

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 10, 5777 – May 05/06, 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 loose 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 May 05, 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 ¹

Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,² assuming you have paid attention to our teachings³ about him.⁴ Just as this instruction is the truth in (the Torah⁵ concerning) Yeshua.⁶ For you ought to put off⁷ the old man,⁸ (your previous way of living) which is destroyed by deceitful passions, and be

¹ Hakham Shaul, now deals with confidence. He discusses the confidence the Gentile converts need for their new walk.

² 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

³ 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.

⁴ Some translations translate the clause εἶπε, "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

⁵ Cf. John 17:17

⁶ **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.

⁷ "Putting off" or "casting off" is a once and for all, definite concluding action. The three imperatives, "put off, renew and put on are 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

⁸ 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

renewed⁹ in the spirit of your mind.¹⁰ And you should put on the Nefesh Yehudi (new man),¹¹ having been created after God's likeness in righteousness/generosity and true holiness.

Shabbat: "Eleh P'qude" – "These are the numbered things"

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

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!

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.

⁹ This action is a mental process of continual renewal. For the former gentile this is a continual progressive process.

¹⁰ The *ruach/pneuma* refers to the five levels of the *neschama/soul*. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetser 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.

¹¹ The metaphor of "putting off" and "putting on" contains the Jewish imagery of conversion.

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

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

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol. X: Sin and Reconciliation
By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan
Published by: Moznaim Publishing Corp. (New York, 1990)
Vol. 10 – "Sin and Reconciliation," pp. 249-282

Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 38:21 – 39:32

RASHI	TARGUM PSEUDO JONATHAN
21. These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites	21. ¶ These are the sums , weights, and numbers of the Tabernacle of the Testimony, which were counted by the word of the mouth of Mosheh. But the service of

RASHI	TARGUM PSEUDO JONATHAN
under the direction of Ithamar, the son of Aaron the Kohen.	the Levites was by the hand of Ithamar bar Aharon the priest.
22. Bezalel, son of Uri, son of Hur, of the tribe of Judah, had made all that the Lord had commanded Moses.	22. And Bezalel bar Uri bar Hur, of the tribe of Jehudah, made all that the LORD had commanded Mosheh;
23. With him was Oholiab, son of Ahisamach, of the tribe of Dan, a craftsman and master weaver, and an embroiderer in blue, purple, and crimson wool and in linen.	23. and with him, Aholiab bar Achisamak, of the tribe of Dan, a worker in wood, and an artificer, and an embroiderer in hyacinth, and in purple, and in crimson, and in fine linen.
24. All the gold that had been used for the work in all the work of the Holy the gold of the waving was twenty nine talents, seven hundred and thirty shekels, according to the holy shekel.	24. ¶ All the gold that was used in making the whole work of the sanctuary, and it was the amount of the gold of the oblation, (was) twenty and nine talents, and seven hundred and thirty shekels, in the shekel of the sanctuary. This was the gold of the oblation, which every man of the sons of Israel, whose heart was willing, had offered as a separation.
25. The silver of the community numbers was one hundred talents and one thousand seven hundred and seventy five shekels, according to the holy shekel.	25. And the silver of them who were numbered of the sons of Israel, who gave at the time when Mosheh numbered them, every one for the redemption of his soul, a hundred talents, and a thousand and seven hundred and seventy and five shekels, of the shekel of the sanctuary.
26. One bekka per head; [that is,] half a shekel according to the holy shekel for each one who goes through the counting, from twenty years old and upward, for six hundred three thousand, five hundred and fifty [people].	26. A drachma for (each) head, a half shekel of the shekel of the sanctuary, for everyone who passed to the numberments, from twenty years and upwards, for six hundred and thirty thousand and five hundred and fifty (men).
27. One hundred talents of the silver were used for casting the sockets of the Holy and the sockets of the dividing curtain; one hundred sockets out of one hundred talents, one talent for each socket.	27. And there were a hundred talents of silver for casting the bases of the sanctuary, and the bases of the veil, a hundred bases, answering to the talents, a talent for a base.
28. And out of the one thousand seven hundred and seventy five [shekels] he made hooks for the pillars, and he covered their tops and banded them.	28. And with the thousand and seven hundred and seventy and five shekels, he made hooks for the pillars, and the overlaying of their capitals and their rods.
29. The copper of the waving was seventy talents and two thousand four hundred shekels.	29. And the brass of the oblation was seventy talents, and two thousand and four hundred shekels.
30. From that he made the sockets of the entrance to the Tent of Meeting, the copper altar, the copper grating upon it, and all the implements of the altar,	30. And he made with it the bases of the gate of the tabernacle of ordinance, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.
31. and the sockets of the courtyard all around and the sockets of the gate to the courtyard, all the pegs of the Mishkan and all the pegs of the courtyard all around.	31. And the bases of the court round about, and the bases of the gate of the court, and all the pins of the tabernacle, and all the pins of the court round about.
1. And out of the blue, purple, and crimson wool they made the meshwork garments to serve in the Holy, and they made Aaron's holy garments, as the Lord had commanded Moses.	1. ¶ And of the hyacinth, and purple, and crimson, they made the vestments of ministrations, to minister in the sanctuary. And they made the holy vestments of Aharon the priest, as the Lord had commanded Mosheh.

RASHI	TARGUM PSEUDO JONATHAN
2. And he made the ephod of gold, blue, purple, and crimson wool, and twisted fine linen.	2. ¶ And he made the ephod of gold, hyacinth, and purple, and fine linen twined.
3. They hammered out the sheets of gold and cut threads [from them] to work [the gold] into the blue wool, into the purple wool, into the crimson wool, and into the fine linen, the work of a master weaver.	3. And they beat out the plates of gold, and cut them into threads to in-work with the hyacinth, and the purple, and the crimson, and the fine linen, the work of the artificer.
4. They made connecting shoulder straps for it at both its ends, it was entirely connected.	4. Shoulder pieces made they for it conjoined; upon its two sides were they conjoined.
5. And its decorative band, which is above it, [emanated] from it, of the same work: gold, blue, purple, and crimson wool, and twisted fine linen as the Lord had commanded Moses.	5. And its ordered band that was upon it was of the same; it was according to its work, of gold, hyacinth, and purple, and crimson, and fine linen twined, even as the Lord had commanded Mosheh.
6. And they prepared the shoham stones, enclosed in gold settings, engraved [similar to] the engravings of a seal, with the names of the sons of Israel.	6. ¶ And they wrought the jewels of onyx, enchased, set, inwrought, graved with graven writing, setting forth the names of the sons of Israel.
7. And he put them upon the shoulder straps of the ephod [as] stones of remembrance for the sons of Israel, as the Lord had commanded Moses.	7. And he set them on the shoulders of the ephod, as stones of memorial for the sons of Israel, as the LORD commanded Mosheh.
8. He made the choshen, the work of a master weaver like the work of the ephod, of gold, blue, purple, and crimson wool, and twisted fine linen.	8. ¶ And he made the Breastplate, the work of the artificer, according to the work of the ephod, of gold, hyacinth, and purple, and crimson, and fine linen twined.
9. It was square [and] they made the choshen doubled its length one span and its width one span, doubled.	9. Foursquare was it; doubled they made the breastplate, a span its length, and a span its breadth. JERUSALEM: A palm its length, and a palm its breadth, doubled.
10. And they filled into it four rows of stones. One row: odem, pitdah, and bareketh, the one row.	10. And they filled it with four rows of precious gems, (margalyan,) corresponding with the four corners of the world. The first row, carnelian, topaz, and carbuncle, row one: and upon them were engraven and expressed the names of three tribes, Reuben, Shimeon, and Levi.
11. And the second row: nofech, sappir, and yahalom.	11. And the name of the second row, smarag, and sapphire, and chalcedony: and upon them was inscribed and set forth the name of three tribes, Jehudah, Dan, and Naphtali.
12. And the third row: leshem, shevo, and achlamah.	12. And the name of the third row, ligure, agate, and amethyst: and upon them inscribed and set forth the name of three tribes, Gad, Asher, and Issakar.
13. And the fourth row: tarshish, shoham, and yashpneh; enclosed in gold settings in their fillings.	13. And the name of the fourth row, chrysolite, and onyx, and jasper: and upon them inscribed and set forth the name of three tribes, Zebulon, Joseph, and Benjamin: enchased and set in gold in their infillings.
14. And the stones were for the names of the sons of Israel twelve, corresponding to their names; [similar to] the engravings of a seal, every one according to his name, for the twelve tribes.	14. And the gems were according to the names of the sons of Israel, twelve, according to their names; the writing engraven, inscribed, and set forth as the engraving of a ring; each man's gem according to his name in the twelve tribes.
15. For the choshen they made chains at the edges, of	15. And they made upon the breastplate wreathen

RASHI	TARGUM PSEUDO JONATHAN
cable work, of pure gold.	chains, entwined work, of pure gold.
16. They made two golden settings and two golden rings, and they placed the two rings on the two ends of the choshen.	16. And they made two sockets of gold, and two golden rings, and set the two rings on the two sides of the breastplate.
17. And they placed the two golden cables on the two rings, at the ends of the choshen.	17. And they put the two entwinements of gold within the two rings upon the two sides of the breastplate,
18. And the two ends of the two cables they placed upon the two settings, and they placed them upon the shoulder straps of the ephod, on its front part.	18. and the two chains that were arranged on the two sides they fastened upon the two sockets, and set them on the shoulders of the ephod, toward its front.
19. And they made two golden rings and placed them on the two ends of the choshen, on its edge that faced the inner side of the ephod.	19. And they made two golden rings and set them upon the two sides of the breastplate, upon its edge, that was on the border of the ephod inward.
20. And they made two golden rings and placed them on the two shoulder straps of the ephod, from below, toward its front, adjacent to its seam, above the band of the ephod.	20. And they made two golden rings, and arranged them upon the two shoulders of the ephod below, toward its front, over against the place of conjunction above the band of the ephod,
21. And they fastened the choshen by its rings to the rings of the ephod with a cord of blue wool, so that it could be upon the band of the ephod, so that the choshen would not move off the ephod, as the Lord had commanded Moses.	21. and fitted the breastplate by its rings to the rings of the ephod by a ribbon of hyacinth, that it might adhere to the band of the ephod, and that the breastplate be not loosened from being upon the ephod, as the LORD commanded Mosheh.
22. And he made the robe of the ephod, the work of a weaver, completely of blue wool.	22. ¶ And he made the mantle-robe, a work of the weaver, of twined thread of hyacinth.
23. And the opening of the robe was turned inward like the opening of a coat of armor; its opening had a border around it so that it should not be torn.	23. And the aperture of the upper robe (was) double in the midst, like the opening of a piece of armour, with a border round about its edge, that it might not be torn.
24. And they made on the bottom hem of the robe pomegranates of blue, purple, and crimson wool, twisted.	24. And they made upon the bottom of the upper robe pomegranates of hyacinth, and purple, and crimson, and (fine linen) entwined.
25. And they made bells of pure gold, and they placed the bells in the midst of the pomegranates all around on the bottom hem of the robe, in the midst of the pomegranates.	25. And they made golden bells, and set the bells among the pomegranates upon the border of the mantle-robe, round about among the pomegranates;
26. A bell and a pomegranate, a bell and a pomegranate, all around on the bottom hem of the robe, to serve as the Lord had commanded Moses.	26. a bell and a pomegranate, a bell and a pomegranate, all of them seventy upon the bottom of the upper robe round about to minister in; as the LORD commanded Mosheh.
27. And they made the linen tunics, the work of a weaver, for Aaron and for his sons,	27. ¶ __
28. and the cap of linen, and the glorious high hats of linen, and the linen pants of twisted fine linen,	28. __
29. and the sash of twisted fine linen, and blue, purple, and crimson wool, of embroidery work as the Lord had commanded Moses.	29. __
30. And they made the showplate, the holy crown, of pure gold, and they inscribed upon it an inscription like the engravings of a seal: "Holy to the Lord."	30. ¶ And they made the plate of the crown of holiness of pure gold, and wrote upon it, inscribed, engraven, and set forth, HOLINESS TO THE LORD.

RASHI	TARGUM PSEUDO JONATHAN
31. And they placed upon it a cord of blue wool to place over the cap, from above as the Lord had commanded Moses.	31. And they set upon it a twined ribbon of hyacinth, to put it upon the tiara above the forehead; as the LORD commanded Mosheh.
32. All the work of the Mishkan of the Tent of Meeting was completed; the children of Israel had done [it]; according to all that the Lord had commanded Moses, so they had done.	32. ¶ And all the work of the tabernacle, the tabernacle of ordinance, was completed: and the sons of Israel did as the LORD commanded Mosheh, so did they.

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-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
- 3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
- 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
- 5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: Shemot (Exodus) 38:21 – 39:32

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

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

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

the work of the Levites The numbers [i.e., the accountings] of the Mishkan and its furnishings [which] is the work given over to the Levites in the desert—to carry, to dismantle, and to set up, each person on his burden upon

which he is assigned, as is stated in parshath Nasso (Num. 4:24-28, 31-33).

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

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

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

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

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

27 for casting Heb. לְצִקָּה, as the Targum [Onkelos] renders: לְאַתְכָּא, lit., to pour.

the sockets of the Holy [i.e., the sockets] of the planks of the Mishkan, which were forty-eight planks, which had

ninety-six sockets, in addition to the four sockets of the dividing curtain, equaling one hundred [were silver]. But for all the rest of the sockets, the Torah prescribed that they be made of copper.

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

Chapter 39

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

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

28 and the glorious high hats Heb. פְּאֲרֵי הַמְּגַבְעָת, the glory of the high hats, [i.e., meaning] the glorious high hats.

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

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

Ketubim: Tehillim (Psalms) 71:1-24

Rashi	Targum
1. In You, O Lord, have I taken refuge; let me never be ashamed.	1. In Your Word, O LORD, I have put my trust; I will never be disappointed.
2. With Your charity, You shall save me and rescue me; extend Your ear to me and save me.	2. In Your generosity deliver me and save me; incline Your ear to me and redeem me.
3. Be for me a sheltering rock in which to enter continually; You commanded [others] to save me because You are my rock and my fortress.	3. Be a strong mighty rock for me always to come to; You have given commandment to redeem me, for You are my strength and my stout fortress.
4. My God, rescue me from the hands of the wicked, from the palm of him who treats unjustly and robs.	4. O God, save me from the hand of the wicked man, from the hand of the wrongdoer and the predator.
5. For You are my hope, O Lord God, my trust since my youth.	5. For You are my hope, O LORD; my God, my confidence from my youth.
6. I relied on You from birth; from my mother's womb You drew me; my praise is always in You.	6. I have relied on You from the womb; You bring me out of the bowels of my mother; my psalm is always of Your Word.
7. I was an example for the multitude, but You were my strong shelter.	7. I have become like a portent for many; and You are my confidence and my strength.
8. My mouth will be filled with Your praise, all the days with Your glory.	8. My mouth will be filled with Your praise, with Your splendor every day.
9. Do not cast me away at the time of old age; when my strength fails, do not forsake me.	9. Do not cast me away at the time of old age; when my vigor ceases, do not forsake me.
10. For my enemies said of me, and those who watch for my soul took counsel together,	10. For my enemies have spoken evil about me, and those who watch my soul have conspired together.
11. Saying, "God has forsaken him; pursue and seize him, for there is no rescuer."	11. Saying, "God has forsaken him; pursue and catch him, for there is no one to deliver him."
12. O God, do not distance Yourself from me; my God, hasten to my assistance.	12. O God, do not be far from me; O my God, hasten to my aid.
13. The adversaries of my soul will be shamed and will perish; enwrapped in humiliation and disgrace will be those who seek to harm me.	13. Let those who oppose my soul be disappointed and destroyed; let those who seek my ruin be covered with disgrace and dishonor.
14. As for me, I shall constantly hope, and I shall add to all Your praise.	14. And I will always wait, and I will add to all Your praise.
15. My mouth will recite Your righteousness, all the days Your salvation, for I do not know their number.	15. My mouth will tell of Your generosity, of Your redemption every day, for I do not know their number.
16. I shall come with the mighty deeds of the Lord God; I shall mention Your righteousness alone.	16. I will enter in the strength of the LORD God; I will remember Your righteousness/generosity alone.
17. O God, You have taught me since my youth, and until now I shall recite your wonders.	17. O my God, You have taught me by miracles from my youth; and to this very time I will tell of Your marvels.
18. And even until old age and hoary hairs, O God, do not forsake me, until I tell [of] Your strength to the generation, to everyone who comes-Your might	18. And moreover, O God, do not forsake me at the time of old age and gray hair, until I may tell of the strength of Your arm to every generation, of Your mighty strength to all who will come.
19. And Your charity, O God, [which is] up to the	19. Your righteousness/generosity, O God, reaches to

Rashi	Targum
heights, for You do great things. O God, who is like You?	the highest heaven, for You have done great things; O God, who is like You?
20. That You showed me great and evil troubles, You will revive me again, and from the depths of the earth You will again raise me up.	20. You who have shown me great and evil troubles, make us live again; and bring us up again from the deepest depths.
21. You will increase my greatness, and You will turn and comfort me.	21. You will increase my greatness, and You will turn and comfort me.
22. I too shall thank You with a stringed instrument for Your truth, my God; I shall play music to You with a harp, O Holy One of Israel.	22. Also I will give thanks in Your presence with instruments of song, and the lyre; I will tell of Your truth, O my God, I will sing praise in Your presence with the harp, Holy One of Israel.
23. My lips will sing praises when I play music to You, and my soul, which You redeemed.	23. My lips will rejoice, for I will give praise in Your presence, and also my soul that you have redeemed.
24. Also my tongue will utter Your righteousness all the days, for those who seek my harm are shamed, yea, for they are disgraced.	24. Also my tongue every day will repeat Your generosity, for those who seek my ruin have been disappointed, they have been put to shame.

Rashi's Commentary for: Psalms 71:1-24

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

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

4 and robs Heb. $\gamma\mu\omega$, like $\sigma\omega\mu\sigma$. Similarly (Isa. 1:17): "strengthen the robbed ($\gamma\mu\omega$)"; the robbed.

6 You drew me You drew me and caused me to pass, as (Num. 11:31): "and drove up ($\tau\alpha\gamma$)quails"; (below 90:10), "for it is cut off ($\tau\alpha$)swiftly and we fly away."

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

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

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

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

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

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

17 and until now Until this day, with what passed over me, and until old age and hoary hair when I reach sixty and seventy do not forsake me.

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

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

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

Meditation from the Psalms **Psalms 71:1-24** **By: H.Em. Rabbi Dr. Hillel ben David**

Psalm 71 is a continuation of psalm 70;¹² therefore, it does not require a superscription. David composed this psalm when he was sixty-five years old.¹³ These verses provide further insight into David's agitated feelings as he fled from his son, Absalom.¹⁴

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

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

In addition, says Meiri,¹⁵ David identified the afflictions of his own old age with the anguish of the entire Jewish nation, which was destined to grow worn and weary during the protracted exile. Here David prays not only for his own rejuvenation, but also for the spiritual revival of the entire Jewish people.¹⁶

Our psalm opens with a very intriguing verse:

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

Midrash Shocker Tov¹⁷ observes that even though the gentiles disgrace the exiled Jews in this world, the Jews are assured that they will not be shamed in the World to Come, as the prophet says:

¹² Abraham Ibn Ezra's COMMENTARY on the Second Book of Psalms, chapter 42-72, Translated and Annotated by H. Norman Strickman.

¹³ David lived to be seventy years old as the years given to him by Adam.

¹⁴ Shmuel bet (II Samuel) chapters 16, 17, and 18.

¹⁵ *Menachem Meiri* (1249 – c. 1310) was a famous Catalan rabbi, Talmudist and Maimonidean.

¹⁶ 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.

¹⁷ Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his *Aruk* (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his *Halakot* (1b), and by Rashi in his commentary on I Samuel 17:49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. 33:7 and many other passages), or "Haggadat Tehillim" (*Aruk*, s.v. טער, 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 Proverbs 11:27.

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

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

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

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

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

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

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

Clearly, *chometz/chamtzan* [robber, oppressor] derives from *chometz*, as well. This is because *chometz* connotes that which is spoiled, just as wine vinegar is made from spoiled wine. In the same way, our sages called the evildoer whose father was righteous, "*vinegar [chometz], son of wine*".¹⁸

Chametz and other forms of *leaven* symbolize the evil impulse¹⁹ and arrogance, for yeast inflates dough and turns it into *chametz*. *Se'or* [a type of leaven or yeast] derives from *sa'ar*, storm, for it agitates dough and makes it rise. Just so, the evil impulse and arrogance inflate a humble man to visions of grandeur, power and pride.

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

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

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

Although *chametz* is often translated as "*leaven*", the term has a much more precise definition. *Chametz* means wheat, barley, oats, spelt, or rye that has become wet and allowed to remain for a short period of time (18

¹⁸ Baba Metzia 83b

¹⁹ Yetzer HaRa

minutes) so that it begins the leavening process.²⁰ The reason this definition is necessary is because yeast are single cell organisms which are present in the air around us. They 'eat' the above grains and expel byproducts of alcohol and carbon dioxide gas. Thus wet grain is the perfect breeding ground for yeast to leaven grain. If the grain is dry, the yeast cannot eat the grain and begin multiplying. Water is critical to their ability to 'eat' the grain.

On Pesach we are forbidden to own chametz²¹ or have it in our possession. On the evening preceding Pesach there is a serious search of the home for chametz. The prohibition on eating chametz (leavened bread) on Pesach is different from all other prohibitions in the Torah. This begins from the fact that the prohibition is only for seven days. The simple question is: If chametz is *bad*, for some reason, it should be prohibited all year; and if not, why is forbidden on Pesach?

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

During the eight days of Pesach, in the diaspora, chametz *cannot* lose its identity in an admixture.²² Therefore, the minutest amount of chametz renders the whole admixture chametz and its use on Pesach is prohibited. However, during the rest of the year, chametz follows the normal rules of admixture, i.e. it loses its identity in an admixture of non-chametz. This affords us the opportunity to differentiate between foods purchased before and during Pesach.

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

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

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

Chametz (leaven - חמץ)²³ shares nearly the identical letters with matza (unleavened bread - מצה). The only difference is that one has a chet (ח) and the other has a hay (ה). A careful examination of these two letters will reveal that the only difference is one very tiny line. A line so short it is just a point.

חמץ - chametz

²⁰ Yeast/leaven actually float in the air all around us. They eat grain products and produce alcohol and carbon dioxide as waste products.

²¹ leavened bread, i.e., virtually any flour product not especially produced for Pesach.

²² The ratio needed is usually 1/60.

²³ The tzadi has two letter forms. The tzadi at the end of a word looks like 'ץ', the tzadi anywhere else in a word looks like 'צ'.

מצה - Matza

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

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

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

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

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

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

WOW! If we eat *matza* at Pesach, it is a mitzva de'orisa²⁴ and we enter the sublime spiritual realms because of the mitzva. But, if we eat the same stuff that took a second longer to cook, we are completely **cut off** from Israel! Such is the transcendent level that Jews are to live. Time is important!

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

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

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

²⁴ A Torah commandment.

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

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

But 13 years later, the Yetzer HaTob is born. When he violates the Sabbath, it rebukes him, "Airhead [literally: "empty one"]! Don't you know it says 'Everyone who violates it will surely be put to death' (Exodus 31:14)?" If he is about to commit murder, it rebukes him, "Airhead! Don't you know it says 'Whoever sheds a man's blood, by man will his blood be shed' (Genesis 9:6)?" If he is about to engage in a sexual sin, it rebukes him, "Airhead! Don't you know it says 'Both the adulterer and the adulteress will surely be put to death'?"²⁵

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

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

The Mishna also relates the search for Chametz to the process of removing the leaven. The first Mishna in Mesechta Pesachim states that we search for chametz on the night of the fourteenth [of Nisan]. We begin the process of cleaning the chametz thirty days before that night. The word used in the Mishna for 'night' is 'ohr,' and that is a word that also means 'light.' The Torah is compared to light, as seen in the verse, 'For a mitzva is a lamp, and the Torah is light'.²⁶ And chametz is compared to our archenemy, the Yetzer HaRa, the evil inclination. So the Mishna can be read: 'By the light [of Torah] of the fourteenth [of Adar], we search for the chametz, the Yetzer HaRa. Beginning on the fourteenth of Adar, we use the light of Torah to search our deeds and uproot the Yetzer Hara that seeks to destroy our souls.

For the first 13 years of life, one rebels, but in the 14th year, the light of intelligence appears in him, and then he becomes bar mitzva and subject to the punishment of a human court. Similarly, our sages, of blessed memory, hinted at this when they said, "On the evening of the 14th we search for chametz by the light of a candle".²⁷

²⁵ Vayikra (Leviticus) 20:10

²⁶ Mishlei (Proverbs) 6:23

²⁷ Mishna Pesachim 1:1, Sefer Akedat Yitzhak, 61

For Arama,²⁸ the philosopher, the change that signals maturation is intellectual development, and the candle is a symbol of the adolescent's greater ability to perceive the significant legal distinctions, which also makes him liable for punishment in court. The early 19th-century Hasidic leader, R. Abraham Joshua Heschel of Apta, Poland, restated Arama's insight in terms of the birth of the Yetzer HaTob: "On the night of the 14th we check for hametz with a candle, for in Nisan, renewal comes to the world. Israel becomes like a child whose Yetzer HaTob does not enter him until after 13 years. Similarly, we check for hametz after the 13th night by the light of a candle, on the model of a child who becomes bar mitzvah after 13 years. And then we must remove [literally destroy] all of the bad characteristics [of childhood]."²⁹

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

***Bereshit Rabbah 9:7** Rabbi Nahman said in Rabbi Samuel's name: 'Behold, it was good' refers to the Good Desire; 'And behold, it was very good' refers to the Evil Desire. (It only says 'very good' after man was created with both the good and bad inclinations, in all other cases it only says 'and God saw that it was good') Can then the Evil Desire be very good? That would be extraordinary! But without the Evil Desire, however, no man would build a house, take a wife and beget children; and thus said Solomon: 'Again, I considered all labour and all excelling in work, that it is a man's rivalry with his neighbour.'³⁰*

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

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

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

***Yoma 69b** And [they]cried with a great voice to the Eternal their God (Neh. 9:4). What did they cry?...Woe, woe, it is he [the Yetzer ha-Ra] who has destroyed the Sanctuary, burnt the Temple, killed the righteous, driven all Israel into exile and is still dancing in our midst... You have surely given him to us that we may receive merit through him. We want neither him nor merit through him. In that moment a tablet fell from the firmament, the word 'truth' inscribed upon it [Heaven accedes to the request]....They [the Sages of the Great Assembly] ordered a complete fast of three day...whereupon he [the Yetzer] was surrendered to them. He came forth from the Holy of Holies like a fiery lion.... At that moment the prophet declared, "This is the Yetzer"...the prophet said, "cast him in a lead barrel" (See Zech. 5:8)....He [the Yetzer] said to them, "Realize that if you kill me, the world is finished." They held him for three days, then they looked in the whole land of Israel and not an egg could be found. So they asked, "What shall we do now? Shall we kill*

²⁸ Isaac ben Moses Arama (c. 1420 – 1494) was a Spanish rabbi and author. He was at first principal of a rabbinical academy at Zamora (probably his birthplace); then he received a call as rabbi and preacher from the community at Tarragona, and later from that of Fraga in Aragon. He officiated finally in Calatayud as rabbi and head of the Talmudical academy. Upon the expulsion of the Jews in 1492, Arama settled in Naples, where he died in 1494.

²⁹ Sefer Ohev Yisrael--Parashat Vayetze

³⁰ Kohelet (Ecclesiastes) 4:4

him? The world would then go down." Shall we beg for half-mercy? They do not grant 'halves' in heaven. They put out his eyes and let him go. It helped inasmuch as he no more entices men to commit incest.

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

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

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

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

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

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

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

The verbal tallies between the Torah and our chapter of Psalms are 'commandment' and 'hand'. David was

apparently inspired by the details of our Torah portion to take account of his own life.

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

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

Rashi	Targum
12. ¶ For so said the Lord: Your injury is painful, your wound grievous.	12. ¶ For thus says the LORD, Your misfortune is mighty, your stroke is sick.
13. No one deems your wound to be healed, you have no healing medicines.	13. There is none to judge your case mercifully for you; no cure has come up for you.
14. All your lovers have forgotten you, they do not seek you, for I have smitten you with the wound of an enemy, cruel chastisement, for the greatness of your iniquity; your sins are many.	14. All your friends have forgotten you; they make no request to ask about your welfare, For the plague of the enemy has smitten you, the suffering of cruel men; because your debts increase, your sins are mighty.
15. Why do you cry about your injury [that] your pain is severe? For the magnitude of your iniquity, [since] your sins are many, I have done these to you.	15. Why do you cry out about your misfortune? Your stroke is sick. Because your debts increase, your sins are mighty. I have done this to you.
16. Therefore, all who devour you shall be devoured, and all your adversaries, yea all of them, shall go into captivity, and those who plunder you shall be plunder, and all who prey upon you I will give for prey.	16. Therefore all your oppressors will be oppressed, and all who hate you, all of them will go into captivity; and your spoilers will be for a spoil, and all your plunderers I will hand over to the plunder.
17. For I will bring healing to you, and of your wounds I will heal you, says the Lord, for they called you an outcast, that is Zion whom no one seeks out. {S}	17. For I will bring healing to you, and I will heal you of your wounds, says the LORD; for they have called you the Exiled One, Zion, for whom no-one makes request.{S}
18. So said the Lord: Behold I am returning the captivity of the tents of Jacob, and his dwellings I will pity, and the city shall be built on its mound and the palace on its proper site shall be established.	18. Thus says the LORD, Behold, I will bring back the exile of the land of Jacob, and will have mercy on his cities. and the city Jerusalem will be rebuilt in her place and the house of the sanctuary will be completed as is fitting for it:
19. And thanksgiving and the voice of those making merry shall proceed from them, and I will multiply them, and they shall not be diminished, and I will increase them, and they shall not become few in number.	19. And those who bring up thank-offerings will be many in them; and the sound of those who praise; and I will increase them, and they will not diminish; and I will strengthen them, and they will not be weak.
20. And their children shall be as of old, and their congregation shall be established before Me, and I will visit [evil] upon all their oppressors.	20. And their children will increase as formerly, and their assemblies will be established before Me; and I will visit evil upon all those who press them.
21. And their prince shall be from them, and their ruler shall emerge from their midst, and I will bring him near, and he shall approach Me, for who is it who pledged his heart to approach Me? says the Lord.	21. And their kin will be anointed from them, and their Anointed One (i.e. Messiah) will be revealed from among them; and I will bring them near, and they will assemble to my worship. For who is he whose heart delights to draw near to my worship, says the LORD?
22. And you shall be My people, and I will be your God. {S}	22. And you will become a people before Me, and I will be your God." {S}

Rashi	Targum
23. Behold a storm from the Lord has gone forth [with] fury, yea a settling storm; on the head[s] of the wicked it shall rest.	23. Behold, the rebuke from before the LORD goes forth in anger; the whirlwind gathers over the head of wicked men it will hover.
24. The kindling of the Lord's anger shall not return until He has executed it, and until He has fulfilled the plans of His heart. At the end of the days you shall consider it.	24. The power of the LORD's anger will not return until he perform and until he establish the thoughts of his good pleasure: at the end of days you will understand it.
25. At that time, says the Lord, I will be the God of all the families of Israel, and they shall be My people. {S}	25. - - - {S}
1. So says the Lord: In the wilderness, the people who had escaped the sword found favor; He [therefore] went to give Israel their resting place.	1. At that time, says the LORD, I will be God for all the seed of Israel, and they will become a people before Me."
2. From long ago, the Lord appeared to me; With everlasting love have I loved you; therefore have I drawn you to Me with loving-kindness.	2. Thus says the LORD, who gave mercy to the people whom he brought up from Egypt, supplying their needs in the wilderness when they were there, when they were fleeing from before those who kill with the sword, leading them by His Memra to make them dwell in a place of ease, even Israel. Jerusalem said, from of old the LORD was revealed to our fathers. O prophet, say to them, Behold, I have loved you with an everlasting love: therefore I have led you with good things,'
3. Yet again will I rebuild you, then you shall be built, O virgin of Israel; yet again shall you be adorned with your tabrets, and you shall go out with the dances of those who make merry.	3. Again I will set you up, and you will be established, O assembly of Israel: again you will adorn yourself with your ornaments, and will go forth with the company of those who praise.
4. Yet again shall you plant vineyards on the mountains of Samaria, indeed planters shall plant [them] and redeem [them].	4. Again you will plant vineyards on the mountains of Samaria: plant the plants, and eat them as common produce.
5. For there is a day, the watchers (Hebrew: נֹצְרִים –NOTS'RIM - i.e. Nazareans) will call on the mountains of Ephraim; Rise! Let us go up to Zion, to the Lord, our God. {P}	5. For there is length of days and much goodness which is about to come for the righteous/generous who have kept My Law from of old: their portion is in the land of Israel, because they were longing for the years of consolations which are coming, saying: "When will we arise and go up to Zion, and appear before the LORD our God?" {P}
6. ¶ For so says the Lord to Jacob, "Sing [with] joy and shout at the head of the nations, make it heard, praise, and say, 'O Lord, help Your people, the remnant of Israel!' "	6. ¶ For thus says the LORD: "Give praise, O you of the house of Jacob, with rejoicing, and dance with covered head in the sight of all the nations: tell the good news, give praise, and say: The LORD has redeemed His people, the remnant of Israel.
7. Behold I bring them from the north country and gather them from the uttermost ends of the earth, the blind and the lame amongst them, the woman with child and she who travails with child all together; a great company shall they return there.	7. Behold, I am bringing them suddenly from the land of the north, and will gather them from the ends of the earth (i.e. Western Europe), those who were blind and lame among them; the pregnant women and those giving birth all together will increase among them; they will return hither in many troops.

Rashi	Targum
8. With weeping will they come, and with supplications will I lead them, along brooks of water will I make them go, on a straight road upon which they will not stumble, for I have become a Father to Israel, and Ephraim is My firstborn. {S}	8. When they were exiled, when they were weeping, they were taken into exile, but on their return from among their exiles I will bring them near with great mercies. I will lead them to streams of water by a straight road: they will not stumble on it, for My Memra will be like a father for Israel, and Ephraim is beloved before Me. {S}

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

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

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

healing a cure, an expression of availing.

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

16 Therefore This is an expression denoting an oath.

those who plunder you an expression of spoil, and so did Jonathan render it: ויהון עֲדֵיךָ לַעֲדֵי.

17 healing Heb. ארכה.

18 and the palace The Temple.

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

and they shall not become few in number like יִמְעָטוּ.

21 their prince lit., his mighty one.

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

to approach Me to war, to stop Me.

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

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

Chapter 31

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

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

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

2 From long ago In the merit of the Patriarchs.

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

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

shall you be adorned Heb. תַעֲדִי.

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

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

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

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

8 With weeping will they come Through prayer and repentance.

9 "He Who scattered" (separant in French, separating).

Verbal Tallies

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

**Shemot (Exodus) 38:21 – 39:32
Yimyahu (Jeremiah) 30:18-25 + 31:7-8
Tehillim (Psalms) 71
Mk 9:30-32, Lk 9:43b-45, Acts 24:1-21**

The verbal tallies between the Torah and the Psalm are:

Commandment / Mouth - פה, Strong's number 06310.

Hand - יד, Strong's number 03027.

The verbal tallies between the Torah and the Ashlamata are:

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

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

Son / Children - בן, Strong's number 01121.

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

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

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

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

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

Hebrew:

Hebrew	English	Torah Reading Ex. 38:21 – 39:32	Psalms 71:1-24	Ashlamatah Jer 30:18-25 + 31:7-8
אֹהֶל	tabernacle	Exod. 38:30 Exod. 39:32		Jer. 30:18
אֱלֹהִים	God		Ps. 71:4 Ps. 71:11 Ps. 71:12 Ps. 71:17 Ps. 71:18 Ps. 71:19 Ps. 71:22	Jer. 30:22
אָמַר	speak, say		Ps. 71:10 Ps. 71:11	Jer. 30:18 Jer. 31:7
אֶרֶץ	earth, country		Ps. 71:20	Jer. 31:8
בֹּא	resort, go, come, bring		Ps. 71:3 Ps. 71:16 Ps. 71:18	Jer. 31:8
בֶּן	son	Exod. 38:21 Exod. 38:22 Exod. 38:23 Exod. 38:26 Exod. 39:6 Exod. 39:7 Exod. 39:14 Exod. 39:27 Exod. 39:32		Jer. 30:20
גָּדוֹל	great		Ps. 71:19	Jer. 31:8
יָד	hand	Exod. 38:21	Ps. 71:4	
יְהוָה	LORD	Exod. 38:22 Exod. 39:1 Exod. 39:5 Exod. 39:7 Exod. 39:21 Exod. 39:26 Exod. 39:29 Exod. 39:30 Exod. 39:31 Exod. 39:32	Ps. 71:1	Jer. 30:17 Jer. 30:18 Jer. 30:21 Jer. 30:23 Jer. 30:24 Jer. 31:7

Hebrew	English	Torah Reading Ex. 38:21 – 39:32	Psalms 71:1-24	Ashlamatah Jer 30:18-25 + 31:7-8
יום	day		Ps. 71:8 Ps. 71:15 Ps. 71:24	Jer. 30:24
יחד	together		Ps. 71:10	Jer. 31:8
ישע	save		Ps. 71:2 Ps. 71:3	Jer. 31:7
ישראל	Israel	Exod. 39:6 Exod. 39:7 Exod. 39:14 Exod. 39:32	Ps. 71:22	Jer. 31:7
כלה	finished, fails, consume	Exod. 39:32	Ps. 71:9 Ps. 71:13	
כלי	utensils, lute	Exod. 38:30	Ps. 71:22	
מלא	set, filled	Exod. 39:10	Ps. 71:8	
משכן	tabernacle	Exod. 38:21 Exod. 38:31 Exod. 39:32		Jer. 30:18
עדה	congregation	Exod. 38:25		Jer. 30:20
עלה	bring up, restore		Ps. 71:20	Jer. 30:17
עשה	made, make, do, did, done	Exod. 38:22 Exod. 38:24 Exod. 38:28 Exod. 38:30 Exod. 39:1 Exod. 39:2 Exod. 39:3 Exod. 39:4 Exod. 39:6 Exod. 39:8 Exod. 39:9 Exod. 39:15 Exod. 39:16 Exod. 39:19 Exod. 39:20 Exod. 39:22 Exod. 39:24 Exod. 39:25 Exod. 39:27 Exod. 39:30 Exod. 39:32	Ps. 71:19	Jer. 30:24
פה	commandment, opening, mouth	Exod. 38:21 Exod. 39:23	Ps. 71:8 Ps. 71:15	
פנים	front, face, before	Exod. 39:18 Exod. 39:20		Jer. 30:20
פקד	inventory, numbered, punish	Exod. 38:21 Exod. 38:25 Exod. 38:26		Jer. 30:20
צוה	commanded	Exod. 38:22 Exod. 39:1 Exod. 39:5 Exod. 39:7 Exod. 39:21 Exod. 39:26 Exod. 39:29 Exod. 39:31 Exod. 39:32	Ps. 71:3	

Hebrew	English	Torah Reading Ex. 38:21 – 39:32	Psalms 71:1-24	Ashlamatah Jer 30:18-25 + 31:7-8
ראש	capitols, head	Exod. 38:28		Jer. 30:23 Jer. 31:7
רָבָה	increase, multiply		Ps. 71:21	Jer. 30:19
רָנַן	rejoice		Ps. 71:23	Jer. 31:7
רָשָׁע	wicked, evil		Ps. 71:4	Jer. 30:23
שוב	again, bring back, return		Ps. 71:20	Jer. 30:18 Jer. 30:24 Jer. 31:8
שָׂפָה	edge, woven binding, lips	Exod. 39:19 Exod. 39:23	Ps. 71:23	

Greek:

GREEK	ENGLISH	Torah Reading Ex. 38:21 – 39:32	Psalms 71:1-24	Ashlamatah Jer 30:18-25 + 31:7-8	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:30-32	Tosefta of Luke Lk 9:43b-45	Remes/Gemara of Acts/Romans and James Acts 24:1-9 Acts 24:10-21
ἀγνοεῖω	understand				Mk. 9:32	Lk. 9:45	
ἀκούω	hear, heard				Mk. 9:32	Lk. 9:45	
άνηρ	man, men	Exo 38:25					Acts 24:5
άνθρωπος	man, men				Mk. 9:31	Lk. 9:44	Acts 24:16
γη	earth, country		Ps. 71:20	Jer. 31:8			
γινωσκω	know		Psa 71:15	Jer 30:24	Mk. 9:30		Acts 24:11
γραψω	wrote, written	Exo 39:30					Acts 24:14
διαπαντοῖς	always		Psa 71:6 Psa 71:14				Acts 24:16
διδασκω	teach, taught		Psa 71:17		Mk. 9:31		
εἶθνος	nations			Jer 31:7			Acts 24:2 Acts 24:10 Acts 24:17
εἷς	one	Exo 38:25 Exo 39:10					Act 24:21
ἐλπεις	hope		Psa 71:5				Acts 24:15
εξερχομαι	went forth, come forth			Jer 30:19 Jer 30:21 Jer 30:23	Mk. 9:30		
εἶπω	said, speak, spoke		Psa 71:10	Jer 30:18 Jer 31:7		Lk. 9:43	Acts 24:20
εἶρχομαι	coming		Psa 71:18				Acts 24:8
εἶχω	having, were	Exo 39:23					Acts 24:9 Acts 24:15 Acts 24:16 Acts 24:19
ζητειω	seeking		Psa 71:13 Psa 71:24	Jer 30:17			
ημερα	days		Ps. 71:8 Ps. 71:15 Ps. 71:24	Jer. 30:24	Mk. 9:31		Acts 24:1 Acts 24:11
θειλω / εθειλω	want				Mk. 9:30		Acts 24:6
θεις	God		Psa 71:3			Lk. 9:43	Acts 24:14

GREEK	ENGLISH	Torah Reading Ex. 38:21 – 39:32	Psalms 71:1-24	Ashlamatah Jer 30:18-25 + 31:7-8	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:30-32	Tosefta of Luke Lk 9:43b-45	Remes/Gemara of Acts/Romans and James Acts 24:1-9 Acts 24:10-21
			Psa 71:4 Psa 71:11 Psa 71:12 Psa 71:17 Psa 71:18 Psa 71:19 Psa 71:22				Acts 24:15 Acts 24:16
καλεῖω	call			Jer 30:17			Acts 24:2
κεφαλή	head, capitol	Exod. 38:28		Jer. 30:23 Jer. 31:7			
λεῖγω	saying		Psa 71:11		Mk. 9:31		Acts 24:2 Acts 24:10 Acts 24:14
μαθητής	disciple				Mk. 9:31	Lk. 9:43	
μεῖλλω	about to be, will be					Lk. 9:44	Acts 24:15
οὖς	ear		Psa 71:2			Lk. 9:44	
σῆχος	multitude, crowd			Jer 31:8			Acts 24:12 Acts 24:18
παραδίδωμι	deliver				Mk. 9:31	Lk. 9:44	
παρακαλεῖω	comforted		Psa 71:21				Acts 24:4
παραπορευομαι	passing	Exo 38:26			Mk. 9:30		
πεντε	five	Exo 38:25 Exo 38:28					Acts 24:1
ποιεῖω	did, do, make, made	Exod. 38:22 Exod. 38:24 Exod. 38:28 Exod. 38:30 Exod. 39:1 Exod. 39:2 Exod. 39:3 Exod. 39:4 Exod. 39:6 Exod. 39:8 Exod. 39:9 Exod. 39:15 Exod. 39:16 Exod. 39:19 Exod. 39:20 Exod. 39:22 Exod. 39:24 Exod. 39:25 Exod. 39:27 Exod. 39:30 Exod. 39:32	Ps. 71:19	Jer. 30:24		Lk. 9:43	Acts 24:12 Acts 24:17
πολις	city, cities			Jer 30:18			Acts 24:12
ρήμα	saying				Mk. 9:32	Lk. 9:45	
συναγωγή	congregation, synagogue	Exo 38:25					Acts 24:12
τρίτος	third	Exo 39:12			Mk. 9:31		
υἱός	sons	Exod. 38:21 Exod. 38:22 Exod. 38:23 Exod. 38:26 Exod. 39:6	Psa 71:0	Jer. 30:20	Mk. 9:31	Lk. 9:44	

GREEK	ENGLISH	Torah Reading Ex. 38:21 – 39:32	Psalms 71:1-24	Ashlamatah Jer 30:18-25 + 31:7-8	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:30-32	Tosefta of Luke Lk 9:43b-45	Remes/Gemara of Acts/Romans and James Acts 24:1-9 Acts 24:10-21
		Exod. 39:7 Exod. 39:14 Exod. 39:27 Exod. 39:32					
φοβέω	fear				Mk. 9:32	Lk. 9:45	
φωνή	sound, statement			Jer_30:19			Acts 24:21
χείρ	hand		Ps. 71:4		Mk. 9:31	Lk. 9:44	Acts 24:7

PIRQE ABOT
Pereq Vav
Mishnah 6:0 – 6:1
Hakham Yitschaq (ben Moshe) Magriso

6:0 The Sages taught the following in the language of the Mishnah: “Blessed be He who chose them and their teaching.”

The sixth chapter of Pirqe Abot that we will now discuss is not part of the Mishnah of Pirqe Abot. Rather it is a Baraitha [a teaching contemporary to the Mishnah that was not included in the Mishnaic canon]. Therefore, before beginning this chapter, the introductory phrase: **“The Sages taught the following in the language of the Mishnah”** is included.

This chapter is a Baraitha which the Sages taught in the same language as the Mishnah in the previous chapter of Pirqe Abot. Blessed be G-d who chose the Sages and their teachings to be representative of His will.

This chapter is known as **“The Attainment of Torah” (Heb.: Kinyan Torah)**. Here the Sages discuss all the methods through which the Torah may be attained, as well as the advantages (He.: Ma’a lot) that a person can attain through the Torah.

6:1 Rabbi Meir said: Everyone who occupies himself with the Torah for its own sake becomes worthy of many things. Not only that, but all the world is worthy of him. He is called a companion, friend, and one who loves G-d, one who loves man, one who gladdens G-d, one who gladdens man. The Torah clothes him with humility and reverence. It enables him to be a righteous, saintly, upright and trustworthy person. It keeps him from sin and draws him to merit. People benefit from him through advice, acumen, understanding and strength. It is thus written that the Torah said: “I have understanding and strength. I am understanding, I have strength” (Prov. 8:14). The Torah gives him sovereignty, dominion and a deep understanding of the Law. The secrets of the Torah are revealed to him. He becomes like an overflowing spring, like a river that flows and never fails. Let him be modest, patient, and forgiving of insults. The Torah will then make him great, and raise him over all things that were created.

We are now told of the **advantages (Heb.: ma'alot)** that can be gained by the person who studies Torah **for the sake of heaven (Heb.: LeShem Shamayim)**. This paragraph thus refers to the person who devotes his life to the Torah with absolutely no ulterior motives. Such a person is not studying so that he will attain status, and honor, or so that people will admire him. Nor is he interested in any monetary benefits. Rather his study is for the sake of G-d who is in heaven.

Such a person becomes worthy of many benefits. In addition, it can be said that the entire world was created for his sake. The world was created only for the sake of the Torah. It is thus written, "[**Fear God and keep His commandments.] for this is all of man**" (Ecclesiastes 12:13). This indicates that all people were created only to serve the saint who studies God's Torah. He is the source of all the goodness and blessing that comes to the world. Therefore, the entire world is beholden to him because of his Torah knowledge.

Such a person is called a companion of God, a partner (**shutaf**) with God. Just as God sustains the world, so does the person who studies Torah for the sake of Heaven. He is therefore considered God's partner in creation (**ma'aseh Beresheet**).

He is also called a friend and companion of God because when he studies the Torah for the sake of Heaven, he becomes attached to God. He thus becomes like a friend of God, and God also becomes his Friend. God then keeps a watchful eye over him, and His specific Providence (**hashgachah peratit**) protects him and keeps him from evil.

This brings joy to the Creator, since it is God's attribute (middah) to have pleasure when He does good for the world. The world need not worry about danger, since when such a person studies Torah, God grants good to the entire world for his sake. Thus, God's will is fulfilled and the person brings joy to God and man.

The Torah also clothes such a person in humility (anavah) and the fear of Heaven (**yirath Shamayim**). It directs him to be a righteous (**tzaddik**), saintly (**chasid**) person, upright and trustworthy (**ne'eman**).

When a person studies for the sake of Heaven, the Torah endows him with all sorts of good traits. This prevents him from sinning, even accidentally (**be-shogeg**). The Torah draws him to merit (**zekhuth**), because one good deed leads to another. Therefore, as long as a person continues to devote himself to Torah study, it will lead him to other good deeds.

The world also benefits from such a person. People are able to seek advice from him, even with regard to worldly matters. Because he is studying for the sake of Heaven, the Heavens open up new avenues of wisdom to him. All the wisdom in the world is included in the Torah.

The Torah therefore says, "I have advice and acumen; I am understanding, I have strength" (Proverbs 8:14). The Torah itself is saying, "In me there is all sorts of wisdom, good advice, understanding, learning and strength."

The Torah also gives a person stature, sovereignty and authority, elevating him in status, so that he becomes great and assumes leadership. He also becomes able to judge people through probing (**chakirah**) and analysis (**derishah**). Providence never allows a false litigant (**baal din ramai**) fool him with spurious arguments (**ta'anoth**). The Heavens also reveal to such a person all the secrets of the Torah. His wisdom thus increases like an overflowing fountain, and like a river that never stops running.

However, the master advises that such a person must be modest, patient and forgiving of insult. All these advantages only belong to the person who is modest (**tzanua**). All the good that he does must be done secretly. Moreover, he must be patient (**erekh ruach**) and not impetuous. He must also be "forgiving of insults" - even if

another person insults him, he is quick to forgive.

When a person has these traits, the Torah will make him even greater, and raise him over all the creatures (**ma'asim**) that were created in the Six Days of Creation. He is greater than everything in heaven and earth, even the angels (**malakhim**).

NAZAREAN TALMUD

SIDRA OF SHMOT (EX.) 37:1 – 38:20

“VAYA'AS B'TSAL'EL” “AND BEZALEL MADE”

BY: H. EM RABBI DR. ADON ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
LUQAS (LK): 9:43B-45
MISHNAH נ:נ

HAKHAM TSEFET'S SCHOOL OF PESHAT
MORDECHAI (MK): 9:30-32
MISHNAH נ:נ

But while everyone marveled at all the things which Yeshua did, he said to his talmidim, **“Let these words sink deep down into your hearts”**³¹ (of sapphire), for the Son of Man is about to be delivered into the hands of men.” But they did not understand this saying (Oral Torah-Mesorah)³², **because it was hidden from them so that they did not perceive it;** and they were afraid to ask him about this saying (Oral Torah-Mesorah).

And they came out from the north, and passed through the Galil; and he did not want any Ish Torah Scholar - Hakham there to know that he was passing through.³³ He began teaching his talmidim by **saying to them**, “The son of man is delivered into the hands of men, and they will kill him; and three days after he is put to death, **he will rise to stand again.**”³⁴ But they did not understand³⁵ what he said, and were afraid³⁶ to ask of (*drash with*) him.

HAKHAM SHAUL'S SCHOOL OF REMES
2 LUQAS (ACTS) 24: 1-21
Mishnah נ:נ

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, Tertullus³⁷ 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,

³¹ The literal interpretation of the text reads, “Let these words sink into your ears.” This relates to *Keri'at Shema* (reciting of the Shema). However, the implication of “sink into your ears,” means to sink deeply into the mind as the faculty of thought. The Hebraic phrase would better read, “Sink into your hearts” as we have translated.

³² *ῥῆμα* – *rhema* can only be an Oral Teaching, i.e. Mesorah/Oral Torah

³³ Yeshua wants private time with his talmidim. Therefore, he does not want to be engaged by other Hakhamim – Torah Scholars.

³⁴ This might be thought to be a stylized paraphrase of Hosea 6:2

³⁵ The pericope makes a play on words. Yeshua and his talmidim stealthily pass through the Galil not wanting anyone to “know.” This is played against the talmidim who did not “know” (understand) what Yeshua was saying.

³⁶ The “fear” demonstrated by Yeshua’s talmidim is ignorance. They are not able to understand the “saying,” therefore they will not show their ignorance by asking exactly what Yeshua is trying to tell them. We can also see the mastery of Hakham Tsefet here in that he uses this situation to cause his readers to press forward in the Peshat materials so they can see exactly what Yeshua is saying. Their fear in further *drash* was that the mystery would only grow deeper and their understanding would not assuage the enigma.

³⁷ “Triple-hardened”

“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

HE BEGAN TEACHING HIS TALMIDIM BY SAYING TO THEM:

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

The prolific use of the Greek word λέγω – *lego*³⁸ (saying) demands a great deal of real-estate in the Theological Dictionary of the New Testament. One of the fundamental concepts of λέγω – *lego* is to “count.”³⁹ As such the definition of λέγω – *lego* meaning to “count” would have great implications for us. However, the concept of λέγω – *lego* to “count” still is of great value in the context and contiguity of present and previous pericopes. The last pericope dealt with “making talmidim stand,” and the present one gives an accounting of what Bezalel and associates completed

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

³⁸ A. The Words λέγω, λόγος, ῥῆμα, λαλέω, in the Greek World: 1. λέγω: a. The Basic Meaning of the Root; b. “To gather,” c. “To count,” d. “To enumerate,” e. “To narrate,” “to say”; 2. λόγος: a. “Collection”; b. “Counting,” “reckoning.” i. “Calculation,” if. “Account,” iii. “Consideration,” “evaluation,” iv. “Reflection,” “ground,” “condition”; c. κατάλογος: “enumeration,” “catalogue”; d. λόγος: “narrative,” “word,” “speech,” etc. 3. ῥῆμα; 4. λαλέω, λαλιά. Theological Dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 4:69-70.

³⁹ This considers the bimodal aspects of the Torah. If this pericope was read with the Torah Sederim beginning with the Hebrew month Tishri, it would have brought us near the counting of the Omer.

divides into the hours between sunset and sunrise. The "hours" of Biblical times, fit into general parameters rather than exact periods, which we know and understand today.

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

"How these three days must be counted has been discussed in N.T.C on Matthew, p. 534. In fulfillment of this prophecy the body of Jesus actually rested in the grave during three day-and-night periods: part of Friday, all of Saturday, and part of Sunday."⁴⁰

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

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

THE HANDS OF MEN, UNDER G-D'S DIVINE CONTROL

The contrast is made with the previous pericope where Yeshua lifted the epileptic boy "**by the strong hand**"⁴¹ **making him stand**,⁴² and he was able to stand by himself." We need not appeal to Remes to know that the "Strong Hand" is the Mishneh Torah (i.e. Yad Chazaqah). "The Oral Torah thus identifies God's will as the active and causative force in the lives of individuals and nations."⁴³ As we noted in the previous pericope, we "stand" by the Oral Torah of the Hakhamim. We understand this concept by the choice of Greek words Yeshua used for his discourse to his talmidim. He uses ῥῆμα – *rēma* rather than λέγω – *lego*. We will discuss this nomenclature below.

Yeshua noted that he is being, literally in the present tense placed under the hands of humanity. Evans citing the Yesha'yahu 53:12 from the LXX translates the present thought, "his soul was handed over to death and among the lawless he was reckoned . . . and on account of their sins he was handed over."⁴⁴

BUT THEY DID NOT UNDERSTOOD WHAT HE SAID, ῥῆμα – *rēma*

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

⁴⁰Hendriksen, W., & Kistemaker, S. J. (1953-2001). *Vol. 10: New Testament Commentary : Exposition of the Gospel According to Mark*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p. 353

⁴¹ Subtle reference to **Yad HaChazaqáh** – the Mighty hand (of G-d) i.e. the Mishneh Torah of Maimonides.

⁴² m. Abot 1:1

⁴³Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." May 2001. 3:1259

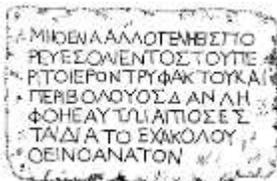
⁴⁴ Evans, C. A. (2002). *Vol. 34B: Word Biblical Commentary: Mark 8:27-16:20*. Word Biblical Commentary Dallas: Word, Incorporated. p. 57

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 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.⁴⁵ 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.⁴⁶ The Rambam tells us that the guards protected and watched over

the Temple night AND DAY!⁴⁷ 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 partition⁴⁸ which stood

⁴⁵ m. Tamid 1:1; Middot 1:1

⁴⁶ m. Middot 1:1

⁴⁷ Rambam, Hil, Bet Habehirah 8:1-2

⁴⁸ 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.*

between us. This was accomplished by abolishing the enactments contained in (Shammaite) ordinances (dogma)⁴⁹, that he might establish one new body⁵⁰ 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 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 lepers in our Torah Seder. 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 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?

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?
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Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

⁴⁹ 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.

⁵⁰ The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach.

Saturday Evening May 06, 2017 Evening: Counting of the Omer Day 26

Evening Counting of the Omer Day 26
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
26	Parnas ⁵¹ 1/Parnas 2	Iyar 11	4:25-27	Confidence united with sincerity

Ephesians 4:25-27 Therefore putting away falsehood,⁵² let each man speak⁵³ honestly (in sincerity) with his neighbor,⁵⁴ for we are one, and members of one congregation.⁵⁵ Be angry,⁵⁶ and do not sin. Do not let the sun go down upon your anger,⁵⁷ neither give place to the adversary (devil).⁵⁸

⁵¹ The term "Parnas" in Hebrew means Shepherd/Pastor but not necessarily as these titles are understood in Protestant or Catholic Christianity.

⁵² Hakham Shaul now deals with "**confidence united with sincerity**" in that he shows how the creature is created in the image of G-d. The creature now conducts life after the manner of G-d's manifestation in the world, i.e. the Torah. Consequently, we see the shift towards "din" justice. G-d conceals Himself in the ten lights. However, while we say that He is concealed He is also revealed. Or we should say, that He reveals what can be known of Him in the lights of Messiah. Therefore, Hakham Shaul will begin to reveal what can be known in these lower lights. Parnas 1 and 2 united bring balance to the congregation. We have an honest sense of compassion. When the 2nd Parnas is involved we have the honesty which must be expressed in relationships. Therefore, it is noteworthy that Hakham Shaul begins dealing with relationships revealed in the congregation of Messiah. The atmosphere created by the union of the 1st and 2nd Parnas is one where mutual space brings tranquility and peace. The 2nd Parnas presents the Torah in such as ways so as to match the capacity of the recipient. The 2nd Parnas finds expression in helping others. As we will note below the present pericope is directly related to the Bedtime Shema. We can also see the acceptance of our duty as outlined in the Modeh Ani related to the 2nd Parnas. The Hebrew title for the sphere that the 2nd Parnas occupies is called *Hod*. Modeh Ani is etymologically related to Hod showing that we must submit to the balance of the 2nd Parnas.

⁵³ The three Parnasim (pastors) represent three levels of communication, *ethos*, *pathos* and *logos*. The most effective speaker is *ethos*, the 2nd Parnas. As a matter of fact, the present pericope (4:25-27) is a perfect description of the 2nd Parnas.

⁵⁴ Hakham Shaul begins a triad of reference to the Mitzvoth (commandments). He begins with "prohibition" moving to the mitzvah and then to motivation. Here he deals with social order. When the structure of Ephesians is scrutinized closely, one will note that the opening passages begin with the origins of the soul per se. In the latter chapters of Ephesians we see conduct being emphasized. Our "heavenly origins" must ensue into earthly works. Hakham Shaul makes this evident to his readers in these final verses. Thielman notes the parallel between Zechariah 8:16 and the present verse. (Zech. 8:16) *'These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates.'* Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 311

⁵⁵ Hakham Shaul's prohibition teaches the Gentile converts that they are now members of the same congregation. This is his way of stressing a different type of behavior.

⁵⁶ The left side is always accustoming to *din*/justice. Therefore, there is always a thrust forward or upward. The 2nd Parnas is an energized 1st Parnas. Be angry - **ὀργίζω** – *orgizo* from **ὀργή** – *orge*. In **ὀργή** there is actualized the true or false insight of man which impels him to decisive deeds. **ὀργή** – *orge* can lean towards revenge and punishment. It receives this characteristic from the Chazan. Therefore, Hakham Shaul has to corral this officer and ministry. **ὀργή**, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, "anger" must not be allowed to progress into sin.

⁵⁷ Here is a subtle reference to the evening/bedtime Shema. The second section of the Bedtime Shema is **Ribono Shel Olam Hareni Mochel Ve'solei'ach**. This part of the Shema calls us to pardon and forgive anyone who may have sinned against our person. By following this practice, we avoid allowing the "**sun to go down on our anger.**"

⁵⁸ By reciting the Bedtime Shema, we find forgiveness, repentance and protection from the enemy at night. We entrust our soul to HaShem. The Bedtime Shema is deeply esoteric and confronts abstract exhibitions of the adversary. The expressed character of the 2nd Parnas deals with the adversary and adversity in ways that accept hardships as an opportunity to change and transform adversity into G-dly momentum. The 2nd Parnas calls for each of us to master his own soul and share that mastery with others in a harmonious space free of conflict and adversity.

Sunday Evening May 07, 2017
Evening: Counting of the Omer Day 27

Evening Counting of the Omer Day 27
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
27	Parnas 1/Parnas 3	Iyar 12	4:28	Confidence united with truth

Let him who stole⁵⁹ steal no more, but rather let him labor,⁶⁰ doing honest (beneficial) work with his own hands so that he may have something to share⁶¹ with anyone who is in need.⁶²

Monday Evening May 08, 2017
Evening: Counting of the Omer Day 28

Evening Counting of the Omer Day 28
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
28	Parnas 1/Moreh ⁶³	Iyar 13	4:29	Confidence united with humility

⁵⁹ Philo uses κλέπτο – *klepto* to describe the “kidnapper” or one who enslaves other by means of purchasing those in need. His scheme brings other under his submission. He himself does not do honest work with his own hands. Therefore, as Hakham Shaul suggests, let him do honest work with his **OWN** hands and **SHARE** with the community rather than enslave others. Thielman, agrees with this idea suggesting that this is not the agrarian laborer being addressed. He suggests that the upper class is “stealing” from the laborer by demanding heavy labor for little or no money. This would keep the laborer in constant need. This practice would be equal to kidnapping and slavery. Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 315

⁶⁰ The connection of the thief to the community must be addressed. The thief can no longer steal for a living he must be put to work. However, the community must address his needs as well. The two qualities **confidence** and **truth/honesty** when applied to the community create an atmosphere where communal trust can transpire. This cannot happen when you have someone in the community that is a thief. This analogy of the thief and the congregation is very apropos when we see the two ministries of Parnas 1 and 3 united. The first Parnas represents energetic initiative and stamina. The thief lacks energetic initiative and his resolve for stamina is thievery. Thievery requires no stamina at all. The daily labor of construction requires true stamina. The third Pastor is the channel for all the energies of the previous officers. She can deal with characteristics that no other officers can. The first Pastor/Parnas addresses the attribute of laziness associated with the thief. The third pastor brings the thief in connection with the community. When this happens, the “thief” can no longer steal from his “brothers.” He must now work and labor as an integral part of the community. This is how the bondservant is addressed in the Jewish community. He is judged and brought before his kinsman for redemption. He is then taught the economy of the Jewish community. When he has learned firsthand through his kinsman/redeemer to correctly interact with the community, he can re-enter the community. The compassion and nature of the third pastor makes all of this possible.

⁶¹ The true character of the thief is one who will not share what he has. On one level, we see that the thief takes from someone who has. On another level, the thief will not share. This was the greatest crime of Sodom and Gomorrah.

⁶² This statement shows that there must be structure to society. This perfectly matches that ministry of the 3rd Parnas who would have been involved in distributing necessary resources from the Congregation. If, as Hoehner suggests that the agrarian laborer struggled in times when there was no labor, the community would have been capable of supporting these cases. However, this would require giving by all the Congregation who had something to give. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 624-5

⁶³ **Moreh** = Hebrew for School Teacher.

Ephesians 4:29 Let not any of your former speech⁶⁴ come out of your mouth,⁶⁵ but speak only what is good to building up in showing favor,⁶⁶ that it may only show God's loving-kindness to the hearers.

**Tuesday Evening May 09, 2017
Evening: Counting of the Omer Day 29**

**Evening Counting of the Omer Day 29
Then read the following:**

Day of the Omer	Ministry	Date	Ephesians	Attributes
29	Parnas 2/Massoret ⁶⁷	Iyar 14	4:30	Sincerity united with Loving-kindness

Ephesians 4:30 And do not frustrate the Nefesh Yehudi⁶⁸ from God, by whom you are sealed for the day of redemption.⁶⁹

**Wednesday Evening May 10, 2017
Evening: Counting of the Omer Day 30**

**Evening Counting of the Omer Day 30
Then read the following:**

Day of the Omer	Ministry	Date	Ephesians	Attributes
30	Parnas 2/Chazan	Iyar 15	4:30	Sincerity united with Reverential Awe

Ephesians 4:30 Let all every form of outburst of resentment⁷⁰ and anger⁷¹ and verbal abuse and slander be

⁶⁴ σαπρός – *sapros* clearly means “corrupt,” with regard to speech etc. However, what most scholars overlook is the fact that those addressed are the Gentile converts. Therefore, we see that Hakham Shaul is telling them that they cannot talk as they used to talk. Nor can they speak in any degrading manner as members of the Congregation.

⁶⁵ The teachings of the Moreh united with the 1st Parnas train the Gentile in how to speak within the Congregation. The Gentile proselyte needs to learn from the Moreh and the Parnas the appropriate manner of speech. He cannot talk or use the vocabulary of the past. Likewise, when the proselyte learns the language of the Torah/Mesorah his perspective changes so that he is a member that edifies the Congregation. Furthermore, the Gentile converts cannot offer any degrading communication towards the Jewish people since he has joined himself to the Community of G-d's elect.

⁶⁶ Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 317

⁶⁷ Masoret = Hebrew for Enforcer of the Mesorah (traditions), and functions as the President of the Congregation, Chief Pastor of the congregation and also as Catechist (i.e. teacher of converts together with the Moreh (School Teacher).

⁶⁸ Monotheistic vocabulary will not allow us to translate πνεῦμα τὸ ἅγιον in the traditional sense as “Holy Spirit” referring to the “Spirit” as if it were a member of polytheistic trinitarianism. The context here clearly demands that translation as the Nefesh Yehudi, the (Jewish) Soul/spirit from the heavens. Therefore, the passage as a whole speaks of the conversion process whereby the Gentile Convert is “sealed.” The general covenantal seal for Gentile men as converts is circumcision. Therefore, the “seal” proving that one is in possession of the Nefesh Yehudi is circumcision. Thielman notes the similarity of vocabulary with Yesha'yahu (Isaiah) 63:9-10. Because the vocabulary is only partially synonymous, we can determine that the “Holy Spirit” of those passages is the “Divine Agent” and not an aspect of “Deity.” The Yesha'yahu passages show that the “Holy Spirit” is the Divine “messenger” who was to go before the B'ne Yisrael (Shemot 23:23). Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 317

⁶⁹ Some sources suggest that the 2nd Pastor is equated with the idea of “surrender.” This passage clearly denotes this special quality. The Gentile New/Convert and those who would “build up” the Congregation must learn to surrender to the loving-kindness of G-d.

⁷⁰ This is an internal issue. Therefore, Hakham Shaul is showing that internal issues when externalized are a serious danger to

put away from you, with all malice.⁷² And be kind to one another,⁷³ compassionate, being gracious to one another, just as God for Messiah's sake was gracious to you.

Thursday Evening May 11, 2017
Evening: Counting of the Omer Day 31

Evening Counting of the Omer Day 31
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
31	Parnas 2/Darshan	Iyar 16	5:1-2	Sincerity united with Compassion

Ephesians 5:1-2 Therefore,⁷⁴ because you are recipients of the Nefesh Yehudi, now being the beloved children⁷⁵ of God, you must imitate⁷⁶ Him.⁷⁷ And walk⁷⁸ in love, as Messiah our model has loved us, and has

the congregation.

⁷¹ See ὀργή – *orge* above

⁷² The 2nd Parnas and the Chazan join in controlling evil speech, temper tantrums and conflict in the congregation. When these two forces are joined, evil does not stand a chance. Their combined effort is Justice mixed with Justice. The 2nd Parnas is a symbol of surrender as we noted above. However, in the present case the surrender is not on the part of the Congregational Officers. The 2nd Parnas and the Chazan joined together bring all injustice under appropriate control. However, outbursts of anger as applied here are not simple abusive tantrums. The 2nd Parnas and Chazan are dealing with legalism here. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word ὀργή – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. That the two officers 2nd Parnas and the Chazan are in office here dealing with this problem shows the absolute mastery of their gift and office. The two officers demand a change in conduct.

⁷³ The element of growth and transformation now laid out for the converts by the 2nd Parnas with the Chazan who persuade the convert to accept loving-kindness as a lifestyle.

⁷⁴ οὖν – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are actually interconnected with itself.

⁷⁵ Acceptance of the Nefesh Yehudi (Jewish Soul) brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children.

⁷⁶ Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) ⁷³ for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; ¹⁶⁹ for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657

⁷⁷ This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi.

⁷⁸ This is Hakham Shaul’s third use of περιπατέω – *peripateo*, meaning, “walk about.” Each instance περιπατέω – *peripateo*, “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of περιπατέω – *peripateo*, show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.”

given himself as if he had been an offering and a sacrifice⁷⁹ to God⁸⁰ for a sweet smelling savor⁸¹ for us.⁸²

Next Shabbat:
Shabbat: "Vayavi'u Et-HaMishkan" – "And they brought the Tabernacle"

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיָּבִיאוּ אֶת-הַמִּשְׁכָּן		Saturday Afternoon
"Vayavi'u Et-HaMishkan"	Reader 1 – Shemot 39:33-43	Reader 1 – Vayiqra 1:1-3
"And they brought the Tabernacle"	Reader 2 – Shemot 40:1-16	Reader 2 – Vayiqra 1:4-6
"Y trajeron el Tabernáculo"	Reader 3 – Shemot 40:17-19	Reader 3 – Vayiqra 1:7-9
Shemot (Exodus) 39:33 – 40:38	Reader 4 – Shemot 40:20-24	
Ashlamatah: Is 60:13-21 + 61:9	Reader 5 – Shemot 40:25-27	Monday & Thursday Mornings
	Reader 6 – Shemot 40:28-33	Reader 1 – Vayiqra 1:1-3
Psalms 72:1-20	Reader 7 – Shemot 40:34-38	Reader 2 – Vayiqra 1:4-6
	Maftir – Shemot 40:34-38	Reader 3 – Vayiqra 1:7-9
N.C.: Mk 9:33-40; Lk 9:46-48; Acts 24:22-27	Yeshayahu 60:13-21 + 61:9	

שַׁבָּת שְׁלוֹמ

Shabbat Shalom!

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

⁷⁹ The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not or allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the "lesson" is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a "sin offering." Therefore, Messiah's "sacrifice" is not for the sake of atonement in this case. We find the corresponding offering to be a **קָרְבָּן** – *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a "sacrifice" but a means of drawing near to G-d. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians*. (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 364

⁸⁰ The sweet smell, **רִיחַ** – *reyach* **נִיחֹוּחַ** – *nichowach* can be read a smell of comfort, or, the fragrance of the comforter. As Edie points out there is no easy way to say **נִיחֹוּחַ רִיחַ**. As we have stated above the emphasis is not on a "literal" sacrifice, but rather the moral excellence of Messiah. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians*. (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 365

⁸¹ The sweet smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur.

⁸² Not found in all manuscripts.