

Esnoga Bet Emunah

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Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Iyar 03, 5777 – April 28/29, 2017	Second Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
Her Excellency Giberet Zahavah bat Sarah & beloved family
His Excellency Adon 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
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Marvin Hyde
His Excellency Adon Scott Allen
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

We pray for Her Excellency Giberet Kelly bat Noach (the daughter of HH Giberet Karmelah bat Sarah) who is recovering from a successful and complex operation. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Kelly bat Noach and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for His Excellency Mr. Terry ben Noach, the uncle of HE Giberet Zahavah bat Sarah who is gravely ill. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Mr. Terry ben Noach, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We also pray for the mother of H.E. Giberet Zahavah bat Sarah, Mrs. Peggy Johnston, who is very sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stoppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Leah bat Sarah who is in a dangerous financial situation. May the Bore HaOlam, the Master of the universe who sees all things, and who is in control of all things have mercy on Her Excellency's finances and grant her salvation from a complex situation, and may she be granted from heaven to prosper most copiously on all things, together with all Yisrael, amen ve amen!

We pray for the health of Her Excellency Giberet Paulinet bat Noach (the mother of HE Adon Abiner ben Abraham. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Paulinet bat Noach and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

Friday Evening April 28, 2017
Evening: Counting of the Omer Day 18

Evening Counting of the Omer Day 18
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
18	Darshan/Parnas 1	Iyar 3	3:20-21	Compassion united with Confidence

Ephesians 3:20-21 Now to Him (G-d) who by his virtuous power can do inexhaustibly more than we can ask¹ or think, according to the virtuous power working² within us, to Him (G-d) be glory³ in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.

Shabbat: "Vaya'as B'tsalel" – "Now Bezalel made"

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיַּעַשׂ בְּצַלְאֵל		Saturday Afternoon
"Vaya'as B'tsalel"	Reader 1 – Shemot 37:1-9	Reader 1 – Shemot 38:21-23
"Now Bezalel made"	Reader 2 – Shemot 37:10-16	Reader 2 – Shemot 38:24-26
"Bezaleel hizo"	Reader 3 – Shemot 37:17-24	Reader 3 – Shemot 38:27-31
Shemot (Exodus) 37:1 – 38:20	Reader 4 – Shemot 37:25-29	
Ashlamatah: Is 41:19-27 + 42:21	Reader 5 – Shemot 38:1-3	Monday & Thursday Mornings
	Reader 6 – Shemot 38:4-8	Reader 1 – Shemot 38:21-23
Psalms 70:1-6	Reader 7 – Shemot 38:9-20	Reader 2 – Shemot 38:24-26
	Maftir – Shemot 38:18-30	Reader 3 – Shemot 38:27-31
N.C.: Mk 9:14-29; Lk 9:37-43a Acts 23: 23:31-35	Is 41:19-27 + 42:21	

Blessings Before Torah Study

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

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

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

¹ The virtuous power goes beyond imagination and cravings.

² Again, we have the compound of potential power realized within us.

³ The reference to the Officer "Darshan" is mentioned here again in the Greek word δόξα – doxa.

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!

Contents of the Torah Seder

- The Ark – Exodus 37:1-9
- The Table – Exodus 37:10-16
- The Candlestick – Exodus 37:17-24
- The Altar of Incense and Anointing Oil – Exodus 37:25-27
- The Altar of Burnt Offerings and Laver – Exodus 38:1-8
- The Court – Exodus 38:9-20

Reading Assignment:

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

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

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

Vol. 10 – "Sin and Reconciliation," pp. 236-248

Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 37:1 – 38:20

RASHI	TARGUM PSEUDO JONATHAN
1. Bezalel made the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high.	1. ¶ And Bezalel made the ARK of sitta wood; two cubits and a half its length, and a cubit and half its breadth, and a cubit and half its height.

RASHI	TARGUM PSEUDO JONATHAN
2. And he overlaid it with pure gold from inside and from outside, and he made for it a golden crown all around.	2. And he covered it with pure gold within and without, and made for it a crown of gold round about.
3. And he cast four golden rings for it upon its four corners, two rings on its one side and two rings on its otherside.	3. And he cast for it four golden rings upon its four corners; two rings upon one side of it, and two rings upon its second side.
4. And he made poles of acacia wood and overlaid them with gold.	4. And he made the staves of it of sitta wood, and covered them with gold,
5. And he inserted the poles into the rings on the sides of the ark, to carry the ark.	5. and put the staves into the rings upon the sides of the ark, to carry the ark.
6. And he made an ark cover of pure gold, two and a half cubits long and a cubit and a half wide.	6. And he made the MERCY SEAT of pure gold; two cubits and a half the length, and a cubit and half its breadth; but its thickness was a span.
7. And he made two golden cherubim he made them of hammered work, from the two ends of the ark cover,	7. And he made two kerubin of pure gold, beaten made be them, on the two sides of the mercy seat.
8. one cherub from the one end and the other cherub from the other end; from the ark cover he made the cherubim from its two ends.	8. One kerub on this side, and one kerub on that side, of beaten work; and the kerubim were face to face. They were not separated from the mercy seat; but by the wisdom of the Spirit of prophecy, he made the kerubim on its two sides.
9. The cherubim had their wings spread upwards, shielding the ark cover with their wings, with their faces toward one another; [turned] toward the ark cover were the faces of the cherubim.	9. And the kerubim spread forth their wings, with their heads upward, overshadowing the mercy seat with their wings, and their faces were toward each other, over against the mercy seat were the faces of the kerubim.
10. And he made a table of acacia wood two cubits long, one cubit wide, and a cubit and a half high.	10. ¶ And he made the TABLE of sitta wood, two cubits its length, and a cubit its breadth, and a cubit and half its height.
11. He overlaid it with pure gold, and he made for it a golden crown all around.	11. And he covered it with pure gold, and made for it a golden crown round about. Jerusalem: A border, a span around, and he made a coronal of gold for the surrounding border.
12. And he made for it a frame a handbreadth [wide] all around, and he made a golden crown for its frame all around.	12. And he made a border for it, its height a span round about. And he made a crown of gold for the border round about.
13. And he cast for it four golden rings, and he placed the rings on the four corners that are on its four legs.	13. And he cast for it four golden rings, and set the rings upon the four corners of its four feet.
14. The rings were opposite the frame [as] holders for the poles [with which] to carry the table.	14. Over against the border were the rings, the place for the staves in carrying the table.
15. And he made the poles of acacia wood, and he overlaid them with gold, to carry the table.	15. And he made the staves of sitta wood, and covered them with gold, for carrying the table.
16. And he made the implements that are on the table : its forms, its spoons, its half pipes, and its supports with which it will be covered of pure gold.	16. And he made the vessels to be upon the table, its dishes, and its bowls, and its measures, and its cups for the coverings of pure gold.
17. And he made the menorah of pure gold; of hammered work he made the menorah, its base and its stem, its goblets, its knobs, and its flowers were [all one piece] with it.	17. ¶ And he made the CANDELABRUM of pure gold, beaten made he the candelabrum; its base and its shaft, its cups, its apples, and its lilies were of the same.

RASHI	TARGUM PSEUDO JONATHAN
18. And six branches coming out of its sides: three menorah branches from its one side and three menorah branches from its second side.	18. And six branches came forth from its sides; three branches of the candelabrum on one side, and three branches of the candelabrum on the second side.
19. Three decorated goblets on one branch, a knob and a flower, and three decorated goblets on one branch, a knob and a flower; so for the six branches that come out of the menorah.	19. Three embossed cups with their figurations on one branch, with the apple and lily, and three embossed cups with their figurations on the other branch, with the apple and lily; so the six branches which proceeded from the candelabrum.
20. And on [the stem of] the menorah [were] four decorated goblets, its knobs and its flowers.	20. And upon the candelabrum, four embossed cups with their figurations of apples and lilies.
21. And a knob under the two branches from it, and a knob under the two branches from it, and a knob under the two branches from it; [so] for the six branches that come out of it.	21. And an apple (was) under two branches of the same, and an apple under two branches of the same, and an apple under two branches of the same, for the six branches that proceeded from it.
22. Their knobs and their branches were [all one piece] with it; all of it [was] one hammered mass of pure gold.	22. Their apples and their branches were of the same, all of it one beaten work of pure gold:
23. And he made its lamps seven, and its tongs and its scoops of pure gold.	23. - - -
24. He made it of a talent of pure gold, and all its implements.	24. of a talent of pure gold made he it, and all its vessels.
25. And he made the incense altar out of acacia wood, one cubit long and one cubit wide, square, and two cubits high; its horns were [one piece] with it.	25. ¶ And he made the ALTAR OF SWEET INCENSE of sitta wood, a cubit its length, and a cubit its breadth, foursquare, and two cubits was its height; its two upright horns were of the same.
26. And he overlaid it with pure gold, [on] its top, its walls all around, and its horns; and he made for it a golden crown all around.	26. And he overlaid it with pure gold, its top and its sides round about, and its horns; and he made for it a golden crown round about.
27. And he made two golden rings for it underneath its crown on its two corners, on its two sides, as holders for poles with which to carry it.	27. And two golden rings he made for it under its crown, at its two corners, upon its two sides, to be the place of the staves by which to carry it.
28. He made the poles out of acacia wood and overlaid them with gold.	28. And the staves be made of sitta wood, and overlaid them with gold.
29. And he made the holy anointing oil and the pure incense after the art of a perfumer.	29. ¶ And he made the sacred oil of anointing, and the pure sweet incense, the work of the perfumer.
1. And he made the altar for the burnt offerings of acacia wood, five cubits long and five cubits wide; [the altar was] square, and it [was] three cubits high.	1. ¶ And he made the ALTAR OF BURNT OFFERING of Sitta wood; five cubits its length, and five cubits its breadth, four-square, and three cubits its height.
2. And he made its horns on its four corners; its horns were [all one piece] from it, and he overlaid it with copper.	2. And he made horns upon its four corners; of the same were its horns stretching upward; and he covered it with brass.
3. And he made all the implements of the altar, the pots, and the shovels and the sprinkling basins and the flesh hooks and the [fire] pans; he made all its implements of copper.	3. And he made all the vessels of the altar; the pots, and the cleaners, and the basins, and the fleshhooks, and the pans, all its vessels made he of brass.
4. And he made for the altar a copper grating of netting	4. And he made the grate of the altar, of brasen

RASHI	TARGUM PSEUDO JONATHAN
work, beneath its ledge from below, until its middle.	network under the border beneath, reaching to the middle of it, to receive the cinders and bones that fell from the altar.
5. And he cast four rings on the four ends of the copper grating, holders for the poles.	5. And he cast four rings, for the four corners of the grate, of brass, (to be) places for the staves.
6. And he made the poles of acacia wood, and he overlaid them with copper.	6. And he made the staves of sitta wood, and coated them with brass.
7. And he inserted the poles into the rings on the sides of the altar with which to carry it; he made it hollow, out of boards.	7. And he put the staves into the rings, upon the sides of the altar, to carry it by them: hollow with boards, and filled with earth made he it.
8. And he made the washstand of copper and its base of copper from the mirrors of the women who had set up the legions, who congregated at the entrance of the tent of meeting.	8. ¶ And he made the brazen Laver, and its foundation of brass, from the brazen mirrors of the pious women, who, at the season, came to pray at the door of the tabernacle of appointment, standing with their oblations, giving thanks and confession, and returning to their husbands, the mothers of righteous children, who had been purified from the uncleanness of their blood. Jerusalem: ¶ And he made the laver of brass, and the base thereof of brass, with, the mirrors of the pious women who were devout at the gate of the tabernacle of appointment.
9. And he made the courtyard on the southern side [there were] hangings for the courtyard of twisted fine linen, one hundred cubits.	9. ¶ And he made the court; on the southern side, the curtains of the court (made he) with fine linen, a hundred cubits,
10. And their pillars [were] twenty and their sockets twenty of copper; the hooks of the pillars and their bands of silver.	10. their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver.
11. And for the northern end one hundred cubits, their pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver.	11. And on the north side, a hundred cubits, their pillars twenty, and their bases twenty, of brass; the hooks of the pillars and their rods were of silver.
12. And for the western side, hangings fifty cubits, their pillars ten and their sockets ten; the hooks of the pillars and their bands of silver.	12. And the curtains of the western side, fifty cubits, their pillars ten, and their bases ten; the hooks of the pillars, and their rods, were of silver.
13. And for the eastern end, fifty cubits.	13. And on the east side, eastward, fifty cubits.
14. The hangings on the shoulder [were] fifteen cubits, their pillars three and their sockets three.	14. And the curtains were fifteen cubits on a side; their pillars three, and their bases three.
15. And on the second shoulder on either side of the gate of the courtyard, [there were] hangings of fifteen cubits, their pillars three and their sockets three.	15. And for the second side of the door of the court, here and there, at the gate of the court, curtains fifteen cubits, their pillars three and their bases three.
16. All the hangings of the courtyard all around were of twisted fine linen.	16. All the curtains of the court round about were of fine linen twined.
17. And the sockets for the pillars were copper; the hooks of the pillars and their bands were silver, and the overlay of their tops was silver, and they were banded with silver, all the pillars of the courtyard.	17. And the bases of the pillars were of brass, the hooks of the pillars and their rods of silver, and the overlaying of their capitals silver, and the rods silver; so were made all the pillars of the court.
18. And the screen of the gate of the courtyard was the work of an embroiderer, [made] of blue, purple, and	18. And the hanging for the gate of the court was made of embroidered work in hyacinth, and purple, and

RASHI	TARGUM PSEUDO JONATHAN
crimson wool, and twisted fine linen, twenty cubits long, and its height in the width was five cubits, corresponding to the hangings of the courtyard.	crimson, and fine linen twined; and twenty cubits (was) the length, and the height on its breadth five cubits, corresponding with the curtains of the court.
19. And their pillars [were] four and their sockets four, of copper, their hooks silver, and the overlay of their tops and their bands were silver.	19. And their pillars four, and their bases four, of brass; their hoks silver, and the overlaying of their capitals, and their rods, silver.
20. And all the pegs of the Mishkan and of the courtyard all around [were] copper.	20. But all the pins of the tabernacle, and of the court round about, were of brass.

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. Kal va-homer:** "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 ehad:** 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-yoze bo mi-maḳom aher:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: Shemot (Exodus) 37:1 – 38:20

Chapter 37

1 Bezalel made Since he devoted himself to the work more than the other wise men, it was called by his name [i.e., the work is attributed to him alone]. -[from Midrash Tanchuma 10]

Chapter 38

7 hollow, out of boards Heb. נָבוּב. נָבוּב means hollow, and similarly [we find in the verse]: "and its thickness was four fingers, hollow (נָבוּב)" (Jer. 52:21).

hollow, out of boards The boards of acacia wood were [placed] on all sides, and the hollow [part] was in the

middle.

8 from the mirrors of the women who had set up the legions Heb. בְּמִרְאֵת הַצְּבָאָת Israelite women owned mirrors, which they would look into when they adorned themselves. Even these [mirrors] they did not hold back from bringing as a contribution toward the Mishkan, but Moses rejected them because they were made for temptation [i.e., to inspire lustful thoughts]. The Holy One, blessed is He, said to him, "Accept [them], for these are more precious to Me than anything because through them the women set up many legions [i.e., through the children they gave birth to] in Egypt." When their husbands were weary from back-breaking labor, they [the women] would go and bring them food and drink and give them to eat. Then they [the women] would take the mirrors and each one would see herself with her husband in the mirror, and she would seduce him with words, saying, "I am more beautiful than you." And in this way they aroused their husbands desire and would copulate with them, conceiving and giving birth there, as it is said: "Under the apple tree I aroused you" (Song 8:5). This is [the meaning of] what is בְּמִרְאֵת הַצְּבָאָת [lit., the mirrors of those who set up legions]. From these [the mirrors], the washstand was made, because its purpose was to make peace between a man and his wife. [How so?] By giving a drink from the water that was in it [the washstand] to [a woman] whose husband had warned her [not to stay in private with a certain man] and she secluded herself [with him anyway. The water would test her and either destroy her or prove her innocence. See Num. 5:11-31]. You should know that they were actually mirrors, because it is said: "The copper of the waving was seventy talents... From that he made..." (Exod. 38:29, 30), but the washstand and its base were not mentioned there [among the things produced from the seventy talents. Thus,] you have learned that the copper of the washstand was not of the copper of the waving. So did Rabbi Tanchuma expound [on the matter] (Midrash Tanchuma, Pekudei 9; Num. Rabbah 9: 14). And so did Onkelos render: בְּמִרְאֵת נְשִׂאָא [“the mirrors of the women”], which is the Aramaic translation of מִרְאֵת, mirrors in French. So we find in Isaiah (3:23) וְהַגְלִינִים (sic), which we render: וּמִרְאֵתָא, and the mirrors.

who congregated to bring their donation.

18 corresponding to the hangings of the courtyard [i.e.,] like the dimensions of the hangings of the courtyard.

Ketubim: Tehillim (Psalms) 70:1-6

Rashi	Targum
1. For the conductor; of David, to make mention.	1. For praise; composed by David, for remembrance; concerning the handful of incense.
2. O God, [hasten] to save me; O Lord, hasten to my assistance.	2. O God, hasten to deliver us, O LORD, hasten to our aid.
3. May those who seek my life be shamed and humiliated; may those who desire my harm turn back and be disgraced.	3. Let those who seek my soul be ashamed and disgraced; let those who desire my ruin draw back and be dishonored.
4. Let them return in the path of their shame, those who say, "Aha, aha."	4. Let them turn back, because they lay in wait for me; let those who say about me "We have rejoiced, rejoiced!" be punished as befits their shame.
5. May all those who seek You exult and rejoice, and may those who love Your salvation (Heb. יְשׁוּעַתְךָ אֱהַבּוּ – Ohavei Yeshuatekha – lit. those who love Your Yeshua) say constantly, "May God be magnified" (Heb. יְגַדְּלוּ אֱלֹהִים – Yigdal Elohim – let G-d be magnified or let the judges be magnified).	5. Let those who seek instruction from You be glad and exult in Your word, and let those who love Your redemption always say, "May the glory of the LORD be magnified."
6. But I am poor and needy, O God, hasten to me; You	6. But I am poor and lowly, O God; hasten to me, You

Rashi	Targum
are my aid and my rescuer, O Lord, do not delay.	are my help and salvation; O LORD, do not delay.

Rashi's Commentary for: Psalms 70:1-6

1 of David, to make mention This is an expression of prayer, as (above 20:8): “but we pray (נוזכיר) in the name of the Lord our God.” Similarly, in (I) Chronicles (16:4): “to invoke (להזכיר) and to give thanks to the Lord.” In Midrash Psalms (70:1) I saw: This is comparable to a king who became wroth with his flock, and demolished the sheepcote and took out the flock and the shepherd. Sometime later, he restored the flock and rebuilt the sheepcote, but he did not mention the shepherd. Said the shepherd, “Behold, the flock is restored and the sheepcote is rebuilt, but I am not mentioned.” Similarly, in the preceding chapter it says: “When God saves Zion, etc., and those who love His name dwell therein.” Behold the sheepcote is built and the flock is brought into it, but I am not mentioned. Therefore it says: “Of David, to make mention. O God, to save me.”

4 Let them return in the path of their shame Measure for measure, as they did to me.

in the path In that very same path, en ses trazes, on (their) its footsteps.

those who say about me.

“Aha” An expression of joy, when one sees that his wishes concerning his enemy have been fulfilled.

6 hasten to me to aid [me].

Meditation from the Psalms

Psalms 70:1-6

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

In the preceding psalm, David begged G-d to redeem the entire Jewish nation from exile. Here he makes a personal plea for his own return. Midrash Shocher Tov⁴ illustrates David's wish with a parable:

David may be likened to the shepherd who grazed the flocks of the king. The king became vexed by the shepherd and so he chased away the flock, tore down the animal shed, and dismissed the shepherd. After a time, the king gathered in the sheep and rebuilt the shed, but he did not restore the shepherd to his position. The shepherd lamented, ‘Behold the sheep are gathered in, the shed is rebuilt, but I am not remembered!’

In the preceding psalm,⁵ David said, G-d shall save Zion and build the cities of Judah, as if to say, ‘Behold the shed is rebuilt’; and they shall settle there and take possession of it, as if to say, ‘Behold the sheep are gathered in’. In this psalm, David, the shepherd, asks, ‘Shall I not be remembered?’ Therefore, this composition is dedicated לְדָוִד לְהַזְכִּיר, unto David, For Remembrance.

David gazed prophetically into the future and rejoiced over the rebirth of the nation. However, he feared that G -d

⁴ A haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סוּר), by R. Isaac ben Judah ibn Ghayyat in his Halachot (1b), and by Rashi in his commentary on I Sam. 17:49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. 33:7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סַעַר, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. 11:27 27 He that diligently seeketh good...

⁵ v. 36

would hold the leaders solely responsible for the sins of the people. Thus, as king and founder of the royal line, he and his descendants would be eternally doomed to exile and oblivion. Fully acknowledging his responsibility for the errors of his subjects, David nevertheless asks G-d to remember to credit him also for the merits of the people, by virtue of which they are redeemed. If the sheep are worthy to return home, this certainly reflects credit on the faithful shepherd who guided the flock.

The Superscription attributes authorship to David. This superscription (*For the Leader. [A Psalm] of David; to make memorial.*) appears only at the beginning of one other composition, Psalms chapter 38 verse 1. Here, David writes this psalm asking HaShem to remember him. Rashi⁶ comments that David had all of Israel in mind when he composed this psalm. He intended it as a reminder to HaShem to pay heed to the misfortunes of His nation in times of distress.⁷

Radak⁸ and Meiri⁹ comment that David may have composed this work when he fled from Saul or when he escaped from Absalom.¹⁰ A desperate fugitive, David felt forsaken by G-d. Therefore, he pleaded *for Remembrance*. [At that time, David foresaw that the entire nation of Israel was destined to experience a sense of abandonment in exile. Therefore, he also bore their future problems in mind when he composed this work. Specifically, David addressed the anguish of the Jewish leaders.]

Midrash Shocher Tov records G-d's promise: If Israel remembers Me, I shall remember them, as the prophet says:

Yirmiyahu (Jeremiah) 31:19 Ephraim is a darling son to Me, indeed a child of delight, for as often as I speak of him, I do remember him even more; therefore, My heart yearns for him, I will surely have mercy on him, says HaShem.

Verses 2-6 of this psalm are almost identical to verses 14-18 of Psalms chapter 40. Malbim¹¹ determines that David composed Psalms chapter 40 while he was escaping from Saul. He composed Psalms chapter 70 at the age of sixty-five, when he was fleeing from Absalom.¹² This chronology is supported by the fact that psalm 71, which is a continuation of this psalm, refers to David's old age in verses 9 and 19.¹³

According to Malbim, this background explains the superscription, *for Remembrance*: David pleads with the Almighty, 'Remember the miraculous rescue from Saul which You provided when I was young and repeat it now, in my old age, as I flee from Absalom!'

The differences between psalm 40 and psalm 70 can also be understood in the light of this chronology. In 40:14, David invoked the Divine Attribute of Mercy, crying out, '*Will it, HaShem, rescue me!*' Since David knew that he

⁶ Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי; 22 February 1040 – 13 July 1105), in Latin: Salomon Isaacides, and today generally known by the acronym Rashi (Hebrew: רש"י, Rabbi SHlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanakh. Acclaimed for his ability to present the basic meaning of the text in a concise and lucid fashion, Rashi appeals to both learned scholars and beginner students, and his works remain a centerpiece of contemporary Jewish study.

⁷ These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁸ David Kimhi (Hebrew: דוד קימחי, also Kimchi or Qimhi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian.

⁹ Menachem ben Solomon Meiri (1249 – 1306) was a famous Catalan rabbi, Talmudist and Maimonidean.

¹⁰ Absalom or Avshalom (Hebrew: אֲבִישָׁלוֹם, Modern Avshalom, Tiberian 'Aḇšālôm; "Father of peace") according to the Hebrew Bible was the third son of David, King of Israel with Maachah, daughter of Talmai, King of Geshur.

¹¹ Meir Leibush ben Yehiel Michel Wisser (March 7, 1809 – September 18, 1879), better known as The Malbim (Hebrew: מלבי"ם), was a rabbi, master of Hebrew grammar, and Bible commentator.

¹² see *II Samuel 15:7; Radak; Mahari Kara*

¹³ see *Radak to 71:1*

was innocent in all his dealings with Saul, he felt entitled to HaShem's mercy. However, when David fled from the army of Absalom, he realized that he was being justly punished for his sin concerning Bath Sheba, for the Prophet Nathan had forewarned him:

Shmuel bet (2 Samuel) 12:11 *I will raise up evil against you from out of your own house.*

Therefore, David used the Divine Name *Elohim*, which refers to G-d as *the Dispenser of Divine Justice*, pleading 'Despite my sins, take note of my sincere penitence and contrition. Please hasten to *my rescue!*'

Our psalm uses a peculiar word that I would like to examine a bit more:

Tehillim (Psalms) 70:4 Let them be turned back by reason (lit. *on the heel - eikev* - עקב) of their shame that say: 'Aha, aha.'

The root (shoresh) of the Hebrew word is *Akev* - עקב.¹⁴ *Akev* is normally translated as 'heel'. The Targum here renders: *because they lay in ambush for me*. The עקב, *heel*, is the lowest part of the body, hidden from view; thus, it is synonymous with an ambushade.¹⁵ This alludes to the treachery of Absalom and his party. They feigned loyalty to David while secretly plotting against the aging king. Thus all of the commentators pick up on this unusual word.

At the Creation, the body of Adam was an ethereal, luminescent structure which revealed the spiritual content. Adam reached from earth to heaven, and glowed with purity. The Gemara states that even in death the light which shone from his heels was brighter than the sun. His beauty was indescribable.

Until the serpent committed the crime of persuading the Adam and Chava (Eve) to eat from the forbidden fruit of the Tree of the Knowledge of Good and Evil, in the Garden of Eden, he walked about on two feet like man. As punishment for bringing man low, he was condemned to crawl upon his belly and to be in eternal mortal conflict with man.

Bereshit (Genesis) 3:14-15 *And HaShem G-d said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (eikev - עקב).*

This first use of the word *eikev*, ('aqeb') defines the creation of the concept of the *heel*. When HaShem first spoke the word *eikev*, the reality was created for the very first time.

Rashi also teaches that *Eikev* means heel: ***and you will bite his heel (עקב תשופנו ואתה)***: *Heb. תִּשּׁוּפְנוּ*. *You will not stand upright and you will bite him on the heel, and even from there you will kill him. The expression תִּשּׁוּפְנוּ is like (Isa. 40:24): "He blew (נָשַׁף) on them." When a snake comes to bite, it blows with a sort of hiss, and since the two expressions coincide [i.e., they sound alike], Scripture used the expression of נָשַׁף in both cases.*

This conflict is described here in the Torah as man's efforts to trample upon the serpent's head and the serpent's efforts to strike at man's heel. Hakham Shimshon Rafael Hirsch¹⁶ points out that originally the serpent did not

¹⁴ Strong's number 06117.

¹⁵ Ambuscade = An attack from an ambush. See also Yehoshua (Joshua) 8:13

¹⁶ Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was a German rabbi best known as the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism. Occasionally termed neo-Orthodoxy, his philosophy, together with that of Azriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism.

crawl upon its belly, that HaShem altered its form following this episode. As well, He altered its nature. Ever since his fall, the serpent envies the upright position of man which he once enjoyed. Aware that he can never regain that position because of the Divine curse upon him, the serpent tries to do the next best thing to bring man down to his level by injecting his venom into his body.

The heel contains a part of the body that contains *dead* skin that is so insensitive that it can not feel anything of significance. On the other hand, that which is totally insignificant and trivial: tickling,¹⁷ that the foot can feel. This is an accurate description of our generation: We are totally insensitive to the spiritual reality. We are devoid of understanding or feeling, yet we are very much in tune with that which is totally superfluous, transient, and meaningless, that we can feel.¹⁸

In the overall stature of Israel's history, our generation is the very "heel", the lowest part of the body, while our predecessors are like brains, heart, and other *higher* parts of the body.

Our task and mission is likewise the last, or *heel*, labor to complete and finish all that is still required to bring about the Messianic redemption.

The serpent bit the heel and injected death into that part of the body. From this point in the body, death spreads until it eventually covers the entire body.

Just like the connection between body and soul, the soul's connection with the body is to the entire body, including the heel. The heel is below the leg. It does not have the brains of the head, nor the character traits of the heart, nor the ability of the hands. Even the legs' ability to walk is not in the heel, for it is possible to get around even without the heel. Life-force is not felt in the heel, which is why the *heel* is called the "Angel of Death in Man", in *Avot d'Rabbi Nosson*.¹⁹



This struggle between Adam and the serpent is typified in the struggle between Yaaqob and his brother Esau. The Torah records that the birth of these twins was in such a way that the heel of Esau was intimately involved:

Bereshit (Genesis) 25:24-26 And when her days to be delivered were fulfilled, behold, [there were] twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Yaaqob: and Yitzchak [was] threescore years old when she bare them.

Hosea 12:3-5 He took his brother by the heel in the womb, and by his strength he had power with G-d: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him [in] Beth-el, and there he spake with us; Even HaShem G-d of hosts; HaShem [is] his memorial.

The material world of Asiyah²⁰ is at the *feet*, the bottom of the whole system of worlds upon worlds created by HaShem as a means of ascent for the soul. In this world, the soul - Yaaqob, is at the Eikev, "foot" of the universe. His mission is to find G-dliness even at the lowest levels of creation. This he does by viewing all things in the radiant light of chakmah (wisdom), represented in the letter *Yod*, root of all the twenty-two letters of the Aleph-Bet. Thus Yaaqob's name is made up by joining the *Yod* to *Eikev* (the heel):

¹⁷ *Tickling* is the act of touching a part of the body so as to cause involuntary twitching movements and/or laughter.

¹⁸ I heard this from Rabbi Dr. Akiva Tatz.

¹⁹ *Avot d'Rabbi Nosson*, the conclusion of ch. 31. *Avot de-Rabbi Nathan* (Hebrew: אבות דרבי נתן), usually printed together with the minor tractates of the Talmud, is a Jewish aggadic work probably compiled in the geonic era (c.700–900 CE).

²⁰ *Assiah* (or 'Asiyah, also known as *Olam Asiyah*, עולם עשייה in Hebrew, literally "the World of Action") is the last of the four spiritual worlds of the Kabbalah —*Atziluth*, *Briah*, *Yetzirah*, 'Asiyah—based on the passage in Isaiah 43:7

Yaaqob (יַעֲקֹב) = yod (י) + eikev (עֵקֶב). *Yod* has a numerical value of ten (10). Thus the meaning of Yaaqob is “ten in the heel”. Yaaqob’s name contains two concepts. His name begins with the letter *yod* the first and highest level of HaShem’s name, (representing *chakmah* the highest of G-dly levels), and ends with the word for heel (*eikev*), the lowest of mundane levels. So low that it is as though dead. The name Yaaqob also implies that the revelation of the *yod* permeates until one’s heel.

When Yaaqob and Esau, the twins, were born, “The first one came out all red like a hairy mantle all over, and they called his name Esau. And afterwards his brother came out, and his hand was holding the heel of Esau, and he called his name Yaaqob”.²¹ From the very beginning Yaaqob had his hand (*Yad = Yod, chakmah*) at the heel of Esau, *Asiyah*,²² the heel and foot of all the worlds. That was why he was called Yaaqob.

In Midrashic tradition, Yaaqob, who was also called Israel,²³ represents the Jewish people. His first-born twin brother Esau represents the oppressive non-Jewish world, especially the Roman Empire.

We are living in a period of history known as the *ikbata d'mashicha* - עִקְבוֹת דְּמַשִּׁיחָא, the birth-pangs of Mashiach.²⁴ We are witnessing a world sinking to a level from which it cannot descend further. Depravity can go just so far before it devours itself; it will rot like a seed until nothing is left.

But from that putrefaction will spring forth a shoot of untainted and un-taintable purity.

Ikvata is an Aramaic word. It has the same root as the word for *heel*. Why should the coming of the redemption be connected to the heel? Every generation corresponds to a part of the body. We are the generation of the heel. The heel is the lowest and the least sensitive part of the human body. You can stick a needle in the fleshy part of the heel and not even feel pain. If we really knew what was going on in these last generations, we would literally not be able to stand. HaShem in his infinite mercy has given us an insensitivity to events so that we can carry on.

In Israel, we are sitting on a volcano. And life goes on. Almost every day people die in violent and tragic circumstances. And life goes on. We don’t feel it. We just carry on.

Very soon, HaShem will bring the final curtain down on world history. It will be clear why every little thing had to happen in the way that it happened. We will laugh at what we thought was tragedy. Our mouths will be full with the laughter²⁵ of recognition. And then HaShem will take our hearts of stone and replace them with hearts of flesh and blood.

The Dog

²¹ Bereshit (Genesis) 25:25-6

²² Also known as *Olam Asiyah*, עִשְׂיָה עוֹלָם in Hebrew, literally the *World of Action*. the last of the four spiritual worlds of the Kabbalah—*Atziluth*, *Beri’ah*, *Yetzirah*, ‘*Asiyah*—based on the passage in Isaiah 43:7. According to the *Maseket Azilut*, it is the region where the *Ofanim* rule and where they promote the hearing of prayers, support human endeavor, and combat evil. According to the system of the later Land of Israel Kabbalah, ‘*Asiyah*’ is the lowest of the spiritual worlds containing the Ten Heavens and the whole system of mundane Creation.

²³ Bereshit (Genesis) 32:28.

²⁴ This idea comes from: *Tehillim (Psalms) 89:52* *Wherewith Thine enemies have taunted, HaShem, wherewith they have taunted the footsteps of Thine anointed.* This refers to the period leading up to the final Redemption and arrival of Mashiach ben David. During this period, the mission of Mashiach ben Yosef is most strongly manifest in setting the stage for the complete Redemption through Mashiach ben David. The above verse describes the “enemies of Hashem” who work to undermine and destroy all efforts of Mashiach ben Yosef and the Jewish people in furthering the Redemption process. Through this they “taunt the footsteps of Mashiach”, and delay the Redemption. These obstacles and hindrances to the Redemption are described at length by Chazal in Sanhedrin 98. In the end, it is upon the Jewish people to fortify themselves during this difficult period of Jewish history and continue moving forward and be active in achieving all the appropriate rectifications and goals associated with the mission of Mashiach ben Yosef, in bringing about the final Redemption. (Vilna Gaon)

²⁵ Tehillim (Psalms) 126:2.

Bamidbar (Numbers) 21:6 "And HaShem sent the fiery serpents amongst the people"

A dog is not a very bright animal. When you throw a stick at it, it grabs the stick in its jaws and proceeds to growl and bite it. Who threw the stick doesn't cross its little mind for an instant; it's too busy punishing the stick for attacking it. The Talmud describes our generation, the generation of the "footsteps" of the Mashiach, as follows: "The face of the generation is like the face of a dog".²⁶ Yisrael Salanter explains:

Dogs customarily run in front of their masters. To an uninformed observer, it would seem that the dog is leading while the master is following. In truth, however, we know that the master goes where he desires and even though the dog runs ahead, he constantly turns to make sure that he is headed in the same direction. If he sees his master make a turn, he will quickly change directions and run in front of his master on the new path that the master has chosen.

When Israel had proper Torah leadership, the Sages led and chose the path which all followed. But in the times prior to the coming of the Mashiach, when Torah leadership is no longer respected, the generation is the one that chooses the road to be taken and the leadership is constantly looking at the people, checking to see where the people want to be led. The leader resembles a dog. Ostensibly they are leading, but in truth, they follow a path that is chosen by the people.

When we find ourselves threatened and attacked by a hostile world, rather than growl and bite at the stick, maybe we should consider *Who* it is that threw the stick at us in the first place, and why He is throwing it at us.

The Lowest Generation

Our generation is called the "Heels of Mashiach" and it is also for two seemingly opposite reasons:

1. We are the lowest generation with the spiritual sensitivity of heels.
2. We are very close, on his heels so-to-say of these tremendous revelations.

Targum Jonathan, relates the following prophecy to the Mashiach explaining: *But they will be healed in the footsteps [heels] in the days of King Mashiach.*²⁷ Our master explained this as a hint to the comment of the Midrash that the verse (Psalms) "why shall I fear in the days of evil that the sin of my heel shall trip me" is referring to the days of Rosh HaShana and Yom HaKippurim. Kind David is saying here that he does not fear for his soul because of great sins, because he can gain forgiveness for those sins if he repents for them with all his heart. However, he dreaded the sins that a person performs routinely and to which, as a result, he becomes accustomed, so that he does not even think about repenting for them. This is what was meant by "he shall bruise your head", which means that when a person repents on Rosh HaShana for his great sins he bruises the head of the serpent, i.e., Satan, the instigator and seducer, and frustrates all his efforts. But HaShem tells the serpent "you shall bruise his heel", which means that Satan is able to snare man in those transgressions that he does routinely, which are very difficult to repent of, because after constant repetition, the transgressions begin to seem as if they

²⁶ Sotah 9:15

²⁷ "The heels (footsteps of Mashiach)". The term used in describing the final period of Jewish history: "עקבות", "the heels" or "footsteps" of Mashiach is, used to imply two things: (1) Just as "עקבות" implies consecutive footsteps, one after the other, so too, the Redemption process, which occurs through human effort and input, moves slowly, bit by bit, stage by stage, building up finally to the coming of Mashiach ben David. (2) The word: "עקבות" is rooted to the word "עקב", meaning "bent" or "crooked". It also denotes "trickery" or to "circumvent". This is because, during this period, because of the great physical and spiritual opposition in the world to the Redemption of the Jewish people, all of Mashiach ben Yosef's efforts must be hidden and secretive; in order to avoid the opposition of the Satan, in all his manifestations. Through acting secretly, behind the scenes, Mashiach ben Yosef is thus able to circumvent the judgment and opposition to the Redemption process, and successfully achieve the goals of his mission. (Vilna Gaon)

are permissible.

Megillat Ruth

The Megillah Ruth opens, "*And it was in the days when the judges judged*".²⁸ Our Hakhamim explain, "*And it was in the days when the judges were judged!*" The times were filled with tremendous chutzpah.²⁹ When a Jewish high school education provided enough wisdom to belittle any Hakham and every Rosh Yeshiva.³⁰ Not only this, later in the Megillah it says, "*[Boaz] went to lie down at the end of the grain pile.*" Our Hakhamim explain the times were rampant with immorality. Boaz slept by his pile so his grains would not be stolen for payment for the prostitutes. These lowly signs of those times, canonized in a book of our Written Tradition, our Hakhamim in Gemara Sotah saw, would be the signs of the times of the footsteps of the Mashiach. Indeed, the Megillah ends with, "*And Jesse begot David.*" David, who would become King David, who would be the progenitor of the messianic line.

The Zohar³¹ comments on the verse:³²

Beresheet 25:26 *And afterwards his brother came out and his hand was holding on to the heel of Esav; and his name was called Yaaqob.*

The Zohar states that Esav is compared to the original snake. The force in this world that represents the original snake that tricked Adam and Chava into eating from the Tree of Knowledge, the personification of that snake in this world, is Esav. How does the Torah tell us to deal with that original snake?

Beresheet (Genesis)3:15 *And you will strike him in the heel.*

Against the powers of that snake, you will not be able to make a frontal attack. To be successful against him, you must grab him by the heel, from behind. This is the only way to deal with the snake and with Esav.

The Zohar says that when the verse tells us here that Yaaqob's hand was holding Esav's heel, the Torah is setting the stage and is telling us how Yaaqob Avinu,³³ in the future, will have to deal with Esav. He is going to have to deal with him by attacking at the heel; he is going to have to deal with him, sometimes, deceitfully and surreptitiously. That is the only way one can deal with that snake.

This is what our Sages mean when they say on the verse:

Shmuel bet (II Samuel) 22:27 *With a pure one, you show yourself pure; but with a perverse one, you deal crookedly.*

That you cannot always be up front and straight forward with a person who is a liar. Even Yaaqob, the man of truth, has a mandate from the Torah, that the way to deal with Esav is by 'heel,' which is connoted in Yaaqob's name. This, the commentaries say, is what the verse means when it says "And Yaaqob was an 'ish tam' (a noble

²⁸ Ruth 1:1.

²⁹ Chutzpah is a Yiddish word which means: shameless audacity; impudence.

³⁰ Rosh yeshiva (Hebrew: ראש ישיבה) is the title given to the dean of a Talmudical academy (yeshiva lit. "sitting"). It is a compound word of the Hebrew words rosh ("head") and yeshiva (a school of religious Jewish education). The rosh yeshiva is required to have a comprehensive knowledge of the Talmud and the ability to analyze and present new perspectives, called chidushim (novella) verbally and often in print.

³¹ The Zohar (Hebrew: זוהר, lit. "Splendor" or "Radiance") is the foundational work in the literature of Jewish mystical thought known as Kabbalah.

³² These comments come from Rabbi Frand.

³³ Yaaqob Avinu = Jacob our father.

man who was simple) who dwelt in the tents" [25:27]. It does not say Yaaqob was 'tam' (simple), it says 'ish tam'. The former implies someone who is naïve, that is not what the Torah tells us about Yaaqob. It says he is an 'ish tam', he has control over his simpleness. He can control and use that simpleness. There are occasions when Yaaqob will be straight and must be straight. But he is also a person that can control his simplicity and attack at the heel, if the occasion so requires.

This describes the whole history of Yaaqob and Esav, and their respective descendants. There will be times in history that we as a Jewish people will not be able to deal with the descendants of Esav on a 'one on one', straightforward basis. We will have to duplicate the behavior of our father Yaaqob.

There is a contradiction found in the term describing the period in which we now find ourselves: "ikbeta d'Meshicha", "the heels of Mashiach". On the one hand, "heel" denotes a lowly level, for the heel is the least perceptive limb. Like the insensitive heel, this era is characterized by an inability to perceive G-dliness in the world. On the other hand, "ekev" also denotes Mashiach's footsteps, and that they can already be heard approaching. This second meaning suggests the most exalted spiritual level, when Mashiach's influence in the world can be felt and one can sense the impending redemption.

The same principle holds true on the larger scale as well. It is precisely because the period right before Mashiach's arrival is so dark that we are able to hear his footsteps coming closer; furthermore, the self-sacrifice we must have nowadays in order to live as Jews is the vessel to contain the greatest revelation of divine light which will occur with the coming redemption.

At present we are experiencing the climax of this dichotomy, for although all signs clearly indicate that "Behold, Mashiach is coming," the full redemption has not yet occurred. We therefore implore the Almighty with the cry of "Till when?", which will prompt Him to end all contradictions forever with the establishment of the Messianic Era.

We are living now in the time of *footsteps of the Mashiach*. Our Sages teach us that this will be a time of immense confusion, when it will appear that events have gone haywire, and it will seem that HaShem does not, or cannot, run the world. The entire reason for this total hiding of providential guidance is to test our faithfulness to HaShem; that even when tragic events do occur, we do not forget, even for a second, question, Who is running the world. We live in the final chapter of world history. The G-ds of materialism and self-centeredness never close their eyes, relentless in their media barrage.

These signs herald an end to the darkness which is symptomatic of the period of exile. In anticipation of the obliteration of evil, there is a last-minute surge in some negative ways, particularly insolence and arrogance. Although these negative traits existed before, they were never as prevalent as they are today.

Thus we see that the heel provides a very interesting perspective not only for our psalm, but also for the times in which we live

Ashlamatah: Yeshayahu (Isaiah) Is 41:19-27 + 42:21

RASHI	TARGUM PSEUDO JONATHAN
19. I will give in the desert cedars, acacia trees, myrtles, and pines; I will place in the wilderness box-trees, firs, and cypresses together.	19. I will put in the wilderness cedars, acacias, myrtles, olive trees; I will make great in the desert cypresses, planes and pines together;
20. In order that they see and know, and pay attention and understand together that the hand of the Lord did	20. that they may see and know, may set My fear in their heart and understand together that the might of

<p>this and the Holy One of Israel created it.</p>	<p>the LORD has done this, the Holy One of Israel has created it.</p>
<p>21. "Present your plea," says the Lord; "present your strong points," says the King of Jacob.</p>	<p>21. Set forth your cause, says the LORD; bring your fitting arguments, says the king of Jacob.</p>
<p>22. Let them present and tell us what will happen; the first things what were they? Tell, and we will take it to heart, and we will know their end, or the coming events let us hear.</p>	<p>22. Let them draw near, and tell us what is to happen to us. Tell us the former things, what they are, that we may consider them, and know their outcome; or announce us the things about to come</p>
<p>23. Tell the signs coming later, and we will know, for you are gods; you will even benefit and harm; let us talk and let us see together.</p>	<p>23. Tell us what is to come at the end, that we may know whether there is worth in the idols you are serving, whether they are able to do good or do harm, that we may consider and judge together.</p>
<p>24. Behold you are of nought, and your deed is one of shouting; the abominable one will select you.</p>	<p>24. Behold, you are nothing, and your works are naught; an abomination is that with which you are pleased among yourselves.</p>
<p>25. I have aroused from the north and he came; from the rising of the sun he shall call in My name. And he shall come [upon] princes like mortar and as the potter treads clay.</p>	<p>25. I will bring a king openly who is strong as the north wind, and he will come as the going forth of the sun in its might from the east, and I will make him mighty by My Name; he will come and trample the rulers of the Gentiles as those who trample the dust, as the potter who kneads the clay.</p>
<p>26. Who told from the beginning that we may know, and from before, that we may say, "He is just"? Not one told; not one let us hear; not one hears your statements.</p>	<p>26. Who declared it from the beginning that we might know, and beforehand, that we might say, "It is true"? There is none who declared it, none who announced, none who heard your words.</p>
<p>27. The first one to Zion, behold, behold them, and for Jerusalem I will give a herald.</p>	<p>27. The words of consolation which the prophets prophesied from the first to Zion, behold they come to pass, and I will give to Jerusalem a herald of good tidings.</p>
<p>28. And I look, and there is no man, and of these, and there is no counselor, and I ask them that they reply with a word.</p>	<p>28. But it is disclosed before Me that there is no one who has good deeds, among these there is no counsellor. I asked them, if only they would give an answer!</p>
<p>29. Behold them all, their deeds are naught, of no substance; wind and nothingness are their molten images.</p>	<p>29. Behold, they are all nothing; their works are naught; their conceptions are spoil and breaking.</p>
<p>21. The Lord desires [this] for His righteousness' (generosity's) sake; He magnifies the Torah and strengthens it.</p>	<p>21. The LORD is pleased in order to justify Israel, He will magnify those who perform His Law and strengthen them.</p>

Rashi's Commentary for Yeshayahu (Isaiah) Is 41:19-27 + 42:21

19 I will give in the desert cedars, acacia trees all kinds of civilization. Even in them will I give all kinds of wisdom, goodness, and peace. firs and cypresses Names of trees that do not produce fruit, used for building.

21 Present your plea All the heathens ([mss. K'li Paz:] nations), come and contend and debate with My children. your strong points. Your sturdy and strong arguments. This is an expression of a dispute in Mishnaic Hebrew: "Two who were engaged in a legal dispute **Mita'atsemim**," in Tractate Sanhedrin (31b).

22 Let them present Let those who deny the Torah ([mss., K'li Paz:] the nations) present their prophets and their soothsayers.

and tell us what will happen in the future.

the first things that were before the Creation of the world, and concerning what was created and what they are. (Other editions: The incidents that have already begun, what will be their end.)

or the coming events in the future, let us hear, and we will see if there is any substance to them, that their words will come true.

23 Tell the signs coming later the wonders coming at the end.

let us talk. Let us tell your words. (Gen. 24:66) "And he told,"

24 Behold you are of naught and how will your words be fulfilled.

and your deed is one of shouting. You shout and raise your voice only to mislead the people with lies.

the abominable one Heb. **Toevah** [lit. an abomination.] The abominable ones select you, and not the Holy One, blessed be He, or His servants or His ministers.

25 I have aroused from the north and he came I tell the future events. Behold I arouse Cyrus from the north to build the ruins of Jerusalem, and he came upon Babylon to destroy it.

from the rising of the sun he shall call in My name (Ezra 1:2) "All the kingdoms of the earth has the Lord God of the heavens given me." And it appears that Persia is northeast of Eretz Israel. Another explanation is: I aroused Nebuchadnezzar from the north to destroy My city, and he came, and I aroused Cyrus from the east, that he call in My name to build My city, for the kingdom of Persia is east of Eretz Israel, as it is stated (Dan. 8:4): "I saw the ram butting etc." [This verse in Daniel proves it. "I saw the ram butting to the west and to the north and to the south." We deduce that he came from the east.] Jonathan paraphrases: I brought speedily a king, strong as the north wind, and he will come as the sun comes out with its might from the east; I will strengthen him with My name.

and he shall come [upon] princes And he shall come upon the king of Babylon and upon his princes as he would come to trample upon mire, and as a potter tramples clay for earthenware vessels, so will he trample the princes.

26 Who of the prophets of Baal told, like me, a thing destined to come, and who told it from before, that when it comes we will say that he is just, that his prophecy is just?

Not one told But there is none among you who will foretell the future and that it will come true.

not one hears your statements Who will testify when the future comes, that so and so the prophet of the Baal prophesied this from before.

27 The first to Zion, behold, behold them The first king who will give heart to Zion, behold he is the one I

mentioned, and even though the redemption will not be completed through him, he will be the one to initiate it. (Ezra 1:3) "Whoever of you from all His people..."

behold them The elders of Israel will be ready, according to his statement, to go up from the exile and to begin.

and for Jerusalem I will give a herald in those days, [viz.] Haggai and Zechariah, who will encourage them to build it in the days of Darius III of Persia.

28 And I look and there is no man [lit. and I will see, in the future tense.] I always look at the prophets of Baal, and there is no man who tells of a future event. and of these of all these destined to come, and none of them is a counselor who stood in God's counsel and will know them.

and I ask them that they reply with a word That they should reply with a word if I should ask them.

29 Behold them all,...naught You should know that, as for the prophets of those who deny the Torah ([mss.:] pagan prophets;) ([other mss.:] prophets of Baal), all their deeds are naught and of no substance.

their molten images Comp. (supra 40:19) "The graven image the craftsman melted."

Jonathan renders this section differently:

[27] **The first one to Zion etc.** The words of consolation that the prophets prophesied concerning Zion, from before, behold they have come. **And according to the Targum, the entire section speaks of the King Messiah and of the last redemption,** but I see that the prophecy that Isaiah prophesied concerning Cyrus is all in the same language as this section. Comp. (infra 45:13) "I aroused him with righteousness"; (Infra 46:11) "Calling from the east a bird of prey"; (infra 45:11) "The signs ask Me;" (infra 46:10) "Who tells from the beginning the end." All of this resembles the topic of this section.

21 The Lord desires to show you and to open your ears for His righteousness' sake; therefore, he magnifies and strengthens the Torah for you.

PIRQE ABOT (Chapters of the Fathers)

Pereq Hei

Mishnah 5:23

By: Hakham Yitschaq ben Moshe Magriso

Ben Bag Bag said: "Turn it over and turn it over, for everything is in it. See with it, grow old and worn with it, and do not depart from it, for you do not have a better pursuit."

Pereq Hei

Mishnah 5:24

By: Hakham Yitschaq ben Moshe Magriso

Ben Heh Heh said: "According to the effort is the reward."

The two masters mentioned here, Ben Bag Bag and Ben Heh Heh, were proselytes (**gerim**). Because they were afraid of informers (**malschinim**) they kept their true identities secret, so that no one would know that they were

converts.

Bag Bag is thus an abbreviation of **ben ger, ben geyorith**, "the son, of a man and woman proselyte."

Ben Heh Heh, indicates that this person considered himself a son of Abraham and Sarah. God had added the letter "Heh" to each of their names, [changing the name Abram to Abraham and Sarai to Sarah]. They used this device so that no one would know that they were converts.

Some authorities say that Bag Bag has the same significance as Heh Heh. The numerical value of **Bag** is five, the same as that of the letter **Heh**.

Earlier, the master taught that up until the age of twenty, one must study Scripture, Mishnah and Talmud. Ben Bag Bag cautions that this does not mean that at the age of twenty one has completed his Torah studies, and there is nothing more to learn. Rather, he should realize that the Torah has no end to it.

A person should therefore go over the Torah over and over again.

Each time he will discover something entirely new. Every time he explores the Torah, he will find deeper insights, because all the learning in the world is contained in it.

"See with it". This means that your eye should not stop to look at other things. Rather, all your attention should be focused on the Torah. It also teaches that if you study Torah, your eyes will always see. If you do not study Torah, you will be blind. It is the Torah that enlightens a person and illuminates his eyes.

"Grow old and worn with it." Study Torah into your old age, and even into the grave when you are worn out completely.

Do not leave the Torah. "Do not depart from it, for you have no better pursuit." Do not say, "I have studied enough of the Torah. Now I wish to learn other disciplines (**chokhmoth**), such as philosophy and teachings of the gentiles."

Do not abandon the Torah to study other subjects. Every hour and every moment that you can, you have an obligation to study the Torah. It is thus written, "You shall meditate on it day and night" (Joshua 1:8). Therefore, you cannot abandon the Torah for even one moment to study other subjects.

The only time that it is permitted to study other subjects is when one is in a position where it is forbidden to think about Torah, such as in the bathhouse or the toilet (**beth ha-kissey**).

The Talmud thus relates that people asked Rabbi Yehoshua if they could teach their children Greek philosophy (**chokhmath Yevanith**). He replied that it is written, "[This book of the Torah shall not depart from your lips.] you shall meditate on it day and night" (Joshua - 1:8). Therefore, the only time when you can teach your children Greek philosophy would be a time when it is neither day nor night. Since no such time exists, such studies should be avoided in the times allotted for Torah Study.

Ben Heh Heh then says, "According to the effort is the reward."

Ben Bag Bag already demanded a total commitment to Torah, saying that one may not abandon it for even one moment, and that even when one is old he may not retire from it. To this Ben Heh Heh adds that a person should not consider Torah study as being too difficult and physically debilitating. He must realize that the harder he works, the more reward he will have in the World to Come. **The greater the effort, the greater the reward.**

Ben Heh Heh is also encouraging the person of limited intelligence. If a person does not have a ready grasp, he

should not say, "I would study Torah if I were brighter, for then my effort would pay off. But since I am not very bright, I will have to struggle very much to learn Torah, and I will have very limited reward. It takes me a whole week to understand even a single point. What profit do I have in studying Torah? My attainments will be minimal, and my reward will likewise be small."

To this Ben Heh Heh says, "According to the effort is the reward."

So do not think that your reward will depend on your attainments. Rather, your reward will be based on the amount of time and effort you put into your studies. Even if you learn very little with all this time and effort, your reward will be equal to that of the genius who learned much, much more. The little Torah knowledge you gain cost you much time and effort, and you will be rewarded for it.

Verbal Tallies

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

Shemot (Exodus) 37:1 – 38:20
Yeshayahu (Isaiah) 41:19-27 + 42:21
Tehillim (Psalms) 70
Mk 9:14-29, Lk 9:37-43^a, Acts 23:31-35

The verbal tallies between the Torah and the Psalm are:

All - כּל, Strong's number 03605.

The verbal tallies between the Torah and the Ashlamata are:

Made / Hath done - עשה, Strong's number 06213.

Shittim / Shittah - שטה, Strong's number 07848.

Wood / Tree - עץ, Strong's number 06086.

Shemot (Exodus) 37:1 And Bezaleel <01212> **made <06213> (8799)** the ark <0727> of **shittim <07848> wood <06086>**: two cubits <0520> and a half <02677> was the length <0753> of it, and a cubit <0520> and a half <02677> the breadth <07341> of it, and a cubit <0520> and a half <02677> the height <06967> of it:

Shemot (Exodus) 37:22 Their knops <03730> and their branches <07070> were of the same: **all <03605>** of it was one <0259> beaten work <04749> of pure <02889> gold <02091>.

Tehillim (Psalms) 70:4 Let **all <03605>** those that seek <01245> (8764) thee rejoice <07797> (8799) and be glad <08055> (8799) in thee: and let such as love <0157> (8802) thy salvation <03444> say <0559> (8799) continually <08548>, Let God <0430> be magnified <01431> (8799).

Yeshayahu (Isaiah) 41:19 I will plant <05414> (8799) in the wilderness <04057> the cedar <0730>, the **shittah tree <07848>**, and the myrtle <01918>, and the oil <08081> **tree <06086>**; I will set <07760> (8799) in the desert <06160> the fir tree <01265>, and the pine <08410>, and the box tree <08391> together <03162>:

Yeshayahu (Isaiah) 41:20 That they may see <07200> (8799), and know <03045> (8799), and consider <07760>

(8799), and understand <07919> (8686) together <03162>, that the hand <03027> of the LORD <03068> **hath** **done** <06213> (8804) this, and the Holy One <06918> of Israel <03478> hath created <01254> (8804) it.

Hebrew:

Hebrew	English	Torah Reading Ex. 37:1 – 38:20	Psalms Ps. 70	Ashlamatah Isa 41:19-27 + 42:21
אַחֲרָיִם	back, hereafter		Ps. 70:2	Isa. 41:23
אֱלֹהִים	God		Ps. 70:1 Ps. 70:4 Ps. 70:5	Isa. 41:23
אָמַר	says		Ps. 70:3 Ps. 70:4	Isa. 41:21 Isa. 41:26
בֹּא	come, go, put	Exod. 37:5 Exod. 38:7		Isa. 41:22 Isa. 41:25
גָּדַל	magnified, exalt		Ps. 70:4	Isa. 42:21
יְהוָה	LORD		Ps. 70:1 Ps. 70:5	Isa. 41:20 Isa. 41:21 Isa. 42:21
מִזְרְחָה	side, from the rising	Exod. 38:13		Isa. 41:25
נָתַן	put, give	Exod. 37:13		Isa. 41:19 Isa. 41:27
עֵץ	wood, tree	Exod. 37:1 Exod. 37:4 Exod. 37:10 Exod. 37:15 Exod. 37:25 Exod. 37:28 Exod. 38:1 Exod. 38:6		Isa. 41:19
עָשָׂה	made, make, did, do, done	Exod. 37:1 Exod. 37:2 Exod. 37:4 Exod. 37:6 Exod. 37:7 Exod. 37:8 Exod. 37:10 Exod. 37:11 Exod. 37:12 Exod. 37:15 Exod. 37:16 Exod. 37:17 Exod. 37:23 Exod. 37:24 Exod. 37:25 Exod. 37:26 Exod. 37:27 Exod. 37:28 Exod. 37:29 Exod. 38:1 Exod. 38:2 Exod. 38:3 Exod. 38:4 Exod. 38:6 Exod. 38:7 Exod. 38:8 Exod. 38:9		Isa. 41:20
פָּנִים	faces	Exod. 37:9		Isa. 41:26
צָפוֹן	north	Exod. 38:11		Isa. 41:25

Hebrew	English	Torah Reading Ex. 37:1 – 38:20	Psalms Ps. 70	Ashlamatah Is 41:19-27 + 42:21
ראש	capitals, beginning	Exod. 38:17 Exod. 38:19		Isa. 41:26
שזף	acacia	Exod. 37:1 Exod. 37:4 Exod. 37:10 Exod. 37:15 Exod. 37:25 Exod. 37:28 Exod. 38:1 Exod. 38:6		Isa. 41:19
שמן	oil	Exod. 37:29		Isa. 41:19

Greek:

GREEK	ENGLISH	Torah Reading Ex. 37:1 – 38:20	Psalms 70:1-6	Ashlamatah Is. 41:19-27 + 42:21	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:14-29	Tosefta of Luke Lk 9:37-43a	Remes/Gemara of Acts/Romans and James Acts 23:31-35
ἀκαίθατος	unclean				Mk. 9:25	Lk. 9:42	
ἀνείχομαι	bear				Mk. 9:19	Lk. 9:41	
ἀπίστος	faithless				Mk. 9:19	Lk. 9:41	
ἀποκρίνομαι	answered				Mk. 9:17 Mk. 9:19	Lk. 9:41	
βοηθῆαι	help		Psa 70:1 Psa 70:5		Mk. 9:22 Mk. 9:24		
γενεά	generation				Mk. 9:19	Lk. 9:41	
γῆ	ground, earth			Isa 41:19 Isa 41:24	Mk. 9:20		
γίνομαι	become, be				Mk. 9:21 Mk. 9:26	Lk. 9:37	
διδάσκαλος	teacher				Mk. 9:17	Lk. 9:38	
δύναμαι	can, able				Mk. 9:22 Mk. 9:23 Mk. 9:28 Mk. 9:29	Lk. 9:40	
ἐγείρω	raised up			Isa 41:25	Mk. 9:27		
εἷς	one	Exo 37:3 Exo 37:8 Exo 37:18 Exo 37:19 Exo 37:20 Exo 37:22			Mk. 9:17		
εἰσείρχομαι	enter				Mk. 9:25 Mk. 9:28		Acts 23:33
ἐκβάλλω	cast				Mk. 9:18 Mk. 9:28	Lk. 9:40	
ἐπερωτῶ	asked				Mk. 9:16 Mk. 9:21 Mk. 9:28		Acts 23:34
ἐπιμαίω	rebuked				Mk. 9:25	Lk. 9:42	
εἶπω	said			Isa 41:22 Isa 41:23	Mk. 9:17 Mk. 9:18 Mk. 9:21 Mk. 9:23 Mk. 9:29	Lk. 9:41 Lk. 9:43	
εἶρχομαι	come, came			Isa 41:25	Mk. 9:14		

κραιζω	cried out				Mk. 9:24 Mk. 9:26	Lk. 9:39	
κυριος	LORD		Ps. 70:1 Ps. 70:5	Isa. 41:20 Isa. 41:21 Isa. 42:21	Mk. 9:24		
λελω	says		Ps. 70:3 Ps. 70:4	Isa. 41:21 Isa. 41:26	Mk. 9:24 Mk. 9:25 Mk. 9:26	Lk. 9:38	
μαθητης	disciple				Mk. 9:14 Mk. 9:18 Mk. 9:28	Lk. 9:40 Lk. 9:43	
οιχλος	multitude, crowd				Mk. 9:14 Mk. 9:15 Mk. 9:17 Mk. 9:25	Lk. 9:37 Lk. 9:38	
πας	all	Exo 37:24 Exo 38:3 Exo 38:16 Exo 38:17 Exo 38:20	Psa 70:4		Mk. 9:15 Mk. 9:23	Lk. 9:43	
πατηρ	father				Mk. 9:21 Mk. 9:24	Lk. 9:42	
πνευμα	spirit				Mk. 9:17 Mk. 9:20 Mk. 9:25	Lk. 9:39 Lk. 9:42	
πολις / πολλοις	many, much				Mk. 9:14 Mk. 9:26 Mk. 9:14 Mk. 9:26	Lk. 9:37	
ρηιγνυμι / ρηισσω	throws down, threw				Mk. 9:18	Lk. 9:42	
σπαραιισσω	spasm, convulsed				Mk. 9:20 Mk. 9:26	Lk. 9:39	
υιος	son				Mk. 9:17	Lk. 9:38 Lk. 9:41	
χειρ	hand			Isa 41:20	Mk. 9:27		
ω	O				Mk. 9:19	Lk. 9:41	

NAZAREAN TALMUD
SIDRA OF SHMOT (EX.) 37:1-38:20
"VAYA'AS B'TSALEL" - "NOW BEZALEL MADE"
BY: H. EM RABBI DR. ADON ELIYAHU BEN ABRAHAM &
H. E.M. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM SHAUL
TOSEFTA
LUQAS (LK) 9:37 – 43A
Mishnah 8:8

SCHOOL OF HAKHAM TSEFET
PESHAT
MORDECHAI (MK) 9:14-29
Mishnah 8:8

And now it happened on the next day, when they had come down from the mountain (of Tz'fat), a large congregation greeted him. And just (as they were gathering, a man from the congregation cried out, saying, "Rabbi, I beg you to look at my son, because he is my only son! And behold, a shadé (demon/spirit) suddenly takes control of him and he begins to make feral noises, and it convulses him with foam and rarely leaves him, battering him severely. And I begged your talmidim to cast the shadé (demon/spirit) out, and they lacking in virtuous miracle working power) could not." So Yeshua answered and said, "O unfaithful, weak and unreliable³⁴

And coming to the other nine talmidim [that were] left behind, he saw a great congregation around them, and soferim (Scribes) discussing³⁵ (drash) with them. And immediately³⁶ the entire congregation, seeing him, was greatly amazed,³⁷ and they ran to him to greet him. And he inquired of them what they were discussing (drash – with the Soferim)³⁸ And one from the congregation answered³⁹ and said, Teacher (Rabbi),⁴⁰ I have brought my son who has a shadé (demon/spirit) preventing him to speak.⁴¹ And whenever it seizes him, it causes convulsions.⁴² And he foams at the mouth gnashing his teeth and passes out. And I asked your talmidim to cast it (the shade) out, and they did not have the power.⁴³ He answered him and said, O unfaithful generation void of faithful obedience, how long will I have to tolerate you? Bring him to me! And they brought the boy to the him (the Master). And when the shadé (demon/spirit) saw him (Yeshua), the shadé immediately³⁶ caused him to convulse. And he fell on the ground rolling and foaming. And the Master asked his father, How long has this been happening to him? And he said, from his childhood. And sometimes it has thrown him into the fire

³⁴ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc. **4.** Louw-Nida (23.142-23.184 (*Niphal*) **be weak**, formally, be overcome, i.e., be in a state or condition of physical weakness which potentially could threaten life (Ps 32:4); **5.** LN 31.82-31.101 (*Niphal*) **unreliable**, formally, overturned, i.e., be in a state in which an object or person cannot be trusted to do what is consistent with that object (Ps 78:57)

³⁵ 25214 *inquire together, discuss, question*. Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005.

³⁶ **εὐθύς** (*euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς** (*euthus*) **bears the weight of moral urgency**. This moral urgency is demonstrative of those who hear and obey. Acceptance of the Torah and Oral Torah is not conditional. When we hear we **MUST** obey with immediate moral acceptance and urgency.

³⁷ Gould tells how some commentaries opine that Yeshua may have retained some of his radiance in the same manner as Moshe (Ex. 34:29–35) causing the "amazement" of the congregation. However, he concludes that it is most likely that the congregation was "surprised" by his "sudden" appearance when his talmidim are suffering their conflict with the Soferim. Gould, Ezra P. *A Critical and Exegetical Commentary on the Gospel According to St. Mark*. Edinburgh: T. & T. Clark, 1996. p.167 France citing Schweizer points out that the amazement is due to Yeshua's "personal presence." France, R. T. *The Gospel of Mark: A Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids, Mich. : Carlisle: W. B. Eerdmans ; Paternoster Press, 2002. p. 364 T. Dwyer, *Wonder*, p. 147, lists a wide range of different explanations of the use of **ἐκθαμβέομαι** here, noting that the verb (which occurs in Mark also in 14:33; 16:5, 6) is unusual and intensive. He explains the function of the verb here in terms of Mark's desire to prepare the reader for the approaching passion, but offers no explanation for it in this narrative setting other than simply that 'it is Jesus himself who is amazing' p. 149 This gives us a sense of the awe of being in Messiah's presence.

generation! How long will I be with you and have to tolerate you? Bring your son here!” And while he was still approaching, the demon threw him down and convulsed him. But Yeshua rebuked the unclean spirit and healed the boy, and gave him back to his father. And they were all astounded at the impressiveness of God.

and water trying to destroy him. But if you have the power to help, have compassion on us and help us. Yeshua said to him, virtuous miracle-working power is available to him who walks in faithful obedience to the Mesorah. And immediately the father of the child cried out and said with tears, saying I am faithful. Help me (us) fully to obey the Mesorah.⁴⁴ And seeing that the congregation was rushing in,⁴⁵ Yeshua rebuked the unclean shadé (demon/spirit), saying to him, “Dumb and deaf spirit, I command you to come out of him and never enter into him anymore!” And the spirit cried out, throwing him [the child] into convulsions, and came out of him. And he collapsed as if he were dead, everyone thinking he died. But Yeshua lifted him up by the strong hand⁴⁶ making him stand,⁴⁷ and he was able to stand by himself.⁴⁸ And entering into a house (of study i.e. Esnoga), his talmidim⁴⁹ asked him privately, Why could we not cast him out? And he said to them, This genus (kind)⁵⁰ only comes out through prayer⁵¹ and fasting.

Another possibility in this translation is that they were very happy to see him.

³⁸ There is a subtle hint to the idea that the remaining talmidim were “discussing” threshing out some halakhic problem. It does not appear that the remaining nine talmidim are able to fully address and answer the pending question of the Soferim. The use of εὐθύς (*euthus*) would indicate that the discussion is about the shadé (demon/spirit) which possessed the young boy. The appearance of the master at the opportune moment to intervene in the boy’s life could produce the great amazement. However, this pericope does not discuss those details.

³⁹ The question “what were you discussing with them” seems to be the Master inquiring from his talmidim. Perhaps they were slow to answer or the father of the boy with the shadé (demon/spirit) was the source of the discussion. The meaning here is that the discussion was on the topic of *shedim* (demons/spirits).

⁴⁰ The address διδάσκαλε is used in Mark both by disciples. Delitzsch uses Rabbi in his Mishnaic Hebrew translation (רַבִּי הַבְּאֵתִי).

⁴¹ ἄλαλος – *alalos* is connected to Greek λέγω – *lego* i.e. “logos,” speak, call etc.

⁴² This condition caused the boy’s body muscles to contract and relax rapidly and repeatedly, resulting in an uncontrolled shaking of the body.

⁴³ ἰσχύω – *ischuo* is a power of health in a manner of speaking. However, it is also the power of sustained warfare or endurance. Here this would intimate that the nine talmidim did not have the power of sustained “warfare” to deal with a shadé (demon/spirit) of this capacity.

⁴⁴ The phrase τῆ ἀπιστίᾳ in Greek is difficult. In the present setting, it is usually translated “my unbelief.” This also means “a lack of faithful obedience” to the Torah (Mesorah). There is a subtle hint that there has been an incident or pattern of disobedience on the part of the child (boy) since childhood. Τῆ from ὁ – *ho*, *he* ho is used 20,000 times in the Nazarean Codicil. The article is translated in a vast number of ways. It is translated throughout the Nazarean Codicil as “the son” eight times. If this were the present case, the unfaithfulness or disobedience would be that of the son, since childhood. The article seems to point away from the father rather than implicate him. This would cause the translation to say “I am faithfully obedient; help his (τῆ) disobedience.”

The more logical translation is as we have it, “**I am faithful. Help me** (us) fully **obey** the Mesorah.” This implies that understanding contextually that there had been a lack of faithful obedience to the Torah/Mesorah. Here the man’s heart is repentant and he turns to Yeshua, a walking Mesorah for help, which could not be provided by the nine talmidim who stayed behind nor the Soferim in the great theological debate that Yeshua interrupts. Interestingly the focus is entirely on the father and not the “son.” The shadé “sees” Yeshua not the boy. The perspective of the boy is entirely silent, no pun intended.

⁴⁵ The congregation is growing in size. Yeshua’s usual disdain for notoriety causes him to begin the exorcism immediately.

⁴⁶ Subtle reference to the **Yad HaChazaqáh** – the Mighty hand (of G-d) i.e. the Mishneh Torah of Maimonides.

⁴⁷ m. Abot 1:1

⁴⁸ Note the subtle reference to the resurrection, contiguity of Sukkot and the previous mention of the resurrection.

⁴⁹ The “talmidim” here are the nine that remained behind while Yeshua took the trio of principal talmidim up the mountain with him.

⁵⁰ **τοῦτο τὸ γένος**—*this kind of thing, i.e. the genus evil Shadé (spirit)*. This was an especially vicious kind of spirit. Yeshua in the exorcism calls the shadé (demon/spirit) an “unclean spirit.” This is quite common. This nomenclature shows that demon possession is 1. Associated with ritual impurity and 2. Always produces ritual impurity. The obvious conclusion here is that the *shedim* fit into various genus and classes, each requiring specific skill and knowledge in the process of exorcism.

⁵¹ Here is the key to the young man’s condition. It is possible that the father was not given to saying his prayers. The weakness and unreliable generation applies to the nine talmidim. This pericope shows that prayer (and fasting) are keys to accessing G-d’s power. It further implicates the nine talmidim suggesting that they were not devoted to prayer. Interestingly it would seem that this is a theme subtly woven into the narrative.

SCHOOL OF HAKHAM SHAUL
REMES
2 LUQAS (ACTS) 23:31-35
Mishnah א:א

Therefore the soldiers, in accordance with their orders, took Hakham Shaul and brought him to Antipatris during the night. And on the next day they let the horsemen go on with him, and they returned to the barracks. The horsemen, when they came to Caesarea and delivered the letter to the governor, also presented Hakham Shaul to him. So after reading the letter and asking what province he was from, and learning that he was from Cilicia, he said, "I will give you a hearing whenever your accusers arrive also," giving orders for him to be guarded in the praetorium of Herod.

¶ Now after five days Chananyah the high priest came down with the elders of the Tz'dukim and a certain lawyer named Tertullus. These gave evidence to the governor against Hakham Shaul.

¶ And when he was called upon, Tertullus⁵² began his accusation, saying: "Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight, "we accept it always and in all places, most noble Felix, with all thankfulness." Nevertheless, not to be wearisome to you any further, I beg you to hear, by your courtesy, a few words from us. "For we have found this man a plague, a creator of dissension among all the Jewish people throughout the world, and a ringleader of the sect of the Nazareans." "He even tried to profane the temple, and we seized him, and wanted to judge him according to our law." "But the commander Lysias came by and with great violence took him out of our hands, "commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him."

¶ And the Jewish Tz'dukim who assented, maintaining that these things were so.

¶ Then, after the governor had nodded allowing Hakham Shaul to speak to him, answered: "Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, "because you may ascertain that it is no more than twelve days since I went up to Yerushalayim to worship." "And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. "Nor can they prove the things of which they now accuse me. "But this I confess to you, that according to the Way which they call a sect of the Nazareans, so I worship the God of my fathers, believing all things which are written in the Torah and in the Prophets. "I have confidence in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust. "This being so, I myself always strive to have a conscience without offense toward God and men. "Now after many years I came to bring alms and offerings to my nation, in the midst of which some Jewish men from Asia found me purified in the temple, neither with a mob nor with tumult. "They ought to have been here before you to object if they had anything against me. "Or else let those who are here themselves say if they found any wrongdoing in me while I stood before their council, unless it is for this one statement which I cried out, standing among them, "Concerning the resurrection of the dead I am being judged by you this day."

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

⁵² "Triple-hardened"

Hakham Tsefet has set the contrast between those who have been privileged to see the Master in a "heavenly light" with those who cannot summon in prayer the power to extricate shedim (demons/spirits). Further, while the Master had absented himself with three of his Talmidim to climb a mountain, his remaining disciples failed to fast and pray while the Master had gone. We also find in this pericope the three-fold use of Εὐθύς (*euthus*) "immediately" bearing the weight of moral urgency. Yet, in this pericope, we find two highlights among a plethora of amazing nuances.

The First is an association with the first mishnah of Abot;

And as it is said: "Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua gossiped it down to the Elders, the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah" (P. Abot 1:1)

"Torah is the heritage of the congregation of Israel."⁵³ The "making talmidim stand" is then passing the heritage of the Congregation on to the succeeding generation. This passage and succession insures the posterity of the B'ne Yisrael. Unlike those religions that are built upon single individuals, Judaism understands that passing the Torah down to the next generation is a great privilege and responsibility. And, Judaism is not a religion of singularity. It rests in the communities and congregations that are built upon the pillars, its Paqidim and Hakhamim filled with the Torah and made to stand by the rite of their legacy, the Torah. Each Hakham ponders that fate and fare of his talmidim depositing himself within his "sons and daughters." Yeshua shows, as we have stated that each talmid must be taught to stand. However, each talmid is different from all the rest. The Hakham can read the talmid as if he or she were an open book. With pen in hand as a Sofer (scribe), the Hakham writes upon the tables of the (sapphire) heart. The caring father pleads with the Master to deliver his son who has suffered since his childhood. We would opine from the text that the young man has passed beyond Bar Mitzvah age. However, it is possible that the father is caring for a child/son below that age. Nevertheless, the father's compassion for his son is great. His words, "if you have the power" have a measure of doubt and rebuke. This is due to the failure of Yeshua's talmidim. Here the Master demonstrates a powerful principle. **That a Hakham is responsible for the successes and failures of his talmidim.** Yeshua can see the cause for doubt and rebuke. If the harsh rebuke is aimed at the failing talmidim, we would believe that they did not follow the instructions of their master while he was away [i.e. that they should have waited for the Master's return in fervent prayer and fasting]. Furthermore, it would appear that the talmidim took upon themselves responsibilities that they were not ready for nor asked to perform. Again, this was the reason why the Master left them behind to begin with. The attempt to cast out a shadé (demon/spirit) of this nature was well beyond their level of experience and capacity. Therefore, they did not have or function with the permission/authority of their Hakham. Their failure is evidence to this fact. Perhaps they thought they would do some great deed and prove to the Master that he had judged them wrongly. The case in point shows Yeshua's wisdom and the wisdom of the Hakhamim in such matters. The arrogance of a talmid will only end in humiliation and disgrace.

The Greek language shows that the talmidim lacked the power of endurance. There are those times when endurance and tenacity is the solution to a problem. As noted in the footnote above **ἰσχύω** – *ischuo* is a power of health in a manner of speaking. However, it is also the power of sustained warfare or endurance. Here this would intimate that the nine talmidim did not have the power of sustained "warfare" to deal with a shadé (demon/spirit) of this capacity. The English translation "I asked your talmidim to cast it (the shadé) out, and they did not have the power" suits the "power" of **ἰσχύω** – *ischuo* perfectly, meaning they were not "able" and or they did not have the "power." **ἰσχύω** – *ischuo* is related to power and authority over nature. The failed attempt of the nine talmidim was to their humiliation. Yet, they also demeaned their Master in the process. How quick the

⁵³ The Very Rev Dr Joseph Hertz Chief Rabbi of the British Empire. *Sayings of the Fathers*. Behrman House, n.d. p.13-14

mouth is to contend with the Hakham when the talmid does not have the wisdom to sit in silence before his Master.

The words of Simeon ben Hillel are words of true wisdom when he says, **"All my life I grew up among the Hakhamim, and I found nothing better for a person than silence."**⁵⁴

The talmid that would openly contend his master is likened to the wicked son at the Pesach Seder. What do we say to this son⁵⁵ (talmid)? "You blunt his teeth and exclude him from the community because he has not mastered the fundamentals of our faith. This is as bad as denying loyalty to one's own people (i.e. B'ne Yisrael) with whom he has a sacred bond!"⁵⁶

Now we can see why Yeshua "blunts the teeth" of the nine talmidim. His castigation is not because they have failed and demeaned themselves, nor is it because they have disgraced the Master. The castigation is because they have brought reproach to all the Hakhamim and by extension to the B'ne Yisrael. His Eminence Rabbi Reuven Bulka said it well in elucidating the first Mishnah of Abot. "Raise many disciples" demonstrates the hierarchy of society and the possible development of a class of the intelligent and the class of the ignorant."⁵⁷

The words of the Mishnaic Mesorah of Mordechai beg for a Remes interpretation. **"Yeshua lifted him up by the strong hand⁵⁸ making him stand,⁵⁹ and he was able to stand by himself."** We need not appeal to Remes to know that the "Strong Hand" is the Mishneh Torah (i.e. Yad Chazaqah) of His Eminence Moshe ben Maimon (Rambam/Maimonides). Hakham Tsefet prophetically alluded to the future existence of this work in his 1st Tsefet (Pet) 5:6.

1 Tsefet (Pet) 5:5-6 **Likewise, you young ones (new) submit to the Hakhamim (Elders). However, you should voluntarily submit to one another in all things being clothed in humility because "If one goes to the scoffers, he will scoff; but if he goes to the humble, he evokes grace."**⁶⁰ (Pro 3:34) **Be humble then under the mighty hand of G-d⁶¹ so that he will elevate you in the appropriate season.**

THE AMAZEMENT OF THE CONGREGATION

As Yeshua and the trio of talmidim descend the "Har Tz'fat", **"the entire congregation, seeing him, was greatly amazed."** Scholars like blind men groping for the door ponder this statement wondering why everyone is amazed. The junior scholars tell us that Yeshua's face is still shining from the mountain experience. The senior scholars, while still bewildered, do not make this assessment. The junior scholars must employ the tactic of reverse psychology to the Masters mandate for silence. Their reasoning is that Yeshua actually meant the opposite; in other words, tell everyone what you have seen." We cite an age old Hebrew word Ba-lo-ney. (Ok so it is not Hebrew) Yeshua used common logic and needed not the publicity. A cursory reading of Mordechai (Mark) is enough to know that this is not true. When we stand in the presence of great men, we know it. Furthermore, these men have earned respect due to their diligence and devotion. Yeshua was such a person. His life was the

⁵⁴ m. Abot 1:17

⁵⁵ m. Berachot 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 words of R. Eliezer. But sages say, "Until midnight." Rabban Gamaliel says, "Until the rise of dawn." M' H Š: His [Gamaliel's] sons returned from a banquet hall [after midnight]. They said to him, "We did not [yet] recite the Shema." The "sons" mentioned in this Mishnah are the talmidim of Gamaliel who have attended a wedding and have insured the joy of the bride.

⁵⁶ Kaplan, Mordecai. *The New Haggadah for the Pesach Seder = [haggadah Shel Pesach: Seder Hadash]*. Revised edition. Behrman House, n.d. p.27 See also Angel, Marc. *ים הספרדים של פסח כמנהג הגדה = A Sephardic Passover Haggadah*. Hoboken, N.J.: Ktav, 1988.

⁵⁷ Bulka, Reuven P. *Chapters of the Sages: A Psychological Commentary on Pirkey Avot*. Northvale, N.J.: J. Aronson, 1993. p 20

⁵⁸ Subtle reference to **Yad HaChazaqáh** – the Mighty hand (of G-d) i.e. the Mishneh Torah of Maimonides.

⁵⁹ m. Abot 1:1

⁶⁰ Rashi's Translation

⁶¹ יד הקזקה

expression of one who had an uncontrollable desire to learn, practice and teach Torah. Everyone sought his wisdom. While there were those who followed him for the "loaves and the fishes" per se, there were those, as we have learned that followed him to desert places without any concern for anything but his words of Torah.

There will be those who try to use the excuse that he was deity. And we have those on the extreme opposite who believe that everyone was deadly afraid of him.⁶² The Tanakh is filled with stories of men like Bezaleel, (cf. Shemot 36:1 our previous Torah Seder) Yehoshua and Samson. These men were not always extraordinary, they were filled with the Ruach HaKodesh i.e. the wisdom of the Torah. When we read of what we often think of as normalcy we are reading about those who are not devoted to the Torah for the sake of the Torah. Being in the presence of anyone who has devoted his life to the work of the Torah is something extraordinary by itself.

When Yeshua sees, the spectators rushing in he "immediately," following the moral imperative finishes the job at hand for the sake of expedience and discretion.

THIS GENUS (KIND)

"This genus (kind) only comes out through prayer and fasting." Understanding that there is a hierarchy to the realm of the malakhim (angels), we acknowledge the hierarchy of the shedim (demons/spirits). This shadé (demon/spirits) is referred to a specific genus (kind). The special genus had the power to temporarily silence the Torah for the boy. With this silence, the youth could never receive his heritage, i.e. Torah. While there are those who argue that there are shedim that possess supernatural power, we vehemently contend that there is no such thing. The Cosmos as we have repeatedly taught IS the Oral Torah (Mesorah). This truth being established, we understand that there are those shedim who contend with the power of the Mesorah. However, they cannot gain ascendancy over the Torah! Yeshua understands this well in his approach towards the shedim. How does Yeshua reverse the effects of these shedim? Easy enough, he uses the **Yad HaChazaqáh – the Mighty hand (of G-d)**.

One final Peshat note; while we have no intention to begin classes or exercises in exorcism Yeshua hands us the key to remaining free from these devious creatures. **PRAYER!** So why is there no more room for those who want to learn to pray in Hebrew? It most surly be because the talmidim have exceeded the Master.

Lk. 6:40 The **talmid is not above his master: but every one that is mature will imitate his master. {that...: or, will be perfected by his master}**

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

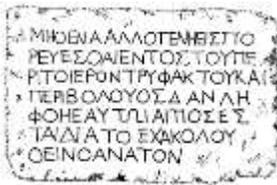
LIAR FOR HIRE

Tertullus is a "lawyer/orator." The lexicons have trouble deciding what he is or what office he holds. Regardless, the whole court conducted before the "Most Excellent Felix" (his Excellency) is detained waiting for Tertullus to arrive. His flowering words sound so smooth and polished. But of course, they are all lies. Do we need to be told that his name means "threefold hardening?" The Tz'dukim have their hired liar to speak before the Roman official. It is hard to tell which of the criminals is worse. Tertullus is the hired liar and Felix is waiting to be bribed by Hakham Shaul. The wife of Felix is Jewish. This shows us that he is thoroughly versed in Jewish halakhah. However, we are hard pressed to know which sect she is devoted to. Regardless the matter makes Felix very nervous. On the one hand, Hakham Shaul is a Roman citizen. Yet on the other hand, the Tz'dukim are aligned with

⁶² For the absurdity of these notions, see MacArthur, John, and John MacArthur. *Worship: The Ultimate Priority*. Chicago, IL: Moody Publishers, 2012. pp.116-118 **PLEASE UNDERSTAND THAT WE DO NOT RECOMMEND NOR AGREE WITH THIS BOOK!!!**

the Romans through corruption and bribery.

If we were able to look at the Tz'dukim and Tertullus through spiritual eyes, we would see lepers as white as snow. They have spread their infectious disease of Lashon HaRa through every corner of the Temple. The courts are filled with their contagious lies. The allegory is so subtle we all most miss it. The Tz'dukim accuse Hakham Shaul of bringing a gentile into the holy courts. Of course, this is their great falsehood. The court of the Gentiles is the location for all the *mikvaoth* allowing Jewish pilgrims access to their courts. The Lashon HaRa of the Tz'dukim and the defunct priesthood profanes all the courts of the Jews and Gentiles alike. Hakham Shaul was accused of bringing a Gentile into the Jewish courts. However, the fabrication is without true witness. Furthermore, we have to be very ignorant of the Temple halakhot to accept these unfounded lies. Had these things been true there would not have been any ad hoc council needed to try Hakham Shaul.



Soreg Inscription

Why do we find the claims of the *kohanim* (priests) so preposterous? The tractate “Tamid” and “Middoth” of the Mishnah records the locations of the Temple guards. The Kohanim guarded at three locations.⁶³ Surely Hakham Shaul would have been able to sneak a Gentile past one of these three stations. However, this is not the end of the story. Mishnah tractate Middot does not stop with the three locations of the Kohanim.

It continues telling us that at twenty-one locations the Levites guard the Temple mount.⁶⁴ The Rambam tells us that the guards protected and watched over the Temple night AND DAY!⁶⁵ Had a Gentile crossed the “*soreg*,” a fence/wall marking the boundary of the court of the gentiles, he immediately incurred the death penalty. The “*soreg*” was clearly marked with the following warning, **“No foreigner (Gentile) is to enter the barriers surrounding the sanctuary. He who is caught will have himself to blame for his death which will follow.”** It is erroneous to believe that Hakham Shaul’s Igeret (letter) to the Ephesians speaks of the *soreg*.

But you (Gentiles) who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition⁶⁶ which stood between us. This was accomplished by abolishing the enactments contained in (Shammaite) ordinances (dogma)⁶⁷, that he might establish one new body⁶⁸ in himself, by the cross, having broken down conflict between the Jewish people and the Gentiles.

Please read the footnotes VERY carefully!

Antiochus IV Epiphanes nicknamed Επιμανής – *epimaneis* (madman), brought the abomination of desolation into the Temple courts contaminating the stones of the altar and all the Temple precincts. This Gentile “madman” forced the Jewish people into assimilation. However, the crimes of this lunatic cannot measure up to the criminal activities of the Tz'dukim, who feigned Jewish priesthood for the sake of wealth. The informers, the Epicureans

⁶³ m. Tamid 1:1; Middot 1:1

⁶⁴ m. Middot 1:1

⁶⁵ *Rambam, Hil, Bet Habehirah* 8:1-2

⁶⁶ The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word *paretz*, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down (‘p’rotz’) the fence thereof*; (Isaiah 5:5) *Why have You broken down (‘paratzta’) her fences?* (Psalms 80:13) And in the language of the Rabbis: **“Pirtzah** (a breach in a wall).” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term *p’rotz*, when referring to anything that oversteps its boundary: *And you (‘upharatzta’) to the west, and to the east; And the man broke forth (‘vayiphrotz’) exceedingly.*

⁶⁷ These δόγμασιν are a reference to the eighteen edicts (middot) of Shammai, which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus*. Wipf and Stock Publishers.

⁶⁸ The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach.

and the conspirators who regurgitated their Lashon HaRa against Hakham Shaul had contaminated the Temple courts and precincts with a far greater abomination than the "Madman."

The allegorical picture is clear. Tertullus, the liar for hire is a picture of the leper. The Kohanim as inspectors of the lepers were themselves contaminated. All who entered the Temple precincts were themselves contaminated rather than elevated to a level of "holiness." Why was it necessary to reinstate the Priesthood of the Firstborn?

The allegorical application is also readily discerned. Only by the acceptance of the **YAD HAZAKAH** (MIGHTY HAND) OF **GOD**, can we be living Sanctuaries. The Torah cleanses the soul, the tongue and the life of every man. The inspection of the Leper's house is tantamount to the inspection of the Temple. The leper's house went through a ritual cleansing. How are we, the Temple of living stones cleansed? Is it not through the cleansing words of the Torah?

AMEN V'AMEN!

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
 2. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
-
-

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'T ochénu.
Barúch Atáh Adonai, 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!"

Saturday Evening April 29, 2017
Evening: Counting of the Omer Day 19

Evening Counting of the Omer Day 19
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
19	Darshan/Parnas 2	Iyar 4	4:1-3	Compassion united with Sincerity

I therefore, the prisoner in the Master (Yeshua HaMashiach), admonish⁶⁹ you that you walk⁷⁰ in a manner worthy of the vocation⁷¹ to which you are called, with all humility⁷² and gentleness, with patience, forbearing one another in loving-compassion,⁷³ striving to keep unity knowing⁷⁴ the bond of shalom (unity – peace).

Sunday Evening April 30, 2017
Evening: Counting of the Omer Day 20

Evening Counting of the Omer Day 20
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
20	Darshan/Parnas 3	Iyar 5	4:4-6	Compassion united with Truth/Honesty

There is one⁷⁵ body⁷⁶ and one soul (spirit),⁷⁷ even as you are called⁷⁸ in one hope⁷⁹ of your calling, one Master,⁸⁰ one assurance,⁸¹ one (initial)⁸² immersion, one G-d⁸³ and Father of all, who is above all and through⁸⁴ all and in you all.

⁶⁹ παρακαλέω – *parakaleo* is paralleled in the Hebrew word “מְחַזֵּק” which means comfort/strengthen. This gives us a possible connection to the Seven weeks of Nahamu. Hoehner suggests, based on Carl J. Bjerkelund’s work that this is an “Apostolic admonition.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 499-500. It is worthy to note that regardless whether this is an “Apostolic admonition” or not Hakham Shaul is directing his “authority” towards the Ephesian community and Congregation. Therefore, the “admonition” carries “Apostolic” (a Hakham’s) weight. We should here note the change of vocabulary. Hakham Shaul (Paul) begins to call the “Body of Messiah” into corporate unity. The language of Darshan in concert with Sincerity shows “legal” application. Here we do not need to be hung up on “legalism.” This is not the point. Our intention here is to see application of the Halakhic system of the Esnoga (Synagogue). Thielman notes the shift from theology to ethics, “from what God has graciously accomplished for His people to how they should live as a result.” Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. This shift is especially important when we realize that we are about to approach Har Sinai.

⁷⁰ περιπατέω – *peripateo* calling for a change in conduct. Therefore, περιπατέω – *peripateo* calls to mind contrast. In the past you were Gentiles which walked (had the conduct of a Gentile) according to the order of the cosmos, worldly system. Now that you have accepted Judaism you are expected to change your conduct and walk as the Jewish people do.

⁷¹ The deep sense of κλήσις – *klesis* comes from καλέω – *kaleo* to be named or “called” a parallel of Hebrew נִקְרָא. That which, G-d names “calls” is suited for its purpose or duty. The “calling” is that of having been a Gentile estranged from G-d and His covenants of Promise to being conjoined with the Jewish people through conversion. This is the “challenge” that Hakham Shaul is placing before his audience. cf. Nisan 26 above.

⁷² Humility is the attribute of deeming others more important. Here we also see protocols of showing other respect and honor.

⁷³ Here Hakham Shaul is forwarding the true heart of the Jewish people. The Gentiles coming to G-d embraced Judaism because it was a civil, organized and structured. In other words, the Roman populace saw Judaism as being a positive model to emulate. However, they needed to leave behind any dissenting paganism, which they may have retained. While the Gentile is called to Torah Observance he is not called to “legalism.” Hakham Shaul is addressing this issue here at this present juncture by conjoining the Compassion of the Darshan with the 2nd Pastoral officer (Parnas 2) and his attribute of sincerity.

⁷⁴ Πνεῦμα – *pneuma* - a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting. The English language uses the idea of “spirit” in very much the same way. We may hear someone say, “that’s the spirit.” This does not refer to ANY “spirit.” It refers to a mindset, knowing you “can” etc. Strong, J. (1996). The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. (electronic ed.) (G4151). Ontario: Woodside Bible Fellowship.

⁷⁵ An abrupt change in language occurs at this juncture in our reading. This tells us that we are addressing a new officer, i.e. Parnas #3 (the 3rd Pastor. The 3rd Pastor is feminine, associated with the Messianic attribute of Yesod. Furthermore, we now see seven uses of the Greek words for “one.” These seven “ones” can be related to the allegorical mention of the seven officers of the Esnoga (Synagogue). These seven “ones” call for unity in the Congregation of Messiah. The order is reversed and changed horizontally. This would mean that Hakham Shaul is taking an Apostolic (Hakham’s) view of the congregation looking down on it from above, or from the heavenlies (heavens). ἐπουράνιος compound ἐπι and οὐράνιος point of origin being “from the heavens” the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of three are the judgments which are “binding on earth” because they have been made in the spiritual world. The view of the letter is from the heavens or “heavenlies.”

⁷⁶ σῶμα – *soma* is the natural body of any human being. However, here we have an allegorical use of σῶμα – *soma* relating it to the “body of Messiah.”

⁷⁷ Entries for πνεῦμα – *pneuma* in any lexicon are so plentiful that it is often hard to determine the true meaning of the word. There are 123 pages discussing πνεῦμα – *pneuma* in the *Theological dictionary of the New Testament*. (cf. 6:332) Here we differ from the traditional view that the “Spirit” refers to the “Holy Spirit.” The context is easily noticed when we are stripped of the traditional theological garb. The body’s

**Monday Evening May 01, 2017
Evening: Counting of the Omer Day 21**

Evening Counting of the Omer Day 21

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
21	Darshan/Moreh	Iyar 6	4:7-10	Compassion united with Humility

But to every one of us is given loving-kindness (chesed) according to the measure of the gift of Messiah.⁸⁵ Therefore, He (God) says, "When he ascended⁸⁶ up on high,⁸⁷ he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle – Shakan there." (Ps. 68:18).

counterpart of animation is the “spirit” breath of G-d. The use of **πνεῦμα** – *pneuma* is frequently a synonym for the **שׁוּפְרוּת** soul of man. Therefore, we translate **πνεῦμα** – *pneuma* in the truest sense of the word as “spirit” with no reference to the “Holy Spirit” as a “member of the G-dhead.” We must further assert that Judaism never has and never will have an idea of a “trinity.”

⁷⁸ **Καλέω** – *kaleo* the verb “called” and the noun **κλήσις** – *klesis* in the present pericope must be understood from the Hebrew **קָרָא**, which have the idea of being summoned. However, the truest sense of the word **καλέω** – *kaleo* / **קָרָא** is the idea of being made aware of G-d’s presence. The word **קָרָא** also carries the connotation of being summoned. Here two possible meanings conjoin in one concept. To be “called” is to be made aware of G-d’s presence and then to be summoned into His presence. This “call” can only be experienced when one accepts the yoke of the Kingdom/Governance of G-d through the Bate Din and the Hakhamim as opposed to human Kings/Presidents. Those who reject the Kingdom/Governance of G-d can never be invited into His presence or into His community. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated*, (Vol. Sefer Vayikra). Artscroll Series, Mesorah Publications Ltd. p. 10

⁷⁹ **ἐλπίς** – *elpis* is NOT “hope” in the western sense of the word. **ἐλπίς** – *elpis* (hope) finds its parallel in two Hebrew words. The first being **אֱמוּנָה** which means “trust” with a sense of security, confidence and safety. The second Hebrew word is most likely the word Hakham Shaul would have used. **תַּקְוָה** meaning eager expectation. **תַּקְוָה** is also associated with the “miqveh” making a play on words in Hebrew when we read in the next verse of being **βάπτισμα** – *baptisma*, which means, “immersed.”

⁸⁰ We consistently translate **κύριος** – *kurios* contextually. In those contexts where the writer refers to Yeshua as **κύριος** – *kurios*, he is not referring to deity. **κύριος** – *kurios* is a honorary title of respect. For those who must argue the point we suggest a thorough study of the word **κύριος** – *kurios* where it will be noted that **κύριος** – *kurios* is used of men, angels slave owners etc. Contextually we reverence Yeshua HaMashiach as our “Master” just as Yeshua’s talmidim did.

⁸¹ **πίστις** – *pistis*, is used nearly 490 times in the Nazarean Codicil. In those 490 times **πίστις** – *pistis*, refers to two major thoughts surrounding the word. The first is “fidelity” i.e. faithfulness or as we generally translate **πίστις** – *pistis*, “faithful obedience.” The other major use of **πίστις** – *pistis*, is that of assurance. Because we are constrained by the hermeneutic of context, we must translate **πίστις** – *pistis*, as “assurance.” However, assurance only comes on the heels of “faithful obedience.”

⁸² By “initial”, we mean that when the Gentile converts to Judaism he is “immersed” as a token of his new life. However, when the Gentile has become Jewish all the laws of ritual purity become applicable whereupon he is subject to many immersions. Thielman interprets this **βάπτισμα** – *baptisma*, as an indication of the process of conversion. “It is perhaps best to think of One Baptism as a shorthand expression for the whole conversion, summarized by reference to the visible ritual.” Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 259 Here we find a reference to conversion to Judaism, not conversion to “Christianity!”

⁸³ It is easy enough to recognize the Shema in this single short phrase. This actually debunks the Trinitarian thesis in two words.

⁸⁴ The four-fold phrase Father, in, through and above reiterates G-d’s omnipresence. However, we see in this passage the understanding that G-d’s agenda is being worked in all of creation.

⁸⁵ cf. Rom 8:32

⁸⁶ This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle.

⁸⁷ Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation.

Monday Evening May 02, 2017
Evening: Counting of the Omer Day 22

Evening Counting of the Omer Day 22

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
22	Parnas 1/Masoret	Iyar 7	4:11-14	Confidence united with Loving-kindness

And truly he (Messiah) gave some to be⁸⁸ Masoretim⁸⁹ (catechists/evangelists), and some to be Chazanim (Cantors – Apostles of the congregation), and some to be prophets (Darshan/Magid),⁹⁰ and some to be pastors (Parnasim), and some to be [school] teachers/translators⁹¹ - (Moreh/Meturgeman), for the perfecting (making stand)⁹² of the saints/Tsadiqim⁹³, for the work of the ministry, for the building up of the congregation of Messiah. And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge (Da'at) of the son of G-d,⁹⁴ to a royal man/woman of complete maturity,⁹⁵ to the measure of the stature of the fullness⁹⁶ of Messiah (of becoming in complete unity with Messiah); so that we no longer may be infants, tossed to and fro and carried about by every wind⁹⁷ (fashion) of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.⁹⁸

⁸⁸ What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office.

⁸⁹ Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term *masoret*, a word based on the biblical Hebrew root *SR*, meaning to bind or imprison. This root yields the biblical Hebrew term *masoret*, found at Ezek. 20:37, which refers to the “bond of the covenant” into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462

⁹⁰ The standard medieval Hebrew term for this genre is *derashah*; the most common term for the one who delivers the sermon is *darshan*; the verb “to preach” is *li-derosh*. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320

⁹¹ cf. 1 Corinthians 12:10

⁹² *καταρτισμός* – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root *ἄρτιος* is used in mathematics as the basic principle in numbers and partly one of the ten basic principles.

⁹³ cf. Abot 1:1

⁹⁴ Heb. ben Elohim – the judge, i.e. Messiah

⁹⁵ *τέλειος* – *teleios*, **GOAL** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated... “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated... (Rom. 10:4) **For Messiah is the GOAL (τέλειος – teleios) of the Torah for righteousness/generosity to everyone who is faithfully obedient.** Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah!

⁹⁶ *πλήρομα* – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah.

⁹⁷ While the Greek word *πνεῦμα* – *pneuma* carries the connotations of the Hebrew word *רוּחַ*, *pnēma* does not perfectly match *רוּחַ*. Therefore, Hakham Shaul uses *ἀνεμος* – *anemos*. This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave.

⁹⁸ The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception.

Tuesday Evening May 03, 2017
Evening: Counting of the Omer Day 23

Evening Counting of the Omer Day 23

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
23	Parnas I/Chazan	Iyar 8	4:15-16	Confidence united with Reverential Awe

But that you, teaching the Torah with loving-compassion, may grow up (mature) in every way being in union with him who is the head (chief)⁹⁹, even Messiah and his Hakhamim; from whom the whole congregation (body), fitted together¹⁰⁰ and being united by the support of every joint, each member working properly in their measure to produce the growth of the congregation (body) to the building up of itself in loving-compassion (ahavah – charity).¹⁰¹

Wednesday Evening May 03, 2017
Evening: Counting of the Omer Day 24

Evening Counting of the Omer Day 24

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
24	Parnas I/Darshan	Iyar 9	4:17-19	Confidence united with Compassion

Now I say this, and testify in the Master, that from now on you cannot walk¹⁰² as (some) other Gentiles do (walk), devoid of truth (Torah) in their mind,¹⁰³ having a mental disposition full of darkness,¹⁰⁴ alienated¹⁰⁵ (cut off) from the life of God,¹⁰⁶ their ignorance is due to an unyielding obstinacy of mind.¹⁰⁷ For they, being desensitized, have given themselves up to apostasy,¹⁰⁸ to every kind of impurity.¹⁰⁹

⁹⁹ Messiah as the “head” (chief) is both source and goal of any Congregation. As noted above... **τέλειος** – *teleios*, **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated... “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated... (Rom. 10:4) **For Messiah is the GOAL (τέλειος – teleios) of the Torah for righteousness/generosity to everyone who is faithfully obedient.** Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah!

¹⁰⁰ Hakham Shaul’s language vacillates between a physical body and its joints and an Edifice i.e. Temple of Living Stones. Here the idea of building and polishing built stones. It also has the connotation of making a mosaic. This establishes a Congregation’s relationship with each other and with Messiah.

The context (vv. 7–10, 11–16) shows that the participles συναρμολογούμενον and συμβιβάζόμενον are designed to emphasize strongly the interplay of the different ministries and tasks within the body: “from whom the whole body—as one which is fitted and held together by each link which serves to support it—corresponding to the activity appropriate to each part achieves growth of the body to the building up of itself in love.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 7:856

¹⁰¹ Here we connect the joint meaning of the Hebrew **אהבה**– *ahavah* and the Greek word **ἀγάπη** – *agape*. The resultant translation then becomes “loving-compassion” in a charitable environment.

¹⁰² **περιπατέω** – *peripateo* is used here twice to call the Gentile to Torah observance, meaning Hakham Shaul demands the acceptance of the Halakhah (613 mitzvot) as taught and expounded upon by the Hakhamim.

¹⁰³ **ματαιότης** – *mataiotēs* mental futility or vanity. This means that the Gentile who rejects the Torah, 613 Mitzvot and the teachings of the Hakhamim are aimless conducting lifestyles of futility. This futility has captured their minds holding them ransom.

¹⁰⁴ Hakham Shaul now apprises us of the opposing mental disposition. Not only is it a mental disposition, it is the direct opposition to the Torah, the 613 Mitzvot and the Hakhamim.

¹⁰⁵ **ἀπαλλοτριώω** – *apallotriouō* has the sense of being “hostile.”

¹⁰⁶ Morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **קרת**– *karat*, “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree.

Thursday Evening May 04, 2017
Evening: Counting of the Omer Day 25

Evening: Counting of the Omer Day 25

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
25	Parnas 1	Iyar 10	4:20-24	Confidence ¹¹⁰

Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,¹¹¹ assuming you have paid attention to our teachings¹¹² about him.¹¹³ Just as this instruction is the truth in (the Torah¹¹⁴ concerning) Yeshua.¹¹⁵ For you ought to put off¹¹⁶ the old man,¹¹⁷ (your previous way of living) which is destroyed by

Here we can see the gravity of moral purposelessness. There are those people who believe that the idle mind of secular entertainment is harmless. However, this idle purposelessness is “opposition” to the Torah, which presents the “goal of Messiah” before us as a standard of life. Life in Messiah has the purpose of recapturing the mission of Adam HaRishon. Adam HaRishon shows the ability to capture the essence of each creature on the earth. Nevertheless, the goal was to apprehend the essence of G-d Himself. Herein, Hakham Shaul in this letter to the Ephesian Congregation sets this goal before them in the pattern of the ten men (3 Dinim – Judges and 7 Paqidim) of the congregation. Why did Adam HaRishon and his spouse Chava cover themselves with a fig leaf? Was this an attempt to “hide” from the Omni Presence of G-d? Their new “awareness” was the sentence of the state of being **קָרַת** – *karat*, “cut off.” Therefore, they saw that they were without G-d’s protection in the Garden. Covering themselves with a fig leaf has many So’od connotations. The most simplistic explanation is that they wanted to camouflage themselves primarily from G-d but the other animals of the earth that would now pursue them as a food source. The human mind/soul is preprogrammed with the capacity to perceive G-d. When we deviate from the Torah and the teachings of the Hakhamim, this is impossible.

¹⁰⁷ This is an unyielding mind devoted to opposing G-d and G-dly truth/practice. Its dealings are strict, harsh cruel and merciless. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*.

¹⁰⁸ This is the result of being “cut off” from G-d. The language uses terms of sexual impropriety as an allegorical way of telling us that the person or persons are bereft of G-d or any ethical mores. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.). Grand Rapids, MI: Eerdmans. 1:490

¹⁰⁹ In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean Shedim. This is not to say that all Gentiles are “unclean,” G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**” Hakham Shaul’s view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d.

¹¹⁰ Hakham Shaul, now deals with confidence. He discusses the confidence the Gentile converts need for their new walk.

¹¹¹ Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim.

Barth translates v20... “But you have not become students of Messiah this way.” Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498

¹¹² We see that activity of the Parnas 1 (1st Pastor) in these passages. The “teaching” is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a “teacher” as we will see. However, we note that the Esnoga has many “teachers” and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action.

¹¹³ Some translations translate the clause εἵνε, “in as much as.” This indicates that the readers have heard of Yeshua. However, the “having heard” is not simply an acquaintance. This shows that the Ephesian congregation had learned about Messiah and this is Hakham Shaul’s gentle reminder that they have learned the “mysteries of Messiah by Hakham Shaul’s mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 594-5

¹¹⁴ Cf. John 17:17

¹¹⁵ **Truth in** (concerning) **Yeshua**, refers to understanding the Mesorah. The phrase “in Messiah (Eph. 4:21 ἐν τῷ Ἰησοῦ) means in union with Messiah, or in union with his teachings. Therefore, the Ephesian converts are called to be in union with Messiah by observance of his teachings on Mesorah. The deeper So’od meaning here is that those who are “in Messiah/Yeshua” are under his control, i.e. sphere. Our use of “sphere” is in a matter of speaking the equivalent to the Hebrew “mazel” (constellation). The can be better understood when we realize that the phrase “sphere” refers to the angels who are the engine of the universe. We now see that all the angels as “spheres” are under the “sphere” of Messiah. This is deep the mystical meaning of Messiah, which needs further elucidation.

¹¹⁶ “Putting off “or “casting off” is a once and for all, definite concluding action. The three imperatives, “put off, renew and put on are

deceitful passions, and be renewed¹¹⁸ in the spirit of your mind.¹¹⁹ And you should put on the Nefesh Yehudi (new man),¹²⁰ having been created after God's likeness in righteousness/generosity and true holiness.

Next Shabbat: Shabbat: "Eleh F'qudei" – "These are the numbered things"

Shabbat	Torah Reading:	Weekday Torah Reading:
אלה פְּקוּדֵי		Saturday Afternoon
"Eleh F'qudei"	Reader 1 – Shemot 38:21-23	Reader 1 – Shemot 39:33-36
"These are the numbered things"	Reader 2 – Shemot 38:24 – 39:1	Reader 2 – Shemot 39:37-40
"Estas son las cuentas"	Reader 3 – Shemot 39:2-7	Reader 3 – Shemot 39:41-43
Shemot (Exodus) 38:21 – 39:32	Reader 4 – Shemot 39:8-24	
Ashlamatah: Jer 30:18-25 + 31:7-8	Reader 5 – Shemot 39:15-21	Monday & Thursday Mornings
	Reader 6 – Shemot 39:22-26	Reader 1 – Shemot 39:33-36
Psalms 70:1-6	Reader 7 – Shemot 39:27-32	Reader 2 – Shemot 39:37-40
	Maftir – Shemot 39:30-32	Reader 3 – Shemot 39:41-43
N.C.: Mk 9:30-32; Lk 9:43b-45 Acts 24:1-21	Jer 30:18-25 + 31:7-8	

dependent on the verb "taught/teaching" which we have translated "**you have paid attention to our teachings.**" Therefore, the "putting off," "renewal" and "putting on" are all contingent on paying attention – putting to practice the teachings the Ephesians received concerning Messiah. Dibelius see these "teaching's," as "hearing" and "learning" possessing a "mystical sense." Barth, while quoting Dibelius does not accept his thesis. We find that the "teaching," hearing" and "learning" forwarded to the Ephesians is very "mystical" as a Remes/So'od in accordance with Rabbinic hermeneutics. Barth's comments are also noteworthy concerning the "academic" nature of the "teachings" Hakham Shaul gave to the Ephesians. He suggests that the teachings are both philosophical and "ethical." This perfectly matches the idea of a Mesorah that was handed down to him from Hakham Tsefet and Gamaliel. This is noted in Barth's comment on the fact that the "instruction" parallels the teacher, student relationship in Rabbinic schools of the day. However, note that this is not the "parallel." This a picture of the exact Hakham Talmid relationship modeled. Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 505, 529-533

¹¹⁷ The "old man" is a man whose mind is filled with darkness and death. The "new man" is filled with the light of Messiah and peace/life. We can also see the discretionary way Hakham Shaul speaks of the Gentile life that they lived before conversion. There are a great number of ideas concerning the idea of the "old" and "new man." The simplest answer to the "old man" in Ephesians is the notion of "putting off" the former Gentile lifestyle and mindset. This is accomplished by being "renewed in the spirit of the mind." This language is metaphorical or poetic and non-literal. As noted above the "putting off" is a part of the teachings the Ephesians received by Hakham Shaul in the academic setting he brought when he was with them.

¹¹⁸ This action is a mental process of continual renewal. For the former gentile this is a continual progressive process.

¹¹⁹ The *ruach/pneuma* refers to the five levels of the *neshamah/soul*. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetsar har* (evil inclination), it is a vital part of human existence. Hakham Shaul's "putting off" is a reference to controlling human impulses and desires. The destruction of "deceitful passions" carries sexual connotations and adulterous imagery. This is also non-literal. In other words, Hakham Shaul is using infidelity to show that man (Jew/Gentile) is forfeiting spiritual life for physical impulses. Another way of saying this is that man (Jew/Gentile) is forfeiting his relationship with G-d by yielding to his physical impulses. The *ruach/pneuma* is a higher aspect of the soul, which begins or initiates the elevation of spiritual, ethical conduct. The phrase spirit of the mind shows that the *ruach* (2nd level of the soul) is connected to the "mind." Therefore, the ethical conduct is invigorated by renewal through study and apprehending the aspects and teachings of the Torah. This renewal is the path upward from the animal soul. The passive sense of this phrase shows that the process is continual and ongoing.

¹²⁰ The metaphor of "putting off" and "putting on" contains the Jewish imagery of conversion.

שבת שלום

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham

The Ten (3 + 7) Men of a Jewish Nazarean Congregation

Bench of Three Hakhamim (Local Bet Din)			
	<p>Keter (Crown) – Colourless Ministry: Invisible Divine Will in the Messiah</p>		HEAVENLIES
<p>Binah (Understanding) - Gray Virtue: Simchah (Joy) Ministry: 2nd of the bench of three APOSTLE</p>		<p>Chochmah (Wisdom) - Black Virtue: Emunah (Faithful Obedience) Ministry: Chief Hakham 1st of the bench of three APOSTLE</p>	Or HEAVENLY PLACES
	<p>Da'at (Knowledge) - White Virtue: Yichud (Unity) Ministry: 3rd of the bench of three APOSTLE</p>		
The Seven Paqidim (Servants at the Bench)			
<p>Gevurah (Strength/Might) – Scarlet Red Virtue: Yir'ah (Fear of G-d) Ministry: Sheliach [Chazan/Bishop]</p>		<p>G'dolah / Chessed (Greatness/Mercy) – Royal Blue Virtue: Ahavah (love) Ministry: Masoret [Catechist/Evangelist]</p>	
	<p>Tiferet (Beauty) - Yellow Virtue: Rachamim (Compassion) Ministry: Darshan or Magid [Prophet]</p>		EARTHLY
<p>Hod (Glory) - Orange Virtue: Temimut (Sincerity) Ministry: Parnas [Pastor]</p>		<p>Netzach (Victory) – Emerald Green Virtue: Bitahon (Confidence) Ministry: Parnas [Pastor]</p>	Or EARTHLY PLACES
	<p>Yesod (Foundation) - Violet Virtue: Emet (Truth/Honesty) Ministry: Parnas [Pastor] (Female – hidden)</p>		
	<p>Shekhinah / Malkhut (Presence) – Purple Virtue: Humility Ministry: Meturgeman/Moreh/ Zaqen [Teacher/Elder]</p>		