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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2015**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2015**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tammuz 24, 5775 – July 10/11, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Jul 10 2015 – Candles at 8:46 PMSat. Jul 11 2015 – Habdalah 9:48 PM | **Austin & Conroe, TX, U.S.**Fri. Jul 10 2015 – Candles at 8:18 PMSat. Jul 11 2015 – Habdalah 9:16 PM | **Brisbane, Australia**Fri. Jul 10 2015 – Candles at 4:50 PMSat. Jul 11 2015 – Habdalah 5:46 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Jul 10 2015 – Candles at 8:40 PMSat. Jul 11 2015 – Habdalah 9:41 PM | **Manila & Cebu, Philippines**Fri. Jul 10 2015 – Candles at 6:12 PMSat. Jul 11 2015 – Habdalah 7:04 PM | **Miami, FL, U.S.**Fri. Jul 10 2015 – Candles at 7:58 PMSat. Jul 11 2015 – Habdalah 8:54 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Jul 10 2015 – Candles at 7:58 PMSat. Jul 11 2015 – Habdalah 9:02 PM | **Olympia, WA, U.S.**Fri. Jul 10 2015 – Candles at 8:49 PMSat. Jul 11 2015 – Habdalah 10:05 PM | **Port Orange, FL, U.S.**Fri. Jul 10 2015 – Candles at 8:08 PMSat. Jul 11 2015 – Habdalah 9:06 PM |
| **San Antonio, TX, U.S.**Fri. Jul 10 2015 – Candles at 8:19 PMSat. Jul 11 2015 – Habdalah 9:17 PM | **Sheboygan & Manitowoc, WI, US**Fri. Jul 10 2015 – Candles at 8:16 PMSat. Jul 11 2015 – Habdalah 9:26 PM | **Singapore, Singapore** Fri. Jul 10 2015 – Candles at 6:58 PMSat. Jul 11 2015 – Habdalah 7:49 PM |
| **St. Louis, MO, U.S.**Fri. Jul 10 2015 – Candles at 8:10 PMSat. Jul 11 2015 – Habdalah 9:14 PM | **Tacoma, WA, U.S.**Fri. Jul 10 2015 – Candles at 8:48 PMSat. Jul 11 2015 – Habdalah 10:04 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**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 Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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

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

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

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

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “Dibre Yirmeyahu” - “The words of Jeremiah”**

**(First of Three Sabbaths of Penitence) &**

**Shabbat Mevar’chin Rosh Chodesh Ab**

**(Sabbath of the Proclamation of the New Moon for the Month of Ab)**

**(Evening Thursday 16th of July – Evening Friday 17th of July)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **דִּבְרֵי יִרְמְיָהוּ** |  | **Saturday Afternoon** |
| **“Dibre Yirmeyahu”** | Reader 1 – D’barim 22:6-9 | Reader 1 – D’barim 23:10-12 |
| **“The words of Jeremiah”** | Reader 2 – D’barim 22:10-12 | Reader 2 – D’barim 23:13-15 |
| **“Palabras de Jeremías”** | Reader 3 – D’barim 22:13-15 | Reader 3 – D’barim 23:10-15 |
|  | Reader 4 – D’barim 22:16-21 |  |
| D’barim (Deut.) 22:6 – 23:9B’Midbar (Num.) 28:9-15 | Reader 5 – D’barim 22:22-27 | **Monday & Thursday****Mornings** |
| Psalm 131-132 | Reader 6 – D’barim 22:28-23:3 | Reader 1 – D’barim 23:10-12 |
| Ashlam.: Is 31:5-9 + 32:14-18**Special:** Jer. 1:1 – 2:31 Samuel 20:18, 42 | Reader 7 – D’barim 23:4-9 | Reader 2 – D’barim 23:13-15 |
| P. Abot 4:20 |  Maftir – B’Midbar 28:9-15 | Reader 3 – D’barim 23:10-15 |
| N.C.: Mark 15:33-39;Lk 23:44-48; Rm 14:1-9 |  Jer. 1:1 – 2:3 1 Samuel 20:18, 42 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Summary of the Torah Seder – ‎ D’barim (Deut.) 22:6 – 23:9**

* MISCELLANEOUS LAWS – Deut. 22:6-12
	+ Sparing the Mother-Bird – Deut. 22:6-7
	+ Parapets to House Roofs – Deut. 22:8
	+ Against Mixing Seeds – Deut. 22:9
	+ Yoking an Ox And an Ass – Deut 22:10
	+ Sha’atnes – Deut. 22:11
	+ Tsitsit – Deut. 22:12
* HOLINESS OF MARRIAGE – Deut. 22:13- 23:9
	+ Charges Against a Bride – Deut. 22:13-21
	+ Adultery – Deut. 22:22
	+ A Betrothed Virgin – Deut. 22:23-27
	+ A Virgin Not Betrothed – Deut. 22:28-29
	+ Prohibition of Marriage with Stepmother – Deut. 23:1
	+ Classes Excluded From the Congregation – Deut. 23:2-9

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 18: Deuteronomy – IV – Laws and Warnings**

By: Rabbi Shmuel Yerushalmi

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 18 – “Deuteronomy – IV – Laws and Warnings,” pp. 27-57.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎‎22:6 – 23:9**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 6. If a bird's nest chances before you on the road, on any tree, or on the ground, and [it contains] fledglings or eggs, if the mother is sitting upon the fledglings or upon the eggs, you shall not take the mother upon the young. | 6. If you find the nest of a clean bird before you in the way, in a tree, or upon the ground, in which there are young ones or eggs, and the mother sitting upon the young ones or eggs, |
| 7. You shall send away the mother, and [then] you may take the young for yourself, in order that it should be good for you, and you should lengthen your days. | 7. You will be sure to send the mother away, but you may take the young for yourself that it may be well with you in this world, and that you may prolong your days in the world to come. |
| 8. When you build a new house, you shall make a guard rail for your roof, so that you shall not cause blood [to be spilled] in your house, that the one who falls should fall from it [the roof]. | 8. When you build a new house, you will make a surrounding fence to your roof, that it may not be the occasion of blood guilt by the loss of life at your house, by any one through heedlessness falling there from.JERUSALEM: Then you will make a parapet to your roof, that the guilt of innocent blood shedding may not be set upon your house.  |
| 9. You shall not sow your vineyard [together with] a mixed variety of species, lest the increase, even the seed that you sow and the yield of the vineyard [both] become forbidden. | 9. You will not sow your vineyard with seeds of different kinds, lest you be chargeable with burning the mixed seed that you have sown and the produce of the vine. |
| 10. You shall not plow with an ox and a donkey together. | 10. You will not plough with an ox and an ass nor with any animals of two species bound together. |
| 11. You shall not wear a mixture of wool and linen together. | 11. You will not clothe nor warm yourselves with a garment combed (carded) or netted, or interwoven with wool and linen mixed together. |
| 12. You shall make yourself twisted threads, on the four corners of your garment with which you cover yourself. | 12. Nevertheless on a robe of linen thread you may be permitted to make fringes of wool upon the four extremities of your vestments with which you dress in the day.JERUSALEM: Fringes of threads will you make upon the four edges of your vestments with which you dress. |
| 13. If a man takes a wife, is intimate with her and despises her, | 13. If a man take a wife or virgin and go unto her, but afterwards dislike her, |
| 14. and he makes libelous charges against her and gives her a bad name, saying, "I took this woman, and when I came to her, I did not find any evidence of virginity for her." | 14. and bring upon her words of calumny in an evil report against her, and say, I took this woman, and lay with her, but found not the witnesses for her; |
| 15. Then the girl's father and her mother shall obtain evidence of the girl's virginity, and take it out to the elders of the city, to the gate. | 15. then the father and mother of the damsel may have license from the court of judgment to produce the linen with the witnesses of her virginity, before the Sages of the city, at the door of the Beth Din. |
| 16. And the girl's father shall say to the elders, "I gave my daughter to this man as a wife, and he despised her; | 16. And the father of the damsel will say to the Sages, I wedded my daughter to this man to be his wife; but after lying with her he has hated her; |
| 17. And behold, he made libelous charges, saying, 'I did not find evidence of your daughter's virginity.' But this is the evidence of my daughter's virginity!' And they shall spread the garment before the elders of the city. | 17. and, behold, he has thrown upon her occasion of words, saying: I have not found the witnesses of your daughter's (virginity) but these are my daughter's witnesses; and they will spread the linen before the Sages of the city; |
| 18. Then, the elders of that city shall take the man and chasten him. | 18. and the Sages will take that man, scourge him, |
| 19. And they shall fine him one hundred [shekels of] silver because he defamed a virgin of Israel, and he give it to the girl's father. And she shall be his wife; he shall not send her away all the days of his life. | 19. and fine him a hundred shekels of silver, and give to the father of the damsel, because he had brought out an evil report against an upright virgin of Israel; and she shall be his wife, nor shall he have power to put her away all his days. |
| 20. But if this matter was true: [indeed,] no evidence of the girl's virginity was found | 20. But if that word be true, and the witnesses of virginity were not found with the damsel |
| 21. they shall take the girl out to the entrance of her father's house, and the men of her city shall pelt her with stones, and she shall die, for she did a disgraceful thing in Israel, to commit adultery [in] her father's house. So shall you clear away the evil from among you. | 21. then will they bring her forth to the door of her father's house, and the men of that city will stone her with stones that she die; for she had wrought dishonor in Israel in bringing the ill fame of whoredom against her father's house; and so will they put away the evil doer from Israel.JERUSALEM: But if this word be true, and the damsel's witnesses are not found, they will bring that damsel from the door of her father's house, and the people will stone her.  |
| 22. If a man is found lying with a married woman, even both of them shall die the man lying with the woman and the woman. So shall you clear away the evil from Israel. | 22. If a man be found lying with another's wife, both of them will be put to death; the male who has lain with the woman, and the woman. Even if she be with child, they will not wait till she is delivered, but in the same hour they will put them to death by strangulation with the napkin, and cast away the evil doer from Israel. |
| 23. If there is a virgin girl betrothed to a man, and [another] man finds her in the city, and lies with her, | 23. If a damsel a virgin is betrothed to a man, and another man find her in the city, and lie with her, |
| 24. you shall take them both out to the gate of that city, and you shall pelt them with stones, and they shall die: the girl, because she did not cry out [even though she was] in the city, and the man, because he violated his neighbor's wife. So shall you clear away the evil from among you. | 24. they will bring forth both of them to the door of the Beth Din of that city, and stone them with stones that they die; the damsel because she did not cry out in the city, and the man because he lay with his neighbor's wife; and you will put away the evil doer from among you. |
| 25. But if a man finds the betrothed girl in the field, and the man overpowers her and lies with her, then only the man who lay with her shall die. | 25. But if a man find a damsel in the wilderness, and do violence to her and lie with her, the man only will die who lay with her, |
| 26. Whereas to the girl, you shall do nothing the girl did not commit a sin deserving of death, for just as a man rises up against his fellow and murders him, so is this case. | 26. for the damsel is not guilty of death; but her husband may put her away from him by a bill of divorcement; for as when a man lies in wait for his neighbor and takes his life, so is this matter: |
| 27. Because he found her in the field. The betrothed girl had cried out, but there was no one to save her. | 27. he found her upon the face of the field; the betrothed damsel cried out for help, but there was no one to deliver her. |
| 28. If a man finds a virgin girl who was not betrothed, and seizes her and lies with her, and they are found, | 28. If a man find a damsel who is not betrothed, and seize and lie with her, and they be found, |
| 29. the man who lay with her shall give fifty [shekels of] silver to the girl's father, and she shall become his wife, because he violated her. He shall not send her away all the days of his life. | 29. then the man who lay with her will give to her father, as a fine for her dishonor, fifty shekels of silver, and she will be his wife, because he humbled her, nor will he have power to put her away by divorcement all his days. |
|  |  |
| 1. A man shall not take his father's wife, nor shall he uncover the corner of his father's [cloak]. | 1. A man should not take a wife who is bowed down (or violated), or who has had intercourse with her father, much less his father's wife, nor disclose the skirt that covers his father. |
| 2. [A man] with injured testicles or whose member is cut, may not enter the assembly of the Lord. | 2. He who is castrated is not fit to take a wife from the congregation of the LORD's people. |
| 3. A bastard shall not enter the assembly of the Lord; even the tenth generation shall not enter the assembly of the Lord. | 3. He who is born of fornication, or who has upon him the evil mark which is set upon the unclean Gentiles, is not fit to take an upright wife from the congregation of the people of the LORD; nor unto the tenth generation will it be fit for him to enter into the congregation of the LORD. |
| 4. An Ammonite or Moabite shall not enter the assembly of the Lord; even the tenth generation shall never enter the assembly of the Lord. | 4. Neither an Ammonite nor a Moabite man is fit to take a wife from the congregation of the LORD's people, nor unto the tenth generation will they take a wife from the congregation of the people of the LORD, |
| 5. Because they did not greet you with bread and water on the way, when you left Egypt, and because he [the people of Moab] hired Balaam the son of Beor from Pethor in Aram Naharaim against you, to curse you. | 5. because they met you not with bread and water in the way when you came from Mizraim, but hired against you Bileam bar Beor from Petho Chelmaya, which is built in the land of Aram upon the Phrat, to curse you; |
| 6. But the Lord, your God, did not want to listen to Balaam. So the Lord, your God, transformed the curse into a blessing for you, because the Lord, your God, loves you. | 6. but the LORD your God would not hearken unto Bileam, but turned in his mouth curses into blessings, because the LORD your God loves you. |
| 7. You shall not ever seek out their welfare or their good, all your days. | 7. You will not seek their peace or, their prosperity all your days, because, if even they become proselytes, they will entertain enmity in their hearts forever. |
| 8. You shall not despise an Edomite, for he is your brother. You shall not despise an Egyptian, for you were a sojourner in his land. | 8. You will not abhor an Edomite when he comes to be a proselyte, for he is your brother; nor will you abhor a Mizraite, because you were dwellers in their land. |
| 9. Children who are born to them [in] the third generation may enter the assembly of the Lord. | 9. The children who are born to them in the third generation will be fit to take wives from the people of the congregation of the LORD. |
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**Rashi & Targum Pseudo Jonathan for: B’midbar (Numbers) 28:9-15**

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**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 on D’barim (Deut.) ‎22:6 – 23:9**

**6 If a bird’s nest chances before you** This excludes [a bird nest that is] ready at hand. -[Chul. 139a, Sifrei 22:55]

**you shall not take the mother while she is on her young,** [whereas if she is only hovering overhead, you may take her from upon her young]. -[Chul. 140b]

**7 in order that it should be good for you,** **[and you should lengthen your days]** **If in the case of a commandment easy [to fulfill, like this one] for which there is no monetary expense, Scripture says, “[Do this] in order that it should be good for you, and that you should lengthen your days,” then how much greater is the reward for [the fulfillment of] commandments that are more difficult to observe [or for which there is a monetary expense].-[Sifrei 22:64, Chul. 142a]**

**8 When you build a new house, [you shall make a guard-rail for your roof]** If you have fulfilled the commandment of שִׁלּוּחַ הַקֵּן , “sending away [the mother bird from her] nest,” you will eventually build a new house and fulfill the commandment of מַעֲקֶה , guard-rail, **because [the fulfillment of] one commandment pulls along with it [an opportunity to fulfill] another commandment [i.e., one commandment leads to another].** You will then come to [possess] a vineyard, a field, and fine clothes. Therefore, these passages are juxtaposed [that is, those just discussed, and the ensuing passages pertaining to vineyards, fields, and garments].-[Tanchuma 1]

**a guard-rail** Heb. מַעֲקֶה , a fence surrounding the roof. Onkelos renders: תְּיָקָא , like a sheath (תִּיק) , which protects what is inside it.

**that the one who falls should fall** That one [who would fall] deserves to fall [to his death on account of his sins]; nevertheless, you should not be the one to bring about his death, for meritorious things are executed through meritorious people, while things of ill-fortune are executed through guilty people.-[Sifrei 22:68]

**9 [You shall not sow your vineyard together with] a mixed variety of species** [For example,] sowing in the same hand-throw [of seeds] wheat and barley, [the sowing together of which already constitutes one prohibition of כִּלְאַיִם -"mixed variety of species" (see Lev. 19:19)], and grapeseeds [the total combination of which now constitutes an additional prohibition of sowing the two diverse species in a vineyard].-[Ber. 22a]

**lest... become forbidden** Heb. תִּקְדַּשׁ , as the Targum [Onkelos] renders: תִסְתָּאֵב , lit., become unclean. To anything repulsive to man, either in a positive sense, e.g., something holy, or in a negative sense, e.g., something forbidden, the term קָדוֹשׁ applies. For instance, “Do not come near me, lest I contaminate you (קְדַשְׁתִּיךָ) ” (Isa. 65:5) [according to Rashi on Shevuoth 18b, or, according to Rabbi Joseph Kara on Isa. 65:5: “lest I become contaminated by you”].[See Maskil L’David, Be’er Basadeh, Yosef Hallel, and Leket Bahir.] the increase Heb. הַמְלֵאָה . This is the fullness מִלּוּי and increase, which a seed increases. -[See Pes. 25a]

**10 You shall not plow with an ox and a donkey** **The same law applies to any two species in the world. [Similarly,] this law applies [also] to [merely] leading them together when they are bound to each other as a pair, for transporting any load.-[Sifrei 22:79-80, Kilayim 8:2]**

**11 a mixture** Heb. שַׁעַטְנֵז An expression denoting a mixture. Our Rabbis explained [this term to be an acronym of the terms]: שׁוּעַ , combed, טָווּי , spun, and נוּז , woven. [Thus, our Rabbis explain that the Torah prohibition of שַׁעַטְנֵז applies only to materials combed, spun, and woven together.]-[Sifrei 22: 81, Niddah 61b, see Rashi and Tos..]

**12 You shall make yourself twisted threads even from a mixture [of wool and linen].** For this reason, Scripture juxtaposes them [these two commandments: sha’atnez and tzitzith].-[Yev. 4a]

**13 [If a man takes a wife,]** is intimate with her, and despises her in the end he will...

**14 make libelous charges against her** One sin leads to another sin. He transgressed [the negative commandment of] “You shall not hate [your brother in your heart]” (Lev. 19:17); so eventually he will come to [commit the sin of] slander (לָשׁוֹן הָרַע) . -[Sifrei 22:87]

**this woman** We learn from here that he says nothing except in the presence of his opponent.-[Sifrei 22:89]

**15 The girl’s father and her mother [shall obtain evidence...]** Let those who raised this evil offspring be disgraced because of her.-[Sifrei 22:90]

**16 And the girl’s father shall say [to the elders]** [The father, but not the mother.] **This teaches us that a woman is not permitted to speak in the presence of her husband [when others are present].- [Sifrei 22:91]**

**17 and they shall spread the garment This is a figurative expression, meaning: they shall clarify the matter as ["clear"] as a [new] garment.**-[Sifrei 22:92, Keth. 46a]

**18 and chasten him** [with] lashes.-[Sifrei 22:93, Keth. 46a]

**20 But if this matter was true** [as corroborated] by witnesses, and there was warning, [proving] that she had committed adultery after her betrothal.-[Keth. 44b]

**21 [they shall take the girl out] to the entrance of her father’s house** [as if to say:] “Look at the children you have reared!”-[Keth. 45a.]

**her father’s house** Heb. בֵּית אָבִיהָ , [to be understood as] [ אָבִיהָ ] בְּבֵית “ in her father’s house.”

**the men of her city** [I.e.,] in the presence of all the men of her city.-[Sifrei 22:100]

**22 both of them shall die** [The words “both of them” come] to exclude unnatural acts in which the man makes contact with the woman without intercourse], from which the woman derives no pleasure [thus not including “both of them” in the act].-[Sifrei 22:102, San. 66b]

**even** - גַּם , lit., also. This comes to include those who have relations after them. [I.e., after these two people have already been tried and sentenced to death for adultery, and before they are put to death, other people commit further adultery with them, these new people are also to be put to death for adultery, and we do not consider this couple as dead people.] Another explanation [of the expression שְׁנֵיהֶם גַּם־ ]: To include the fetus. [I.e.,] if she was pregnant, they do not wait for her until she gives birth [but put her to death immediately, while still pregnant].-[Arachin 7a]

**23 And [another] man finds her in the city** Therefore, he lay with her. A breach [in a wall] invites a thief; had she remained at home, this would not have happened to her.-[Sifrei 22:103]

**26 for just as a man rises up [against his fellow and murders him, so is this case]** According to the simple meaning, this is the explanation: For she was coerced, and the man overpowered her, just like the case of someone who overpowers another person to kill him. Our Rabbis, however, interpreted it [as follows]: This one comes to teach, but instead he learns (San. 73a). [That is, it would seem at first glance, that the case of the murderer in the verse is cited in order to teach us something about the case of the betrothed girl who was raped, namely, that just as the murdered person was overpowered, so was this girl overpowered and coerced. However, with further examination, we learn something new from the case of this girl, which can be applied to the case of the murderer. And that is: just as in the case of the girl, we may save her from sin by killing her assailant, so it is, in the case of a murderer overpowering someone with the intent of murder, anyone is permitted to kill his assailant in order to save the life of the intended victim.]-[Sifrei 22:106]

**Chapter 23**

**1 shall not take** [I.e.,] betrothal has no effect on her [even after the father’s death], and he cannot legally marry her.- [Kid. 67a]

**nor shall he uncover the corner of his father’s [cloak]** [This seemingly superfluous phrase comes to include] the שׁוֹמֶרֶת יָבָם of his father [i.e., the widow of his father’s brother who died without children, who awaits (שׁוֹמֶרֶת) her brother-in-law (יָבָם) to either wed her or release her through the rite of חֲלִיצָה . See Deut. 25:5-10.] She is [thus] intended for his father [who is her brother-in-law]. But has he not already been admonished regarding her by [the verse] “[You shall not uncover] the nakedness of [i.e., commit incest with the wife of] your father’s brother” (Lev. 18:14)? However, [the prohibition is repeated here] to make the transgressor liable on her account for two negative commands (Yev. 4a), and to juxtapose it to “A bastard (מַמְזֵר) shall not enter [the assembly of the Lord,” to teach us that a מַמְזֵר , “bastard,” is only [a child of] a forbidden union punishable by כָּרֵת ["excision," as is the case with a child born of one who takes his father’s שׁוֹמֶרֶת יָבָם ]. All the more so [does it apply to one born] from a forbidden union punishable by the death sentence by the court, for in forbidden unions incurring the death penalty by the court, there is no case that does not [also] incur the penalty of כָּרֵת [Yev. 49a]

**2 with injured testicles** [I.e.,] one whose testicles have been injured or crushed.-[Sifrei 23:111]

**whose member is cut** Heb. וּכְרוּת שָׁפְכָה , one whose male organ is cut, [to the extent] that his semen no longer shoots forth in a continuous flow, but rather drips and trickles, and thus he cannot produce children.-[Yev. 75a]

**3 A bastard shall not enter the assembly of the Lord** [I.e.,] he shall not marry an Israelite woman.-[Yev. 77b]

**4 An Ammonite [or Moabite] shall not enter [the assembly of the Lord]** [I.e.,] he shall not marry an Israelite woman.-[Yev. 77b]

**5 Because** Heb. עַל־דְּבַר [lit., “because of the word,” i.e.,] because of the [word of] advice they gave you (sic), to cause you to sin.-[Sifrei 23: 114]

**on the way** when you were in [a state of] extreme exhaustion.-[Sifrei 23:114]

**7 You shall not [ever] seek out their welfare** [nor their good] Since it says [in the case of a runaway slave], “He may reside with you in your midst” (verse 17), one might assume that this one [the Ammonite or the Moabite] is the same. Therefore, Scripture states: “You shall not [ever] seek out their welfare [or their good]” -[Sifrei 23:114. See Yalkut Shimoni, Mossad Harav Kook, fn. 54]

**8 You shall not despise an Edomite Completely,** [but only the first two generations,] even though it is appropriate for you to despise him, because he went forth against you with the sword (see Num. 20:18- 21).

**You shall not despise an Egyptian Absolutely,** [but only the first two generations,] even though they cast your male [infants] into the Nile. What is the reason [that you may not despise them]? Because they hosted you in a time of dire need; therefore:

**9 Children who are born to them in the third generation** But other nations, are allowed [to marry Jews] immediately [after their conversion]. **Thus, you learn from here that someone who causes a person to sin does worse to him than one who kills him, for one who kills him, kills him [only] in this world, whereas one who leads him to sin removes him from [both] this world and from the world-to-come.** Therefore, Edom, who came forth against them with the sword was not [completely] despised. Similarly, Egypt, who drowned them. These, however, who caused them to sin, were [completely] despised.-[Sifrei 23:117]

**Ketubim: Tehillim (Psalms) 131-132**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song of ascent by David. O LORD, my heart was not haughty, nor were my eyes raised on high, and I did not pursue matters greater and more wondrous than I. | 1. A song uttered on the ascents of the abyss. O LORD, my heart is not proud, and my eyes are not lifted up, and I have not walked in things too great and wonderful for me.  |
| 2. I swear that I calmed and quieted my soul like a suckling on its mother; like a suckling was my soul with me. | 2. Verily I have placed a hand on my mouth and silenced my soul while listening to words of Torah, like a weaned child at its mother's breasts; I have become mighty in the Torah; like a weaned child is my soul upon Him. |
| 3. Israel, hope to the LORD from now to eternity. | 3. Let Israel wait long for the LORD from now and forevermore. |
|  |  |
| 1. A song of ascents. Remember, O LORD, onto David all his affliction. | 1. A song that was uttered on the ascents of the abyss. Remember, O LORD, for David, all his affliction.  |
| 2. That he swore to the LORD, he vowed to the Mighty One of Jacob; | 2. Who affirmed before the LORD a vow to the mighty one of Jacob. |
| 3. That I will not come into the tent of my house, and I will not go up on the bed that was spread for me. | 3. I will not approach my wife, I will not ascend to the couch of my repose, |
| 4. **I will not give sleep to my eyes nor slumber to my pupils,** | 4. **I will not give sleep to my eyes, slumber to my eyelids,** |
| 5. **Until I find a place for the LORD, dwellings for the Mighty One of Jacob.** | 5. **Until I find a place to build the sanctuary of the LORD, tents for the mighty one of Jacob.** |
| 6. Behold we heard it in Ephrath; we found it in the fields of the forest. | 6. Behold, we have heard it in Ephrat, we have found it in the field of the forests of Lebanon, the place where the fathers of old prayed. |
| 7. Let us come **to His Tabernacles;** let us prostrate ourselves **to His footstool.** | 7. Let us enter **His tents,** let us bow down **to His footstool.** |
| 8. Arise, O LORD, to Your resting place, You and the Ark of Your might. | 8. Arise, O LORD, abide in the dwelling-place of Your rest, You and the ark in which is Your Torah. |
| 9. Let Your priests be clothed with righteousness/generosity, and let Your devout ones sing praises. | 9. Your priests will wear clothing of righteousness/generosity, and your pious Levites will sing praise over your sacrifices. |
| 10. **For the sake of David Your servant, turn not away the face of Your anointed (Messiah).** | 10. **Because of the merit of David your servant; when the ark comes through the middle of the gates, do not turn back the face of Solomon your anointed (Messiah).** |
| 11. **The LORD has sworn to David in truth, from which He will never turn back, "Of the fruit of your body I will seat upon your throne.** | 11. **The LORD has affirmed to David in truth, He will not turn from it: "One of the children of your belly I will set as a king on your throne."** |
| 12. **If your sons keep My covenant, and this, My testimony, which I will teach them, also their sons will sit on your throne forever."** | 12. **If your sons keep my covenant and this testimony of Mine that I will teach them, then your sons will forever sit on your throne.** |
| 13. For the LORD has chosen Zion; He desired it for His habitation. | 13. For the LORD is pleased with Zion; He has desired it for His habitation. |
| 14. This is My resting place forever; here I will dwell for I desired it. | 14. This is the resting place of My presence forever; here I will dwell, for I have desired it. |
| 15. I will bless its provision; I will sate its needy with bread. | 15. Her provisions I will surely bless; and her needy will have their fill of bread. |
| 16. And its priests I will clothe with salvation, and its devout ones will sing praises. | 16. And her priests I will clothe in garments of redemption, and her pious will surely sing praise. |
| 17. **There I will cause David's horn to sprout; I have set up a lamp for My anointed (Messiah).** | 17. **There I will cause to come forth a glorious king of the house of David; I have prepared a lamp for my anointed (Messiah).** |
| 18. **His enemies I will clothe with shame, and upon him his crown will shine.** | 18. **His enemies I will clothe with garments of shame; and his crown will glitter upon him.** |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 131-132**

**Chapter 131**

**1 my heart was not haughty, etc.** I did not behave with superiority. I did not make great things pleasures, buildings, and plantings as my son made. Behold I am with You like one who has no hands or feet, like an incomplete form lying before You.

**2 I calmed and quieted my soul upon You,** like a suckling who is placed upon his mother. גָמוּל is one who sucks the breasts.

**like a suckling was my soul with me** My soul within me was before You as an infant sucking its mother’s breasts.

**Chapter 132**

**1 A song of ascents. Remember, O Lord, onto David all his affliction** The affliction of his soul, how he worked and toiled to find a place for You.

**5 Until I find a place** Until it will be known where the place of His sanctuary will be. (I found this.)

**6 we heard it** The tidings.

**in Ephrath** In the most esteemed and superior place, like (I Sam. 1: 1): “the son of Toku, the son of Zuph, an Ephrathite,” **an important person, a palace dweller.** Another explanation:

**We heard it in Ephrath** In the Book of Joshua (ch. 15), who came from Ephraim. In all the boundaries he says, “And the border went up...and the border circled,” but here he says, “And the border went up by the valley of the son of Hinnon... Jerusalem.” Jerusalem is [therefore] found to be higher than all the lands, and it is fit for the Temple, as it is said (Deut. 17:8): “and you shall arise and ascend to the place, etc.” This teaches [us] that the Temple is higher than the whole land of Israel. So it is expounded upon in tractate Zevahim (54b).

**we found it in the fields of the forest** In the boundary of Benjamin, who was likened to a beast of the forest, as it is said (Gen. 49:27): “Benjamin is a devouring wolf.”

**7 Let us come there** to His Tabernacles.

**10 turn not away the face of Your anointed Solomon,** when he comes to place the Ark therein.

**12 and this, My testimony, which I shall teach them** This which I shall teach them.

**15 its provision** its food.

**18 will shine** Heb. יציץ , which shine, like (Ezek. 1:7): “and they sparkled (ונצצים) like the color of burnished copper.”

**Meditation from the Psalms**

**Psalms 131-132**

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

In Psalms chapter 130, the Psalmist called to HaShem from the depths of exile and degradation, emphasizing that the prayer of the downtrodden and humble which is heard most readily.

In this psalm, King David plumbs the depths of his own personality and reveals the innocent, childlike quality of his trusting soul. Although he is an exalted monarch, David approaches HaShem with genuine humility and self-effacement.

Rambam[[1]](#footnote-1) stresses that the Torah explicitly requires a king to remain humble.[[2]](#footnote-2) Just as his subjects are obligated to honor him, so is the king obligated to be modest and meek and to hold himself in low esteem, as David said, *My heart was empty within me*.[[3]](#footnote-3) The king may not act with excessive pride, that he may not exalt his heart above all of his brothers...[[4]](#footnote-4) Rather the king must be concerned about the feelings of the very lowest of his subjects. When he addresses the congregation he should speak softly and tenderly ... and he must always act with great humility.

Through his prophetic vision, David foresaw that the Jews were destined to languish in exile. In this psalm, David also teaches that they will only be redeemed if they demonstrate sincere humility in the presence of the Almighty.

In Psalms chapter 132, David longed to be granted the privilege of building the House of HaShem, the Bet HaMikdash. Although HaShem did not grant him that wish, He did permit David to make the preliminary arrangements for the construction of the Temple, and the actual construction was assigned to David's son Solomon. Because of David's painstaking preparations, credit for the building of the Temple was attributed to David.

David composed this psalm in reference to three separate events, all of which were related to the Temple. In his youth, he struggled to identify the precise spot where the altar of the Temple was to stand. Towards the end of his reign, David built an altar on that spot. Finally, Solomon constructed the Temple so that the altar was its focal point. The verses of this psalm allude to all three events.

The fortunes of David's dynasty are bound up with the fortunes of the Temple. Just as the sanctity of the Temple site endures forever, the royal status of David's seed [through Solomon] endures for all time. Even now when the Temple is destroyed we look forward to the reconstruction of the Beit HaMikdash together with the rekindling of the light of David's dynasty. The Psalmist concludes this psalm with HaShem's promise: *I shall cause pride to sprout for David; I have prepared a lamp for My anointed*.[[5]](#footnote-5)

When David was contemplating our Torah Portion, he was confronted with the command to send a mother bird from the nest[[6]](#footnote-6) before you take the eggs or the young. He then noted that the compassion HaShem had for the mother is similar to His compassion for His people. As a mother[[7]](#footnote-7) longs to be close to her children[[8]](#footnote-8) so also does HaShem long to be with the Bne Israel. And, the only way that HaShem will move from us is if we “send” Him away with our sins.

He saw that Debarim 22:8 alludes to the Beit HaMikdash, the House of The Holy One, when it commands:

***Debarim (Deuteronomy) 22:8******When thou buildest a new house****, then thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any man fall from thence.*

**Psalms chapter 132** speaks of David’s desire to build the Temple. David had a long time to collect the Temple building materials and instruct his son in the crafting of the Temple. In a way, when we obey the mitzvot of our Torah portion, then we build ourselves into a sanctuary. It is this sanctuary which will merit that HaShem should defeat our enemies.

***Tehillim (Psalms) 132:4-5*** *I will not give sleep to my eyes nor slumber to my pupils, 5.* ***Until I find a place for HaShem, dwellings for the Mighty One of Jacob****.*

Tradition teaches that the human soul has five levels, of which the lower three are connected to our physical selves. And it is these three that concern us here. At the core of our being we are a *neshama,* which is always connected to HaShem to such a great extent that it is difficult to tell where the Divine Presence ends and the person begins. Although our *neshama* is the core of our being, we are not self-conscious on the level of *neshama*; we are only self-conscious on the bottom two levels of our souls, the Ruach and the *nefesh*.

The *neshama* is connected to our *ruach,* our spiritual self. We are all self aware as spiritual beings; we can all imagine ourselves as living without our bodies, and we all have a sense of morality and right and wrong that we know is above all materialistic considerations. The *ruach* is connected to our *nefesh,* the life force that burns within us and is the engine that drives us, the materialistic part of our beings.

The Temple is put together in the same way. The outermost level is called the *Azara*, and that is where the animal sacrifices are all brought. This level parallels the *nefesh.* It is connected to the *Heichal*, a much more spiritual place. No animal sacrifices are ever offered there. The incense is offered in the *Heichal*, which is where the Menorah is to be found; the Holy bread[[9]](#footnote-9) that stays warm and fresh from Shabbat to Shabbat is there. It is clearly a more spiritual part of the Temple, but we still have daily access to it just as we do to our own spirituality. This level parallels the *ruach*.

Finally within the innermost recesses of the *Heichal* is the Holy of Holies; a separate alcove that is curtained off; the Holy Ark is kept there and this is the place that the Shechinah[[10]](#footnote-10)inhabits; we do not have daily access to this part of the Temple at all. The only person who ever enters it is the High Priest, and even he is only allowed to enter once a year. This lack of access is clearly an existential expression of our lack of access to our own *neshamot*.

The symbolism is clear; the High priest who enters the Holy of Holies on Yom Kippur must enter it on the level of *neshama.*

Life is problematic only because we are not really sure about how to define ourselves. Were we able to see ourselves clearly as *neshamot* and were we therefore conscious of our unbreakable attachment to HaShem, the point of our lives would be quite clear to us; we wouldn't be at all confused as to why we exist and what we are supposed to do with our lives. But HaShem decreed that we must live with free will, and therefore the awareness of how our life depends on our attachment to HaShem at the source of our beings is withheld from our self-consciousness.

Instead we are placed in a situation of existential conflict; our raging life force, the *nefesh,* and our spiritual side, the *ruach,* are always contending with each other pulling us in different directions. The ceaseless conflict confuses us; none of us are sure of who and what we are. No one wants to deny their real selves and live the wrong life; our confusion about who we are is the source of our sins. The eternal confusion is the dilemma that forms the backdrop against which we must exercise our free will.

Our state of oblivion regarding the existence of our *neshama*, the highest level of our soul that is always attached to HaShem renders us incapable of reaching clarity about who we are and clearing up our confusion.

Stepping into the Holy of Holies means becoming self-conscious as *neshamot*. The fog of confusion is instantly dissipated and replaced by total clarity of vision. To enjoy such clarity runs contrary to the purpose of living in this world. To enter the Holy of Holies is to step out of life as HaShem decreed that it must be lived here in this world of difficult choices. When Nadav and Avihu took this step, they terminated the point of their continued existence in the world of choice and therefore left it; they died.

But they sanctified the Temple in the process. They demonstrated the existence of the Temple on the level of *neshama*; they demonstrated the existence of their own Neshamot, the state of the attachment of the *neshama* to HaShem, and how this relationship is mirrored by the Holy of Holies in the Temple. To us plain folks the cause of their death would perhaps have remained a total mystery; but to the 'generation of the wise' who stood at the foot of Mt. Sinai the lesson taught by their deaths was obvious, and revealed the power of the heretofore missing dimension of the Temple, the Holy of Holies.

**The Luz[[11]](#footnote-11) Connection**

The Beit HaMikdash is the “neck” of the world.

***Berachoth 30a*** *Our Rabbis taught: A blind man or one who cannot tell the cardinal points should direct his heart towards his Father in Heaven, as it says, And they pray unto the Lord. If one is standing outside Palestine, he should turn mentally towards Eretz Israel, as it says, And pray unto Thee towards their land. If he stands in Eretz Israel he should turn mentally towards Jerusalem, as it says, And they pray unto the Lord toward the city which Thou hast chosen. If he is standing in Jerusalem he should turn mentally towards the Sanctuary, as it says, If they pray toward this house. If he is standing in the Sanctuary, he should turn mentally towards the Holy of Holies, as it says, If they pray toward this place. If he was standing in the Holy of Holies he should turn mentally towards the mercy-seat. If he was standing behind the mercy-seat he should imagine himself to be in front of the mercy-seat. Consequently, if he is in the east he should turn his face to the west; if in the west he should turn his face to the east; if in the south he should turn his face to the north; if in the north he should turn his face to the south. In this way all Israel will be turning their hearts towards one place. R. Abin — or as some say R. Abina — said: What text confirms this? — Thy neck is like the tower of David builded with turrets [talpioth], the elevation [tel][[12]](#footnote-12) towards which all mouths (piyyoth) turn.*

***Megillah 16b*** *And he fell upon his brother Benjamin’s neck.[[13]](#footnote-13) How many necks[[14]](#footnote-14) had Benjamin? — R. Eleazar said: He wept for the two Temples which were destined to be in the territory of Benjamin[[15]](#footnote-15) and to be destroyed. And Benjamin wept upon his neck: he wept for the tabernacle of Shiloh which was destined to be in the territory of Joseph and to be destroyed.*

***Midrash Rabbah - The Song of Songs IV:12*** *THY NECK IS LIKE THE TOWER OF DAVID: this refers to the Temple. Why is it compared to a neck? Because so long as the Temple was standing, Israel’s neck was stretched out among the nations of the world, but when the Temple was destroyed, then, if one may say so, Israel’s neck was bowed; and so it is written, And I will break the pride of your power (Lev. XXII, 19), namely, the Temple. Another explanation: Just as a man’s neck is in the highest part of him, so the Temple was in the highest part of the world. And just as most ornaments are hung round the neck, so the priests were attached to the Temple, the Levites were attached to the Temple. And just as, if the neck is removed, a man cannot live, so since the Temple was destroyed there has been no life for the enemies of Israel.*

The Midrash has this to say about the luz bone:

***Midrash Rabbah - Leviticus XVIII:1*** *And the almond shall blossom refers to the luz (nut) of the spinal column. Hadrian, may his bones be crushed, asked R. Joshua b. Hananiah, saying: ‘From which part of the body will the Holy One, blessed be He, in the Time to Come, cause man to sprout forth? ‘He answered: ‘From the nut of the spinal column.’ Said he: ‘How can you convince me?’ He thereupon brought one before him; he put it in water, but it was not dissolved; he let it pass through millstones, but it was not ground; he put it in fire, but it was not burnt; he put it on an anvil and began beating it with a hammer, but the anvil was flattened out, and the hammer was split, but all this had no effect.*

**The Mishkan as a Body:**

The Mishkan, the Tabernacle in the wilderness, alludes to the human body. Rambam thus wrote the following to his son:

*My son Avraham, you must realize that the Mishkan alludes to the human body.*

*The Holy Ark, the innermost part, alludes to the human heart, which is the innermost part of the body. The Ark was the main part of the Mishkan because it contained the Tablets of the Covenant. So, too, is the human heart the main part of the body. It is the source of his life, his knowledge and his understanding. The wings of the keruvim, which spread over the Ark, allude to the lungs. The lungs are over the heart like wings and they provide it with air. The Table in the Mishkan alludes to the human stomach. Just as food and drink are placed on the table, so the stomach is filled with food and drink that a person consumes and from there it is distributed to the other parts of the body.*

*The Menorah (candlestick) in the Mishkan alludes to the human mind. Just as the Menorah gives forth light, so the intellect enlightens the entire body. Three stems went out from the Menorah on each side. These allude to the three limbs that extend from each side of the human body, the eye, the ear, and the hand. The intellect directs these three parts of the body. The incense altar alludes to the sense of smell. The sacrificial altar alludes to the intestines, which digest the food that enters the body. The veil covering the Mishkan alludes to the diaphragm, which is like a barrier between the parts of the body. The washstand alludes to the moisture and other liquids in the body. The goats’ wool hangings allude to the skin that covers the human body. The beams of the Mishkan allude to the ribs.[[16]](#footnote-16)*

**The Beit HaMikdash is Female**

The parts of the Beit HaMikdash, the Temple, all are in the feminine gender, in Hebrew. This suggests that the structure and it’s utensils are part of a female body. This aspect is further emphasized when we note that the Torah calls a man’s wife his “house”.[[17]](#footnote-17) A wife is a house. Thus, the Beit HaMikdash, “The House of the Holy One”, would also be female.

If one looks at the form of the Beit HaMikdash as emphasized by the courtyards, we can see that the Woman’s courtyard is the largest courtyard, and it is at the “bottom” of the structure. This mirrors the female body which has the largest part at the bottom of the structure. Please remember that the arms and legs are not part of the structure, only the head and torso.

An aspect of the connection between the creation of the world and the *Mikdash* is the idea that the *Mishkan* and the *Mikdash* are the goal of creation, and it was only with their construction that creation was completed.

***Mishlei (Proverbs) 30:4*** *Who has established all the ends of the earth.*

This refers to Moshe, who established the Mishkan, with which the world was established. It does not say “to set up the Mishkan”, but rather “to set up with the Mishkan”[[18]](#footnote-18) – the world was set up with it. **For until the Mishkanwas erected, the world was unstable; but after it was erected, the world became firm.** Therefore it says: “And it came to pass on the day that Moshe had finished setting up (with) the Mishkan”.[[19]](#footnote-19)

“To set up the Mishkan”… There we have learned: The world stands on three things: On the Torah, on the Divine service, and on acts of loving-kindness.[[20]](#footnote-20) And Moshe mentioned all three of them in one verse: “You in Your loving-kindness have led forth Your people whom you have redeemed”[[21]](#footnote-21) – this is loving-kindness; “You have guided them in Your strength” – this is the Torah…; “To Your holy habitation” – this is the service in the Mishkan and in the Mikdash… He guided them by virtue of the Torah which they had received before the erection of the Mishkan. What was the world like at that time? It was like a stool with two legs, which cannot stand and is unstable. When a third leg was made for it, it became firm and it stood. So, too, when the Mishkanwas made… immediately, it became firm and stood. For at first the world had only two legs, loving-kindness and the Torah, and it was unstable. When a third leg was made for it, namely, the Mishkan, it immediately stood.[[22]](#footnote-22)

According to the Midrashim, the Mishkanand the Mikdash are essentially a continuation of the creation and its completion. Before they were built, the world was lacking, and the goal of creation had not been attained. Moreover, before the Mikdashwas built, the existence of the world was not absolute and stable, for the world rests, among other things, upon the Divine service, the heart of which is in the Temple.

**Parallels between the creation of the world and the construction of the Mishkan.**

This connection finds expression in Scripture in a number of stylistic parallels between the Mishkanand creation:

1) Both are called *melacha*, “work”.[[23]](#footnote-23)

2) The root, עשה, repeats itself many times in both contexts.

3) Wisdom, understanding and knowledge:

***Mishlei (Proverbs) 3:19-20*** *The Lord by wisdom founded the earth; by understanding He established the heavens. By knowledge the depths were broken up.*

See, I have called by name Betzalel… And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship[[24]](#footnote-24)

4) ”Seeing” at the completion of the work:

***Beresheet (Genesis) 1:31*** *And God saw everything that He had made, and, behold, it was good.*

***Shemot (Exodus) 39:43*** *And Moshe saw all the work, and, behold, they had done it as the Lord had commanded, even so they had done it.*

5) Completion of the work:

***Beresheet (Genesis) 2:1-2*** *Then the heavens and the earth were finished, and all their host. And by the seventh day God ended the work which He had done.*

***Shemot (Exodus) 39:32; 40:33*** *Thus was the work of the tabernacle of the Tent of Meeting finished: and the children of Israel did according to all that the Lord commanded Moshe, so they did… So Moshe finished the work.*

6) A blessing at the completion of the work:

***Beresheet (Genesis) 2:3*** *And God blessed the seventh day, and sanctified it: because in it He rested from all His work which God had created and performed.*

***Shemot (Exodus) 39:43*** *And Moshe saw all the work, and, behold, they had done it as the Lord had commanded, even so they had done it: and Moshe blessed them.*

7) Ending with the sanctity of Shabbat, as we see in Beresheet (Genesis)2:1-3 and Shemot (Exodus) 31:12-17).

Chazal noted these parallels in several places. The Tanchuma[[25]](#footnote-25) draws a parallel between the order of creation and the order of the building of the Mishkan:

Rav Yaakov be-Rav Asi said: Why does it say:

***Tehillim (Psalms) 26:8*** *Lord, I love the habitation of Your house, and the place where Your glory dwells?*

Because it is equivalent to the creation of the world. How so? On the first day it says:

***Beresheet (Genesis) 1:1*** *In the beginning God created the heaven and the earth.*

And it says:

***Tehillim (Psalms) 104:2*** *Who stretches out the heavens like a curtain.*

And regarding the Mishkan, what does it say:

***Shemot (Exodus) 26:7*** *And you shall make curtains of goats’ hair.*

On the second day:

***Beresheet (Genesis) 1:6*** *Let there be a firmament…*

And it mentions division, as it is stated:

***Beresheet (Genesis) 1:6*** *And let it divide water from water.*

And regarding the Mishkan, it says:

***Shemot (Exodus) 26:33*** *And the veil shall be for you as a division.*

On the third day, it mentions water, as it says:

***Beresheet (Genesis) 1:9*** *Let the waters be gathered.*

And regarding the Mishkan, it says:

***Shemot (Exodus) 30:18*** *You shall also make a laver of brass, and its pedestal also of brass… and you shall put water in it.*

On the fourth day, He created the lights, as it says:

***Beresheet (Genesis) 1:14*** *Let there be lights in the firmament of heaven.*

And regarding the Mishkan, it says:

***Shemot (Exodus) 25:31*** *And you shall make a candlestick of pure gold.*

On the fifth day, He created the birds, as it is stated:

***Beresheet (Genesis) 1:20*** *Let the waters swarm abundantly with moving creatures that have life, and let birds fly above.*

And corresponding to them in the Mikdash *–* offering sacrifices from sheep and birds.

On the sixth day, man was created, as it says:

***Beresheet (Genesis) 1:27*** *So God created man in his own image.*

He formed him with dignity. And regarding the Mishkan it says “man”, namely, the High Priest who was anointed to serve and attend before God.

On the seventh day:

***Beresheet (Genesis) 2:1*** *Thus the heavens and the earth were finished.*

And regarding the Mishkan, it says:

***Shemot (Exodus) 39:32*** *And all the work was of the Mishkan … was finished.*

Regarding the creation of the world, it says:

***Beresheet (Genesis) 1:28*** *And God blessed.*

And regarding the Mishkan, it says:

***Shemot (Exodus) 39:43*** *And Moshe blessed them.*

Regarding the creation of the world, it says:

***Beresheet (Genesis) 2:2*** *And God ended…*

And regarding the Mishkan, it says:

***Bamidbar (Numbers) 7:1*** *And it happened on the day that it was finished.*

Regarding the creation of the world, it says:

***Beresheet (Genesis) 2:3*** *And He sanctified it.*

and regarding the Mishkan, it says:

***Bamidbar (Numbers) 7:1*** *And Moshe anointed it and sanctified it.*

Why is the Mishkanequivalent to the heavens and the earth? Just as the heavens and the earth testify about Israel, as it says: *I call heaven and earth to witness this day against you*,[[26]](#footnote-26) so the Mishkanis testimony to Israel, as it is stated: *These are the accounts of the Mishkan, the Mishkan of the testimony*.[[27]](#footnote-27)

Therefore, it says: “Lord, I love the habitation of Your house, and the place where Your glory dwells”.[[28]](#footnote-28)

The Midrash HaGadol at the end of Parashat Pekudei explains how the Mishkancompletes the creation:

***Shemot (Exodus) 40:34*** *Then a cloud covered the Tent of Meeting.*

This is what it means when it says:

***Tehillim (Psalms) 37:29*** *The righteous shall inherit the land, and dwell in it for ever.*

Rav Yitzchak said: “The righteous shall inherit the land”, and where are the wicked? Hanging in the air? Rather what is “and dwell in it for ever”, they will cause the Shechinahto dwell in it.

***Genesis Rabbah 19:7*** *The Shechinah was originally in the lower world. When the first man sinned, it retreated to the first firmament. The generation of Enosh arose and sinned, and it retreated from the first to the second firmament. The generation of the flood arose and sinned, and it retreated from the second to the third firmament. The generation of the dispersion arose and sinned, and it retreated from the third to the fourth firmament. The Egyptians in the days of Avraham sinned, and it retreated from the fourth to the fifth firmament. The Sodomites sinned, and it retreated from the fifth to the sixth [firmament].The Egyptians in the days of Moshe sinned, and it retreated from the sixth to the seventh [firmament].*

*And corresponding to them, seven righteous men arose and brought [the Shechinah] down to earth. Avraham arose and acted virtuously, and brought it down from the seventh to the sixth [firmament]. Yitzchak arose and acted virtuously, and brought it down from the sixth to the fifth [firmament]. Yaakov arose and acted virtuously, and brought it down from the fifth to the fourth [firmament]. Levi arose and acted virtuously, and brought it down from the fourth to the third [firmament]. Kehat arose and acted virtuously, and brought it down from the third to the second [firmament]. Amram arose and acted virtuously, and brought it down from the second to the first [firmament]. Moshe arose and acted virtuously, and brought it down to the earth, as it is stated: “And the Glory of the Lord filled the Mishkan”.[[29]](#footnote-29)*

The midrash in ShemotRabba states that certain things were created solely for the sake of the Mishkan:

***Shemot Rabba 35:1*** *Rabbi Shimon ben Lakish said: The world was not worthy of using gold; why then was it created? For the Mishkan and for the Mikdash, as it is stated: “And the gold of that land is good”,[[30]](#footnote-30) and as it is stated: “That goodly mountain and the Levanon”…[[31]](#footnote-31) Rav Chanina said: The world was not worthy of using cedars. They were created solely for the Mishkan and for the Mikdash, as it is stated: “The trees of the Lord have their fill; the cedars of Levanon, which He has planted”,[[32]](#footnote-32) and Levanon refers to the Mikdash, as it is stated: “This goodly mountain and the Levanon.”*

**Psalms chapter 132** speaks of David’s desire to build the Temple. David had a long time to collect the Temple building materials and instruct his son in the crafting of the Temple. In a way, when we obey the mitzvot of our Torah portion, then we build ourselves into a sanctuary. It is this sanctuary which will merit that HaShem should defeat our enemies.

***Tehillim (Psalms) 132:4-5*** *I will not give sleep to my eyes nor slumber to my pupils, 5.* ***Until I find a place for HaShem, dwellings for the Mighty One of Jacob****.*

**Ashlamatah: Isaiah 31:5-9 + 32:14-18**

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| **Rashi** | **Targum** |

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| 4. For so has the Lord said to me, "As a lion or a young lion growls over his prey, although a band of shepherds gather against him, from their voice he is not dismayed and from their stirring he is not subdued, so shall the Lord of Hosts descend to gather an army on Mount Zion and on its hill.  | 4. For thus the LORD said to me, As a lion or a young lion roars over its prey, and, when a band of shepherds are appointed against it, it is not broken up at their shouting or checked at their tumult, so the kingdom of the LORD of hosts will be revealed to settle upon the Mount of Zion and upon its hill.  |
| 5. Like flying **birds**, so shall the Lord of Hosts protect Jerusalem, protecting and saving, passing over and rescuing." | 5. Like the **bird** soars, so the might of the LORD of hosts will be revealed over Jerusalem; he will protect and deliver, rescue and remove. |
| 6. **Return to Him, against Whom you have thought deeply to turn away, O children of Israel.** | 6. **Return to the Law, for you have increased sinning, O sons of Israel.** |
| 7. For on that day, they shall despise, each man his silver idols and his golden idols, which your hands have made for you [for] a sin. | 7. For in that time every one will cast away their idols of silver and their idols of gold, the sin which your hands have made for you. |
| 8. And Assyria shall fall by the sword of one not a man, and the sword of one who is not a man shall consume him, and he shall flee from before a sword, and his chosen ones shall melt. | 8. “And the Assyrian shall fall by a sword, not of man; and a sword, not of man, shall destroy him; and he shall flee before those who slay with the sword, and his mighty ones [shall flee] to their breaking. |
| 9. And his rock shall pass from fear, and his princes shall be dismayed at the miracle, the word of the Lord, whose fire is in Zion and Whose stove is in Jerusalem. **{P}** | 9. His rulers shall pass away before terror, and His princes break up before the standard,” says the LORD, whose splendour is in Zion for those who perform His Law and whose burning furnace of fire is in Jerusalem for those who transgress His Memra. **{P}** |
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| 9. Complacent women, rise, harken to my voice, confident daughters, bend your ears to my speech. | 9. Rise up, you provinces who dwell contentedly, hear My voice; you fortresses that lie in safety, give ear to My Memra.  |
| 10. Year after year, shall you be troubled, you confident ones, for the vintage has failed; the ingathering shall not come. | 10. Days with years those who lie in safety will shudder; for the grain has ceased, there is no produce to gather. |
| 11. Tremble, complacent ones, to be troubled, confident ones, to undress and to bare, and to gird on the loins. | 11. Those who dwell contentedly are shattered, those who lie in safety shudder; they strip, and make themselves bare, and gird [sackcloth] upon loins. |
| 12. [They shall beat] on the breasts, lamenting, for the desirable fields, for the fruitful vines. | 12. They beat upon breasts for the pleasant fields, for bearing vines, |
| 13. On my people's soil thorns and briers shall come up, for on all the houses of joy, the joyful city. | 13. for the land of My people which will bring up briers and thorn; yea, for all the joyous houses in the strong city.  |
| 14. **For the palace has been forsaken, the multitude of the city has been abandoned, rampart and tower are amidst ruins forever, a joy for wild donkeys, a pasture for flocks.** | 14. **For the sanctuary is desolate, the multitude of the cities which were its service are devastated; our strong- hold and our hiding place has been searched, now it is desolate and devastated for a time; a place that was a house of joy, a pleasure for kings, now has become a plundering of armies',** |
| 15. Until a spirit be poured us from on high, and the desert shall become a fruitful field, and the fruitful field shall be regarded as a forest. | 15. all this until a spirit comes for us from him whose Shekhinah is in the heavens of the height, and the wilderness becomes a fruitful field, and the fruitful field causes many cities to be inhabited. |
| 16. **And justice shall dwell in the desert, and righteousness shall reside in the fruitful field.** | 16. **Then those who perform judgment will dwell in the wilderness, and those who do righteousness/generosity will abide in the fruitful field.** |
| 17. **And the deed of righteousness shall be peace, and the act of righteousness [shall be] tranquility and safety until eternity.** | 17. **And those who do righteousness/generosity will be quiet and dwell in safety forever.**  |
| 18. **And My people shall dwell in a dwelling of peace, and in secure dwellings and in tranquil resting-places.** | 18. **My people will abide in their habitations at peace, upon their land in safety, and in their cities contentedly.**  |
| 19. **And He shall hail down the hailing of the forest, and into the low state shall the city be humbled**. | 19. **And hail will come down and kill the armies of the Gentiles, and their residents will be devastated and come to an end.** |
| 20. Fortunate are you who sow by all waters, those who send forth the feet of the ox and the donkey. **{S}** | 20. Happy are you, the righteous/generous; you have made good deeds for yourselves, you who resemble those who sow beside irrigation, who send the oxen to thresh and the asses to gather. **{S}** |
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**Special Ashlamatah (I): Jer. 1:1 – 2:3**

| **Rashi** | **Targum** |
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| 1. ¶ The words of Jeremiah son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin.  | 1. ¶ The words of the prophecy of Jeremiah the son of Hilqiah, one of the leaders of the course of the priests, of the temple officers who were in Jerusalem: the man who received his inheritance in Anathoth in the land of the tribe of Benjamin, |
| 2. To whom the word of the Lord came in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. | 2. with whom was the word of prophecy from before the LORD in the days of Josiah the son of Amon, the king of the tribe of the house of Judah, in the thirteenth year of his reign. |
| 3. And he was in the days of Jehoiakim son of Josiah, king of Judah, **until the end of eleven years of Zedekiah son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.** | 3. And it continued in the days of Jehoiakim, the son of Josiah, the king of the tribe of the house of Judah, until the eleventh year of his brother Zedekiah, the son of Josiah, the king of the tribe of the house of Judah, was completed; **until Nebu­chadnezzar the king of Babylon came and besieged Jerusalem for three years and took the people who were in it into exile, in the fifth month**. |
| 4. And the word of the Lord came to me, saying: | 4. And the word of prophecy from before the LORD was with me, saying: |
| 5. When I had not yet formed you in the womb, I knew you (Heb. **Y’da’trikha**), and when you had not yet emerged from the womb, I had appointed you (Heb. **Hiq’dash’tikha**); a prophet to the nations I made you. | 5. "Before I created you from the womb I established you, and before you came into the world I appointed you; I designated you as a prophet who should make the nations drink a cup of cursing,” |
| 6. And I said, "Alas, O Lord God! **Behold, I know not to speak for I am a youth**. **{S}** | 6. But I said: “Receive my petition, O LORD God. **See, I do not know how to prophesy. because I am a youth;** and from my beginning I have been prophesying trouble and exile about this people.” **{S}** |
| 7. And the Lord said to me; Say not, "I am a youth," for wherever I send you, you shall go, and whatever I command you, you shall speak. | 7. And the LORD said to me: “Do not say, ‘I am a youth’; for you will go to every place I send you, and all that I command you, you will prophesy. |
| 8. Fear them not, for I am with you to save you, says the Lord. | 8. Do not be afraid from before them, for My Memra will be at your assistance to deliver you, says the LORD.” |
| 9. And the Lord stretched out His hand and reached my mouth, and the Lord said to me; Behold, I have placed My words in your mouth. | 9. And the LORD sent the words of his prophecy. and set them in order in my mouth; and the LORD said to me; “Behold. I have put the words of My prophecy in your mouth. |
| 10. Behold, I have appointed you over the nations and over the kingdoms, to uproot and to crush, and to destroy and to demolish, to build and to plant. **{P}** | 10. See that I have appointed you today over the nations and over the kingdoms - to uproot and to tear down, and to destroy and to break up; and over the house of Israel - to build and to establish.” **{P}** |
| 11. ¶ And the word of the Lord came to me, saying: What do you see, Jeremiah? And I said, "I see a rod of an almond tree." | 11. ¶ And the word of prophecy from before the LORD was with me, saying: “What do you see, Jeremiah?” And I said: “I see a king hastening to do evil.” |
| 12. And the Lord said to me; You have seen well, for I hasten My word to accomplish it. **{S}** | 12. Then the LORD said to me: “You have seen well; for I am hastening concerning My Word, to do it.” **{S}** |
| 13. And the word of the Lord came to me a second time, saying: What do you see? And I said, "I see a bubbling pot, whose foam is toward the north." | 13. And the word of prophecy from before the LORD was with me a second time, saying: “What do you see?” And 1 said: “I see a king who seethes like a cauldron. and the arrangement of his troops who are advancing and coming from the direc­tion of the north.” |
| 14. And the Lord said to me; **From the north the misfortune will break forth upon all the inhabitants of the land.** | 14. And the LORD said to me: **“From the north evil will begin to come upon all the inhabitants of the land.** |
| 15. For, behold I am summoning all the families of the kingdoms of the north, says the Lord, and they will come and place, each one his throne at the entrance of the gates of Jerusalem and against all its walls around and against all the cities of Judah. | 15. For behold, I am summoning all the descendants of the kingdom of the north, says the LORD; and they will come and each set up his throne in front of the gates of Jerusalem, and against all her walls round about, and against all the cities of the house of Judah. |
| 16. And I will utter My judgments against them concerning all their evil, that they left Me and offered up burnt-offerings to other gods and they prostrated themselves to the work of their hands. | 16. And I will utter the punishment army judgment on them concerning all their wickedness; for they have forsaken my worship and have offered up incense to the idols of the nations and have become enslaved to the works of their hands.  |
| 17. And you shall gird your loins and arise and speak to them all that I command you; be not dismayed by them, lest I break you before them. | 17. But you, strengthen your loins and stand up and prophesy to them all that I command you: do not hold back from reproving them, lest I should break you before them. |
| 18. And I, behold I have made you today into a fortified city and into an iron pillar, and into copper walls against the entire land, against the kings of Judah, against its princes, against its priests, and against the people of the land. | 18. And behold, I have made you today as strong as a fortified city, and like a pillar of iron, and like a bronze wall, so that you may give a cup of cursing to drink to all the inhabitants of the land. to the kings of the house of Judah, to her princes, to her priests, and to the people of the land. |
| 19. And they shall fight against you but they shall not prevail against you, for I am with you says the Lord, to save you. **{P}** | 19. And they will dispute and fight before you so as to destroy the words of your prophecy; but they will not prevail over you, because My Memra will be at your assistance to deliver you, says the LORD." **{P}** |
|  |  |
| 1. ¶ And the word of the Lord came to me, saying: | 1. ¶ And a word of prophecy from before the LORD was with me, saying: |
| 2. Go and call out in the ears of Jerusalem, saying: so said the Lord: I remember to you the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown. | 2. “Go, and prophesy before the people who are in Jerusalem, saying: Thus says the LORD. I remember in your favor the good things of the days of old, the love of your fathers who believed in My Memra and followed My two messengers. Moses and Aaron, in the wilderness for forty years without provisions in a land not sown. |
| 3. **Israel is holy to the Lord, the first of His grain; all who eat him shall be guilty, evil shall befall them, says the Lord.** **{P}** | 3. **The house of Israel are holy before the LORD - in respect of those who plunder them - like fruits of heave-offering of harvest of which whoever eats is guilty of death; and like firstlings of harvest, the sheaf of the heave-offering, of which everyone who eats, before the priests the sons of Aaron offer it as a sacrifice upon the altar is guilty. {P}** |
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**Special Ashlamatah (II): ‎ I Samuel 20:18,42‎**

| **Rashi** | **Targum** |
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| 18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty. | 18. And Jonathan said to him, “Tomorrow is the new moon and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city. | 42. and Jonathan said to David, “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he rose up and went. And Jonathan went into the city. |
|  |  |

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Debarim (Deuteronomy) 22:6 – 23:9**

**Tehillim (Psalms) 131 – 132**

**Yeshayahu (Isaiah) 31:5-9 + 32:14-18**

**Mk 15:33-39, Lk 23:44-48, Rm 14:1-9**

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

Before / From / Face - פנים, Strong’s number 06440.

Dam / Mother - אם, Strong’s number 0517.

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

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

Bird - צפור, Strong’s number 06833.

Before / From / Face - פנים, Strong’s number 06440.

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

**Debarim (Deuteronomy) 22:6-7** If a **bird’s <06833>** nest chance to be **before <06440>** thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the **dam <0517>** sitting upon the young, or upon the eggs, thou shalt not take the **dam <0517>** with the **young <01121>**:

**Tehillim (Psalms) 131:2** Surely I have behaved and quieted myself, as a child that is weaned of his **mother <0517>**: my soul is even as a weaned child.

**Tehillim (Psalms) 132:10** For thy servant David’s sake turn not away the **face <06440>** of thine anointed.

**Tehillim (Psalms) 132:12** If thy **children <01121>** will keep my covenant and my testimony that I shall teach them, their **children <01121>** shall also sit upon thy throne for evermore.

**Yeshayahu (Isaiah) 31:5** As **birds <06833>** flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

**Yeshayahu (Isaiah) 31:6** Turn ye unto him from whom the **children <01121>** of Israel have deeply revolted.

**Yeshayahu (Isaiah) 31:8** Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee **from <06440>** the sword, and his young men shall be discomfited.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 22:6 – 23:9** | **Psalms****Psa 131:1 – 132:18** | **Ashlamatah****Is 31:5-9 + 32:14-18** |
| --- | --- | --- | --- | --- |
| **by"a'** | enemies | Deut. 23:9 | Ps. 132:18 |  |
| **vyai** | any man, men | Deut. 22:13Deut. 22:16Deut. 22:18Deut. 22:21Deut. 22:22Deut. 22:23Deut. 22:24Deut. 22:25Deut. 22:26Deut. 22:28Deut. 22:29Deut. 22:30 |  | Isa. 31:7Isa. 31:8 |
| **~ae** | mother | Deut. 22:6Deut. 22:7Deut. 22:15 | Ps. 131:2 |  |
| **~ai** | if | Deut. 22:20Deut. 22:25 | Ps. 131:2Ps. 132:3Ps. 132:12 |  |
| **tm,a/** | truth, true | Deut. 22:20 | Ps. 132:11 |  |
| **rv,a]** | which, who | Deut. 22:9Deut. 22:12Deut. 22:24Deut. 22:25Deut. 22:28Deut. 22:29Deut. 23:4Deut. 23:8 | Ps. 132:2 | Isa. 31:6Isa. 31:7Isa. 31:9 |
| **aAB** | go, come | Deut. 22:13Deut. 23:1Deut. 23:2Deut. 23:3Deut. 23:8 | Ps. 132:3Ps. 132:7 |  |
| **tyIB;** | house | Deut. 22:8Deut. 22:21 | Ps. 132:3 |  |
| **!Be** | young, son | Deut. 22:6Deut. 22:7Deut. 23:4Deut. 23:8 | Ps. 132:12 | Isa. 31:6 |
| **~G"** | both, even, also | Deut. 22:22Deut. 23:2Deut. 23:3 | Ps. 132:12 |  |
| **hy"h'** | remain, stay, become | Deut. 22:19Deut. 22:29 |  | Isa. 31:8Isa. 32:14Isa. 32:15 |
| **hNEhi** | behold | Deut. 22:17 | Ps. 132:6 |  |
| **aj.xe** | sin | Deut. 22:26 |  | Isa. 31:7 |
| **hwhy** | LORD | Deut. 23:1Deut. 23:2Deut. 23:3Deut. 23:5Deut. 23:8 | Ps. 131:1Ps. 131:3Ps. 132:1Ps. 132:2Ps. 132:5Ps. 132:8Ps. 132:11Ps. 132:13 | Isa. 31:5Isa. 31:9 |
| **~Ay** | day | Deut. 22:7Deut. 22:19Deut. 22:29Deut. 23:6 |  | Isa. 31:7 |
| **bv;y"**  | sit, dwell |  | Ps. 132:12Ps. 132:14 | Isa. 32:16Isa. 32:18 |
| **laer'f.yI** | Israel | Deut. 22:19Deut. 22:21Deut. 22:22 | Ps. 131:3 | Isa. 31:6 |
| **yKi** | if | Deut. 22:6Deut. 22:8Deut. 22:13Deut. 22:19Deut. 22:21Deut. 22:22Deut. 22:23Deut. 22:27Deut. 22:28Deut. 23:5Deut. 23:7Deut. 23:9 |  | Isa. 32:14 |
| **lKo** | any, all, whole, entire, every | Deut. 22:6Deut. 22:19Deut. 22:29Deut. 23:6Deut. 23:9 | Ps. 132:1 |  |
| **!Ke** | so, thus | Deut. 22:26 |  | Isa. 31:5 |
| **@s,K,** | silver | Deut. 22:19Deut. 22:29 |  | Isa. 31:7 |
| **aol** | no, not, cannot | Deut. 22:19Deut. 22:26Deut. 22:29Deut. 23:1Deut. 23:2Deut. 23:3Deut. 23:6 | Ps. 131:1Ps. 131:2 |  |
| **vb;l'** | wear, be clothed | Deut. 22:11 | Ps. 132:9Ps. 132:16Ps. 132:18 |  |
| **~x,l,** | bread, food | Deut. 23:4 | Ps. 132:15 |  |
| **!mi** | too, also |  | Ps. 131:1 | Isa. 31:9 |
| **hx'Wnm.** | resting |  | Ps. 132:8Ps. 132:14 | Isa. 32:18 |
| **ac'm'** | find, found | Deut. 22:14Deut. 22:17Deut. 22:20Deut. 22:22Deut. 22:23Deut. 22:25Deut. 22:27Deut. 22:28 | Ps. 132:5Ps. 132:6 |  |
| **!K'v.mi**  | dwelling place |  | Ps. 132:5Ps. 132:7 | Isa. 32:18 |
| **lp;n"** | falls | Deut. 22:8 |  | Isa. 31:8 |
| **!t;n"** | gave, give | Deut. 22:16Deut. 22:19Deut. 22:29 | Ps. 132:4 |  |
| **d[;** | forever |  | Ps. 131:3Ps. 132:5 | Isa. 32:14Isa. 32:15Isa. 32:17 |
| **~l'A[** | ever, all, forever | Deut. 23:3Deut. 23:6 | Ps. 131:3 | Isa. 32:14Isa. 32:17 |
| **hr'[]n"** | girl | Deut. 22:24Deut. 22:26Deut. 23:4Deut. 23:9 | Ps. 131:2 |  |
| **~ynIP'** | before, face | Deut. 22:17 | Ps. 132:10 |  |
| **!AYci** | Zion |  | Ps. 132:13 | Isa. 31:9 |
|  **rAPci** | bird | Deut. 22:6 |  | Isa. 31:5 |
| **~Wq** | rises | Deut. 22:26 | Ps. 132:8 |  |
| **hd,f'** | field | Deut. 22:25Deut. 22:27 | Ps. 132:6 |  |
| **bWv** | away, turn, return |  | Ps. 132:10Ps. 132:11 | Isa. 31:6 |
| **~Alv'** | peace | Deut. 23:6 |  | Isa. 32:17Isa. 32:18 |
| **[m;v'** | listen, hear | Deut. 23:5 | Ps. 132:6 |  |
| **rm;v'** | keep | Deut. 23:9 | Ps. 132:12 |  |
| **r[;y"** | Jaar (wood) |  | Ps. 132:6 | Isa. 32:15 |
| **ry[i** | city, gate | Deut. 22:15Deut. 22:17Deut. 22:18Deut. 22:21Deut. 22:23Deut. 22:24 |  | Isa. 32:14 |
| **hf'['** | do, did, make | Deut. 22:8Deut. 22:12Deut. 22:21Deut. 22:26 |  | Isa. 31:7 |
| **hn"['** | violated | Deut. 22:24Deut. 22:29 | Ps. 132:1 |  |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder****Deu 22:6 – 23:9** | **Psalms****131 – 132** | **Ashlamatah****Is 31:5-9 + 32:14-18** | **Peshat****Mk/Jude/Pet****Mk 15:33-39** | **Remes 1****Luke****Lk 23:44-48** | **Remes 2****Acts/Romans****Rm 14:1-9** |
| **ἀκούω** | heard, hear |  | Psa 132:6  |  | Mk. 15:35 |  |  |
| **ἄνθρωπος** | man | Deut. 22:13Deut. 22:16Deut. 22:18Deut. 22:21Deut. 22:22Deut. 22:23Deut. 22:24Deut. 22:25Deut. 22:26Deut. 22:28Deut. 22:29Deut. 22:30 |  | Isa. 31:7Isa. 31:8 | Mk. 15:39 | Lk. 23:47 |  |
| **ἀποθνήσκω** | die, death | Deu 22:21Deu 22:24 |  |  |  |  | Rom. 14:7Rom. 14:8Rom. 14:9 |
| **ἀφίημι** | leave |  |  | Isa 32:14  | Mk. 15:36Mk. 15:37 |  |  |
| **βοάω** | yell out | Deu 22:24Deu 22:27 |  |  | Mk. 15:34 |  |  |
| **γῆ** | land, earth, ground | Deu 22:6Deu 23:7 |  |  | Mk. 15:33 | Lk. 23:44 |  |
| **γίνομαι** | were, be, become, | Deu 22:20Deu 22:23Deu 23:7 |  |  | Mk. 15:33 | Lk. 23:44Lk. 23:47Lk. 23:48 |  |
| **ἐγκαταλείπω** | abandoned |  |  | Isa 32:14  | Mk. 15:34 |  |  |
| **ἐκπνέω** | breathed |  |  |  | Mk. 15:37Mk. 15:39 | Lk. 23:46 |  |
| **ἕκτος** | sixth |  |  |  | Mk. 15:33 | Lk. 23:44 |  |
| **ἔρχομαι** | come |  |  | Isa 32:15 | Mk. 15:36 |  |  |
| **ἡμέρα** | days | Deut. 22:7Deut. 22:19Deut. 22:29Deut. 23:6 |  | Isa. 31:7 |  |  | Rom. 14:5Rom. 14:6 |
| **θεός** | GOD | Deu 23:5  | Psa 132:2Psa 132:5 |  | Mk. 15:34Mk. 15:39 | Lk. 23:47 | Rom. 14:3Rom. 14:6 |
| **Ἰησοῦς** | Jesus |  |  |  | Mk. 15:34Mk. 15:37 | Lk. 23:46 |  |
| **ἵστημι** | stood |  | Psa 132:7  |  |  |  | Rom. 14:4 |
| **καταπέτασμα** | veil |  |  |  | Mk. 15:38 | Lk. 23:45 |  |
| **κύριος** | LORD | Deut. 23:1Deut. 23:2Deut. 23:3Deut. 23:5Deut. 23:8 | Ps. 131:1Ps. 131:3Ps. 132:1Ps. 132:2Ps. 132:5Ps. 132:8Ps. 132:11Ps. 132:13 | Isa. 31:5Isa. 31:9 |  |  | Rom. 14:4Rom. 14:6Rom. 14:8 |
| **λέγω** | say, said | Deu 22:14Deu 22:17 |  | Isa 31:9  | Mk. 15:35Mk. 15:36Mk. 15:39 | Lk. 23:46Lk. 23:47 |  |
| **μέγας** | great |  | Psa 131:1 |  | Mk. 15:34Mk. 15:37 | Lk. 23:46 |  |
| **ναός** | temple |  |  |  | Mk. 15:38 | Lk. 23:45 |  |
| **ὅλος** | all, entire, whole |  |  |  | Mk. 15:33 | Lk. 23:44 |  |
| **ὁράω** | see, appear |  |  |  | Mk. 15:36Mk. 15:39 | Lk. 23:47 |  |
| **ὅς / ἥ / ὅ** | who, which | Deut. 22:9Deut. 22:12Deut. 22:24Deut. 22:25Deut. 22:28Deut. 22:29Deut. 23:4Deut. 23:8 | Ps. 132:2 | Isa. 31:6Isa. 31:7Isa. 31:9 | Mk. 15:34 |  | Rom. 14:2Rom. 14:3Rom. 14:5 |
| **οὐδείς** | anything, not one | Deu 22:26  |  |  |  |  | Rom. 14:7 |
| **οὕτω** | so, thus | Deut. 22:26 |  | Isa. 31:5 | Mk. 15:39 |  |  |
| **πᾶς** | all, whole, every, entire | Deut. 22:6Deut. 22:19Deut. 22:29Deut. 23:6Deut. 23:9 | Ps. 132:1 |  |  | Lk. 23:48 | Rom. 14:2Rom. 14:5 |
| **πατήρ** | father | Deu 22:15Deu 22:16Deu 22:19Deu 22:21Deu 22:29Deu 22:30 |  |  |  | Lk. 23:46 |  |
| **πίπτω / πέτω** | falls | Deut. 22:8 |  | Isa. 31:8 |  |  | Rom. 14:4 |
| **πνεῦμα** | spirit |  |  | Isa 32:15 |  | Lk. 23:46 |  |
| **ποιέω** | do, did, make | Deut. 22:8Deut. 22:12Deut. 22:21Deut. 22:26 |  | Isa. 31:7 |  |  |  |
| **σκότος** | darkens |  |  |  | Mk. 15:33 | Lk. 23:44 |  |
| **σχίζω** | torn |  |  |  | Mk. 15:38 | Lk. 23:45 |  |
| **τίς** | which, what |  |  |  | Mk. 15:34 |  | Rom. 14:4 |
| **υἱός** | sons | Deut. 22:6Deut. 22:7Deut. 23:4Deut. 23:8 | Ps. 132:12 | Isa. 31:6 | Mk. 15:39 |  |  |
| **φωνέω** | loud, calling |  |  |  | Mk. 15:35 | Lk. 23:46 |  |
| **φωνή** | sound |  |  |  | Mk. 15:34Mk. 15:3 | Lk. 23:46 |  |
| **χείρ** | hand |  |  | Isa 31:7 |  | Lk. 23:46 |  |
| **Χριστός** | anointed, Christ |  | Psa 132:10 Psa 132:17  |  |  |  | Rom. 14:9 |
| **ὥρα** | hour |  |  |  | Mk. 15:33Mk. 15:34 | Lk. 23:44 |  |
| **ἐννέα** | nineth |  |  |  | Mk. 15:33Mk. 15:34 | Lk. 23:44 |  |

**Pirqe Abot**

**Pereq Dalet**

**Mishnah 4:20**

**By: Hakham Yitschaq ben Moshe Magriso**

**Rabbi Mathia ben Charash said: Initiate [a greeting of] peace to every man. Be a tail to lions and do not be a head to foxes.**

The master teaches that you should always try to extend a greeting of peace to whomever you meet in the street. Do not wait for the other person to greet you first so that you can respond. Be the one to initiate the greeting. Even when you meet a gentile, extend a greeting (shalom, שלום) to him.

You should also try to be the tail of a lion, rather than the head of a fox. Try to associate with a better class of people, even if this means that you will be the least significant of them. Do not mix with low people, even if it means becoming great among them.

If you mix with greater people, there is hope that you will learn more and try to better yourself. But if you mix with common people, you cannot expect to improve. Indeed, you may even learn from their bad traits.

The master had an important reason for likening great people to lions and common people to foxes. A lion places his tail over his head, while a fox places his head under his tail.

The same is true of people. When a person is great and honored, he is like the lion. Just as the lion places his tail over his head, the truly great person extends honor to lesser people and tries to elevate them above himself. For this reason, it is good for a person to mix with the truly great.

But when a person is really common, he resembles the fox, who places his head under his tail. Common people also dishonor others, and try to be first, denigrating even those who are greater than they are. If one mixes with such low, common people, he can only expect to be dishonored.

**Nazarean Talmud[[33]](#footnote-33)**

**Sidra of “Debarim (Deut.) 22:6 — 23:9”**

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

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

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| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And by this time it was about the sixth hour, and darkness came over the whole land until the ninth hour** because the light **of the sun failed. And the curtain of the temple was torn apart** down **the middle. And Yeshua, calling out with a loud voice, said, “Father, into your hands I entrust my spirit!”** **And** after he **said this, he expired. Now** when **the centurion saw what had happened, he began to praise God, saying, “Certainly this man[[34]](#footnote-34) was a Tsaddiq!”[[35]](#footnote-35) And the whole group that had come together for this spectacle,** when they **saw the things that had happened, returned** home **beating** their **breasts.** | **And, when the sixth hour** (mid-day) **came, darkness came over the whole land[[36]](#footnote-36) until the ninth hour** (mid-afternoon – about 3:00 PM).[[37]](#footnote-37) **And at the ninth hour[[38]](#footnote-38) Yeshua cried out with a loud voice, "Eil, Eil, Lemana Shabaqthani?"** (which is translated, "for this reason I was spared" or possibly “for this moment I was spared”)[[39]](#footnote-39) **And when some of the bystanders heard[[40]](#footnote-40) him,** (they) **said, "Behold** (hear - listen), **he is calling** (for) **Eliyahu!"[[41]](#footnote-41)** **And someone ran and filled a sponge with sour wine, put it on a reed, and gave it to him to drink,[[42]](#footnote-42) saying, "Leave him alone![[43]](#footnote-43)** Others said **Let us see if Eliyahu will come to take him down." And Yeshua breathed** (out his last breath) **reciting** the Shema **with a loud** (voice).[[44]](#footnote-44) **And the curtain[[45]](#footnote-45) of the temple was torn in two from top to bottom. And when the centurion who was standing facing him** (Yeshua) **saw that he expired, he said, "Truly this man[[46]](#footnote-46) was god's son!** (A King of Yisrael - a Tsaddiq)" |

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| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **But now accept the one who is unstable[[47]](#footnote-47) in** his **faithfulness[[48]](#footnote-48)** to the mitzvoth and halakhot, **and do not condemn his skills in judgment.[[49]](#footnote-49) For example, the unstable person[[50]](#footnote-50) only knows the** halakhot of **vegetables,[[51]](#footnote-51) but the strong and faithfully obedient knows** the halakhot **concerning all things** kosher.[[52]](#footnote-52) **The one who** knows what he can[[53]](#footnote-53) **eat is not to regard with contempt the one who does not** know what to **eat, and the one who does not** know **what he can eat is not to condemn the one who** knows what he can **eat**, **for God has taken him to Himself**.[[54]](#footnote-54) **So, who are you to judge the talmid** (household servant) **of another** Hakham?[[55]](#footnote-55) **To his own master** (Hakham) **he stands or falls;[[56]](#footnote-56) and he will stand, for the LORD is able to make him stand.[[57]](#footnote-57)****Some persons** (novice talmidim/new converts) **can only judge maters on a daily basis** (elementary)**, and another person** (a Hakham), **is capable of judging all matters concerning the calendar/lectionary[[58]](#footnote-58)** (Septennial Calendar)[[59]](#footnote-59) **Every man must fully understand the** whole lectionary **in his own mind**.[[60]](#footnote-60) **The one who carefully considers[[61]](#footnote-61) the day[[62]](#footnote-62)** (Lectionary), **does so as if[[63]](#footnote-63) unto the LORD. And the one who eats with the same careful consideration[[64]](#footnote-64)** (to keeping Kosher) **eats for the LORD because he is thankful to God and the one** (novice talmid or new convert) **who does not know what to eat, does not eat for the LORD,[[65]](#footnote-65)** **even though he is thankful to God. For none of us lives for himself and none dies for himself. For if we live, we live for the LORD,[[66]](#footnote-66) and if we die, we die for the LORD.[[67]](#footnote-67)** **Therefore whether we live** or **whether we die, we belong to the LORD. For the Messiah[[68]](#footnote-68) died and became alive again for this** this end**, in order to be Master of both the dead and the living.**  |

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

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| --- | --- | --- | --- | --- | --- |
| Dt 22:6 – 23:9 | Ps 131 – 132 | Is 31:5-9 + 32:14-18 | Mordechai 15:33-39 | 1 Luqas 23:44-48 | Romans 14:1-9 |

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

We find the connection of Hakham Tsefet’s pericope to our temporal locus overwhelming to say the least. How profound it is to find that we have entered **Bein ha-Metzarim** (בין המצרים, The Three Weeks or "Between the Straits" cf. "In Dire Straits") and we are reading of the demise of the Master. The Master, as an analogous picture of the Temple, is destroyed by the Romans with the aid of the illegitimate Tz’dukian Priests. This should speak volumes to the Nazareans, perhaps even more so because we have taken up the mission and message of the Master.

**Shema**

“And at the ninth hour”...

**m. Ber. 1:1** From what time may they recite the ﻿Shema﻿ in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the **first watch**”—

The end of the “**ninth hour**” is the hour when the Ma’arib evening prayer is initiated.

Yeshua’s teachings concur with Rabbinic thought in placing the Shema at a place of prominence.[[69]](#footnote-69) The recital of the Shema is an elemental Jewish expression of the unity of G-d. Furthermore, the Shema is an elemental part of the Torah – nomos. I will not belabour what I have stated in the previous pericope. However, I will reiterate that the Torah is the elemental fabric of the universe. The recital of the Shema as an elemental; portion of the Torah – nomos has amazing powers. In the garden when Yeshua prayed for the “cup – hour” to pass, he recited the Shema for fortitude. The present “hour” of darkness afforded Yeshua a modicum of modesty from the shame of his nakedness. I realize that there are a number of other answers to the “mysterious” darkness. However, we are confined to Peshat in the present hermeneutic. Once again, I believe Yeshua recites the Shema. The end of the “ninth hour” concludes and the “first watch” begins initiating the hour of prayer. Furthermore, I believe that the initiation of the evening Shema is elemental for the present time in which we live.

I am sure that there are those who would find my words anachronistic. However, history has recorded countless Jewish martyrs reciting the Shema on their deathbed. Exactly when this practice began, we have no idea. I would opine that Rabbi Akiba, from the House of Hillel, learned the concept from his teachers, as did Yeshua. Consequently, we see Yeshua in prayer while in the final moments of his life. His prayer most likely included the evening Shema.

**The Torn Curtain**

Hakham Tsefet uses the term **σχίζω** only twice in the materials of Mark. In the first case, we see that Hakham Tsefet uses the verb to demonstrate that the “heavens” have been “split” in order for the Ruach (Spirit – Bat Kol) to express the notion of the “dove’s” decent upon Yeshua, announcing the favor of G-d on Yeshua in the early Markan text.[[70]](#footnote-70) In the present pericope, it is used to describe the “split” of the curtain in the Temple. Of course, which curtain is of import to us.

This “curtain” is not the “paroket” “veil” to the Holy of Holies. Josephus describes this “curtain” in BJ 5:211**-**213

**BJ 5:211-213** Now the Temple had two chambers, the inner chamber appeared more humble than the outer, the exterior had golden doors fifty-five cubits in height and sixteen cubits in breadth. 212 In front of these doors hung a veil of equal length and size, it was of Babylonian embroidery woven of fine linen of blended hyacinth, scarlet and purple, the workmanship was astonishing in appearance, this method of blending of colors was a mystical likeness of the whole created universe. 213The scarlet caused one to imagine fire and the fine linen caused one to think of the earth but the hyacinth indicated the air and the purple the sea, their colors forming the contrast by which they were imagined, likewise, their origin formed their imagery the linen from the earth and the purple from the sea.[[71]](#footnote-71)

From the similarity of language and materials, we must interpret the rending of the curtain as the curtain of the outer sanctuary. The “Paroket” (veil separating the Holy of Holies from the court of the priests) was not a single curtain. The Paroket (veil to the Holy of Holies) was two curtains. One hung in front of the other with the space of an amah (cubit) distance between them. It was through this space that the Kohen Gadol (High Priest) would pass when entering the Holy of Holies on Yom Kippur (the Day of Atonement). The use of the singular form of καταπέτασμα reveals that the “curtain” (singular) was not the Paroket (veil to the Holy of Holies).

The curtain described above by Josephus was titled “The Heavens.” Consequently, the tearing of “The Heavens” (Mark 1:10) and the tearing of the curtain (titled the Heavens) reveals the curtain Hakham Tsefet is speaking about.

Why should this particular curtain be torn?

The courtyards of the Temple were laid out in an order, which made four boundaries.

* Courts of the Gentiles
* The Court of Women
* The Court of the Men
* The Court of the Priests

The outer portion of the Court of the Priests allowed the Men of Yisrael to watch the sacrificial processes. However, the curtain – “the heavens” prohibited the men of Yisrael (the firstborn) from looking into the outer courts of the Sanctuary. Herein the message should be understood to mean that the government of the Levitical Priesthood had ended and the sin of the firstborn was now atoned for. The reproach for the sin of the golden calf had finally been lifted and the duties of the Levitical priesthood were now ending.

**The son of G-d?**

In concurring with Maloney, no human can determine that Yeshua was the “Son of G-d.” The words of the centurion should be read, “son of god”[[72]](#footnote-72) in the same way certain men, such as kings and priests are called the “son of G-d.” Maloney further suggests the translation note above to mean that we should see the phrase “son of god” as a way of understanding that certain men deserve honourable mention and appropriate veneration. No Roman soldier[[73]](#footnote-73) could have been expected to refer to Yeshua by the religious title “Son of G-d.”[[74]](#footnote-74)

* To the present Hakham Tsefet, in the “Gospel” of Mark has not produced one human who remarks that Yeshua is the “Son of G-d.”[[75]](#footnote-75)
* The grammar of our text does not contain the definite article. The grammar used by the Roman centurion[[76]](#footnote-76) cannot mean that Yeshua was the “Son of G-d” in a Christological sense.[[77]](#footnote-77)
* The centurion is not referring to the question of the Kohen Gadol (High Priest.)[[78]](#footnote-78)

We prefer the words of Hakham Shaul’s Tosefta, **“Certainly this man was a Tsaddiq!”** This is more in tune with Yeshua’s Jewish identity.Of course, we would love to know why the Roman centurion referred to Yeshua as the “son of god.” The “Roman” centurion, a Gentile who was excluded from the covenants of promise would begin to find the path to G-d through Yeshua. Yeshua, the Messianic mediator for the gentiles guaranteed that they would now have access to G-d through the Messianic King.

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

**A Time for Rebuke – Judgment begins at G-d’s House**

Prayerfully we do not need to call our readers to the importance of understanding the present period or rebuke and admonition. We would also opine that the “rebuke” is not aimed at the whole congregation. The rebuke is aimed at the powers that control the “Esnoga,” (Synagogue). It should be perfectly evident from our reading of Hakham Shaul’s Igeret to the Romans that he is castigating those who take up ultra-legalistic practices. One of the greatest forms of abuse suffered in the Esnoga is that of overbearing legalism that takes no concern of the level that some fledgling talmidim and new converts experience. Excessive chiding of those who are not as faithful as others is NOT acceptable in the House of G-d. It was this kind of scenario, which brought the Temple to destruction. Likewise, we fail to have true compassion is equal to murder. When we make others blush from our rebuke, it is equal to murder. So heinous is the crime that the Sages tell us that the highest sacrifice one could offer was required at the Temple.[[79]](#footnote-79) The Sages surely believed that shaming another is one of the most serious sins one can commit. An entire thesis can be written about all the statements made by the Talmud and Midrash that relate to shaming another person. Yosef son of Ya’aqob is the perfect example. While Yosef (Joseph) tested the loyalty and repentance of his brothers, he did not shame them openly when revealing himself to them. As such, we have a positive lesson concerning embarrassment and rebuke. The Torah forbids harming the physical person of a fellow Jew. And, the Rabbis took these laws and halakhot very seriously, and they applied the same fences to harming the psyche of a brother. They considered psychological harm, as bad, and sometimes worse, than physical harm. We have mentioned in the recent past that we can leave marks on our souls for sins that we have committed. Some, as we have said “cannot be removed by repentance.” This is especially true of embarrassment and psychological harm to the soul of the Jewish brothers and sisters. The result of such practices leaves a mark on the soul who has been embarrassed and the one who has committed this heinous crime.

**Lashon HaRa**

Stop to consider the experience of Miriam the sister of Moshe Rabbenu. She did not speak Lashon HaRa against her brother. Her crime was worse. How so? She wanted to elevate herself to the same level as the Prophet (Moshe) who could speak to G-d face to face. She was smitten with leprosy, as we all well know. What would we look like if we were smitten with a similar disease for shaming and speaking Lashon HaRa against others? Certainly, we would feel embarrassed to even be seen in the Esnoga! This time of rebuke has special connotations of guarding our "tongue from speaking evil.” Are we sincere when we recite this prayer? Or, has it become rote?

**Rebuilding Messiah**

**“So, who are you to judge the talmid** (household servant) **of another** Hakham? **To his own master** (Hakham) **he stands or falls; and he will stand, for the LORD is able to make him stand.”**

Hakham Shaul’s rebuke is most likely against a Shammaite and his ultra-legalistic bile. This bile pouring from the mouth is nothing short of pure wickedness. It is the office and occupation of the Hakham to shepherd the sheep of his flock. The matter is not given to those who cannot control their evil impulse to demean and humiliate others.

**m. Aboth 3:8** R. Dosetai b. R. Yannai in the name of R. Meir says, “Whoever forgets a single thing from what he has learned—Scripture reckons it to him as if he has become liable for his life,

**m. Aboth 3:11** R. Eleazar the Modite says,

* **“He who treats Holy Things as secular,**
* **he who defiles the appointed times,**
* **he who humiliates his fellow in public,**
* he who removes the signs of the covenant of Abraham, our father, (may he rest in peace), and …

“even though he has in hand learning in Torah and good deeds, **will have no share in the world to come.”**

Now if we believe that Hakham Shaul is only giving a rebuke we have missed his allegorical message. Hakham Shaul is perfectly in tune with Hakham Tsefet’s description of the Master’s crucifixion. The unruly tongue is immediately noticed in the present and previous Peshat pericope of Mordechai (Mark). “**And when some of the bystanders heard him,** (they) **said, "Behold** (hear - listen), **he is calling** (for) **Eliyahu!"[[80]](#footnote-80)**” We saw the same lesson in last week’s pericope of Mordechai. Hakham Tsefet is telling us that our tongue used in humiliation of brethren is equal to the crucifixion of the Master. It need not be corrupt Priests, a Roman hoard of soldiers with spears and scarlet robes. We can see the crucifixion of the Master in the humiliating words spoken among brethren.

It would seem evident that these matters are tools of destruction with cosmic affect. While our primary focus should be “tikun,” we destroy the works of our rectification by the evil of our mouth. This is tantamount to the fragmenting of the body of Messiah. Our sojourn in exile is perpetuated by the guile of our mouths.

As talmidim of the Master, we live and dwell in the **sphere** of Messiah. Our life is Messiah to our circle of influence. Hakham Shaul is not just speaking about keeping “Kosher.” Again, if we do not peer into the allegorical world we will miss the whole message. The allegory of eating and kosher is that of “sanctifying” (making holy - “**set apart** (**ἅγιος** *hagios*) **for God's service** (purposes) **by formal, legal restrictions and limitations.”**) our sphere. Our “sphere,” “place in the sefirot” is the realm G-d has granted us to labor in to make tikun on the cosmos. We are to take those things, which are mundane and make them sacred (holy) before G-d.

Hakham Shaul’s paradigm of eating in holiness is a perfect example of the supreme state of man. A necessary mundane practice is elevated to the level of holiness by keeping kosher, saying the appropriate brakhot and offering the appropriate thankfulness for our privilege of eating at the LORD’s table. This mundane experience becomes a practice of normal mysticism elevating the cosmos in tikun. Hakham Shaul’s pericope offers a solution to making a repair of Messiah’s fragmented body. Each of **you are built into a Mishkan[[81]](#footnote-81)** (a spiritual house), **a holy** (separated) **priesthood,[[82]](#footnote-82)** of Hokhmah **to offer up sacrifices[[83]](#footnote-83) of the breathed[[84]](#footnote-84)** Torah **received from God through Yeshua HaMashiach.”[[85]](#footnote-85)**

Many aspects of Messiah have become fragmented and distorted. We labor daily to restore the lectionary of the Master’s time. Each translation and commentary is a step towards rebuilding Messiah. Our august body must gather in weak and strong. It is not the place of the strong to belittle or badger those who are less faithful. It is their obligation to model and love the wayfaring sheep of the pasture.

**Hakham Shaul and Psalm 132**

Tzion (v.13) as located in Yerushalayim is the place where G-d builds his sanctuary. Thus, it is our place to build ourselves as a dwelling place for G-d. In so doing we reconstruct the fragments of Messiah. The “resting place” (v. 14) is a place where G-d can dwell undisturbed. This place is a habitation of “calm” where the Divine presence can dwell in an atmosphere of Kodesh, (holiness) because we labor in Torah study. The priests who have prepared themselves as a dwelling place are clothed with Yeshua[[86]](#footnote-86) (v. 16). The phrase “**The horn of David to spring forth**” has two indications that it is speaking of Messiah. The word “horn” symbolizes Messiah’s strength and “spring forth” is related to his being the “Branch.” However, the passage that inspires us the most is verse 18. “His enemies I will clothe with shame, But, upon himself his crown[[87]](#footnote-87) will shine.” The word for shine here means, “Sparkle”[[88]](#footnote-88) as is the case in Ezekiel 1:7. This connects the Psalm with our present pericope of Mark allegorically because even though Messiah must be exiled when we “rebuild Messiah” his crown (Keter) will “sparkle.” The wise will understand.

Come and see!

**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:**

**(Second of Three Sabbaths of Penitence)**

**Shabbat “Shim’u” – “Hear you”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שִׁמְעוּ** |  | **Saturday Afternoon** |
| **“Shim’u”** | Reader 1 – D’barim 23:10-12 | Reader 1 – D’barim 24:14-16 |
| **“Hear you”** | Reader 2 – D’barim 23:13-15 | Reader 2 – D’barim 24:17-19 |
| **“Oíd”** | Reader 3 – D’barim 23:16-19 | Reader 3 – D’barim 24:14-19 |
|  | Reader 4 – D’barim 23:20-24 |  |
| D’barim (Deut.) 23:10 – 24:13 | Reader 5 – D’barim 23:25- 24:4 | **Monday & Thursday****Mornings** |
| Psalm 133-135 | Reader 6 – D’barim 24:5-9 | Reader 1 – D’barim 24:14-16 |
| Ashlam.: Is 1:16-26**Special:** Jer. 2:4-28 + 4:1-2 | Reader 7 – D’barim 24:10-13 | Reader 2 – D’barim 24:17-19 |
| P. Abot 4:21-22 |  Maftir – D’barim 24:10-13 | Reader 3 – D’barim 24:14-19 |
| N.C.: Mark 15:40-41;Lk 23:49; Rm 14:10-23 |  Jer. 2:4-28 + 4:1-2 |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Hilchot Melachim 2:6 [↑](#footnote-ref-1)
2. Debarim (Deuteronomy) 17:14-20 [↑](#footnote-ref-2)
3. Tehillim (Psalms) 109:22 [↑](#footnote-ref-3)
4. Debarim (Deuteronomy) 17:20 [↑](#footnote-ref-4)
5. v. 17 - 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 Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. The ‘nest’ is an allusion to a home. I suspect that this was the connection that David was led to when he considered our verbal tallies. [↑](#footnote-ref-6)
7. Dam / Mother - אם, Strong’s number 0517, is our verbal tally with the Torah portion. [↑](#footnote-ref-7)
8. Young / Children - בן, Strong’s number 01121, a second verbal tally with our Torah portion. [↑](#footnote-ref-8)
9. Matza [↑](#footnote-ref-9)
10. Shechinah (Hebrew: שכינה‎), is the English transliteration of a Hebrew noun meaning *dwelling* or *settling*, and denotes the dwelling or settling of the Divine Presence of HaShem. [↑](#footnote-ref-10)
11. Luz (bone), a bone in the spinal column at the base of the neck. [↑](#footnote-ref-11)
12. Taken as an expression for the Temple. [↑](#footnote-ref-12)
13. Beresheet (Genesis) 45:14. [↑](#footnote-ref-13)
14. The Heb. צוארי can also be taken as a plural. [Rashi omits this question. He did not regard the exposition that follows as being based upon the supposed difference in the grammatical form. The neck is simply taken as allusion to the Temple.] [↑](#footnote-ref-14)
15. On the Temple Mount in Jerusalem. [↑](#footnote-ref-15)
16. The Torah Anthology (Volume 10) – Meam Loez, by Yaakov Culi. [↑](#footnote-ref-16)
17. Consider that a man’s favorite place is *inside* his wife while making love. Their children will begin life *inside* the wife. Therefore *the wife is a house* for her husband and a *house* for their children. *The wife is a house*. [↑](#footnote-ref-17)
18. Bamidbar(Numbers) 7:1 [↑](#footnote-ref-18)
19. Midrash Mishlei, parasha 30, letter 4 [↑](#footnote-ref-19)
20. Avot 1:2 [↑](#footnote-ref-20)
21. Shemot (Exodus) 15:13 [↑](#footnote-ref-21)
22. See also Pesikta Rabbati 5; Midrash Ha-gadol, Shemot 40:18; Tanchuma, Naso 19. Bamidbar Rabba, parasha 12. [↑](#footnote-ref-22)
23. Beresheet (Genesis) 2:2-3; Shemot (Exodus) 31:3, 5; and many other places [↑](#footnote-ref-23)
24. This parallel was noted by the Midrash, Shemot Rabba 48, 4. Shemot (Exodus) 31:2-3 [↑](#footnote-ref-24)
25. Midrash Tanchuma (Hebrew: מדרש תנחומא) is the name given to three different collections of Pentateuch aggadot; two are extant, while the third is known only through citations. These Midrashim, although bearing the name of R. Tanchuma, must not be regarded as having been written or edited by him. They were so named merely because they consist partly of homilies originating with him (this being indicated by the introductory formula "Thus began R. Tanchuma" or "Thus preached R. Tanchuma") and partly of homilies by aggadic teachers who followed the style of R. Tanchuma. It is possible that R. Tanchuma himself preserved his homilies, and that his collection was used by the editors of the Midrash. [↑](#footnote-ref-25)
26. Debarim (Deuteronomy) 30:19 [↑](#footnote-ref-26)
27. Shemot (Exodus) 38:21 [↑](#footnote-ref-27)
28. Tanchuma Pekudei 2 [↑](#footnote-ref-28)
29. Shemot(Exodus) 40:34 [↑](#footnote-ref-29)
30. Beresheet(Genesis) 2:12 [↑](#footnote-ref-30)
31. Debarim(Deuteronomy) 3:25 [↑](#footnote-ref-31)
32. Tehillim (Psalms) 104:16 [↑](#footnote-ref-32)
33. **If you choose not to read the footnotes, you will never understand this commentary.**  [↑](#footnote-ref-33)
34. Verbal connection to D’barim (Deut.) 22:13 [↑](#footnote-ref-34)
35. Righteous generous man [↑](#footnote-ref-35)
36. Varied authors have tried to explain this “darkness” in terms of a “black sirocco.” Cf. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 593 and Cranfield, C. E. (1959). *The Cambridge Greek Testament commentary, The Gospel according to Mark.* (C. F. Moule, Ed.) New York, New York, US: Cambridge University Press. p. 457 and still others see it as an eclipse which it not possible. See i.e. Taylor 593 [↑](#footnote-ref-36)
37. Cf. Amos 8:9 [↑](#footnote-ref-37)
38. The “ninth hour” is the hour of the Ma’arib evening prayer. Consequently, we see Yeshua in prayer while in the final moments of his life. [↑](#footnote-ref-38)
39. Possible ref. to Psa. 22:1. Scholars have argued back and forth between Matthew and Mark as to the specific language, some suggesting Aramaic and other Hebrew. The confusion is resolved, in my opinion, when we look at the text as originating in **Mishnaic Hebrew**. See e.g. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary.* Peabody: Hendrickson Publishers. pp. 325**-**327 and Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. pp. 1043**-**1058. Taylor more close to the truth, refers to the language as Hebrew**-**Aramaic (593). Conversely, George M. Lamsa, (1957) *The Holy Bible From Ancient Eastern Manuscripts*, Philadelphia; A.J. Holman Co., p. 1010, My God, My God, for this I was spared!” to the effect that Yeshua was saying that this was his role in being chosen as the Messiah and without any reference to Psa 22:1. Errico, R.A. & Lamsa G.M. (2001), *Aramaic Light On The Gospels of Mark & Luke: A Commentary On The Teachings of Jesus ‎From the Aramaic And Unchanged Near Eastern Customs,* Smyrna, Georgia: Noohra Foundation, pp.‎ 93-96.

The Master’s true voice can also be heard in Psalm 129:1-8

1A song of ascents. Since my youth they have often assailed me, let Israel now declare,

2**since my youth they have often assailed me, but they have never overcome me**.

3Plowmen plowed across my back; they made long furrows.

4The LORD, the righteous/generous one, has snapped the cords of the wicked.

5Let all who hate Zion fall back in disgrace.

6Let them be like grass on roofs that fades before it can be pulled up,

7that affords no handful for the reaper, no armful for the gatherer of sheaves,

8no exchange with passersby: "The blessing of the LORD be upon you." "We bless you by the name of the LORD." [↑](#footnote-ref-39)
40. Verbal connection to Psa 132:6 [↑](#footnote-ref-40)
41. Elijah the Prophet [↑](#footnote-ref-41)
42. Possible ref. to Psa. 69:21(22) [↑](#footnote-ref-42)
43. The text here is ambiguous and in need of explication [↑](#footnote-ref-43)
44. Concurring with Taylor, here the text implies that Yeshua, after reciting the Shema (my interpretation) willingly yields himself over to death, “gives up the ghost.” [↑](#footnote-ref-44)
45. This “curtain” is not the “paroket” “veil” to the Holy of Holies. Josephus describes this “curtain” in *BJ* 5:211-213 and also Josephus writes: “211 Now the Temple had two chambers, the inner chamber appeared more humble than the outer, the exterior had golden doors fifty-five cubits in height and sixteen cubits in breadth. 212 In front of these doors hung a veil of equal length and size, it was of Babylonian embroidery woven of fine linen of blended hyacinth, scarlet and purple, the workmanship was astonishing in appearance, this method of blending of colors was a mystical likeness of the whole created universe. 213The scarlet caused one to imagine fire and the fine linen caused one to think of the earth but the hyacinth indicated the air and the purple the sea, their colors forming the contrast by which they were imagined, likewise, their origin formed their imagery the linen from the earth and the purple from the sea.” (My translation of BJ 5:211-213) [↑](#footnote-ref-45)
46. Verbal connection to D’barim (Deut.) 22:13 [↑](#footnote-ref-46)
47. We see the “weak” and or “unstable” “one” as either a new convert or a novice talmid that knows little of halakhah. As such the “one” is not capable of making any type of decision in agreeance with Biblical mitzvot, halakhot in relation to diet i.e. kosher or the Biblical lectionary. See further below.

 **ἀσθενέω** – weak and unstable, Bauer, Walter, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition*. Edited by William F. Arndt and Frederick W. Danker. 2nd edition. Chicago: The University Of Chicago Press, 1979. p. 142-143 [↑](#footnote-ref-47)
48. Accept these as talmidim because they need guidance in how to be faithful etc. [↑](#footnote-ref-48)
49. Implying the idea of, being reminded that he is a new convert and not yet skilled or schooled in anything beyond the Peshat of Hakham Tsefet. [↑](#footnote-ref-49)
50. See below where we relate this activity to the novice talmid or the new convert. [↑](#footnote-ref-50)
51. λάχανα – herbs, from λαχαίνω meaning to dig. Herbs grown on land cultivated by digging: *garden-herbs, vegetables.* [↑](#footnote-ref-51)
52. Kosher being the result of knowing all things that are permitted or not permissible to eat, i.e. the laws of kosher [↑](#footnote-ref-52)
53. Knowing the halakhot of Kosher [↑](#footnote-ref-53)
54. Here is an expression showing that the one who knows the Laws, halakhot and mitzvoth of Kosher is involved in “sanctified” eating. His eating being “set apart” to G-d. [↑](#footnote-ref-54)
55. The verse should read, **“So how are you, a talmid** (servant) **from the house of Shammai qualified to judge a talmid** (servant) **from the house of Hillel?** Servant can also be a student – talmid. We see that this is most likely the case with Gamaliel in m. Berachot 2:7. See also b. Shekalim 7 where the discussion is posited on how one is to great his “master” Hakham. The term “servant” and “talmid” are used interchangeably.

Here the question is how a “talmid” from the House of Shammai can judge a Hakham of the House of Hillel. In other words by judging the talmid from the House of Hillel the Shammaite talmid is questioning the Hakham of the talmid from the House of Hillel. [↑](#footnote-ref-55)
56. Verbal connection to D’barim (Deut.) 22:8 [↑](#footnote-ref-56)
57. Cf. m. Aboth 1:1 “make talmidim to stand” [↑](#footnote-ref-57)
58. We have related these thoughts to the Biblical Calendar because the discussion is aimed at the ability to “discern/judge” between a “day” and “all days.” [↑](#footnote-ref-58)
59. The Hakham can judge all matters of Biblical Laws, Halakhot and mitzvoth.

**παρ** – used here in this context is a difficult translation. We have translated according to context. As noted above the subject of “days” and “all days” (all or every) is directly related to the Biblical lectionary of Calendar. Thusly, the servant (talmid) who is not skilled in discerning things related to the whole Lectionary i.e. Festivals and fast days etc. Therefore, the Hakham is consulted who is capable of determining all halakhot associated with the Biblical – Septennial Calendar/Lectionary. [↑](#footnote-ref-59)
60. The subject does not lend itself to actions independent of authoritative judgment. When the novice talmid, most likely a new Convert lacks an understanding of the Lectionary/Calendar, he is NOT free to judge matters without first seeking an authoritative Hakham. Therefore, he must be “fully persuaded,” meaning he is fully made to “stand” in his awareness of the Lectionary/Calendar. Thus, the lectionary is NOT a matter of picking and choosing by a talmid or new convert. [↑](#footnote-ref-60)
61. Bauer, Walter, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition*. Edited by William F. Arndt and Frederick W. Danker. 2nd edition. Chicago: The University Of Chicago Press, 1979. p. 1065 [↑](#footnote-ref-61)
62. Verbal connection to D’barim (Deut.) 22.7 [↑](#footnote-ref-62)
63. Here we relate this passage to Romans 12:1 where being a “living sacrifice” is a practice of “Prayer” and “Torah Study.” Therefore, appropriate observance of the daily lectionary is an important part of being a “living sacrifice” per se. [↑](#footnote-ref-63)
64. The one who pays careful attention to keeping kosher practices “sanctified eating.” But the new talmid or convert does not always consecrate his eating because he is not fully conscience of the laws, judgments and halakhot of keeping Kosher. [↑](#footnote-ref-64)
65. He does not know how to fully consecrate his eating to the LORD. [↑](#footnote-ref-65)
66. We are and expression of the living sacrifice of Romans 12:1. Thusly we are living fully consecrated (separated) to the LORD [↑](#footnote-ref-66)
67. This is Hakham Shaul’s subtle hint that he is connecting this pericope to the death and crucifixion of the Master [↑](#footnote-ref-67)
68. Verbal connection to Psa. 132:10 [↑](#footnote-ref-68)
69. Cf. Mark 12:28ff. [↑](#footnote-ref-69)
70. Cf. Mark 1:10 [↑](#footnote-ref-70)
71. My translation [↑](#footnote-ref-71)
72. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark. .* New York: C. Scribner's sons. p. 295 Gould also translates the centurions words as “son of god” in a very Roman, rther than Christilogical sense. [↑](#footnote-ref-72)
73. We cannot deny that there were those Roman soldiers who eventually found their connection to G-d through the work of Yeshua. Cf. Acts 10:1 ff. However, it would be anachronistic to make such assertions here. The Roman concept of “god” is more in line with a demi**-**god “hero” than “G**-**d.” Cranfield, C. E. (1959). *The Cambridge Greek Testament commentary, The Gospel according to Mark.* (C. F. Moule, Ed.) New York, New York, US: Cambridge University Press. p. 460 [↑](#footnote-ref-73)
74. Moloney, F. J. (2002). *The Gospel of Mark, A Commentary.* Peabody: Hendrickson Publishers. p. 330 n.282 [↑](#footnote-ref-74)
75. Note that Mark 3:11 is stated by the “unclean” spirits. I would further here that we do not look to those “spirits” as a source of theology, or truth. [↑](#footnote-ref-75)
76. See e.g. Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. 2:1149 n.17 [↑](#footnote-ref-76)
77. Brown, R. E. (1994). *The Death of Messiah, From Gethsemane to the Grave A commentary on the Passion Narratives in the Four Gospels* (Vol. 2). Doubleday, The Anchor Bible Reference Library. 2:1147 [↑](#footnote-ref-77)
78. I have translated ὁ υἱὸς τοῦ εὐλογητοῦ (literally **-** the son the blessed) in the following manner. Mark 14:61 And Yeshua kept silent, and made no reply. Again, the Kohen Gadol interrogated him, and said, “Are you the Messiah, the son of the [Most High] Blessed [be He]?” My brackets demonstrate the missing words. The question of the Kohen Gadol (High Priest) may better be asked, are you the Messiah? This would explain for us in the contemporary age the truth of the question and Yeshua’s reply. [↑](#footnote-ref-78)
79. b. Bava Metzia 58b, t. Sotah 10b, Sha’arei Teshuvah 3:139, b. Berakhot 43b [↑](#footnote-ref-79)
80. Elijah the Prophet [↑](#footnote-ref-80)
81. Here the “Mishkan” is not a “tent” per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind. [↑](#footnote-ref-81)
82. We could also interpret this to read “a wise Priesthood.” [↑](#footnote-ref-82)
83. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-83)
84. **Πνευματικός** – rooted in **πνέω** to *breathe* hard i.e. teaching. [↑](#footnote-ref-84)
85. 1 Tsefet (Pet) 2:5 [↑](#footnote-ref-85)
86. “salvation” – Yeshua [↑](#footnote-ref-86)
87. נֵזֶר– **separation , consecration crown.** [↑](#footnote-ref-87)
88. צוּץ– **blossom; shine, sparkle.** [↑](#footnote-ref-88)