

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
Nisan 26, 5777 – April 21/22, 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!

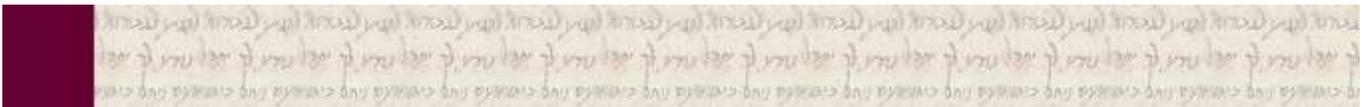
Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to [benhaggai@GMail.com](mailto: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 will be undergoing a difficult and six hour long brain surgery at 6:00 am Tuesday. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Kelly bat Noach and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

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

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



**Friday Evening April 21, 2017
Evening: Counting of the Omer Day 11**

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Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attribute
11	Chazan/Parnas #1	Nisan 26	2:11-12	Justice expressed with confidence

Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;¹ and that at one time you were without Messiah, being aliens² from the legal administration of Jewish life,³ and strangers⁴ from the covenants of the promise,⁵ having no hope, and without God and in union with the worldly system.

**Shabbat: “R’u Qara Adonai” – “See, the LORD has called”
& Shabbat Mevar’chim HaChodesh Iyar
[Proclamation of the New Moon for the Month of Nisan]
(Tuesday Evening the 25th of April – Thursday Evening 27th of April)**

Shabbat	Torah Reading:	Weekday Torah Reading:
ראו קרא יהוה		Saturday Afternoon
“R’u Qara Adonai”	Reader 1 – Shemot 35:30-35	Reader 1 – Shemot 37:1-3
“See, the LORD has called”	Reader 2 – Shemot 36:1-7	Reader 2 – Shemot 37:4-6
“Mirad, el SEÑOR ha llamado”	Reader 3 – Shemot 36:8-13	Reader 3 – Shemot 37:7-9
Shemot (Exodus) 35:30 – 36:38	Reader 4 – Shemot 36:14-19	
Ashlamatah: Is 55:13 – 56:8 + 57:15	Reader 5 – Shemot 36:20-26	Monday & Thursday Mornings
	Reader 6 – Shemot 36:27-30	Reader 1 – Shemot 37:1-3
Psalms 69:14-37	Reader 7 – Shemot 36:31-38	Reader 2 – Shemot 37:4-6
	Maftir – Shemot 36:36-38	Reader 3 – Shemot 37:7-9
N.C.: Mk 9:9-13; Acts 23:11-30	Is 55:13 – 56:8 + 57:15	

¹ The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa.

² It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **קָרַח** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below

³ cf. Strong’s G4174 #1 (TDNT 6:516)

⁴ ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte.

⁵ Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “ἄθεοι” and subordinate to the worldly system.

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

- The Appointment of the Artificers of the Sanctuary – Exodus 35:30 – 36:2
- The People's Liberality – Exodus 36:3-7
- The Curtains – Exodus 36:8-19
- The Wooden Framework – Exodus 36:20-34
- The Veil and the Screen – Exodus 36:35-38

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

Rashi & Targum Pseudo Jonathan for: Shemot (Exod.) 35:30 – 36:38

RASHI	TARGUM PSEUDO JONATHAN
30. Moses said to the children of Israel: "See, the Lord has called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah.	30. ¶ And Mosheh said to the sons of Israel, See, the LORD has ordained with a good name Bezalel bar Uri bar Hur, of the tribe of Jehudah,
31. He has imbued him with the spirit of God, with wisdom, with insight, and with knowledge, and with [talent for] all manner of craftsmanship	31. and has filled him with the Spirit of prophecy from before the LORD, in wisdom, in understanding, in knowledge, and in all handicraft;
32. to do master weaving, to work with gold, silver, and copper,	32. and to instruct artificers to work in gold, and in silver, and in brass,
33. with the craft of stones for setting and with the craft of wood, to work with every [manner of] thoughtful work.	33. and in the cutting of precious stones, to perfect by them the work, and in the fabrication of wood, to work in all the work of artificers. JERUSALEM: And in the cutting of precious stones for completion, and the workmanship of wood, to work in all the work of the artificer.
34. And He put into his heart [the ability] to teach, both him and Oholiab, the son of Ahisamach, of the tribe of Dan.	34. And to teach art-work to the rest of the artificers he imparted skill to his heart, and to (that of) Ahaliab bar Achisamak, of the tribe of Dan.
35. He imbued them with wisdom of the heart, to do all sorts of work of a craftsman and a master worker and an embroiderer with blue, purple, and crimson wool, and linen and [of] weavers, those who do every [manner of] work, and master weavers.	35. He filled them with wisdom of heart to make all the work of the carpenter and the embroiderer, in hyacinth, and in purple, and in crimson, and in fine linen; and of the sewer, to fashion all the work, and to teach the workmen.
1. Bezalel and Oholiab and every wise hearted man into whom God had imbued wisdom and insight to know how to do, shall do all the work of the service of the Holy, according to all that the Lord has commanded."	1. And Bezalel and Ahaliab wrought, and every man wise in heart, to whom the LORD had given wisdom and intelligence to understand and to make all the work for the service of the sanctuary, according to all that the LORD had commanded.
2. And Moses called Bezalel and Oholiab and every wise hearted man into whose heart the Lord had given wisdom, everyone whose heart lifted him up to approach the work to do it.	2. ¶ And Mosheh called Bezalel and Ahaliab, and every man wise in heart, to whose heart the Lord had given wisdom, every one whose heart was moved, to draw near, and do the work itself.
3. So they took from before Moses all the offering[s] that the children of Israel had brought for the work of the service of the Holy, and they brought him more gifts every morning.	3. And they took from before Mosheh all the separation that the children of Israel had brought for the work of the service of the sanctuary, to make it. And they still brought to him the voluntary gift, morning after morning from their possessions.
4. Then all the wise men who were doing the work of the Holy came, each one from his work, which they had been doing.	4. And all the wise men who did all the work of the sanctuary came, each man from the work which he had done;

RASHI	TARGUM PSEUDO JONATHAN
5. And they spoke to Moses, saying: "The people are bringing very much, more than is enough for the labor of the articles which the Lord had commanded to do."	5. and they said to Mosheh, The people abound in bringing (more) than is enough for the service of the work, which the LORD hath ordained.
6. So Moses commanded, and they announced in the camp, saying: "Let no man or woman do any more work for the offering for the Holy." So the people stopped bringing.	6. And Mosheh commanded, and they made proclamation through the camp, saying, Neither man nor woman may make any more work for the holy separation: and the people ceased from bringing.
7. And the work was sufficient for them for all the work, to do it and to leave over.	7. For what had been done was according to the sufficiency of all the work; and they did it, and had more than enough.
8. Then all the wise hearted people of the performers of the work made the Mishkan out of ten curtains [consisting] of twisted fine linen, and blue, purple, and crimson wool. A cherubim design, the work of a master weaver he made them.	8. ¶ And all the wise in heart made the TABERNACLE; ten curtains of fine linen, and hyacinth, and purple, and scarlet, figured with kerubin, the work of the embroiderer, he made them.
9. The length of one curtain [was] twenty eight cubits, and the width of one curtain [was] four cubits the same measure for all the curtains.	9. The length of one curtain twenty and eight cubits, the sum of one curtain; the measure was one for all the curtains.
10. And he joined five of these curtains to one another, and [the other] five curtains he [also] joined to one another.	10. ¶ And he conjoined five curtains one with another, and (the other) five curtains conjoined he one with another.
11. And he made loops of blue wool on the edge of one curtain [that is] at the edge of the [first] set, and he did the same on the edge of the outermost curtain of the second set.	11. And he made loops of hyacinth upon the edge of one curtain, at the place of conjunction in the side; so made he in the side at the place of conjunction in the other curtain.
12. He made fifty loops on [the edge of] one curtain, and he made fifty loops on the edge of the curtain in the second set; the loops corresponded to one another.	12. Fifty loops he made in one curtain, and fifty loops made he at the place of juncture of the edge of the second curtain; the loops were arranged one over against the other.
13. And he made fifty golden clasps, and he fastened the curtains to one another with the clasps; so the Mishkan became one.	13. And he made fifty taches of gold, and conjoined one curtain with another with the taches, and there was one tabernacle.
14. And [then] he made curtains of goat hair for a tent over the Mishkan; he made them eleven curtains.	14. ¶ And he made curtains of goats' hair to spread upon the tabernacle: eleven curtains he made them.
15. The length of one curtain [was] thirty cubits, and the width of one curtain was four cubits; the same measure for the eleven curtains.	15. The length of one curtain thirty cubits, and four cubits the breadth of one curtain; one measure for the eleven curtains.
16. And he joined the five curtains by themselves, and the [other] six curtains by themselves.	16. And he joined five curtains together, corresponding with the five books of the law; and six curtains together, corresponding with the six orders of the Mishna.
17. And he made fifty loops on the edge of the outermost curtain of the [first] set, and he made fifty loops on the edge of the [outermost] curtain of the second set.	17. And he made fifty loops in the border of the curtain at the place of conjuncture, and fifty loops made he upon the border of the curtain at the second place of conjuncture.
18. And he made fifty copper clasps to fasten the tent together so that it became one.	18. And he made taches of brass to compact the tabernacle, that it might become one.

RASHI	TARGUM PSEUDO JONATHAN
19. And he made a covering for the tent, of ram skins dyed red and a covering of tachash skins above.	19. And he made a covering for the tabernacle of rams' skins reddened, and of purple skins to protect it above.
20. And he made the planks for the Mishkan of acacia wood, upright.	20. ¶ And he made the boards of the tabernacle of sitta wood, standing up, after the way of their plantation;
21. Ten cubits [was] the length of each plank, and a cubit and a half [was] the width of each plank.	21. ten cubits the length of the board, and a cubit and a half of a cubit the breadth of one board.
22. Each plank had two square pegs, rung like, one even with the other; so did he make for all the planks of the Mishkan.	22. Each board had two tenons arranged, one side for the midst of the other side; and so did he for all the boards of the tabernacle.
23. And he made the planks for the Mishkan, twenty planks for the southern side.	23. And he made the boards of the tabernacle twenty boards, on the side of the south wind;
24. And he made forty silver sockets under the twenty planks; two sockets under one plank for its two square pegs, and two sockets under one plank for its two square pegs.	24. and forty sockets of silver he made under the twenty boards; two sockets beneath one board for its two tenons, and two sockets under another board for its two tenons.
25. And for the second side of the Mishkan on the northern side he made twenty planks.	25. And for the second side of the tabernacle on the north he made twenty boards,
26. And their forty silver sockets: two sockets under one plank and two sockets under one plank.	26. and their forty sockets of silver; two sockets beneath one board, and two sockets beneath another board.
27. And for the western end of the Mishkan he made six planks.	27. And to the border of the tabernacle westward he made six boards,
28. And he made two planks at the corners of the Mishkan at the end.	28. and two boards made he at the corners of the tabernacle at their extremes.
29. And they were matched evenly from below, and together they matched at its top, [to be put] into the one ring; so did he make for both of them; for the two corners.	29. And they were conjoined below, and joined together were they at their tops with one ring; so made he both of them at the two corners.
30. And there were eight planks and their silver sockets, sixteen sockets two sockets [under one plank and] two sockets under one plank.	30. And eight boards there were, and their sockets of silver, sixteen sockets; two sockets, and two sockets under one board.
31. And he made bars of acacia wood, five for the planks of one side of the Mishkan,	31. ¶ And he made bars of sitta wood; five for the boards of one side of the tabernacle,
32. and five bars for the planks of the second side of the Mishkan, and five bars for the planks of the [rear] side of the Mishkan, on the westward end.	32. and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the tabernacle at the ends westward.
33. And he made the middle bar to penetrate in the midst of the planks from one end to the other end.	33. And he made the middle bar to mortise in the midst of the boards from end to end,-of the tree which our father Abraham planted in Beira of Sheba, praying there in the Name of the Word of the Lord, the everlasting, God.
34. And he overlaid the planks with gold, and their rings he made of gold as holders for the bars, and he overlaid the bars with gold.	34. And the boards he overlaid with gold, and the rings be made of gold, as the place for the bars; and he covered the bars with gold.
35. And he made the dividing curtain of blue, purple, and crimson wool, and twisted fine linen; the work of a master weaver he made it, in a [woven] cherubim	35. ¶ And he made the VEIL of hyacinth, and purple, and crimson, and fine linen twined, the work of the artificer; figured with kerubin he made it.

RASHI	TARGUM PSEUDO JONATHAN
design.	
36. And he made for it four pillars of acacia wood, and he overlaid them with gold, their hooks [were] gold, and he cast for them four silver sockets.	36. And he made for it four pillars of sitta wood, and covered them with gold, and their hooks of gold, and cast for them four sockets of silver.
37. And he made a screen for the entrance of the tent, of blue, purple, and crimson wool, and twisted fine linen the work of an embroiderer,	37. And he made a curtain for the door of the tabernacle, of hyacinth, and purple, and crimson., and fine linen twined, the work of the embroiderer,
38. and its five pillars and their hooks, and he overlaid their tops and their bands with gold, and their five sockets were copper.	38. and its five pillars, and their five hooks; covered their capitals and their joinings with gold, and their five bases with brass.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:9-15

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

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary for: Shemot (Exodus) 35:30 – 36:38

27 these words But you are not permitted to write down the Oral Torah. -[from Gittin 60b]

29 And it came to pass when Moses descended when he brought the latter [second] tablets on Yom Kippur.

that... had become radiant Heb. קָרַן, an expression meaning horns (קַרְנִים) because light radiates and protrudes like a type of horn. From where did Moses [now] merit these rays of splendor [which he did not have when he descended with the first tablets (Gur Aryeh)]? Our Rabbis said: [Moses received it] from the cave, when the Holy One, blessed is He, placed His hand on his face, as it is said: "and I will cover you with My hand" (Exod. 33:22). - [from Midrash Tanchuma 37]

30 and they were afraid to come near him Come and see how great the power of sin is! Because when they had not yet stretched out their hands to sin [with the golden calf], what does He say? "And the appearance of the glory of the Lord was like a consuming fire atop the mountain, before the eyes of the children of Israel" (Exod. 24:17), and they were neither frightened nor quaking. But since they had made the calf, even from Moses' rays of splendor they recoiled and quaked. [from Sifrei Nasso 11, Pesikta d'Rav Kahana, p. 45]

31 the princes of the community Heb. הַנְּשִׂאִי הַקְּעָדָה lit., the princes in the community, like הַנְּשִׂאִי הַקְּעָדָה, the princes of the community.

and Moses would speak to them [sharing] the Omnipresent's message, and this entire passage is in the present tense.

32 Afterwards... would draw near After he taught the elders, he would repeat and teach the chapter or the halachah to the Israelites. The Rabbis taught: What was the order of teaching? Moses would learn from the mouth of Almighty. Aaron would enter, and Moses would teach him his chapter. Aaron would move away and sit

at Moses' left. His [Aaron's] sons would enter, and Moses would teach them their chapter. They would move away, and Eleazar would sit at Moses' right and Ithamar would sit at Aaron's left. [Then] the elders would enter, and Moses would teach them their chapter. The elders would move away and sit down on the sides. [Then] the entire nation would enter, and Moses would teach them their chapter. Thus, the entire nation possessed one [lesson from Moses], the elders possessed two, Aaron's sons possessed three, Aaron possessed four, etc., as is stated in Eruvin (54b).

33 he placed a covering over his face Heb. מְסָחָה, as the Targum [Onkelos] renders: בְּיַת אֶפְי. [מְסָחָה] is an Aramaic expression. In the Talmud (Keth. 62b) [we read]: סִי לְבָהּ, her heart saw, and also in [tractate] Kethuboth (60a): אֲמַר לְאִמָּהּ קָא מְסָחָה לְאִמָּהּ an expression meaning "looking." He [the nursing infant] was looking at her [his mother]. Here too, מְסָחָה is a garment placed in front of the face and a covering over the eyes. In honor of the rays of splendor, so that no one would derive pleasure from them, he [Moses] would place the covering in front of them [his eyes] and remove it when he spoke with the Israelites, and when the Omnipresent spoke to him until he left. When he would leave, he would leave without the covering.

34 and speak to the children of Israel And they would see the rays of splendor on his face, and when he would leave them.

35 Moses would replace the covering over his face until he would come [again] to speak with Him. And when he came to speak with Him, he would remove it from his face.

Chapter 35

1 Moses called... to assemble Heb. וַיִּקְהַל. [He assembled them] on the day after Yom Kippur, when he came down from the mountain. This [word] is a hiph'il [causative] expression [i.e., causing someone to do something], because one does not assemble people with [one's] hands [i.e., directly], but they are assembled through one's speech. Its Aramaic translation is וַיִּאַבְרָשׁ.

2 Six days He [Moses] prefaced [the discussion of the details of] the work of the Mishkan with the warning to keep the Sabbath, denoting that it [i.e., the work of the Mishkan] does not supersede the Sabbath. -[from Mechilta]

3 You shall not kindle fire Some of our Rabbis say that [the prohibition of] kindling was singled out for a [mere] negative commandment, while others say that it was singled out to separate [all types of labor]. -[from Shab. 70a]

4 This is the word that the Lord has commanded me to say to you.

5 generous-hearted person Heb. נְדִיב לֵב. Since his heart moved him to generosity, he is called "generous-hearted" (נְדִיב לֵב). I already explained the offering for the Mishkan and its work in the place of their command [Exod. 25 through 34].

11 The Mishkan The bottom curtains, which appear inside it [the Mishkan], are called Mishkan.

its tent That is the tent [made] of the curtains of goat hair, made for a roof.

and its cover The cover of ram skins and tachash skins.

12 and the screening dividing curtain Heb. פְּרֻכַת הַמְּסָחָה. The dividing curtain, [which serves as a] screen. Anything that protects, whether from above or from the front, is called a screen (מְסָחָה) or a cover (קַבֵּץ). Similarly, "You

made a hedge (שָׁרַף) about him" (Job 1:10); "behold I will close off (רָשַׁף) your way" (Hos. 2:8).

13 the showbread I already explained (Exod. 25:29) that it was called פָּנֵי הַלֶּחֶם because it had faces [i.e., surfaces] looking in both directions, for it was made like a type of box, without a cover.

14 and its implements Its tongs and its scoops.

its lamps Ses luzes, lozes in Old French, spoons in which the oil and the wicks are placed.

and the oil for lighting That too required wise-hearted [people] because it was different from other oils, as is explained in Menachoth (86a): he picks it [the olives] at the top of the olive tree, and it is crushed and pure.

15 and the screen of the entrance The screen in front of the eastern side, for there were no planks or curtains there.

17 its pillars, and its sockets Heb. אֶת-עַמֻּדָיו וְאֶת-אֲדָנֶיהָ. Thus "courtyard" (חֲצֵר) is referred to here both as masculine and feminine [since עַמֻּדָיו is a masculine possessive and אֲדָנֶיהָ is a feminine possessive], and so are many [other] nouns.

and the screen of the gate of the courtyard The screen spread out on the eastern side, [covering] the middle twenty cubits of the width of the courtyard, for it [the courtyard] was fifty cubits wide, and fifteen cubits of it toward the northern side were closed off, and similarly toward the south. As it is said: "The hangings on the shoulder [shall be] fifteen cubits" (Exod. 27:14).

18 the pegs [used] to drive [into the ground] and to tie the ends of the curtains with them into the ground, so that they [the curtains] would not move with the wind.

and their ropes Heb. מִיתְרֵיהֶם, ropes [used] to tie [the curtains].

19 the meshwork garments to cover the ark, the table, the menorah, and the altars when they [the Israelites] would leave for their travels. **22** [The men came]

with the women Heb. עַל הַנְּשִׂים, lit., [the jewelry was still] on the women. The men came with the women and [stood] near them. (The reason the Targum [Onkelos] left the passage in its simple sense is that he does not render וַיָּבִיאוּ גְבֻרָתָם אֶתְּנִשִּׁים, and the men came, but he renders: וַיְבִיאוּ, [and the men] brought, meaning that they brought bracelets and earrings while they were still on [i.e., being worn by] the women, as Rashi writes on "spun the goat hair" (verse 26), [which signifies that the women spun the hair while it was still on the goats].)

bracelets Heb. חָךְ. This is a round golden ornament placed on the arm, and it is the צָמִיד.

and buckles Heb. וּבֹקֵץ. This is a golden ornament placed over a woman's private parts. Our Rabbis explain the name וּבֹקֵץ as [an acrostic]: בָּאן מְקוֹם זָמָה, [meaning] here is the place of lewdness. - [from Shab. 64a]

23 And every man with whom was found Blue wool or purple wool or crimson wool or ram skins or tachash skins, all brought [them].

26 spun the goat hair This constituted a superior skill, for they [the women] spun it on the backs of the goats. - [from Shab. 74b]

27 And the princes brought Heb. וַיָּבִיאוּ הַנְּשִׂימִים. Rabbi Nathan said: What prompted the princes [lit., what did the princes see] to donate for the dedication of the altar first [before the rest of the Israelites] while [in contrast] they did not donate first for the work of the Mishkan? This is what the princes said, "Let the community donate what they will donate, and what[ever] they are missing [i.e., whatever is left to be donated] we will complete." Since the community completed everything, as it is said: "And the work was sufficient" (Exod. 36:7), the princes said, "What are we to do?" So they brought the shoham stones, etc. Therefore, they brought [donations] first for the dedication of the altar. Since at first they were lazy [i.e., they did not immediately donate], a letter is missing from their name, and וַיָּבִיאוּ is written [instead of וַיָּבִיאוּ, with additional "yud"s]. [from Num. Rabbah 12:16, Sifrei Num. 7:2, Midrash Chaseroth V'Yetheroth p. 268, Midrash Tanchuma Pekudei 11]

Ketubim: Tehillim (Psalms) 69:14-37

Rashi	Targum
1. For the conductor, on shoshannim, of David.	1. For praise; concerning the exiles of the Sanhedrin; composed by David.
2. Save me, O God, for water has come up to my soul.	2. Redeem me, O God, for an army of sinners has come to trouble me, like water that has reached to the soul.
3. I have sunk in muddy depths and there is no place to stand; I have come into the deep water, and the current has swept me away.	3. I am sunk in exile like water of the deep, and there is no place to stand; I have come to the mighty depths; a band of wicked men and a wicked king have sent me into exile.
4. I have become weary from calling out; my throat has become parched; my eyes fail while I wait for my God.	4. I am weary of calling out, my throat has become rough, my eyes have ceased to wait for my God.
5. Those who hate me for nothing are more numerous than the hairs of my head; mighty are those who would cut me off, who are my enemies because of lies; what I did not steal, I will then return.	5. Those who hate me without a cause are more numerous than the hairs of my head; those who dismay me and my enemies, false witnesses have grown strong; what I never stole I will have to repay, because of their false witness.
6. O God, You know my folly, and my acts of guilt are not concealed from You.	6. O God, you know my folly; my sins have not been hidden from your presence.
7. Do not let those who hope for You be shamed through me, O Lord God of Hosts; let those who seek You not be disgraced through me, O God of Israel.	7. Those who trust in you will not be disappointed in me; those who seek instruction from you will not be ashamed of me, O God of Israel.
8. For I have borne humiliation because of You; disgrace has covered my face.	8. For on your account I have borne disgrace; shame has covered my face.
9. I was strange to my brothers, and alien to the sons of my mother.	9. I have been accounted a stranger to my brothers, and I am like a Gentile to the sons of my mother.
10. For the envy of Your house has consumed me, and the humiliations of those who blaspheme You have fallen upon me.	10. For zeal for the sanctuary has consumed me; and the condemnation of the wicked who condemn you when they prefer their idols to your glory has fallen on me.
11. And I bewailed my soul in fast, and it was a disgrace for me.	11. And I wept in the fasting of my soul; and my kindness became my shame.
12. And I made sackcloth my raiment, and I became a byword to them.	12. And I put sackcloth in place of my clothing; and I became a proverb to them.
13. They talk about me, those who sit in the gate, and [they make] melodies [about me] for those who	13. Those who sit in the gate will speak about me in the marketplace, and in the songs of those who come

Rashi	Targum
imbibe strong drink.	to drink liquor in the circuses.
14. But, as for me, may my prayer to You, O Lord, be in an acceptable time. O God, with Your abundant kindness, answer me with the truth of Your salvation.	14. But as for me, my prayer is in your presence, O LORD, in the time of favor; O God, in the abundance of your goodness answer me in the truth of your redemption.
15. Save me from mud that I not sink, that I be saved from my enemies and from the depths of water.	15. Deliver me from exile, which is likened to mud, and I will not sink; let me be delivered from my enemies, who are like the depths of waters.
16. Let neither the current of water sweep me away, nor the deep swallow me, and let a well not close its mouth over me.	16. A mighty king will not send me into exile, and the powerful deep will not swallow me to cover me up, and the mouth of Gehenna will not be opened up for me.
17. Answer me, O Lord, for Your kindness is good; according to Your abundant mercies, turn to me.	17. Answer me, O LORD, for your kindness is good; look towards me with the abundance of your compassion.
18. And do not hide Your face from Your servant, because I am distressed, hasten to answer me.	18. And do not remove your presence from your servant, for I am in distress; hasten, answer me.
19. Come close to my soul, redeem it; because of my enemies, redeem me.	19. Draw near to my soul, redeem it, so that my enemies may not claim superiority over me, redeem me.
20. You know my humiliation, my shame, and my disgrace; all my oppressors are before You.	20. You know my disgrace and my shame and my dishonor; before you stand all my oppressors.
21. Humiliation has broken my heart and I have become ill; I hoped for sympathy but there was none, and for comforters but I found none.	21. Disgrace has broken my heart, and behold, it is ill; and I waited for those skilled in mourning, but they were not; and for those skilled in comfort, and I found them not.
22. They put gall into my food and for my thirst they gave me vinegar to drink.	22. And as my meal they gave me bitter gall and poison; and for my thirst, they gave me vinegar to drink.
23. May their table before them become a trap, and [their hope] for peace become a snare.	23. Let their table that they set before me with my food become a snare before them; and their sacrifices an offense.
24. May their eyes become dark, so they cannot see; constantly cause their loins to slip.	24. Let their eyes darken so they cannot see, and let their loins continually tremble.
25. Pour out Your fury upon them, and may Your burning wrath overtake them.	25. Pour out your anger upon them, and may your harsh anger overtake them.
26. May their palace be desolate; in their tents let there be no dweller.	26. Let their tent became deserted, may no one settle in their tent.
27. For You-those whom You smote they pursued, and about the pain of those whom You wounded they tell.	27. For they have pursued the one you have smitten, and they shall tell of the one wounded for your slain.
28. Add iniquity to their iniquity, and let them not come into Your charity.	28. Give iniquity for their iniquity, and let them not be purified to enter the assembly of your righteous ones.
29. May they be erased from the book of life, and may they not be inscribed with the righteous.	29. Let them be erased from the memorial book of life, and let them not be written with the righteous.
30. But I am poor and in pain; may Your salvation, O God, exalt me.	30. But I am poor and wounded; your redemption, O God, will save me.
31. I shall praise the name of God with song, and I shall	31. I will praise the name of my God with song, and I

Rashi	Targum
magnify Him with a thanksgiving offering.	will magnify him with thanksgiving.
32. And it will appeal to the Lord more than a young bull that is mature, with horns and hooves.	32. And my prayer will be more pleasing in the presence of the LORD than a choice fatted ox that the first Adam sacrificed, whose horns preceded its hooves.
33. When the humble see, they rejoice, yea, those who seek God, and your heart will be invigorated.	33. The humble have seen; so let those who seek instruction from the presence of God be glad and let their heart live.
34. For God hearkens to the needy, and He does not despise His prisoners.	34. For the LORD accepts the prayer of the lowly, and has not despised his prisoners.
35. Heaven and earth will praise Him, the seas and everything that moves therein,	35. Let the angels of heaven and those who dwell on earth praise him; the seas, and all that swarms in them.
36. When God saves Zion and builds the cities of Judah, and they dwell there and take possession of it.	36. For God will redeem Zion and repair the cities of Judah, and they will return thither and inherit it.
37. And the seed of His servants inherit it, and those who love His name dwell therein.	37. And the sons of his servants will succeed to it, and those who love his name will abide in its midst.

Rashi's Commentary for: Psalms 69:14-37

14 But, as for me, may my prayer to You, O Lord, be may the time of my prayer be a desirable time.

16 and let not...close And let it not close over me.

a well This strange trouble [shall not close] its mouth to swallow me up.

close Heb. תאטר, as (Jud. 3:15): "with a shriveled (אטר) right hand" that he does not use it.

19 Come close to my soul (Come close to me.) **redeem it** Heb. גאול אותה, [equivalent to] גאלה.

21 and I have become ill Heb. ואנושה, I am ailing and sick, as (Micah 1:9): "For she is mortally ill (אנושה) [from] her wounds," and as (II Sam. 12:15): "and the child (sic) became mortally ill (ויאנש)," of Bathsheba. Now if you ask how this "aleph" serves as a radical and also as a prefix denoting the first person, this is the way of a word beginning with "aleph." For example, (Mal. 1:2): "and I loved (וְאָהַבְתִּי) Jacob"; (Prov. 8:17), "I will love (אֶהְבֶּה) those who love me." It is equivalent to וְאָהַבְתִּי. Similarly, (Zeph. 1:2): "I will totally destroy (אֶסְפֵּס) ," like אֶסְפֵּס.

for sympathy Heb. לנוד, to shake. That friends should come to me to shake [their heads] over me and to comfort me.

22 into my food Heb. בברותי, into my food, as (II Sam. 13:6): "Let my sister Tamar come now, etc., that I may eat (ואברה) from her hand."

23 and for peace When they hope for peace, may their peace be turned into a snare.

27 For this nation, which You smote.

they pursued For You were a little angry, and they helped cause harm.

and about the pain of those whom You wounded they tell their words, to plot: "Let us destroy them while they are in pain."

32 And it will appeal to the Lord My praise to the Lord.

more than a young bull that is mature That is the bull sacrificed by Adam, which was created at its height. On the day it was called נשור, on that very day, he brought it, for a bull on day of its birth is called נשור, as it is said (Lev. 22:27): "A bull (שור), a lamb, or a goat, that is born." On that very day, it resembled a פּר, which is a three-year old.

with horns and hooves Its horns preceded its hooves, because it was created at its height with its horns, and its head emerged from the ground first; the earth thrust them forth in the manner in which all creatures are born, so that its horns preceded its feet.

Meditation from the Psalms

Psalms 69:14- 37

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

I am going to repeat the opening from the first part of this chapter of Psalms.

The great irony of Jewish history is that our exiled nation has spent more time on foreign soil than in its own homeland. Uprooted violently from their natural setting, the Jewish people have wandered for almost twenty centuries. Our people have not merely survived without a country to call their own, they have even flourished during the exile.

The fact of Jewish survival grows even more amazing when one considers the hostile environments into which our people have been thrust. Israel resembles a delicate and vulnerable rose. Just as the rose is protected by its thorns, the Jewish people are protected by the Torah, which fortifies us so that we may endure the hardships and dangers of our exile.⁶ This concept of exile provides the theme of this psalm.

Hirsch⁷ observes that the psalmist, David, has a prophetic vision of generations of brave Jews surviving the dark centuries of exile, sustained by the thoughts contained in this chapter of psalms. First, the downtrodden outcasts recount the tragic tale of their wanderings and woes.⁸ Finally however, they draw on the deep reserves of faith which permeate the Jewish heart, and they shout out a triumphant hymn of everlasting devotion to G-d.⁹ Thus, from the crucible of suffering emerges a mold of ironclad faith which has withstood the tests of the ages.

Another major theme of our chapter of Psalms is David's ancestry, which can be inferred given that the superscription ascribes authorship to David, and is written in the first person. According to the Talmud this psalm speaks of an incident in David's personal life:

⁶ Hirsch

⁷ Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was a German Rabbi best known as the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism. Occasionally termed neo-Orthodoxy, his philosophy, together with that of Azriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism.

⁸ v. 2-30

⁹ v. 31-37

Zevachim 54b *There was a tradition that the Sanhedrin¹⁰ should have its locale in Judah's portion, while the Divine Presence¹¹ was to be in Benjamin's portion. If then we build it in the highest spot,¹² [said they,] there will be a considerable distance between them. Better then that we build it slightly lower, as it is written: 'And He dwelleth between his shoulders'.¹³ And for this Doeg the Edomite¹⁴ envied David,¹⁵ as it is written, Because envy on account of Thy house hath eaten me up.¹⁶ And it is written, Lord, remember unto David all his affliction; how he swore unto the Lord, and vowed unto the Mighty One of Jacob: 'Surely I will not come into the tent of my house, nor go up into the bed that is spread for me; I will not give sleep to mine eyes, nor slumber to mine eyelids; until I find out a place for the Lord, a dwelling-place for the Mighty One of Jacob. Lo, we heard of it as being in Ephrath; we found it in the field of the forest.'¹⁷ 'In Ephrath' means in the Book of Joshua,¹⁸ who [Joshua] was descended from Ephraim. 'In the field of the forest' alludes to [the territory of] Benjamin, as it is written, Benjamin is a wolf that raveneth.¹⁹*

Now that we have reviewed the introduction, lets focus on a pasuk in our chapter of Tehillim that is normally associated with Rosh HaShana:

Tehillim Psalms 69:29 *Let them be blotted out of the book of the living; let them not be enrolled among the righteous.*

The book of the living, *Sefer Hayyim* - סֵפֶר הַיַּיִם, is a heavenly book in which the names of the righteous are inscribed. Daniel alludes to this book when he speaks of the coming judgment:

Daniel 7:10 *A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

The Midrash, at the Drash level, goes on to help us understand the meaning of the above pasuk in Tehillim.

Midrash Rabbah - Genesis 24:3 *Bar Kappara commenced: Let them be blotted out of the book of the living, etc.:²⁰ this means, from the book of the generations below [in this world]; And not be written with the righteous: from the book of the generations above [in the next world]. Bar Kappara taught: Wherever the word 'lived' occurs, it refers to a righteous person; e.g., Shelah lived,²¹ Arpachshad lived. Another interpretation of 'Let them be blotted out of the book of the living,' etc.: 'Of the book of the living' means of the book of the generations of Adam, as it is written, THIS IS THE BOOK OF THE GENERATIONS OF ADAM.*

The Zohar takes a look at the Book of the Living from a sod perspective and connects it with the "land of the

¹⁰ The Supreme Court of seventy-one; v. Sanh. 2a. Its seat was in a special chamber ('Chamber of Hewn Stone') in the Temple court.

¹¹ The Temple.

¹² Lit., 'if we raise it'.

¹³ Debarim (Deuteronomy) 33:12

¹⁴ Doeg was an Edomite, chief herdsman to Saul, King of Israel. He is mentioned in the Hebrew Bible book of First Samuel, chapters 21 and 22, where he is depicted as responsible for the deaths of a large number of priests.

¹⁵ I.e., because David had thus decided the site of the Temple.

¹⁶ Ps. 69:10. E.V., 'zeal for Thy house etc.'

¹⁷ Ps. 132:2-6.

¹⁸ Emended text (Aruk).

¹⁹ Gen. 49:27. Being a 'wolf', he would naturally be found in the forest

²⁰ Tehillim (Psalms) 69:29

²¹ Bereshit (Genesis) 11:14

living”:

Soncino Zohar, Bereshit, Section 1, Page 69a For when the day comes on which the Holy One, blessed be He, will raise the dead to life, He will physically re-create all those dead who have been buried in strange lands. For if but one bone of them is left in the earth, this will be like the lump of leaven which causes the dough to rise, and on it the Holy One, blessed be He, will build up the whole body. But God will not restore their souls to them save in the land of Israel, as it is written, “Behold I will open your graves, and cause you to come up out of your graves, O my people, and I will bring you into the land of Israel” (to which they will roll through subterranean passages), and then “I will put my spirit in you and you shall live”.²² We see thus that only in the land of Israel will souls be provided for the resurrected. But those will be excluded who defile themselves and defile the earth, and of them it is written, “and they were blotted out of the earth”. The word “earth” we take to mean here “the land of the living” (although some of the ancient sages question this), and the whole expression is analogous to the verse, “let them be blotted out of the book of the living”.²³ R. Simeon said to him: ‘Undoubtedly they will have no portion in the world to come, since the expression “and they were blotted out of the earth” is the exact opposite of the expression “they shall inherit the land for ever”;²⁴ but they will be called up for judgement, as it is with reference to them that the Scripture says, “and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence”.²⁵

Now, the expression "Book of Life"²⁶ appears only once in the Tanach, in our chapter of Tehillim, but a close parallel is found in Isaiah 4:3, which speaks of a list of those "written" for life:

Yeshayahu (Isaiah) 4:3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written unto life in Jerusalem...

The erasure of a sinner's name from such a register is equivalent to death,²⁷ as we can see in:

Shemot (Exodus) 32:32-33 Yet now, if Thou wilt forgive their sin--; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. '33 And HaShem said unto Moshe: 'Whosoever hath sinned against Me, him will I blot out of My book.

Sin leads to death and therefore, sinners are blotted out of the book of the living. This suggests a very powerful idea: Everyone starts out being inscribed in the book of the living. It is the deeds of the wicked which causes HaShem to blot out their names. It is in our own hands whether we are in the book of the living, or whether we are blotted out. This is the focus of both Tehillim 69:29 and Shemot 32:32-33.

This metaphor comes to teach us that the righteous are valuable and that their inscription in this book is the result of the judgment of G-d based on the deeds of the righteous.

This pasuk points to the fate of the wicked; I would like to look at this in light of our Torah portion. As we examine the connection of the mishkan to the Book of the Living we will begin to appreciate how far away the wicked are from this ideal. After all, the tablets of the testimony are the focal point of the Mishkan and they contain the words of life. These words have no value until we take them to heart and let them change our lives and bring us to

²² Yehezkehel (Ezekiel) 37:12, 14

²³ Tehillim (Psalms) 69:29

²⁴ Yeshayahu (Isaiah) 60:21

²⁵ Daniel 12:2

²⁶ As compared to the book of the Living.

²⁷ cf. Tehillim (Psalms) 69:29

perform the mitzvot as a labor of love.

The description of the mishkan, the tabernacle, outlines for us a labor of love. First, the necessary materials for building the mishkan were all donated. "From each person whose heart prompts to contribute shall you take My donations for the mishkan."²⁸ The physical labor and artistic talent involved in building the mishkan and in fashioning its artifacts were also a labor of love, of voluntary work and wholehearted offering of time and abilities. It was a national project in which all Jews willingly and joyfully participated.

The biggest job the Israelites have ever taken on: the building of the mishkan, the Israelites' traveling worship center and G-d's dwelling place among them. The mishkan, perhaps painfully boring to us, is an enthusiastic endeavor for the Israelites. In fact, it is their first job, their first work, as a free people. The mishkan is a symbol of the Israelites' new freedom, their freedom to worship G-d, their freedom to work with their own hands for their own sakes.

The people are so compelled by their enthusiasm for building the mishkan that they bring more and more and still more materials for its construction. Their enthusiasm is so great and their gifts so plentiful that Moshe must turn them away, saying: don't bring any more gifts!²⁹

The Heavenly Court

The Talmud, in Rosh HaShana 16b, says that on Rosh HaShana, G-d inscribes everyone's name into one of three books. The righteous go into the Book of Life, the evil goes into the Book of Death, and those in the in-between book have judgment suspended until Yom Kippur.

Rosh HaShana 16b *R. Kruspedai said in the name of R. Johanan: Three books are opened [in heaven] on New Year, one for the thoroughly wicked,³⁰ one for the thoroughly righteous, and one for the intermediate. The thoroughly righteous are forthwith inscribed definitively in the book of life; the thoroughly wicked are forthwith inscribed definitively in the book of death;³¹ the doom of the intermediate is suspended from New Year till the Day of Atonement; if they deserve well, they are inscribed in the book of life; if they do not deserve well, they are inscribed in the book of death. Said R. Abin, What text tells us this? — Let them be blotted out of the book of the living, and not be written with the righteous.³² 'Let them be blotted out from the book — this refers to the book of the wicked. 'Of life — this is the book of the righteous. 'And not be written with the righteous' — this is the book of the intermediate. R. Nahman b. Isaac derives it from here: And if not, blot me, I pray thee, out of thy book which thou hast written,³³ 'Blot me, I pray thee' — this is the book of the wicked. 'Out of thy book' — this is the book of the righteous. 'Which thou has written' — this is the book of the intermediate.³⁴*

In the Heavenly Court, they first decide as to which group one belongs: with the tzaddikim³⁵ or the reshaim.³⁶ This literally means that they write the tzaddikim in the book of the living. The rasha,³⁷ however is pushed aside and

²⁸ Shemot (Exodus) 35:21

²⁹ Shemot (Exodus) 36:6

³⁰ I.e., those whose bad deeds definitely outweigh their good.

³¹ The life and death in the future world (i.e., of the soul) is meant. V. Tosafot. s.v.

³² Tehillim (Psalms) 69:29

³³ Shemot (Exodus) 32:32

³⁴ Rosh HaShanah 16b

³⁵ Tzaddikim (pl.) = The righteous

³⁶ Reshaim (pl.) = The wicked

³⁷ Rasha (sing.) – wicked one

written in the Book of the Dead, for a rasha is considered as if he is already dead. The average person is not written down immediately. He is given a chance to do teshuva.³⁸ Therefore his judgment is left hanging; he is, literally, standing there hanging and waiting until the final decision on Yom Kippurim. This is our prayer at the beginning of the Amida: write us in the Book of the Living.

The Gemara broke this down nicely, but some may miss the beauty of this because the words come tumbling out. Let me break it out and separate it a bit:

Rav Nahman bar Isaac derived from the words "if not, blot me, I pray, out of Your book that You have written" in Exodus 32:32 that three books are opened in heaven on Rosh Hashanah. Rav Kruspedai said in the name of Rabbi Johanan that on Rosh Hashanah, three books are opened in Heaven — one for the thoroughly wicked, one for the thoroughly righteous, and one for those in between. The thoroughly righteous are immediately inscribed definitively in the book of life. The thoroughly wicked are immediately inscribed definitively in the book of death. And the fate of those in between is suspended from Rosh Hashanah to Yom Kippur. If they deserve well, then they are inscribed in the book of life; if they do not deserve well, then they are inscribed in the book of death.

Rabbi Abin said that Psalms 69:29 tells us this when it says, "Let them be blotted out of the book of the living, and not be written with the righteous."

"Let them be blotted out from the book" refers to the book of the wicked.

"Of the living" refers to the book of the righteous.

"And not be written with the righteous" refers to the book of those in between.

Rav Nahman bar Isaac derived this from Exodus 32:32, where Moses told God, "if not, blot me, I pray, out of Your book that You have written".

"Blot me, I pray" refers to the book of the wicked.

"Out of Your book" refers to the book of the righteous.

"That you have written" refers to the book of those in between.

Now that we have seen a remez perspective of the Book of the Living, let's see how this plays out in our prayers.

Rabbi Levi Yitzhak of Berditchev, the 18th century Chassidic leader, was known as "the defense attorney of the Jewish people," because he constantly beseeched G-d to deal kindly with His people. One year, Rosh HaShana fell out on Shabbat, and Rabbi Levi Yitzhak went to the front of the synagogue to lead the congregation in prayer. Before beginning, he looked heavenward and said:

"G-d, today is Shabbat. You taught us in Your holy Torah that Shabbat may only be broken in order to save a life. I demand that you keep the laws which You gave us. Since writing is a prohibited act on Shabbat, You have no right to record anybody in the Book of Death. You may only break Shabbat to record all of mankind in the Book of Life!"

Now, this is what I call powerful prayer!

³⁸ Teshuva = repentance

You don't have to be an *atheist* to be bothered by the Gemara of *Rosh HaShana 16b*. It does not describe the reality of the world. The "good" by no means have a year of life, nor do the wicked get punished. In fact, that's one of the most basic teachings of the Torah, many times the wicked prosper and the righteous suffer. Chazal even told us in *Pirkei Avot*³⁹ that we have no way to explain the way punishment and reward is meted out to the righteous and the wicked in our world.

So what is Rosh Hashanah about? On the page of this very Gemara, this question was addressed. Tosafot observes that very often the opposite of the Gemara is true: *Sometimes the completely righteous are inscribed for death and the completely wicked are inscribed for life.*⁴⁰

Tosafot's answer is nothing short of shocking. They explain that the judgement of Rosh HaShana has absolutely nothing to do with one's coming year! In fact, it has nothing to do with anything in your life at all. Tosafot says that the entire judgment of Rosh HaShanah is actually about *Olam HaBa*, the world to come. We are not judged on Rosh HaShana for what our year will be like. G-d decides each year whether we still merit our portion in the next world. The Book of Life is for people that do, and the other book is for people that don't. That's why we don't see this Gemara come to fruition in our world. It's not supposed to.⁴¹

Tosafot in their commentary to Rosh HaShana 16b, explains that the judgments to which the Talmud refers concerns "Olam Haba", the World to Come. In other words, on Rosh Hashanah the totally righteous are inscribed in the Book of Life and the totally wicked are inscribed in the Book of Death in the World to Come. The Vilna Gaon explains that there are two judgments taking place, one regarding this world, the physical/material world, and one regarding the World to Come. Everyone is judged on Rosh Hashanah and their judgment sealed on Yom Kippur with respect to their status in this world. But the difference between the judgment of the righteous, wicked and intermediate person is in regards to their status in the World to Come. The special inserts that we add in the Amida during the ten days of repentance from Rosh HaShana to Yom Kippurim correspond to these two different judgments. In the beginning of the Amida, we ask to be inscribed for life in general. This refers to the life in the World to Come. Towards the end of Amida, we ask for detailed blessings for good livelihood and peace. This refers to the physical world.

With the view of Tosafot behind us, it is worth hearing from the Ramban who sees things very differently.

Ramban Drasha for Rosh Hashanah (abridged): But this teaching was taught with wisdom and reason, for it is known by all who understand that there are four types judged in the world, one who does not come before his judgment, the second is a person who comes for judgment but his judgment is never completed, the third is found guilty before the court, and the fourth, whom the court acquits. The first category does not apply in our situation since every person passes before the Holy One Blessed be He, for there is no darkness or shadow before which the sinner can hide. There are, therefore, three categories remaining. All who are acquitted in their judgments are considered totally righteous, all who are found guilty are considered totally guilty. Those whose behavior is balanced, namely, the scales are balanced between sins and merits is called intermediate. If so, the entirely wicked person who worshipped idolatry, practiced sexual immorality and spilled blood but did a single mitzvah, when his judgment comes before the Holy One Blessed be He, he will be rewarded him in this world so that he will live this year. In this case, he was considered totally righteous, since his judgment was justified. And so, the totally wicked – immediately for death refers to even someone who has fulfilled the entire Torah, who one time decided a halacha [improperly] before his teacher and as a consequence, warranted death on account of this act. As a consequence, he is considered totally wicked since he warranted his punishment. And so, everyone

³⁹ perek 4

⁴⁰ Tosafot to Rosh HaShana 16b

⁴¹ see Ramban, Shaar HaGemul for alternative explanation.

written in the book of life merits life until the following Rosh Hashanah, all are to be considered totally righteous in their particular judgments. And all who are written in the book of death, namely, those who will die that year. All were totally wicked in their judgments...

So we have two opinions, which one is correct? The answer, of course, is that they are both correct. Each is looking at different aspects. OK, lets move on...

We also encounter this *book of the living* in our daily and weekly prayers.

When we return the Torah to the ark, we proclaim: "Renew our days so that they will be returned to the days of yore". Are we really asking to be returned to the past? That may be the literal translation, but there is another meaning implicit in that sentence: Renew our days, infuse what we are *with the best of "days of yore"*. Make us new by helping us remember the past and fusing it with the present.

We do the same thing during Yizkor.⁴² It is not an exercise in nostalgia, but a way of changing our very selves, as well as those around us and those who will follow us. The act of remembering changes us and gives life to those who are no longer here. The Almighty asks the prophet Yehezkel, "Will these dry bones live again"?⁴³ Yehezkel responds: "only You, G-d, know". Yehezkel was right. So too, today, only G-d knows our ultimate fate. But there is a way we can make dry bones live again. By remembering those who came before us and incorporating the example of their lives into our lives, we can give them life. In so doing we inscribe them in sefer HaChayim, not the Book of Life, but the Book of the Living. They become part of an Etz Hayim,⁴⁴ not just a tree of life but a living tree, one that is replenished by the past and nurtures the future.

The future holds a time of trouble when it will be very advantageous to be found written in the book:

Daniel 12:1 *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

In The Nazarean Codicil

The book of the living is referenced multiple times in the Nazarean Codicil. It is worth revisiting these pesukim in order to begin understanding the role of those written this book.

Luke 10:20 *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

Philippians 4:3 *And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*

Hebrews 12:23 *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*

⁴² Yizkor means... ["may (G-d) remember,"] from the root word Zakhor, remember. It is the memorial service, recited four times a year in the synagogue, after the Torah reading on Yom Kippur, Shemini Atzeret, the eighth day of Passover, and the second day of Shavuot [in Israel, on the combined Simchat Torah/Shemini Atzeret, the seventh day of Passover, and on the only day of Shavuot].

⁴³ Yehezkel (Ezekiel) 37:3

⁴⁴ Etz Hayim is normally translated as "Tree of life".

Revelation 3:5 *He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

Revelation 13:8 *And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

Revelation 17:8 *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

As we mentioned earlier, if one has not repented and been written the book of the living, then there will be no Olam HaBa for that person. That wicked one will end up in Gehinnom, as we can see from this next pasuk.

Revelation 20:12,15 *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works...And whosoever was not found written in the book of life was cast into the lake of fire.*

Revelation 21:27 *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*

It is hard to see what David commentary was focused on, in our Torah portion. However, the building of the walls and of the curtains that surrounded the Mishkan may show what is inside represents the righteous, and what is outside represents the wicked. This idea is reinforced by the following pasuk from our chapter of Psalms:

Tehillim (Psalms) 69:26 *Let their encampment be desolate; let none dwell in their tents.*

Clearly the mishkan represents the “tent”, the body of Mashiach and the outer wall represents the skin of the body, to some extent. The wicked clearly are outside and have no portion inside.

Ashlamatah: Yeshayahu (Isaiah) 55:13 – 56:8 + 57:15

Rashi	Targum
1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk.	1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk.
2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness.	2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to my Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.
3. Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.	3. Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.
4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations.	4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.
5. Behold, a nation you do not know you shall call, and	5. Behold, people that you know not will serve you,

Rashi	Targum
a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. {S}	and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. {S}
6. Seek the Lord when He is found, call Him when He is near.	6. Seek the fear of the LORD while you live, beseech before Him while you live;
7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon.	7. Let the wicked forsake his wicked way and a man who robs conceptions: let him return to the service of the LORD, that He may have mercy upon him, and to the fear of our God, for He will abundantly pardon.
8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord.	8. For not as My thoughts are your thoughts, neither are your ways correct as the ways of My goodness, says the LORD.
9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts.	9. For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts.
10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,	10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return there but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,
11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.	11. So is the word of My goodness that goes forth before Me; it is not possible that it will return before Me empty until it accomplishes that which I please, and prospers in the thing for which I sent it.
12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.	12. For you will go out in joy from among the Gentiles. and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches.
13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." {P}	13. Instead of the wicked will the righteous/generous be established; and instead of the sinners will those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." {P}
1. ¶ So says the Lord, "Keep justice and practice righteousness/generosity, for My salvation is near to come, and My benevolence to be revealed."	1. ¶ Thus says the LORD: "Keep judgment and do righteousness/generosity, for My salvation is near to come, and My virtue to be revealed."
2. Fortunate is the man who will do this and the person who will hold fast to it, he who keeps the Sabbath from profaning it and guards his hand from doing any evil. {S}	2. Blessed is the man who will do this, and a son of man who will hold it fast, who will keep the Sabbath from profaning it, and will keep his hands from doing any evil." {S}
3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree." {P}	3. Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say, "Behold, I am like a dry tree." {P}

Rashi	Targum
4. ¶ For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant,	4. For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast to My covenants,
5. "I will give them in My house and in My walls a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued. {S}	5. I will give them in my sanctuary and within the land of my Shekhinah's house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease. {S}
6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, everyone who observes the Sabbath from profaning it and who holds fast to My covenant.	6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, everyone who will keep the Sabbath from profaning it, and hold fast to My covenants-
7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.	7. these I will bring to the holy mountain, and make them joyful in My house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure on My altar; for My sanctuary will be a house of prayer for all the peoples.
8. So says the Lord God, Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.	8. Thus says the LORD God who is about to gather the outcasts of Israel, I will yet bring near their exiles. to gather them."
9. All the beasts of the field, come to devour all the beasts in the forest. {P}	9. All the kings of the peoples who were gathered to distress you, Jerusalem. will be cast in your midst; they will be food for the beasts of the field - every beast of the forest will eat to satiety from them. {P}
10. His lookouts are all blind, they do not know, dumb dogs who cannot bark; they lie slumbering, loving to slumber.	10. All their watchmen are blind, they are all without any knowledge; dumb dogs, they cannot bark; slumbering, laying down, loving to sleep.
11. ¶ And the dogs are of greedy disposition, they know not satiety; and they are shepherds who know not to understand; they all turned to their way, each one to his gain, every last one.	11. The dogs have a strong appetite; they do not know satiety. And they who do evil do not know [how] to understand; they have all gone into exile, each his own way, each to plunder the mammon of Israel.
12. "Come, I will take wine, and let us guzzle old wine, and tomorrow shall be like this, [but] greater [and] much more."	12. They say. "Come, and let us guzzle wine, let us be drunk with old wine; and our feast of tomorrow will be better than this day's, very great."
15. For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed.	15. For thus says the High and Lofty One who dwells in the heavens, whose name is Holy; in the height He dwells, and His Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken.
16. For I will not contend forever, neither will I be wroth to eternity, when a spirit from before Me humbles itself, and souls [which] I have made.	16. "For I will not so avenge for ever, nor will My anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made.

Special Ashlamatah: I Sam. 20:18 & 42

Rashi	Targum Pseudo Jonathan
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. {P}	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city. {P}

Rashi's Commentary to: Yeshayahu (Isaiah) 55:13 – 56:8 + 57:15

Chapter 55

1 Ho! All who thirst Heb. הוּי. This word הוּי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2: 10) "Ho! Ho! and flee from the north land."

go to water to Torah.

buy Heb. שָׁבַר. Comp. (Gen. 42:3) "To buy (לְשַׁבֵּר) corn," buy.

wine and milk Teaching better than wine and milk.

2 Why should you weigh out money **Why should you cause yourselves to weigh out money to your enemies without bread?**

3 the dependable mercies of David For I will repay David for his mercies.

4 a witness to nations **A prince and a superior over them**, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

5 Behold, a nation you do not know you shall call to your service, if you hearken to Me, to the name of the Lord that is called upon you.

6 when He is found Before the verdict is promulgated, when He still says to you, "Seek Me."

8 For My thoughts are not your thoughts Mine and yours are not the same; therefore, I say to you, "The wicked shall give up his way," and adopt My way...

"and a man of iniquity his thoughts" and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

For My thoughts are not, etc. **My laws are not like the laws of man [lit. flesh and blood].** As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted

clemency (Proverbs 28:13).

9 As the heavens are higher, etc. That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

10 For, just as the rain and the snow fall and do not return empty, but do good for you.

11 so shall be My word that emanates from My mouth to inform you through the prophets, will not return empty, but will do good to you if you heed them.

12 For with joy shall you go forth from the exile.

the mountains and the hills shall burst into song before you for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

13 Instead of the briar, etc. Our Rabbis expounded [Targum Jonathan]: **Instead of the wicked, righteous people shall arise.**

briar...and...nettle They are species of thorns; i.e., **to say that the wicked will be destroyed and the righteous will take their rule.**

Chapter 56

2 who will do this who observes the Sabbath, etc.

3 "The Lord will surely separate me from His people," Why should I become converted? Will not the Holy One, blessed be He, separate me from His people when He pays their reward.

Let not the eunuch say Why should I better my ways and my deeds? I am like a withered tree, for lack of remembrance.

4 and hold fast Heb. וַיִּמְצְיִקִים, and hold fast.

7 for all peoples **Not only for Israel, but also for the proselytes.**

8 I will yet gather of the heathens ([Mss. and K'li Paz:] of the nations) **who will convert and join them.**

(together with his gathered ones **In addition to the gathered ones of Israel.**)

9 All the beasts of the field **All the proselytes of the heathens ([Mss. and K'li Paz:] All the nations) come and draw near to Me, and you shall devour all the beasts in the forest, the mighty of the heathens ([Mss. and K'li Paz:] the mighty of the nations) who hardened their heart and refrained from converting.**

the beasts of the field [The beast of the field is not as strong as the beast of the forest.] The beast of the field is weaker and of weaker strength than the beast of the forest. Since he stated, "I will yet gather others to him," he stated this verse.

10 His lookouts are all blind Since he said, "Seek the Lord," and the entire section, and they do not heed, he

returns and says, Behold the prophets cry out to them ([Mss.:] to you) and announce concerning repentance, so that it will be good for them. Yet their leaders are all like blind men, and they do not see the results, like a lookout appointed to see the approaching army, to warn the people, but he is blind, unable to see whether the army is coming, and dumb, unable to warn the people, like a dog that was appointed to guard the house, but he is dumb, unable to bark. Similarly, the leaders of Israel do not warn them to repent to do good.

they lie slumbering Heb. דָּוָם. Dunash (Teshuvot Dunash p. 24) explained: lying sound asleep, and Jonathan rendered: lying slumbering, and there is no comparable word in Scripture.

11 And the dogs are of greedy disposition wanting to fill their stomachs [engrotes talent in O.F.], sick with hunger.

and they are shepherds Just as the dogs know no satiety, neither do the shepherds know to understand what will occur at the end of days.

they all turned to the way of their benefit, each one to his gain, to rob the rest of the people over whom they are appointed.

every last one Heb. מִקְצֵהוּ, [lit. from its end.] Comp. (Gen. 19:4) "all the people from the end (מִקְצֵהוּ)," from one end of their number until its other end, they all behave in this manner.

12 Come, I will take wine So would they say to one another.

and tomorrow shall be like this with feasting and drinking.

Chapter 57

15 "With the lofty and the holy ones" I dwell, and thence I am with the crushed and the humble in spirit, upon whom I lower My Presence.

humble...crushed **Suffering from poverty and illnesses.**

16 For I will not contend forever If I bring afflictions upon a person, My contention with him is not for a long time, neither is My anger forever.

when a spirit from before Me humbles itself Heb. יִעֲטוֹף. When the spirit of man, which is from before Me, humbles itself, confesses and humbles itself because of its betrayal. Comp. (Lam. 2:19) "humbled (הִעֲטוּפִים) with hunger," "when the small child and the suckling are humbled (בִּיעֲטוּ)." And the souls which I made.

when a spirit from before Me Heb. כִּי. This instance of the word כִּי is used as an expression of "when." Comp. (infra 58:7) "When you see (כִּי תִרְאֶה)"; (Deut. 26:1) "When you come (כִּי תָבוֹא)." That is to say, when his spirit is humbled, and he is humbled, I terminate My quarrel and My anger from upon him.

Verbal Tallies

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

Shemot (Exodus) 35:30 – 36:38
Yeshayahu (Isaiah) 55:13 – 56:8 + 57:15
Tehillim (Psalms) 69:14-37
Mk 9:9-13, Acts 23:11-30

The verbal tallies between the Torah and the Psalm are:

See - ראה, Strong's number 07200.
LORD - יהוה, Strong's number 03068.
Name - שם, Strong's number 08034.
Judah - יהודה, Strong's number 03063.

The verbal tallies between the Torah and the Ashlamata are:

Said / Saith - אמר, Strong's number 0559.
Children / Son - בן, Strong's number 01121.
Israel - ישראל, Strong's number 03478.
LORD - יהוה, Strong's number 03068.
Called - קרא, Strong's number 07121.
Name - שם, Strong's number 08034.

Shemot (Exodus) 35:30 And Moses **said <0559> (8799)** unto the **children <01121>** of **Israel <03478>**, **See <07200> (8798)**, the **LORD <03068>** hath **called <07121> (8804)** by **name <08034>** Bezaleel the **son <01121>** of Uri, the **son <01121>** of Hur, of the tribe of **Judah <03063>**;

Tehillim (Psalms) 69:16 Hear me, O **LORD <03068>**; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

Tehillim (Psalms) 69:23 Let their eyes be darkened, that they **see <07200> (8800)** not; and make their loins continually to shake.

Tehillim (Psalms) 69:30 I will praise the **name <08034>** of God with a song, and will magnify him with thanksgiving.

Tehillim (Psalms) 69:35 For God will save Zion, and will build the cities of **Judah <03063>**: that they may dwell there, and have it in possession.

Yeshayahu (Isaiah) 55:13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a **name <08034>**, for an everlasting sign that shall not be cut off.

Yeshayahu (Isaiah) 56:1 Thus **saith <0559> (8804)** the **LORD <03068>**, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

Yeshayahu (Isaiah) 56:2 Blessed is the man that doeth this, and the **son <01121>** of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Yeshayahu (Isaiah) 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be **called <07121> (8735)** an house of prayer for all people.

Yeshayahu (Isaiah) 56:8 The Lord GOD which gathereth the outcasts of **Israel <03478>** saith, Yet will I gather others to him, beside those that are gathered unto him.

Hebrew:

Hebrew	English	Torah Reading Ex. 35:30 – 36:38	Psalms 69:14-36	Ashlamatah Is 55:13 – 56:8 + 57:15
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Hebrew	English	Torah Reading Ex. 35:30 – 36:38	Psalms 69:14-36	Ashlamatah Is 55:13 – 56:8 + 57:15
אַהֲבָה	love		Ps. 69:36	Isa. 56:6
אֹהֶל	tent	Exod. 36:14 Exod. 36:18 Exod. 36:19 Exod. 36:37	Ps. 69:25	
אֱלֹהִים	God	Exod. 35:31	Ps. 69:29 Ps. 69:30 Ps. 69:32 Ps. 69:35	
אָמַר	said	Exod. 35:30 Exod. 36:5 Exod. 36:6		Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 57:15
בֹּא	brought, came, bring, come	Exod. 36:3 Exod. 36:4 Exod. 36:5 Exod. 36:6	Ps. 69:27	Isa. 56:1 Isa. 56:7
בַּיִת	holders, house	Exod. 36:34		Isa. 56:5 Isa. 56:7
בֵּן	children, son	Exod. 35:30 Exod. 35:34 Exod. 36:3		Isa. 56:2 Isa. 56:3 Isa. 56:5 Isa. 56:6
חַיָּה	live, revive		Ps. 69:32	Isa. 57:15
טוֹב	good		Ps. 69:16	Isa. 56:5
יָד	tenons, hands	Exod. 36:22 Exod. 36:24		Isa. 56:2 Isa. 56:5
יָדַע	know, known	Exod. 36:1	Ps. 69:19	
יְהוּדָה	Judah	Exod. 35:30	Ps. 69:35	
יְהוָה	LORD	Exod. 35:30 Exod. 36:1 Exod. 36:2 Exod. 36:5	Ps. 69:16 Ps. 69:31 Ps. 69:33	Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6
יָם	west, westward, seas	Exod. 36:27 Exod. 36:32 Ps. 69:34	Ps. 69:34	
יְשׁוּעָה	salvation		Ps. 69:29	Isa. 56:1
יִשְׂרָאֵל	Israel	Exod. 35:30 Exod. 36:3		Isa. 56:8
לֵב	heart	Exod. 35:34 Exod. 35:35 Exod. 36:1 Exod. 36:2 Exod. 36:8	Ps. 69:20	Isa. 57:15
נָשָׂא	stirred, lofty one	Exod. 36:2		Isa. 57:15
נָתַן	put, give	Exod. 35:34 Exod. 36:1 Exod. 36:2	Ps. 69:21 Ps. 69:27	Isa. 56:5
עֶבֶד	servant		Ps. 69:17 Ps. 69:36	Isa. 56:6
עַם	people	Exod. 36:5 Exod. 36:6		Isa. 56:3 Isa. 56:7
עֵץ	wood, tree	Exod. 35:33 Exod. 36:20 Exod. 36:31		Isa. 56:3
עָשָׂה	work, do,	Exod. 35:32		Isa. 56:1

Hebrew	English	Torah Reading Ex. 35:30 – 36:38	Psalms 69:14-36	Ashlamatah Is 55:13 – 56:8 + 57:15
	make, made	Exod. 35:33 Exod. 35:35 Exod. 36:1 Exod. 36:2 Exod. 36:3 Exod. 36:4 Exod. 36:5 Exod. 36:6 Exod. 36:7 Exod. 36:8 Exod. 36:11 Exod. 36:12 Exod. 36:13 Exod. 36:14 Exod. 36:17 Exod. 36:18 Exod. 36:19 Exod. 36:20 Exod. 36:22 Exod. 36:23 Exod. 36:24 Exod. 36:25 Exod. 36:27 Exod. 36:28 Exod. 36:29 Exod. 36:31 Exod. 36:33 Exod. 36:34 Exod. 36:35		Isa. 56:2
פָּנִים	face, before, from	Exod. 36:3	Ps. 69:17 Ps. 69:22	
צְדָקָה	righteousness		Ps. 69:27	Isa. 56:1
קֹדֶשׁ	sanctuary, holy	Exod. 36:1 Exod. 36:3 Exod. 36:4 Exod. 36:6		Isa. 56:7
קָרָא	called	Exod. 35:30 Exod. 36:2		Isa. 56:7
קָרַב	come, came	Exod. 36:2	Ps. 69:18	
רָאָה	see, saw	Exod. 35:30	Ps. 69:23 Ps. 69:32	
רוּחַ	spirit	Exod. 35:31		Isa. 57:15
שָׁכַן	dwell		Ps. 69:36	Isa. 57:15
שֵׁם	name	Exod. 35:30	Ps. 69:30 Ps. 69:36	Isa. 55:13 Isa. 56:5 Isa. 56:6 Isa. 57:15
שָׂמַח	glad, joyful		Ps. 69:32	Isa. 56:7

Greek:

GREEK	ENGLISH	Torah Reading	Psalms	Ashlamatah	Peshat	Remes/Gemara of
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		Ex. 35:30 – 36:38	69:14-36	Is 55:13 – 56:8 + 57:15	Mishnah of Mark, 1-2 Peter, & Jude Mk 9:9-13	Acts/Romans and James Acts 23:11-30
άνηρ	man, men	Exo 36:6		Isa 56:2		Acts 23:21 Acts 23:27 Acts 23:30
άνθρωπος	man, men			Isa 56:2	Mk. 9:9 Mk. 9:12	
βούλομαι	willing	Exo 36:2				Acts 23:28
γινώσκω	know		Ps 69:19			Acts 23:28
γράφω	written		Ps 69:28		Mk. 9:12 Mk. 9:13	Acts 23:25
δεῖ	must				Mk. 9:11	Acts 23:11
δίδωμι	give, put, given	Exod. 35:34 Exod. 36:1 Exod. 36:2	Ps. 69:21 Ps. 69:27	Isa. 56:5		
δύο	two	Exo 36:22 Exo 36:24 Exo 36:26 Exo 36:28 Exo 36:29 Exo 36:30				Acts 23:23
ἐγγίζω	near			Isa 56:1 Isa 58:2		Acts 23:15
εἶδω	behold		Ps 69:32		Mk. 9:9	
εἷς	one	Exo 36:9 Exo 36:11 Exo 36:12 Exo 36:13 Exo 36:15 Exo 36:17 Exo 36:18 Exo 36:21 Exo 36:22 Exo 36:24 Exo 36:26 Exo 36:29 Exo 36:30 Exo 36:31 Exo 36:33				Acts 23:17
εἰσερχομαι	entered		Psa 69:27			Acts 23:16
ἐξουθενω	contempt		Psa 69:33		Mk. 9:12	
ἔπω	said, speak	Exod. 35:30 Exod. 36:5 Exod. 36:6		Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 57:15	Mk. 9:12	Acts 23:11 Acts 23:14 Acts 23:20 Acts 23:23
εὑρίσκω	found, find		Psa 69:20			Acts 23:29
ἔχω	having	Exo 36:2				Acts 23:17 Acts 23:18 Acts 23:19 Acts 23:29
ἡγέμων	governors					Acts 23:24 Acts 23:26
θέλω / εθέλω	want			Isa 56:4	Mk. 9:13	
κύριος	LORD	Exod. 35:30 Exod. 36:1 Exod. 36:2 Exod. 36:5	Ps. 69:16 Ps. 69:31 Ps. 69:33	Isa. 55:13 Isa. 56:1 Isa. 56:3 Isa. 56:4 Isa. 56:6		Acts 23:11
λέγω	saying, says, say	Exo 36:6		Isa 56:1 Isa 56:3 Isa 56:4	Mk. 9:11 Mk. 9:13	Acts 23:12 Acts 23:30
μέν	indeed, so				Mk. 9:12	Acts 23:18

						Acts 23:22
μηδεις / μηδεμα	no one				Mk. 9:9	Acts 23:14 Acts 23:22 Acts 23:29
ορος	mountain			Isa 56:7	Mk. 9:9	
οσοσ	as many as	Exo 36:1 Exo 36:5		Isa 56:4	Mk. 9:13	
παραγινομαι	come, came	Exo 36:4		Isa 56:1		Acts 23:16
παρεμβολη	camp	Exo 36:6				Acts 23:16
πας	all,	Exo 35:31 Exo 35:32 Exo 35:33 Exo 35:35 Exo 36:1 Exo 36:2 Exo 36:3 Exo 36:4 Exo 36:8 Exo 36:9 Exo 36:22	Psa 69:19 Psa 69:34	Isa 56:6 Isa 56:7	Mk. 9:12	
ποιεω	did, do, made, make	xo 35:32 Exo 35:33 Exo 35:35 Exo 36:1 Exo 36:3 Exo 36:4 Exo 36:5 Exo 36:7 Exo 36:8 Exo 36:11 Exo 36:12 Exo 36:13 Exo 36:14 Exo 36:17 Exo 36:18 Exo 36:19 Exo 36:20 Exo 36:22 Exo 36:23 Exo 36:24 Exo 36:27 Exo 36:28 Exo 36:29 Exo 36:31 Exo 36:34 Exo 36:35 Exo 36:37		Isa 56:1 Isa 56:2	Mk. 9:13	Acts 23:12 Acts 23:13
πολυς / πολλος	many, much				Mk. 9:12	Act 23:13 Act 23:21
προσδεχομαι	favorably received, waiting for	Exo 36:3				Acts 23:21
τεσσαρακοντα	forty	Exo 36:24 Exo 36:26				Acts 23:13 Acts 23:21
τις	some, something, what				Mar 9:10	Acts 23:12 Acts 23:17 Acts 23:18 Acts 23:20 Acts 23:23
υιος	son	Exo 35:30 Exo 36:3		Isa 56:5	Mk. 9:9 Mk. 9:12	Acts 23:16
χειρ	hands			Isa 56:2		Acts 23:19

PIRQE ABOT
(Chapters of the Fathers)
Introduction

By: Hakham Yitschaq ben Moshe Magriso

All Israel has a portion in the World to Come. It is thus written [that GOD told the prophet], "Your people are all righteous/generous; they will possess the land forever. They are a shoot (Hebrew: Netser) I have planted, the work of My hands, to display My greatness" (Isaiah 60:21).

This Mishnah is not actually part of Pirqe Abot. Rather, it is the beginning of the tenth chapter of the tract of *Sanhedrin* (the tract dealing with the judiciary). Still, it is a custom to read this Mishnah before beginning each chapter of Pirqe Abot.

When a person undertakes a job, he cannot do it with enthusiasm unless he is aware of the benefits that it will bring. For example, if a person is building a house, he works with enthusiasm, since he knows that when he finishes, he will be able to live in it. Similarly, whenever a person does something, he must be aware of its purpose, so that he will be able to work with will and enthusiasm.

It is therefore customary to read this Mishnah before each chapter of Pirqe Abot. It declares that the goal of keeping the Torah and obeying the commandments is to bring a person to life in the World to Come!

We, are thus taught, "All Israel has a portion in the World to Come." A Jewish soul is never lost. Even if a Jew commits a sin punishable by death, if he is executed by the courts, he is granted a portion in the World to Come as if he were a righteous/generous man. If one is not punished for his sins in this world, then he is judged in the next world. But, after being punished for his sins, he has a portion in the World to Come. No soul is ever lost.²

It is thus written, "Your people are all righteous/generous; they will possess the land forever." When a Jew sins, he is punished, whether in this world or in the next. But after receiving his punishment, he is considered righteous/generous. He then can "possess the land forever" - that is, he has a portion in the World to Come.

This Mishnah also reminds one that he should not despair if he has committed many sins. He may fear that he has completely lost his portion in the World to Come due to his sins. The Mishnah therefore comforts the sinner and declares, "All Israel has a portion in the World to Come."

Every Israelite has in him a small portion that is holy and pure. This is his Divine soul, which is a "portion from God on high," originating from beneath the Throne of Glory. This miniscule portion in man must, in the long run, be worthy of the World to Come. One must either pay the penalty for his sins, or else repent them - even in his last moment on earth - and then, he is welcomed into the World to Come.

This is the significance of the ending of the above mentioned verse, where God calls Israel, "A shoot (Heb.: Netser) I have planted, the work of My hands to display My greatness." God is saying, "The soul in each person's body is the shoot (Heb.: Netser) that I have planted with My own hands, the spirit that I drew from under My Throne of Glory. That is why each soul must be cleansed of sin through receiving its punishment; it is then welcome in the World to Come."

Although we have noted that a Jewish soul is never lost, and all have a place in the World to Come, there are some exceptions. These are the wicked ones who are punished for their sins eternally. Such people have no portion in the World to Come.

Among those who have no portion in the World to Come are the atheists, agnostics, those who do not believe in Divine revelation and prophecy, those who deny that God rewards good and punishes evil, those who deny the [Torah, which is the] revelation of Moses, and those who claim that God does not know or care about man's deeds."

Also included among the heretics are those who disrespect our Torah sages, as well as those who mock the teachings of the Talmud, the Midrash or the other ancient teachings. It goes without saying that this also includes those who disrespect the Torah itself. All these are considered heretics who are punished forever and have no portion in the World to Come.

Included among those who have no place in the Future World are nonbelievers (**kof'rim**). A nonbeliever is anyone who denies that the Torah was given by God. This is true whether he denies the entire Torah, or any part of it. Even if a person believes in the Divine origin of the entire Torah, but merely denies a single sentence or word, he is considered a nonbeliever.

Also included among the nonbelievers are those who deny the Oral Torah (**Torah SheB'al Peh**). The category also includes those who claim that God exchanged the Torah for a new law, as well as those who say that He has abandoned certain commandments.

The category of nonbelievers also includes those who deny the Resurrection (**Techiyath HaMethim**). One who does not believe in the coming of the Messiah is also considered a nonbeliever. Such nonbelievers have no portion in the World to Come.

Also included among those who have no portion in the World to Come is the apostate (**meshumad**). An apostate is one who abandons the Torah and embraces the religion of the gentiles.

He may see the lowly state of the Jews because of the persecutions inflicted upon them by the gentiles, and say to himself, "Why should I endure the persecutions of the gentiles among the Jews? Better I join the gentiles and share the upper hand with them." Such a person has no portion in the World to Come. [This is, true even when one becomes an apostate due to the suffering and persecution of the Jew.] If a person abandons Judaism without any persecution, he obviously forfeits his portion in the Future World to Come.

A person who abandons even a single commandment of the Torah out of spite is also considered an apostate. This is even true of a minor commandment. Thus, for example, a person may purposely violate the commandments against wearing **shaatnez** (a garment made of wool and linen), those forbidding the shaving of the sides of the head (**peyoth**) and beard, or the like. Although these are relatively minor commandments, one who purposefully and consistently violates them has no place in the World to Come.

One who causes many to sin (**machte et ha-rabim**) similarly has no portion in the World to Come. Obviously included among those who cause the multitude to sin are those who found heretic sects, such as Jereboam or Tzadok and Bethos. But it also includes those who cause many people to commit even a minor sin or neglect one of the positive commandments (**mitzvath asseh**) of the Torah. Such a person also has no portion in the Future World.

Also among those who have no part in the Future World are those who separate themselves from the community. These are individuals who do not wish to participate in religious functions as part of the community, and do not wish to involve themselves with the community's problems. Although such a person may be an observant Jew, he goes his own way, just as if he were a gentile. He also has no part in the World to Come.

Also included among those who have no portion in the World to Come are those who brazenly affront the Torah (***megaleh panim baTorah***). These are people who sin highhandedly, showing respect neither to God nor to man.

An example of this was Yehoyakim king of Judah. Barukh ben Neriah came to him with a copy of the Book of Lamentations, describing the evil that was to come upon Jerusalem. Instead of taking its words to heart, Yehoyakim took the scroll, cut it to pieces, and threw the pieces into the fire in the presence of all the great people who were there at the time (Jeremiah 36). Whether a sin is large or small, if it is committed with such gross disrespect, the person doing it is considered to have brazenly affronted the Torah, and he can lose his portion in the World to Come.

Also included among those who have no portion in the World to Come is the person who gives his Jewish neighbor over to gentiles to be killed or beaten. This is true whenever a person places another in the hands of the wicked.

Those who instill fear in the community for their own pleasure, and not for the sake of heaven, also have no portion in the World to Come.

A murderer can lose his portion in the Future World.

One who despises the covenant of Abraham has no place in the World to Come. This includes the Jewish person who refuses to undergo circumcision.

People who made a practice of destroying the reputations of others (***baaley lashon ha-ra***), spreading evil reports, similarly have no portion in the Future World,

Also included in the category of those who have no portion in the Future World are those who used to make a practice of attempting to heal a wound by occult means, reciting a Biblical verse and then expectorating.

Obviously, this does not mean that it is forbidden to read Biblical verses while a physician is effecting a normal cure. The primary prohibition is against spitting while reciting God's name. The reason that one loses his portion in the World to Come for this act is that God's name is made part of an occult ritual, and it is desecrated through the act of expectorating.

Some say that the reason for this strong prohibition is that one is making use of Torah verses just as one would a mundane drug or medicine. He is thus treating the Torah as nothing more than a cure for the body. It is true that one who keeps the Torah and its commandments has merit guarding against illness. But to make the/Torah into a superstitious mystical cure is clearly forbidden.

Others give an entirely different reason for this. In Egypt, a rabbi once met an Arab who had a great reputation as a faith healer. While the rabbi was with the healer, the Arabs brought a sick person to be healed. The healer made use of his occult rituals, and, as the rabbi saw, at frequent intervals during the ritual, the healer would spit. When the rabbi inquired as to the reason for the spitting, the healer replied that the sickness is caused by a spirit that entered the patient's body. "In order to heal the patient," he said, "I must get the spirit to leave the body. I speak to the spirit and tell it that since it is a spiritual entity, it should be ashamed to enter a gross, contaminated human body. It is not proper for a spirit to enter a filthy, disgusting human body, the product of a putrid drop of semen."

"But why do you spit?" asked the rabbi.

"Spitting is the only way through which we can communicate with such a spirit," replied the healer.

The rabbi said, "Now I know why it is taught that when one uses verses from our sacred Torah in healing rituals and then spits while praising God's name, he has no portion in the Future World. The verses are recited and God's name is praised, since we pray that God heal the patient. On the other hand, the purpose of the spitting is to pray to the wicked spirit that it should leave the body. In doing so, then, one equates God and this wicked spirit. When one does this, it is as if he were praying to God and this wicked spirit. When one does this, it is as if he were praying to God and - the spirit equally, and whoever equates God with anything else is torn out of the Future World. Obviously, there is no greater Healer than God. Compared to Him, all mortal physicians are no more than chaff.

Among those who have no portion in the World to Come are those who pronounce God's name as it is written (Yod Hei Vav Hei). ,

There are also sins that are less severe, but nevertheless, our sages have taught that one who commits them habitually has no portion in the Future World. A person must therefore be very careful concerning such matters.

Included among such "minor" sins is calling someone by an embarrassing nickname, or publicly shaming a person. Also included is denigrating the festivals, even by doing forbidden work during the intermediate days (chol ha-moed). A similar sin is being dis-respectful to the sacred.

When our sages teach that certain persons have no portion in the World to Come, they are only speaking of the case when the person dies without repenting. No matter what sins a person may have committed, if he repented during his lifetime and did not repeat the sins, then he has a place in the Future World. There is no sin, no matter how great, that cannot be remedied by repentance.

God thus said, "Peace, peace to those far and near ... and I will heal him" (Isaiah 57:19). Just as God welcomes one who has always been close, He also welcomes one who has been far, but repents. Although a person may have done many sins, if he repents and brings himself close to God, he is welcomed by Him into the World to Come.

NAZAREAN TALMUD
SIDRA OF SH'MOT (EX.) EX 35:30 – 36:28
“R'U QARA ADONAI” “SEE, THE LORD HAS CALLED”
BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &
H. E.M. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM TSEFET
PESHAT
MORDECHAI (MK) 9:9-13
Mishnah 8:8

And when they were coming down from the mountain, he distinctly ordered⁴⁵ them (his three chief talmidim) that they should tell no one the things that they had seen until the Ben⁴⁶ Adam (Son of Man) had risen from the dead.⁴⁷ And they kept (*shomer* – guarded and held) his saying⁴⁸ to themselves, and they discussed (drash) with one another what his, (Ben Adam) rising from the dead would mean.⁴⁹

And they inquired (drash) of him,⁵⁰ saying, why do the soferim⁵¹ say it is necessary for Eliyahu HaNabi to come first? And he answered and told them, Eliyahu HaNabi truly does come first and restores all things to their former and intended state. And how has it been written of the Ben Adam (Son of Man) that he should suffer many things and be despised? But I say to you that Eliyahu HaNabi has indeed come, and they have done to him whatever they delighted, as it is written of him.

HAKHAM SHAUL'S SCHOOL OF REMES
2 LUQAS (ACTS) 23:11-30
MISHNAH 8:8

¶ And the following night the Master (Yeshua) stood by him (Hakham Shaul) and said, “Have courage, for as you have testified about me in Yerushalayim, so you must also testify in Rome.” And when it was day, the Jews of the Tz'dukim (Sadducees) made a plot and bound themselves under an oath, saying they would

⁴⁵ διαστέλλω – *diastellomai* in Mordechai (Mark) the word is used only of Yeshua when he gives a command or “order” to his talmidim.

⁴⁶ Verbal connection to Sh'mot (Ex.) 35:30

⁴⁷ Verbal connection with II Luqas (Acts) 17:32. The Theological dictionary of the New Testament reports,

1. “The word διαστέλλω – *diastellomai* presupposes a power of differentiation in the subject.

2. So that what is ordered is a planned and conscious decision.” In other words, Yeshua has carefully thought things through to their conclusion and planned a specific course of action.

Here we must also submit that the command not to tell anyone else of these things until the Ben Adam has risen from the dead is directly linked with what they saw on the mountain.

⁴⁸ “Kept (*shomer* – guarded and held) his saying” implying that they had memorized his Mesorah (Oral Traditions). The three talmidim were the repository of Yeshua's wisdom, ChaBaD. They were also his “tannaim,” the ones who memorized his words and teachings. Yeshua himself had memorized the teachings of our forefathers. Therefore, he is called Ben Elohim, son (sum) of the Judges. The special gift Yeshua handed down to his talmidim was his interpretation of the Mesorah from a “Messianic” understanding. Therefore, each pericope of the Nazarean Codicil is joined with a specific Torah Seder and Festival for the sake of seeing:

1. The practical application of the incumbent mitzvot

2. The “messianic” interpretation of the Torah and those mitzvot

⁴⁹ The previous Toseftan pericope of Luqas gave us a hint as to the conversation between Moshe, Eliyahu and Yeshua. That conversation now becomes a matter of drash. However, we cannot permit the thought that the talmidim were not consciously aware of the principles of the resurrection. By the time of the first century, a positive awareness of this fundamental was solidly rooted in the Tanakh. Furthermore, as we see below they were well acquainted with the teachings of the “Soferim.” This tells us that Yeshua's talmidim were schooled in Rabbinic thought before they became his talmidim.

⁵⁰ Note here that the *drash* among them was only temporal. They knew to ask the Hakham what he was trying to convey to them.

⁵¹ Some versions read *ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς*, therefore it is reasonable to assume that the “scribes,” most likely the “scribes” are of the P'rushim. However, in reading the text we are also left with the impression that the “Soferim” here are much more than just the “Soferim” of the P'rushim. Here we would surmise that “soferim” is synonymous with the Hakhamim/Sages of the previous verses from which Hakham Tsefet has derived that Yeshua must be the “Anointed one of G-d.”

neither eat nor drink until they had killed Hakham Shaul. Now there were more than forty who had made this plot, who went to the Kohen Gadol (High Priest) and their Zeqenim (Elders) and said, “We have bound ourselves under an oath to partake of nothing until we have killed Hakham Shaul. Therefore, now you along with your Council explain to the military Captain (Rosh/Head)⁵² inquire somewhat more accurately concerning him. Now, do not allow yourself to be persuaded by them, because more than forty men in number are lying in wait for him, who, having bound themselves under an oath, will neither eat nor drink until they have done away with him. And now they are ready, waiting for you to agree.” So the military Captain (Rosh/Head) sent the young man away, directing him, “Tell no one that you have revealed these things to me.” And he summoned two of the centurions and said, “Make ready from the third hour of the night two hundred soldiers and seventy horsemen and two hundred spearmen, in order that they may proceed as far as Caesarea. And provide mounts so that they can put Hakham Shaul on them and bring him safely to Felix the governor.” He wrote the following letter:

¶ Claudius Lysias. To his excellency Governor Felix. Greetings! This man was seized by the Jews of the Tz'dukim (Sadducees) and was about to be killed by them when I came upon them with the detachment and rescued him, because I learned that he was a Roman citizen. And because I wanted to know the charge for which they were accusing him, I brought him down to their Council. I found he was accused concerning controversial questions of their Torah, but having no charge deserving death or imprisonment. And when it was made known to me there would be a plot against the man, I sent him to you immediately, also ordering his accusers to speak against him before you.

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

Ex 35:30 – 36:28	Ps. 69:14-37	Is 55:13 – 56:8 + 57:15	Mk 9:9-13	Acts 23:11-30
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

This Peshat pericope grapples with two very specific questions.

1. What is the “Messianic Secret” and how did it affect Yeshua’s trio of the inner circle?
2. What are we to derive from this pericope’s discussion on the resurrection?

THE MESSIANIC SECRET

The footnoted passages deal with the “messianic secret.”⁵³ Scholars have tried to make heads or tails of the enigma for ages. They are no closer to understanding this great “secret” today than they were yesterday. Why is it that they are unable to discern simple Peshat? They call it a mystery or an enigma. These are not the words of Peshat. As we have recently learned, they “see men as trees.” When you label a Peshat pericope with the title “Mystery,” you have already lost the battle of interpretation. This is tantamount to reading the “Revelation” in Peshat. Furthermore, if it was such a great “secret” why do we know about it. Yes, we perfectly understand that Yeshua expelled *shedim*, (demons/spirits) from those who were miraculously healed and even his talmidim were warned not to tell the “secret.” In every case where Yeshua commands someone not to tell the secret, they have come in close personal contact with the Master and are perfectly aware of his spiritual identity. Whenever the Master’s identity as Messiah, “G-d’s Anointed King” is revealed he silences the revelation.

⁵² The Hebrew word for “Captain” is “Rosh” – a verbal tally with our Torah Seder.

⁵³ Mk 1:21-28, 29-34, 40-45; 3:7-12; 4:10-12, 33-34; 5:21-43; 7:31-37; 8:22-26, 27-30; 9:2-13, 30-32; and 13:3-4.

Scholars erroneously believe that Yeshua told them to be silent as reverse psychology. We cannot accept the thought that the Master would need to stoop to such aberrant means. If we resort to making the Master play mind-games with his talmidim and others we have berated him. Furthermore, we would fall into the trap of not being able to discern his words and true intent.

Firstly, the Master was not a petty pseudo-prophet who needed to resort to these devious methods. His commands are sincere. Do not tell anyone in Peshat terms means, "do not tell anyone" not the reverse. As a true Tsaddiq – Hakham his true piety was in his study of the Torah and the traditions passed down by his ancestors. As "Ben HaElohim" (Son of the Judges) his life and mission was the "Sum of the Judges." In other words, Yeshua could only be what the Sages of blessed memory made of him. His personification of the Torah, specifically the Oral Torah governed every moment of his life. When Hakham Tsefet records that he arose a great while before day⁵⁴ to seclude himself in prayer, it was because the Hakhamim ordered him (and all our Jewish brethren) to recite the Shema early in the morning.

Mk 1:35-37 And early in the morning, long before daylight⁵⁵ he (Yeshua) got up⁵⁶ and went out to an isolated place and prayed there. And Shim'on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed⁵⁷ him (Yeshua). And having discovered⁵⁸ from him [the true halakhic practice concerning the recital morning Shema and Amidah], they said to him, "everyone is searching⁵⁹ for you."

m. Ber 1:2 From what time do they recite the Shema in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, "Between blue and green." And one must complete it before sunrise. R. Joshua says, "Before the third hour. "For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be 'morning.']" One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.⁶⁰

b. Ber 2b *It has been taught on Tannaite authority along these same lines:* The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption⁶¹ [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight."⁶²

Consequently, we can see that the Master was the sum of the Hakhamim. To qualify as "Messiah" he must be a walking Torah Scroll. Hakham Tsefet reveals the true crux of the dilemma in saying "**everyone is searching⁶³ for you.**" The question is then raised, what or who were they looking for? It was not a man that they were looking for. They were looking for the quintessential expression of the Torah. What does the talmid of the Master want to know the most? What we desire the most is how to fulfill the expectations of G-d as expressed in the Torah. How do we

⁵⁴ **Mk 1:25-39**

⁵⁵ From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua "**early in the morning, long before daylight**" reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim

⁵⁶ Verbal connection to Psa 12:5

⁵⁷ **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as "**follow after**" once. **1 to follow after, follow up.**

⁵⁸ "The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God." *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (2:769). The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, "master, teach us to pray just as Yochanan (the immerser) also taught his talmidim."

⁵⁹ The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him "early in the morning." And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

⁶⁰ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 3

⁶¹ "Our Redeemer! Adonai, [Master] of Hosts is His Name, Holy One of Israel. Blessed are You Adonai, who redeems Israel.

⁶² Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 54

⁶³ The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him "early in the morning." And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

learn to be a living expression of the Torah? By following a Hakham who is a living Torah.

We have been reading in the Torah Seder repetitive accounts of the Mishkan's (Tabernacle) construction. Why does the Torah devote some 50 chapters to tell us about the construction and operation of the Mishkan? The Mishkan is a detailed description of:

1. Communion with G-d
2. Abodah – worship and service
3. Halakhah – how we are to walk

While we will offer only a partial list of what it means to be in “service” (*abodah*) to HaShem we will note that these aspects speak of a greater whole.

1. Berakhot
2. Birkat Ha-Mazon (Bendigamos)
3. **K'riat Shema**

We have selected these specific items because they represent an organic whole, furthermore they are the beginning point for service as described in the Mishnah. Our fascination is with the K'riat Shema. This because the recital of the Shema is not the simple recital of a few verses of the Torah associated with D'barim (Deut) 6:4. The Shema as an organic whole stands for commitment to the whole of the Torah, Oral and Written and subjection to the Malkuth HaShamayim.⁶⁴ Therefore, “K'riat Shema” represents complete commitment to talmud Torah (Torah Study). As an act of worship, K'riat Shema stands for prayer. Therefore, the Shema represents a life that is devoted to talmud Torah and Prayer. Through K'riat Shema and talmud Torah we rectify the damage we have committed against the earth.

Arriving at the conclusion that Yeshua is the Messiah is not a great revelation. Those who Yeshua silenced were those who either saw him as a Messianic King, who would overthrow the Roman regime, put an end to the angelic rage and rebellion or be the quintessential Torah Scholar that would bring Y'mot HaMashiach, (the days of Messiah). Interestingly Yeshua was none of the above. He was a Hakham, a living Torah. His Mesorah/message was to emulate his life of Mesorah observance. Through this lifestyle, the world would find healing that would indeed produce the Messianic Age. Yeshua demonstrates a powerful truth. The truth that the Messianic figure we have conjured will not be a “Messiah” to usher in the “Days of Messiah” as we would expect is daunting. While we have oversimplified the whole idea, the title to Rabbi Levine's books says it all, “**there is no Messiah and you're it.**” We are not promoting his work; we are simply stating a powerful truth. Each of us has a seed of Messiah. If we have to cry Messiah with every breath, again we have missed the point. What we need to learn from this thought is that collectively we are Messiah.

So what lesson do we learn from Yeshua silencing those who seem to know who he is? The wrong Messianic picture needs to be hushed.

THE RESURRECTION

The subtleties of the resurrection have dotted the Peshat narrative from the beginning. Questions of who Yochanan HaMatvil (John the Baptist) is clearly show that the belief in the resurrection was a regular part of Jewish life in the first century.⁶⁵ As we will see, it is their concept of the resurrection that the Talmidim struggle with. We must not

⁶⁴ **Kingdom/governance** (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents, whereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d's people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of oral Law) which is the “good news” that Yeshua was proclaiming.

⁶⁵ Cf. Mark 6:14ff where Herod believes that Yeshua is Yochanan the Immerser raised from the dead.

be confused or entertain Greco-Roman concepts that were present in the diaspora. The Greco-Roman view was more in tune with the idea of dying as humans and being resurrected as gods who could then “float” on the celestial clouds as it were.

The complexity of the *drash* being discussed by the trio of talmidim is confusing at first. Their question does not wholly make sense. This is because Yeshua is not speaking about the “general resurrection.” However, this is exactly what they are talking about. They have not been able to comprehend the idea that a single soul could be resurrected apart from the “general resurrection” or why it should be that way.

While we realize that, there are many facets to this problem we must note that the explanation of these “mysteries” cannot be discussed in Peshat. However, it is most interesting that the subject is discussed by Hakham Shaul in the Remes portion of the Nazarean Talmud.

GOOD TALMIDIM

Yeshua’s command not to tell about what they have seen would most likely be for the sake of those who would not be able to grasp what the trio of talmidim saw on the mountain. Yeshua revealed himself to the trio who could differentiate between the varied levels of hermeneutic. In other words, they knew the difference between trees and men, i.e. Peshat and So’od. The key to understanding this pericope is simple. You do not teach talmidim the deeper levels of hermeneutic until they have been properly trained in elementary levels. By holding back the information that was received (*kibal*) on the mountain from the other talmidim, Yeshua was actually doing them a favor. Yeshua is not showing preferential treatment to the trio he took with him. Actually, if Yeshua had not taken these three he would have been retarding their spiritual development. It truly takes a Hakham to know and understand when, how and how much to reveal to his talmidim without damaging their souls.

These three talmidim discussed (*drash*) among themselves. The trio knew their Mishnah well.

m. Sotah 9:15 R. Pinhas b. Yair says, “Heedfulness leads to cleanliness, cleanliness leads to cleanness, cleanness leads to abstinence, abstinence leads to holiness, holiness leads to modesty, modesty leads to the fear of sin, the fear of sin leads to piety, piety leads to the Holy Spirit, the Holy Spirit leads to the resurrection of the dead, and **the resurrection of the dead comes through Elijah, blessed be his memory, Amen.**”⁶⁶

This Mishnah helps us to reconcile several problems while reading the Nazarean Codicil. Firstly, noting the question that the talmidim posit, **why do the soferim** (scribes, most likely the “scribes of the P’rushim)⁶⁷ **say it is necessary for Elijah come first?** The “soferim” (scribes) in the present context are those who have written down pieces of the Mishnah that were collected by the P’rushim for later generations.⁶⁸ Secondly, we note that the idea of the Soferim here should not be viewed in the negative. Thirdly, we note that Yeshua’s talmidim were educated in the Mishnah/Oral Torah. Fourthly, we would also opine that the talmidim were beyond the level of Peshat, i.e. Mishnah. Fifthly, we note that they had this material memorized. Certainly, they were not carrying a copy of the Encyclopedia Judaica up and down the mountain as a reference source, and the first century version of Google Books was a Tanna.⁶⁹

⁶⁶ Jacob Neusner, *The Mishnah A New Translation*, (New Haven & London: Yale University Press) 1988.

⁶⁷ Some versions read *ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς*

⁶⁸ Schiffman, Lawrence H. *From Text to Tradition: a History of Second Temple and Rabbinic Judaism*. Hoboken, N.J: Ktav Pub. House, 1991. p. 177

⁶⁹ “**Kept** (*shomer* – guarded and held) **his saying**” implying that they had memorized his Mesorah (Oral Traditions). The three talmidim were the repository of Yeshua’s wisdom, ChaBaD. **They were also his “tannaim,” the ones who memorized his words and teachings.** Yeshua himself had memorized the teachings of our forefathers. Therefore, he is called Ben Elohim, son (sum) of the Judges. The special gift Yeshua handed down to his talmidim was his interpretation of the Mesorah from a “Messianic” understanding. Therefore, each pericope of the Nazarean Codicil is joined with a specific Torah Seder and Festival for the sake of seeing:

1. The practical application of the incumbent mitzvot
2. The “messianic” interpretation of the Torah and those mitzvot

We would do well to emulate the talmidim of Yeshua in mastering as much of the master's material as possible.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

Warning the Remes materials MUST be read as Remes otherwise, we will see men as trees.

ACCEPTANCE OF MIDDAT HADIN

Hakham Tsefet has mentioned tests and trials in previous pericopes. Note the comfort (strengthening) he offers his audience in the present pericope. "**Beloved do not let the fiery trial that comes on you to test you take you by surprise.**" Hakham Shaul shows that he is graciously accepting the comfort (strengthening) of his mentor. Middat HaDin (G-d's justice) has other sub categories that we do not wish to develop here. The categories we will discuss here are not exhaustive, but they are comprehensive. While we might have the propensity to look at Middat HaDin as a negative principle, it is not necessarily so. However, Middat HaDin does accept collective retribution and punishment. The Torah sees the B'ne Yisrael as a singularity. Therefore, when one Jewish soul suffers we all suffer. Likewise, when a Jewish soul is raised up we all experience elevation. If the efficacy of the Torah means that knowledge of the Torah has an immediate effect on one's conduct, we must also suggest that one's perception of the Torah will be the grounds that the Torah is acted upon.

CHASTISEMENT

As noted above, with regard to Middat HaDin is not always negative. Middat HaDin can also be associated with Middat HaRachamim, G-d's loving-kindness and mercy. As is well known G-d "chastises those He loves." The recipient of chastisement may not feel loved while being chastised. Nevertheless, the Scripture stands as rule even in discipline meted out during parental correction.

Bereans (Heb.) 12:6-8 For who the LORD loves He chastises, and scourges every son whom he receives. If you endure chastening, God is dealing with you as with sons; for what son is he whom the father does not chastise? However, if you are without chastisement, which all sons' experience, then are you illegitimate, and not sons?

Philo saw chastisement as the "greatest good for foolish souls."⁷⁰ In the previous pericope, Hakham Shaul makes a bold assertion. He says that he "lived in good conscience before G-d to this day." That is a rather bold statement to make to a congregation of Jewish people. We can understand that he might say, "**Non, je ne regrette rien**" (I have no regrets) but Hakham Shaul's early history was anything but positive. After all, you could say that he had the blood of Nazarean Jews on his hands. It is not hard to see that he would have made many enemies in his lifetime. Perhaps, we could look at Hakham Shaul's statement to understand that he knew that he would experience G-d's chastisement for his crimes and transgressions. Such a possibility is certainly plausible. What more could we ask if we were to say that we had lived in all good conscience? Hakham Shaul could not and resurrect the martyrs. Nor could he collect the blood he shed by his Shammaite dogma. However, he could easily trust in G-d's justice. As difficult as it may be, there is no better resolve. As we learned from the previous pericope, the death of a Tsaddiq atones for sin. Perhaps this was Hakham Shaul's thinking.

MIDDA KNEGED MIDDA

Measure for measure is often spoken of in Rabbinic materials. Perhaps we would revise the statement to mean "you get what you deserve." Qayin (Cain) was one such soul, while creation was still young and humanity was in its infant state he committed a sin of fratricide. While he bitterly complained about his punishment, G-d's punishment

⁷⁰ Cf. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. pp. 665ff

was just. The question is posited, what punishment would be equal to his crime? While there are those who would have demanded his life in an instant G-d's punishment is midda keneged midda (measure for measure). Was it G-d (Elohim), that meted out his punishment, or was it the L-RD (the Merciful G-d)? Our view of punishment is that of death being a just punishment for the crime of taking a life. However, this is not G-d's perspective. Philo describes his punishment as continually dying while living. He would endure a never-ending death. His death was suspended so that he could experience an ever-dying life.⁷¹ His true punishment was to be "cut off" from the Divine Presence. This horror would ravage the soul of a sane man.

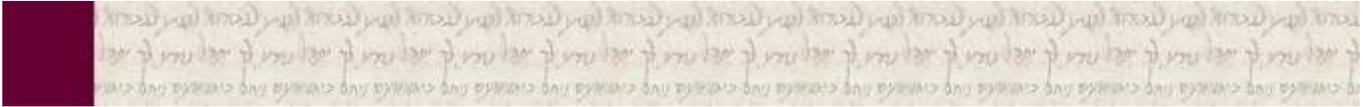
THE DEATH OF ALLEGORY

The above comments on Middat HaDin are important lessons for us to learn. However, this is not Hakham Shaul's allegorical message. Hakham Shaul is showing us a plot by the Tz'dukim (Sadducees) to destroy the Remes, allegorical interpretation of the Torah. The Tz'dukim were determined to destroy the Oral Torah. Hakham Shaul gives us a "hint" in his opening statement. **"And the following night the Master (Yeshua) stood by him and said, 'Have courage, for as you have testified about me in Yerushalayim, so you must also testify in Rome.'**" In other words, The allegorical interpretation of the Torah has rooted in Yerushalayim. Now Hakham Shaul, an allegory for Remes and the Oral Torah, must be carried to Rome. The only difficulty, as we have shown is that the Priesthood of the Tz'dukim moved to Rome. Consequently, "Rome" did not accept Hakham Shaul's allegory by and large. The Tz'dukim took an oath to destroy allegory. They took it upon themselves to destroy the Oral Torah. The logical (hermeneutic) path of continuity flows from Peshat to Remes etc. The **murderous** Tz'dukim made it their mission to circumvent everything in the middle, meaning that which is between Peshat and So'od. What they could not explain as being literal they spiritualized. In addition, what they could not spiritualize they made into Peshat, literal. Imagine for a minute the damage caused by this confabulation. If you can never discern the difference between Peshat and So'od, how can a practical hermeneutic be applied? When Oral Torah, as an organismic whole is destroyed, along with the hermeneutics needed to unfold its mysteries, we can fabricate any lie in the name of your new hermeneutic rules. Interpret Yochanan (John) and the Apocalypse (Revelation of Messiah) literally and you have a contorted undiscernible mess. By "mess," we mean they have tried to put five pounds of manure in a one-pound bag.

Hakham Shaul stealthily hides his treasures. **"And the following night"** is an allegory of grandeur. The Master tells Hakham Shaul that the Diaspora will give way to a period of darkness. However, **"Have courage, for as you have testified about me in Yerushalayim, so you must also testify in Rome."** The mention of Yerushalayim is allegory for the Jewish people. While Rome would experience a period of darkness, the Jewish people living in the darkness would be a great light to Rome. The message is clear enough. The darkness will lift and the Oral Torah will take its rightful place restoring's the beauty of the Torah.

How would the Oral Torah be preserved and restored? From within Yerushalayim the Roman soldiers will come to defend the Oral Torah. From among the ranks of those who oppose us will come help to accomplish G-d's will. Somewhere on the horizon, dawn is about to break forth from the "third hour" (between 3 am and sunrise) and the "Romans" will arrive with spears, horses and infantry. They will protect the repository of the Oral Torah from their illegitimate priests. On that day they, the congregations of the Gentiles will turn to the Jewish man and say "Let us walk as you walk, for we know that God is with you."

⁷¹ Cf. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. pp. 665ff



**Saturday Evening April 22, 2017
(After Habdala)
Evening: Counting of the Omer Day 12**

Evening Counting of the Omer Day 12
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
12	Chazan/Parnas #2	Nisan 27	2:13-16	Justice balanced by sincerity

Ephesians 2:13-16 But you (Gentiles) who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition⁷² which stood between us. This was accomplished by abolishing the enactments contained in (Shammaite) ordinances (dogma)⁷³, that he might establish one new body⁷⁴ in himself, by the cross, having broken down conflict between the Jewish people and the Gentiles.

**Sunday Evening April 23, 2017
Evening: Counting of the Omer Day 13**

Evening Counting of the Omer Day 13
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
13	Chazan/Parnas #3	Nisan 28	2:17-18	Justice expressed/balanced with honesty/truth

Ephesians 2:17-18 And he (Messiah) came and handed down (the Mesorah) wholeness (path to spiritual maturity) to you (Gentiles) who were far away, and to those (Jews) who were near. For through him (by his handing down the Mesorah) we both, by one spirit (the Nefesh Yehudi) have access to the presence of the Father.

⁷² The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word *paretz*, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down ('p'rotz') the fence thereof*; (Isaiah 5:5) *Why have You broken down ('paratzta') her fences?* (Psalms 80:13) And in the language of the Rabbis: “*Pirtzah* (a breach in a wall) calls forth to the thief.” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term *p'rotz* when referring to anything that oversteps its boundary: *And you with break-forth ('upharatzta') to the west, and to the east; And the man broke forth ('vayiphrotz') exceedingly.*

⁷³ These δόγματα are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers.

⁷⁴ The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach.

Monday Evening April 24, 2017
Evening: Counting of the Omer Day 14

Evening Counting of the Omer Day 14
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
14	Chazan/Moreh	Nisan 29	2:19-22	Justice expressed with humility

Ephesians 2:19-22 Now therefore you (Gentiles) are no longer strangers and foreigners, but conjoined with the legal administration of Jewish life (fellow citizens) with the Tsadiqim, (the Jewish Tsadiqim – righteous/generous) and (through your conversion to Judaism) belong to the household of God,⁷⁵ and are built upon the foundation of the emissaries (apostles) and prophets, Yeshua HaMashiach himself being the chief cornerstone, in whom the whole structure having being framed together, grows into a holy sanctuary (of living stones) in the LORD; in whom you also are built together as a dwelling place of God through the nefesh Yehudi.

Tuesday Evening April 25, 2017
Evening: Counting of the Omer Day 15

Rosh Chodesh Iyar
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
15	Darshan/Masoret	Nisan 30	3:1-6	Compassion united with Loving-kindness

Ephesians 3:1-6 For the sake⁷⁶ of the Gentiles⁷⁷ I Hakham Shaul, am the prisoner⁷⁸ (for the cause) of Yeshua HaMashiach, I know you have heard⁷⁹ of the administration⁸⁰ of God's loving-kindness⁸¹ which is given me for you: how the secret⁸² (So'od mystery of Messiah) was handed down to me by its (systematic) unveiling,⁸³ as

⁷⁵ "Salvation" means joining the community. Therefore, "salvation" is communal rather than individual. While some find cultic insinuations here we find only the idea that the Gentiles have been inducted into the family (household) of G-d" as an allegory for becoming a part of the family per se. We also note that the Community of "Tsadiqim" is the household – habitation where G-d resides. The language of our pericope now turns towards the Temple of "living stones." cf. 1 Peter 2:5

⁷⁶ For this sake, is rooted in the idea of G-d's loving-kindness and "grace." Therefore, we can see the direct link to idea of compounded Chesed in the ministerial offices of Darshan/Masoret. Hakham Shaul is a prisoner on behalf of the Gentiles for Messiah's cause.

⁷⁷ Hoehner points out that this phrase means those Gentiles who come to faithful obedience by becoming converted Jews and not Gentiles by and large. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 425

⁷⁸ Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan. p. 82

⁷⁹ The Greek ἀκούω – akouo most certainly derived from the Hebraic Shama – to hear, obey or understand.

⁸⁰ This compound Greek word οἰκονομία – oikonomia is derived from oikos (οἶκος), "a house" and nomos (νομος), "law" (Torah). Therefore, it is Hakham Shaul's duty to dispense the Oral Torah to the Gentiles.

⁸¹ Herein the words of John 3:16 are brought to mind. "For G-d so loved the Gentiles (world) that he sent his only begotten son." Here the interpretation is multifaceted. The "only begotten son of G-d" (Sh'mot Exo. 4:22) can refer to the B'ne Yisrael or to Messiah.

⁸² The "secret" – "Mystery" refers to the So'od understanding of Messiah. However, this "secret" – "Mystery" is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the "Kingdom/Governance" of G-d would play out in

I have written briefly. Correspondingly, by reading this you can know⁸⁴ my insight into the secret (So'od mystery) of Messiah,⁸⁵ which was not made known to the sons of men⁸⁶ in other generations⁸⁷ as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret (So'od mystery) is that the Gentiles are to become⁸⁸ fellow heirs, members of the same body, (i.e. of Messiah) and partakers of the promise in Yeshua HaMashiach through their acceptance of the Mesorah.

**Wednesday Evening April 26, 2017
Evening: Counting of the Omer Day 16**

**Rosh Chodesh Iyar
Then read the following:**

Day of the Omer	Ministry	Date	Ephesians	Attributes
16	Darshan/Chazan	Iyar 1	3:7-13	Compassion united with Reverential Awe

Ephesians 3:7-13 Of this Mesorah I was made a servant⁸⁹ in accordance with the gift of God's loving-

history. μυστήριον –*mustērion*, from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So'od. So'od is not “revealed” by words. The “revelation” is in what is not said. **Abot 1:7** Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries*. New York: Schochen Books.

⁸³ While the “revelation” being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So'od. The So'od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So'od of Messiah by systematically being taught the Torah from that perspective. This “revelation” also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by “revelation,” that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that “revelation” is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the “general mode of communication” rather than “the specific fact” of one revelatory moment in Paul's life is meant. Barth further notes that this “revelation” refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul's “revelation” is the gradual unveiling of Messiah through the Oral Torah.

⁸⁴ “Know” have an intimate knowledge of my awareness of the “Secret of Messiah.” Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale we note that the Gentiles must receive, by “handing down” the Torah from their Jewish teachers/Hakhamim.

⁸⁵ Messiah is the personification of the “Mystery/Secret” of G-d.

⁸⁶ The phrase “sons of men” can be related to the idea that the “Son of Man” Heb. “Ben Adam,” refers to the prophets.

However, the Prophets did prophecy of Messiah. In understanding the true nature of Prophecy, we understand that this cannot be a reference to the Holy Prophets. Therefore, the “sons of men” here must be a reference to men who estranged from laboring in the Torah and Oral Torah as we will see. However, the subtlety of their mentions shows that we have the Darshan – Magid (Prophet) present.

⁸⁷ Other generations did not have the privilege of seeing Messiah personally.

⁸⁸ The implication here is that Gentiles **should** convert to Judaism and **become** fellow-heirs. This is the eventual goal. While there may be many who have not “converted” they should seek that end. Without conversion, they are not joint/fellow-heirs.

⁸⁹ Διάκονος – *diakonos* is used primarily used with regard to the Kingdom/Governance of G-d. Διάκονος – *diakonos* is always used of the activities of the King's servant/agent. Contrasted with δούλος – *doulos*, which is the relationship between servant and “master.” However, it is noteworthy to see that Hakham Shaul is speaking of his subservience to the Mesorah. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 449 The similarity of content between v.7 and v2 shows that we are dealing with the same officer, i.e. the Darshan, Magid – Prophet. See also Thielman, F.

kindness,⁹⁰ which was given me⁹¹ by the operation⁹² of his virtuous power.⁹³ Though I am less than the least of all the Tsadiqim,⁹⁴ this loving-kindness was (first) given to me, to hand down⁹⁵ (proclaim) to the Gentiles the unsearchable⁹⁶ riches of Messiah. And to enlighten⁹⁷ all of them in the administration of the secret (So'od – mystery) hidden (in the minds of the Hakhamim) in the past (for ages) by God who created all things, so that through the Congregation⁹⁸ the wonderfully complex wisdom of God might now be made known by⁹⁹ the Rulers¹⁰⁰ and Authorities¹⁰¹ (of the Esnoga – Synagogue) in the heavenlies. All of this was according to the eternal¹⁰² purpose (which runs throughout history) that He has accomplished in Yeshua our Master is HaMashiach,¹⁰³ by being in union with him, we¹⁰⁴ have delight¹⁰⁵ and access¹⁰⁶ (to the Father) with confidence

(2010). *Ephesians*. Grand Rapids: Baker Academic. p. 207

⁹⁰ This does not mean that G-d is strictly “loving-kindness.” G-d can demonstrate His judgment when there is blatant disregard for His mitzvot.

⁹¹ Note the nature of Hakham Shaul, or we might say note the persona of Shaul as a Hakham. His early days as a Paqid show someone who is impetuous and prone to legalism. The present view of Hakham Shaul's character is one of Chesed.

⁹² Greek ἐνεργεια – *energeia* working – operation of G-d's power. This refers to the systematic structure of the Esnoga (Synagogue). ἐνεργεια – *energeia* is effective power, or power that causes and effect.

⁹³ Δύναμις – *dunamis*, the “power” and “ability” when mentioned in accordance with lifestyle must always be virtuous power. Δύναμις – *dunamis*, can have the connotation of virtuous power. Δύναμις – *dunamis*, is also the potential of the effect. Or, we might say that Δύναμις – *dunamis*, is the potential result of the ἐνεργεια – *energeia*. The Mesorah is couched in dynamic and static power. Hakham Shaul shows that he was a vessel with potential power. His approach was the opposite of G-d's trying to “legally” demand virtue. Virtue functions through the dynamic power of effect, or we might say that virtue is the effect of dynamic power. Hakham Shaul allows himself to be the model for the Gentiles who receive the administration of the secret (So'od) of Messiah's Mesorah.

⁹⁴ Hakham Shaul does not say that he is the least of the Sheliachim (Apostles). He says that he is the least of ALL Tsadiqim – the “saints.”

⁹⁵ The word εὐαγγελίζω – *euaggelizo* is related to the “Mesorah.” Therefore, Hakham Shaul is been commissioned to “hand down” the Mesorah (the Oral (Traditions – Torah of the Jewish people) to the Gentiles. As such, we see the Darshan/Maggid handing the “story” down. Hoehner forwards that truth that the “good news” is not something invented by the “messenger.” “Rather the [messenger] reveals and instructs what has been faithfully handed down.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 453

⁹⁶ ἀνεξιχνίαστος – *anexichniastos* incomprehensible aspects of Messiah are the “lights of Messiah” which are the seven stars in the right hand, among the seven congregations (Rev 1:20).

⁹⁷ “opened to see the truth,” or to minimize that idea we might say “I ask that you may come to understand.” Opened to the place of being able to understand the Mysteries on the level of ChaBaD.

⁹⁸ (Heb. לְהַקְרִיא אֶת־כָּל־הַיִּשְׂרָאֵל, therefore we have translates ἐκκλησία as “Congregation,” the assembly of G-d's people, which includes the native-born Jew and Gentile converts. It is in the congregational setting that the Mystery of G-d's plan from antiquity will be made manifest. Furthermore, we can see that the “handing down” of the mystery/secret must come through community government. No individual can attain this mystery/secret by him or herself.

⁹⁹ Here we have a case of Dative of Agent/Instrumental. Therefore, the “Mystery” is made known BY (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ θεοῦ). Moulton, J. H., & Turner, N. (1963). *A Grammar of the New Testament* (Vol. III Syntax). Peabody, MA: T&T. p. 240

¹⁰⁰ Hokhmah the Principle agent of the Bet Din

¹⁰¹ Binah the Second Agent of the Bet Din, Therefore we see a pars pro toto, referring to the Bet Din Hakham (Hokhmah), Binah and Da'at (ChaBaD).

¹⁰² αἰών – *aion* Philo on his discussion of the coming birth of Yitzchak notes the following... “not a difference of time, such as is measured by lunar or solar periods, but that which is truly marvelous, and strange, and new, being an age which is very different from those which are visible to the eyes and perceptible to the outward senses.” Therefore, we note that the idea of αἰών – *aion* can have the connotation of a new era/age which was unlike the previous age. Consequently, the “eternal age (αἰών – *aion*) runs throughout history unseen and unperceived by many. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 364

¹⁰³ The purpose accomplished in Yeshua our Master the Messiah, is accomplished in his giving up his life. Here we mean that his love was a sacrifice. This does not exclude his death, but it focuses on his Life rather than his death. We are not trying to detract from his death burial and resurrection, but we need to focus on his life as an Orthodox Jewish Rabbi of the first century.

¹⁰⁴ We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart...

¹⁰⁵ From the Psalmist we see by cross-linguistic translation that παρρησία – *parrhesia* means, “delight.” Psa 37:4 Delight

by his (Messiah's) faithfulness to God.¹⁰⁷ Therefore, I require¹⁰⁸ of you (Gentiles) not to lose be discouraged in what I am suffering for you, which is your glory.¹⁰⁹

Thursday Evening April 27, 2017
Evening: Counting of the Omer Day 17

Evening Counting of the Omer Day 17
Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
17	Darshan	Iyar 2	3:14-19	Tiferet (Beauty) - Yellow Virtue: Rachamim (Compassion) Ministry: Darshan or Magid [Prophet]

Ephesians 3:14-19 For this reason, I bow my knees¹¹⁰ before the Father,¹¹¹ (of our Master Yeshua HaMashiach)^{112 15} from whom every family¹¹³ in the heavens and on earth receives its name (exists),¹¹⁴ that He would grant you, according to the wealth of His glory,¹¹⁵ to be strengthened¹¹⁶ with virtuous power¹¹⁷ by His

(παρρησία – *parrhesia*) yourself also in the LORD; And He will give you the desires of your heart.

παρρησία – *parrhesia* can also mean “boldness.” Philo uses this word to speak of moral excellence. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 95

See access below – This can also be a reference to the Amidah, “standing Prayer,” which could not be said by Gentiles. Their joining the Jewish people allows them to be a part of a “Congregation” (of ten men) where they can now boldly say the Amidah.

¹⁰⁶ Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah.

¹⁰⁷ Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 219

¹⁰⁸ “To demand” and “to request.”

¹⁰⁹ **Δόξα** – *doxa* is a direct reference to the office of the **Darshan**. We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion.

¹¹⁰ This term denotes the submission to G-d as the only authority, which we are to Pray to. The posture is an expression of homage, humility and petition. This is also a reference to the Amidah. We note this because the Hebrew word Amidah means, “standing Prayer.” In order for one to “bend the knee”, one needs to be “standing.”

¹¹¹ The use of **πατήρ** – *pater* shows the relationship between the Supreme Authority and the worshiper. This relationship is seen as a Father/Son relationship. Therefore, the son can have a relationship with the Father, which he sees as correctional and directorial with true compassion. It is also used of the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others. This suits the present context of the Bet Din and corresponding officers. We would expect to find word or titles of compassion in this particular reading associated with the Darshan.

¹¹² This phrase is most likely a Scribal insertion and invention. Understanding that Hebrew as a rhythmic Cantorial meter causes us to see that relationship between the words **πατήρ** – *pater* & **πατριά** – *patria* of the next verse.

¹¹³ “Every family” – means every species, genre, tribe and clan. Every distinction is known by G-d the Father, because He is their progenitor. The use of **πατριά** – *patria* here only shows that G-d is the source and creator of all beings. He looks over them as a **πατήρ** – *pater* “Father.” This phrase is abstract and hard for some Scholars to grasp. Nonetheless, God is called the Father of the stars, the heavenly luminaries, because he is their creator, upholder, ruler. He is Father of all rational and intelligent beings, whether angels or men, because He is their creator, preserver, guardian and protector. G-d is Father of spiritual beings and of all men. The verb **ὀνομάζω** – *onomazo* is named that is, involves the name, of **πατριά** – *patria*. But Bullinger, Bucer, Estius, Rückert, Matthies, and Holzhausen take the verb in the sense of “exists.”

¹¹⁴ G-d calls every star, constellation and angel by name. This is a representation of His supreme authority and exalted position as Creator. Cf. Psa 147:4; Isa 40:26

¹¹⁵ **Δόξα** – *doxa* is a direct reference to the office of the **Darshan**. We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. The mention of **κραταίω** – *krataioo*, **δόξα** – *doxa*, and **δύναμις** – *dunamis* show the dynamic flow of Divine Power through Messiah's tree of Lights. This shows us that and **δύναμις** – *dunamis* that the First Parnas (Pastor) is dependent on the Darshan/**δόξα** – *doxa*.

Ruach¹¹⁸ (breathing the Oral Torah/Mesorah) in the inner man¹¹⁹ (soul – Neshamah), so that Messiah may take up residence in your hearts through (your) faithful obedience; and that you, being firmly rooted¹²⁰ in loving compassion, may have the strength¹²¹ to comprehend,¹²² with all the Tsadiqim what is the breadth and length and height and depth,¹²³ and to know the loving compassion of Messiah, which exceeds knowledge (Da'at), that you may attain fullness of maturity (perfection) in God.¹²⁴

שבת שלום

Sabbat Shalom!

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

¹¹⁶ The use of κραταιόω – *krataioo* show an association with Da'at (κραταιός – *krataios*) the third member of the heavenly Bet Din.

¹¹⁷ See “virtuous power” above in footnote for #16 Darshan/Chazan Iyar 1. But δύνανμις – *dunamis* denotes or implies that δύνανμις – *dunamis* comes from an external source, and enters into the inner man. The “coming from the external source” is the “Breathing out the words” of the Oral Torah/Mesorah by ones Mentor/Hakham. Our paraphrase of Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians*. (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 244

¹¹⁸ Because the “strengthening” empowers the virtuous abilities of the petitioner we see that “Spirit” is the breathing of the Oral Torah, which produces (strengthens) holiness.

¹¹⁹ The infusion of moral excellence (δύνανμις – *dunamis*) into the “inner man” – soul/Neshamah is the result of the Spirit/Breath being Orally breathed by ones mentor. The Darshan is the agent of the Spirit in the present pericope. His Prophetic Magid strengthens moral integrity.

¹²⁰ ριζόω – *rhizoo* perfectly describes the condition of the Gentiles coming to faithful obedience in Messiah.

¹²¹ ἐξισχύω – *exischuo* from ισχύω – *ischuo* which stems from the Officer, Chazan. Again this phraseology show the path of G-d energy as it flow through the Congregation. The Officer, Chazan fits the nomenclature of ισχύω – *ischuo* containing and exhibiting strength, might ability and force. cf. G2479 Thielman says that ἐξισχύω – *exischuo* has the connotation of growing in power/ability to the point of prevailing. Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. pp. 233-34

¹²² Hakham Shaul is aware that the So'od/Mystery of Messiah requires a great deal of learning. He shows the path of “comprehension” is through “growing in power/ability to the point of prevailing” mentally, to the place of comprehending the So'od explanations of Messiah.

¹²³ The dimensional geometry causes Scholars to fumble over themselves not being able to do simple math. The dimensions form a simple cube with 12 lines. The center of the cube is the 13th dimension so to speak. Thirteen (13) is the numerical value of Unity and “Love” in Hebrew. Hakham Shaul's mystery is showing us that Messiah came to bring unity between G-d and man through the Mesorah. Furthermore, he is showing us that the Gentiles can become one with the Jewish people through conversion.

¹²⁴ See Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 373-4

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

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