks of water will I make them go, on a straight road upon which they will not stumble, for I have become a Father to Israel, and Ephraim is My firstborn. **{S}** | 8. When they were exiled, when they were weeping, they were taken into exile, but on their return from among their exiles I will bring them near with great mercies. I will lead them to streams of water by a straight road: they will not stumble on it, for My Memra will be like a father for Israel, and Ephraim is beloved before Me. **{S}** |
|  |  |

**Rashi’s Commentary to: Jeremiah 30:18-25 + 31:7-8**

**12** **Your injury is painful, your wound grievous** (Enfers in Old French).

**13** **to be healed** cure. No one thinks that you will have salvation.

**healing** a cure, an expression of availing.

**14** **cruel chastisement** chastisements of cruelty. The chastisement is cruel.

**16** **Therefore** This is an expression denoting an oath.

**those who plunder you** an expression of spoil, and so did Jonathan render it: וִיהוֹן עָדַיִךְ לַעֲדִי.

**17** **healing** Heb. ארכה.

**18** **and the palace** The Temple.

**19** **and I will increase them** I will make them a numerous nation.

**and they shall not become few in number** like יִמְעָטוּ.

**21** **their prince** lit., his mighty one.

**pledged his heart** an expression of a pledge (fermaille, aatine in French).

**to approach Me** to war, to stop Me.

**23** **settling storm** camping and dwelling an expression of “the land of the sojournings of (מְגוּרֵי) ” (Gen. 37:1), and a similar case is “and a whirling (מִתְחוֹלֵל) storm ” (supra 23:19) stated in the other verse is the same as this for both of them are expressions of camping.

**on the head[s] of the wicked** On the heads of the heathens.

**Chapter 31**

**1** **found favor** The generation of the wilderness found favor in My eyes.

**who had escaped the sword** of the Egyptians the Amalekites and the Canaanites.

**He [therefore] went to give Israel their resting place** When He led them to take possession of the land of their rest.

**2** **From long ago** In the merit of the Patriarchs.

**appeared to me** I, the prophet, and told me to say to the congregation of Israel, “With everlasting love have I loved you.”

**3** **Yet again will I rebuild you, then you shall be built** You had two buildings made by men. Therefore, they were destroyed. Yet again will I rebuild you, I by Myself, a third building, and you shall be built forever.

**shall you be adorned** Heb. תַּעְדִּי.

**4** **and redeem [them]** in the fourth year, they shall profane their produce by redeeming it with money.

**5** **the watchers shall call** The lookouts at the tops of the lofty towers to announce with a voice heard a distance away. **Another explanation:** נֽצְרִים **is like “He keeps** (נֽצֵר) **loving-kindness” (Exod. 34:7), an expression of keeping. That is to say: There is a day when they will call those who kept the Torah and say, “Rise...” And so did Jonathan render: There are many days and much goodness that is destined to come to the righteous/generous who kept My Torah from days of old.**

**6** **and shout at the head of the nations** On the lofty towers, so that they should hear from afar.

**7** **the blind and the lame amongst them** Even the staggering ones among them I will not reject.

**8** **With weeping will they come** Through prayer and repentance.

**9 “He Who scattered”** (separant in French, separating).

**Verbal Tallies**

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

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

**Shemot (Exodus) 38:21 – 39:32**

**Yerimiyahu (Jeremiah) 30:18-25 + 31:7-8**

**Tehillim (Psalms) 71**

**Mk 9:30-32, Lk 9:43b-45**

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

Commandment / Mouth - **פה**, Strong’s number 06310.

Hand - **יד**, Strong’s number 03027.

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

Account / Count- **פקד**, The Strong’s number is 06485.

Tabernacle / Dwelling Places - **משכן**, Strong’s number 04908.

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

**Shemot (Exodus) 38:21** This is the **account <06485> (8803)** of the **tabernacle <04908>**, even of the **tabernacle <04908>** of testimony, as it was **counted <06485> (8795)**, according to the **commandment <06310>** of Moses, for the service of the Levites, by the **hand <03027>** of Ithamar, **son <01121>** to Aaron the priest.

**Tehillim (Psalms) 71:4** Deliver me, O my God, out of the hand of the wicked, out of the **hand <03709>** of the unrighteous and cruel man.

**Tehillim (Psalms) 71:8** Let my **mouth <06310>** be filled with thy praise and with thy honour all the day.

**Yimyahu (Jeremiah) 30:18**  Thus saith the LORD; Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his **dwelling places <04908>**; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

**Yimyahu (Jeremiah) 30:20** Their **children <01121>** also shall be as aforetime, and their congregation shall be established before me, and I will **take account <06485> (8804)** all that oppress them.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 38:21 – 39:32** | **Psalms**  **71:1-24** | **Ashlamatah**  **Jer 30:18-25 + 31:7-8** |
| --- | --- | --- | --- | --- |
| lh,ao | tabernacle | Exod. 38:30 Exod. 39:32 |  | Jer. 30:18 |
| ~yhil{a/ | God |  | Ps. 71:4 Ps. 71:11 Ps. 71:12 Ps. 71:17 Ps. 71:18 Ps. 71:19 Ps. 71:22 | Jer. 30:22 |
| rm;a' | speak, say |  | Ps. 71:10 Ps. 71:11 | Jer. 30:18 Jer. 31:7 |
| #r,a, | earth, country |  | Ps. 71:20 | Jer. 31:8 |
| aAB | resort, go, come, bring |  | Ps. 71:3 Ps. 71:16 Ps. 71:18 | Jer. 31:8 |
| !Be | son | Exod. 38:21 Exod. 38:22 Exod. 38:23 Exod. 38:26 Exod. 39:6 Exod. 39:7 Exod. 39:14 Exod. 39:27 Exod. 39:32 |  | Jer. 30:20 |
| lAdG" | great |  | Ps. 71:19 | Jer. 31:8 |
| dy" | hand | Exod. 38:21 | Ps. 71:4 |  |
| hw"hoy> | LORD | Exod. 38:22 Exod. 39:1 Exod. 39:5 Exod. 39:7 Exod. 39:21 Exod. 39:26 Exod. 39:29 Exod. 39:30 Exod. 39:31 Exod. 39:32 | Ps. 71:1 | Jer. 30:17 Jer. 30:18 Jer. 30:21 Jer. 30:23 Jer. 30:24 Jer. 31:7 |
| ~Ay | day |  | Ps. 71:8 Ps. 71:15 Ps. 71:24 | Jer. 30:24 |
| dx;y: | together |  | Ps. 71:10 | Jer. 31:8 |
| [v;y" | save |  | Ps. 71:2 Ps. 71:3 | Jer. 31:7 |
| laer'f.yI | Israel | Exod. 39:6 Exod. 39:7 Exod. 39:14 Exod. 39:32 | Ps. 71:22 | Jer. 31:7 |
| hl'K' | finished, fails, consume | Exod. 39:32 | Ps. 71:9 Ps. 71:13 |  |
| yliK. | utensils, lute | Exod. 38:30 | Ps. 71:22 |  |
| alem' | set, filled | Exod. 39:10 | Ps. 71:8 |  |
| !K'v.mi | tabernacle | Exod. 38:21 Exod. 38:31 Exod. 39:32 |  | Jer. 30:18 |
| hd'[e | congregation | Exod. 38:25 |  | Jer. 30:20 |
| hl'[' | bring up, restore |  | Ps. 71:20 | Jer. 30:17 |
| hf'[' | made, make, do, did, done | Exod. 38:22 Exod. 38:24 Exod. 38:28 Exod. 38:30 Exod. 39:1 Exod. 39:2 Exod. 39:3 Exod. 39:4 Exod. 39:6 Exod. 39:8 Exod. 39:9 Exod. 39:15 Exod. 39:16 Exod. 39:19 Exod. 39:20 Exod. 39:22 Exod. 39:24 Exod. 39:25 Exod. 39:27 Exod. 39:30 Exod. 39:32 | Ps. 71:19 | Jer. 30:24 |
| hP, | commandment, opening, mouth | Exod. 38:21 Exod. 39:23 | Ps. 71:8 Ps. 71:15 |  |
| ~ynIP' | front, face, before | Exod. 39:18 Exod. 39:20 |  | Jer. 30:20 |
| dq;P' | inventory, numbered, punish | Exod. 38:21 Exod. 38:25 Exod. 38:26 |  | Jer. 30:20 |
| hWc | commanded | Exod. 38:22 Exod. 39:1 Exod. 39:5 Exod. 39:7 Exod. 39:21 Exod. 39:26 Exod. 39:29 Exod. 39:31 Exod. 39:32 | Ps. 71:3 |  |
| varo | capitols, head | Exod. 38:28 |  | Jer. 30:23 Jer. 31:7 |
| hb'r' | increase, multiply |  | Ps. 71:21 | Jer. 30:19 |
| !n:r' | rejoice |  | Ps. 71:23 | Jer. 31:7 |
| [v'r' | wicked, evil |  | Ps. 71:4 | Jer. 30:23 |
| bWv | again, bring back, return |  | Ps. 71:20 | Jer. 30:18 Jer. 30:24 Jer. 31:8 |
| hp'f' | edge, woven binding, lips | Exod. 39:19 Exod. 39:23 | Ps. 71:23 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 38:21 – 39:32** | **Psalms**  **71:1-24** | **Ashlamatah**  **Jer 30:18-25 + 31:7-8** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 9:30-32** | **Tosefta of**  **Luke**  **Lk 9:43b-45** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀγνοέω** | understand |  |  |  | Mk. 9:32 | Lk. 9:45 |
| **ἀκούω** | hear, heard |  |  |  | Mk. 9:32 | Lk. 9:45 |
| **ἄνθρωπος** | man, men |  |  |  | Mk. 9:31 | Lk. 9:44 |
| **γῆ** | earth, country |  | Ps. 71:20 | Jer. 31:8 |  |  |
| **γινώσκω** | know |  | Psa 71:15 | Jer 30:24 | Mk. 9:30 |  |
| **διαπαντός** | always |  | Psa 71:6  Psa 71:14 |  |  |  |
| **διδάσκω** | teach, taught |  | Psa 71:17 |  | Mk. 9:31 |  |
| **ἐλπίς** | hope |  | Psa 71:5 |  |  |  |
| **ἐξέρχομαι** | went forth, come forth |  |  | Jer 30:19 Jer 30:21  Jer 30:23 | Mk. 9:30 |  |
| **ἔπω** | said, speak, spoke |  | Psa 71:10 | Jer 30:18 Jer 31:7 |  | Lk. 9:43 |
| **ζητέω** | seeking |  | Psa 71:13 Psa 71:24 | Jer 30:17 |  |  |
| **ἡμέρα** | days |  | Ps. 71:8 Ps. 71:15 Ps. 71:24 | Jer. 30:24 | Mk. 9:31 |  |
| **θεός** | God |  | Psa 71:3 Psa 71:4 Psa 71:11  Psa 71:12  Psa 71:17  Psa 71:18  Psa 71:19  Psa 71:22 |  |  | Lk. 9:43 |
| **κεφαλή** | head, capitol | Exod. 38:28 |  | Jer. 30:23 Jer. 31:7 |  |  |
| **λέγω** | saying |  | Psa 71:11 |  | Mk. 9:31 |  |
| **μαθητής** | disciple |  |  |  | Mk. 9:31 | Lk. 9:43 |
| **μέλλω** | about to be, will be |  |  |  |  | Lk. 9:44 |
| **οὖς** | ear |  | Psa 71:2 |  |  | Lk. 9:44 |
| **παραδίδωμι** | deliver |  |  |  | Mk. 9:31 | Lk. 9:44 |
| **παραπορεύομαι** | passing | Exo 38:26 |  |  | Mk. 9:30 |  |
| **ποιέω** | did, do, make, made | Exod. 38:22 Exod. 38:24 Exod. 38:28 Exod. 38:30 Exod. 39:1 Exod. 39:2 Exod. 39:3 Exod. 39:4 Exod. 39:6 Exod. 39:8 Exod. 39:9 Exod. 39:15 Exod. 39:16 Exod. 39:19 Exod. 39:20 Exod. 39:22 Exod. 39:24 Exod. 39:25 Exod. 39:27 Exod. 39:30 Exod. 39:32 | Ps. 71:19 | Jer. 30:24 |  | Lk. 9:43 |
| **ῥῆμα** | saying |  |  |  | Mk. 9:32 | Lk. 9:45 |
| **τρίτος** | third | Exo 39:12 |  |  | Mk. 9:31 |  |
| **υἱός** | sons | Exod. 38:21 Exod. 38:22 Exod. 38:23 Exod. 38:26 Exod. 39:6 Exod. 39:7 Exod. 39:14 Exod. 39:27 Exod. 39:32 | Psa 71:0 | Jer. 30:20 | Mk. 9:31 | Lk. 9:44 |
| **φοβέω** | fear |  |  |  | Mk. 9:32 | Lk. 9:45 |
| **χείρ** | hand |  | Ps. 71:4 |  | Mk. 9:31 | Lk. 9:44 |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 37:1 – 38:20**

**“VaYa’as B’tsal’el” “And Bezalel made”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk): 9:43b-45**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk): 9:30-32**  **Mishnah א:א** |
| **But while everyone marveled at all the things which Yeshua did, he said to his talmidim, “Let these words sink** deep **down into your hearts[[20]](#footnote-20)** (of sapphire), **for the Son of Man is about to be delivered into the hands of men.” But they did not understand this saying** (Oral Torah-Mesorah)[[21]](#footnote-21)**, because it was hidden from them so that they did not perceive it; and they were afraid to ask him about this saying** (Oral Torah-Mesorah)**.** | **And they came out from the** north, **and passed through the Galil; and he did not want any Ish** Torah Scholar - Hakham **there to know** that he was passing through**.[[22]](#footnote-22)** **He began teaching his talmidim by saying to them, “The son of man is delivered into the hands of men, and they will kill him; and three days after he is put to death, he will rise** to stand again**.”[[23]](#footnote-23) But they did not understand[[24]](#footnote-24) what he said, and were afraid[[25]](#footnote-25) to ask of** (*drash with*) **him.** |

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

**He began teaching his talmidim by saying to them:**

“Shemot 38:21 These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command…

The prolific use of the Greek word **λέγω** – *lego[[26]](#footnote-26)* (saying) demands a great deal of real-estate in the Theological Dictionary of the New Testament. One of the fundamental concepts of **λέγω** – *lego* is to “count.”[[27]](#footnote-27) As such the definition of **λέγω** – *lego* meaning to “count” would have great implications for us. However, the concept of **λέγω** – *lego* to “count” still is of great value in the context and contiguity of present and previous pericopes. The last pericope dealt with “making talmidim stand,” and the present one gives an accounting of what Bezalel and associates completed

Before we delve into the theme of **עָמַד** –*`amad* (to stand) we would like to point out that **λέγω** – *lego* to “count” is relative to the death, burial and resurrection of the Master. The Master makes us count the days of his burial in anticipation of his resurrection. Unfortunately, the idea of counting in Jewish terms is very different from counting in Western culture. Western culture counting is very much like an “iron clad Peshat.” 1 = 1 and cannot be broken out of that iron clad formula. Jewish counting aligns itself more with Remes level of hermeneutics more than the Peshat level. However, this is **NOT** the place for a REMES hermeneutic. This is a cultural practice, not a hermeneutic principle, although it creates a hermeneutic principle when interpreting temporal statements. As such, we come to understand that “three days” is a nonliteral assessment of time. From this, we understand that “three days” does not mean a literal 72-hour period. Yeshua did not own a Rolex nor was a clock placed in his burial site with instructions not to come out until the alarm sounds. Had Yeshua’s talmidim thought that he was referring to a literal 72-hour period, they would only be more confused. This is because the biblical day is not a “literal” twenty-four-hour period. The biblical “day” is divided into the number of daylight hours between sunrise and sunset, while the night divides into the hours between sunset and sunrise. The “hours” of Biblical times fit into general parameters rather than exact periods, which we know and understand today.

The Baker New Testament Commentary superficially seems to understand the problem with the “three days.” While having the days wrong, they come closest to understanding the concept.

“How these three days must be counted has been discussed in N.T.C on Matthew, p. 534. In fulfillment of this prophecy the body of Jesus actually rested in the grave during three day-and-night periods: part of Friday, all of Saturday, and part of Sunday.”[[28]](#footnote-28)

Nevertheless, we see that the idea of personal resurrection troubles the talmidim. Here Yeshua announces that the hands of humanity will kill him, and he will rise again before all the talmidim. However, the three days is also troubling. The difficulty in understanding Yeshua’s words is that the talmidim would have thought that the general resurrection would bring in the Y’mot HaMashiach (Days of Messiah). Being killed and “standing again” after three days, most likely, did not fit their eschatological ideology. Nonetheless, the resurrection is a great mystery (So’od) therefore; we would expect the talmidim to have difficulty with So’od materials at this time in their education.

The question that we should be asking is, “If three days are generalized, how long will the Days of Messiah last?”

**The hands of men, under G-d’s Divine control**

The contrast is made with the previous pericope where Yeshua lifted the epileptic boy “**by the strong hand[[29]](#footnote-29) making him stand,[[30]](#footnote-30) and he was able to stand** by himself**.**” We need not appeal to Remes to know that the “Strong Hand” is the Mishneh Torah (i.e. Yad Chazaqah). “The Oral Torah thus identifies God’s will as the active and causative force in the lives of individuals and nations.”[[31]](#footnote-31) As we noted in the previous pericope, we “stand” by the Oral Torah of the Hakhamim. We understand this concept by the choice of Greek words Yeshua used for his discourse to his talmidim. He uses **η̑μα** – *rēma* rather than **λέγω***– lego.* We will discuss this nomenclature below.

Yeshua noted that he is being, literally in the present tense placed under the hands of humanity. Evans citing the Yesha’yahu 53:12 from the LXX translates the present thought, “his soul was handed over to death and among the lawless he was reckoned . . . and on account of their sins he was handed over.” [[32]](#footnote-32)

**But they did not understood what he said, ῥη̑μα – *rēma***

The Greek word **ῥη̑μα** – *rēma* is similar to the above-cited **λέγω***– lego*. In fact, it is in the family of Greek words with the word **λέγω** – *lego*. However, **ῥη̑μα** – *rēma* carries a different idea of speaking, saying or word than **λέγω***– lego*. **ῥη̑μα** – *rēma* carries the idea of only an orally transmitted saying. Whereas **λέγω***– lego* can be either written or spoken, **ῥη̑μα –** *rēma* can only be orally transmitted word. Here again, we have the connection between the Master’s teachings and the Mesorah. Interestingly enough, with this **ῥη̑μα –** *rēma,* Oral Torah the talmidim draw back from seeking the interpretation. This shows that there is a time for every spiritual truth. Their enlightenment could have been damaging.

***Hakham Shaul’s School of Remes***

Igeret to The Romans

TS\_NC-80 – Heshvan 20,5781, November 07, 2020

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

**Hakham Shaul’s School of Remes**

**Romans 16.1-16**

**Now I recommend to you Phoebe, our sister, who is a minister (**deaconess**)[[33]](#footnote-33) of the congregation of Cenchrea, that you should receive her in our Master as is just for Tsadiqim** (holy ones) **and you should assist her in every matter that she asks of you, because she has been an assistant both to me and to many. Greet Priscilla and Aquila, workers with me in Yeshua HaMashiach, because these same ones risked their necks for my life. And not only am I thankful for them, but also all the congregations of the Gentiles are thankful. And greet the congregation that is in their house. Greet my beloved Epaenetus, who was the first person of Achaia** (to initiate faithful obedience to the Mesorah of) **Messiah. Greet Miriam who has toiled much among you. Greet Andronicus and Junia, my brothers, who were captives with me and are known by the apostles and were in Messiah before me. Greet Amplias, my beloved in our Master. Greet Urbane, a worker who is with us in Messiah, and my beloved Stachys. Greet Apelles, chosen in our Master. Greet the household of Aristobulus. Greet Herodion, my kinsman. Greet the household of Narcissus, who are in our Master. Greet Tryphena and Tryphosa who labor in our Master. Greet my beloved Persis, who labored much in our Master. Greet Rufus, chosen in our Master, and his own mother and mine. Greet Asyncritus and Phlegon and Hermas and Patrobas and Hermes and the brothers who are with them. Greet Philologus and Julia and Nereus and his sister and Olympas and all of the Tsadiqim (holy ones) who are with them. Greet each other with a holy kiss. All of the congregations of Messiah greet you.**

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

Hakham Shaul launches his pericope with a list of names and merits each one has accomplished. Phoebe being the first mentioned is a Deaconess. This does not need to be thought of as something new. Phoebe has earned her place like all ministers do. It takes hard work and faithfulness to the task at hand.

**Greet my beloved Epaenetus, who was the first person of Achaia** (to initiate faithful obedience to the Mesorah of) **Messiah.**

The “eye” of these individuals is said to be “circumcised” because of their generosity. This results and benefits of this type of lifestyle is seen in the Prophets.

**2 Ki 6:12** “Elisha, that prophet in Israel, tells the king of Israel the very words you speak in your bedroom.” ﻿13﻿“Go find out where he is,” he said, “so that I can have him seized.” It was reported to him that [Elisha] was in Dothan; ﻿14﻿so he sent horses and chariots there and a strong force. They arrived at night and encircled the town. ﻿15 ﻿When the servant of the man of God rose early and went outside, he saw a force, with horses and chariots, surrounding the town. “Alas, master, what shall we do?” his servant asked him. ﻿16﻿“Have no fear,” he replied. “There are more on our side than on theirs.” ﻿17﻿Then Elisha prayed: “Lord, open his eyes and let him see.” And the Lord opened the servant’s eyes and he saw the hills all around Elisha covered with horses and chariots of fire.[[34]](#footnote-34)

The eye, which is restrained from “seeing,” is an “uncircumcised eye.” Here we have an allegory for being incapable of receiving certain spiritual, Torah information. The “circumcision of heart” as mentioned in the in D’barim 30:6 anchors Hakham Shaul’s list of “faithful obedience” and purity of heart as those who can live on the level of the Prophets. While “prophecy” is said to have ceased the faithfully obedient can most certainly read the road signs along the way. As noted above the circumcision of the heart causes the faithfully obedient to become Tsadiqim, those who are righteous/generous. This is because there is an inference to allegorical interpretation. The Sages of blessed memory saw this passage as a promise of the “Y’mot HaMashiach” (Days of Messiah – Messianic era).[[35]](#footnote-35) The Soncino Chumash places this verse in conjunction with Yermiyahu 31:31.

**Yermiyahu 31:31** I will put My Torah in their inward parts, and in their heart will I write it[[36]](#footnote-36)

Yeshua “appears” in another “form” to the two talmidim on the way to Amma’us. The word **διανοίγω** *dianoigo* is used for “opening” of the eyes and the “opening” of the Scriptures. Therefore, we see a connection between the “uncircumcised heart” and the opening of the eye and Scripture.

The cited phrase has another possible meaning. While Delitzsch uses the Hebrew word **חרף** *chreph* in his translation, we do not pick upon the subtlety of the concept. In a previous pericope, we read that Yeshua chided or “reproved” his talmidim (disciples) for faithlessness. The text may also be changed to read that Yeshua revealed to the “eleven” the coming autumn of the faithless that are incapable of understanding. The “faithless” may be those who will not commit to circumcision (conversion). The autumn – חרף *chreph* would refer to a time of harvest rather than an insult. Which, would result in the coming invocation, **"Go to the entire world and proclaim my Mesorah everywhere.** The intriguing play on words points to the exile as a harvesting of souls, which are destined to be a part of the “Perfected Community” mentioned by the Ramchal in his monumental work titled “the Way of G-d.”[[37]](#footnote-37)

In the coming Remes Igeret to the Romans Hakham Shaul will take up his discourse by saying…

**Now I beg you, my brothers, to beware of those who cause divisions and scandals outside of the teaching** (concerning Messiah) **that you have learned, that you keep away from them.**

We might hear the words of Hakham Tsefet from above as they caution Hakham Shaul causing him to pen the above words. In all your teaching institutions all over the globe, **beware of those who cause divisions** instructing everyone in **scandalous outside teachings and contrary to the** Mesorah.”

Persecution and scandal have plagued Nazareans on a cosmic scale. Like all Jewish people we remain, and we still proclaim the master’s Mesorah. Hakham Shaul declares it not only to be the Mesorah of the Master but the “Mesorah of G-d.”[[38]](#footnote-38) The above list of Hakham Shul praises those who are faithful to one another, the congregation, and the well-established doctrine of the Mesorah of the Master. They have not wavered in their association with the faithful. One the outside of his circle of the faithful are those who are swayed with every possible fallacy and cast off the yoke of Messiah and his congregation. As Hakham Shaul says …

**beware of those who cause divisions and scandals outside of the teaching** (concerning Messiah) **that you have learned, that you keep away from them.**

Amen v’amen!

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

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

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



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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1. Abraham Ibn Ezra’s COMMENTARY On the Second Book of Psalms, chapter 42-72, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-1)
2. David lived to be seventy years old as the years given to him by Adam. [↑](#footnote-ref-2)
3. Shmuel bet (II Samuel) chapters 16, 17, and 18. [↑](#footnote-ref-3)
4. *Menachem Meiri* (1249 – c. 1310) was a famous Catalan rabbi, Talmudist and Maimonidean. [↑](#footnote-ref-4)
5. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his *Aruk* (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his *Halakot* (1b), and by Rashi in his commentary on I Samuel 17:49, and on many other passages. This midrash is called also “Aggadat Tehillim” (Rashi on Deut. 33:7 and many other passages), or “Haggadat Tehillim” (*Aruk,* s.v. סער, and in six other passages). From the 12th century it was called also **Shochar Tov** (see *Midrash Tehillim*, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Proverbs 11:27. [↑](#footnote-ref-6)
7. Baba Metzia 83b [↑](#footnote-ref-7)
8. Yetzer HaRa [↑](#footnote-ref-8)
9. Yeast/leaven actually float in the air all around us. They eat grain products and produce alcohol and carbon dioxide as waste products. [↑](#footnote-ref-9)
10. leavened bread, i.e., virtually any flour product not especially produced for Pesach. [↑](#footnote-ref-10)
11. The ratio needed is usually 1/60. [↑](#footnote-ref-11)
12. The tzadi has two letter forms. The tzadi at the end of a word looks like ‘ץ’, the tzadi anywhere else in a word looks like ‘צ’. [↑](#footnote-ref-12)
13. A Torah commandment. [↑](#footnote-ref-13)
14. Vayikra (Leviticus) 20:10 [↑](#footnote-ref-14)
15. Mishle (Proverbs) 6:23 [↑](#footnote-ref-15)
16. Mishna Pesachim 1:1, Sefer Akedat Yitzhak, 61 [↑](#footnote-ref-16)
17. Isaac ben Moses Arama (c. 1420 – 1494) was a Spanish rabbi and author. He was at first principal of a rabbinical academy at Zamora (probably his birthplace); then he received a call as rabbi and preacher from the community at Tarragona, and later from that of Fraga in Aragon. He officiated finally in Calatayud as rabbi and head of the Talmudical academy. Upon the expulsion of the Jews in 1492, Arama settled in Naples, where he died in 1494. [↑](#footnote-ref-17)
18. Sefer Ohev Yisrael--Parashat Vayetze [↑](#footnote-ref-18)
19. Kohelet (Ecclesiastes) 4:4 [↑](#footnote-ref-19)
20. The literal interpretation of the text reads, “Let these words sink into your ears.” This relates to ***Keri’at Shema*** (reciting of the Shema). However, the implication of “sink into your ears,” means to sink deeply into the mind as the faculty of thought. The Hebraic phrase would better read, “Sink into your hearts” as we have translated. [↑](#footnote-ref-20)
21. **ῥῆμα** – *rhema* can only be an Oral Teaching, i.e. Mesorah/Oral Torah [↑](#footnote-ref-21)
22. Yeshua wants private time with his talmidim. Therefore, he does not want to be engaged by other Hakhamim – Torah Scholars. [↑](#footnote-ref-22)
23. This might be thought to be a stylized paraphrase of Hosea 6:2 [↑](#footnote-ref-23)
24. The pericope makes a play on words. Yeshua and his talmidim stealthily pass through the Galil not wanting anyone to “know.” This is played against the talmidim who did not “know” (understand) what Yeshua was saying. [↑](#footnote-ref-24)
25. The “fear” demonstrated by Yeshua’s talmidim is ignorance. They are not able to understand the “saying,” therefore they will not show their ignorance by asking exactly what Yeshua is trying to tell them. We can also see the mastery of Hakham Tsefet here in that he uses this situation to cause his readers to press forward in the Peshat materials so they can see exactly what Yeshua is saying. Their fear in further *drash* was that the mystery would only grow deeper, and their understanding would not assuage the enigma. [↑](#footnote-ref-25)
26. A. The Words λέγω, λόγος, ῥῆμα, λαλέω, in the Greek World: 1. λέγω: a. The Basic Meaning of the Root; b. “To gather,” c. “**To count**,” d. “**To enumerate**,” e. “To narrate,” “to say”; 2. λόγος: a. “**Collection**”; b. “**Counting**,” “reckoning.” i. “Calculation,” if. “Account,” iii. “Consideration,” “**evaluation**,” iv. “Reflection,” “ground,” “condition”; c. κατάλογος: “**enumeration**,” “**catalogue**”; d. λόγος: “narrative,” “word,” “speech,” etc. 3. ῥῆμα; 4. λαλέω, λαλιά. Theological Dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:69-70. [↑](#footnote-ref-26)
27. This considers the bimodal aspects of the Torah. If this pericope was read with the Torah Sederim beginning with the Hebrew month Tishri, it would have brought us near the counting of the Omer. [↑](#footnote-ref-27)
28. Hendriksen, W., & Kistemaker, S. J. (1953-2001). *Vol. 10*: *New Testament Commentary : Exposition of the Gospel According to Mark*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p. 353 [↑](#footnote-ref-28)
29. Subtle reference to **Yad HaChazaqáh** – the Mighty hand (of G-d) i.e. the Mishneh Torah of Maimonides. [↑](#footnote-ref-29)
30. m. Abot 1:1 [↑](#footnote-ref-30)
31. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." May 2001. 3:1259 [↑](#footnote-ref-31)
32. Evans, C. A. (2002). *Vol. 34B*: *Word Biblical Commentary: Mark 8:27-16:20*. Word Biblical Commentary Dallas: Word, Incorporated. p. 57 [↑](#footnote-ref-32)
33. The Deaconess ministers as a part of the Seven – Ten men who guide the Congregation (Esnoga – Synagogue) [↑](#footnote-ref-33)
34. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (2 Ki 6:12). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-34)
35. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 1142 Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol.5 Sefer D’barim). Artscroll Series, Mesorah Publications ltd. pp. 720 – 1 See also **b. Meg 29a** [↑](#footnote-ref-35)
36. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 1142 [↑](#footnote-ref-36)
37. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) Nanuet , New York: Feldheim Publishers. p. 95 [↑](#footnote-ref-37)
38. Cf. Romans 1:1 [↑](#footnote-ref-38)