

Esnoga Bet Emunah

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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 17, 5777 – May 12/13, 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 pay for Her Excellency Giberet MaryBeth bat Noach who is suffering from cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet MaryBeth 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 12, 2017
Evening: Counting of the Omer Day 32

Evening Counting of the Omer Day 32
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
32	Parnas 2/Parnas 1	Iyar 17	5:3-5	Sincerity united with Confidence

Ephesians 5:3-5 For let not fornication¹ and any uncleanness² or any kind of greed be once named among you, as these things are not proper for Tsadiqim,³ neither what is shameful,⁴ foolish talking,⁵ course jesting, which are not becoming, but rather giving of prayerful thanks.⁶ For you already know this, that no fornicator, or unclean person, or greedy one (who is an idolater), has any inheritance in the Kingdom/Governance of Messiah and of God (through the Hakhamim and Bate Din as opposed to human kings).⁷

¹ Because our textual base is Remes, we realize that Hakham Shaul is not speaking in "literal" terms. This means that the insinuation is maintaining spiritual fidelity, "faithful obedience" to G-d.

² While the Greek word ἀκαθαρσία – *akatharsia*, "uncleanness" does have the connotations of sexual impropriety, as noted above the fidelity is spiritual rather than physical.

³ Cf. Eph. 1:1 above. The conduct of the "Tsadiqim" should be a model of faithful obedience. The idea of the sexual impropriety is that of turning from G-d to self-serving conduct and behavior.

⁴ Αἰσχρότης – *aischrotes* corresponding to בְּשִׁנְיָהּ – *bā·šenā* disgraceful behavior or speech.

⁵ Lashon HaRa – the evil tongue. The noise of vulgarity chokes the Spirit/Divine Presence. Because these two Parnasim are connected to the Darshan (Prophecy) they relate to holy speech.

⁶ Let it be here noted that this phrase, εὐχαριστία – *eucharistia* has nothing to do with the Catholic/Christian notion of eucharist. The true meaning is found in the Talmud and Oral Torah as can be noted here... "It is forbidden man to enjoy anything of this world without benediction," **b. Ber., 35a**. "At good news one says: Blessed be He who is good and who does good. But at bad news one says: Blessed be the judge of truth ... Man has a duty to pronounce a blessing on the bad as he pronounces a blessing on the good," **b. Ber., 54a**. Thanks are forever: "In the future all sacrifices will cease, but the offering of thanks will not cease to all eternity. Similarly all confessions will cease, but the confession of thanks will not cease to all eternity," *Pesikta (de Rab. Kahana)*, collection of homilies 9 (79a). When one senses G-d, whether in Torah study, nature or by any other means, he should say the appropriate blessing. Through this blessing we have made a connection with the Divine.

⁷ The mention of the "Governance relates to the ten men of the congregation and our theme for Hakham Shaul's Letter to the Ephesians. The "Governance of Messiah is an expression of the Governance of G-d," through the Hakhamim and Bate Din as opposed to human kings.

The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted.

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	

Blessings Before Torah Study

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

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

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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

- Summary of the Work of the Tabernacle – Exodus 39:33-43
 - The Setting up of the Tabernacle – Exodus 40:1-33
 - The Cloud Upon the Tent of Meeting – Exodus 40:34-38
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Reading Assignment:

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

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

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

Vol. 10 – "Sin and Reconciliation," pp. 282-321

Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 39:33 – 40:38

RASHI	TARGUM PSEUDO JONATHAN
33. Now they brought the Mishkan to Moses, the tent and all its furnishings its clasps, its planks, its bars, its pillars and its sockets,	33. And they brought the tabernacle to Mosheh at his house of instruction, (beth Midrash,) where sat Mosheh and his sons, where he gave direction to them concerning the order of the priesthood; and there, and Aharon, (also) sat the elders of Israel. And they brought to him the tabernacle and all its vessels: its taches, its boards, its bars, its pillars, and its bases;
34. the covering of rams' skins dyed red, the covering of tachash skins, and the screening dividing curtain,	34. and the covering of reddened rams' skins, and the covering of purple skins, and the veil that was to be spread;
35. the Ark of the Testimony and its poles and the ark cover,	35. and the ark of the testimony, and its staves, and the mercy-seat, and the kerubim produced of beaten work of the same, the one here, and the other there;
36. the table, all its implements and the showbread,	36. and the table, and all its vessels, and the bread of faces;
37. the pure menorah, its lamps, the lamps to be set in order and all its implements, and the oil for the lighting,	37. and the candelabrum, and its lamps, the lamps of order, which were ordained to correspond to the seven stars, that rule in their prescribed places in the firmament by day and by night; and the oil for the lights,
38. the golden altar, the anointing oil and the incense, and the screen of the entrance to the tent,	38. and the golden altar, and the consecration oil, and the sweet incense, and the hanging for the door of the tabernacle;
39. the copper altar and its copper grating, its poles and	39. and the brazen altar, and its brazen grate, and its

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all its implements, the washstand and its base,	staves, and all its utensils; and the laver, and its base;
40. the hangings of the courtyard, its pillars and its sockets, and the screen for the gate of the courtyard, its ropes and its pegs, and all the implements for the service of the Mishkan, of the Tent of Meeting,	40. the curtain-work of the court, and its pillars, and the bases and the veil of the gate of the court, its cords, and pins, and all the vessels for the service of the tabernacle, even the tabernacle of ordinance;
41. the meshwork garments for the service in the Holy, the holy garments for Aaron the Kohen [Gadol] and his sons' garments for serving [as kohanim].	41. and the vestments of ministration for ministering in the sanctuary, the holy vestments of Aharon the priest, and the vestments of his sons, to minister.
42. In accordance with all that the Lord had commanded Moses, so did the children of Israel do all the work.	42. According to all that the LORD had commanded Mosheh, so had the sons of Israel made all the service,
43. Moses saw the entire work, and lo! they had done it-as the Lord had commanded, so had they done. So Moses blessed them.	43. And Moshe surveyed all the service, and, behold, they had made it as the LORD had commanded, so had they made it. And Mosheh blessed them, and said, May the Shekinah of the LORD dwell within the work of your hands!
1. The Lord spoke to Moses, saying:	1. ¶ And the Lord spoke with Mosheh, saying,
2. "On the day of the first month, on the first of the month, you shall set up the Mishkan of the Tent of Meeting.	2. On the day of the first month, that is the month of Nisan, on the first of the month, you will rear up the tabernacle, the tabernacle of ordinance.
3. There you shall place the Ark of the Testimony, and you shall spread the dividing curtain toward the ark.	3. And you will set there the ark of the testimony, and overlay the ark with the mercy seat.
4. You shall bring in the table and set its arrangement; you shall bring in the menorah and kindle its lamps.	4. And you will bring in the table on the north side, because, from thence are given riches; for from thence distil the drops of the latter rain upon the herbs, for the food of the inhabitants of the world; and you will arrange its orders, two rows of bread, comprising six cakes in a row, answering to the tribes of Ya'aqob. And you will bring in the candelabrum, on the south side, because there are the paths of the sun and of the moon, and the pathways of the luminaries; and thence are the treasures of the wisdom which resemble the light. And you will kindle the seven lamps, corresponding to the seven stars which resemble the just/generous, who shine unto eternity in their righteousness/generosity.
5. You shall place the golden altar for incense before the Ark of the Testimony, and you shall place the screen of the entrance to the Mishkan.	5. And you will place the golden altar for sweet incense before the ark of the testimony; because the wise who are diligent in the Law have a perfume fragrant as the sweet incense. And you will set the veil at the gate of the tabernacle; because the righteous/generous so cover with their righteousness/generosity the people of the house of Israel.
6. You shall place the altar of the burnt offering in front of the entrance of the Mishkan of the Tent of Meeting.	6. And you will place the altar of burnt offering before the door of the tabernacle of ordinance; because the rich, who spread the table before their doors and feed the poor (scholars), will have their sins forgiven what

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	time they make the offering upon the altar.
7. You shall place the washstand between the Tent of Meeting and the altar, and there you shall put water.	7. And you will place the laver between the tabernacle of ordinance and the altar, and put water therein for the sins of such as convert by repentance, and pour off their perversity like water.
8. And you shall set up the courtyard all around, and you shall put up the screen for the gate to the courtyard.	8. And you will place the court round about, because of the merit of the fathers of the world, which encompass the people of the house of Israel round about. And you will set the hanging of the gate of the court on account of the merit of the mothers of the world, which spread at the gate of Gehinnam, that none may enter there of the souls of the children of the people of Israel.
9. You shall take the anointing oil and anoint the Mishkan and everything within it, and you shall sanctify it and all its furnishings; thus it will become a holy thing.	9. And you will take the consecration-oil, and anoint the tabernacle, and all that is therein, and will sanctify it, on account of the crown of the kingdom of the house of Jehudah, and of the King Messiah, who is to redeem Israel at the end of the days.
10. You shall anoint the altar for the burnt offering and all its implements; you shall sanctify the altar; thus the altar will become a holy of holies.	10. And you will anoint the altar of burnt offering, and all its vessels, and consecrate the altar, that it may be an altar most holy, on account of the crown of the priesthood of Aharon, and his sons, and of Elijah, the great Priest who is to be sent at the end of the captivity.
11. You shall anoint the washstand and its base and sanctify it.	11. And you will anoint the laver, and its base, and consecrate it, on account of Jehoshua your minister, chief of the Sanhedrin of his people; by whose hand the land of Israel is to be partitioned; and of Mesiah bar Ephraim, who will spring from him, by whose hand the house of Israel is to vanquish Gog and his confederates at the end of the days.
12. And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water.	12. And you will bring Aharon and his sons to the door of the tabernacle of ordinance, and wash them with water,
13. And you shall clothe Aaron with the holy garments, and you shall anoint him and sanctify him so that he may serve Me [as a kohen].	13. and clothe Aharon with the holy vestments, and anoint him, and consecrate him; that he may minister before Me.
14. And you shall bring his sons near and clothe them with tunics.	14. And his sons you will bring near, and dress them with tunics,
15. And you shall anoint them, as you have anointed their father, so that they may serve Me [as kohanim]. And this shall be so that their anointment shall remain for them an everlasting kehunah throughout their generations."	15. and anoint them, as you did anoint their father, that they may minister before Me; and their consecration will be for a perpetual priesthood in their generations.
16. Thus Moses did; according to all that the Lord had commanded him, so he did.	16. ¶ And Mosheh did all that the LORD commanded, so did he.
17. It came to pass in the first month, in the second year, on the first day of the month, that the Mishkan was set up.	17. And it was in the first month, that is, the month Nisan, in the second year, in the first of the month, that he reared up the tabernacle.

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18. Moses set up the Mishkan, placed its sockets, put up its planks, put in its bars, and set up its pillars.	18. And Mosheh reared the tabernacle, and placed its bases, and set its boards, and placed its bars, and reared its pillars.
19. He spread the tent over the Mishkan, and he placed the cover of the tent over it from above, as the Lord had commanded Moses.	19. And he spread the tent over the tabernacle, and placed the covering of the tabernacle upon it above, as the LORD commanded Mosheh.
20. He took and placed the testimony into the ark, put the poles upon the ark, and placed the ark cover on the ark from above.	20. And he took the two tables of stone, the tables of the covenant which were given to him in Horeb, and set them up for a sign in the House of Instruction: they are the tables of the testimony. And the broken tables (he deposited) in the ark. And he set the staves in the ark, and placed the mercy seat, with the kerubim that were produced for it of beaten work, upon the ark above.
21. He brought the ark into the Mishkan and placed the screening dividing curtain so that it formed a protective covering before the Ark of the Testimony as the Lord had commanded Moses.	21. And he brought the ark into the tabernacle and set the veil of the covering and shadowed there with the ark of the testimony, as the LORD commanded Mosheh.
22. He placed the table in the Tent of Meeting on the northern side of the Mishkan, outside the dividing curtain.	22. And he placed the table in the tabernacle of ordinance, at the side of the tabernacle northward without the veil,
23. He set upon it an arrangement of bread before the Lord as the Lord had commanded Moses.	23. and set in order upon it the rows of bread before the LORD, as the LORD commanded Mosheh. Jerusalem: And he set in order upon it the order of the bread of faces before the LORD.
24. He placed the menorah in the Tent of Meeting, opposite the table, on the southern side of the Mishkan.	24. And he placed the candelabrum in the tabernacle of ordinance, over against the table upon the side of the tabernacle southward,
25. He kindled the lamps before the Lord as the Lord had commanded Moses.	25. and kindled the lamps before the LORD, as the LORD commanded Mosheh.
26. He placed the golden altar in the Tent of Meeting in front of the dividing curtain.	26. And he set the golden altar in the tabernacle of ordinance before the veil,
27. He made the incense go up in smoke upon it as the Lord had commanded Moses.	27. and burned sweet incense upon it, as the LORD commanded Mosheh.
28. He placed the screen for the entrance of the Mishkan.	28. And he set the hanging at the gate of the tabernacle.
29. The altar of the burnt offering he placed in front of the entrance of the Mishkan of the Tent of Meeting, and he offered up the burnt offering and the meal offering upon it as the Lord had commanded Moses.	29. And the altar of burnt offering he placed at the gate of the tabernacle, and offered thereon the burnt offering and the oblation, as the LORD commanded Mosheh.
30. He placed the washstand between the Tent of Meeting and the altar, and there he put water for washing,	30. And he set the laver upon its foundation between the tabernacle of ordinance and the altar, and put living water therein for purification, that it may not fail, nor become corrupt all the days.
31. and Moses, Aaron, and his sons would wash their hands and their feet from it.	31. And Mosheh, and Aharon, and his sons, took from it for their ablutions, and sanctified therewith their hands and their feet;
32. When they entered the Tent of Meeting and when	32. at the time they entered into the tabernacle of

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they approached the altar they would wash as the Lord had commanded Moses.	ordinance, or approached unto the altar, they purified themselves, as the LORD commanded Mosheh.
33. He set up the courtyard all around the Mishkan and the altar, and he put up the screen at the entrance to the courtyard; and Moses completed the work.	33. And he reared up the court round about the tabernacle and the altar, and placed the hanging which was for the gate of the tabernacle. And Mosheh completed the work.
34. And the cloud covered the Tent of Meeting, and the glory of the Lord filled the Mishkan.	34. ¶ Then the Cloud of Glory overspread the tabernacle of ordinance, and the glory of the Shekinah of the LORD filled the tabernacle.
35. Moses could not enter the Tent of Meeting because the cloud rested upon it and the glory of the Lord filled the Mishkan.	35. And Mosheh was not able to enter the tabernacle of ordinance, because the Cloud of Glory rested upon it, and the glory of the LORD's Shekinah filled the tabernacle.
36. When the cloud rose up from over the Mishkan, the children of Israel set out in all their journeys.	36. At the time when the Cloud of Glory ascended from the tabernacle, the sons of Israel went forward in all their journeys;
37. But if the cloud did not rise up, they did not set out until the day that it rose.	37. but if the Cloud of Glory went not up, they did not go forward until the day when it ascended.
38. For the cloud of the Lord was upon the Mishkan by day, and there was fire within it at night, before the eyes of the entire house of Israel in all their journeys. the Lord had commanded Moses, so did the children of Israel do all the work.	38. For the Cloud of the Glory of the LORD overspread the tabernacle by day, and (as) a column of fire it gave light in the night, that all the sons of Israel might see in all their journeys.
"Chazak! Chazak! Venitchazek!" ("Be strong! Be strong! And may we be strengthened!")	

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.

6. Ka-yože 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) 39:33 – 40:38

33 Now they brought the Mishkan to Moses, etc. Because they could not erect it. Since Moses had done no work in the Mishkan, the Holy One, blessed is He, left for him the task of erecting it [the Mishkan], since no human being could erect it [by himself] because of the heaviness of the planks; and no human was strong enough to put them up, but Moses [was able to] put it up. Moses said before the Holy One, blessed is He, “How is it possible for a human being to erect it [the Mishkan]?” He [God] replied, “You work with your hand.” He [Moses] appeared to be erecting it, and it arose by itself. This is [the meaning of] what it says: “the Mishkan was set up” (Exod. 40:17). It was set up by itself. [This is found in] the midrash of Rabbi Tanchuma. -[from Midrash Tanchuma 11]

43 So Moses blessed them He said to them, “May it be His will that the Shechinah should rest in the work of your hands. And may the pleasantness of the Lord our God be upon us...” (Ps. 90:17), and this is one of the eleven psalms in “A prayer of Moses” (Ps. 90:1). -[from Num. Rabbah 12:9]

Chapter 40

3 and you shall spread... toward the ark Heb. תָּסֵךְ, an expression denoting protection, for this [dividing curtain] was a partition [not a covering].

4 and set its arrangement [I.e., arrange] the two stacks of the [loaves of] showbread (Lev. 24:6).

19 He spread the tent They are the curtains of goat hair (Exod. 26:7, 36:14).

20 the testimony [I.e.,] the tablets [of the testimony].

22 on the northern side of the Mishkan In the northern half of the width of the Temple [i.e., the Mishkan]. -[from Yoma 33b]

side Heb. יָרֵךְ, lit., thigh, as the Targum [Onkelos renders it]: אֲרֵצָה, the side, like the thigh that is on a person's side.

27 He made the incense go up in smoke upon it in the morning and in the evening, as it is said: “every morning when he sets the lamps in order [he shall make it go up in smoke]” (Exod. 30:7).

29 and he offered up the burnt offering and the meal offering upon it Even on the eighth day of the investitures—which was the day of the setting up of the Mishkan—Moses officiated and offered up the communal sacrifices, with the exception of those that Aaron was commanded [to offer up] on that day, as it is said: “Approach the altar” (Lev. 9:7).

the burnt offering The daily burnt offering.

and the meal offering [This refers to] the meal offering of the libations of the daily burnt offering, as it is said: “And one-tenth of fine flour, thoroughly mixed with... oil” (Exod. 29:40).

31 and Moses, Aaron, and his sons would wash On the eighth day, they were all equal in respect to the kehunah. Its [Aramaic] translation is וַיִּקְדְּשׁוּן מִיָּהּ, and shall wash from it, for on that day Moses washed with them.

32 and when they approached Heb. וַיִּבְקְרוּ, like וַיִּבְקְרוּ, when they will approach (sic).

35 Moses could not enter the Tent of Meeting But one [other] passage says: “And when Moses would enter the Tent of Meeting” (Num. 7:89), [which is an apparent contradiction]. The third passage [verse 35] came and reconciled them: “because the cloud rested upon it.” You may henceforth say that as long as the cloud was upon it, he could not enter, [but when] the cloud withdrew, he would enter and [God] would speak with him. -[from Torath Kohanim, Shalosh Esrei Middoth, Thirteen methods, §. 8]

38 before the eyes of the entire house of Israel in all their journeys On every journey (מִסְעָה) that they were traveling, the cloud would rest in that place where they encamped. The place of their encampment is also called a journey (מִסְעָה). Likewise, “And he went to his stations (לְמַסְעָיו)” (Gen. 13:3) [i.e., to the stops along his journey], and likewise, “These are the journeys (מִסְעָיִם)” (Num. 33:1). Since from the place of their encampment they resumed their journeys, they are all called “journeys” (מִסְעוֹת).

**Thus is completed the Book of Redemption,
 In which the Eternal, the G-d of Israel, has entered
 Even for the children of Israel, a people near unto Him.
 He saved him from the hand of him that hated him,
 And redeemed him from the hand of his enemy.
 And blessed be G-d Who delighted in the peace of His servant,
 Who has helped him to come thus far,
 Who renews his youth in his old age,
 Who satisfies his hunger with His Torah,
 And He made him to suck honey and the fat thereof.
 For he set his whole heart [to seek G-d],
 And to His Name he offers blessings morning and evening.
 Blessed be He of Whose bounty we have partaken,
 And through Whose goodness we live.**

Ketubim: Tehillim (Psalms) 72:1-20

Rashi	Targum
1. Concerning Solomon. O God, give Your judgments to a king and Your righteousness to a king's son.	1. Composed by Solomon, uttered in prophecy. O God, give Your just rulings to the King Messiah, and Your righteousness/generosity to the son of King David.
2. May he judge Your people justly, and Your poor people with justice.	2. Let him judge Your people in righteousness/generosity, and your poor with just rulings.
3. May the mountains bear peace for the people, and the hills-through righteousness.	3. The inhabitants of the mountains will lift up peace for the house of Israel, and the hills in purity.
4. May he judge the poor of the people; may he save the children of the needy and crush the oppressor.	4. He will judge the poor of the people, he will redeem the sons of the lowly, and he will purge away the oppressor.
5. May they fear You in the presence of the sun and before the moon for generations upon generations.	5. They will fear You at the rising of the sun, and they will pray in Your presence before the light of the moon for all generations.
6. May it descend as rain upon cut vegetation, as raindrops that drip upon the earth.	6. He will descend like the favorable rain on the grass that is cut because of locusts, like the drops of late rain that drip on the grass of the earth.

Rashi	Targum
7. May the righteous flourish in his days, and much peace until there is no moon.	7. The righteous/generous will increase in his days, and peace abound, until those who worship the moon are destroyed.
8. And may he reign from sea to sea, and from the river to the ends of the land.	8. And he will rule from the bank of the Great Sea to the bank of the Great Sea, and from the Euphrates to the ends of the earth.
9. May nobles kneel before him, and may his enemies lick the dust.	9. The governors will bow down before him, and his enemies will lick the dust.
10. May the kings of Tarshish and the isles return tribute; may the kings of Sheba and Seba approach with a gift.	10. The kings of Tarsus and the islands of the ocean sea will bring back tribute; the kings of Sheba and Seba will offer gifts.
11. And all kings will prostrate themselves to him; may all nations serve him.	11. And all kings will do homage to him; all the Gentiles will submit to him (Messiah).
12. For he will save a needy one who cries out, and a poor one who has no helper.	12. For he will deliver the lowly who seeks favor, and the poor who have no helper.
13. He will have pity on the poor and needy, and he will save the souls of the needy.	13. He will pity the indigent and lowly, and he will redeem the souls of the lowly.
14. From blows and from robbery he will redeem their soul, and their blood will be dear in his eyes.	14. From duress and from extortion he will redeem their souls, and their blood will be precious in his presence.
15. And may he live, and He will give him of the gold of Sheba, and may He pray for him constantly; all the days may He bless him.	15. And he will live and give to him some of the gold that they brought to him from Sheba, and he will pray for him always; every day he will bless him.
16. May there be an abundance of grain in the land, on the mountain peaks; may its fruit rustle like Lebanon, and they will blossom forth from the city like the grass of the earth.	16. Let there be the support of bread in the land on the top of the mountains; its fruit will quiver like Lebanon, and they will blossom from the city of Jerusalem like the grass of the earth.
17. May his name be forever; before the sun, his name will be magnified, and [people] will bless themselves with him; all nations will praise him.	17. May his name be invoked forever; and before the sun came to be his name was determined; so all the peoples will be blessed by his merit, and they will speak well of him.
18. Blessed is the Lord God, the God of Israel, Who performs wonders alone.	18. Blessed is the LORD God, God of Israel, who works great wonders by Himself.
19. And blessed is His glorious name forever, and His glory will fill the entire earth. Amen and amen.	19. And blessed is His glorious name forever, and let the whole earth be filled with His glorious splendor. Amen and amen.
20. The prayers of David the son of Jesse are completed.	20. The prayers of David son of Jesse are complete.

Rashi's Commentary for: Psalms 72:1-20

1 Concerning Solomon He prayed this prayer on behalf of his son Solomon, for he foresaw with the holy spirit that he [Solomon] was destined to request of the Holy One, blessed be He, "a heart to understand, to hear judgment."

Your judgments the wisdom of Your laws, which You commanded in the Torah.

and Your righteousness to judge justly.

to a king, etc., to a king's son Both refer to Solomon. Another explanation:

Give Your judgments to a king The chastisements should end with me, and the charity You should bestow upon my son; viz. that there be peace in his days.

3 May the mountains bear peace for the people in his days. Now what is the peace that the mountains bear? When they produce fruit, people will not be jealous, and "each man will call his neighbor [to come] under [his] vine and under [his] fig tree."

and the hillsthrough righteousness And the hills will bear peace for them through the righteousness that they will perform.

5 May they fear You in the presence of the sun All Israel will learn from him to fear You all the days of the sun and moon, generations upon generations.

and before the moon As long as the moon exists for generations, when they are before it [i.e., during its existence]. There are many such expressions in the language of the Mishnah. Before the Temple and not before the Temple [i.e., when the Temple existed and when it no longer exists].

6 May it descend as rain upon cut vegetation May his word descend into the midst of Your people and into their heart as the rain that falls on the cut vegetation, which requires rain after being cut. As the matter is stated (Amos 7:1): "and behold the latter growth after the king's mowings."

that drip upon the earth Heb. דריף, an expression of drops. In Aramaic, in Tractate Yoma (87a): "Drops (זרזיפי) of water hit him." 7

May the righteous flourish in his days Israel.

and much peace will flourish in his days, and this peace will last forever. Now all this prayer was fulfilled except this thing, because Solomon sinned. Therefore his kingdom did not endure, for the kingship was given to David on this condition (I Kings 2:4): "If your children take heed to their way," but Israel sinned in his days. As it is said (ibid. 4:20): "Judah and Israel [were] many, as the sand, etc." And Israel flourished in his days, as it is said...And there was much peace, as it is said (ibid. 5:5): "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, etc., all the days of Solomon."

8 And may he reign from sea to sea All of the land of Israel is from the Sea of Reeds to the Sea of the Philistines [the Mediterranean].

and from the river to the ends of the land (I Kings 5:4): "For he had dominion over all [the inhabitants of] this side of the river, etc."

9 nobles Heb. ציִים, companies of nobles, as (Num. 24:24): "and nobles (וציִים) from the Kittites," which the Targum renders: And companies will come around from the Romans.

10 May the kings of Tarshish and the isles return tribute (I Kings 10:23): "For the king had at sea, ships of Tarshish with Aliram's ships; once every three years the ships of Tarshish would come, etc."

the kings of Sheba The queen of Sheba.

a gift Heb. אֶתְּכָר, a gift.

11 may all nations serve him (I Kings 10:24f.): "And all the [inhabitants of] the earth sought Solomon's presence etc. And each one would bring his gift."

14 From blows and from robbery Heb. מתוך ומחמס, from blows and from robbery. I found [the following]: מִתְּוֹךְ is an expression of "his innermost midst (תוֹךְ)," men of plots, who plot iniquity, as (Prov. 29:13): "a man of deep thoughts (תַּכְבִּיּוֹם)."

he will redeem their soul through the justice and righteousness that he will perform for them.

15 And may he live Solomon.

and He will give him The Holy One, blessed be He.

of the gold of Sheba And so it was (I Kings 3:13): "both riches and honor, so that there shall not be any among the kings like you."

and may He pray for him constantly, etc. The prayer and the blessing are identical. When the Holy One, blessed be He, says to a man, "You shall be blessed," it is an expression of prayer.

16 May there be an abundance of grain Heb. פִּסְתָּ, an expression of spreading (פִּסְיוֹן), increase and abundance. Our Sages, however, explained this as an expression of loaves of white bread during the messianic era (Keth. 111b, Shab. 30b), and the entire psalm as referring to the messianic era. Another explanation: פִּסְתָּ is an expression of good will, like פִּיּוּס, placating; the people are appeased and accepted by the Holy One, blessed be He, when He gives plenty in the world.

may its fruit rustle like Lebanon May the wheat kernels be as thick as the kidneys of a large ox, as happened in the days of Shimon ben Shatach.

and they will blossom forth Israel.

from the city From the midst of Jerusalem like the grass of the earth.

17 May his name [May] Solomon's name be remembered forever for his riches and his wisdom.

before the sun, his name will be magnified All the days of the sun, his name will be magnified.

will be magnified Heb. יָנוֹן, an expression of kingdom and dominion, as (Prov. 29:21): "he will ultimately be a ruler (מִנוֹן); (Gen. 21:23), "and to my son (וּלְיָבִיבִי)," who rules over my property after me; (below 74:8), "They said in their heart, their rulers (בְּיָבִיבִים)together"; their kings together.

will bless themselves with him A person will say to his son, "May you be wise and rich like Solomon."

18 Blessed is the Lord, etc., Who performs wonders alone When the fire descended from the heavens through Solomon, his son.

20 The prayers of David...are completed Heb. בָּלוּ. Our sages expounded on בָּלוּ to mean בָּלוּ אֵלָיו, all these are the prayers of David son of Jesse, to include the entire Book on David's name even what the sons of Korah and the ten elders said because he was known as (II Sam. 23:1) "the sweet singer of Israel." בָּלוּ may also be interpreted as "were completed." The construction of בָּלוּ is like (Job 24: 24): "They are taken away (רָמוּ) in a second"; (Jer. 2:12), "O heavens, be astonished (שָׁמוּ)." If this is so, this psalm was not written in its place, and there is no chronological order in the Book. The [subject] matter indicates that he said this in his old age, when he enthroned Solomon.

Meditation from the Psalms **Psalms 72:1-20** **By: H.Em. Rabbi Dr. Hillel ben David**

Psalms chapter 72 concludes the second Book of Tehillim, just as we conclude the reading of the book of Shemot (Exodus). It is also the final psalm dedicated to specific events in David's lifetime.

***Tehillim (Psalms) 72:20** The prayers of David the son of Jesse are ended.*

Radak⁸ states that David was near death when he composed this psalm. It was the most triumphant day of his career, the day on which he crowned his beloved son, Solomon, as his successor to the royal throne. This magnificent event represented the realization of David's primary goal, the culmination of all his prayers. That glorious day brought unprecedented celebration. David's loyal followers blessed him,

***I Kings 1:37** As HaShem has been with my master, the king, so shall He be with Solomon, and may He make his throne even greater than the throne of my master the king, David.*

***I Kings 1:39-40** And they blew the shofar, and all the people said, 'Long live King Solomon!' ... And the people played the flutes and rejoiced with great joy, so that the very earth was shattered by their voices.*

... And also, thus said the king: ***I Kings 1:48** Blessed be HaShem, the God of Israel, Who has today provided a successor to sit on my throne, and my own eyes see it.*

David entertained great hopes for his son. As his death approached, David reviewed the events of his life and realized that many of his cherished plans for creating a perfect society based on the laws of the Torah remained unfulfilled. With his last breath, David charged his temporal and spiritual heir, Solomon, with the task of creating a Utopian world order predicated on Divine righteousness and justice.

Solomon came very close to realizing his father's great ambition, and to the extent to which he succeeded, his rule resembled the future reign of Messiah. Thus, Sforno and Radak note, **the verses of this psalm apply both to Solomon and to his descendant, the long-awaited Messiah.**⁹

⁸ **David Kimhi** (1160–1235), also known by the Hebrew acronym as the **RaDaK** (ק"ד"ק), was a medieval rabbi, biblical commentator, philosopher, and grammarian.

⁹ 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.

Rashi¹⁰ explains that David composed this psalm when he foresaw that extraordinary wisdom would be granted to his son.¹¹

The Targum, in v.1, renders לְשִׁלְמֹה, **by Solomon**, maintaining that this psalm is a prophetic hymn composed by Solomon, dedicated to the future Messiah.

In v.17 we have a kri¹² and ktiv¹³. The verse is normally translated as: **Tehillim (Psalms) 72:17** *May his name endure for ever; may his name be continued as long as the sun; may men also bless themselves by him; may all nations call him happy.*

Tehillim (Psalms) 72:17

kri - קרי	ktiv - כתיב
יָנוּן	יָנִין
<p><i>Yinnon</i>¹⁴ (be continued)¹⁵ is a <i>nifal</i>. It is similar to <i>yibbol</i> (shall fall down) (Is. 34: 4).¹⁶ It is related to the word <i>nin</i> (posterity) (Is. 14:22). <i>Yinnon</i> means, he will bear fruit and multiply. (Related to <i>nun</i>, a fish, symbolizing eternity.)</p>	<p>It is possible that according to the <i>ktiv</i>, the word יָנִין (apparently יָנִין, <i>yanin</i>) is in the <i>hifil</i> conjugation: May the people who bear the king's name produce many descendants.</p>

Given the above kri & ktiv for our chapter of Psalms, I would like to explore some of the background of Mashiach based on the following Gemara:

Sanhedrin 98b *What is his [the Messiah's] name? — The School of R. Shila said: His name is **Shiloh**,*

¹⁰ **R**abbi **S**hlomo Itzhaki; (February 22, 1040 – July 13, 1105), was a medieval French rabbi and long highly esteemed as a major contribution Ashkenazi Jewry gave to Torah study. He is famed as the author of a comprehensive commentary on the Talmud, as well as a comprehensive commentary on the *Tanach* (Hebrew Bible). He is considered the “father” of all commentaries that followed on the Talmud (i.e., the Baalei Tosafot) and the Tanach (i.e., Ramban, Ibn Ezra, Ohr HaChaim, et al.).

¹¹ Melachim alef (I Kings) 3:5-12. It is worth noting that according Seder Olam Rabbah 14, Solomon was only 12 years old when he became king.

¹² The **kri** - קרי is the way the verse is chanted, or read.

¹³ The **ktiv** - כתיב is the way it is written in the Torah scroll. The ktiv transcends conception and comprehension. That is, a particular word in its written form has no comprehensible “garment”, though as read aloud it does have such a “garment”, i.e., it is readily comprehensible.

¹⁴ In rabbinic literature (*Pesachim* 54a, and elsewhere), יָנוּן שְׁמוֹ *Yinnon shmo*, is interpreted as meaning “Yinnon is his name,” and לִפְנֵי-שֶׁמֶשׁ, *lifnei-shemesh*, as meaning “before the sun was created”. According to this rabbinic interpretation, these words refer to the Messianic king, and the conclusion drawn is that the Messiah's name was one of the things that were created before the world came into being. The name Yinnon is found frequently in the *piyyutim* as a designation of the Messiah. Thus, we find in a *piyyut* for the *Kedushah* prayer *Mussaf* Service of Yom Kippur, composed by *Rabbi Hakalir*. “Then from before Creation, He created the Temple [בֵּית, *naveh*] and the name of the Messiah [יָנוּן, *Yinnon*].” That *piyyut* ends with: “To tell us a second time on the mount Lebanon at the hand of Yinnon, I am the Lord your God”. In other words, in the future, in the Temple and at the hand of the Messianic king, Israel will hear a second time the promise of “I am the Lord your God”. (This *piyyut* is found *machzorim* that follow the Ashkenazi rite, but in most communities today it is omitted.)

¹⁵ From the root *nun, vav, nun*.

¹⁶ A *nifal*, from the root *nun, bet, lamed*.

for it is written, until Shiloh come.¹⁷ The School of R. Yannai said: His name is **Yinnon**, for it is written, His name shall endure for ever:¹⁸ e'er the sun was, his name is Yinnon.¹⁹ The School of R. Haninah maintained: His name is **Haninah**, as it is written, Where I will not give you Haninah.²⁰ Others say: His name is **Menahem** the son of Hezekiah, for it is written, Because Menahem [‘the comforter’], that would relieve my soul, is far.²¹ The Rabbis said: His name is ‘the leper scholar,’ as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.²²

The Vilna Gaon says that these four opinions are one since the initials of **Menachem**, Shiloh, **Yinnon**, and **Haninah** make up the word *Mashiach*.²³ Yet, the Gemara speaks of *Mashiach* as a ‘leper’. Our Sages ask:²⁴ “What is *Mashiach*’s name?” and reply “The leper of the House of Rabbi.”²⁵ This is very difficult to understand. *Mashiach* will initiate the redemption, and is associated with the pinnacle of life and vitality. How can his name be linked with leprosy (*tzaraat*), which is identified with death²⁶ and exile?²⁷

What makes the messianic line so interesting is that such an incredibly pure person could emerge from descendants whose *apparent* misdeeds connote such unimaginable corruption. This is a very difficult issue that needs to be addressed, yet the answer is not easily grasped.

The answer, in part, is that the *Mashiach* will come at a time when it is impossible, or highly improbable, that He will come, and He will come from a place that seems equally impossible. The circumstances of His birth, his parentage, and His deeds will seem so unlikely as to preclude investigation. This is the impossible, and totally unexpected, pathway that we will study and this is the pathway that we must learn to discern if we are to recognize *Mashiach*. The Jewish people are expected to expect the unexpected. We are a people of the impossible!

*The advent of Mashiach will be so unexpected that it could not possibly be predicted.*²⁸

This pathway is revealed in many regards: *Mashiach* is always referred to as a *Tzemach*, a plant. The aspect of “*Tzemach*” that is emphasized is that it often remains underground, out of sight, for long periods of time, before rising to the surface, as has *Mashiach* remained hidden until he will come to the fore. RADAK and Ibn Ezra note that the “gematria”, the Hebrew letter sum of the numerical equivalent of the word “*Tzemach*” is the same as that of “*Menachem*”, a name of the *Mashiach*. The Targum says,

¹⁷ Bereshit (Genesis) 49:10.

¹⁸ E.V. ‘shall be continued’.

¹⁹ Tehillim (Psalms) 72:17.

²⁰ Yirmiyahu (Jeremiah) 16:13. Thus each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words.

²¹ Eicha (Lamentations) 1:16.

²² Yeshayahu (Isaiah) 53:4.

²³ Kol Eliyahu

²⁴ *Sanhedrin* 98b.

²⁵ See also *Rashi*, *Sanhedrin* 98a, who states that *Mashiach* will be afflicted by *tzaraat* and will sit among others who share this affliction. See the comments of the *Maharal* in his *Chiddushei Aggadot* (*Sanhedrin*, loc. cit.:a,b), which state that just as a leper must be separate from all other people, so too, a king and how much more so *Mashiach* is distinguished from others.

²⁶ *Nedarim* 64b. See the commentary of the *Maharsha* in his *Chiddushei Aggadot*.

²⁷ *Vayikra Rabbah*, the conclusion of ch. 15.

²⁸ *Sanhedrin* 97a

outright, that the meaning of the term is the "Mashiach".

One of the aspects of the Mashiach's advent is that His *impossible* coming from an *impossible* place will be transformed into the best possible scenario when it is finally understood. Thus, the impossible will not only become the possible, but it will become the most obvious pathway.

The outcome of this study, in the hearts of those who study, is emunah, faithful obedience. Normally translated as *faith*, emunah has a dual meaning. Etymologically, *emunah* is related to the word meaning to *train or accustom oneself*, and also to the word for *power and strength*. This definition is very misleading! The basis of Emunah is knowledge! We start with knowledge and then when we are faithfully obedient to that knowledge, we have emunah, we have faith. Emunah is our faithful obedience to a knowledge. Something you connect to this knowledge so thoroughly that you would give your life for it. Emunah must be the same as the knowledge that you exist. After this is acquired, then one must be faithfully obedient to that knowledge despite the influence of the lower self. The pinnacle of Emunah is to connect with knowledge so thoroughly that you can experience its future pleasures, now. Emunah is a zeraim, a seed. Just as you *know*, without any doubt, that a seed will produce a plant with fruit, if it is properly cared for, so emunah is something you *know*. It is something that is certain.

The blindness of emunah is that you don't have the end result now, even though you *know* what the end result will be.

Folks often wonder how the Mashiach can come to our lowly and undeserving generation. Yet, from the illustration of a seed, we can see that this is exactly the time when the Mashiach must come!

The seed of Mashiach will always be found in a hidden place, in the same way that a seed is planted in the ground which is a hidden place. It sprouts in a place which is so dark and seemingly impure, that it could not possibly be so, and yet it is.

If we were to attempt to identify the father and mother of the Mashiach in our generation, where would we look? Would we not look to our Jewish Sages and leaders? Would we not expect the Mashiach to come from a great and worthy family? The reason we look to greatness to find the Mashiach is because we know that "an apple never falls very far from the tree". A son always resembles his parents. Since we know that the Mashiach is a towering personality of such incredible purity, then we would expect His parents to be great and pure.

What we find, however, is that the messianic seed is always found in circumstances which *seem* impure, and from parents that *seem* to be acting in a very lowly manner. As we study, we will find out that appearances can be very deceiving. What looks like sin and impurity turns out to be the most immense mitzva that only the greatest of folks can achieve. We will see that the messianic line has such great people that they have the ability to do a sin "for the sake of heaven", and thereby change that sin into a mitzva.

The following folks were part of the messianic line. I will highlight their story, their perfections, and the *apparent* impediments that they pose to the messianic line.

I. Avraham

Yitzchak was an only son: Is he Paro's son, or Avimelech's son? Sarah was taken as wife by Avimelech and by Paro, in Bereshit (Genesis) chapter 20. How can we be sure this is Avraham's son?

In Bereshit (Genesis) chapter 21, the Torah says *Ele Toldot Avraham Avraham Holid Et Yitzchak*, "These are the children of Avraham, Avraham gave birth to Yitzchak." On this pasuk, Rashi asks why does the pasuk repeat *Avraham Holid Et Yitzchak*, wouldn't it be enough just to say *Vaeleh Toldot Avraham*? Rashi says that after HaShem changed Avraham's name, Yitzchak was born to emphasize Avraham's new name. A second explanation, of Rashi, is that people were saying that Avimelech was the biological father of Yitzchak, because when Sarah was living with Avraham she was not pregnant. However, when she was with Avimelech for one night, the next Pasuk says that Sarah was pregnant. In order to prevent people from saying this, HaShem made Yitzchak the spitting image of Avraham and the pasuk says *Holid Et Yitzchak*.

It is worth noting that Sarah became pregnant BECAUSE she prayed for Avimelech and his household that all their bodily openings, which had been shut by HaShem, should be opened, especially for pregnancy.

II. Lot and His Daughters

Avraham's nephew was named Lot. In speaking about Lot, the Midrash says the following:

Midrash Rabbah - Genesis XLI:4 HAD FLOCKS, AND HERDS, AND TENTS. R. Tobiah b. R. Yitzchak said: He had two tents, viz. Ruth the Moabitess and Naamah the Ammonitess.² Similarly it is written, Arise, take thy wife, and thy two daughters that are found (Gen. XIX, 15)³: R. Tobiah said: That means two 'finds', viz. Ruth and Naamah. R. Yitzchak commented: I have found David My servant (Ps. LXXXIX, 21): where did I find him? In Sodom.²⁹

The above Midrash indicates that the Mashiach will be found in Sodom, the most intensely negative and impure place that the world has ever known. There we find Lot and his two daughters.

Bereshit (Genesis) 19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 36 Thus were both the daughters of

²⁹ He was descended from Lot who was saved from the destruction of Sodom.

Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

Thus we see that Ammon and Moab were born from **incest** in a place just removed from Sodom. From Moab we find Ruth, and from Ammon we find Naamah:

Melachim Alef (1 Kings) 14:21 *And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which HaShem did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.*

Lot went to Sodom, a proverbially wicked place, to teach the people about HaShem and His ways. On the night that Sodom was destroyed, Lot was enjoying a Purim Seudah and a Pesach seder while feeding two angels. Lot was a very great man. He was great enough that in his merit he and his entire family were extracted before the destruction of Sodom and Gemara. Thus we find Mashiach in Sodom. HaShem extracted the messianic sparks from the Goyim (Gentiles) and built them into the Mashiach. He built those sparks in a cave of incest. This incest was converted by Lot's daughter into a very great mitzva (good deed). So great was the mitzva and the ones who performed it, that the messianic line was drawn through them. Yet, how can incest be a mitzva?

Lot's two daughters believed that the three of them were the only people left on earth. It was their desire to fulfill the command of HaShem that they should multiply and fill the earth. Since their father was the last man on earth, they thought, therefore they did what to them must have been the most disgusting thing in the whole world, they slept with their own father! Today we find this disgusting, how much more so must it have been with the towering spiritual greatness of Lot's family. Our Sages teach that is greater to do a sin for the right reason, than to do a mitzva for the wrong reason. Lot's two daughters did a sin **for the sake of Heaven**. This was an incredibly great act that was rewarded accordingly.³⁰

Never the less, the Mashiach came forth from two incestuous acts in the most depraved place on earth, that is where Mashiach **MUST** come from! Mashiach will always come from a place where it is impossible for Him to be, yet, He is there.

III. Yitzchak

Yitzchak died at the Akeida,³¹ before he had children, as we see from the Midrash.

Leviticus Rabbah. 29:9 R. *Judah says: When the sword touched Yitzchak's throat his soul flew clean out of him. And when He let his voice be heard from between the two cherubim, 'Lay not thy hand*

³⁰ Our Sages teach that it is *impossible* for men to commit a sexual sin for the sake of Heaven. Only women are capable of such loftiness.

³¹ The Binding of Isaac (Hebrew: עֲקִידַת יִצְחָק), also known as The Binding (הַעֲקִידָה). The Akeida is a story in the Torah found in Genesis 22. In the biblical narrative, G-d asks Abraham to sacrifice his son, Isaac, on Moriah, Abraham begins to comply, when a messenger from G-d interrupts him. Abraham then sees a ram and sacrifices it instead.

upon the lad, 'the lad's soul returned to his body. Then his father unbound him, and Yitzchak rose, knowing that in this way the dead would come back to life in the future; whereupon he began to recite, Blessed art Thou, O Lord, who quickens the dead.

Since Yitzchak died (according to this midrash), this presents a potential problem for the messianic line in that he had not married and had no children. When Yitzchak died, all of his descendants died with him. Therefore, Yaaqob and his twelve sons, the tribes of Israel, all died with him – because they were still in Yitzchak's loins. Of course, they were also resurrected with him!

The messianic line will always be found in impossible situations. These are precisely the situations where Mashiach must be found!

Rivka (Rebecca) – Yitzchak's wife was barren. This is also a clear impediment to the messianic line.

***Bereshit (Genesis) 25:21** And Yitzchak entreated HaShem for his wife, because she was barren: and HaShem was entreated of him, and Rebekah his wife conceived.*

IV. Yaaqov

Did Yaaqob "steal" his father's blessing by deception, in Bereshit (Genesis) chapter 27? The appearance of theft through deception is so great that the majority of people who read this event come to the conclusion that the blessing was stolen. The forces of evil will not pay attention to folks involved in *apparent* impurity because they too are deceived. Thus the messianic seed will be preserved and hidden.

Never the less, those who are discerning should be able to see, as our Sages have taught, that Yaaqob Avinu³² was a righteous man and that he performed the will of HaShem when he secured the blessing from his father.

It is axiomatic that a thief does not get to keep stolen goods. How much more will HaShem retract the blessing if the blessing is stolen? Thus our Sages confirm that HaShem had it written that Yitzchak confirmed that Yaaqob was to receive the blessing AFTER he was aware of the deception:

***Bereshit (Genesis) 27:33** And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.*

V. Yehuda

Why does Yehuda, the father of kings and the Mashiach, visit a prostitute?

***Bereshit (Genesis) 38:12** And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the*

³² Our father.

Adullamite. 13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. 14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be an harlot; because she had covered her face. 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

Thus we see that Yehuda engaged in the mitzva of yibbum³³ with Tamar, *unknowingly*. The following Midrash helps us to understand why Yehudah went to a prostitute:

Midrash Rabbah - Genesis LXXXV:8 WHEN JUDAH SAW HER, etc. (XXXVIII, 15 f.). R. Aha said: A man should become familiar with his wife's sister and with his female relations, so as not to fall into sin through any of them. From whom do you learn this? From Judah: WHEN JUDAH SAW HER, HE THOUGHT HER TO BE A HARLOT; why so? FOR SHE HAD COVERED HER FACE-while in her father-in-law's house.⁵ Another interpretation: WHEN JUDAH SAW HER he paid no attention to her.⁶ But since she covered her face he reasoned, If she were a harlot, would she actually cover her face! R. Johanan said: He wished to go on, but the Holy One, blessed be He, made the angel who is in charge of desire appear before him, and he said to him: 'Whither goest thou, Judah? Whence then are kings to arise, whence are redeemers to arise?' Thereupon, AND HE TURNED UNTO HER-in despite of himself and against his wish.

Tamar – Why does she play a prostitute? This is clearly a way to muddy the messianic line. Tamar was the daughter of Shem and a Prophetess in her own right. Tamar was an exceedingly great individual. She engaged in the mitzva of yibbum with Yehuda, knowingly. Tamar clearly understood that this was no sin, but rather a mitzva³⁴ that built the messianic line. Yet, the sin was so horrific that Yehudah and the bet din were prepared to impose capital punishment for this "sin". However, once they understood who the father was, they realized her greatness!

There are many more stories, of Mashiach's ancestors, in this same manner:

David came from Ruth the Moabite and was accused of adultery and murder, who's mother played the harlot.

Rehoboam's wife was Naamah, the descendant of Lot's daughter's son by incest.³⁵

Coniah was cursed that none of his descendants would prosper.³⁶

³³ **Yibbum**, levirate marriage, in Judaism, is one of the most complex types of marriages mandated by Torah law (Deuteronomy 25:5-10) by which, according to the law, the brother of a man who died without children has an obligation to marry the widow.

³⁴ Good deed.

³⁵ Melachim Alef (1Kings) 14:21

Mary, the mother of Yeshua, was not married when she became pregnant. She was thought to be unfaithful. Christians claim a virgin birth. This claim precludes any messianic possibility because the Mashiach cannot inherit the throne of David unless He is a blood descendant through Joseph, his father. Christian claim He is part of a trinity. They accuse Him of abolishing the law.

Yeshua, as Mashiach ben Yosef, was the exact opposite of what the Jews were expecting.³⁷ This alone was sufficient to render Yeshua invisible to learned Jews.

This desire for Mashiach ben David has led many learned Jews to reject Yeshua (Mashiach ben Yosef) for the following reasons: If Yeshua had indeed been the Mashiach (ben David), he would have fulfilled the messianic prophecies mentioned in Tanach.³⁸ For instance, the Mashiach ben David will bring about universal peace and tranquility, He will gather the outcasts of Israel, etc. If those same learned Jews would view Yeshua as Mashiach ben Yosef, then they would be more likely to see the truth.

Why does HaShem conceal the messianic line in *apparent* impurity? Because the impure spiritual forces suckle from the pure. The impure forces pay no attention to those mired in impurity because there is nothing to suckle from impurity. Even though there is no *actual* impurity in the messianic line, the impure forces are easily fooled and deceived, as are ignorant men.

So, HaShem disguises great purity and spiritual greatness with the appearance of impurity, in order that He might rectify the world and bring forth Mashiach into the light. Thus we see that Mashiach is the hidden flower which springs forth from a seed which seems to decay just before it sprouts forth anew! Thus we find the Midrash telling us about a leper when it speaks of Mashiach!

Ashlamatah: Yeshayahu (Isaiah) 60:13-21 + 61:9

Rashi	Targum Pseudo-Jonathan
13. The glory of the Lebanon shall come to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor.	13. The glory of Lebanon will be brought into your midst, cypresses, planes, and pines together, to beautify the place of My sanctuary; and I will make the place of the dwelling of my Shekhinah glorious.
14. And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.'	14. The sons of those who subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased.
15. Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation.	15. Whereas you have been forsaken and cast out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation.
16. And you shall suck the milk of nations and the breast of kings you shall suck, and you shall know that I	16. You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their

³⁶ Jeremiah 22:24ff

³⁷ They were expecting Mashiach ben David – the ruling king.

³⁸ Old Testament

Rashi	Targum Pseudo-Jonathan
am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.	kings; and you will know that I, the LORD, am your Savior and your Redeemer, the Strong One of Jacob.
17. Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, and I will make your officers peace and your rulers righteousness.	17. Instead of the bronze which they plundered from you, Jerusalem. I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. I will make your guardians peace and [appoint] your rulers in virtue.
18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise.	18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising.
19. You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory.	19. You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory.
20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be completed.	20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended.
21. And your people, all of them righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory.	21. Your people will all be. virtuous; they will possess the land for ever, My pleasant plant, the work of My might, that I might be glorified.
22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it.	22. He that is small among them will become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it.
1. The spirit of the Lord God was upon me, since the Lord anointed me to bring tidings to the humble, He sent me to bind up the broken-hearted, to declare freedom for the captives, and for the prisoners to free from captivity.	1. The prophet said, A spirit of prophecy before the LORD God is upon me, because the LORD has exalted me to announce good tidings to the poor; he has sent me to strengthen the brokenhearted, to proclaim liberty to the captives, to those who are bound, Be revealed to light;
2. To declare a year of acceptance for the Lord and a day of vengeance for our God, to console all mourners.	2. to proclaim the year of pleasure before the LORD, and the day of vengeance before our God; to comfort all those who mourn;
3. To place for the mourners of Zion, to give them glory instead of ashes, oil of joy instead of mourning, a mantle of praise instead of a feeble spirit, and they shall be called the elms of righteousness, the planting of the Lord, with which to glory.	3. to confuse those who mourn in Zion - to give them a diadem instead of ashes, oil of joy instead of mourning, a praising spirit instead of their spirit which was dejected; that they may call them true princes, the people of the LORD, that He may be glorified.
4. And they shall build the ruins of old, the desolations of the first ones they shall erect; and they shall renew ruined cities, desolations of all generations.	4. They will build up ancient ruins, they will raise up former devastations; cities that were ruined will be repaired, devastations of many generations.
5. And strangers shall stand and pasture your sheep, and foreigners shall be your plowmen and your vinedressers.	5. Aliens will stand and feed your flocks, the sons of Gentiles will be your ploughmen and vinedressers,
6. And you shall be called the priests of the Lord; 'servants of our God' shall be said of you; the	6. but you will be called the priests of the LORD, men will speak of you as those who minister before our God;

Rashi	Targum Pseudo-Jonathan
possessions of the nations you shall eat, and with their glory you shall succeed [them].	you will eat the possessions of the Gentiles, and in their glory you will be indulged.
7. Instead of your shame, which was twofold, and your disgrace, which they would bemoan as their lot; therefore, in their land they shall inherit twofold; they shall have everlasting joy.	7. Instead of your being ashamed and confounded, two for one the benefits I promised you I will bring to you, and the Gentiles will be ashamed who were boasting in their lot; therefore, in their land they will possess two for one: theirs will be everlasting joy.
8. For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them.	8. For I the LORD love judgment, despised before Me are deceit and oppression: I will in truth give them a reward of their deeds, and I will make an eternal covenant with them.
9. And their seed shall be known among the nations, and their offspring among the peoples; all who see them shall recognize them that they are seed that the Lord blessed.	9. Their sons will be exalted among the Gentiles, and their sons' sons in the midst of the kingdoms; all who see them will acknowledge them, that they are the seed whom the LORD has blessed.

Rashi's Commentary to: Isaiah 60:13-21 + 61:9

13 box trees, firs, and cypresses Species of trees of the forest of Lebanon.

14 Zion of the Holy One of Israel [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

16 and the breast of kings Heb. **Vishod**, an expression of breasts (**Heb. Shadayim**) and 'you shall suck' proves it.

17 Instead of the copper that they took from you.

and I will make your officers peace [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. **Pequdatekh** Your appointed officers. Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

19 You shall no longer have You shall not require the light of the sun.

20 neither...be gathered in Heb. **Yeasef**, an expression similar to (Joel 2:10) "gathered in **As'fu** their brightness." Gathered in their light.

21 in which I will glory That I will glory with them. Pourvanter in French.

22 in its time I will hasten it If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

Chapter 61

1 since the Lord anointed me This anointing is nothing but an expression of nobility and greatness.

to declare freedom for the captives That is to say, **to bring them the tidings of the redemption.**

to free from captivity Heb. **Peqach Qoach**. Open their imprisonment and their captivity and release them.

2 a year of acceptance A year of appeasement and good will.

3 the elms of righteousness Heb. **Eilei**, an expression of trees **llanot**. Comp. (supra 1:29) "of the elms **Mei'eilim** that you desired." This is evidenced by the end of the verse, "the planting of the Lord etc."

5 your plowmen Heb. **Ikareikhem**, those who lead the plow.

6 priests of the Lord Princes of the Holy One, blessed be He.

the possessions of the nations Heb. **Cheil Goyim**, the possessions of the nations [after Jonathan].

you shall succeed [them] Heb. **Titamaru** [derived from **T'murah**, exchange]. You shall enter in their stead into the glory they have taken until now.

7 Instead of your shame which was twofold, even they would constantly bemoan their disgrace as their lot. That is to say that instead of until now My people were constantly bemoaning disgrace, their lot... There are instances of **Ranah** that is an expression of mourning. Comp. (Lam. 2:19) "Rise, cry (Heb. **Roni**) at night," and comp. (I Kings 22:36) "A cry **HaRinah** passed through the camp," concerning Ahab's death.

8 For I am the Lord, Who loves justice, hates robbery in a burnt offering Therefore, I do not accept burnt offerings from the heathens (the nations [Parshandatha, K'li Paz]), for they are all results of robbery.

and I will give their wage The wage of Israel, which shall be in truth. Alternatively, I will give the reward for the deeds they performed, for they suffered the derisions of the heathens (the nations [Mss. and K'li Paz]) for My honor in truth.

PIRQE ABOT

Pereq Vav

Mishnah 6:2

Hakham Yitschaq (ben Moshe) Magriso

Rabbi. Yehoshua ben Levi said: Every single day a prophetic. echo emanates from Mount Horeb and declares, "Woe to mankind because of the contempt for the Torah." For everyone who does not occupy himself with the Torah continuously is considered to be under [Divine] censure. It is thus written, "Like a gold ring in a pig's snout is a beautiful woman lacking in breeding" (Proverbs 11:22). It is also written, "The Tablets were God's work, and the writing was God's writing, engraved (charuth) on the Tablets" (Exodus 32:16). Do not read charuth - "engraved" - but cheruth - "freedom." No man is free unless he devotes himself to the Torah. Everyone who devotes himself to the Torah elevates himself, as it is written, "From Gift to God's Heritage, and from God's Heritage to High Places" (Numbers 21:19).

Rabbi Yehoshua ben Levi taught that day after day a voice emerges from Mount Horeb

(Sinai), and announces the warning, "Woe is to humanity because of their disregard for the Torah." Obviously, this is not actually a voice that can be heard. If it were, people would be forewarned and frightened, and they would never abandon the Torah. If the voice were heard, people would heed it, since it is a frightening warning. But since no one hears it, what purpose does it serve?

Before the Torah was given to humanity, it was in the highest heavens, in an extremely holy place, near God. It was like a precious only daughter, constantly receiving her father's attention. When God decided to give the Torah to humanity, the angels began to argue and complain that it should be given to them. They argued that it was a precious jewel, and deserved to have a proper setting in heaven.

They complained, "How can You give the Torah to the earth, which is such a contaminated place? How can you give it to a mortal, a human being, born of a woman? You will be giving it. to the lowest possible creature, one totally dominated by his material being (**chomer**). "Better give it to the heavens, so that the angels, who are free of the physical, may be able to study it."

In spite of this argument, God chose not to give it to the angels, but to humanity. **The Torah itself consented to descend from its high station and its holy place, and be given to human beings, the lowest intelligent creatures in creation. It allowed itself to be given to creatures that could even refuse to obey its commandments, because it wanted to do God's will.**

Therefore, man's baseness is not held against him if he devotes himself to Torah study, and holds the Torah in high veneration and esteem, recognizing it as a most precious jewel, and not letting it out of sight for a moment. But if people do not have a strong desire to study the Torah, and thus leave it neglected in a corner, taking a sacred book in hand only when they feel like it, the Torah is degraded.

It is then as if a voice were being heard on Mount Horeb, where the Torah was given. Although mankind accepted the Torah, they are now ignoring it. The voice therefore declares, **"Woe is to mankind because of their neglect of the Torah."** The Torah is now degraded because it was given to mortal man, who keep it only begrudgingly.

When people debase the Torah, God reacts accordingly. Much evil comes to the world, resulting in suffering, sickness, death and many other calamities. These misfortunes are what proclaim the message of Mount Horeb. **All this is because people are lax in their study of Torah.**

The announcement is therefore, "Woe is to humanity because of the neglect of the Torah." The reason people must weep and cry is because they are lax in "studying the Torah." Woe is to them and woe is to their souls in the World to Come. Woe is to the man who does not dedicate himself to the Torah in this world.

A person who neglects the Torah is considered to be under censure (**nazuf**). This means that

such a person is censured and separated from others in the next world. When he wishes to enter the heavenly academy, he is denied admission. He remains outside the sphere of the Divine Presence (**Machaneh Shekhinah**), looking in and wishing that he, too, could participate. It is thus written, "Like a gold ring in a pig's snout is a beautiful woman who lacks breeding" (Proverbs 11:22). Beauty in a woman who lacks breeding is like a gold ring suspended from the nose of a pig. Although a gold ring is a precious object, it becomes degraded and sullied as the pig roots around in the garbage.

The beautiful woman mentioned in the verse alludes to the Divine soul of man. The soul may be beautiful in doing good deeds, but if it does not devote itself to Torah study, it is said to be lacking in breeding and taste. Since it does not study the Torah, it is not aware of the reasons (**ta'amim**) and fine points of the commandments. To keep the commandments in ignorance is not nearly as great as keeping them and knowing their reasons. This is especially true if one keeps the commandments merely out of habit (**Anashim Melumadah**).

The master further teaches us that the neglect of the Torah also results in the bitter exile (**Galuth**) that we are forced to endure, as well as our subjugation by other nations (**shi'bud malkhiuth**).

This is alluded to in the verse, "The Tablets were God's work, and the writing was God's writing, engraved (**charuth**) on the Tablets" (Exodus 32:16). The word **charuth**, meaning "engraved," can also be read as **cheruth**, meaning "freedom." **When a person devotes himself to Torah study, he is free from government persecution and all other troubles.**

The only reason Israel was banished from the Holy Land was because of neglect of Torah study. God thus said, "For what reason has the land perished? ... Because [the people] have abandoned My Torah" (Jeremiah 9:11,12).

When a person devotes himself to Torah study, he elevates himself and gains status. It is thus written, "From Gift (**Matanah**) to God's Heritage (**Nachaliel**) and from God's Heritage to High Places (**Bamoth**)" (Numbers 21:19).

The verse is speaking of the person who studies Torah, which is God's gift (**Matanah**). As a result, he becomes worthy of "God's Heritage" (**Nachaliel**). He has God as his Heritage, and is close to Him, as it is written, "You, who have attached yourselves to God, are all alive today" (Deuteronomy 4:4). Such an individual is then elevated to "high places" (**Bamoth**). Since he is close to God and remains with Him, God will certainly elevate him and bring him to heights greater than anything in creation.

Verbal Tallies

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

Shemot (Exodus) 39:33 – 40:38

Yeshayahu (Isaiah) 60:13-21 + 61:9
Tehillim (Psalms) 72
Mk 9:33-40, Lk 9:46-48, Acts 18:22-27

The verbal tallies between the Torah and the Psalm:

All - כל, Strong's number 03605.

The verbal tallies between the Torah and the Ashlamata:

They brought / Shall come - בוא, Strong's number 0935.

Shemot (Exodus) 39:33 And **they brought <0935> (8686)** the tabernacle <04908> unto Moses <04872>, the tent <0168>, and **all <03605>** his furniture <03627>, his taches <07165>, his boards <07175>, his bars <01280>, and his pillars <05982>, and his sockets <0134>.

Tehillim (Psalms) 72:11 Yea, all kings <04428> shall fall down <07812> (8691) before him: **all <03605>** nations <01471> shall serve <05647> (8799) him.

Yeshayahu (Isaiah) 60:13 The glory <03519> of Lebanon <03844> **shall come <0935> (8799)** unto thee, the fir tree <01265>, the pine tree <08410>, and the box <08391> together <03162>, to beautify <06286> (8763) the place <04725> of my sanctuary <04720>; and I will make the place <04725> of my feet <07272> glorious <03513> (8762).

Hebrew:

Hebrew	English	Torah Reading Exo 39:33 – 40:38	Psalms 72:1-20	Ashlamatah Is 60:13-21 + 61:9
אֱלֹהִים	God		Ps. 72:1 Ps. 72:18	Isa. 60:19
אֶרֶץ	earth, land, ground		Ps. 72:6 Ps. 72:8 Ps. 72:16 Ps. 72:19	Isa. 60:18 Isa. 60:21
בוא	brought, bring, went, enter, come	Exod. 39:33 Exod. 40:4 Exod. 40:21 Exod. 40:32 Exod. 40:35		Isa. 60:13 Isa. 60:17 Isa. 60:20
בן	sons	Exod. 39:41 Exod. 39:42 Exod. 40:12 Exod. 40:14 Exod. 40:31 Exod. 40:36	Ps. 72:1 Ps. 72:4 Ps. 72:20	Isa. 60:14
ברך	blessed	Exod. 39:43	Ps. 72:15 Ps. 72:17 Ps. 72:18 Ps. 72:19	Isa. 61:9
נָאֵל	redeem		Ps. 72:14	Isa. 60:16
גוֹי	nations		Ps. 72:11 Ps. 72:17	Isa. 60:16 Isa. 61:9
דור	generations	Exod. 40:15	Ps. 72:5	Isa. 60:15
זָהָב	gold	Exod. 39:38 Exod. 40:5 Exod. 40:26	Ps. 72:15	Isa. 60:17

Hebrew	English	Torah Reading Exo 39:33 – 40:38	Psalms 72:1-20	Ashlamatah Isa 60:13-21 + 61:9
חַמָּס	violence		Ps. 72:14	Isa. 60:18
יָד	hands	Exod. 40:31	Isa. 60:21	
יְהוָה	LORD	Exod. 39:42 Exod. 39:43 Exod. 40:1 Exod. 40:16 Exod. 40:19 Exod. 40:21 Exod. 40:23 Exod. 40:25 Exod. 40:27 Exod. 40:29 Exod. 40:32 Exod. 40:34 Exod. 40:35 Exod. 40:38	Ps. 72:18	Isa. 60:14 Isa. 60:16 Isa. 60:19 Isa. 60:20 Isa. 61:9
יוֹם	day	Exod. 40:2 Exod. 40:37	Ps. 72:7 Ps. 72:15	Isa. 60:20
יוֹמָם	by day	Exod. 40:38		Isa. 60:19
יָרֵחַ	moon		Ps. 72:5 Ps. 72:7	Isa. 60:19
יָשַׁע	save		Ps. 72:4 Ps. 72:13	Isa. 60:16
יִשְׂרָאֵל	Israel	Exod. 39:42 Exod. 40:36 Exod. 40:38	Ps. 72:18	Isa. 60:14
כְּבוֹד	glory	Exod. 40:34 Exod. 40:35	Ps. 72:19	Isa. 60:13
כָּלָה	finished, ended	Exod. 40:33	Ps. 72:20	
לְבָנוֹן	Lebanon		Ps. 72:16	Isa. 60:13
מָלֵא	filled	Exod. 40:34 Exod. 40:35	Ps. 72:19	
מֶלֶךְ	king		Ps. 72:1 Ps. 72:10 Ps. 72:11	Isa. 60:16
מִנְחָה	grain offering	Exod. 40:29	Ps. 72:10	
נְחֹשֶׁת	bronze	Exod. 39:39		Isa. 60:17
נָתַן	set, give, given	Exod. 40:5 Exod. 40:6 Exod. 40:7 Exod. 40:8 Exod. 40:18 Exod. 40:20 Exod. 40:22 Exod. 40:30 Exod. 40:33	Ps. 72:1 Ps. 72:15	
עוֹלָם	everlasting, forever	Exod. 40:15	Ps. 72:17 Ps. 72:19	Isa. 60:15 Isa. 60:19 Isa. 60:20 Isa. 60:21
עֵין	sight	Exod. 40:38	Ps. 72:14	
עִיר	city		Ps. 72:16	Isa. 60:14
עַם	people		Ps. 72:2 Ps. 72:3 Ps. 72:4	Isa. 60:21 Isa. 61:9
עָשָׂה	did, do, make, made	Exod. 39:42	Ps. 72:18	

Hebrew	English	Torah Reading Exo 39:33 – 40:38	Psalms 72:1-20	Ashlamatah Is 60:13-21 + 61:9
		Exod. 39:43 Exod. 40:16		
פָּנִים	shwbread, face, before	Exod. 39:36 Exod. 40:5 Exod. 40:6 Exod. 40:23 Exod. 40:25 Exod. 40:26	Ps. 72:5 Ps. 72:9 Ps. 72:17	
צַדִּיק	righteous		Ps. 72:7	Isa. 60:21
צִדְקָה	righteousness		Ps. 72:1 Ps. 72:3	Isa. 60:17
קָרַב	bring, come near, will offer	Exod. 40:12 Exod. 40:14 Exod. 40:32	Ps. 72:10	
רָאָה	looked, saw, see	Exod. 39:43		Isa. 61:9
רֶגֶל	feet, foot	Exod. 40:31		Isa. 60:13 Isa. 60:14
שָׂם	put, set, inserted	Exod. 40:3 Exod. 40:5 Exod. 40:8 Exod. 40:18 Exod. 40:19 Exod. 40:20 Exod. 40:21 Exod. 40:24 Exod. 40:26 Exod. 40:28 Exod. 40:29 Exod. 40:30		Isa. 60:15 Isa. 60:17
שָׁחָה	fall down, prostrate		Ps. 72:11	Isa. 60:14
שָׁלוֹם	peace		Ps. 72:3 Ps. 72:7	Isa. 60:17
שֶׁמֶשׁ	sun		Ps. 72:5 Ps. 72:17	Isa. 60:19 Isa. 60:20
שַׁעַר	gate	Exod. 39:40 Exod. 40:8 Exod. 40:33		Isa. 60:18

Greek:

REEK	ENGLISH	Torah Readin Exo 39:33 – 40:38	Psalms 72:1-20	Ashlamatah Is 60:13-21 + 61:9	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:33-40	Tosefta of Luke Lk 9:46-48	Remes/emara of Acts/Romans and James Acts 24:22-27
ἀκούω	hear, heard			Isa 60:18			Acts 24:22 Acts 24:24
ἀμα	together			Isa 60:13			Acts 24:26
ἀν	ever	Exo 40:36				Lk. 9:46	
ἀποκρίνομαι	answered				Mk. 9:38		Acts 24:25
ἀποστέλλω	send, sent				Mk. 9:37	Lk. 9:48	
δέχομαι	receives				Mk. 9:37	Lk. 9:48	
διαλέγομαι	disputed, reasoned				Mk. 9:34		Acts 24:25
δίδωμι	give, gave	Exod. 40:5 Exod. 40:6 Exod. 40:7 Exod. 40:8	Ps. 72:1 Ps. 72:15				Acts 24:26

REEK	ENGLISH	Torah Readin Exo 39:33 – 40:38	Psalms 72:1-20	Ashlamatah Is 60:13-21 + 61:9	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:33-40	Tosefta of Luke Lk 9:46-48	Remes/emara of Acts/Romans and James Acts 24:22-27
		Exod. 40:18 Exod. 40:20 Exod. 40:22 Exod. 40:30 Exod. 40:33					
δικαιοσύνη	righteousness		Ps. 72:1 Ps. 72:3	Isa. 60:17			Acts 24:25
δύναμαι	able	Exo 40:35			Mk. 9:39		
εἶδω	saw, seen	Exo 39:42			Mk. 9:38	Lk. 9:47	Acts 24:22
εἷς	one	Exo 40:2				Lk. 9:46	
εἶπω	speak, said				Mk. 9:36 Mk. 9:39	Lk. 9:48	Acts 24:22
ἡμέρα	days	Exod. 40:2 Exod. 40:37	Ps. 72:7 Ps 72:15	Isa. 60:20			Acts 24:24
θέλω / εθέλω	want, desires				Mk. 9:35		Acts 24:27
ἵστημι	set up, set	Exo 39:40 Exo 40:2 Exo 40:17 Exo 40:18 Exo 40:33			Mk. 9:36	Lk. 9:47	
κατά	according to	Exo 39:42			Mk. 9:40		Acts 24:22
καταβαίνω	come down		Ps 72:6				Acts 24:22
κρίμα	judgments		Psa 72:1				Acts 24:25
κρίνω	judge		Psa 72:2 Psa 72:4				
κωλύω	forbade, forbid				Mk. 9:38 Mk. 9:39		Acts 24:23
λαμβάνω	take, taking, took	Exo 40:9 Exo 40:20			Mk. 9:36		Acts 24:27
λέγω	saying	Exo 40:1			Mk. 9:35 Mk. 9:38		
μεγας	great, greater				Mar 9:34	Lk. 9:48	
μεσος	midst			Isa 61:9	Mk. 9:36		
μετά	with, after, behind						Acts 24:24
ὁδοίς	way, road				Mk. 9:33 Mk. 9:34		Acts 24:22
ὄνομα	name		Ps 72:14 Ps 72:17 Ps 72:19		Mk. 9:37 Mk. 9:38 Mk. 9:39	Lk. 9:48	
οὐδεὶς	no one				Mk. 9:39		
παιδίον	little child				Mk. 9:36 Mk. 9:37	Lk. 9:47 Lk. 9:48	
πατήρ	father	Exo 40:15					
ποιεῖω	made, make, did, do	Exod. 39:42 Exod. 39:43 Exod. 40:16	Ps 72:18		Mk. 9:39		
πορεύομαι	go			Isa 60:14			Acts 24:25
πρώτος	first	Exo 40:2 Exo 40:17			Mk. 9:35		
υἱοίς	sons	Exod. 39:41 Exod. 39:42 Exod. 40:12 Exod. 40:14	Ps. 72:1 Ps. 72:4 Ps.72:20	Isa. 60:14			

REEK	ENGLISH	Torah Readin Exo 39:33 – 40:38	Psalms 72:1-20	Ashlamatah Is 60:13-21 + 61:9	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:33-40	Tosefta of Luke Lk 9:46-48	Remes/emara of Acts/Romans and James Acts 24:22-27
		Exod. 40:31 Exod. 40:36					
ὑπαρχοντα	existed		Ps 72:12			Luk 9:48	

NAZAREAN TALMUD

SIDRA OF SHMOT (EX.) 39:32 – 40:38

“VAYAVI’U ET-HAMISHKAN” “AND THEY BROUGHT THE TABERNACLE”

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

HAKHAM SHAUL’S SCHOOL
OF TOSEFTA
LUQAS (LK) 9:46 – 48
Mishnah 8:8

HAKHAM TSEFET’S SCHOOL OF PESHAT
MORDECHAI (MK) 9:33-37
Mishnah 8:8

And Yeshua’s talmidim deliberated on which one of them might be the greatest. But Yeshua, being aware of their innermost thoughts, took a child and had him stand beside him and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. For the one who is least among you all—this one is great.”

¶ And they came to The town of Nachum (the prophet). And when he had come into the house of study, He began by enquiring of them, “What was it that you were discussing among yourselves along the way?” But they kept silent as if dumb.³⁹ For on the way they had been deliberating on which one among themselves was the greatest (Heb. Rosh). And he sat down to study/judge and called the twelve saying to them, If anyone desires to be first (Heb. Rosh), he will be last of all and servant Paqid of all. And he took a child, and embraced him in his arms, and set him in their midst. And he said to them, whoever receives a child such as this on My name receives Me. And whoever receives me does not only receives me, but Him (G-d) who sent me.

LUQAS (LK) 9:49 – 50

MORDECHAI (MK) 9:38-41

And Yochanan answered and said, “Master, we saw someone expelling shedim on your authority, and we tried to prevent him,⁴⁰ because he does not accompany us as a Paqid or Hakham.” But Yeshua said to him, “ You as Paqidim do not have the authority to prohibit this Tsaddiq, Hakham (from doing works of

Yochanan⁴² answered him (Yeshua), saying, Master,⁴³ we saw a Royal Ish (man of nobility) casting out shedim⁴⁴ on your authority, and he does not accompany us as a Paqid or Hakham. Therefore, we forbade him, because he does not accompany us. But Yeshua said, You as Paqidim do not have the authority to prohibit this Tsaddiq/Hakham (from doing works of righteousness/generosity). For there is no one who could do works of virtuous power/generosity⁴⁵ on my authority that can easily speak evil of me. For he that is not against us bears my (our)⁴⁶ authority.⁴⁷ For whoever will give you a cup of water to drink on my authority, because you belong to Messiah, aman

³⁹ Juxtaposed against the previous pericope where the epileptic son could not speak. Furthermore, this “playing dumb” was a sure sign that Yeshua’s talmidim did not want the Master to know what they had been discussing.

⁴⁰ Note here that the talmidim tried but they could not prevent this Tsaddiq/Hakham.

⁴² Yochanan builds on the word “name” (authority). Receives a child on the authority of the Master is in agreement with Yeshua as the Master/Messiah and G-d.

(righteousness/generosity).”⁴¹ v'amen I say to you, he will not lose his reward.

HAKHAM SHAUL'S SCHOOL OF REMES
2 LUQAS (ACTS) 24:22-27
Mishnah נ:נ

But Felix, because he understood the facts concerning the Way (Nazarean Judaism) more accurately, put them off, saying, “When Lysias the military Captain comes down, I will decide your case.” He ordered the centurion for him (Hakham Shaul) to be guarded and to have some freedom, and in no way to prevent any of his own people from **serving him**. And after some days, when Felix arrived with his wife Drusilla,⁴⁸ who was a Jewess, he sent for Hakham Shaul and listened to him concerning faithful obedience in the Messiah Yeshua. And while he was discussing about righteousness/generosity and self-control and the judgment that is to come, Felix became afraid and replied, “Go away for the present, and when I have an opportunity, I will summon you.” At the same time he was also hoping that money would be given to him by Hakham Shaul. For this reason also he sent for him as often as possible and talked with him. And when two years had passed, Felix received as successor Porcius Festus. And because he wanted to do a favor for the (Sadducee) Jews, Felix left Hakham Shaul behind as a prisoner.

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

*Ex 39:33-40:38	Ps 72:1-20	Isa 60:13-21 + 61:9	Mk 9:33-41	Lk 9:46-48	Acts 18:18-23
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

We must first interject some information on translation and commentary methods. We must first note that in

⁴³ Hooker points out that **διδάσκαλος** – *didaskalos* (teacher) is usually used by those who are outside Yeshua's circle. Hakham Tsefet uses it here to show that it is contrary to the thoughts and teachings of the Master. Hooker, Morna Dorothy. *The Gospel According to St. Mark*. Peabody, Mass: Hendrickson Publishers, 1993. p. 229

⁴⁴ Demons, foreign gods implying some form of idolatry.

⁴⁵ **δύναμις** – *dunamis*, virtuous power

⁴⁶ The plurality of the text is not referring to Yeshua and his talmidim. Now the “talmidim” have no authority over any other Hakham. Therefore, Yeshua's “our” refers to the authority of the Hakhamim.

⁴⁷ Bratcher, Robert G. *A Handbook on the Gospel of Mark*. UBS Handbook Series. New York: United Bible Societies, 1993. p. 299. Also not that this bears similarity to the Saying mimics Hillel's sayings...Edwards believes that the most important thing is the making known Yeshua (Jesus) name. Our interpretation of Edward's words are, the making known of Yeshua's authority is the most important thing. Edwards, James R. *The Gospel According to Mark*. The Pillar New Testament Commentary. Grand Rapids, Mich : Leicester, England: Eerdmans ; Apollos, 2002. p. 290-1

⁴¹ Bratcher, Robert G. *A Handbook on the Gospel of Mark*. UBS Handbook Series. New York: United Bible Societies, 1993. p. 299. Also not that this bears similarity to the Saying mimics Hillel's sayings... “If I am not for myself, then who will be for me? And if I am only for myself, then what am I? And if not now, when?” Aboth 1:14

⁴⁸ Meaning “watered by the dew”

our learned opinion that ALL of the Nazarean Codicil was originally penned in Mishnaic Hebrew. However, because we do not have copies of these works we use various hermeneutic principles out of necessity when reading, translating and commenting on the present Greek texts. It is not our opinion that the Greek text is in any way preferred. However, we note that Yeshua and his Talmidim were perfectly versed in Greek, its grammar and knew exactly what they were doing by making a translation in this language. We can only marvel at the great wisdom in their choice of words. Our difficulty is looking at the Greek manuscripts and versions trying to translate them back into Mishnaic Hebrew. Only then can we begin commenting from a Hebraic perspective. In practical application, this requires a considerable amount of time and thought, i.e. staring at the computer screen during week days or "papers" on Shabbat. Therefore, our translation and comments reflect these background activities and it is in not to be interpreted as if we have a preference for the Greek texts that we must work with.

THE GREATEST TALMID

The question of "who is the greatest" does have a logical connection with the events that have recently unfolded. We must call to mind the following things

1. Yeshua transfigured before the three "greatest" talmidim on Har Tz'fat
2. Yeshua heals the epileptic boy who collapsed as dead
3. Yeshua has announced that he would die and resurrect on the third day

These events all have the common theme of death and transformation in the Y'mot HaMashiach. However, the primary thought in the mind of the talmidim is the death of the Master. Their minds are more preoccupied with the idea of the general resurrection rather than Messiah's individual resurrection. This lack of understanding reveals a human Messiah instead of a "deified" savior. While they believed that Yeshua was the Messiah their view of him was in no way associated with Grecian or pagan mythologies.

The enigma of the last pericope leaves the talmidim with unanswered questions. This week's teachings should bring "understanding" (Bina). By looking at the Ashlamatah and Torah Seder, we see the dilemma that the talmidim were facing. Yeshua's talmidim were not only trying to understand the "sayings" **ῥῆμα** – *rēma*, (Oral Torah) of the Master, they were trying to comprehend Yeshua's Mesorah in relation to the Torah Seder they were reading for the week. We must believe that Yeshua was teaching his talmidim in very much the same way how we study the Triennial Torah Sedarim today.⁴⁹ Each week we have an assembly of Torah Readings and its corresponding selection of the Nazarean Talmud. Our duty is not only to find that part that "fired our imagination," we need to understand how all the materials interrelate. For Yeshua's talmidim, this was a new contrivance. This was the weekly exercise of the talmidim. They needed to interconnect the "sayings" **ῥῆμα** – *rēma*, (Oral Torah) of the Master with the Torah Seder each week hunting for Messianic clues. Their exercise might have been much like our questions with a slight twist. Their question might have been as follows, "from all the readings for this week, which particular verse or passage taught you about the role of Messiah?" Yeshua taught his talmidim a Torah lesson each week. The "sayings" **ῥῆμα** – *rēma*, (Oral Torah) of the Master reveals aspects of the Torah and Messianic identity that Yeshua wanted his talmidim to "know!"

There has been a considerable eschatological undertow in our readings for the past several Shabbat. Yeshua's talmidim are trying to piece all the parts of the Torah together while understanding the Messianic role in relation to an eschatological perspective. We can also surmise that Yeshua was teaching on multiple levels of hermeneutic at one time. Or, that in the three and half years of his ministry, he took his talmidim through all four hermeneutic levels. The specific details are conjecture at this point. The eschatological

⁴⁹ Here we are being very specific relating the way that we at the Esnoga Bet Emunah and Esnoga Bet El under the authority of His Eminence Rabbi Dr Yosef ben Haggai study the weekly Torah Seder.

background leaves the talmidim with more questions than they have answers. The confusion is how they perceived Yeshua's death burial and resurrection in relation to these events. They could hear Yeshua telling them that he would die and after three days, he would "stand again." However, they must have been confused regarding the connection to the resurrection and three days. Somehow, the problem of his resurrection in "three days" seemed foreign to them. They would not understand until after he rose to "stand." Even then, there were some misunderstandings concerning the kingdom/**governance** (sovereignty) **of G-d**.⁵⁰ Our generation has no place to make any judgments against Yeshua's talmidim. Their education would bewilder the greatest of our generation.

WHO IS THE GREATEST?

The Greek word used for the "greatest" is μείζων – *meizōn* indicating the senior with the greatest authority. The Greek word μείζων (*meizōn*) is rooted in μέγιστος – *megistos* and μέγας – *megas*. Μέγιστος – *megistos* contains the idea of being the greatest of the great.⁵¹ The pericope's vocabulary looks for the most extraordinary of all the talmidim. Who will be the most extraordinary? This vocabulary further suggests that this talmid must be extraordinary in (mighty) deeds.⁵²

Delitzsch uses the Hebrew word לִלְבָּדָהּ to describe their seat of elation. A more suitable word for the position sought in this discussion and argument might have been רב or ראש. Nevertheless, the point is, they want to know who would be the reigning official in the Masters court. What was it in the past few pericopes that have brought them to this discussion? The Master, in our present pericope, tells them how to master their places of authority. By being the least, you will become the greatest. Those who wanted to know what had happened on the mountain may have initiated this discussion. The three elite talmidim did not have to tell the others the events of the mountain for them to become envious. The situation caused envy in and of itself. However, we have yet to answer our question. Was it just the events of the mountain that caused them to desire seats of elation or did something else transpire that provoked the discussion? As the understanding of the "kingdom/**governance** (sovereignty) **of G-d** grew they began to realize that the authority of G-d would be through Hakhamim and Bate Din rather than human kings.

Perhaps they really understood, in part, that the Master was going to establish great Bate Din. They would be able to sit in seats of great honour and power. Oh, the visions that danced in their heads. They did not fully understand the plan as of yet. They must have still been envisioning the Messianic Davidic King.

Yeshua would reveal to them the greatest of the mitzvah, i.e. Keri'at Shema.⁵³ From the Mesorah, traditions of the forefathers Yeshua deduced that the "Keri'at Shema" held the answer to the **kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. The later Sages brought the Keri'at Shema to the forefront of the Mesorah.⁵⁴ The continued discussion of the

⁵⁰ II Luqas 1:6-8 So when they had assembled they asked him (Yeshua) saying, will you restore the kingdom (Governance) of Yisrael? He answered "It is not for you to know the times and seasons that the Father has established with His own authority. But, you will receive power when the Ruach HaKodesh has come upon (clothe) you and you will be my witnesses in Yerushalayim and in all Y'hudah and Shomron and to the ends of the earth" ("**Ends of the earth**" – i.e. Western countries).

⁵¹ G3176 μέγιστος (*megistos*) - greatest or very great; Etymology: superlative of G3173;

⁵² Timothy & Barbara Friberg, Neva Miller, Analytical Lexicon of the Greek New Testament, Trafford Publishing, 2005 pg. 255-6 μέγας

⁵³ Mk 12.:28-29 The chief (Heb. Rosh) mitzvah of all is: "Hear, Israel. The LORD our God is one LORD, And you will love the LORD, your God, with all your heart and with all your soul, and with all your means." (Deut. 6:4, 5) This is the chief (Heb. Rosh) mitzvah. And the second is like this, "You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD." (Lev. 19:18) There is not another mitzvah greater than these (two).

⁵⁴ Cf. m. Berachot 1:1

Sages in Tractate Berachot relates what Yeshua was saying concerning the Shema and the Kingdom/governance (sovereignty) of G-d through the Bate Din and Hakhamim.

Berachot 2:2 The following are [the breaks] between the paragraphs: Between the first blessing and the second [of those which precede the Shema]; between the second blessing and [the paragraph which begins] Shema (Dt. 6:4-9); and between [the two sections which begin] Shema and And it shall come to pass if you shall hearken (Dt. 11:13-21); Between [the two sections beginning] And it shall come to pass and And G-d said [to Moses] (Num. 15:37-41); Between [the two sections] And G-d said and True and Certain. R. Judah said, "Between [the two sections] And G-d said and True and Certain one may not interrupt." Said R. Joshua b. Qorha, "Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]?" **So that one may first accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments.** "[Why does] And it shall come to pass [precede] And God said? "For And it shall come to pass is recited by both day and night. "[But] And G-d said is recited only by day."

It is odd that the word ἔσχατος – *eskhatos* (last) is used here. A more appropriate word would have been ὀλίγος – *oligos* – little. The antonym of *megas* – μείζων is ὀλίγος – *oligos*. However, Hakham Tsefet uses ἔσχατος – *eskhatos* rather than ὀλίγος. The real reason behind the use of ἔσχατος is that it is the antonym of πρῶτος – *prōtos* – that which is first in rank and position. What does all of this say and teach? Logical deduction gives us the required answer. Yeshua wants his talmidim to esteem others greater than they do themselves. You might imagine this in practice. It is appropriate to prefer others to ourselves. In addition, no matter how great one is that he should look at others as being greater than he is. When this is mentally genuine, it makes the talmid work harder knowing that he is the last.

THE LAST IS THE SERVANT

One will not need a lesson in Greek to know that διάκονος – *diakonos* translated to our English word "deacon." The various Greek words for "servant" are as follows. Διαγγέλλω – *diaggellō* is one who carries the message of another. Δουλεύω – *douleuō* mean to serve as a slave with emphasis on subjection. Διάκονος – *diakonos* outside the Nazarene Codicil means to wait tables. Διάκονος – *diakonos* also means to provide or care for. The Greek notion of service contrasts with the Hebraic view of service. To serve in the Greek mind was/is demeaning. The formula of the Sophist is expressed: "How can a man be happy when he has to serve someone?"⁵⁵ Judaism expresses a much deeper understanding of the meaning of service. Eastern thinking finds no difficulty or unworthiness in service.⁵⁶ Judaism holds the idea that the greater the Master the greater the honour of service. It is interesting to note that the LXX never uses this word. It will almost without exception always uses δουλεύω – *douleuō* mentioned above. The word of choice used by the LXX is λειτουργός – *leitourgōs*. This word is a compound word meaning, "in service to laity."

Nevertheless, the context as used in the Nazarene Codicil is "one who waits tables." However, the Theological Dictionary of the New Testament (TDNT) points out that this word is directly related to the office of the Deacon.⁵⁷ The "deacons" of Philippians 1:1 are labelled "table waiters" by most translators.

However, this description suffers terribly at the hands of translators and commentators. The reason being that they do not consider the Rabbinic system of government. While they readily recognize the "Deacon" is one who serves a Hakham by mentioning Timothy and Erastus (Acts 19.22) they fail to understand the exact duties of the "Deacon." It is of great interest to take a brief look at the relationship between Hakham Shaul and his two "deacons" (Heb. "paqidim"). They "ministered" διακονουντων – *diakonountōn* to him. These

⁵⁵ Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament*, Volume, II (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1964. pg. 82

⁵⁶ Ibid pg. 83

⁵⁷ Ibid pg. 89

paqidim recorded and administered his judgments.

THE DUST BUSTERS: ΔΙΑΚΟΝΟΣ – *DIAKONOS*

It is interesting to dissect this *diakonos*. In short, the word means to “raise dust.” We find this definition is humorous. It is rooted in the idea of someone who plasters a house with lime (dust). However, the humorous part is that the dust raisers do so because they hurry to accomplish the requests of the Master or Hakham. Furthermore, the “dust raisers” are an essential part of building a house, i.e. Esnoga.⁵⁸

m. Sanhedrin 4.3 And two judges' clerks (Paqidim) stand before them (the Bench of three Hakhamim), one at the right and one at the left. And, they write down the arguments of those who vote to acquit and of those who vote to convict.⁵⁹ R. Judah says, “Three: one writes the opinion of those who vote to acquit, one writes the opinion of those who vote to convict, and the third writes the opinions both of those who vote to acquit and of those who vote to convict.”

This Mishnah tells us exactly what a deacon is. The “table waiter” is a judges' clerk (*paqid*) that records the arguments (halakhic) of the judge (Hakham).

THE LAST, LEAST, LOST, LITTLE AND THE DEAD

The heading “the last, least, lost, little and the dead” is not original with us. Farrar Capon coined the phrase; therefore, we will borrow his cliché. The discussion and the pericope need much more commentary on these details. However, we can now look at the twelve talmidim (11 subtracting Y'hudah Ish Q'riyot who betrayed him) and determine the point Yeshua was trying to make. We already know that Yeshua took the three “greatest” (Rosh) with him to Har Tz'fat. Therefore, we should make our selection from these three. Hakham Ya'aqob, as we learned in II Luqas was made the Head (Rosh) of the Nazarean Bet Din. This then leaves us to make our selection from Hakham Tsefet and Hakham Yochanan. Hakham Yochanan penned the So'od materials of the Nazarean Codicil. Therefore, the idea of being the greatest may, in some opinions be attributed to Hakham Yochanan. However, there can never be a “So'od” without a Peshat. Making the least (last), i.e. Peshat – Mishnah the greatest (the first). Why is the Mishnaic Import of Hakham Tsefet so important? Because without the Mishnaic writings of Hakham Tsefet we could never understand the fundamentals of Messiah. Nor, could we understand any of the other levels of Messiah due to their non-literal meanings. The Mishnaic writings of Hakham Tsefet form the beginning of the Master's Mesorah the beginning and first (least). Yet Hakham Tsefet himself is the **chapter** of the Nazarean talmidim.

2Ch 3:15 Also he made before the house **two pillars** of thirty and five cubits high, and the **chapter** (*v'ha'tzepheth*) that was on the top of each of them was five cubits.⁶⁰

We have included the Hebrew text of the cited passage for clarification.

15 וַיַּעַשׂ לְפָנָי הַבַּיִת עֲמוּדָיִם שְׁנָיִם אַמּוֹת שְׁלֹשִׁים וְחֲמֵשׁ אַרְבָּי וְהַצֶּפֶת אֲשֶׁר-עַל-רֵאשׁוֹ אַמּוֹת חֲמֵשׁ: ס

The highlighted Hebrew text reads *v'ha'tzepheth*. The phrase *v'ha'tsefet* would read “and the chapter.” The word **chapter** is translated “tsefet” which is not the pillar itself. The “tsefet” is the cap or head of the pillar. Therefore, Hakham Tsefet is not only seen as a “pillar,” Hakham Tsefet is the cap or head of the pillar. The “tsefet” is the upper portion of the pillar, which supports the edifice. Consequently, Hakham Tsefet is not

⁵⁸ Synagogue

⁵⁹ In other words they record the legal proceedings of the court i.e. Bench of three Hakhamim.

⁶⁰ KJV

only the “pillar” of the Nazarean Community; he is the primary support for the whole community both the least and greatest.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

FELIX THE HAPPY ROMAN AND THE DEW

The saga of Hakham Shaul's incarceration continues with a narrative about his private interactions with Felix. Felix puts off the Tz'dukim (Sadducees) because he is better schooled in the “Way” of the Nazarean Jews than he is willing to admit. Furthermore, he believes that Hakham Shaul is a wealthy man and waits for him to offer a bribe so he can be released.

The allegorical relationship to the School of Peshat is one of action. In other words, Hakham Shaul is literally enslaved by the Romans as an act of dramatizing Hakham Tsefet's words concerning being a “Slave – Servant” to the Master. Likewise, Hakham Shaul's incarceration makes an allegorical acting out of the Ba'al Keri. The Ba'al Keri is bound for the time of his impurity from entering the Temple courts and offering sacrifices etc. Hakham Shaul is allegorically bound to the point of not being able to visit the Temple or make offerings on his behalf.

Again, Hakham Shaul is an allegorical picture of the Diaspora wherein the Jewish people cannot enter a Temple of stone. The message is that of being a living and pure Temple of the living stones with hearts of sapphire.

The words of Hakham Shaul picture the Jewish people in Diaspora very well. We have a measure of freedom and we can periodically visit our friends. However, we are restrained from entering the Y'mot HaMashiach and Olam HaBa until we have gathered the souls possessing the Nefesh Yehudi in the Diaspora.

FELIX AND DRUSILLA

Drusilla the Jewess is historically considered a scandalous woman. She seems to have no difficulty being married to a Gentile with a great deal of immoral depravity in his character. Josephus reports that she was to be married to Agrippa II who was willing to convert to Judaism to marry her. Antonius Felix, who bore the title “husband of three queens”, wooed Drusilla away from Agrippa II.⁶¹ It is for this reason he becomes “afraid” when Hakham Shaul begins lecturing on “**righteousness/generosity and self-control and the judgment that is to come.**” Felix sending Hakham Shaul back to the dungeon says I will listen about this when it is more convenient.

UNDERSTANDING THE WAY

The grave sin of Felix is found in the meaning of his name. Felix means “Happy.” There are several ways to look at this idea allegorically. However, Felix believes that happiness is the result of “happenings.” This is a puerile mindset and the soul in pursuit of happiness through his pursuit of physical pleasure has thrown off the possibility of ever experiencing true joy. Hakham Shaul makes it clear the Felix knows enough about the Way of Nazarean Judaism that he can understand the motive of the Tz'dukim. However, he loved to play mental games with his subjects to suit his personal whims. This is the world of the Jewish people in Diaspora. We dance the dance with the secular world only for the sake of studying and practicing the Torah. Hakham Shaul could occasionally entertain guests. Hakham Tsefet calls himself a courtier in the Kings (Messiah's)

⁶¹ Josephus *Ant.* xx.139–44

court (Bet Din). Hakham Shaul is now the Nazarean in chains. He is unable to be the Servant to the master as a courtier in his Bet Din. He needs others, i.e. his friends to "serve him."

The materials before us show that Hakham Shaul was a "stranger" in his own land. Allegorically speaking we see something similar today. While the Jewish people have returned to the land, Eretz Yisrael, in part they are still under the influence of the nations. When the yoke of foreign oppression is broken off, of the neck of the B'ne Yisrael only then will we see the beginning of the Y'mot HaMashiach.

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. From all the Tanakh (Hebrew Scriptures) readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?
 3. 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!"

Saturday Evening May 13, 2017 Evening: Counting of the Omer Day 33

Evening Counting of the Omer Day 33
(Lag BaOmer)

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
33	Parnas 2	Iyar 18	5:6-7	(Glory) - Orange Virtue: Temimut (Sincerity) Ministry: Parnas [Pastor]

Ephesians 5:6-7 Let no man deceive you⁶² with vain words,⁶³ for because of these things the wrath of God

⁶² We see the office and ministry of the 2nd Parnas as restrictive. The restriction is against the philosophical vanity of

comes upon the children (sons) of disobedience.⁶⁴ Therefore, do not be partakers with them.⁶⁵

Sunday Evening May 14, 2017 Evening: Counting of the Omer Day 34

Evening Counting of the Omer Day 34

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
34	Parnas 2/Parnas 3	Iyar 19	5:8-10	Sincerity united with Truth

Ephesians 5:8-10 For in the past you were darkness,⁶⁶ but now you are light⁶⁷ in the Lord; walk⁶⁸ as children of

Replacement Theology (philosophy). This is accomplished by true scholarship. Therefore, we see Hakham Shaul's allusion to **Lag B' Omer** the holiday of the Torah Scholar. This officer is often willing to be self-sacrificing as noted above. He sacrifices for the sake of unity and edification. In this venue, he becomes a key builder in the congregation. He will not "sacrifice" for vanities sake. He concedes only for the "cause." However, this persona is the real watchdog of the congregation. He draws his strength from the Chazzan and compassion from the 1st Parnas/Pastor. This Pastor is highly creative with the ability to build and strengthen the congregation, by motivating it with (Prophetic) vision he receives from the Darshan. Were it not for his apprehension of the prophetic vision of the Maggid/Darshan the congregation could be like a dog chasing its tail. It is evident that Hakham Shaul is perfectly aware of the characteristics of this Officer. This can be seen in his warning against the Yetser HaRa/Lashon HaRa.

⁶³ While there is some debate as to whom "any man" is, we understand this to be the dividing sect of Gentile Philosophers or philosophies. These "philosophies" were designed to replace the truth of the Torah. These "vain philosophies" were the replacement to the Oral Torah. Therefore, blaspheme against the Oral Torah/Mesorah is initiated in the form of a replacement "Oral" presentation of vain philosophy. We note that the "vain philosophy" is considered "empty words." This is because of the Hebrew idea of "Tob" (good) and "Ra" (bad). "Tob" true meaning is that which is beneficial and "Ra" meaning that which is "empty" or "vain." The Torah Oral/Written is a means of accessing the consciousness of G-d. When these "vain philosophies" are propagated they nullify that connection and awareness.

⁶⁴ As noted above the ministry of the 2nd Parnas leans towards the left column. Therefore, we should expect a stern character leaning towards justice and judgment. This is easily seen in the comment "**wrath of God comes upon the children of disobedience.**" This officer is a part of the balancing of the congregation. This officer teaches the congregation not to succumb to the trappings of human philosophy. True strength and reassurance comes from within the G-dly community. Therefore, we see that this officer, as an echo of Hokhmah is an integral part of the assembly. While this officer should be the echo of Binah, he is captivated with the essence of Hokhmah.

⁶⁵ Only abstinence from the morass of confusion can one be free. One needs an established halakhic norm to truly be free. The trappings of vanity are bondage and detraction from genuine freedom. The 2nd Parnas is the true gate to freedom.

⁶⁶ Darkness here is not evil in the strict sense of the word. "Darkness" is defined by one's relationship with G-d. Those who have no relationship with G-d through the Torah are "darkness."

⁶⁷ Light is association with G-d and the conversion. Reception of the Nefesh Yehudi (Jewish soul) transforms the new man into light. Ps. 97:11 **Light is sown like seed for the righteous/generous, and gladness for the upright in heart.** This light is the Ohr HaGanuz (Primordial Light) which resides within each individual connected with G-d and recipient of the Nefesh Yehudi (Jewish Soul). Light is also an indication of the Shekinah's presence. The Torah is the repository for the Ohr HaGanuz, the Primordial Light. Therefore, those who receive the Torah oral and written receive the Primordial Light. The goal of receiving the Torah is to become the light i.e. the Torah. When the B'ne Yisrael traveled through the wilderness, the "Light" manifest as either a pillar of fire or a cloud. Darkness also represents the relationship to the intermediary powers that govern the universe as G-d's agents. Those angels, which represent the true structure of the universe represent light. They are often called mazelot (constellations) or stars. Those "fallen stars" are those stars, which did not keep their specifically designated place and position. **Yehudah 1:6 Now the heavenly messengers that did not keep their Divinely appointed position of pre-eminence but forsook their proper sphere (station) are kept under guard in everlasting chains in deepest darkness for the great day of judgment.** 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azazel foot and hand, and cast him into the darkness,

light (for the fruit of the Nefesh Yehudi is in all goodness and righteousness/generosity and truth), allowing⁶⁹ only what is pleasing to the Lord.⁷⁰

Monday Evening May 15, 2017 Evening: Counting of the Omer Day 35

Evening Counting of the Omer Day 35
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
35	Parnas 2/Moreh	Iyar 20	5:11-14	Sincerity united with Humility

Ephesians 5:11-14 Do not associate⁷¹ with the fruitless works⁷² of darkness, but rather reprimand⁷³ them. For it is a shame⁷⁴ even to mention of those things, which they do in secret.⁷⁵ But all things that are reprov'd are made manifest by the light,⁷⁶ for light makes all things visible. Therefore he says,⁷⁷ "Wake up, sleeper!"⁷⁸ And

and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Cf. 1Thes 5:4-11; Rom 13:11-14

⁶⁸ See "walk" above. Mishle (Proverbs) associates the mitzvot that we "walk" out with the lamp and teachings (Torah) with the light.

⁶⁹ **δοκιμάζω** – *dokimazo* (approving/discern/allow) has the connotation of permitting and prohibiting in the Rabbinical sense. That which is prohibited by the determination of halakhic norms is not pleasing to G-d. And that which is permitted is considered "pleasing" to G-d.

⁷⁰ The objective desire of the child of light is to live a life of exemplary Torah observance. This is what is "pleasing" to G-d.

⁷¹ Do not associate turns from not contact to rebuke or reprimand.

⁷² "Fruitless works" of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of "unfruitful" matches the Hebrew word **רָא** – *ra*, which is usually translated evil. However, as noted above **רָא** – *ra*, means empty. Therefore, the "unfruitful" works of the "darkness" are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these "works" are of "shameful" nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12** **These are a hidden danger in your Festivals while they feast with you they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven (wild) waves of the sea, foaming without water to their own shame; wandering spheres (stars) for who the deepest darkness is reserved for (their) eternity.**

⁷³ While some translations suggest "exposure," the true meaning of this word is rebuke or reprimand. The concept of "exposure" comes from the idea of being children of light. Light is a natural exposure of darkness or "works of darkness." Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is; whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul's way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way.

⁷⁴ It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly.

⁷⁵ **Κρυφῆ** – *kruphe* that which is hidden or concealed. **Κρυφῆ** – *kruphe* being the opposite of the "secret" of So'od.

⁷⁶ Light here is an allegorical reference to what is made public

arise from the dead,⁷⁹ and Messiah will shine⁸⁰ on you.”⁸¹

Tuesday Evening May 16, 2017 Evening: Counting of the Omer Day 36

Evening Counting of the Omer Day 36
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
36	Parnas 3/Masoret	Iyar 21	5:15-16	Truth united with Chesed

Ephesians 5:15-16 See then how your conduct (walk)⁸² is (to be) in Chochmah (wisdom),⁸³ not as those without wisdom (fools),⁸⁴ but as wise,⁸⁵ redeeming⁸⁶ the time,⁸⁷ because the days are evil.⁸⁸

⁷⁷ We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that the Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning.

⁷⁸ While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk...”

⁷⁹ Hoehner suggests that ἀνάστα rooted in ἀνίστημι – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar*, 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 687

⁸⁰ Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection.

⁸¹ Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” ...

⁸² This is not an inference on how one “should” walk. This is a direct “command” on how one is to walk. Walking in “wisdom” means guarding every step.

⁸³ ἀκριβῶς – *akribos* here refers to Chochmah refers to the highest office of the Bet Din. This character is often mirrored in the middah G’dolah/Chesed. Just as there is a Bet Din manifesting the three highest qualities of Messiah the middot of the three officers reflect the qualities of Messiah modeled in the Bet Din. The “wisdom” of the Seven Officers is secure in their position and rank. They are not so ego-centered as to need to point all attention on themselves. The challenge of the Hakham (Shaul) is to “walk in wisdom.” This implies an intimate connection with the Torah (Law), Mitzvoth (Commandments) and the Mesorah (Oral Torah of Messiah).

⁸⁴ The analogy of “light” is now changed into a comparative allegory of wisdom versus the “those without wisdom.” “Fools” here is the opposite of wisdom... This statement is mirrored in Abot 5:7/10 (In some versions the reference is 5:10) “Seven qualities characterize the boor...” 5:7 There are seven traits to an unformed clod, and seven to a sage.

1. A sage does not speak before someone greater than he in wisdom.
2. And he does not interrupt his fellow.
3. And he is not at a loss for an answer.
4. He asks a relevant question and answers properly.
5. And he addresses each matter in its proper sequence, first, then second.
6. And concerning something he has not heard, he says, “I have not heard the answer.”
7. And he concedes the truth [when the other party demonstrates it].

And the opposite of these traits applies to a clod.

⁸⁵ As noted the Seven Officers do not model the negativity of the ego-centric person. They model wisdom, as it is manifest through the Bet Din. The conduct of those who subject themselves to the Torah, the Bet Din and the seven officers is the “way of the wise.”

⁸⁶ The idea of “redemption” is that of buying up “time.” However, as is the case throughout, Hakham Shaul is telling the

Wednesday Evening May 17, 2017
Evening: Counting of the Omer Day 37

Evening Counting of the Omer Day 37

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
37	Parnas 3/Chazan	Iyar 22	5:17-20	Truth united with Reverential Awe

Ephesians 5:17-20 Therefore, do not be like those without wisdom,⁸⁹ but hold to understanding⁹⁰ what the will⁹¹ of the Lord is. And do not be drunk with wine,⁹² in which is dissipation,⁹³ but be filled with the Mesorah,⁹⁴

Gentile converts to make tikun (healing, repair and restoration). Therefore, we must understand that Hakham Shaul is referring to the abstract idea of tikun for the sin of Adam.

⁸⁷ The redemption (tikun) of "time," refers here to observance of Shabbat and festivals. These Festivals (including Shabbat) form the blueprint for order and structure governing societal and cultural means redeeming time. The allegory of "buying time" is that of, 1 The Galut HaGadol and 2 an Indebted servant. The indebted servant is "redeemed" (bought back) from his debtors and taught proper economics. This is "buying time/days." Furthermore, the plural "days" is also allegorical of the "ages." This nomenclature will change in the sixth chapter to the singular. Cf. 6:13 See... Schweid, E. (2000). *The Jewish Experience of Time, Philosophical Dimensions of the Jewish Holy Days*. (A. Hadary, Trans.) Northvale: Jason Aaronson Inc.

⁸⁸ The days are "evil" רַע – *ra*, empty or fruitless. The allegory of "evil days" refers to being subjected to foreign powers. At the time of Ephesians, the power of the Romans guaranteed Pax Romana interpreted as the "Peace of Rome" or "Roman Peace." This was generally the environ that "Rome" wanted to project. However, Pax Romana came at a heavy price. Furthermore, when the "citizens" of the Roman Empire did not behave according to Roman dogma they were quickly squashed. Redemption of time, the tikun can only be accomplished by keeping the Feasts and Shabbat. This further demands an observance of the Oral Torah in that the Torah does not explicitly teach us how to keep those feasts.

⁸⁹ See footnote above, foolish – without wisdom. We must note that the Chazan has entered the "picture" so to speak. The mention of "chochmah" should call to mind the Psalmists acclaim that "fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk.

⁹⁰ Σύνημι – *suniami* referring to the quality of בינה – *Binah*. However, we see from this text that the inference is *Binah* pouring into *Da'at*. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into *Da'at*) what has been heard. We also have the undertone of the Hebrew word שמע – *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 697 (footnote 6)

⁹¹ רצון – *ratson*, meaning will desire. This is a possible reference to the ability to attach one's self to the Divine Mind.

⁹² "Redeeming the time" as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drunk in excess. However, the convert must not succumb to excess.

⁹³ Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become "full" of the Mesorah, Orally Breathed Torah. Because the quality of σύνημι – *suniami* relates to שמע – *shema* (hear/observe) we can see that the reference of πνεύματι from πνεύμα – *pneuma* (breath, spirit and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.**

⁹⁴ Here we see the perfect example of Rabbi Yishmael's 4th hermeneutic rule **Kelal u-Perat**: The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the "fools" but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs.

speaking to one another⁹⁵ in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks (hodu) for all things⁹⁶ to God the Father in the authority of our master Yeshua HaMashiach,

Thursday Evening May 18, 2017
Evening: Counting of the Omer Day 38

Evening Counting of the Omer Day 38
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
38	Parnas 3/Darshan	Iyar 23	5:21-23	Truth united with Compassion

Ephesians 5:21-23 Submitting yourselves⁹⁷ to one another⁹⁸ in the reverential awe of Messiah.⁹⁹ Wives,¹⁰⁰ submit¹⁰¹ yourselves to your own husbands,¹⁰² as to the priest of the home.¹⁰³ For the man (husband) is principle chief (agent) before the woman (wife),¹⁰⁴ even as Messiah is the principle chief of the Esnoga (congregation/Synagogue); and he (Messiah and the Husband) is the guardian¹⁰⁵ (shomer) of the body.

the wise. The contrast is not between wine and "spirit." The contrast is between the results of the two activities.

⁹⁵ Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others.

⁹⁶ The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur.

⁹⁷ Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3rd Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as "household conduct." Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 365

⁹⁸ The use of the dative here shows that there is not any control over one another. Therefore, the dative use of ἀλλήλων – *allelon* here is indicative of cooperation and the subjects are "free agents."

⁹⁹ Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan's influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3rd Parnas joined with the Chazan.

¹⁰⁰ Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships.

¹⁰¹ The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife's part forces the husband to do his part as the guardian/Priest of the home.

¹⁰² Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for legal encounters.

¹⁰³ Here we have translated κύριος – *kurios* contextually. The "master" of the home should be understood as the "Priest of the home."

¹⁰⁴ Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a "head" that "head" is subjective to the willing submissive.

¹⁰⁵ The "salvific" role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home.

Next Shabbat:
Shabbat: "Vayiqra" – "And (He) called"
&
Shabbat Mevar'chim HaChodesh –
Proclamation of the New Moon for the Month of Sivan
(Thursday Evening May 25 – Friday Evening May 26, 2017)

Shabbat	Torah Reading:	Weekday Torah Reading:
ויקרא		Saturday Afternoon
"Vayiqra"	Reader 1 – Vayiqra 1:1-9	Reader 1 – Vayiqra 4:1-4
"And (He) called"	Reader 2 – Vayiqra 1:10-13	Reader 2 – Vayiqra 4:5-8
"Y (El) Ilamó"	Reader 3 – Vayiqra 1:14-17	Reader 3 – Vayiqra 4:9-12
Vayiqra (Lev.) 1:1 - 3:17 B'Midbar (Num.) 28:9-15	Reader 4 – Vayiqra 2;1-16	
Ashlamatah: Micah 6:9-16 + 7:7-8	Reader 5 – Vayiqra 3:1-5	Monday & Thursday Mornings
Special: 1 Samuel 20:18, 42	Reader 6 – Vayiqra 3:6-11	Reader 1 – Vayiqra 4:1-4
Psalms 73:1-15	Reader 7 – Vayiqra 3:12-17	Reader 2 – Vayiqra 4:5-8
	Maftir – B'midbar 28:9-15	Reader 3 – Vayiqra 4:9-12
N.C.: 1 Pet 1:1-2; Lk 9:51-56 Acts 25:1-22	Micah 6:9-16 + 7:7-8 1 Samuel 20:18, 42	

שבת שלום

Shabbat Shalom!

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