

Esnoga Bet Emunah

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

Three and 1/2 years Lectionary Readings	Second Year of the Triennial Reading Cycle
Nisan 12, 5777 – Apr 07/08, 2017	Second Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

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

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

Roll of Honor:

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

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

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

We pray for Her Honor Giberet Karmelah bat Sarah, who is afflicted with Pneumonia. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Karmelah bat Sarah 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 Her Excellency Giberet Hannah bat Noach, the cousin of Adon Aviner ben Abraham, who is recovering in hospital from a successful operation on her brain to remove a tumor.. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Hannah 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!

Shabbat: "K'tab-L'kha" – "Write down for yourselves" & Shabbat HaGadol – "Sabbath the Great"

Shabbat	Torah Reading:	Weekday Torah Reading:
כְּתַב-לְךָ		Saturday Afternoon
"K'tab-L'kha"	Reader 1 – Shemot 34:27-30	Reader 1 – Shemot 35:30-32
"Write down for yourselves"	Reader 2 – Shemot 34:31-35	Reader 2 – Shemot 35:33-35
"Escribense"	Reader 3 – Shemot 35:1-3	Reader 3 – Shemot 36:1-3
Shemot (Exodus) 34:27 – 35:29	Reader 4 – Shemot 35:4-10	
Ashlamatah: Jeremiah 31:32-41	Reader 5 – Shemot 35:11-20	Monday & Thursday Mornings
Special: Malachi 3:4-24	Reader 6 – Shemot 35:21-23	Reader 1 – Shemot 35:30-32
Psalms 69:1-13	Reader 7 – Shemot 35:24-29	Reader 2 – Shemot 35:33-35
	Maftir – Shemot 35:27-29	Reader 3 – Shemot 36:1-3
N.C.: Mk 9:2-8; Lk 9:28-36 Acts 23:1-10	Malachi 3:4-24	

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 Second Tables – Exodus 34:27-28
- Shining of Moses' Face – Exodus 34:29-35
- The Sabbath – Exodus 35:1-3
- Taking an offering to the LORD – Exodus 35:4-19
- The Response of the People – Exodus 35:20-29

Reading Assignment:

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

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

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

Vol. 10 – "Sin and Reconciliation" pp. 150-221

Rashi & Targum Pseudo Jonathan for: Shemot (Exod.) 34:27 – 35:29

RASHI	TARGUM PSEUDO JONATHAN
27. The Lord said to Moses: "Inscribe these words for yourself, for according to these words I have formed a covenant with you and with Israel. "	27. ¶ And the LORD said to Mosheh, Write these words; for upon the expression of these words have I formed My covenant with you and with the people of Israel.
28. He was there with the Lord for forty days and forty nights; he ate no bread and drank no water, and He inscribed upon the tablets the words of the Covenant, the Ten Commandments.	28. And he was there before the LORD forty days and forty nights; he ate no bread nor did he drink water; and he wrote upon the other tables the words of the covenant, the Ten Words which had been written upon the former tables.
29. And it came to pass when Moses descended from Mount Sinai, and the two tablets of the testimony were in Moses' hand when he descended from the mountain and Moses did not know that the skin of his face had become radiant while He had spoken with him	29. ¶ And it was at the time when Mosheh came down from the mountain of Sinai, with the two tables of the testimony in the hand of Mosheh, in his descending from the mount, that Mosheh knew not that the visage (form) of his face shone with the splendor which had come upon him from the brightness of the glory of the LORD's Shekinah in the time of His speaking with him. JERUSALEM: ¶ That the beams of his face did shine.
30. that Aaron and all the children of Israel saw Moses and behold! the skin of his face had become radiant, and they were afraid to come near him.	30. And Aharon and all the sons of Israel saw Mosheh, and, behold, the glory of the form of his face shined, and they were afraid to come near to him.
31. But Moses called to them, and Aaron and all the princes of the community returned to him, and Moses would speak to them.	31. And Mosheh called to them and Aharon, and all the princes who had been appointed chiefs in the congregation returned, and Mosheh conversed with

RASHI	TARGUM PSEUDO JONATHAN
	them.
32. Afterwards all the children of Israel would draw near, and he would command them everything that the Lord had spoken with him on Mount Sinai.	32. And afterward drew near all the sons of Israel, and he taught them all that the LORD had spoken to him on Mount Sinai.
33. When Moses had finished speaking with them, he placed a covering over his face.	33. And when Mosheh had finished to speak with them, he put over the form of his face a veil (Tallit).
34. When Moses would come before the Lord to speak with Him, he would remove the covering until he left; then he would leave and speak to the children of Israel what he would be commanded.	34. And when Mosheh went in before the LORD to speak with Him, he removed the veil from his countenance until he came forth; and he came forth and spoke to the sons of Israel what had been commanded.
35. Then the children of Israel would see Moses' face, that the skin of Moses' face had become radiant, and [then] Moses would replace the covering over his face until he would come [again] to speak with Him.	35. And the sons of Israel saw the countenance of Mosheh, that the glory of the form of Mosheh's face was shining. And Mosheh replaced the veil upon his face until the time of his going in to speak with Him. JERUSALEM: That the beams of his face did shine.
1. Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make.	1. ¶ And Mosheh gathered together all the congregation of the sons of Israel, and said to them: These are the things which the LORD has commanded to be done.
2. Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to the Lord; whoever performs work thereon [on this day] shall be put to death.	2. Six days you will do work, and on the seventh day there will be to you the holy Sabbath of repose before the LORD. Whoever does work on the Sabbath day, dying he will die by the casting of stones.
3. You shall not kindle fire in any of your dwelling places on the Sabbath day."	3. My people of the sons of Israel, you will not kindle a fire in any place of your habitations on the day of the Sabbath. Ye shall not kindle a fire in any place of the house of your dwelling on the Sabbath day. JERUSALEM: You will not kindle a fire in any place of the house of your dwelling on the Sabbath day.
4. And Moses spoke to the entire community of the children of Israel, saying: "This is the word that the Lord has commanded to say:	4. ¶ And Mosheh spoke to all the assembly of the children of Israel, saying, This is the word which the LORD has commanded, saying,
5. 'Take from yourselves an offering for the Lord; every generous hearted person shall bring it, [namely] the Lord's offering: gold, silver, and copper;	5. Take of you a separation before the LORD: whosoever is moved in his heart, let him present the separation for the LORD; gold, or silver, or brass,
6. and blue, purple, and crimson wool; and linen and goat hair;	6. or hyacinth, or purple, or scarlet, or fine linen, or goats' hair,
7. and ram skins dyed red, tachash skins, and acacia wood;	7. or rams' skins dyed red, or skins of seals, (purple skins), and woods of sitta;
8. and oil for lighting, and spices for the anointing oil and for the incense;	8. or oil for the lights, aromatics for the anointing oil, and sweet incense;
9. and shoham stones and filling stones for the ephod and for the choshen.	9. the onyx stones, and stones for completing the encasement of the ephod and the breastplate.
10. And every wise hearted person among you shall come and make everything that the Lord has commanded:	10. ¶ And let all the wise-hearted among you give and make all that the LORD has commanded:

RASHI	TARGUM PSEUDO JONATHAN
11. The Mishkan, its tent and its cover, its clasps and its planks, its bars, its pillars, and its sockets;	11. The tabernacle, its tent, and its covering, its hasps, and its boards, its bars, and its pillars, and its bases. JERUSALEM: The tabernacle, and its tent, and its covering, its hasps, and boards, and its bars, its pillars, and its bases.
12. the ark and its poles, the ark cover and the screening dividing curtain;	12. The ark, with its staves, and the mercy seat, and the veil for the covering;
13. the table and its poles and all its implements, and the showbread;	13. and the table, and its staves, and all its vessels, and the bread for the Presence;
14. and the menorah for lighting and its implements and its lamps, and the oil for lighting;	14. and the candelabrum for illumination, with the lamps, and the oil for the light;
15. and the altar for incense and its poles, and the anointing oil and the incense and the screen of the entrance for the entrance of the Mishkan;	15. and the altar of sweet incense, and its staves, and the anointing oil, and the sweet incense, and the curtain for the door of the tabernacle of ordinance;
16. the altar for the burnt offering, its copper grating, its poles and all its implements, the washstand and its base;	16. the altar of burnt offering, and its brasen grate, with its staves, and its vessels, and the laver, with its base;
17. the hangings of the courtyard, its pillars, and its sockets, and the screen of the gate of the courtyard;	17. and the curtains of the court, with its pillars, and bases, and the hanging for the gate of the court,
18. the pegs of the Mishkan and the pegs of the courtyard, and their ropes;	18. and the pins of the tabernacle, and the pins of the court, and their cords;
19. the meshwork garments to serve in the Holy, the holy garments for Aaron the Kohen [Gadol], and the garments of his sons [in which] to serve [as kohanim].'"	19. the vestments of ministration, for ministering in the sanctuary, and the holy vestments for Aharon the priest, and the vestments of his sons for ministering.
20. The entire community departed from before Moses.	20. ¶ And all the congregation of the sons of Israel went out from before Mosheh.
21. Every man whose heart uplifted him came, and everyone whose spirit inspired him to generosity brought the offering of the Lord for the work of the Tent of Meeting, for all its service, and for the holy garments.	21. And every man whose heart moved him, and everyone who was filled with the Spirit of prophecy, came, and brought what he had for a separation before the Lord for the work of the tabernacle of ordinance, and for all its service, and for the holy vestments.
22. The men came with the women; every generous hearted person brought bracelets and earrings and rings and buckles, all kinds of golden objects, and every man who waved a waving of gold to the Lord.	22. And with the men came the women, every one whose heart was moved, and brought chains, and necklaces, rings, bracelets, and every ornament of gold; every one offering up the offering of gold before the LORD.
23. And every man with whom was found blue, purple, or crimson wool, linen, goat hair, ram skins dyed red or tachash skins, brought them.	23. And every one with whom was found hyacinth, or purple, or crimson, or fine linen, goats' hair, or purple skins, brought the separation before the LORD; ____
24. Everyone who set aside an offering of silver or copper brought the offering for the Lord, and everyone with whom acacia wood was found for any work of the service, brought it.	24. ____ and all with whom were found woods of sitta for all the work of the service brough offeringt.
25. And every wise hearted woman spun with her hands, and they brought spun material: blue, purple, and crimson wool, and linen.	25. And every woman whose heart was wise spun with her hands, and brought the spun work of hyacinth, and purple, and crimson, and fine linen.
26. And all the women whose hearts uplifted them with	26. And all the women whose hearts were moved in

RASHI	TARGUM PSEUDO JONATHAN
wisdom, spun the goat hair.	wisdom spun goats' hair (while) upon their bodies, and sheared them, being alive.
27. And the princes brought the shoham stones and filling stones for the ephod and for the choshen;	27. And the clouds of heaven went to the Phison, and drew up from thence onyx stones, and stones for infilling, to encase the ephod and the breastplate, and spread them upon the face of the wilderness; and the princes of Israel went, and brought them for the need of the work.
28. and the spice and the oil for lighting and for the anointing oil, and for the incense.	28. And the clouds of heaven returned, and went to the garden of Eden, and took from thence choice aromatics, and oil of olives for the light, and pure balsam for the anointing oil, and for the sweet incense.
29. Every man and woman whose heart inspired them to generosity to bring for all the work that the Lord had commanded to make, through Moses, the children of Israel brought a gift for the Lord.	29. Every man, a son of Israel, and (every) woman, a daughter of Israel, who was moved in heart, brought for all the work which the LORD by Mosheh had commanded to be made; so brought the children of Israel the votive gift before the LORD.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Rashi's Commentary for: Shemot (Exod.) 34:27 – 35:29

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. הַנְּשִׂאֵי הָעֵדָה lit., the princes in the community, like נְשִׂאֵי הָעֵדָה, 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. מְסָוָה, as the Targum [Onkelos] renders: בֵּית אָפִי. [מְסָוָה] is an Aramaic expression. In the Talmud (Keth. 62b) [we read]: סֵוִי לְבָהּ, her heart saw, and also in [tractate] Kethuboth (60a): אֲזַרְזִי לְאִמָּהּ, an expression meaning "looking." He [the nursing infant] was looking at her [his mother]. Here too, מְסָוָה 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 **שְׁכִיבָא**.

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. **נָדִיב לֵב**. Since his heart moved him to generosity, he is called “generous-hearted” (**נָדִיב 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 הַמָּסָךְ**. The dividing curtain, [which serves as a] screen. Anything that protects, whether from above or from the front, is called a screen (**מָסָךְ**) or a cover (**כֶּסֶף**). Similarly, “You made a hedge (**שָׂרָה**) about him” (Job 1:10); “behold I will close off (**שָׁקַף**) your way” (Hos. 2:8).

13 the showbread I already explained (Exod. 25:29) that it was called **לֶחֶם הַפָּנִים** 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-אֲדָנָיָהּ**. Thus “courtyard” (**חֲצֵר**) is referred to here both as masculine and feminine [since **עַמֻּדָיו** is a masculine possessive and **אֲדָנָיָהּ** 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 הַנְּשִׂיִם, 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 הָאֲנָשִׁים, and the men came, but he renders: וַיְבִיטוּ, [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. חֶה. This is a round golden ornament placed on the arm, and it is the צְמִיד.

and buckles Heb. וְבוֹמָד. This is a golden ornament placed over a woman’s private parts. Our Rabbis explain the name בּוֹמָד [an acrostic]: בְּאֵן 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. וַיְהַנְּשִׂיָּאִם. 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 וַיְהַנְּשִׂיָּאִם is written [instead of וַיְהַנְּשִׂיָּאִים, 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) 69:1-13

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	5. Those who hate me without a cause are more numerous than the hairs of my head; those who

Rashi	Targum
would cut me off, who are my enemies because of lies; what I did not steal, I will then return.	dismay me ^ד my enemies, false witnesses ^ד 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 imbibe strong drink.	13. Those who sit in the gate will speak about me in the marketplace, and in the songs of those who come to drink liquor in the circuses.

Rashi's Commentary for: Psalms 69:1-13

1 on shoshannim Concerning Israel, who are like a rose (שושנה) among the thorns, pricked by the thorns, and he prayed for them.

2 for water has come up the nations.

3 in muddy depths In the mire, the mud of the deep.

and the current That is the flood of the strength of the river, fil in Old French, current.

4 has become parched Heb. נחר, dry, as (Job 30:30): "are burned (חרה) with heat."

my eyes fail Any drawn-out hope is called "failure of the eyes," as (Deut. 28:32): "and pine after them all day". [Similarly] (Lev. 26:16): "that cause the eyes to pine away"; (Job 11: 20), "and the eyes of the wicked will pine away."

5 who are my enemies because of lies They hate me because of a lie, because I do not pursue their lies to adopt their error.

I will then return When they gather against me, I bribe them with money that I did not steal from them.

7 Do not let those who hope for You be shamed Do not leave me in their hands lest those who hope for You be

shamed by what happens to me and say, "Didn't that happen to one who hopes to the Holy One, blessed be He?"

9 to my brothers To Esau.

10 the envy of Your house They saw the love that You showed us when Your house was still existing, and they envied me.

11 And I bewailed my soul in fast In my fast.

and it was a disgrace for me When I weep and fast before You, they mock me.

13 and melodies they made of me for those who imbibe strong drink.

Meditation from the Psalms

Psalms 69:1-13

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

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.¹ This concept of exile provides the theme of this psalm.

Hirsch 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 psalm. First, the downtrodden outcasts recount the tragic tale of their wanderings and woes.² 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 God.³ 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:

Zevachim 54b *There was a tradition that the Sanhedrin⁴ should have its locale in Judah's portion, while the Divine Presence⁵ was to be in Benjamin's portion. If then we build it in the highest spot,⁶ [said they,] there will be a considerable distance between them. Better then that we build it slightly lower, as it is written:*

¹ Hirsch

² v. 2-30

³ v. 31-37

⁴ The Supreme Court of seventy-one; v. Sanh. 2a. Its seat was in a special chamber ('Chamber of Hewn Stone') in the Temple court.

⁵ The Temple.

⁶ Lit., 'if we raise it'.

'And He dwelleth between his shoulders'. And for this Doeg the Edomite envied David,⁷ as it is written, Because envy on account of Thy house hath eaten me up.⁸ 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.'⁹ 'In Ephrath' means in the Book of Joshua,¹⁰ 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.¹¹

On the night that David first fled from Saul, Samuel designated David as Saul's successor. The prophet then gave David a scroll containing secret instructions concerning the construction of the Temple.¹² The privilege of receiving these secrets kindled the jealousy of David's archenemy, Doeg the Edomite, which we see in verse ten of our psalm:¹³

Tehillim (Psalms) 69:10 *Because zeal for Thy house hath eaten me up, and the reproaches of them that reproach Thee are fallen upon me.*

This suggests at least one idea as to why David was writing this psalm.

As we mentioned earlier, a major theme of this psalm is David's ancestry. This was a serious problem for David. We see this in the following pesukim:

Tehillim (Psalms) 69:5 *They that hate me without a cause are more than the hairs of my head, they that would cut me off, being mine enemies wrongfully, are many; should I restore that which I took not away?*

Tehillim (Psalms) 69:7 *Let not them that wait for Thee be ashamed through me, O Lord GOD of hosts; let not those that seek Thee be brought to confusion through me, O God of Israel.*

Tehillim (Psalms) 69:9 *I am become a stranger unto my brethren, and an alien unto my mother's children.*

We have previously learned about Nitzevet, Mother of David and how she was divorced and then bore David. This all contributed to David's feelings as expressed in this psalm.

Why did people hate David? Obviously we cannot know all of the reasons, but we can know some of them. For example, Doeg the Edomite was a leading Sage and the head of the Sanhedrin, hated David. To understand why we need to look at his complaint:

Yevamot 76b *Doeg the Edomite then said to him, 'Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter the assembly or not!' 'What is the reason?' 'Because he is descended from Ruth the Moabitess'.*

⁷ I.e., because David had thus decided the site of the Temple.

⁸ Ps. 69:10. E.V., 'zeal for Thy house etc.'

⁹ Ps. 132:2-6.

¹⁰ Emended text (Aruk).

¹¹ Gen. 49:27. Being a 'wolf', he would naturally be found in the forest

¹² At that time, the nation was still using the temporary, portable Tabernacle.

¹³ *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

His argument is based on the Torah:

Devarim (Deuteronomy) 23:3-4 *An Ammonite or Moabite shall not enter into the congregation of HaShem; even to their tenth generation shall they not enter into the congregation of HaShem for ever:4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

The story of Ruth is read at the time of the giving of the Torah so that we might know that the Torah Shebiktav (Written Torah) and the Torah Shebal Peh (Oral Torah), are together one Torah, and one is not possible without the other. For David, the anointed of HaShem unto all generations, was descended from a Moabite woman, and *his legitimacy* depended on the Oral Torah, which declared that only a Moabite man was prohibited from entering the Congregation of Israel, but not a Moabite woman. On the foundations of Torah Shebalpeh, the House of David, the whole people of Israel, *and Mashiach Himself*, are supported. For it says, in Matityahu chapter one, that Yeshua HaMashiach is the son of David the son of Abraham. The text explicitly states that King David and Yeshua HaMashiach are direct descendants of Obed, the son of Ruth and Boaz. The Talmud¹⁴ explicitly states that a Moabite woman is permitted and a Moabite man is not permitted. Therefore, King David and Yeshua HaMashiach depend on the legitimacy of the Torah Shebalpeh for their authority to even be a part of the congregation of Israel. The oral law does explicitly permit David:

Yevamot 76b *Mishna An Ammonite and a Moabite are forbidden and their prohibition is forever, Their women, however, are permitted at once. An Egyptian and an Edomite are forbidden only until the third generation. Whether they are males or females. R. Simeon, however, permits their women forthwith. Said R. Simeon: This law might be inferred a minori ad majus: If where the males are forbidden for all time the females are permitted forthwith, how much more should the females be permitted forthwith where the males are forbidden until the third generation only. They replied: If this is an halachah, we shall accept it; But if it is only an inference, an objection can be pointed out. He replied: Not so. [But in fact] it is an halachah that I am reporting.*

*...‘We learned: An Ammonite, but not an Ammonite woman; A Moabite, but not a Moabite woman! But in that case a bastard would imply: But not a female bastard?’ — ‘It is written mamzer [Which implies] anyone objectionable’. ‘Does then Egyptian exclude the Egyptian woman?’ — ‘Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers]; **It is not, however, customary for a woman to meet [them]**’.*

‘The men should have met the men and the women the women!’

He¹⁵ remained silent, Thereupon. the King said.¹⁶ ‘Inquire thou whose son the stripling is.’¹⁷ Elsewhere he calls him youth; and here¹⁸ he calls him, stripling! — It is this that he implied, ‘You have overlooked an halachah,’ go and enquire at the college!’ On enquiry, he was told: An Ammonite,¹⁹ but not an Ammonite woman; A Moabite,²⁰ but not a Moabite woman.

Thus we learn that a descendant of a Moabite woman can enter the congregation of Israel while a Moabite man

¹⁴ Yevamot 76b

¹⁵ Abner

¹⁶ To Doeg. V. infra

¹⁷ Shmuel alef (1 Samuel) 17:56.

¹⁸ Shmuel alef (1 Samuel) 17:56.

¹⁹ Devarim (Deuteronomy) 23:4

²⁰ Devarim (Deuteronomy) 23:4

may not enter. Doeg²¹ did not believe this halachah even though he was a sage. Clearly he had an evil heart.²²

In the above mesechta, we learn that Doeg attempted to disqualify David from kingship by suggesting that he was not a part of the congregation of Israel because his great grandmother, Ruth, was a Moabite and Moabites were forbidden to marry Jews, as we saw from the Torah.

From here we see that Doeg did his utmost to disqualify David from being king by proving that David was not Jewish! Amasa defended David's Jewishness by indicating that Shmuel (Samuel) the prophet had declared, prophetically, that Devarim 23:3-4 applied to the men and not to the women. This meant that Ruth, as a Moabite, was NOT excluded from the congregation of Israel and that her descendants were kosher Jews. This is only recorded in the Torah Shebaal Peh (Oral Torah).²³ It is not in the Torah. This teaches us that King David and Mashiach are legitimate only because of the oral law.

The Talmud also provides the logic for why Moabite women are kosher²⁴ and Moabite men are un-kosher. The Talmud tells us that the Moabite women are kosher because they do not go out of the home to provide hospitality. It is not their job. It was the responsibility of the Moabite men to provide hospitality to the Jews.

The Prophet Samuel wrote a responsa in response to Doeg's question about the validity of King David. The Megillat of Ruth is that responsa. Thus the Prophet Samuel wrote Megillat Ruth to propagate, for all time, the understanding that Ruth, as a Moabite, was permitted to enter the congregation of Israel because she was a female. Male Moabites are the Moabites which are forbidden from entering the congregation of Israel.

Therefore, the monarchy of King David and of Mashiach rest on the truth of the oral law and its implication found in Megillat Ruth!²⁵

Without the clarification of the Talmud, Yeshua cannot be Mashiach because the Torah says clearly that a Moabite cannot enter the congregation of Israel. Ruth, as a critical part of the messianic line, is a Moabite. Therefore, it is incumbent upon Christians to accept the oral law if they say that Yeshua is the Messiah.

The Torah describes an unusual incident that happened to Avraham that bears directly on the Torah's prohibition against Moabites and Ammonites marrying Jews. Since the Talmud indicates that the reason that Moabite women, and Ammonite women, are allowed to marry Jews is because they were not expected to show hospitality to strangers. How do we know that Moabite and Ammonite women were not expected to show hospitality to strangers? This halachic²⁶ ruling was given to us by Avraham Avinu²⁷ who was the Gadol HaDor,²⁸ the posek²⁹ of his generation. He is *the* judge of his generation. If HaShem needs to have a judge render a decision on earth, then Avraham is *the man*. The Torah describes the incident where this ruling was made.

Bereshit 17:26 – 18:2 In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the

²¹ Doeg is the subject of many rabbinical legends, the origin of which is to be found in part in Psalm 52. Though he died at the early age of thirty-four years (Sanh. 69b), he is regarded by the rabbis as the greatest scholar of his time

²² Doeg would later kill all of the priests at Nob, on King Saul's orders, because they were accused of sheltering David.

²³ Talmud Yevamoth 69a

²⁴ Kosher is a transliterated Hebrew word which means "fit".

²⁵ The book of Ruth.

²⁶ A legal ruling of our Sages.

²⁷ Our Father Avraham.

²⁸ The leader of his generation.

²⁹ Posek (Hebrew: פוסק [posek], pl. Poskim, פוסקים) is the term in Jewish law for "decisor"—a legal scholar who decides the Halakha in cases of law where previous authorities are inconclusive or in those situations where no halakhic precedent exists.

men of his house, born in the house, and bought with money of the stranger, were circumcised with him. 1 And HaShem appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground ...

The Zohar teaches us that these “men” were really angels:

Soncino Zohar, Bereshit, Section 1, Page 101b *At first he took them for men, but afterwards he became aware that they were holy angels who had been sent on a mission to him.*

The Midrash³⁰ and Talmud³¹ tell us about these three angels had separate missions and names:

Midrash Rabbah - Genesis L:2 *THEN THE TWO ANGELS CAME, etc. But He is at one with Himself, and who can turn Him? and what His soul desireth, even that He doeth (Job XXIII, 13). It was taught: One angel does not perform two missions, nor do two angels together perform one mission, yet you read that two [angels came to Sodom]? The fact is, however, that Michael announced his tidings [to Abraham] and departed: Gabriel was sent to overturn Sodom, and Raphael to rescue Lot; hence, THEN THE TWO ANGELS CAME, etc.*

1. One angel came to prophesy [Yitzhak's birth] to Avraham and Sarah and to rescue Lot (*Michael*).
2. One to heal Avraham and later, on a new mission, to rescue Lot (*Raphael*).
3. One who destroyed Sodom (*Gavriel*).

It is appropriate that the destruction of Sodom and Gemora is carried out by Gavriel. However, one could easily ask: Why is he here with Avraham and Sarah? His mission had nothing to do with Avraham and Sarah. Why would he not be in Sodom instead? After all, they had a job to do, why not get to it? Sodom is the place where he has a mission. We can get some insight into their presence at Avraham's tent by noting a very curious question in the Torah. Keep in mind that these three “strangers” have been invited to dinner and the dinner has been set before them. At this point, the first thing out of their mouths is a disturbing question.

Bereshit (Genesis) 18:9 *And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.*

Baba Metzia 87a *And they said unto him, Where is Sarah thy wife? And he said, Behold, She is in the tent: this is to inform us that she was modest.³² Rab Judah said in Rab's name: The Ministering Angels knew that our mother Sarah was in the tent, but why [bring out the fact that she was] in her tent? In order to make her beloved to her husband.³³ R. Jose son of R. Hanina said: In order to send her the wine-cup of Benediction.³⁴*

Midrash Rabbah - Numbers III:13 *Another instance: And they said unto him (אליך): Where is Sarah?³⁵ There are points over the aleph, yod, and vav of 'אליך', to indicate that they knew where she was, yet made inquiries about her.³⁶*

Now imagine that you are in Avraham's place. You have a modest wife who does not normally interact with strange men. Men who, by the way, have no business with Sarah. Their only business is with Avraham. The first thing these strange men ask is, “Where is Sarah?” This is very strange. Further, instead of becoming indignant

³⁰ Bereshit Rabbah 50:2

³¹ Bava Metzia 86b

³² And therefore kept herself secluded.

³³ By impressing him with her modesty.

³⁴ The wine-cup over which the Grace after meals is recited and which is partaken by all the guests. V. Ber. 51a.

³⁵ Bereshit (Genesis) 18:9

³⁶ For the sake of domestic harmony; Bava Metzia 87a; Gen. R. 48:15.

with these strangers, Avraham answers their question.

Bereshit (Genesis) 18:9 *And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.*

So, HaShem and His messengers ask their halachic question: Where is Sarah? We have HaShem and three of HaShem's mightiest angels who are sitting on the edge of their seats waiting to hear the answer to a most important halachic question. Does Avraham understand that he is rendering a halachic, legal, decision that will affect humanity for the rest of time? Because Avraham was close to HaShem we can be sure that Avraham realizes the import of this question.

In Bereshit (Genesis) 18:9, we see Avraham answering: 'Behold in the tent'. Thus we see that Sarah remained indoors attending to the duties of her household, *even* though there were visitors whom Abraham was entertaining in the open *under the tree*.

Bereshit (Genesis) 18:1-5 *And HaShem appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.*

This simple answer will affect humanity for the rest of time. What does it mean? Why is this question, and its answer, so important that it is the first priority for HaShem and His three mighty angels, on their visit to Avraham? To answer this question, let's begin with a bit of background that will lead us to our second question.

Did Lot deserve to be saved?

Bereshit (Genesis) 19:29 *And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.*

The text tells us that he was saved only because "G-d remembered Avraham and He sent Lot out ...". The merit of Avraham saved Lot. Lot's salvation was an act of mercy, not justice. Furthermore, for Lot to be saved required a much greater degree of divine intervention. If not for Lot, HaShem would have simply sent Gavriel to destroy the city. Avraham's pleading managed to only save Lot and His family.

Why did HaShem and the three angels want to know Sarah's whereabouts? To put it another way: Why are three *strange men* asking about *a woman* they had never met and with whom they had no mission or message?

We have two questions before us:

1. Why is Gavriel in Mamre, with Avraham, and not Sodom?
2. Why are the three angels asking Avraham to tell them Sarah's location?

What is going on here? The answer is quite profound and bears directly on the issue of the legitimacy of King David. The two angels have a mission in Sodom. The fact that they are here with Avraham means that their question has an immediate relevance to their mission. What is the relevance?

When strangers came to Avraham's house, did Sarah greet the strangers with food and water? No, Avraham

greeted them with food and water. This question and its answer were critical to the deliverance of Lot and his daughters because the reason given, in:

Devarim (Deuteronomy) 23:3-4 *An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none of them enter into the assembly of the LORD for ever; 5 because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Aram-naharaim, to curse thee.*

For the exclusion of the Ammonites and Moabites is that they did not meet the Israelites with food and water. Since the Ammonites and Moabites (Naamah³⁷ and Ruth) would become the descendants of Lot and his daughters, it was necessary to know whether the woman (Sarah) would greet the strangers with food and water.

Avraham provided a legal ruling when he said that Sarah was in the tent. His ruling was that women are responsible for hospitality inside the home and NOT outside!

Because of this ruling, Gavriel determined that Lot must be delivered from Sodom because from him would descend Ruth the Moabitess. Thus we understand that Gavriel did not proceed directly to Sodom because he needed to know whether Lot should be saved when he destroyed Sodom. He could only learn this when Avraham made his ruling.

Once the two angels knew that Avraham and Sarah did not have a custom to let Sarah greet the strangers, they knew that they must save Lot and His daughters because they would become legitimate converts that would be responsible for the birth of King David and King Mashiach. The leader of the generation, Avraham, had ruled that the woman's modesty prevented them from greeting strangers. Therefore, Ruth and Naamah could enter the congregation of Israel and their progenitors, Lot and his daughters, must be preserved.³⁸

In spite of Avraham's efforts for Lot and his family, Lot's descendants, the Moabites, do not greet the Israelites with food and water when they needed it.

Devarim (Deuteronomy) 23:3-4 *An Ammonite or Moabite shall not enter into the congregation of HaShem; even to their tenth generation shall they not enter into the congregation of HaShem for ever: 4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

Because the Moabites were ungrateful and inhospitable, HaShem tells us that a Moabite cannot enter the congregation of Israel. This means that no Moabite can marry a Jew. This poses a big problem!

The problem is that Ruth is a Moabite and she is an integral part of the Messianic line. If she is disqualified from marrying a Jew, then her son, Oved, cannot be Jewish. His son, Yishai, can not be a Jew. His son, David, cannot be a Jew and therefore cannot be King in Israel. His descendent, Mashiach, is not Jewish and cannot be King. He cannot be *The Mashiach!* This is a big problem!

Shmuel the prophet would rule that Ruth was able to enter the congregation of Israel because of Avraham's ruling. Because Avraham said that Sarah was "in the tent", Ruth the Moabitess was able to enter the congregation and become a progenitor of the Messianic line. Shmuel, the Prophet, was the one who anointed David as the King over Israel, at the command of HaShem. He was also the one who wrote the Megillah of Ruth, which shows the genealogy of David.

³⁷ Melachim Alef (I Kings) 14:21.

³⁸ Chidushei HaRim in Mayana shel Torah

Ashlamatah: Jeremiah 31:32-39 + 32:40-41

Rashi	Targum
30. Behold, days are coming, says the Lord, and I will form a covenant with the house of Israel and with the house of Judah, a new covenant.	30. "Behold, the days are coming," says the LORD, "when I will make a new covenant with those of the house of Israel and with those of the house of Judah.
31. Not like the covenant that I formed with their forefathers on the day I took them by the hand to take them out of the land of Egypt, that they broke My covenant, although I was a lord over them, says the Lord.	31. Not like the covenant which I made with their fathers on the day that I took them by their hand to bring them out from the land of Egypt, which covenant of Mine they changed, although I took pleasure in them," says the LORD.
32. For this is the covenant that I will form with the house of Israel after those days, says the Lord: I will place My law in their midst and I will inscribe it upon their hearts, and I will be their God and they shall be My people.	32. But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put My Law in their inward parts, and upon their heart I will write it; and I will be their God, and they will become a people before Me.
33. And no longer shall one teach his neighbor or [shall] one [teach] his brother, saying, "Know the Lord," for they shall all know Me from their smallest to their greatest, says the Lord, for I will forgive their iniquity and their sin I will no longer remember. {S}	33. And a man shall no longer teach his neighbor and his brother, saying, Know how to fear from before the LORD; for all of them will learn to know the fear of Me, from their smallest even to their greatest ones, says the LORD; for I will forgive their debts, and their sins; they will not be remembered anymore." {S}
34. So said the Lord, Who gives the sun to illuminate by day, the laws of the moon and the stars to illuminate at night, Who stirs up the sea and its waves roar, the Lord of Hosts is His name.	34. Thus says the LORD, who has set the sun to give light by day, the decree of the moon and the stars to give light in the night-time; rebuking the sea, and its waves roar, the LORD of Hosts is His Name:
35. If these laws depart from before Me, says the Lord, so will the seed of Israel cease being a nation before Me for all time. {S}	35. "Just as it is impossible that these covenants should pass away from before Me, says the LORD, so the seed of Israel will not cease from being a people serving before Me continually." {S}
36. So said the Lord: If the heavens above will be measured and the foundations of the earth below will be fathomed, I too will reject all the seed of Israel because of all they did, says the Lord. {S}	36. Thus says the Lord: "Just as it is impossible that a man should know" the measure of the heavens above, nor even how to examine the foundations of the earth beneath, so My Memra will not loathe all the seed of Israel, concerning all that they have sinned before Me," says the LORD. {S}
37. Behold days are coming, says the Lord, and the city shall be built to the Lord, from the tower of Hananel until the gate of the corner.	37. "Behold, the days are coming," says the Lord, "when the city Jerusalem will be rebuilt before the LORD, from the tower of Piquus, the corner gate.
38. And the measuring line shall go out further opposite it upon the hill of Gareb, and it shall turn to Goah.	38. Then the measuring-line of the building will again go forth in front of it until it comes to the hill which is close to Gareb, and it will be carried round to the calf-pool.
39. And the whole valley of the dead bodies and the ash and all the fields until the Kidron Valley, until the corner of the Horse Gate to the east, shall be holy to	39. And every valley, the place where the corpses of the camp of the Assyrians fell, and all the brooks up to the Wadi of Kidron, as far as the corner gate, the place of

the Lord; it shall never again be uprooted or torn down forever. {P}	the king's race-course eastward, will be holy before the LORD: it will not be uprooted, nor will it be destroyed forever." {P}
36. And now, therefore, so said the Lord God of Israel concerning this city which you say, "It has been given into the hand[s] of the king of Babylon by the sword and by famine and by pestilence";	36. And now therefore. thus says the LORD, the God of Israel, concerning. this city of which you say: It is handed over into the power of the king of Babylon with the sword, and the famine, and the pestilence.
37. Behold I will gather them from all the lands where I have driven them with My anger and with My wrath and with great fury, and I will restore them to this place and I will cause them to dwell safely.	37. Behold, I am gathering them together from all the countries whither I have exiled them in My anger, and in My wrath, and in great fury; and I will restore them to this place and make them dwell safely.
38. And they shall be My people, and I will be their God.	38. And they shall become a people before Me, and I will be their God.
39. And I will give them one accord and one way to fear Me all the time, so that it be good for them and for their children after them.	39. And I will give them one heart and one way to fear before Me continually, that it may be well for them and for their children after them.
40. And I will form for them an everlasting covenant, that I will not turn away from them to do them good, and My fear I will place in their heart, not to turn away from Me.	40. And I will make an everlasting covenant for them, for My Memra will not return from them to do good for them; and I will put My fear in their heart so that they should not turn aside after My worship.
41. And I will rejoice over them to do good to them, and I will plant them in this land truly with all My heart and with all My soul. {S}	41. And My Memra will rejoice over them to do good for them, and I will establish them in this land in truth according to My Memra and according to My will. {S}

Rashi's Commentary on Jeremiah 31:32-39 + 32:40-41

34 to illuminate (esclarzir in Prov. or eclaircir in O.F., eclairer in Modern French), to brighten, and so did Jonathan render: לְאִנְהָרָא, to illuminate.

Who stirs up the sea He breaks the sea, moves it and "boils" it, and it becomes wrinkles. Cf. "my skin became wrinkled (רָגַעַ) (Job 7:5).

35 depart "He would not move away (יָמִישׁ)" (Exod. 13:22).

36 If the heavens... will be measured How much is their altitude.

I too will reject...Israel That is to say that just as they can neither be measured nor fathomed so will Israel not be rejected because of all that they sinned.

39 valley of the dead bodies The valley where the bodies of the camp of Sennacherib fell.

and the ash The place where the ashes are poured out, which was outside Jerusalem, they will add to the city and include all this within its walls. Now this prophecy relates to the future, to the final redemption, since it did not take place in the time of the Second Temple.

the fields (Kanpanjje in O.F.) (campagne in Modern French, open country).

Special Ashlamatah: Malachi 3:4-24

Rashi's Translation	Targum
4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years.	4. And the offering of the people Judah and the inhabitants of Jerusalem will be accepted before the Lord as in the days of old and as in former years.
5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts.	5. And I will reveal Myself against you to exercise judgement, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgement of the stranger, and have not feared from before Me, says the LORD of hosts.
6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end.	6. For I the Lord have not changed my covenant which is from of old; but you, O house of Israel, you think that if a man dies in this world his judgement has ceased.
7. From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "With what have we to return?"	7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service and I will return by My Memra to do good for you, says the LORD of hosts. And if you say, 'How will we return?'
8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"- With tithes and with the terumah-levy.	8. Will a man provoke before a judge? But you are provoking before Me. And if you say, 'How have we provoked before You? - in tithes and offerings!
9. You are cursed with a curse, but you rob Me, the whole nation!	9. You are cursed with a curse, and you are provoking before Me, the whole nation of you.
10. Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it.	10. Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary. and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say, 'Enough!
11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts.	11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts.
12. And then all the nations shall praise you, for you shall be a desirable land, says the Lord of Hosts.	12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts.
13. "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?"	13. Your words have been strong before Me, says the LORD. And if you say, 'How have we multiplied words before you?'
14. You have said, "It is futile to serve God, and what profit do we get for keeping His charge and for going about in anxious worry because of the Lord of Hosts? "	14. You have said, 'He who serves before the LORD is not benefited, and what gain do we earn for ourselves, because we have kept the charge of His Memra and

Rashi's Translation	Targum
	because we have walked in lowliness of spirit before the LORD of hosts?
15. And now we praise the bold transgressors. Yea, those who work wickedness are built up. Yea, they tempt God, and they have, nevertheless, escaped.	15. And now we praise the wicked; yes, evil-doers are established. and, moreover, they make trial before the LORD and are delivered.
16. Then the God-fearing men spoke to one another, and the Lord hearkened and heard it. And a book of remembrance was written before Him for those who feared the Lord and for those who valued His name highly.	16. Then those who feared the LORD spoke each with his companion, and the LORD hearkened and it was revealed before him and was written in the book of records before Him, for those who feared the LORD and for those who thought to honour His name.
17. And they shall be Mine, says the Lord of Hosts, for that day when I make a treasure (Heb. S'gulah) . And I will have compassion on them as a man has compassion on his son who serves him.	17. And they will be before me. says the LORD of hosts, on the day when I will make up (My) special possession(Heb. S'gulah) , and I will have mercy upon them just as a man has mercy upon his son who has served him.
18. And you shall return and discern between the righteous and the wicked, between him who serves God and him who has not served Him.	18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him.
19. For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes shall burn them up so that it will leave them neither root nor branch, says the Lord of Hosts.	19. For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them, says the LORD of hosts, so that it will leave them neither son nor grandson.
20. And the sun of mercy shall rise with healing in its wings (Heb. BiK'nafeiah) for you who fear My Name. Then will you go forth and be fat as fatted calves.	20. But for you who fear My name the sun of righteousness will arise with healing in her wings (Heb. BiK'nafeiah), and you will go out and sport like calves from the stall.
21. And you shall crush the wicked, for they will be as ash under the soles of your feet on the day that I will prepare, says the Lord of Hosts.	21. And you will trample upon the wicked, for they will be ashes under the sole of your feet on the day when I act, says the LORD of hosts.
22. Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel.	22. Remember the Law of Moses my servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.
23. Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord,	23. Behold, I am sending to you Elijah the prophet before the coming of the great and terrible day which will come from the LORD.
24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers - lest I come and smite the earth with utter destruction.	24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out.

Rashi's Commentary for: Malachi 3:4-24

6 For I, the Lord, have not changed Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love evil and to hate good.

and you, the sons of Jacob Although you die in your evil, and I have not requited the wicked in their lifetime

you have not reached the end You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: אֶן־יִיָּתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

8 Will a man rob Our Sages explained this as an expression of robbery, and it is an Aramaism.

With tithes and with the terumah levy The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.

9 You are cursed with a curse because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

10 so that there may be nourishment in My House There shall be food accessible for My servants.

11 And I will rebuke the devourer for your sake The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

12 a desirable land A land that I desire.

14 "It is futile to serve God" We worship Him for nothing, for we will receive no reward.

in anxious worry with low spirits.

15 And now we praise the bold transgressors, etc. We worshipped Him and kept His charge, but now we see that the wicked are prospering - to the extent that we praise them for the wicked deeds.

Yea, they tempt God, saying, "Let us see what He will be able to do to us."

and they have, nevertheless, escaped harm, and they have not stumbled.

16 Then the God-fearing men spoke, etc. I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, their words are not forgotten to Me. And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.

17 for that day when I make a treasure that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.

a treasure a treasure; estouj, estui in Old French.

19 For lo, the sun comes This instance of שֶׁן is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): "And

the sun of mercy shall rise for you who fear My Name, etc.”

neither root nor branch Neither son nor grandson

20 and be fat an expression of fat, as in (Jer. 50: 11), “as you become fat, like a threshing heifer.”

as fatted calves [the calves] that enter the team to be fattened; kopla, cople in Old French: animals tied together.

21 And you shall crush and you shall press. This is an expression of pressing, similar to (Ezek. 23:8) “they pressed their virgin breasts.”

24 that he may turn the heart of the fathers back to the Holy One, blessed be He.

through the children lit., on. He will say to the children affectionately and appeasingly, “Go and speak to your fathers to adopt the ways of the Omnipresent.” So we explain, “and the heart of the children through their fathers.” This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyoth (8:7), that he will come to make peace in the world.

Verbal Tallies

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

**Shemot (Exodus) 34:27 – 35:29
Yirmeyahu (Jeremiah) 31:32-41
Tehillim (Psalms) 69:1-13
Mk 9:2-8, Lk 9:28-36, Acts 23:1-10**

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Israel - ישראל, Strong's number 03478.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.
Said / Saying - אמר, Strong's number 0559.
Write - כתב, Strong's number 03789.
Made / Make - ברת, Strong's number 03772.
Covenant - ברית, Strong's number 01285.
Israel - ישראל, Strong's number 03478.

Shemot (Exodus) 34:27 And the **LORD <03068> said <0559> (8799)** unto Moses <04872>, **Write <03789> (8798)** thou these words <01697>: for after the tenor <06310> of these words <01697> I have **made <03772> (8804)** a **covenant <01285>** with thee and with **Israel <03478>**.

Tehillim (Psalms) 69:6 Let not them that wait <06960> (8802) on thee, O Lord <0136> GOD <03069> of hosts <06635>, be ashamed <0954> (8799) for my sake: let not those that seek <01245> (8764) thee be confounded <03637> (8735) for my sake, O God <0430> of **Israel <03478>**.

Tehillim (Psalms) 69:13 But as for me, my prayer <08605> is unto thee, O **LORD <03068>**, in an acceptable <07522> time <06256>: O God <0430>, in the multitude <07230> of thy mercy <02617> hear <06030> (8798) me, in the truth <0571> of thy salvation <03468>.

Yirmeyahu (Jeremiah) 31:32 Not according to the **covenant <01285>** that I **made <03772> (8804)** with their fathers <01> in the day <03117> that I took <02388> (8687) them by the hand <03027> to bring them out <03318> (8687) of the land <0776> of Egypt <04714>; which my **covenant <01285>** they brake <06565> (8689), although I was an husband <01166> (8804) unto them, saith <05002> (8803) the **LORD <03068>**:

Yirmeyahu (Jeremiah) 31:33 But this shall be the **covenant <01285>** that I will **make <03772> (8799)** with the house <01004> of **Israel <03478>**; After <0310> those days <03117>, saith <05002> (8803) the LORD <03068>, I will put <05414> (8804) my law <08451> in their inward parts <07130>, and **write <03789> (8799)** it in their hearts <03820>; and will be their God <0430>, and they shall be my people <05971>.

Yirmeyahu (Jeremiah) 31:34 And they shall teach <03925> (8762) no more every man <0376> his neighbour <07453>, and every man <0376> his brother <0251>, **saying <0559> (8800)**, Know <03045> (8798) the LORD <03068>: for they shall all know <03045> (8799) me, from the least <06996> of them unto the greatest <01419> of them, saith <05002> (8803) the LORD <03068>: for I will forgive <05545> (8799) their iniquity <05771>, and I will remember <02142> (8799) their sin <02403> no more.

Hebrew:

Hebrew	English	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41
אָח	brother		Ps. 69:8	Jer. 31:34
אַחֲרַי	afterward, after	Exod. 34:32		Jer. 31:33
אִישׁ	everyone, every man, all men	Exod. 35:21 Exod. 35:22 Exod. 35:23 Exod. 35:29		Jer. 31:34
אָכַל	ate, eat	Exod. 34:28	Ps. 69:9	
אֱלֹהִים	God		Ps. 69:1 Ps. 69:3 Ps. 69:5 Ps. 69:6 Ps. 69:13	Jer. 31:33
אָמַר	said, saying, says	Exod. 34:27 Exod. 35:1 Exod. 35:4		Jer. 31:34 Jer. 31:35 Jer. 31:37
בֹּא	went in, went, bring, brought, come	Exod. 34:34 Exod. 34:35 Exod. 35:5 Exod. 35:10 Exod. 35:21 Exod. 35:22 Exod. 35:23 Exod. 35:24 Exod. 35:25 Exod. 35:27 Exod. 35:29	Ps. 69:1 Ps. 69:2	Jer. 31:31 Jer. 31:38
בַּיִת	house		Ps. 69:9	Jer. 31:31 Jer. 31:33
בֵּן	children, son	Exod. 34:30 Exod. 34:32 Exod. 34:34 Exod. 34:35 Exod. 35:1	Ps. 69:8	

Hebrew	English	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41
		Exod. 35:4 Exod. 35:19 Exod. 35:20 Exod. 35:29		
בְּרִית	covenant	Exod. 34:27 Exod. 34:28		Jer. 31:31 Jer. 31:32 Jer. 31:33
יָד	hand	Exod. 34:29 Exod. 35:25 Exod. 35:29		Jer. 31:32
יָדַע	know, known	Exod. 34:29	Ps. 69:5	Jer. 31:34
יְהוָה	LORD	Exod. 34:27 Exod. 34:28 Exod. 34:32 Exod. 34:34 Exod. 35:1 Exod. 35:2 Exod. 35:4 Exod. 35:5 Exod. 35:10 Exod. 35:21 Exod. 35:22 Exod. 35:24 Exod. 35:29	Ps. 69:13	Jer. 31:31 Jer. 31:32 Jer. 31:33 Jer. 31:34 Jer. 31:35 Jer. 31:36 Jer. 31:37 Jer. 31:38 Jer. 31:40
יּוֹם	days	Exod. 34:28 Exod. 35:2 Exod. 35:3		Jer. 31:31 Jer. 31:32 Jer. 31:33 Jer. 31:36 Jer. 31:38
יָצָא	come out, go out	Exod. 34:34 Exod. 35:20		Jer. 31:32 Jer. 31:39
יִשְׂרָאֵל	Israel	Exod. 34:27 Exod. 34:30 Exod. 34:32 Exod. 34:34 Exod. 34:35 Exod. 35:1 Exod. 35:4 Exod. 35:20 Exod. 35:29	Ps. 69:6	Jer. 31:31 Jer. 31:33 Jer. 31:36 Jer. 31:37
כָּלָה	finished	Exod. 34:33	Ps. 69:3	
כָּרַת	made, make	Exod. 34:27		Jer. 31:31 Jer. 31:32 Jer. 31:33
כָּתַב	write	Exod. 34:27 Exod. 34:28		Jer. 31:33
לֵב	heart	Exod. 35:5 Exod. 35:10 Exod. 35:21 Exod. 35:22 Exod. 35:25 Exod. 35:26 Exod. 35:29		Jer. 31:33
לַיְלָה	nights	Exod. 34:28		Jer. 31:35
מַיִם	water	Exod. 34:28	Ps. 69:1 Ps. 69:2	
נָשָׂא	stirred, borne	Exod. 35:21 Exod. 35:26	Ps. 69:7	
נָתַן	put, give, made	Exod. 34:33	Ps. 69:11	Jer. 31:33 Jer. 31:35

Hebrew	English	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41
עָשָׂה	do, done, did, make, made	Exod. 35:1 Exod. 35:2 Exod. 35:10 Exod. 35:29		Jer. 31:37
פָּנִים	face, before	Exod. 34:29 Exod. 34:30 Exod. 34:33 Exod. 34:34 Exod. 34:35 Exod. 35:13 Exod. 35:20	Ps. 69:7	Jer. 31:36
צָבָא	hosts		Ps. 69:6	Jer. 31:35
קָדָשׁ	holy	Exod. 35:2 Exod. 35:19 Exod. 35:21		Jer. 31:40
קָרָא	called	Exod. 34:31	Ps. 69:3	
שׁוּב	returned, put, restore	Exod. 34:31 Exod. 34:35	Ps. 69:4	
שַׁעַר	gate	Exod. 35:17	Ps. 69:12	Jer. 31:38 Jer. 31:40
שָׁתָה	drank, drink	Exod. 34:28	Ps. 69:12	

Greek:

GREEK	ENGLISH	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:2-8	Tosefta of Luke Lk 9:28-36	Remes/Gemara of Acts/Romans and James Acts 23:1-10
ἀγαπητός	beloved				Mk. 9:7	Lk. 9:35	
ἄνω	brought, bring						Acts 23:10
ἀδελφός	brother		Ps. 69:8	Jer. 31:34			Acts 23:1 Acts 23:5 Acts 23:6
ἀκούω	heard, hear				Mk. 9:7	Lk. 9:35	
ἄν	ever, till	Exo 34:34 Exo 34:35					
ἄνθρωπος	man, men	Exo 35:22 Exo 35:29				Lk. 9:30 Lk. 9:32	Acts 23:1 Acts 23:6
ἀρπάζω	seize by force,		Psa 69:4				Acts 23:10
ἄρχων	rulers	Exo 34:31 Exo 35:27					Acts 23:5
γῆ	land, earth, ground			Jer 31:32 Jer 31:37	Mk. 9:3		

GREEK	ENGLISH	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:2-8	Tosefta of Luke Lk 9:28-36	Remes/Gemara of Acts/Romans and James Acts 23:1-10
γίνομαι	come, become, became, was		Psa 69:8 Psa 69:10 Psa 69:11 Psa 69:22 Psa 69:25	Jer 31:36	Mk. 9:3 Mk. 9:7	Lk. 9:28 Lk. 9:29 Lk. 9:33 Lk. 9:34 Lk. 9:35 Lk. 9:36	Acts 23:7 Acts 23:9 Acts 23:10
γινώσκω	know, preceived		Psa 69:5 Psa 69:19	Jer 31:34			Acts 23:6
γραμματεὺς	scribe						Acts 23:9
γράφω	write	Exod. 34:27 Exod. 34:28		Jer. 31:33			Acts 23:5
γυνή	woman	Exo 35:22 Exo 35:25 Exo 35:26 Exo 35:29					
διδάσκω	teach			Jer 31:34			
δίδωμι	put, appoint, give			Jer 31:33 Jer 31:35			
δύο	two	Exo 34:29				Lk. 9:30 Lk. 9:32	
δωρεᾷ	freely		Psa 69:4				
ἐγγίζω	approaches	Exo 34:30					
ἔθνος	nations, Gentiles			Jer 31:36			
εἶδω	know, see	Exo 34:29 Exo 34:30 Exo 34:35		Jer 31:34	Mk. 9:6 Mk. 9:8	Lk. 9:32 Lk. 9:33	Acts 23:5
εἷς	one				Mar 9:5	Luk 9:33	Acts 23:6
εἰσερχομαι	entered	Exo 34:35 Exo 35:29	Psa 69:1 Psa 69:27			Lk. 9:34	
ἐκαστος	each, every	Exo 35:21		Jer 31:34			
ἐντέλλομαι	give charge	Exo 34:32 Exo 34:34					
εἶξ	six	Exo 35:2			Mk. 9:2		
ἐξερχομαι	went forth, go forth	Exo 34:34 Exo 35:20		Jer 31:39			
ἐπισκιάζω	overshadowed				Mk. 9:7	Lk. 9:34	
ἐπιστρέφω	turned	Exo 34:31					
εἶπω	said	Exod. 34:27 Exod. 35:1 Exod. 35:4		Jer. 31:34 Jer. 31:35 Jer. 31:37		Lk. 9:33	Acts 23:1 Acts 23:3 Acts 23:4

GREEK	ENGLISH	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:2-8	Tosefta of Luke Lk 9:28-36	Remes/Gemara of Acts/Romans and James Acts 23:1-10
ἐρχομαι	coming	Exod. 35:10	Ps. 69:2	Jer. 31:38	Mk. 9:7		
ἄλλος	another, other					Lk. 9:29	Acts 23:6
εὕρισκω	find, found					Lk. 9:36	Acts 23:9
ἡμέρα	day	Exod. 34:28 Exod. 35:2 Exod. 35:3		Jer. 31:31 Jer. 31:32 Jer. 31:33 Jer. 31:36 Jer. 31:38	Mk. 9:2	Lk. 9:28 Lk. 9:36	Acts 23:1
θεοῦ	God		Ps. 69:1 Ps. 69:3 Ps. 69:5 Ps. 69:6 Ps. 69:13	Jer. 31:33			Acts 23:1 Acts 23:3 Acts 23:4
ἴδου	behold			Jer 31:31 Jer 31:38		Lk. 9:30	
καίθημαι	sitting down, sit		Psa 69:12				Acts 23:3
καλός	good				Mk. 9:5	Lk. 9:33	
καταβαίνω	went down, came down, go down	Exo 34:29					Acts 23:10
κάτω / κατωτέρω	below			Jer 31:37			
κραίω	crying out		Psa 69:3				Acts 23:6
κραυγή	outcry, roar			Jer 31:35			Acts 23:9
κύριος	LORD	Exod. 34:27 Exod. 34:28 Exod. 34:32 Exod. 34:34 Exod. 35:1 Exod. 35:2 Exod. 35:4 Exod. 35:5 Exod. 35:10 Exod. 35:21 Exod. 35:22 Exod. 35:24 Exod. 35:29	Ps. 69:13	Jer. 31:31 Jer. 31:32 Jer. 31:33 Jer. 31:34 Jer. 31:35 Jer. 31:36 Jer. 31:37 Jer. 31:38 Jer. 31:40			
λαλέω	speak	Exo 34:29 Exo 34:31 Exo 34:32 Exo 34:33 Exo 34:34			Mk. 9:6		Acts 23:7 Acts 23:9
λαμβάνω	take	Exo 35:5					
λαός	people			Jer 31:33			Acts 23:5

GREEK	ENGLISH	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:2-8	Tosefta of Luke Lk 9:28-36	Remes/Gemara of Acts/Romans and James Acts 23:1-10
λεῖγω	saying, says	Exo 35:4		Jer 31:34 Jer 31:37	Mk. 9:5 Mk. 9:7	Lk. 9:31 Lk. 9:33 Lk. 9:34 Lk. 9:35	Acts 23:8 Acts 23:9
λευκοῖς	white				Mk. 9:3	Lk. 9:29	
λίθος	stones	Exo 35:9 Exo 35:27		Jer 31:39			
λογος	word	Exo 34:28 Exo 35:1				Lk. 9:28	
μεγας	great			Jer 31:34			Acts 23:9
μεσος	midst						Acts 23:10
μονος	alone, only				Mk. 9:2 Mk. 9:8	Lk. 9:36	
νεκροῖς	dead						Acts 23:6
νεφελη	cloud				Mk. 9:7	Lk. 9:34 Lk. 9:35	
νομος	law			Jer 31:33 Jer 31:36			Acts 23:3
οἶκος	house		Ps. 69:9	Jer. 31:31 Jer. 31:33			
οραω	seen, appeared				Mar 9:4	Lk. 9:36	
ορος	mountain	Exo 34:29 Exo 34:32			Mk. 9:2	Lk. 9:28	
ουδεις	any, anyone, no one				Mk. 9:8	Lk. 9:36	Acts 23:9
ουκειτι	no longer, anymore			Jer 31:40	Mk. 9:8		
ουρανοις	heaven			Jer 31:37			
παραλαβεινω	took				Mk. 9:2	Lk. 9:28	

GREEK	ENGLISH	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:2-8	Tosefta of Luke Lk 9:28-36	Remes/Gemara of Acts/Romans and James Acts 23:1-10
πάς	all, whole, every, entire	Exo 34:30 Exo 34:31 Exo 34:32 Exo 34:34 Exo 35:1 Exo 35:2 Exo 35:3 Exo 35:4 Exo 35:5 Exo 35:10 Exo 35:11 Exo 35:13 Exo 35:14 Exo 35:16 Exo 35:18 Exo 35:20 Exo 35:21 Exo 35:22 Exo 35:23 Exo 35:24 Exo 35:25 Exo 35:26 Exo 35:29		Jer 31:34 Jer 31:36 Jer 31:37 Jer 31:40			Acts 23:1
πληθος	multitude, crowd		Psa 69:13 Psa 69:16				Acts 23:7
ποιεῖω	did, do, make made	Exod. 35:1 Exod. 35:2 Exod. 35:10 Exod. 35:29		Jer. 31:37	Mk. 9:5	Lk. 9:33	
πολις	city			Jer 31:38			
πορευομαι	go						
προσωπον	face, front, before	Exod. 34:29 Exod. 34:30 Exod. 34:33 Exod. 34:34 Exod. 34:35 Exod. 35:13 Exod. 35:20	Ps. 69:7	Jer. 31:36		Lk. 9:29	

GREEK	ENGLISH	Torah Reading Ex. 34:27 – 35:29	Psalms 69:1-13	Ashlamatah Jer 31:32-41	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 9:2-8	Tosefta of Luke Lk 9:28-36	Remes/Gemara of Acts/Romans and James Acts 23:1-10
σκηνη	tents	Exo 35:11 Exo 35:15 Exo 35:18 Exo 35:21			Mk. 9:5	Lk. 9:33	
συλλαλειω	converse, talking	Exo 34:35			Mk. 9:4	Lk. 9:30	
συνειδησις	Conscience						Acts 23:1
τρεῖς / τριῖα	three				Mk. 9:5	Lk. 9:33	
υἱοῖς	sons, children	Exod. 34:30 Exod. 34:32 Exod. 34:34 Exod. 34:35 Exod. 35:1 Exod. 35:4 Exod. 35:19 Exod. 35:20 Exod. 35:29	Ps. 69:8		Mk. 9:7	Lk. 9:35	Acts 23:6
φημι	said			Jer 31:31 Jer 31:32 Jer 31:33 Jer 31:36 Jer 31:38			Acts 23:5
φοβειω	feared	Exo 34:30				Lk. 9:34	
φωνη	voice				Mk. 9:7	Lk. 9:35 Lk. 9:36	

NAZAREAN TALMUD

SHABBAT HAGADOL

SIDROT OF SHMOT (EX.) 34:27 – 35:29

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

SCHOOL OF HAKHAM SHAUL

TOSEFTA

LUQAS (LK) 9:28 - 36

Mishnah 8:8

SCHOOL OF HAKHAM TSEFET

PESHAT

MORDECHAI (MK) 9:2 - 8

Mishnah 8:8

Now it happened that after **about**³⁹ eight days and after these teachings (words), he (Yeshua) took along the three Paqidim Tsefet and Yochanan and Ya'aqob and went up on **the mountain** to pray. And as he was praying, the appearance of his face became different, and his clothing became glistening white. And behold, two men were talking with him, who were Moshe and Eliyahu, who appeared in glory and were speaking about his departure, which he was about to fulfill in Yerushalayim. Now Tsefet and those with him were very sleepy, but because they stayed awake, they saw his glory and the two men who were standing with him. And it happened just as they were leaving him, Tsefet said to Yeshua, "Master, it is beneficial for us to be here. And let us make three sukkot, one for you and one for Moshe and one for Eliyahu," not knowing what he was talking about. And while he was saying these things, the Ruach HaKodesh (cloud) came and overshadowed them, and they were awestruck (afraid) as they entered into the cloud. And a Bat Kol (voice) came from the cloud, saying, "This is my Son, my Chosen One. Listen to him!" And after the Bat Kol (voice) had occurred, Yeshua was found alone. And they kept silent and told no one in those days anything of what they had seen.

And **after six days** Yeshua took the three Paqidim Tsefet and Ya'aqob and Yochanan and led them up to a **high (great - Gadol) mountain** apart (from the other talmidim). And he transformed in front of them. And his clothing began shining, outstandingly white as snow such as no launderer on earth had the capacity to whiten them. And they saw Eliyahu HaNabi with Moshe Rabbenu, and they were talking with Yeshua. And independently Tsefet said to Yeshua, Rabbi (Your Eminence), it is beneficial for us to be here. And let us make three sukkot, one for you, and one for Moshe Rabbenu, and one for Eliyahu HaNabi. For he did not know what response to give, because they acted out of reverential awe (fear). And the Ruach HaKodesh (cloud) overshadowed them. And a Bat Kol (voice) came out of the cloud, saying, "**This the son in whom I delight**. Listen to him." And unexpectedly, looking around, they no longer saw anyone, except Yeshua alone with themselves.

SCHOOL OF HAKHAM SHAUL

REMES

2 LUQAS (ACTS) 23:1-10

Mishnah 8:8

And scrutinizing the council, Hakham Shaul said, "Men and brethren, I have lived my life in all good conscience before God to this day." So the high priest Chananyah (Ananias) ordered those standing near him to strike his mouth. Then Hakham Shaul said to him, "God is going to strike you, you whitewashed wall! And are you sitting there judging me according to the Torah, and acting contrary to the Torah, how do you order me to be struck?" And those who stood nearby said, "Are you reviling the high priest of God?" And Hakham Shaul said, "**Brethren I did not think that a man who talked like he does could be a**

³⁹ "About eight days," according to the Roman reckoning of a "week." This brings us to the present translation, "Now it happened that after about a week." Reiling, J., & Swellengrebel, J. L. (1993), c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p 380

high priest.⁴⁰ For it is written, ‘You must not speak evil of a ruler of your people.’⁴¹”

Now when Hakham Shaul realized that one part were Tz'dukim (Sadducees) and the other P'rushim (Pharisees), he shouted out in the Council, “Men and brothers! I am a Perush, a son of P'rushim! I am being judged concerning the hope and the resurrection of the dead!” And when he said this, a dispute developed between the P'rushim and Tz'dukim, and the assembly was divided. (For the Ts'dukim say there is no resurrection or angel or spirit, but the P'rushim acknowledge them all.) And there was loud shouting, and some of the soferim of the P'rushim stood up and contended sharply, saying, “We find nothing wrong with this man! But what if a spirit or an angel has spoken to him?” And when the dispute became severe, the military Captain, fearing lest Hakham Shaul be torn apart by them, ordered the detachment to go down, take him away from their midst, and bring him into the barracks.

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

Ex 33:12-34:26	Ps 67	Jer 1:5-12 + 2:2-3	Mk 9:2-8	Lk 9:28-36	II Luqas (Acts) 17:22-31
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

CHIASTIC STRUCTURE OF MORDECHAI (MARK)

Scholars have suggested that the Tsefet (Peter) constructed the “Mesorah of Mordechai” in a chiasmic fashion. A chiasmic structure is a literary mechanism that builds to a point and then wanes like the waxing and waning of the moon. This type of structure is very complex. It is great accomplishment of mental genius to produce such a complex document. We will not elaborate on this structure for the sake of time and space. We will only reiterate the idea of profound complexity. However, we would like to point out that we often miss because we do not understand the complexity of this presentation of the Mesorah.

We must begin by asking a question. Do you really know what Tsefet was like? When we see Tsefet in the previous sections of Mordechai, we often have the image of someone impetuous and impulsive. Seldom will scholars present a logical Tsefet to their readers. When we look at the complex structure of the chiasmic Mordechai, we begin to see the mental genius of Hakham Tsefet. Scholars suggest that Mordechai (Tsefet) counted each pericope and the words of each pericope to harmonize the delicately balanced presentation of the Mesorah. The current pericope is the “top dead center” of Mordechai (Mark). Mordechai has reached his pinnacle. The real genius behind this mechanism is Tsefet. Mordechai is simply the scribe penning the words of Hakham Tsefet. Herein we see a different picture of Hakham Tsefet. We actually purposefully did not use “Hakham” until this point. Why? Because very few actually see Tsefet as “Hakham Tsefet.” As we suggested above, Hakham Tsefet is usually presented in a more negative light. Understanding the genius behind the structure of Mordechai, gives us insight into the mental genius of Hakham Tsefet. There is a great deal more to say about this subject. However, for the sake of time and space we will stop at this point. Nevertheless, a great deal of insight evidences the true genius and character of Hakham Tsefet. Therefore, seeing the true genius of Hakham Tsefet we can understand why the Master chooses him to be one of the talmidim who was able to see his true inner being. In truth, we cannot fathom what this must have been like.

AND HE SAID SHOW ME YOUR GLORY – אַתְּ-קְבֹדְךָ נָא הֲרֵאֵנִי וַיֹּאמֶר

The overwhelming contiguity between the Torah Seder, Sh'mot (Ex) 33:12-34:26 and the Nazarean Codicil brings

⁴⁰ For this translation see Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 426

⁴¹ Cf. Shemot (Ex.) 22:28

one to the place of being awestruck. Moshe is on the Mountain again interceding for the B'ne Yisrael. In chapter 34 G-d speaks to Moshe telling him to "ascend the mountain." Here Moshe makes his request to see the **קָבוֹד**- "Kabod" (glory) of HaShem. Furthermore, Moshe presents this request in prayer. Yeshua is pictured in the Luqan Tosefta as being in prayer.⁴² In this narrative, we have both thematic and verbal connections with the Nazarean Codicil.⁴³ While we are not told that Yeshua's talmidim asked to see his **קָבוֹד**- "Kabod" (glory), they are given front row seats.

The Luqan Tosefta posits a seeming problem with the chronology. Some scholars believe that Hakham Shaul through his amanuensis⁴⁴ Hillel/Luke is trying to present an exact chronology, which is only paralleled in the passion narrative.⁴⁵ The problem with Fitzmyer's comment is that he fails to read the text as it is written. Hakham Shaul uses "**about eight days**." The translation will bring you to the conclusion that we are speaking of the "seventh day," i.e. **Shabbat**. The account as rendered in Mordechai (Mark) says "**after** six days." Again, we get the impression that it is the seventh day, i.e. **Shabbat**. Both accounts demonstrate the grandeur of Shabbat. The grandeur of this Shabbat in particular is special since it refers to either **Shabbat Shuba**, as we see presently or **Shabbat HaGadol** if we look at these readings from a bimodal perspective. The Luqan narrative of "about eight days" is also significant because the narrative builds upon a Festival theme.

ON A HIGH MOUNTAIN

We are not told where this mountain is or where the events took place. It **might** be reasonable to logically deduce the idea that the events of this pericope possibly took place on Mt Hermon. This would fit the scenario of the past few readings from Mordechai. The location for the previous readings has been Caesarea Philippi. It would be logical to deduce that the present pericope took place in the same region. However, Mordechai does not tell us that the events took place on Mt Hermon. The logic behind this must mean that the mountain is some place special. We believe he also wants to layer this text with sublime implications. In other words, Hakham Tsefet builds a Peshat foundation from which deeper hermeneutic levels can build upon. Again, we can see the mental genius of Hakham Tsefet. Still, we are confined to Peshat. Although, the architect of this story lays the foundation for more sublime thoughts and interpretations, in Peshat, a mountain is a mountain. On deeper levels, mountains convey more transcendent connections between worlds and possess governmental intimations. Another Peshat reference gives us more information on this "mountain" by calling it a "Holy Mountain."⁴⁶

2 Tsefet (Pe) 1.16-21 For we did not rest on self-taught (self-invented) wisdom and stories (myths) when we made known to you the dynamic virtuous power of the ten lights/virtues and arrival of our Master Yeshua the Messiah having been eye witness of this man's (royal Ish) magnificence. For, he (i.e. Messiah) received (Heb. "Qibel") from G-d our Father approbation and honour⁴⁷ carried by such a magnificent "daughter of the voice" (Bat-Kol), which honored him saying "this is my beloved son in which I take

⁴² Cf. Luqas 9.29

⁴³ Cf. II Luqas (Acts) 9.31, thematically Mordechai (Mk) 9.2-3

⁴⁴ It is not the belief of these scholars that Hakham Shaul wrote the Luqan account. Therefore, we have interjected this into the commentary.

⁴⁵ *The Gospel According to Luke: Introduction, Translation, and Notes*. 1st ed. The Anchor Bible v. 28-28A. Garden City, N.Y.: Doubleday, 1981. p. 797

⁴⁶ Cf 2 Tsefet (Pe) 1.18

⁴⁷ Friberg, Timothy, Barbara Friberg, and Neva F. Miller. *Analytical Lexicon to the Greek New Testament*. Baker's Greek New Testament Library. Trafford Publishing, 2005 pg 119-120- "manifestation of light radiance, brightness, splendor," an excellent reputation. Furthermore, the lexical information would suggest someone created (like Adam ha-rishon) in the image of G-d.

Philo uses as follows...

Spe 1.45 When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may, at all events, **behold the glory that is around thee. And I look upon thy glory to be the powers which attend thee as thy guards**, the comprehension of which having escaped me up to the present time, worketh in me no slight desire of a thorough understanding of it." (Spe 1:45 PHE)

Spe 1.45 ταῦτα ἀκούσας ἐπὶ δευτέραν ἰκεσίαν ἦλθε καὶ φησι· "πέπεισμαι μὲν ταῖς σαῖς ὑφηγήσεσιν, ὅτι οὐκ ἂν ἴσχυσα δέξασθαι τὸ τῆς σῆς φαντασίας ἐναργὲς εἶδος. ἰκετεύω δὲ τὴν γοῦν περὶ σὲ **δόξαν** θεάσασθαι· δόξαν δὲ σὴν εἶναι νομίζω τὰς περὶ σὲ δορυφορούσας **δυνάμεις**, ὧν διαφεύγουσα ἢ κατάληψις ἄχρι τοῦ παρόντος οὐ μικρὸν ἐνεργάζεται μοι πόθον τῆς διαγνώσεως". (Spe 1:45 PHI)

It should be noted that **δόξαν** is rooted in the thought of an opinion or what one thinks of something.

delight.” (A conflation of the following three texts: “Let me tell of the decree: the LORD said to me, “You are My son, I have begotten you this day” (Ps. 2:7), “And He said, “Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” (Gen 22:2), and “This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He will teach the true way to the Gentiles” (Isa 42:1)). **And this “daughter of the voice”** (Bat-Kol speaking) **to him, we heard carried from the heavens when we were with him in (on) the holy mountain.** **And we possess the secure⁴⁸ prophetic Oral Torah which we do well to give attention as a lamp shines in a dark place until the day dawns and the morning star** (i.e. Venus, fig. used of the Messiah as the “Light bearing One”) **may arise in your hearts** (minds). **Knowing** (from intimate connection) **this first, ALL Prophecy from Scripture is not from one’s own** (private) **interpretation. Prophecy did not come by the will of man but by the Ruach HaQodesh which holy men brought forth the Word of G-d.**

Armed with this information we can follow a set of hermeneutics that will help us determine which mountain Hakham Tsefet and Hakham Shaul are speaking about. We will abbreviate the hermeneutic process for the sake of time due to the time constraints of the High Holy Days.

As noted above the “mountain” is “holy.” Therefore, we must find those mountains that are referred to as “holy” to find the location of this mountain. Finding the location will further arm us with the information that Hakham Tsefet is trying to convey.

In brief, we can say that the “mountain” must be considered “holy” to fit Hakham Tsefet’s description. In 2 Tsefet (Pe) 1:18. Hakham Tsefet uses the phrase ἐν τῷ ὄρει τῷ ἀγίῳ “in (on) the (great - Gadol) **Holy Mountain.**” The difficulty is the use of ἀγίῳ - *agio* “holy” to describe τῷ ὄρει “the mountain.”

The phrase “Holy Mountain” should correctly be applied to one of three locations, unless we can find an appropriate way of proving otherwise. The First Mountain, as noted should be Har Sinai. The Second Mountain could be Har HaBayit (the Temple Mount). And, the Final location is Tz’fat, the location of modern Safed. However, scholars posit that a fourth mountain is the location for these events, namely Mount Hermon. However, we have no precedent in Scripture that refers to Mount Hermon as being “holy.” Therefore, this eliminates Mount Hermon. We have worked this hermeneutic in other places by means of the word “holy/kodesh” to prove that Mount Hermon is never called “holy/kodesh” and events that take place on the “holy mountain” in 2 Tsefet (Pe) 1.18 further disqualify Mount Hermon.

The three locations, Har Sinai, Har HaBayit and Har Tz’fat now compete for the honor of Messiah’s revealing (metamorphosis). We can readily attest to the fact that Har Sinai and Har HaBayit both qualify as “holy.” Does Har Tz’fat qualify as “holy”?

הקודש ערי ארבע – FOUR HOLY CITIES

Jewish sources list four “holy” cities, Yerushalayim, Hebron, Tz’fat and, Tiberias. It is not hard to understand why Yerushalayim and Hebron are referred to as “holy cities.” Yerushalayim is the site of the Bet HaMikdash and therefore determined to be the “holy” “center of the earth.” Hebron is the burial place of the Patriarch and also easily understood as “holy.” Tiberias was significant in Jewish history as the place where the Jerusalem Talmud was composed and as the home of the Masorettes. It was also the location of the final Sanhedrin before it was disbanded. Tz’fat is the highest city in the Galil and in Yisrael. This information agrees with the Peshat of Mordechai, Yeshua “**led them up to a high mountain apart** (from the other talmidim).” Some have associated the four cities with the four fundamental elements of creation, earth – Hebron, fire – Yerushalayim, water – Tiberias and air – Tz’fat. Consequently, we can determine that Tz’fat qualifies as a “holy mountain” since it is the highest

⁴⁸ Deissmann (BS, p. 104 ff.) has shown very fully how much force the technical use of this word and its cognates to denote legal guarantee. i.e. covenant (Torah)

city and a "holy city." Therefore, we deduce that the "high/holy mountain where Yeshua transfigures is Tz'fat. Logic determines that the Holy City of Tz'fat filled with its rich spiritual history would be the place where Yeshua chose to reveal his inner essence to his closest talmidim.

A BAT KOL

Bat Kol, daughter of the voice is a reference to the Voices of Har Sinai. In other words, the "Voice" of Har Sinai and giving of the Torah is the "Mother Voice" to the Bat (daughter) Kol (voice) per se. Some scholars refer to the "Bat Kol" as an "echo" of Har Sinai. On the one hand, this is helpful and on the other, it is problematic. This is because the "Voice" of Har Sinai and "*matan HaTorah*" (giving of the Torah) and the Bat Kol is given to scenarios much like the present pericope of Mordechai.

b. Yoma 9b What is 'sasmagor? - R. Abba says it is the divine⁴⁹ voice as it has been taught: After the later prophets Haggai, Zechariah, and Malachi had died, the Holy Spirit⁵⁰ departed from Israel, but they still availed themselves of the Bath Kol.⁵¹

b. Sotah 48b For our Rabbis have taught: When Haggai, Zechariah and Malachi died, the Holy Spirit⁵² departed from Israel; nevertheless they made use of the Bath Kol.⁵³ On one occasion [some Rabbis] were sitting in the upper chamber of Gurya's house in Jericho; a **Bath Kol** was granted to them from heaven which announced, '**There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it.**' They all looked at Hillel the elder; and when he died, they lamented over him, 'Alas, the pious man! Alas, the humble man! Disciple of Ezra!' On another occasion they were sitting in an upper chamber in Jabneh; a **Bath Kol** was granted to them from heaven which announced, '**There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it.**' They all looked at Samuel the Little;⁵⁴ and when he died, they lamented over him, 'Alas, the humble man! Alas, the pious man! Disciple of Hillel! At the time of his death he also said,⁵⁵ 'Simeon and Ishmael⁵⁶ [are destined] for the sword and their colleagues for death, and the rest of the people for spoliation, and great distress will come upon the nation.' They also wished to lament over R. Judah b. Baba,⁵⁷ 'Alas, the pious man! Alas, the humble man!' But the times were disturbed and they could not lament publicly over those who had been slain by the government.

We see two accounts of a Bat Kol in the above cited Gemara. Both cases are similar to the account of Mordechai 9.2-8 and Luqas 9.28-36 in that the Bat Kol announces some special quality in a person-deserving honor.

IMMERSED IN A CLOUD

1 Co. 10:2 and all were immersed into Moshe in the cloud and in the sea

Rabbi Yaakov Culi tells us that there were 50 miracles, which occurred at the Yam Suf. The first he cites is the "Seven Ananei HaKabod" (seven clouds of glory) as being the Shekinah (Divine Presence) that coalesced into one solid cloud.⁵⁸

⁴⁹ Bath Kol (v. Glos.). Just as some part of the cedar is unaffected by the worm, surviving the ruin, so was the gift of the divine voice a remnant of God's grace, even after the destruction. V., however, Cant. Rab. VIII, 11

⁵⁰ Of prophecy.

⁵¹ V. Sot. 48b.

⁵² Divine inspiration.

⁵³ V. Gios.

⁵⁴ A famous pupil of Hillel who died about a decade after the destruction of the second Temple.

⁵⁵ Under the influence of the Holy Spirit.

⁵⁶ Probably Simeon b. Gamaliel and Ishmael b. Elisha who were put to death after the capture of Jerusalem. See the full discussion in R.T. Herford, op. cit., pp. 129ff.

⁵⁷ A victim of the Hadrianic Persecution. For further notes on this passage, v. Sanh. (Sonc. ed.) p. 46.

⁵⁸ Culi, R. Y. (1979). *The Torah Anthology*. (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn, New York: Moznaim Publishing Corp. Book 5 p. 213

In other words, the B'ne Yisrael were immersed in the "Seven Ananei HaKabod." We learn that they were first circumcised, then they were immersed as a "sign" and they received the Torah at Har Sinai. Therefore, the procedure for reviving the Nefesh Yehudi is established in the B'ne Yisrael. Interestingly, we dealt with the "sign" of circumcision in the recent past.

Moshe Rabbenu is often seen disappearing into the "cloud" of Har Sinai.

Sh'mot (Ex) 24:16, 18 Now the **glory** of the LORD rested on Mount Sinai, and the **cloud** covered it six days. **And on the seventh day** He called to Moshe out of the midst of the **cloud**.
So Moshe went into the midst of the **cloud** and went up into the **mountain**. And Moshe was on the **mountain** forty days and forty nights.

The Torah Seder, Sh'mot 34.5-7 presents us with a list of the 13 attributes of HaShem. These thirteen attributes/qualities of compassion are seen as the compassion of HaShem which surround and envelope the B'ne Yisrael. These qualities are the 13 "words" of redemption.⁵⁹ We dare not venture further into this great mystery woven by the simple fisherman. Suffice it to say, that we can see the same imagery in the present pericope as was present at the *Shirat Hayyam*. From these thoughts, we can draw practical application/halakhah. As Nazarean Jews, we should immerse ourselves in the "words of redemption." Hakham Tsefet, Hakham Yochanan and Hakham Ya'aqob were all "overshadowed" by the Kabod of HaShem i.e. the Ruach HaKodesh. The Luqan Tosefta shows us how they merited this overshadowing. "**Now Tsefet and those with him were very sleepy, but because they stayed awake, they saw his glory.**" The B'ne Yisrael merited the "13 words of redemption" through Teshuba. This is very fitting on Shabbat Shuba. However, nothing takes the place of diligence in the Kingdom of G-d's sovereignty.

OHR HAGANUZ

The revelation of the Master to his trio of talmidim leaves us with a question. Why is it that the Master chooses these three talmidim? These three talmidim are the first three Nazarean Hakhamim. They are also the first three Nazarean Hakhamim to form a Bet Din according to the Master's Mesorah. Because these three talmidim are exposed to the Ohr HaGanuz we see them as the "principal lights of Messiah." Likewise, we can derive information from the Psalmist on the spiritual status of these three talmidim.

Ps. 97:11 Light is sown like seed for the righteous/generous, and gladness for the upright in heart.

Hakham Tsefet, Hakham Yochanan and Hakham Ya'aqob qualify as righteous/generous and upright in heart. Without delving into Kabbalistic territory, we can learn that the righteous/generous/just bring down this primordial light and become its containers. Just as the G-dly bring the Ohr HaGanuz into this world, the *rashim* (evil/wicked) reject and repel this light. The revelation of the Master is a way of telling his talmidim that the Ohr HaGanuz is in the hands of the righteous/generous/just. Was the Master hiding this light from the other talmidim? No! However, we also learn from this revelation that the Master only reveals the Ohr HaGanuz to those who are ready to accept responsibility for its possession. Furthermore, when Yeshua departs from the "Holy Mountain" with these three talmidim he tells them "do not tell anyone until the Son of Man has risen from the dead." Likewise, their reception of the Ohr HaGanuz is the reception of the Mesorah at a level above all the other talmidim. Many of G-d's people handle the Ohr HaGanuz every day. However, they do not realize that they are using or accessing this light. They handle this light through the instructions of the Hakhamim as we learned last week. Ceremonial actions such as lighting the Sabbath and Festival candles are a means of bringing the Ohr HaGanuz into the world. Nevertheless, these "secrets" remain hidden through the wisdom of the Hakhamim. The Hakhamim act in wisdom, knowing and understanding (ChaBaD) and the dangers of revealing this light to those who are not ready for its reception. The unveiling of the Ohr HaGanuz draws the Divine Presence. The Divine Presence brings the "miraculous." The miraculous is a gift to the wise who know how to dispense the "words of redemption." The question now is how is

⁵⁹ *The Zohar* = [Sefer Ha-Zohar]. Pritzker ed. Stanford, Calif: Stanford University Press, 2004. p. 2

it possible for evil people to abuse such an incredibly transcendent and dynamic light? One might think that if they encountered that light that it would draw them into the realms of true generosity and justice. Actually, this is exactly the case. When one comes in to close contact with this light, he becomes the ritual sacrifice we mentioned last week. G-d withholds the light from the wicked because their will is at stake. In other words, those who have received this light will submit their will to HaShem's will. To give this light to the wicked would be an infringement on their freewill forcing them to be responsible for its power. The light of G-d destroys wickedness. How could the wicked receive this power and remain wicked? They would be forced against their will to become righteous.

Hakham Tsefet, Hakham Yochanan and Hakham Ya'aqob are the principal lights and agents of Messiah. Through these men, we have access to the light of Messiah.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

"I DID NOT THINK THAT A MAN WHO TALKED LIKE HE DOES COULD BE A HIGH PRIEST."⁶⁰

Hakham Shaul connects with the Torah Seder and the sin of the Leper, i.e. the Lashon HaRa. However, the casual reader will miss what Hakham Shaul is saying if they read the pasuk (verse) too quickly. Hakham Shaul is in a council of men that are specifically gathered to hear his case. Here, we must note that this is not a formal gathering of the Sanhedrin. This council is gathered at the command of the military Captain, rather than by the normal procedure of the Sanhedrin Gadol (Great Sanhedrin). Furthermore, there would have been no reason for this case to be heard by the Sanhedrin Gadol. Hakham Shaul's circumstance was not a capital case and therefore would not have been grounds for the Sanhedrin Gadol to meet. The council is a collection of men gathered by the Tz'dukim (Sadducees) who are vehemently opposed to Hakham Shaul and pursuing their evil vendetta. The gathering consists of Tz'dukim (Sadducees) and P'rushim (Pharisees) many of which would rather see Hakham Shaul dead or cast out of Eretz Yisrael. The "high priest" is not concerned with legalities mandated by the Torah or especially from the Oral Torah. Hakham Shaul opposes this "high priest" because of his language. Herein is the connection to the Torah Seder and Lashon HaRa. The priest's language is also evident in Yeshua's trial by an ad hoc council of the Tz'dukim. They knew that they could not bring a death sentence against Yeshua because they would never have been able to sway the House of Hillel that played a great part in the Sanhedrin Gadol. The Tz'dukim would rely on the Roman hierarchy to solve those problems. However, they have a great dilemma on their hands now because Hakham Shaul has announced his Roman citizenship. The Tz'dukim will not be able to have him executed unless they have enough support by the Shammaite School, now Hakham Shaul's rivals.

Our point is that the "High Priest" is not distinguishable from any other priest. And that he does not conduct himself in a priestly manner. Hakham Shaul must surely know that the priesthood is defunct. Furthermore, he knows what we mentioned above concerning Yochanan HaMatvil and Yeshua.

Allegorically, Hakham Shaul is denying that the so called "high priest" has any true authority. The Talmud speaks of this priest in the following parody of Tehillim (Psa) 24:7 as noted by Bruce.⁶¹

b. Pes. 57a The Temple Court also cried out: Lift up your heads, O ye gates, and let Johanan the son of Narbai,⁶² the disciple of Pinkai,⁶³ enter and fill his stomach with the Divine sacrifices.

⁶⁰ For this translation see Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 426

⁶¹ Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990.

⁶² [Ananias son of Nebedus. v. Josephus, Antiquities XX, 5, 2.]

⁶³ Perhaps this is a nickname formed by a play on words, אַנְיָכָא (here אַנְיָכָא) being a meat dish; i.e., the gourmand.

Hakham Shaul may not have known this high priest as he had known a previous contemporary. Chananyah (Ananias) ben Nedbaeus received his office from Herod Chalcis, who was the younger brother of Herod Agrippa 1. He took office in 47 C.E. holding that office for eleven years. There may be some discrepancy in these dates because others say that he only operated as High Priest from 47 C.E through 49 C.E. Hakham Shaul imitates the Master when standing before this Priest before he was made high priest.

Yochanan (Jn.) “Why do you question Me? Question those who have heard what I said to them; they know what I said.” When he had said this, one of the officers standing nearby struck Yeshua, saying, “Is that the way you answer the high priest?” Yeshua answered him, “If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?” So Chananyah sent him bound to Kayafa the high priest.⁶⁴

As a priest, Chananyah had a very bad habit of having his prisoner struck whenever they seemed confrontational. Yeshua is bold and tells the officer to be a witness and to find halakhic grounds for his words. Again, this intimates vulgarity in his speech. Interestingly, in Yeshua’s case Chananyah is not the high priest even though he is called a high priest by the “officer.” Hakham Shaul’s curse on this high priest is usually missed. The “whitewashed wall” is a subtle reference to the tombs that lined the pilgrim’s pathway to Yerushalayim. Hakham Shaul’s words might sound like this in modern vernacular. “You do not know it but you are a walking dead man.” Perhaps you missed the hint from the Peshat commentary. **“Likewise, we understand that the “blessings and cursing,” of a Tsaddiq comes true.”** Hakham Shaul is showing us that the Hakham’s speech is very powerful. Interestingly, Josephus tells us that Chananyah did suffer a violent death.⁶⁵

AN ALLEGORICAL LOOK AT THE PRIESTLY GARMENTS

We have noted above that the garments of the Kohanim are indicative of the vestments worn by the Hakhamim and Paqidim i.e. officers of the Esnoga (Synagogue). While we will mention only minimally the vestments of the Priests and Hakhamim this topic could be fully developed.

The High Priest’s vestments were made of very special colors and fabrics. The tread was made of linen, gold and possibly sheep’s wool. Many of these same fabrics and colors were used in the Kodesh HaKodashim (Holy of Holies). The veil, which separated the Kodesh HaKodashim was two curtains one amah (cubit) apart.⁶⁶ The paroket (veil) was an allegorical barrier between the seen world and the unseen. Or, we might say that the paroket (veil) was the separation between the mundane and supernal worlds. Allegorically, this would be the barr, or bench that separated the Hakhamim from the Paqidim. Because the fibers of the Kohen Gadol’s garments were mixed, we see that he was an intermediary between the two worlds.

The Midrash Rabbah teaches us that the robes of Aaron were made of materials that came from the supernal realm and the Robes of G-d himself.⁶⁷ To deepen the allegory we understand that the Priestly coat was a representation for the (matter of) cosmos.⁶⁸

The Robes of the Sages are found in his educational regalia and his Talit. The corners of the talit where the fringes are tied are called “kanafot” in Hebrew. This is also the word for “wing.” Allegorically we can see that certain references bear in mind the “wings” as being the “kanafot.”

Tehillim (Ps.) 139:9 *If I take the wings (kanfot) of the dawn, and dwell in the uttermost parts of the sea;*

Certainly, we can understand the allegory’s connection to prayer, specifically the Amidah. As we delve deeper, we see that the wings worn by the Sages are a connection to prayer and communication with G-d. With the destruction

⁶⁴ Yochanan (Jn.) 18:21-24

⁶⁵ Josephus, *BJ*, 441-42, 448.

⁶⁶ The amah (cubit) that was used here would have spaced the two curtains apart by almost 24 inches.

⁶⁷ Shemot (Exo) Rabbah XXXVIII.8. See also Philo Questions in Exodus 2:85

⁶⁸ Cf. Wisdom of Solomon 18:24

of the Temple, how are we able to reach the Kodesh HaKodashim? When we look at the K'ruvim in the center of the Kodesh HaKodashim we understand that this is where Aaron came face to face with HaShem. In the sacred environment covered and hidden by the curtain (paroket), Aaron could communicate with G-d. G-d in return communicated with Aaron from between the wings of the K'ruvim.⁶⁹ The Sage wrapped in his tallit during the Amidah is a picture of being within the Kodesh HaKodashim. There, the Hakham is within the celestial dimension where he can communicate with HaShem. Here the congregation is gathered under the "wings" of the Hakham where they can hear him communicate with G-d. Being gathered "under or being covered is to be atoned for. Yeshua's tallit was of such value that the Romans who divided the other garments would not divide his tallit. They cast lots for this priceless treasure. His talmidim certainly knew of the great benefits of being under the wings of their Rabbi/Hakham.

If we were to examine the matter further, we could find many other allegorical connections between the Kohanim, Kohen Gadol and the Hakhamim.

Questions for Understanding and Reflection

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

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

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

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

Next Shabbat: Shabbat Intermediate of the Festival of Unleavened Bread

Note: With the beginning of the month of Adar, and with the reading of Shabbat Shekalim, at this time, we launch our collection for the work of HaShem, most blessed be He. The collection will be devoted entirely to finance this work and resources needed, before we sit at our tables to celebrate Pesach. Your donations are much appreciated and should be sent via PayPal to: rayvvh@bigpond.com . Many thanks for your generosity!

⁶⁹ Cf. Shemot Ex. 25:22

Coming Festival:

Pesach - Passover

Monday Evening the 10th of April – Tuesday Evening 18th of April

For further information see:

<http://www.betemunah.org/chametz.html> ; <http://www.betemunah.org/passover.html> ;
<http://www.betemunah.org/redemption.html> ; <http://www.betemunah.org/haggada.html>

Please, make sure that you have downloaded and printed a copy of our Hagada for each of your participating family members and guests. - <http://www.betemunah.org/haggada.html>



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