

## 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 |
| Shebat 15, 5777 – Feb 10/11, 2017       | Second Year of the Shmita Cycle            |

### Candle Lighting and Habdalah Times:

#### Amarillo, TX, U.S.

Fri. Feb 10 2017 – Candles at 6:07 PM

Sat. Feb 11 2017 – Habdalah 7:05 PM

#### Chattanooga, & Cleveland, TN, U.S.

Fri. Feb 10 2017 – Candles at 6:01 PM

Sat. Feb 11 2017 – Habdalah 6:59 PM

#### Murray, KY, & Paris, TN, U.S.

Fri. Feb 10 2017 – Candles at 5:11 PM

Sat. Feb 11 2017 – Habdalah 6:09 PM

#### San Antonio, TX, U.S.

Fri. Feb 10 2017 – Candles at 6:02 PM

Sat. Feb 11 2017 – Habdalah 6:57 PM

#### St. Louis, MO, U.S.

Fri. Feb 10 2017 – Candles at 5:16 PM

Sat. Feb 11 2017 – Habdalah 6:16 PM

#### Austin & Conroe, TX, U.S.

Fri. Feb 10 2017 – Candles at 5:58 PM

Sat. Feb 11 2017 – Habdalah 6:53 PM

#### Manila & Cebu, Philippines

Fri. Feb 10 2017 – Candles at 5:41 PM

Sat. Feb 11 2017 – Habdalah 6:32 PM

#### Olympia, WA, U.S.

Fri. Feb 10 2017 – Candles at 5:11 PM

Sat. Feb 11 2017 – Habdalah 6:17 PM

#### Sheboygan & Manitowoc, WI, US

Fri. Feb 10 2017 – Candles at 4:57 PM

Sat. Feb 11 2017 – Habdalah 6:00 PM

#### Tacoma, WA, U.S.

Fri. Feb 10 2017 – Candles at 5:09 PM

Sat. Feb 11 2017 – Habdalah 6:15 PM

#### Brisbane, Australia

Fri. Feb 10 2017 – Candles at 6:18 PM

Sat. Feb 11 2017 – Habdalah 7:12 PM

#### Miami, FL, U.S.

Fri. Feb 10 2017 – Candles at 5:53 PM

Sat. Feb 11 2017 – Habdalah 6:47 PM

#### Port Orange, FL, U.S.

Fri. Feb 10 2017 – Candles at 5:52 PM

Sat. Feb 11 2017 – Habdalah 6:47 PM

#### Singapore, Singapore

Fri. Feb 10 2017 – Candles at 7:03 PM

Sat. Feb 11 2017 – Habdalah 7:53 PM

For other places see: <http://www.chabad.org/calendar/candlelighting.htm>

### Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family  
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick  
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah  
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah  
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah  
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill  
His Excellency Adon Marvin Hyde  
His Excellency Adon Scott Allen  
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

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We pray for the elderly mother of Her Honor Giberet Giborah bat Sarah, Mrs. Pearl Stroppel, who has terminal cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stroppel 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! Also, extend great mercy, shalom and healing to H.H. Giberet Gibora bat Sarah at this time of great sorrow for her, and we say, amen ve amen!

And 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 Stroppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah,

Ribkah, Rachel and Leah, bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please God heal her, please. Please God heal her, please. Please God 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: “V’Zeh HaDavar” – “And this is the thing” & Hamishah Asar (or TuBiShebat)

| Shabbat                                | Torah Reading:             | Weekday Torah Reading:                |
|--|----------------------------|---------------------------------------|
| <b>וְזֶה הַדָּבָר</b>                  |                            | <b>Saturday Afternoon</b>             |
| “V’Zeh HaDavar”                        | Reader 1 – Sh’mot 29:1-7   | Reader 1 – Sh’mot 30:1-4              |
| “And this is the thing”                | Reader 2 – Sh’mot 29:8-14  | Reader 2 – Sh’mot 30:5-7              |
| “Y esto es”                            | Reader 3 – Sh’mot 29:15-18 | Reader 3 – Sh’mot 30:8-10             |
|  | Reader 4 – Sh’mot 29:19-25 |                                       |
| Sh’mot (Ex.) 29:1-46                   | Reader 5 – Sh’mot 29:26-37 | <b>Monday &amp; Thursday Mornings</b> |
| Psalms 65:1-14                         | Reader 6 – Sh’mot 29:38-42 | Reader 1 – Sh’mot 30:1-4              |
| Ashlamatah: Is 61:6 – 62:5             | Reader 7 – Sh’mot 29:43-46 | Reader 2 – Sh’mot 30:5-7              |
|  | Maftir – Sh’mot 29:43-46   | Reader 3 – Sh’mot 30:8-10             |
| Mk 8:14-21; Lk 12:1;<br>Acts 20: 17-38 | Is 61:6 – 62:5             |                                       |

### Blessings Before Torah Study

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

Please Ha-Shem, our G-d, 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 G-d, 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 doing 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: Honouring 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

- Consecration of Aharon and the Priests – Exodus 29:1-46

### Reading Assignment:

**The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol. IX: The Tabernacle**

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

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

Vol. 9 – “The Tabernacle,” pp. 224-259

### Rashi & Targum Pseudo Jonathan for: Shemot (Exod.) 29:1-46

| RASHI   | TARGUM PSEUDO JONATHAN   |
|---|--|
| 1. <b>And this is the thing</b> that you shall do for them to sanctify them to serve Me [as kohanim]: take one young bull and two rams, perfect ones.                                     | 1. ¶ <b>And this is the thing</b> that you will do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot; and two rams, unblemished (perfect); |
| 2. And unleavened bread and unleavened loaves mixed with oil, and unleavened wafers anointed with oil; you shall make them out of fine wheat flour.                                       | 2. and unleavened bread, and unleavened cakes, mingled with olive oil; and wafers of unleavened bread anointed with olive oil, and with flour of wheat will you make them.                               |
| 3. And you shall place them upon a basket, and you shall bring them in the basket, and the bull and the two rams.   | 3. And you will put them upon one basket, and offer them in the basket, and the bullock and the two rams they will bring in a vehicle.   |
| 4. And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water.  | 4. And Aharon and his two sons you will bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water.  |
| 5. And you shall take the garments and clothe Aaron with the tunic, with the robe of the ephod, with the ephod, and with the choshen, and you shall adorn him with the band of the ephod. | 5. And you will take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod.          |
| 6. You shall place the cap upon his head and place the holy crown upon the cap.   | 6. And you will set the miter on his head, and put the diadem upon which is engraved the Name of Holiness upon the miter.  |
| 7. You shall take the anointing oil and pour [it] on his head and anoint him.   | 7. And you will take the anointing oil, and pour it upon his head and anoint him.  |

| RASHI   | TARGUM PSEUDO JONATHAN   |
|---|--|
| 8. And you shall bring his sons near, and you shall clothe them with tunics.  | 8. And you will bring his sons near, and dress them in the tunics,   |
| 9. <b>And you shall gird them with sashes</b> , Aaron and his sons, and you shall <b>dress them with high hats</b> , <b>and the kehunah will be a perpetual statute for them</b> , and you shall invest Aaron and his sons with full authority.   | 9. <b>and ordain them with the girdles</b> , Aharon and his sons, <b>and wrap on them the miters; and the priesthood will be theirs by an everlasting statute.</b> And you will offer the oblation of Aharon, and the oblation of his sons.  |
| 10. You shall bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lean their hands upon the head of the bull.  | 10. ¶ And you will bring the bullock before the tabernacle of ordinance, and Aharon and his sons will lay their hands upon the head of the bullock,  |
| 11. You shall [then] slaughter the bull before the Lord, at the entrance of the Tent of Meeting.  | 11. and you will kill the bullock before the door of the tabernacle of ordinance;  |
| 12. And you shall take [some] of the blood of the bull and apply it on the horns of the altar with your finger, and you shall pour out all the blood upon the base of the altar.  | 12. and take of the blood of the bullock, and put (it) on the horns of the altar with your finger, and all the (remaining) blood you will pour out at the foot of the altar.   |
| 13. You shall then take all the fat that covers the innards, and the diaphragm with the liver, also the two kidneys and the fat that is upon them, and make them go up in smoke upon the altar.   | 13. And you will take all the fat that cover the inwards, and what remains upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar.  |
| 14. But the flesh of the bull, its hide and its dung you shall burn in fire outside the camp; it is a sin offering.   | 14. And the flesh of the bullock, and his skin, and his dung, you will burn with fire without the camp; it is a sin offering.  |
| 15. And you shall take the one ram, and Aaron and his sons shall lean their hands upon the ram's head.  | 15. ¶ And the one ram you will take, and Aharon and his sons will lay their hands on the head of the ram.  |
| 16. You shall slaughter the ram, and you shall take its blood and sprinkle [it] on the altar all around.  | 16. And you will kill the ram, and take his blood and sprinkle on the altar round about.   |
| 17. And you shall dissect the ram into its parts, and you shall wash its innards and its legs and put them with its parts and with its head,  | 17. And the ram will you divide according to his members (dividings), and wash his inwards and his legs, and set them in order upon his members, and upon his head.<br>JERUSALEM: ¶ And the ram you will divide according to his divisions, and will cleanse his inwards and his legs, and lay them upon his divided parts, upon his head. |
| 18. and you shall make the entire ram go up in smoke upon the altar; it is a burnt offering made to the Lord; it is a spirit of satisfaction, a fire offering for the Lord.   | 18. And you will offer the whole ram upon the altar, it is a holocaust before the LORD to be accepted with favor, an oblation it is before the LORD.   |
| 19. And you shall take the second ram, and Aaron and his sons shall lean their hands upon the ram's head.   | 19. ¶ And you will take the second ram, and Aharon and his sons will lay their hands upon the head of the ram.   |
| 20. You shall slaughter the ram, take [some] of its blood and put it upon the cartilage of Aaron's right ear and upon the cartilage of Aaron's sons' right ears, upon the thumbs of their right hands, and upon the big toes of their right feet, and you shall sprinkle the blood upon the altar all around. | 20. And you will kill the ram, and take of his blood, and put upon the tip of Aharon's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about.   |
| 21. You shall [then] take [some] of the blood that is upon the altar and [some] of the anointing oil, and sprinkle it upon Aaron and upon his garments, upon his sons and upon the garments of his sons with him; thus he will become holy along with his garments, and his sons and their garments with him. | 21. And you will take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him.   |

| <b>RASHI</b>   | <b>TARGUM PSEUDO JONATHAN</b>   |
|--|---|
| 22. And you shall take out of the ram the fat and the fat tail and the fat that covers the innards, the diaphragm of the liver, the two kidneys along with the fat that is upon them, and the right thigh, for it is a ram of perfection.              | 22. ¶ And you will take of the ram, the fat and the tail, and the fat that cover the inwards, and which remain upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation; |
| 23. And one loaf of bread, one loaf of oil bread, and one wafer from the basket of matzoth that stands before the Lord,  | 23. and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before the LORD;   |
| 24. and you shall place it all upon Aaron's palms and upon his sons' palms, and you shall wave them as a waving before the Lord.   | 24. and you will put all upon the hands of Aharon and upon the hands of his sons, and will uplift them for an elevation before the LORD.  |
| 25. You shall then take them from their hand[s] and make them go up in smoke upon the altar with the burnt offering as a spirit of satisfaction before the Lord; it is a fire offering for the Lord.   | 25. And you will take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before the LORD: it is an oblation before the LORD.   |
| 26. And you shall take the breast of the ram of perfection which is Aaron's, and wave it as a waving before the Lord, and it will become your portion.   | 26. ¶ And you will take the breast of the ram of Aharon's oblation, and uplift it, an elevation before the LORD, and it will be their portion.<br>JERUSALEM: ¶ The breast.  |
| 27. And you shall sanctify the breast of the waving and the thigh of the uplifting, which was waved and which was lifted up, of the ram of perfection, of that which is Aaron's and of that which is his sons'.  | 27. And you will consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons.                                    |
| 28. And so it shall remain for Aaron and his sons as a perpetual allotment from the children of Israel; for it is an offering, and it shall remain an offering from the children of Israel of their peace offerings; it is their offering to the Lord. | 28. And it will be for Aharon and for his sons by a perpetual statute for the sons of Israel; because it is a separation, and a separation it will be from the sons of Israel from the offerings of their consecration, their separation before the LORD. |
| 29. The holy garments that are Aaron's shall be for his sons after him, to be exalted through them and invested with full authority through them.  | 29. ¶ And the holy vestments of Aharon will be to his sons after him, to be anointed in them, and in them to offer their oblations.   |
| 30. Seven days shall the one of his sons [who will be] the kohen in his place wear them, the one who is to enter the Tent of Meeting to serve in the Holy.   | 30. Seven days will the priest wear them, who arises after him from his sons, but not from the Levites, at the time when he enters into the tabernacle of ordinance to minister in the sanctuary.   |
| 31. You shall take the ram of perfection and cook its flesh in a holy place.   | 31. ¶ And you will take the ram of the oblation, and boil its flesh in the holy place;  |
| 32. Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the entrance of the Tent of Meeting.   | 32. and Aharon and his sons will eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance.  |
| 33. They shall eat those things with which atonement has been effected, in order to invest them with full authority, to sanctify them, but a stranger shall not eat [of them], because they are a sacred thing.  | 33. And they will eat those things by which atonement was made for them in offering their oblations to sanctify them to minister before Me: but the profane will not eat; for they are holy.  |
| 34. If any of the flesh of the perfection [offering] or of the bread is left over until the next morning, what is left over you shall burn in fire; it shall not be eaten because it is a sacred thing.  | 34. And if any of the flesh of the oblation and of the bread remain until the morning, you will burn that which remain with fire; it will not be eaten; for it is sacred.   |
| 35. So shall you do to Aaron and his sons, according to all that I have commanded you; for seven days you shall perform their investiture.   | 35. ¶ And thus you will do to Aharon and to his sons according to all that I have prescribed to you; seven days you will offer their oblation.  |

| RASHI   | TARGUM PSEUDO JONATHAN  |
|---|---|
| 36. And a bull as a sin offering you shall offer up every day for the atonements, and you shall purify the altar by performing atonement upon it, and you shall anoint it, in order to sanctify it.           | 36. And a bullock for a sin offering you will offer daily for atonement, and will anoint the altar in offering the atonement upon it; you will anoint it, to consecrate it.   |
| 37. <b>For seven days you shall perform atonement upon the altar and sanctify it. Henceforth, the altar shall be a holy of holies. Whatever touches the altar will be holy.</b>                               | 37. <b>Seven days make you atonement upon the altar to consecrate it; and it will be the altar of the Holy of Holies. Every one of the sons of Aharon who approaches to the altar must be holy; to the rest of the people it is not lawful to approach, lest they be burned with the fiery flame which comes from the holy place.</b> |
| 38. And this is what you shall offer upon the altar: lambs in their first year, two a day, continually.   | 38. ¶ And this is the oblation which you will perform upon the altar; two lambs of one year, daily, evermore.   |
| 39. The one lamb you shall offer up in the morning and the other lamb you shall offer up in the afternoon.  | 39. The one lamb you will perform in the morning; and the second lamb you will perform between the evenings.  |
| 40. And one tenth of fine flour, thoroughly mixed with a quarter of a hin of crushed [olive] oil, and a libation of one quarter of a hin of wine, for the one lamb.   | 40. And the tenth of flour mingled with oil of olives beaten; (with) the fourth of a hin, and the libation of a fourth of a hin for the one lamb.   |
| 41. And the other lamb you shall offer up <b>in the afternoon</b> ; you shall offer [it] up like the meal offering of the morning and its libation, as a spirit of satisfaction, a fire offering to the Lord. | 41. And the second lamb you will perform <b>between the evenings</b> ; it will be as the mincha of the morning, and as the libation you will do it, to be received with acceptance, an oblation before the LORD;  |
| 42. It shall be <b>a continual burnt offering</b> for your generations, at the entrance of the Tent of Meeting before the Lord, where I will arrange meetings with you, to speak to you there.                | 42. <b>a perpetual holocaust</b> for your generations at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) thee there, to speak with thee there.  |
| 43. There I will arrange meetings with the children of Israel, <b>and it will be sanctified by My glory.</b>  | 43. And there I will appoint My Word (to meet) with the sons of Israel, <b>and I will be sanctified in their rulers for My glory.</b>   |
| 44. I will sanctify the Tent of Meeting and the altar, and I will sanctify Aaron and his sons to serve Me [as kohanim].   | 44. And I will sanctify the tabernacle of ordinance and the altar; and Aharon and his sons will I sanctify to minister before Me:   |
| 45. I will dwell in the midst of the children of Israel and I will be their God.  | 45. and My Shekinah will dwell in the midst of the sons of Israel, and I will be their God.   |
| 46. They will know that I, the Lord, am their God, Who brought them out of the land of Egypt in order that I may dwell in their midst; I am the Lord, their God.  | 46. And the sons of Israel will know that I am their God, who led them out free from the land of Mizraim to make My Shekinah dwell among them. I am the Lord their God.   |
|   |   |

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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## Rashi's Commentary for: Shemot (Exod.) 29:1-46

**1 take** Heb. לקח, like קח, and these are two roots, one of לקיחה and one of לקיחה, but they have the same meaning [i.e., take].

**one young bull** This was to atone for the incident of the [golden] calf, which was a bull. -[from Midrash Tanchuma 10]

**2 And unleavened bread and unleavened loaves... and unleavened wafers** These refer to three types [of matzah]: scalded dough, loaves, and wafers (Men. 78a). The unleavened bread is what is called further in the section (verse 23) "loaf of oil bread," because he [Moses] would put as much oil into the scalded dough as in the loaves and the wafers (Men. 89a), and of each of the types [of unleavened bread referred to here], ten loaves were brought.

**mixed with oil** When it [the bread] was flour, he [Moses] would pour oil on them and mix them. -[from Men. 75a]

**anointed with oil** After they were baked, he [Moses] would anoint them like a sort of Greek "chaff," which resembles our [Hebrew letter of the alphabet] "nun." -[from Men. 74b]

**3 and you shall bring them** to the courtyard of the Mishkan on the day it will be erected.

**4 and you shall bathe them** This [refers to] the immersion of the entire body.

**5 and you shall adorn** Adorn and affix the belt and the apron around him.

**6 the holy crown** Heb. גִּזְרֵי הַקֶּדֶשׁ. This is the showplate.

**upon the cap** As I explained above (Exod. 28:37): through the middle thread [of the showplate] and the two threads on his head, all three of which were tied behind the nape [of the Kohen Gadol's neck], he places it [the showplate] upon the cap like a sort of hat.

**7 and anoint him** This anointment was also like a sort of Greek "chaff." [See commentary above on verse 2, and Rambam, Laws of Temple Vessels 1:7.] He [Moses] would apply oil to his [Aaron's] head and between his eyebrows and join them with his finger. -[from Kereithoth 5b]

**9 will be... for them** This investiture, for eternal kehunah.

**and you shall invest** through these things.

**Aaron and his sons** with the fulfillment (בְּמִלּוֹי) and the appointment to the kehunah.

**11 at the entrance of the Tent of Meeting** In the courtyard of the Mishkan, which is in front of the entrance.

**12 on the horns** On top, actually on the horns. -[from Zev. 53a]

**and... all the blood** [I.e.,] the remaining blood.

**upon the base of the altar** A sort of protruding receptacle was made all around it [the altar] after it was elevated a cubit from the ground. -[from Middoth 3:1]

**13 the fat that covers the innards** That is the membrane on the rumen [i.e., the first stomach of a ruminant animal], which is called tele [in Old French, toile in modern French]. -[from Tosefta Chullin 9:3]

**and the diaphragm** הִתְחַרְתָּ. This is the membrane of the liver, called ebes [in Old French].

**with the liver** He must also take part of the liver along with it. -[from Sifra, Lev. 3:8]

**14 you shall burn in fire** We do not find any [reference to an] “outside” sin offering burnt except this one.

**16 and sprinkle** with a vessel. He [Moses] would grasp the sprinkling basin and sprinkle [the blood] opposite the horn [of the altar], in order that it [the blood would] be visible on both sides. The only sacrifice requiring the blood to be applied with the finger is the sin offering. The other sacrifices require neither [that the blood be sprinkled on the] horn, nor [that it be applied with the] finger, because the application of their [the other sacrifices'] blood is on the lower half of the altar, and [the kohen] does not ascend the ramp [of the altar], but he stands on the ground and sprinkles [the blood]. -[from Zev. 53b]

**all around** Heb. כָּבֵיב. Thus it is delineated in Shechitath Kodashim (Zev. 53b) that כָּבֵיב refers to only two applications, which [actually] are four—one [application is] on this corner and one on the diagonally opposite corner. Each application was visible on both sides of the corner, thus the blood was applied on the four directions all around. Therefore, it [the sprinkling of the blood] is called כָּבֵיב, all around.

**17 into its parts** Heb. עַל-נִתְחַדְדֵי, [equivalent to] עַם-נִתְחַדְדֵי, with its parts, in addition to the rest of the parts.

**18 it is a spirit of satisfaction** **It is satisfaction to Me that I commanded and My will was performed.** -[from Zev. 46b]

**a fire offering** Heb. אִשָּׁה, a word related to fire אֵשׁ, and it means burning the limbs that are on the fire.

**20 cartilage** Heb. תְּנוּרָה. That is the cartilage, the middle wall within the ear, which is known [in Old French] as tendron, tendrum, tenron, tenrum, or teneros.

**the thumbs of their... hands** Heb. יָדָם תְּבַהֵן This is the thumb, and [the blood was to be applied to] the middle joint. - [from Sifra on Lev. 8:24]

**22 the fat** This is the fat on the intestines or [the fat on] the maw [the obomasum, or the last stomach of a ruminant animal]. [from Chullin 49a, b]

**and the fat tail** Below the kidneys, as is explained in [parshath] Vayikra, as it is said: “opposite the atzeh (הַעֲצָה) he shall remove it” (Lev. 3:9), [meaning] the place where the kidneys give advice (יִוְעֲצוּת) (Chul. 11a). In connection with the sacrificial parts of the bull, however, the fat tail is not mentioned, because the fat tail is sacrificed only with a male lamb, a ewe lamb, and a ram, but a bull and a goat do not require the [sacrifice of] the fat tail. [In fact, bulls and goats have no fat tails. Rashi means that the tail need not be sacrificed.]

**and the right thigh We do not find that the right thigh should be sent up in smoke with the sacrificial parts except this one alone.**

**for it is a ram of perfection** Heb. מְלֵאִים, [the same as] שְׁלֵמִים, an expression denoting perfection שְׁלֵמוֹת i.e., it has been completed with everything. Scripture informs [us] that the perfection offering is a peace offering, because it makes peace for the altar, for the one who performs the service, and for the owner (Mid. Tanchuma, Tzav 4; Sifra 8:19). **Therefore, I [God] require that the breast be given to the one who performs the service, as a portion. This was Moses, who officiated at the investiture rites, and the rest was eaten by Aaron and his sons, who were the owners [of the sacrifices], as is explained in [the section dealing with] this topic.**

**23 and one loaf of bread** of the loaves.

**one loaf of oil bread** of the kind [of bread known as] the scalded dough. -[from Men. 78a]

**and one wafer** of the wafers, one out of ten of each kind (Men. 76a). We do not find that the offering of bread that comes with any sacrifice should be burned except this [bread] only, for the offering of the loaves of the thanksgiving offering and the ram of the Nazirite are given to the kohanim with the breast and the thigh, but from this [sacrifice] Moses had for [his] portion only the breast.

**24 upon Aaron's palms..., and you shall wave** Both of them were engaged in the waving, the owner [of the animal] and the kohen. How so? The kohen placed his hand under the owner's hand and waved (Men. 61b). In this case, Aaron and his sons were the owners, and Moses was the kohen.

**as a waving He would wave it to and fro to the One to Whom the four directions of the world belong. The waving keeps back and does away with punishment and harmful winds. The lifting up [consisted of] raising and lowering, to the One to Whom the heavens and earth belong, and it keeps back harmful dews. -[from Men. 62a]**

**25 with the burnt offering** With the first ram that you [already] offered up as a burnt offering.

**as a spirit of satisfaction** Heb. לְרִיחַ נִיחוּחַ, as satisfaction for the One Who commanded and [saw that] His will was performed. **a fire offering** It is given to the fire.

**for the Lord** For the name of the Omnipresent.

**26 waving** Heb. תְּנוּפָה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**27 And you shall sanctify the breast of the waving and the thigh of the uplifting, etc.** Sanctify them for generations [to come], that their uplifting and their waving shall prevail like the breast and the thigh of the peace offering, but not [in reference] to the burning. Rather, [in the future, the ram's breast and thigh] "shall remain for Aaron and his sons" (verse 28) to eat.

**waving** Heb. תְּנוּפָה, an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**was lifted up** Heb. הִרְרָם, an expression of raising and lowering.

**28 as a perpetual allotment from the children of Israel [i.e.,] that the peace offerings shall belong to the owners [of the animals], but the breast and the thigh they shall give to the kohen.**

**for it is an offering** This breast and thigh.

**29 for his sons after him** for [the one] who comes into greatness after him.

**to be exalted** Heb. לְמִשְׁחָה, [which usually means “for anointment,” here signifies] to be exalted through them. There are [instances of] מְשִׁיחָה that are an expression of authority, like “I have given them to you for greatness (לְמִשְׁחָה)” (Num. 18:8); “Do not touch My great ones (בְּרִשְׁתֵּי) ” (Ps. 105:15).

**and invested with full authority through them** Through the garments, he is invested with the Kehunah Gedolah.

**30 Seven days** [I. e., seven] consecutive [days].

**shall... [who will be] the kohen in his place wear them** [The son] who will arise from his [Aaron's] sons in his place to the Kehunah Gedolah, whom they will appoint to be Kohen Gadol.

**the one who is to enter the Tent of Meeting** [I.e.,] that kohen who is prepared to enter the inner sanctum on Yom Kippur, and that is the Kohen Gadol, for the service of Yom Kippur is acceptable only through him. - [from Yoma 73a]

**one of his sons... in his place** [This] teaches [us] that if the Kohen Gadol has a son who equals him, they must appoint him Kohen Gadol in his place [i.e., after him]. -[from Sifra on Lev. 6:15]

**[who will be] the kohen in his place** From here there is proof that every expression of עָשָׂה is an expression of doing, of actually serving. Therefore, the cantillation of the “tevir” extends before it [indicating a connection to the following word].

**31 in a holy place** [I.e.,] in the courtyard of the Tent of Meeting, for these peace offerings were most holy sacrifices [which had to be eaten in the courtyard of the Tent of Meeting or the courtyard of the Temple, and not in the camp of Israel or the city of Jerusalem].

**32 at the entrance of the Tent of Meeting** The entire courtyard is called thus.

**33 They shall eat those things** Aaron and his sons [shall eat them] because they are their [the ram's and the bread's] owners.

**with which atonement has been effected** [I.e., with which] all alienism and repugnance [have been atoned for] for them [Aaron and his sons].

**in order to invest them with full authority** with this ram and this bread.

**to sanctify them** **For through these investitures, they were fully initiated into and sanctified for the kehunah.**

**because they are a sacred thing** [I.e., they are] the most holy sacrifices. From here we learned a warning [a prohibition] against a stranger [a non-kohen] who eats the most holy sacrifices, since the Torah text gives as the reason for the matter, [the fact] that they are a sacred thing.

**35 So shall you do to Aaron and his sons** The Torah text repeated this and doubled it to render it essential, that if he [Moses] omitted anything of all that was stated in [the section dealing with] this matter, they [Aaron and his sons] would not be invested to be kohanim, and their service would be invalid. -[from Yoma 5a]

**you** Heb. אַתָּה, like אוֹתָהּ.

**for seven days you shall perform their investiture in this manner and with these sacrifices, daily.**

**36 for the atonements** - Heb. על-הקפירים, for the atonements, [meaning] to atone for the altar for all alienism and repugnance. Since it is stated: “for seven days you shall perform their investiture,” I know only [that] what is offered up for their [the kohanim’s] sake [must be brought all seven days], such as the rams and the bread, but what is offered up for the sake of the altar, such as the bull, which is for the purification of the altar, we did not [yet] hear [that it must be brought for seven days]. Therefore, this verse was necessary. The midrash of Torath Kohanim (Lev. 8:14) states: The atonement for the altar was necessary because perhaps someone had donated a stolen article for the work of the Mishkan and the altar.

**and you shall purify** Heb. וְהִטָּהַרְתָּ, [which Onkelos renders:] וְהִתְדַבֵּי, and you shall purify. An expression of placing the blood that is applied with the finger is called הַטָּוֵי.

**and you shall anoint it** with the anointing oil [as below (Exod. 30:22-33)]. All anointings [were made] like a sort of Greek “chaff.” [See above on verse 2.]

**37 Henceforth the altar shall be a holy** Now what was its [the altar’s] sanctity? “Whatever touches the altar will be holy.” Even an invalid sacrifice that was placed upon it—the altar sanctified it to render it fit so that it would not be taken off [the altar]. Since it is said: “Whatever touches the altar will be holy,” I understand it to mean whether it is fit or whether it is unfit, such as something whose disqualification did not come in the sanctuary, such as a male animal or a female animal that was intimate with a human, [or] an animal set aside for a sacrifice to idols, [or] an animal that was worshipped as a god, or an animal that suffered a mortal wound or terminal illness, or [any other disqualification] like them. Therefore, the Torah states: “And this is what you shall offer upon the altar,” immediately following it [this verse]. Just as the burnt offering is fit, so is it with anything that was already fit and became disqualified after entering the courtyard, such as a sacrifice that stayed overnight, a sacrifice that was taken out of the courtyard, a sacrifice that was ritually unclean, [a sacrifice] that was slaughtered with an intention of [offering it up or eating its flesh] outside the time allotted for it or outside the proper place, and [any other disqualification] like them. -[from Zev. 83a, Sifra on Lev. 6:2]

**40 And one-tenth of fine flour** A tenth of an ephah, [the volume of] forty-three and one-fifth eggs.

**of crushed [olive] oil** Crushed is not stated as being obligatory, but [simply] to make it acceptable. Since it says: “crushed for lighting” (Exod. 27:20), implying “for [use as] lighting” but not [to be used] for meal offerings, I would possibly think [that the verse means] to disqualify it for meal offerings. Therefore, the Torah states here, “crushed.” Consequently, “crushed for lighting” was stated only to exclude meal offerings, that they do not require crushed [oil], for even oil ground in a mill is acceptable for them. - [from Men. 86b]

**a quarter of a hin** Three logs.

**and a libation** for the basins, as we learned in tractate Succah (48a): Two silver basins were at the top of the altar, and they were perforated like two fine nostrils. He [the kohen] would pour the wine into it [these basins], and it would flow and exit through the “nostril” and fall on the roof of the altar, from where it would descend [through holes in the altar] to the foundations, in the altar of the Temple, and in the copper altar it would descend from the altar to the ground.

**41 as a spirit of satisfaction** This is stated regarding the meal offering, for the meal offering of libations is entirely burned, and the order of their sacrifice is: first the limbs [of the burnt offering] and afterwards the meal offering, as it is said: “burnt offering and meal offering” (Lev. 23:37).

**42 continual** Daily, without a day intervening.

**where I will arrange meetings with you** When I arrange a time to speak to you, I will arrange it to come there. Some of our Rabbis derive from here that since the time the Mishkan was erected, the Holy One, blessed is He, spoke to Moses from above the copper altar. Others, however, say that [He spoke to Moses] from above the ark cover, as it is said: “and I will speak with you from atop the ark cover” (Exod. 25:22), and “where I will arrange meetings with you,” stated here, is not stated about the altar but about the Tent of Meeting mentioned in the verse. -[from Baraitha Melecheth HaMishkan, ch. 14]

**43 There I will arrange meetings** I will arrange to speak with them [the children of Israel], as a king who arranges a place to speak there with his servants.

**and it will be sanctified** [I.e.,] the Mishkan [will be sanctified].

**by My glory** Heb. בְּכְבוֹדִי. That My Shechinah will dwell in it. The aggadic midrash, however, says: Do not read בְּכְבוֹדִי, but בְּמַכְבְּדִי, with My honored ones. Here He hinted to him [Moses] about the death of Aaron’s sons on the day it [the Mishkan] was erected. This is what Moses [meant when he] said, “This is what the Lord spoke, saying, ‘With those close to Me I will be sanctified’” (Lev. 10:3). Now where did He speak? “And it will be sanctified by My glory.” - [from Sifra, Lev. 10:3; Zev. 115b]

**46 in order that I may dwell in their midst** With the intention that I dwell in their midst.

## Ketubim: Tehillim (Psalms) 65:1-14

| Rashi  | Targum   |
|--|--|
| 1. For the conductor, a psalm of David, a song.  | 1. For praise, a psalm of David, a song.   |
| 2. Silence is praise to You, O God in Zion, and to You a vow is paid.  | 2. Before You praise is considered as silence, O God, whose presence is in Zion, and vows will be paid to You.   |
| 3. You, Who hearken to prayer, to You all flesh shall come.  | 3. O receiver of prayer, unto You all the sons of flesh will come.   |
| 4. Words of iniquities have overcome me; as for our transgressions, You shall atone for them.  | 4. Words of iniquity have overcome me; You will atone for our sins.  |
| 5. Praiseworthy is he whom You choose and draw near to dwell in Your courts; let us be sated with the goodness of Your house, the sanctity of Your Temple. | 5. How happy the one You will choose and bring near; he will abide in Your courts. The righteous/generous will say, "We will be satisfied in the goodness of Your house, the holiness of Your temple." |
| 6. With awesome deeds, through [Your] charity You shall answer us, God of our salvation, the trust of all the distant ends of the earth and the sea.       | 6. Accept our prayer with fearful deeds in righteousness/generosity, O God our redemption, the hope of all the ends of the earth, and the islands of the sea far from dry land.                        |
| 7. Who sets mountains with His strength, Who is girded with might.   | 7. Who established food for the ibexes of the mountains in the strength of His might, who is girded with a belt in might.  |
| 8. Who humbles the roaring of the seas, the roaring of their waves, and the multitude of kingdoms.   | 8. Who quiets the commotion of the seas and the commotion of their waves, and the hubbub of the nations.   |
| 9. And the dwellers of the ends fear Your signs; with the emergence of morning and evening, You cause [them] to sing praises.                              | 9. And those who dwell at the borders were afraid at Your signs; at the extremities of morning and evening You will set praise in their mouth.   |

| Rashi  | Targum  |
|--|---|
| 10. You remember the earth and water it; You enrich it greatly with the stream of God which is full of water; You prepare their corn for so do You prepare it. | 10. You have remembered the land and watered it; You will enrich it with much produce from the vault of God which is in heaven, full of rain; You will form their grain, for thus You will consummate it. |
| 11. To sate its furrows, to afford pleasure to its troops; with raindrops You dissolve it, You bless its plants.   | 11. He has drenched those raised on its plants; He has given rest to its troops; You will bless its blossoms.   |
| 12. <b>You crowned a year of Your goodness</b> , and Your paths drip with fatness.   | 12. <b>You have crowned the year with the goodness</b> of Your blessings; and the paths of Your way will give an odor of richness.  |
| 13. They drip upon the dwellings of the desert, and hills gird themselves with joy.  | 13. They will make sweet the psalms of the wilderness, and the hills will gird themselves with joy.   |
| 14. Meadows are clothed with flocks, and valleys are enwrapped with corn; they shout for joy, yea, they sing.  | 14. The rams will copulate with the flock, and the plains will be covered with grain; they will shout, indeed, they will rejoice.   |
|  |   |

## Rashi's Commentary for: Psalms 65:1-14

**2 Silence is praise to You** Silence is praise to You; because there is no end to Your praise, the more one praises, the more one detracts.

**O God in Zion** God, Who dwells in Zion. [I found the following:

**make glorious His praise** Not effusion, but silence is praise. It appears that **למיה** means “praise God with awe,” with the expression “praise Ya-h.” The name consisting of two letters is translated (Exod. 15:2) as, the fear of God, for “My strength and my praise is God (**יה**).” Also (Exod. 17:16), “For a hand is on the throne of God (**יה**).” And the expression (above 2:11): “and rejoice with quaking” resembles this. Shem Ephraim comments: It appears to me that Rashi should read as follows:

**Make glorious, etc.** But silence to God is praise, and its interpretation is: Praise Him with awe, etc.” The intention is that the word **למיה** is divided into two words. For it was difficult for him to understand why it should appear that one is to recite any praise of the Holy One, blessed be He. Therefore he says, “Make glorious His praise,” but not excessively, for that is equivalent to detracting. Therefore he says, “To You is silence (**דומ**),” meaning that silence is fitting, but **יה** is praise, i.e., with the name consisting of two letters. His statement that the expression, “rejoice with quaking” resembles this, should read: “Worship the Lord with awe and rejoice with quaking.” His intention is that both verses mean that one may worship the Lord with awe; that is, one may worship the Holy One, blessed be He, with the name **יה**. Otherwise, worship with love is superior. It is also possible that the reading, “and it appears that, etc.” is a copyist’s error. It should read instead: “But be silent and praise Him with the name **יה**, in the expression Hallelujah. But this needs study. Later I found (below 68:5) that Rashi writes something similar. There, for him to write that the expression “and rejoice with quaking” resembles this is more appropriate, because there it says: “and rejoice before Him.” Compare. Therefore, it appears to me that this entire statement was erroneously copied here.) The gloss belongs below 66:2.] Another explanation:

**To You is silence praise, O God, in Zion** That You were silent and still concerning Your enemies’ deeds in Zion is praise to You, for You are able to take revenge, yet You are slow to anger.

**4 Words of iniquities have overcome me** and we cannot manage to arrange them all before You because they are many. However, we offer a general prayer before You that You atone for our transgressions.

**5 Praiseworthy is** he whom You choose and draw near, who will dwell in Your courts.

**let us be sated with the goodness** that is in Your house and of the sanctity of Your Temple, in which Your Shechinah dwells.

**6 With awesome deeds, through [Your] charity You shall answer us** Through Your charity, You shall answer us by performing awesome deeds upon the heathens.

**the trust** You are [the trust] and the refuge of all the dwellers of the ends of the earth, from one end of the earth to the other.

**distant...and the sea** Even to the distant ones in the sea You are the trust, for Your rule is everywhere.

**7 Who sets mountains with His strength** With His strength, He makes the mountains which are hardsprout, and He prepares and readies food through them and prepares rain, as it is written (below 147:8): “Who prepares rain for the earth, Who makes the mountains grow grass.”

**Who is girded with might** Because he wishes to mention the mighty deeds of the rains, he says, “Who is girded with might.”

**8 Who humbles** Heb. משביח, He humbles. Similarly (Prov. 29:11): “but afterwards, a wise man will quiet it (ישבחה); (below 89:10), “When it raises its waves, You humble them (תשבחה).”

**9 with the emergence of the morning and evening, You cause [them] to sing praises** [You cause] the creatures who dwell at the extremes to sing praises. In the morning, they say, “Blessed is He Who formed the luminaries,” and in the evening “Blessed is He Who brings about evening.”

**10 You remember the earth** When You wish to do good, You remember the earth and water it.

**You enrich it greatly** You enrich it greatly from Your stream, which is full of water, and You prepare therewith the corn of the dwellers of “the ends,” for therewith You prepare it.

**11 its furrows** Heb. תלמיה. They are the rows of the plowshare. **To sate** Heb. ריה, like לרוה.

**to afford pleasure to its troops** Heb. נחתגדודה, like לְנַחַתְגְדוּדָה, to give rest to its troops. To afford pleasure to its creatures, You dissolve it with drops of rain.

**You dissolve it** Heb. תמגגה, an expression of melting.

**12 You crowned a year of Your goodness** Through the rains, You crown with total goodness the year that You wish to benefit.

**and Your paths** They are the heavens, which are the dust of Your feet.

**13 They drip** The heavens [drip] upon the dwellings of the desert.

**14 Meadows are clothed with flocks** The Sharon and the Arabah are clothed with the flocks that come to graze on the grass that the rain causes to grow.

**and valleys are enwrapped with corn** Through the rain, the valleys will be enwrapped with grain. Then the creatures will shout with shouts of joy and sing because of the abundant blessing.

## Meditation from the Psalms

### Psalms 65:1--14

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

This psalm is a prayer which David composed at a time of terrible national disaster. In II Samuel 21, we read: And there was a famine in the days of David for three years, year after year, and David sought out the presence of HaShem. In this psalm, David entreats G-d to send abundant rains and rich harvests.<sup>1</sup>

Ibn Ezra<sup>2</sup> adds that at the moment the drought<sup>3</sup> struck, the nation was also invaded by a foreign army. Since this psalm was composed at a time when the nation was threatened both from within and from without, the psalmist voices his longing for the advent of the Messiah. Although the Messiah's arrival is eagerly awaited at all times, anticipation of his coming is heightened at times of national emergency, for the Messiah will solve all of Israel's problems, both internal and external, economic and political.<sup>4</sup>

*Hirsch* notes that the *masculine* form: שִׁיר, as used in this psalm, refers to the final redemption of the future, while שִׁירָה, the *feminine* form, alludes to those acts by which the Almighty lays the groundwork for the ultimate salvation. Thus this psalm, which refers to the famine of David's times, also contains a deeper theme: the ultimate Messianic redemption.<sup>5</sup>

Finally, the psalmist expresses his wish for an agricultural renaissance in which the Holy Land would flourish once more, freeing the children of Israel to concentrate on their true mission, the service of G-d. 6

Since we have been studying PaRDeS for some time, I thought it would be interesting to note Sforno's comment on our psalm. Sforno, on the metaphor of v.5, teaches that the roar of the *seas* refers to the *Gentile masses*; the roar of the *waves* refers to their *haughty rulers*, who arrogantly place themselves above the common people.

Our psalm speaks of prayer in v.3:

*Tehillim (Psalms) 65:3 O Thou that hearest prayer, unto Thee doth all flesh come.*

I thought that this might be an auspicious time to look at prayer in a bit more depth.

For this topic, I am going to draw heavily from Hakham Haggai's lessons on prayer, which he taught in late 1999 and early 2000.

Let's begin with a question: What is prayer?

The Hebrew word "*Tefilah*" is generally translated into English by the word "prayer." But this is not an accurate translation, for to *pray* means to beg, beseech, implore, and the like, for which we have a number of Hebrew words which more accurately convey this meaning. Our daily prayers are not simply requests addressed to HaShem to give us our daily needs, and nothing more. Of course, such requests are also included in our prayers, but by and large our prayers are much more than that, as we shall see presently.

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<sup>1</sup> Malbim; Norah Tehillot

<sup>2</sup> v. 10; Ibid. 1

<sup>3</sup> We recite this psalm when we pray for rain in times of drought. This drought may be the three-year drought recorded in 2 Shmuel (Samuel) 20:26.

<sup>4</sup> Yaavetz HaDoresh

<sup>5</sup> Ibid.6

<sup>6</sup> This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nossan Scherman.

Every word in Hebrew has a root word, which is generally three letters. Understanding the meaning of the root word is the key to understanding the essential meaning of the word itself. prayer in Hebrew is spelled – תפילה and its root word is פלל. Let us examine the two opposing meanings of that very same root word.

The first meaning for the root word of פלל is above and beyond nature, miraculous. The source for this meaning is when Yaaqov sees his son Yosef for the first time in 22, Yaaqov says, *Now I can die, since I have seen your face, that you are still alive.*<sup>7</sup> For 22 years Yaaqov lived under the false impression that Yosef was eaten by wild animals, and he never fully recovered from mourning for his lost son, let alone see Yosef as the 2nd most powerful man in the known world. For Yaaqov, the experience of seeing Yosef again was nothing short of miraculous. Therefore, lending our first understanding of prayer as something that goes above and beyond the laws of nature.

The second meaning for פלל is criminal or by the law. The word in Hebrew *pelili* means a criminal activity. A source for this explanation is the Torah's description of Pinchas' zealotry. When Pinchas commits an act of zeal against Zimri Ben Salu, which was justified by G-d and stopped the plague of the tribe of Shimon, the Torah describes it as "ויפלל", that Pinchas did justice by stopping the criminal.<sup>8</sup> This lends the second explanation of Tefillah as an act that is in line with nature and the law itself.

Strong's Concordance gives the definition of 'praying' as:

6419 palal (פלל), paw-lal'; a prim. root; **to judge** (officially or mentally); by extens. to intercede, pray:-intreat, judge (-ment), (make) pray (-er, -ing), make supplication.

The Hebrew word "tefilah" comes from the verb "pallel," that is, "to judge".<sup>9</sup> We use the reflexive verb "lehitpallel" ("to pray"), which also means "to judge oneself." Thus, the time of prayer is the time of self-judgment and self-evaluation. When a person addresses himself to HaShem and prays for His blessings, he must inevitably search his heart and examine himself whether he measures up to the standards of daily conduct which HaShem had prescribed for man to follow. If he is not one who fools himself, he will be filled with humility, realizing that he hardly merits the blessings and favors for which he is asking. This is why we stress in our prayers HaShem's infinite goodness and mercies, and pray to HaShem to grant us our heart's desires not because we merit them, but even though we do not deserve them. This is also why our prayers, on week-days, contain a confession of sins which we may have committed knowingly or unknowingly. We pray for HaShem's forgiveness, and resolve to better ourselves. Prayers help us to lead a better life in every respect, by living more fully the way of the Torah and Mitzvoth which HaShem commanded us.

In tefilah, the speaker acts upon himself. From this we understand that **'praying' is judging oneself!**

It is understood that a person can have only one *ratzon*, only one desire at a time. If we examine our current desire and ask, "Why do I desire this thing?" If the answer leads us to an underlying desire, then we need to repeat this question until we arrive at the answer: "I desire this thing for no other reason than I desire it". At this point we understand what is our *ratzon*, what is our innermost desire. Getting to our *ratzon* can be a very difficult and embarrassing ordeal, but the exercise will help us to pray. For example: I want to earn more money. Why do I desire more money? I desire more money because I desire a new car. Why do I desire a new car? I desire a new car in order to attract a young lady. Why do I desire to attract this young lady? I desire the young lady because I desire her. This is the true *ratzon*, the true desire. This *ratzon* is what motivates us to act in the world. When we pray we are 'judging ourselves' and acting on that judgment.

How should we pray?

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<sup>7</sup> Bereshit (Genesis) 46:30

<sup>8</sup> Bamidbar (Numbers) 25:6ff

<sup>9</sup> i.e. Psalms 106:30

The Sages derive many of the rules for praying from Hannah's prayer. We will therefore look at Hannah's prayer in a careful manner to attempt to understand how to pray.

Let's start by examining Hannah's ratzon:

*1 Shmuel (Samuel) 1:10 And she [was] in bitterness of soul, and prayed unto HaShem, and wept sore.*

Our story opens with a bit of background information that helps us to understand why Hannah had such bitterness of soul. Peninnah had children and Hannah did not. Peninnah provoked Hannah because Hannah had no children. The only way that Peninnah could provoke Hannah, is if Hannah had a ratzon, a strong desire, for children. This ratzon is what caused Hannah to pray.

When we pray, we pray for the ratzon, for the desire of our heart. That is why a thief will often pray that he not be caught. The incongruity of asking HaShem to help a thief commit a crime that HaShem has forbidden, never enters the mind of such a person because his ratzon is so strong. Such a prayer, oddly enough, is often answered. Why is it answered?

*Psalm 145:16 Thou openest thine hand, and satisfiest the desire of every living thing.*

*Tehillim (Psalm) 106:15 And he gave them their request; but sent leanness into their soul.*

So, be exceedingly careful about what you pray for!

Why do we pray?

prayer is a commandment of HaShem;<sup>10</sup> HaShem has commanded us to pray to Him, and to Him alone. In times of distress, we must turn to HaShem for help; in times of comfort, we must express our gratitude to HaShem; and when all goes well with us, we must still pray to HaShem daily that He continue to show us His mercies and grant us our daily needs.

How do we pray?

Hannah's ratzon caused her to pray:

*1 Shmuel (Samuel) 1:11 And she vowed a vow, and said, HaShem of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto HaShem all the days of his life, and there shall no razor come upon his head.*

The first rule about praying can be derived from the above verse: Hannah SPOKE. In order to properly pray, we should speak. The mental desire should become manifest in the world by our words. As Hannah desired, so she spoke.

One of the major differences between men and animals is our ability to thoughtfully speak. We can pray because we can speak.

Notice that when Hannah spoke, her lips moved but no sound was heard:

*1 Shmuel (Samuel) 1:13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.*

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<sup>10</sup> Rambam Code, Hilchot Tefilah 1:1-2

From this, the Sages have learned that the words of our prayers must be spoken, but they should be inaudible to others.

It is no accident that prayer emanates from the mouth, which is in the center of the body. From the center comes Daat, that is knowledge, or connection. It is our neshama's<sup>11</sup> connection with HaShem!

It is interesting to note that the mouth is also used for kissing and eating. The mouth is used to bless HaShem. Blessings are a very important form of prayer.

In our prayers to HaShem we often address Him as our Merciful Father, or as our Father in Heaven, for HaShem regards us, and we regard ourselves, as His children.<sup>12</sup> The question may be asked, why do we have to pray to our Father in Heaven for our daily needs? Does not HaShem know our needs even better than we ourselves? Is not HaShem, by His very nature, good and kind, and always willing to do us good? After all, children do not "pray" to their loving parents to feed them, and clothe them, and protect them; why should we pray to our Heavenly Father for these things?

The answer to these questions is not hard to find after a little reflection. In fact, it has been amply explained to us by our great Sages, including our great Teacher and Guide Rabbi Moshe ben Maimon:<sup>13</sup>

*"We are told to offer up prayers to HaShem, in order to establish firmly the true principle that HaShem takes notice of our ways, that He can make them successful if we serve Him, or disastrous if we disobey Him; that success and failure are not the result of chance or accident".<sup>14</sup>*

Like all other commandments which HaShem has commanded us to do, not for *His* sake but for *ours*, He has commanded us to pray to Him for *our* sake. HaShem does not need our prayer; He can do without our prayers, but *we* cannot do without our prayers. It is good for us to acknowledge our dependence on HaShem for our very life, our health, our daily bread, and our general welfare. And we should do so every day, and many times a day. We must often remind ourselves that our life and happiness are a gift from our Merciful Creator, for we should then try to be worthy of HaShem's kindnesses and favors to us. HaShem does not owe us anything; yet He gives us everything. We should try to be the same way towards our fellow-men and grant favors freely. We should express our gratitude to HaShem not merely in words, but in *deeds*: by obeying His commands and living our daily life the way wants us to do, especially as it is all for our own good.

Knowing that HaShem is good and that nothing is impossible for Him to do, we can go about our life with a deep sense of confidence and security. Even in times of distress we will not despair, knowing that in some way (best known to HaShem) whatever happens to us is for our good, a blessing in disguise. We do not like to suffer, so we pray to HaShem to help us out of our distress, and grant us the good that is not hidden or disguised, but the good that is *obviously* good, obvious even to our fleshy eyes and limited understanding. We gain strength, courage and hope in our trust in HaShem. Our daily prayers strengthen our trust in HaShem. "*In HaShem We Trust*" has been our Jewish motto since we first became a people.<sup>15</sup> Its adoption by the American people when it became a "nation under HaShem," commendable though it is, is, of course, not original.

The most fundamental question regarding prayer, and maybe the most mysterious aspect of what prayer is all about, is how does prayer actually work? When we engage in the act of prayer, requesting various wants and wishes from G-d – how does our prayer help determine the end result? For example, take Hillel, a father of 5, who needs extra income. Hillel asks for more parnassah, livelihood, from G-d in his Tefillot for an entire week. Will that help Hillel's financial situation? For arguments' sake, let us assume it does. Did Hillel change G-d's mind? That would go against

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<sup>11</sup> *Neshama* is one level of our soul.

<sup>12</sup> Devarim (Deuteronomy) 14:1

<sup>13</sup> Maimonides – the Rambam.

<sup>14</sup> Guide, II, Ch. 36; 44 and 51

<sup>15</sup> Exodus 14:31

the belief the G-d is all knowing and all powerful. If G-d determined Hillel to go through financial hardships, how can 1, 2 or even multiple 5-7 minute session of excursion in prayer help Hillel's cause? G-d has determined this man's fate, and even if fate's can change, which Judaism certainly believes they can, how would prayer make any difference? Simply because of Hillel's request for financial stability?

The answer is that prayer does not change G-d, it changes the person himself. This is the key to understanding all of the questions we have posed. The false conception is that a man engages in prayer in order to change G-d's mind. But G-d's mind cannot be changed or shifted. G-d is All Knowing and omnipotent, not transient and ever-changing. prayer reminds us how to change ourselves, and provides a platform to the greatest self-help mantra exercise a person can practice. Repeating the mantras and messages of the prayer creates new pathways in a person's mind and allows man to elevate himself spiritually. If one man's fate, Hillel for example, is to have financial hardship, that is the case for the Hillel at that moment in time. However, when Hillel works on himself and elevates himself spiritually, he is no longer the same Hillel, he is a new person. And that "new person's" fate is now changed and may no longer need financial hardship.

An analogy to this is a father's gift to a child. The father wants to give, however the father will not give anything to the child at any point, he will be selective. If a father gives a child money, it is only when the child is ready to receive the money and use it responsibly. If a six-year-old child requests power tools, for example, it will wise for the father not to give those tools, since the child is clearly not ready for it and it would be irresponsible to give that gift to his child. Once the child grows up and shows responsibility, and asks for the power tools again, the father would be more than happy to give the gift, since the father wants to give. But will only give when the child is ready. So too, G-d only gives us when we are ready and for that we must change ourselves through prayer and our own spiritual work.

Prayer, then, is the balance between receiving exactly what we deserve, and on the other hand, providing us the opportunity to grow and elevate ourselves to another level, beyond our current state. That is the balance between both understandings of prayer, it is getting what we deserve, exactly to the level we are currently at, with also serving as a platform to raise our level and change ourselves.<sup>16</sup>

How should we pray?

How do we know *how* to pray? Has HaShem given us a clear understanding as to how He wants to be worshipped? Let's take a look at what the Tanach<sup>17</sup> says about the Temple service:

*1 Divrei HaYamim (Chronicles) 28:11-19 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of HaShem, and of all the chambers round about, of the treasuries of the house of G-d, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of HaShem, and for all the [He gave] of gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. And by weight [he gave] gold for the tables of Showbread, for every table; and [likewise] silver for the tables of silver: Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every basin; and [likewise silver] by weight for every basin of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the Cherubims, that spread out [their wings], and covered the ark of the covenant of HaShem. All [this, said David], HaShem made me understand in writing by [his] hand upon me, [even] all the works of this pattern.*

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<sup>16</sup> Adapted from Shiurim given by Rabbi Ariel Tal and Rabbi Akiva Tatz.

<sup>17</sup> An acronym for Torah, Neviim, and Ketuvim. This is how Jews identify what Christians call the Old Testament.

So, HaShem gave King David the proper pattern for the service. This pattern is preserved in the synagogue service and prayers. HaShem has **not** left us without a clear understanding of how He wants to be worshipped.

*Nusach* means “text” or “form,” and is sometimes referred to also as *Minhag*, which means “custom” or “rite”. When we pick up a prayer book, there will be an indication on the front page what *Nusach* or *Minhag* the prayer book belongs to, such as *Nusach Sfard* (Spanish), *Nusach Ashkenaz* (German), *Nusach Polin* (Polish), *Nusach Ari*,<sup>18</sup> etc. It should be understood that in all these various prayer books the main body of the prayers is the same, but there are certain differences in the order of some prayers, minor changes also in the text of some, and the addition of *piyyutim*.<sup>19</sup> According to the explanation of the Maggid of Mezeritch,<sup>20</sup> there are as many as 13 *Nuschaoth*, forms, of prayer or *Minhagim*, customs of prayer. Each *Nusach* represents a tribe or “gate”, and the Ari composed a “General *Nusach-Gate*” through which any Jew can enter into the presence of HaShem. Whatever *Nusach* is yours, you will find the structure of the prayers basically the same. The Morning prayers begin with the *Morning Blessings*, continue with *Pesukei d’Zimra*,<sup>21</sup> followed by the *Shema*,<sup>22</sup> and then comes the main prayer, the *Shemone Esrei*,<sup>23</sup> known also as the *Amida*.<sup>24</sup> Then follow a series of other prayers, concluding with *Aleinu*.

The Sephardi rite is considered to be very overtly kabbalistic, depending on how far they reflect the ritual of Isaac Luria. This is partly because the Tetragrammaton frequently appears with varying vowel points beneath the letters<sup>25</sup> and different Names of HaShem appear in small print within the final hei (ה) of the Tetragrammaton. In some editions, there is a Psalm<sup>26</sup> in the preparations for the Amida that is printed in the outline of a menorah, and the worshipper meditates on this shape as he recites the psalm.

Yaaqov’s ladder is often understood to relate to the progressive climb, towards HaShem, that we make as we pray. The Torah text explains that Jacob fell quickly asleep and immediately has a dream of angels going up and down a ladder.<sup>27</sup> Upon awakening, Yaaqov realized that he had stumbled across a holy place that was filled with HaShem’s presence. Our Sages understood that the ladder Yaaqov saw in his dream with the angels going “up and down” was a symbol itself of tefilah (prayer). This was a ladder that “stood on the earth and reached the heavens.” Our Hakhamim used this ladder as a metaphor to show how our prayers are like ladders that connect earth and heaven, human beings and Yaaqov. Our Sages declared that the ladder which our Patriarch Jacob saw in his dream, and which “stood on the earth but reached into the heaven,” was symbolic of prayer. Indeed, our prayers are so arranged that they lead us step by step higher and closer to HaShem.

The climax of intimacy, with HaShem, takes place when we recite the four “do its” in the following prayer at the conclusion of the Amida:

My G-d, guard my tongue from evil and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the L-rd thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me.

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<sup>18</sup> Arranged according to the saintly Rabbi Yitzchak Luria.

<sup>19</sup> Poetical hymns composed by saintly authors.

<sup>20</sup> Disciple and successor to the Baal Shem Tov.

<sup>21</sup> Psalms and sections from the Torah, introduced by a benediction and concluded by a benediction.

<sup>22</sup> Which is also introduced and concluded by a benediction.

<sup>23</sup> “Eighteen”—actually, nineteen benedictions.

<sup>24</sup> “Standing”, because it must be recited in a standing position.

<sup>25</sup> Unpronounced, but to be meditated upon.

<sup>26</sup> Psalm 67.

<sup>27</sup> What was that ladder? According to the Zohar, it’s the ladder of prayer. A four-runged ladder, actually, and accordingly, we climb four flights of stairs to move through four floors in our prayers. This is a *two-way* ladder. How can you tell? The angels are moving in two directions—just like in Jacob’s dream.

**Do it for the sake of Your Name;  
do it for the sake of Your right hand;  
do it for the sake of Your Torah;  
do it for the sake of Your holiness.**

May the words of my mouth and the meditation of my heart be acceptable before You, L-rd, my Strength and my Redeemer.

How to make prayer more meaningful.

If you think about the times when you were most engaged in praying, most people would realize that they are most engaged when singing the prayers, out loud. The music, the words, the power of the congregation all work together to encourage our kavanah, our attention connection to HaShem. This suggests that even when we are praying alone we should be singing out loud. It has been well said that music moves the soul. How much more does it move the soul when the soul wants to connect with HaShem!

### **Ashlamatah: Yeshayahu (Isaiah) 61:6 – 62:5**

| <b>Rashi</b>   | <b>Targum</b>   |
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| 1. The spirit of the Lord God was upon me, since the Lord anointed me to bring tidings to the humble, He sent me to bind up the broken-hearted, to declare freedom for the captives, and for the prisoners to free from captivity.                           | 1. The prophet said, A spirit of prophecy before the LORD God is upon me, because the LORD has exalted me to announce good tidings to the poor; He has sent me to strengthen the broken-hearted, to proclaim liberty to the captives, to those who are bound, Be revealed to light; |
| 2. To declare a year of acceptance for the Lord and a day of vengeance for our God, to console all mourners.   | 2. to proclaim the year of pleasure before the LORD, and the day of vengeance before our God; <b>to comfort all those who mourn;</b>  |
| 3. To place for the mourners of Zion, to give them glory instead of ashes, oil of joy instead of mourning, a mantle of praise instead of a feeble spirit, and they shall be called the elms of righteousness, the planting of the Lord, with which to glory. | 3. <b>to confuse</b> those who mourn in Zion - to give them a diadem instead of ashes, oil of joy instead of mourning, a praising spirit instead of their spirit which was dejected; <b>that they may call them true princes, the people of the LORD, that he may be glorified.</b> |
| 4. And they shall build the ruins of old, the desolations of the first ones they shall erect; and they shall renew ruined cities, desolations of all generations.  | 4. They will build up ancient ruins, they will raise up former devastations; cities that were ruined will be repaired, devastations of many generations.  |
| 5. And strangers shall stand and pasture your sheep, and foreigners shall be your ploughmen and your vinedressers.   | 5. Aliens will stand and feed your flocks, the sons of Gentiles will be your ploughmen and vinedressers,  |
| 6. <b>And you shall be called the priests of the Lord; 'servants of our God' shall be said of you;</b> the possessions of the nations you shall eat, and with their glory you shall succeed [them].  | 6. <b>but you will be called the priests of the LORD, men will speak of you as those who minister before our God;</b> you will eat the possessions of the Gentiles, and in their glory you will be indulged.  |
| 7. Instead of your shame, which was twofold, and your disgrace, which they would bemoan as their lot; therefore, in their land they shall inherit twofold; they shall have everlasting joy.  | 7. Instead of your being ashamed and confounded, two for one the benefits I promised you I will bring to you, <b>and the Gentiles will be ashamed who were boasting in their lot; therefore in their land they will possess two for one: theirs will be everlasting joy.</b>        |

| Rashi  | Targum   |
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| 8. For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them.  | 8. For I the LORD love judgment, despised before Me are deceit and oppression: I will in truth give them a reward of their deeds, and I will make an eternal covenant with them.   |
| 9. And their seed shall be known among the nations, and their offspring among the peoples; <b>all who see them shall recognize them that they are seed that the Lord blessed.</b> {P}  | 9. Their sons will be exalted among the Gentiles, and their sons' sons in the midst of the kingdoms; <b>all who see them will acknowledge them, that they are the seed whom the LORD has blessed.</b> {P}  |
| 10. I will rejoice with the Lord; my soul shall exult with my God, <b>for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory,</b> and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation of my God; <b>for He has clothed me with garments of salvation, He has wrapped me with a robe of virtue,</b> as the bridegroom who prospers in his canopy, <b>and as the high priest who is prepared in his garments,</b> and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, <b>so shall the Lord God cause righteousness and praise to grow opposite all the nations.</b>  | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, <b>so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles.</b>  |
| 1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.   | 1. Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring <b>consolation</b> for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation burns as a torch.  |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce.  | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by his Memra the LORD will make clear.   |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God.  | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God.   |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited.  | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do my pleasure in her, and your land Inhabited; for there will be pleasure before the LORD in you, and your land will be inhabited.   |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you.   | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you.  |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent.   | 6. Behold, the deeds of your fathers, the righteous/ generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease,   |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land.   | 7. and their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth.  |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.  | 8. The LORD has sworn by His right hand and by His strong arm: "I will not again give your grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have laboured;   |

| Rashi  | Targum   |
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| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. {S}  | 9. but those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in my holy courts. {S}   |
| 10. Pass, pass through the portals, <b>clear the way of the people</b> , pave, pave the highway, <b>clear it of stones</b> , lift up a banner over the peoples.                      | 10. Prophets, go through and return by the gates, <b>turn the heart of the people to a correct way</b> ; announce good reports and consolations to the righteous/generous <b>who have removed the impulsive fantasy which is like a stone of stumbling</b> , lift up an ensign over the peoples. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him. | 11. Behold, the LORD has proclaimed to the end of the earth: Say to the congregation of Zion, "Behold, your saviour is revealed; behold, the reward of those accomplishing His Memra is with Him, and all their deeds are disclosed before Him."   |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." {S}  | 12. And they will be called The holy people, The redeemed of the LORD; and you will be called Sought out, a city which is not forsaken. {S}  |

## Rashi's Commentary on Yeshayahu (Isaiah) 61:6 – 62:5

### Chapter 61

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

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

**to free from captivity** Heb. פָּקַח קוּם. Open their imprisonment and their captivity and release them.

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

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

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

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

**the possessions of the nations** Heb. הָיִל גּוֹיִם, the possessions of the nations [after Jonathan].

**you shall succeed [them]** Heb. תִּתְנַמְרוּ [derived from תִּמְוָרָה, exchange]. You shall enter in their stead into the glory they have taken until now.

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

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

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

**10 like a bridegroom who dons garments of glory like a high priest.**

**and like a bride, who adorns herself with her jewelry** Heb. כְּלִיָּהּ, [lit. her utensils, in this case,] her jewelry.

## Chapter 62

**1 For the sake of Zion** I will do, and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness/generosity comes out like brilliance.

**2 shall pronounce** Heb. יִקְרְבוּ, shall pronounce.

**4 "inhabited"** Heb. בְּעוֹלָהּ, [lit. possessed,] inhabited.

**5 As a young man lives with a virgin, etc.** As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6 On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) "You shall rise, You shall have mercy on Zion"; (ibid. 132:13) "For the Lord has chosen Zion." As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders "**your walls, the early forefathers, who protect us like a wall.**"

**I have appointed watchmen** to inscribe a book of remembrances, that their merit be not forgotten from before Me.

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל-דְּמִי לָכֶם, [lit. let there be no silence to you,] be not silent.

**9 shall eat it** This refers back to "your grain."

**shall drink it** This refers back to "your wine."

**10 Pass, pass through the portals** Said the prophet, "**Pass and return in the portals; turn the heart of the people to the proper path**" [after Jonathan].

**pave, pave the highway** Heb. פָּקַד. Pave the road, batec lokemin in O.F., beat down the road. פָּקַד is the same root as מְסָקָהּ.

**clear it of stones** Clear the highway of stones and cast the stumbling blocks to the sides.

**of stones** of there being there a stone, **and he is alluding to the evil inclination.** It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. פָּקַדוֹ, espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11 Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared

## Verbal Tallies

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

**Shemot (Exodus) 29:1-46**  
**Tehillim (Psalms) 65**  
**Yeshayahu (Isaiah) 61:6 – 62:5**  
**Mk 8:14-21, Lk 12:1, Acts 20:17-38**

**The verbal tallies between the Torah and the Psalm are:**

Thing - דבר, Strong's number 01697.

**The verbal tallies between the Torah and the Ashlamata are:**

Office / Decketh - כהן, Strong's number 03547.

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

**Shemot (Exodus) 29:1** And this is the **thing <01697>** that thou shalt do unto them to hallow them, to minister unto me in the priest's **office <03547> (8763)**: Take one **young <01121>** bullock, and two rams without blemish,

**Tehillim (Psalms) 65:3** **Iniquities <01697>** prevail against me: as for our transgressions, thou shalt purge them away.

**Yeshayahu (Isaiah) 61:10** I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom **decketh <03547> (8762)** himself with ornaments, and as a bride adorneth herself with her jewels.

**Yeshayahu (Isaiah) 62:5** For as a young man <0970> marrieth <01166> (8799) a virgin <01330>, so shall thy **sons <01121>** marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

## Hebrew:

| Hebrew   | English                 | Torah Reading<br>Ex. 29:1-46              | Psalms<br>65:1-13                | Ashlamatah<br>Is 61:6 – 62:5                      |
|----------|-------------------------|---|----------------------------------|---|
| אָכַל    | eat, ate                | Exod. 29:32<br>Exod. 29:33<br>Exod. 29:34 |                                  | Isa. 61:6   |
| אֱלֹהִים | God                     | Exod. 29:45<br>Exod. 29:46                | Ps. 65:1<br>Ps. 65:5<br>Ps. 65:9 | Isa. 61:6<br>Isa. 61:10<br>Isa. 62:3<br>Isa. 62:5 |
| אָרֶץ    | land, earth,<br>country | Exod. 29:46                               | Ps. 65:5<br>Ps. 65:9             | Isa. 61:7<br>Isa. 61:11<br>Isa. 62:4              |
| בֹּא     | enters, come            | Exod. 29:30                               | Ps. 65:2                         |   |
| בֵּן     | young, son              | Exod. 29:1<br>Exod. 29:4                  |                                  | Isa. 62:5   |

| Hebrew  | English                        | Torah Reading<br>Ex. 29:1-46   | Psalms<br>65:1-13    | Ashlamatah<br>Isa 61:6 – 62:5  |
|---------|--------------------------------|--|----------------------|--|
|         |                                | Exod. 29:8<br>Exod. 29:9<br>Exod. 29:10<br>Exod. 29:15<br>Exod. 29:19<br>Exod. 29:20<br>Exod. 29:21<br>Exod. 29:24<br>Exod. 29:27<br>Exod. 29:28<br>Exod. 29:29<br>Exod. 29:30<br>Exod. 29:32<br>Exod. 29:35<br>Exod. 29:38<br>Exod. 29:43<br>Exod. 29:44<br>Exod. 29:45 |                      |  |
| בֹּקֶר  | morning                        | Exod. 29:34<br>Exod. 29:39<br>Exod. 29:41  | Ps. 65:8             |  |
| בָּרַךְ | bless                          |  | Ps. 65:10            | Isa. 61:9  |
| בָּשָׂר | flesh                          | Exod. 29:14<br>Exod. 29:31<br>Exod. 29:32<br>Exod. 29:34   | Ps. 65:2             |  |
| חָגַר   | gird                           | Exod. 29:9   | Ps. 65:12            |  |
| יָד     | ordain, lay<br>hands           | Exod. 29:9<br>Exod. 29:10<br>Exod. 29:15<br>Exod. 29:19<br>Exod. 29:20<br>Exod. 29:25<br>Exod. 29:29<br>Exod. 29:33<br>Exod. 29:35   |                      | Isa. 62:3  |
| יָדַע   | know                           | Exod. 29:46  |                      | Isa. 61:9  |
| יְהוָה  | LORD                           | Exod. 29:11<br>Exod. 29:18<br>Exod. 29:23<br>Exod. 29:24<br>Exod. 29:25<br>Exod. 29:26<br>Exod. 29:28<br>Exod. 29:41<br>Exod. 29:42<br>Exod. 29:46   |                      | Isa. 61:6<br>Isa. 61:8<br>Isa. 61:9<br>Isa. 61:10<br>Isa. 61:11<br>Isa. 62:2<br>Isa. 62:3<br>Isa. 62:4 |
| יָצָא   | brought, brings,<br>goes forth | Exod. 29:46  |                      | Isa. 61:11<br>Isa. 62:1  |
| יִשְׁע  | salvation                      |  | Ps. 65:5             | Isa. 61:10   |
| קָהָן   | minister                       | Exod. 29:1<br>Exod. 29:44  |                      | Isa. 61:10   |
| כֹּהֵן  | priest                         | Exod. 29:30  |                      | Isa. 61:6  |
| כָּל    | all, whole,<br>entire, every   | Exod. 29:12<br>Exod. 29:13<br>Exod. 29:18<br>Exod. 29:24<br>Exod. 29:35<br>Exod. 29:37   | Ps. 65:2<br>Ps. 65:5 | Isa. 61:9<br>Isa. 61:11<br>Isa. 62:2   |
| כַּף    | hands                          | Exod. 29:24  |                      | Isa. 62:3  |

| Hebrew       | English                               | Torah Reading<br>Ex. 29:1-46  | Psalms<br>65:1-13 | Ashlamatah<br>Isa 61:6 – 62:5 |
|--------------|---------------------------------------|---|-------------------|-------------------------------|
| לָבַשׁ       | put, place                            | Exod. 29:5<br>Exod. 29:8<br>Exod. 29:30                                 | Ps. 65:13         | Isa. 61:10                    |
| מַיִם        | water                                 | Exod. 29:4  | Ps. 65:9          |                               |
| מָלָא        | ordain,<br>ordination, full           | Exod. 29:9<br>Exod. 29:29<br>Exod. 29:33<br>Exod. 29:35                 | Ps. 65:9          |                               |
| מִן          | some, outside,<br>any, against        | Exod. 29:12<br>Exod. 29:14<br>Exod. 29:20<br>Exod. 29:21<br>Exod. 29:34 | Ps. 65:3          |                               |
| מַעֲרֵל      | robe                                  | Exod. 29:5  |                   | Isa. 61:10                    |
| נָתַן        | give, put, place,<br>set              | Exod. 29:3<br>Exod. 29:6<br>Exod. 29:12<br>Exod. 29:17<br>Exod. 29:20   |                   | Isa. 61:8                     |
| עַד          | until                                 | Exod. 29:34   |                   | Isa. 62:1                     |
| עוֹלָם       | perpetual,<br>forever,<br>everlasting | Exod. 29:9<br>Exod. 29:28   |                   | Isa. 61:7<br>Isa. 61:8        |
| עֶרֶב        | twilight, evening                     | Exod. 29:39<br>Exod. 29:41  | Ps. 65:8          |                               |
| צְדָקָה      | righteousness                         |   | Ps. 65:5          | Isa. 62:1<br>Isa. 62:2        |
| צִיּוֹן      | Zion                                  |   | Ps. 65:1          | Isa. 62:1                     |
| צִמְחָה      | Growth, sprouts                       |   | Ps. 65:10         | Isa. 61:11                    |
| קָדוֹשׁ      | holy                                  | Exod. 29:31   | Ps. 65:4          |                               |
| קָרַב        | bring, come,<br>near                  | Exod. 29:3<br>Exod. 29:4<br>Exod. 29:8<br>Exod. 29:10                   | Ps. 65:4          |                               |
| רָנַן        | shout for joy                         |   | Ps. 65:8          | Isa. 61:7                     |
| שָׁכַן       | dwell                                 | Exod. 29:45<br>Exod. 29:46  | Ps. 65:4          |                               |
| שָׁנָה       | year                                  | Exod. 29:38   | Ps. 65:11         |                               |
| שָׂרָת       | minister                              | Exod. 29:30   |                   | Isa. 61:6                     |
| תְּהַלֵּלָהּ | praise                                |   | Ps. 65:1          | Isa. 61:11                    |
| תִּנְדָּר    | among, amid,<br>midst                 | Exod. 29:45<br>Exod. 29:46  |                   | Isa. 61:9                     |
| תַּחַת       | stead, instead                        | Exod. 29:30   |                   | Isa. 61:7                     |
| קְבוֹד       | glory                                 | Exod. 29:43   |                   | Isa. 61:6<br>Isa. 62:2        |
| כָּפַר       | make, made,<br>do, did, done          | Exod. 29:33<br>Exod. 29:36<br>Exod. 29:37                               | Ps. 65:3          |                               |
| עֹלָה        | burnt offering                        | Exod. 29:18<br>Exod. 29:25<br>Exod. 29:42                               |                   | Isa. 61:8                     |
| בְּגָדִים    | garments                              | Exod. 29:5<br>Exod. 29:21<br>Exod. 29:29                                |                   | Isa. 61:10                    |

## Greek:

| GREEK      | ENGLISH                            | Torah Reading<br>Ex. 29:1-46   | Psalms<br>65:1-13    | Ashlamatah<br>Is 61:6 – 62:5         | Peshat<br>Mishnah of Mark,<br>1-2 Peter, & Jude<br>Mk 8:14-21 | Tosefta of<br>Luke<br>Lk 12:1 | Remes/Gemara of<br>Acts/Romans<br>and James<br>Acts 20:17-38 |
|------------|------------------------------------|--|----------------------|--------------------------------------|---|-------------------------------|--|
| ἀγιάζω     | sanctify                           | Exo 29:1<br>Exo 29:6<br>Exo 29:21<br>Exo 29:27<br>Exo 29:33<br>Exo 29:34<br>Exo 29:36<br>Exo 29:37<br>Exo 29:43<br>Exo 29:44 |                      |                                      |   |                               | Acts 20:32   |
| ἅγιον      | holy                               | Exod. 29:31  | Ps. 65:4             |                                      |   |                               | Act 20:23<br>Act 20:28                                       |
| ἀδελφοίς   | brothers, brethren                 | Exo 29:5   |                      |                                      |   |                               | Act 20:32  |
| αἷμα       | blood                              | Exo 29:12<br>Exo 29:16<br>Exo 29:20<br>Exo 29:21   |                      |                                      |   |                               | Acts 20:26<br>Acts 20:28                                     |
| ἀλλήλων    | one another                        |  |                      |                                      | Mk. 8:16  | Lk. 12:1                      |  |
| ἄρτος      | bread                              | Exo 29:2<br>Exo 29:23<br>Exo 29:32<br>Exo 29:34  |                      |                                      | Mk. 8:14<br>Mk. 8:16<br>Mk. 8:17<br>Mk. 8:19                  |                               |  |
| βασιλεία   | kingdom                            |  |                      | Isa 62:3                             |   |                               | Acts 20:25   |
| γῆ         | land, earth, country               | Exod. 29:46  | Ps. 65:5<br>Ps. 65:9 | Isa. 61:7<br>Isa. 61:11<br>Isa. 62:4 |   |                               |  |
| γινώσκω    | know                               | Exod. 29:46  |                      | Isa. 61:9                            | Mk. 8:17  |                               | Acts 20:34   |
| δίδωμι     | give, gave                         |  |                      | Isa 61:8                             |   |                               | Acts 20:32<br>Acts 20:35                                     |
| ἑαυτοῦ     | himself, themselves,<br>yourselves |  |                      |                                      | Mar 8:14  | Lu 12:1                       | Acts 20:28   |
| εἷς        | one                                | Exo 29:1<br>Exo 29:3<br>Exo 29:15<br>Exo 29:23<br>Exo 29:39<br>Exo 29:40   |                      |                                      | Mk. 8:14  |                               | Acts 20:31   |
| εἰσερχομαι | enter                              | Exo 29:30  |                      |                                      |   |                               | Acts 20:29   |
| ἑπτά       | seven                              | Exo 29:30<br>Exo 29:35<br>Exo 29:37  |                      |                                      | Mk. 8:20  |                               |  |
| εἶπω       | said                               |  |                      | Isa 61:6                             | Mar 8:20  |                               | Act 20:18<br>Act 20:35<br>Act 20:36                          |
| εἶχω       | have, hold, had                    |  |                      |                                      | Mk. 8:14<br>Mk. 8:16<br>Mk. 8:17<br>Mk. 8:18                  |                               | Act 20:24  |
| ζυμη       | leaven                             |  |                      |                                      | Mk. 8:15  | Lk. 12:1                      |  |
| ἡμέρα      | days                               | Exo 29:30<br>Exo 29:35<br>Exo 29:36<br>Exo 29:37<br>Exo 29:38  |                      |                                      |   |                               | Acts 20:18<br>Acts 20:26<br>Acts 20:31                       |

| GREEK         | ENGLISH                              | Torah Reading<br>Ex. 29:1-46  | Psalms<br>65:1-13                | Ashlamatah<br>Is 61:6 – 62:5   | Peshat<br>Mishnah of Mark,<br>1-2 Peter, & Jude<br>Mk 8:14-21 | Tosefta of<br>Luke<br>Lk 12:1 | Remes/Gemara of<br>Acts/Romans<br>and James<br>Acts 20:17-38       |
|---------------|--------------------------------------|---|----------------------------------|--|---|-------------------------------|--|
| θεοῖς         | God                                  | Exod. 29:45<br>Exod. 29:46  | Ps. 65:1<br>Ps. 65:5<br>Ps. 65:9 | Isa. 61:6<br>Isa. 61:10<br>Isa. 62:3<br>Isa. 62:5  |   |                               | Acts 20:21<br>Acts 20:24<br>Acts 20:27<br>Acts 20:28<br>Acts 20:32 |
| κατὰ          | according to, after<br>the manner of | Exo 29:17<br>Exo 29:35<br>Exo 29:41   |                                  |  |   |                               | Acts 20:23   |
| κύριος        | LORD                                 | Exod. 29:11<br>Exod. 29:18<br>Exod. 29:23<br>Exod. 29:24<br>Exod. 29:25<br>Exod. 29:26<br>Exod. 29:28<br>Exod. 29:41<br>Exod. 29:42<br>Exod. 29:46                              |                                  | Isa. 61:6<br>Isa. 61:8<br>Isa. 61:9<br>Isa. 61:10<br>Isa. 61:11<br>Isa. 62:2<br>Isa. 62:3<br>Isa. 62:4 |   |                               | Acts 20:19<br>Acts 20:21<br>Acts 20:24<br>Acts 20:35               |
| λαλεῖω        | spoke, speak                         | Exo 29:42   |                                  |  |   |                               | Acts 20:30   |
| λαμβάνω       | take, took                           | Exo 29:1<br>Exo 29:5<br>Exo 29:7<br>Exo 29:12<br>Exo 29:13<br>Exo 29:15<br>Exo 29:16<br>Exo 29:19<br>Exo 29:20<br>Exo 29:21<br>Exo 29:22<br>Exo 29:25<br>Exo 29:26<br>Exo 29:31 |                                  |  | Mk. 8:14  |                               | Acts 20:24<br>Acts 20:35   |
| λεῖγω         | saying, says                         |   |                                  |  | Mk. 8:15<br>Mk. 8:17<br>Mk. 8:19<br>Mk. 8:20<br>Mk. 8:21      | Lk. 12:1                      | Acts 20:18<br>Acts 20:23<br>Acts 20:35<br>Acts 20:36<br>Acts 20:38 |
| λογος         | words, account                       |   | Psa 65:3                         |  |   |                               | Acts 20:24<br>Acts 20:32<br>Acts 20:35<br>Acts 20:38               |
| μαθητής       | disciple                             |   |                                  |  |   | Lk. 12:1                      | Acts 20:30   |
| μακάριος      | blessed                              |   | Psa 65:4                         |  |   |                               | Acts 20:35   |
| μνημονεύω     | remembered                           |   |                                  |  | Mk. 8:18  |                               | Acts 20:31<br>Acts 20:35   |
| οἶκος         | house                                |   | Psa 65:4                         |  |   |                               | Acts 20:20   |
| ὁραῖω         | sees, saw                            |   |                                  | Isa 61:9<br>Isa 62:2   | Mk. 8:15  |                               | Acts 20:25   |
| οἷς / ἡῖ / οἷ | which, what, that,<br>who, whom      | Exod. 29:1<br>Exod. 29:23<br>Exod. 29:27<br>Exod. 29:30<br>Exod. 29:33<br>Exod. 29:38<br>Exod. 29:42<br>Exod. 29:46   | Psa 65:4                         | Isa. 62:2  |   | Lk. 12:1                      | Acts 20:24<br>Acts 20:25<br>Acts 20:28<br>Acts 20:38               |
| οὐκέτι        | no longer                            |   |                                  | Isa 62:4   |   |                               | Acts 20:25<br>Acts 20:38   |

| GREEK    | ENGLISH                       | Torah Reading<br>Ex. 29:1-46   | Psalms<br>65:1-13    | Ashlamatah<br>Is 61:6 – 62:5         | Peshat<br>Mishnah of Mark,<br>1-2 Peter, & Jude<br>Mk 8:14-21 | Tosefta of<br>Luke<br>Lk 12:1 | Remes/Gemara of<br>Acts/Romans<br>and James<br>Acts 20:17-38   |
|----------|-------------------------------|--|----------------------|--------------------------------------|---|-------------------------------|--|
| οὖς      | ears                          | Exo 29:20  |                      |                                      | Mk. 8:18  |                               |  |
| πάς      | all, whole, every,<br>entire  | Exod. 29:12<br>Exod. 29:13<br>Exod. 29:18<br>Exod. 29:24<br>Exod. 29:35<br>Exod. 29:37   | Ps. 65:2<br>Ps. 65:5 | Isa. 61:9<br>Isa. 61:11<br>Isa. 62:2 |   |                               | Acts 20:18<br>Acts 20:19<br>Acts 20:25<br>Acts 20:26<br>Acts 20:27<br>Acts 20:28<br>Acts 20:32<br>Acts 20:35<br>Acts 20:36 |
| πλοῖον   | ship, boat                    |  |                      |                                      | Mk. 8:14  |                               | Acts 20:38   |
| ποίηω    | made, make, did, do,<br>done  | Exod. 29:33<br>Exod. 29:36<br>Exod. 29:37  |                      |                                      |   |                               | Acts 20:24   |
| προσεῖχω | take heed, beware             |  |                      |                                      |   | Lk. 12:1                      | Acts 20:28   |
| τελειοῶ  | perfect, finish               | Exo 29:9<br>Exo 29:29<br>Exo 29:33   |                      |                                      |   |                               | Acts 20:24   |
| πιθῆμι   | put, has made, knealt<br>down | Exo 29:12  |                      |                                      |   |                               | Acts 20:28<br>Acts 20:36   |
| υἱός     | sons, young                   | Exod. 29:1<br>Exod. 29:4<br>Exod. 29:8<br>Exod. 29:9<br>Exod. 29:10<br>Exod. 29:15<br>Exod. 29:19<br>Exod. 29:20<br>Exod. 29:21<br>Exod. 29:24<br>Exod. 29:27<br>Exod. 29:28<br>Exod. 29:29<br>Exod. 29:30<br>Exod. 29:32<br>Exod. 29:35<br>Exod. 29:38<br>Exod. 29:43<br>Exod. 29:44<br>Exod. 29:45 |                      | Isa. 62:5                            |   |                               |  |
| χειρ     | hands, lay, ordain            | Exod. 29:9<br>Exod. 29:10<br>Exod. 29:15<br>Exod. 29:19<br>Exod. 29:20<br>Exod. 29:25<br>Exod. 29:29<br>Exod. 29:33<br>Exod. 29:35   |                      | Isa. 62:3                            |   |                               | Acts 20:34   |
| ψυχή     | souls                         |  |                      | Isa 61:10                            |   |                               | Act 20:24  |

**NAZAREAN TALMUD**  
**SIDRA OF SHMOT (EX.) 29:1-46**  
**"V'ZEH HADABAR" "AND THIS IS THE THING"**  
**BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM &**  
**H. EM. HAKHAM DR. YOSEF BEN HAGGAI**

SCHOOL OF HAKHAM SHAUL  
TOSEFTA  
LUQAS (LK) 12:1  
⌘:⌘Mishnah

SCHOOL OF HAKHAM TSEFET  
PESHAT  
MORDECHAI (MK) 8:14-21  
Mishnah ⌘:⌘

During this time when a congregation of many thousands had gathered together, so that they were trampling<sup>28</sup> one another, he began to say to his talmidim first, "Beware for yourselves of the leaven of some of the P'rushim (Pharisees), which is hypocrisy.

¶ Now they (Yeshua's talmidim) had forgotten to bring bread, and they had **only one** loaf with them in the boat. And he commanded them, saying, "Watch out; beware of the chametz<sup>29</sup> (leaven) of some of the P'rushim (Pharisees) and the chametz (leaven) of Herod." And they talked among themselves asking, is this because they had no bread. And Yeshua, being aware of this, said to them, "Why are you discussing the fact that you have no bread? Do you still not perceive or understand? Are your hearts callus? Having eyes do you not see, and having ears do you not hear? Have you forgotten? When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to him, "Twelve." "And the seven for the four thousand, how many baskets full of broken pieces did you take up?" And they said to him, "Seven." And he said to them, "Do you not yet understand?"

HAKHAM SHAUL'S SCHOOL OF REMES  
2 LUQAS (ACTS) 20:17 – 38  
Mishnah ⌘:⌘

And from Miletus he sent word to Ephesus and summoned<sup>30</sup> the Zeqenim of the congregation. And when they came to him, he said to them, "You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Master with all humility and with tears, and with the trials that happened to me through the plots of the Shammaite Jews, how I did not draw back from proclaiming the Mesorah to you, and anything that would be profitable, and from teaching you in public and from the Esnoga (Synagogue – House of study), testifying both to Jews and to Greeks with respect to repentance toward God and faithful obedience in our Master Yeshua HaMashiach. "And now behold, bound by the ruach<sup>31</sup> (spirit) I am traveling to Yerushalayim, not knowing the things that will happen to me there, except that the Spirit of Prophecy (Ruach HaKodesh) shows me from every city that I have visited, saying that bonds and trouble await me. But I consider my life as worth nothing to myself, in order to finish my mission and the ministry that I received from the Master Yeshua HaMashiach through Hakham Tsefet, to testify to the Mesorah of God's chesed (loving-kindness)."

"And now behold, I know that all of you, among whom I went about proclaiming the kingdom/governance

<sup>28</sup> This reference can mean that the congregation was being rude and inconsiderate to one another.

<sup>29</sup> Chametz is often taken as a sign of "sin." This is not an acceptable analogy for chametz. Chametz must be understood as a reference to pride and the inflated ego. Therefore, our reference to chametz is an analogy for the ego of some of the P'rushim and the [Herodians](#).

<sup>30</sup> Connection showing that we are reading in Vayikra

<sup>31</sup> There are five levels of the Neshamah, or levels of G-d-consciousness, corresponding to the various levels of awareness, or levels of Divine revelation manifested in the present world.

(sovereignty) of God through the Hakhamim and Bate Din as opposed to human kings, will not see my face again. Therefore I tell you on this very day that if any of you should perish, I am not responsible, for I did not hold back from proclaiming to you the whole counsel (Mesorah) of God. Be on guard for yourselves and for all the flock among which the Mesorah has appointed you as Paqidim, to shepherd the congregation of God which he obtained through his own life. I know that after my departure fierce wolves will come in among you, not sparing the flock. And from among you yourselves men will arise, speaking perversions of the truth in order to draw the talmidim away after them. Therefore be on watch, mindful that night and day for three and half years I did not stop teaching each one of you with tears. “And now I entrust you to God and to the message of His loving-kindness, which is able to build you up and to give you the inheritance among all those who are set apart. I have desired no one’s silver or gold or clothing! You yourselves know that my hands served to meet my needs and the needs of those who were with me. I have shown you with respect to all things that by working hard in this way it is necessary to help those who are in need, and to remember the words of the Master Yeshua HaMashiach that he himself said, “It is more blessed to give than to receive.””

And when he had said these things, he knelt down and prayed with them all. And there was considerable weeping by all, and hugging Hakham Shaul, they kissed him, especially distressed at the statement that he had said, that they were not going to see his face again. And they accompanied him to the ship.

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

|            |            |               |            |         |               |
|------------|------------|---------------|------------|---------|---------------|
| Ex 29:1-46 | Ps 65:1-13 | Isa 61:6-62:5 | Mk 8:14-21 | Lk 12:1 | Acts 20:17-38 |
|------------|------------|---------------|------------|---------|---------------|

## COMMENTARY TO HAKHAM TSEFET’S SCHOOL OF PESHAT

### THE LEAVEN OF SOME OF THE P’RUSHIM: I DID GIVE SIGNS!

In the previous pericope, we see that Yeshua contended with the Shamaite P’rushim (Pharisees). The contention most likely based on the Gentiles connection with G-d through the Torah.<sup>32</sup> In this pericope, Yeshua compares their doctrine (halakhic decisions) to leaven.<sup>33</sup> This is because their pettifogging legalism inflates their ego. This comparison draws on the imagery of the Festival of Pesach as well as the Lechem haPanim (Showbread) mentioned in a present Torah Seder (Cf. Shemot 29:2). Yeshua uses the analogy of chametz (leaven) to teach his Talmidim not to subscribe to the egocentric exclusivist mentality of the Shamaite P’rushim. Certain halakhic teachings of the Shamaite School did not fit the logic of Scriptural Prophecy. Yeshua and the House of Hillel looked to the day that the prophecy of Zechariah would become a reality. (Zech 14:9). As “King over all the earth”, G-d would reign over all the nations as well as Yisrael. It appears that this fits wholly into this week’s Seder. Similarly, Rabbi Alexandri, draws an analogy between the rule of evil power and chametz.<sup>34</sup>

**b. Berachot 17a** R. Alexandri on concluding his prayer added the following: May it be Thy will, O Lord our God, to station us in an illumined corner and do not station us in a darkened corner, and let not our heart be sick nor our eyes darkened! According to some this was the prayer of R. Hamnuna, and R. Alexandri on concluding his prayer used to add the following: Sovereign of the Universe, it is known full well to Thee that our will is to

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<sup>32</sup> While this is an implicit remark, we are able to determine the argued subject of the previous pericope through contextual analysis.

<sup>33</sup> Mann cannot understand the meaning of Chametz (leaven). He is troubled over the lack of explanation of “leaven.” Mann, C. S. *Mark: a New Translation with Introduction and Commentary*. 1st ed. The Anchor Bible v. 27. Garden City, N.Y.: Doubleday, 1986. p. 333

<sup>34</sup> Berachot 17a

perform Thy will, and what prevents us? The yeast in the dough<sup>35</sup> and the subjection to the foreign Powers. May it be Thy will to deliver us from their hand, so that we may return to perform the statutes of Thy will with a perfect heart!

Note that Rabbi Alexandri also refers to the heart as footnoted by Soncino. Therefore, we can see that during the first century leaven was seen as pride, which stemmed from an uncircumcised heart. Therefore, leaven (chametz) can also be equated with the Yetser Hara. Here the point is not destruction of the Yetser HaRa but rather its proper control and restraint. Yeshua is making this point clear to his talmidim. Yeshua, building on a similar theme sees the rule of G-d through the Kingdom mechanics mentioned in [Mk 1:14-15](#).<sup>36</sup> Yeshua does not seem so preoccupied with the "rule of evil power." His concern is with the evil inflation of religious and political ideology perpetrated by the Shamaite P'rushim and the Herodians. This stage had been set in the year 20 B.C.E. when Shammai enacted 18 middot (measures) for the Sanhedrin.<sup>37</sup> These middot are said to have been very anti-gentile.<sup>38</sup> The Shamaite School held that the Gentile would have no part in the Olam haba.<sup>39</sup> However, the point from our previous pericope is one of blessing (brachot). How does leaven relate to the concept of brachot?

**D'varim 8:11-20** Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you this day, lest you eat and be sated, and build good houses and dwell therein, and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases, and your heart is elevated (in pride), and you forget the Lord, your God, Who has brought you out of the land of Egypt, out of the house of bondage, Who led you through that great and awesome desert, [in which were] snakes, vipers and scorpions, and drought, where there was no water; who brought water for you out of solid rock, Who fed you with manna in the desert, which your forefathers did not know, in order to afflict you and in order to test you, to benefit you in your end, and you will say to yourself, "**My strength and the might of my hand that has accumulated this wealth for me.**" But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day. And it will be, if you forget the Lord your God and follow other gods, and worship them, and prostrate yourself before them, I bear witness against you this day, that you will surely perish. As the nations that the Lord destroys before you, so will you perish; since you will not obey the Lord your God.

The elevation of pride causes one to cease being thankful. The analogy also shows that ingratitude permeates the heart bringing the whole creature into a state of depravity. One simple lesson taught by the Mishkan and subsequent Temples is that the animal nature (Yetser HaRa)<sup>40</sup> can never be allowed to govern the human soul., yet the animal soul has its place and purpose

## **OBTUSE OR A LESSON IN THOUGHT**

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Having taught for many years, one can tell that the teacher should always be well prepared. The teacher should be well ahead of his students in thought and education. The Teacher's lesson plan should be well thought out and presented. In this case, Yeshua has been laying out his lesson pericope by pericope. Yeshua's talmidim must have been amazing individuals. Their mental faculties far beyond what we can imagine. Yet, these accounts, where they do not instantly perceive the Master's point demonstrate his level of genius and mastery. Therefore, before we judge the talmidim so harshly we must question our own ability to understand the Master's lessons. The guidance

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<sup>35</sup> I.e., the evil impulse, which causes a ferment in the heart.

<sup>36</sup> **Kingdom/governance (sovereignty) of G-d [through the Hakhamim and Bate Din as opposed to human kings and presidents].**

<sup>37</sup> Shabbat 1:4, see also Jesus the Pharisee, Harvey Falk, Wipf and Stock Publishers, Eugene, Oregon, pg. 56

<sup>38</sup> Shabbat 1:4, BT 13b-17a

<sup>39</sup> b. Shabbat 17a

<sup>40</sup> Here we intend that the Yetser HaRa have a justifiable place in the composite of human structure. The Yetser must be present otherwise, humanity would not survive. True management of the whole character is the true purpose of the Torah.

of the Master was not just for the sake of the talmidim.

## DO YOU NOT YET UNDERSTAND?

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The Sages frequently refer to the Torah as “bread” as we learned, Yeshua referring to bread here is a continued thought from the previous encounters with those who lacked bread and feeding the multitudes. Yeshua is training his talmidim to be keenly aware of the inflated ego and its damage to the soul. However, Yeshua presents a question that is the lesson his talmidim should be understanding. Yet, he seemingly leaves the question unanswered. Next week’s pericope of Mordechai will still leave the question unanswered. Therefore, if we are to find the answer we must look at the present or received materials.

- **Twelve<sup>41</sup> loaves:** The Twelve loaves are a figurative riddle of the tribes of Yisrael and their reception of the Torah.
- **Seven<sup>42</sup> Loaves:** The Seven loaves are a figurative riddle of the Seven Laws that were incumbent on the Gentiles.

Marcus<sup>43</sup> suggests that Yeshua is threatening the talmidim with the idea of being “cut off” Heb. כָּרַת – *karat* as “outsiders.” This aligns itself with the statement by form critics that the talmidim were not scholars.<sup>44</sup> Failure to understand some of the simple basics of Judaism will cause these scholars to wander the darkness never able to see the light that Yeshua so clearly presented. Hakham Tsefet uses this simple mechanism to teach the readers the lessons that Yeshua wanted us to know. While we may object to tough questions, Hakham Tsefet sets the standard showing that this was the life of interaction between Yeshua and his talmidim. Therefore, a Hakham presenting head-scratching questions is an age-old Jewish practice.

The unanswered enigma is troublesome until you know the secret (So’od). When we read in Peshat that Yeshua fed thousands of people, we must attribute it to a miracle. However, when we want to look at the mechanics of those miracles we must look to another hermeneutic discipline for our answer. Hakham Tsefet leaves the enigma unanswered. Why? Because he writes in Peshat. Therefore, we must look to something larger for an answer.

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## COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

Hakham Shaul’s Remes Gemara (study) of the Mishnaic text of Hakham Tsefet builds on the idea of those who **sojourn** and **men of nobility** among **the Gentiles** found in our Nazarean Mishnah. Hakham Shaul’s relationship to the Mishnah in 2 Luqas is that of an active agent of the Master in diaspora.

Hakham Shaul demonstrates by personal example his “distance from the Gentiles while in diaspora.

**“You yourselves know how I lived among you the whole time from the first day that I set foot in Asia, serving the Master with all humility and with tears, and with the trials that happened to me through the plots of the Shammaite Jews.**

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<sup>41</sup> For more information on the number Twelve see His Eminence Rabbi Dr Hillel ben David’s [“Twelve”](#)

<sup>42</sup> For more information on the number Seven see His Eminence Rabbi Dr Hillel ben David’s [“Seven”](#) & [“Seven Chart”](#)

<sup>43</sup> Marcus, Joel. *Mark 1-8: a New Translation with Introduction and Commentary*. New Haven: Yale University Press, 2005. p. 211-12

<sup>44</sup> Hooker notes that the “form critics” saw the “evangelists” (Yeshua’s talmidim) as collectors of materials rather than “theologians.” Hooker, Morna Dorothy. *Black’s New Testament Commentary*. New York: Hendrickson, 1993. p.2

## BELOVED SOJOURNERS

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What may not be obvious to the reader is the paradigm shift in vocabulary. The vocabulary of Hakham Tsefet in his igeretim (letters – 1-2 Peter) is unique. We also note that the vocabulary of 2 Luqas (Acts) has changed dramatically. Scholars have noted the peculiarities of the language used here in both texts of our Nazarean Talmud. Likewise, others have noted the similarities between 1-2 Tsefet (Pe.) and Yehudah (Jude). We have come to learn that this is most likely because Hakham Yehudah (Jude) the brother of the Master was Hakham Tsefet's amanuensis for these igeretim. We might opine that the transition in language in 2 Luqas (Acts) is due to a temporary absence of Hakham Shaul's amanuensis Hillel/Luke.

These igeretim, juxtaposed against the readings of Shemot (Exodus) in the Triennial Torah Reading cycle have new or very special nomenclature. One is forced to wonder why these igeretim have this special language used in conjunction with the reading of Shemot. The previous Mishnaic pericope (of the Nazarean Codicil) gives us our needed hint.

**But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him (God).<sup>45</sup>**

It is obvious that the letter deals with a "Set Apart Priesthood" that is a Priesthood of...

1. Royalty
2. Purchased possession
3. Called (Predestined)

It would appear that Hakham Tsefet and Hakham Shaul wrote these igeretim as responsa to questions raised about passages of Shemot. However, these igeretim are not simply a responsa to Shemot in the usual sense. Hakham Tsefet, setting the background for Hakham Shaul addresses the issue of the "Priesthood of Royalty," which is a term Hakham Tsefet gives to the Priesthood of the Firstborn. Hakham Tsefet's responsa to Shemot is designed to show us that the Levitical Priesthood is based on the model of the Ecclesiology of the Firstborn.

For Hakham Shaul the "distance" between the Gentiles is determined by the Mesorah, or by the Bate Din. We will look at how the study (Gemara) of the Nazarean Mishnah unfolds this truth through allegory.

The Temple was surrounded by a platform called the "Cheil." this platform was **ten** amot (cubits) wide and a **distance** of **ten** amot from the Soreg.<sup>46</sup> The Soreg is a wall that stood **ten** tefachim (handbreadths – about 38.4 inches) high<sup>47</sup> prohibiting Gentile entry to the Cheil (platform) and courts of the Israelites. The mention of the Soreg and the idea

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<sup>45</sup> Cf. 1 Tsefet (Pe.) 2:9

<sup>46</sup> **m. Middot 2:3** Within it was a latticework, ten tefachim high, and thirteen breaches were there that the **kings of Greece breached**, and they repaired them again, and decreed thirteen prostrations opposite them. Within it was the Heil ten amot, and twelve steps were there, the height of each step was half an amah, and its depth half an amah. All the steps that were there, the height of each step was half an amah, and its depth half an amah, except those to the ulam. All the doorways and the gates that were there, their height was twenty amot and their width was ten amot, except that of the ulam. All the doorways that were there had doors, except that of the slam. All the gates that were there had lintels, except the Gate of Tadi, where there were two stones leaning against one another. All the gates that were there were changed to be golden, except the Gate of Nikanor, because a miracle was performed in their case. But some say: Because their copper had a yellow hue. **Kehati commentary to m. Middot 2:3. Within it** - i.e., the enclosed area of Har Habayit - **was a latticework** - wooden fence 1 surrounding the walls of the courtyards (see Bartenura) - **ten tefachim high** - to mark the line Gentiles were forbidden to cross - **and thirteen breaches were there that the kings of Greece** – who resented this restriction – **breached** – in the fence – **and** – after the Hasmoneans defeated the Greeks – **they repaired them again, and decreed thirteen prostrations opposite them** – i.e., whoever passed one of these repaired breaches would prostrate himself to give thanks for the victory over the Greeks. Thus, a person who walked around Har Habayit would prostrate himself thirteen times (tiferet Yisrael).

<sup>47</sup> Superficially, there seems to be some discrepancy as to the true height of the Soreg. This problem is solved when we realize that differing authors are referring to different parts of this wall.

of “distancing ourselves” from the Yetser HaRa of the Gentiles is pictured in Hakham Tsefet and Hakham Shaul’s Temple/Priesthood language. The relevance of these parts relates directly to Chanuka. Therefore, we can see from one of the “Bimodal” aspects of reading the Torah Septennially, that Hakham Tsefet and Hakham Shaul understand the contiguity to Chanuka.

The “Soreg” is a fence per se, that keeps the Gentile from entering the Courts of the Israelites. There seems to be some discrepancy as to its construction. Josephus describes it as a fence of stone. The Mishnah in tractate Middot describes it as a latticework. The difference is resolved when we learn that the Soreg of the First Temple was made of wood, most likely Oak. The Soreg of the Second Temple was changed at some point to stone. This stone Soreg was decorated in the pattern of lattice. The Greek name for this wall is significant to our subject matter. This fence in Greek is called δρύφακτος – *druphactos*. Like many other Greek words δρύφακτος – *druphactos* is actually a compound word. This word can be divided into two words for better understanding. We have used the Liddell - Scott Lexicon as the primary lexicon out of necessity. This is because this Lexicon is better equipped to handle Josephus and classical Greek texts. The word as defined in the Lexicon is as follows.

Δρύφακτος – *druphactos*, **a fence or railing, serving as the bar of the law-courts or council chamber**, Ar.; in pl., like Lat. cancelli, Id.<sup>48</sup>

The idea that δρύφακτος – *druphactos* relates to the fence, bench or “bar” of the law courts is because the prefix δρύς – *drus* is the word for the Oak in Greek. Φρασσω – *phrasso* means “fence” in classical Greek. Therefore, δρύφακτος – *druphactos* means a fence of oak. The δρύφακτος – *druphactos* was a wooden rail, fence or partition within the Roman courtrooms. This rail, **bar** was where the defendant stood during judgment in a formal Roman courtroom. The idea of the “**bar**” in the contemporary courtroom and system is based upon this ancient Roman practice. Obviously, the allegory of this “fence” (bar) now shows that Hakham Tsefet and Hakham Shaul are referring to the distance between the Jewish people and the Gentiles that is managed by the Bate Din.

Therefore, the Ecclesiology<sup>49</sup> of the Firstborn is depicted in the “distance” that we are to hold between the Gentiles and ourselves. Hakham Tsefet and Hakham Shaul juxtapose the idea of the ten Men of the Congregation against the courts of the Temple. Ten amot (cubits) is the width of the Cheil – platform, referring allegorically to the Bet Din and the Seven Paqidim who serve at the bench. The Cheil was also ten amot (cubits) above the Azarah (platform) that served as the foundation for all the courtyards. Likewise, the distance from the edge of the Cheil to the Soreg is also ten amot (cubits). Not only does this show us that we must distance ourselves from the Gentiles, but the Gentiles must elevate their conduct (become Jewish) before they can approach G-d in an in-depth relationship. Thus, we understand the reference to Romans 1:5 requiring the faithful obedience of the Gentiles. The Ezrat Nashim – Courtyard of the women was 15 amot (cubits) below the Ezrat Yisrael – Courtyard of Israel. The Ezrat Kohanim – Courtyard of the Priests was 3 amot (cubits) above the Ezrat Yisrael – Courtyard of Israel. The Ezrat Kohanim – Courtyard of the Priests was 12 amot (cubits) below the Ezrat Kodeshim – Courtyards of the Holy places. Here we learn that becoming Jewish is not enough.

## VESTED WITH ATONEMENT

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Interestingly, Rabbinic Judaism<sup>50</sup> and the Nazarean Codicil make no major attempt to discuss “atonement” in the proper sense of the word.<sup>51</sup> Rabbinic Judaism does speak of and deal with atonement. However, atonement in Rabbinic Judaism is for the sake of understanding our role in connection with G-d rather than the Temple. The word

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<sup>48</sup> Liddell-Scott #11208

<sup>49</sup> We use the phrase “Ecclesiology” to mean the structure of the Esnoga (Synagogue) and the men who function as its authorities offering it wisdom and guidance.

<sup>50</sup> Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1290ff

<sup>51</sup> The silence of the Nazarean Codicil the result of any deviance from rabbinic Judaism; its silence is because it fully accepts the dicta of the Hakhamim.

“atonement” appears only once in the Igeret to the Romans.<sup>52</sup> And, there the correct translation is not “atonement” but, “reconciliation.” Why did sin and atonement play such a critical role in Rabbinic Judaism that the principal act of piety that it needed to discuss was ritual sacrifice? The answer lies in what, in the Scriptural narrative, led to the sacrificial cult. On the other side of Sinai came the idolatrous celebration of the Golden Calf. Because of this sin, Israel was commanded to sacrifice that which it had chosen to worship in place of God: the calf and comparable beasts.<sup>53</sup>

The Priests garments (vestments) are indicative of his authority and royalty<sup>54</sup> as an intermediary between G-d and the Jewish people. Because of his robes, we understand that the Priesthood of the Firstborn is “vested” with atonement. This plays out in the words “**and glorify God on the day<sup>55</sup> that you are to take office (are ordained or vested) as a Paqid/Hakham.**”<sup>56</sup> From the sin of Adam, there has been a conflict between G-d’s Torah and human will. The Ecclesiology of the Firstborn now functions as an agent for atonement. This is pictured in the vestment of Hakhamim and Paqidim. Their “vestment,” equated with the Priestly regalia is related to Yosef’s coat that was dipped in blood. From this, the Hakhamim have determined in the Mishnah, Yoma that the tunic is atonement for bloodshed.<sup>57</sup> Each article of clothing worn by the Kohanim is an allegorical reference to the vestment of the Hakham or Paqid. The message of Yoma in dealing with the garments of the Kohen shows that there is atonement in the ceremonial gowns worn by the Hakhamim and Paqidim. These robes represent the atonement for the human will that violates the Torah. The Hakham atones for the human will, bearing the sins of the congregation. The Ecclesiology of the Firstborn now stands as the human counterpart to the Divine Presence. This relates to the location of the Mishkan in the wilderness, a “no man’s land” per se. The B’ne Yisrael were not yet in Eretz Yisrael. In a matter of speaking, they were in an allegorical diaspora. Or, we can see them in their transition as allegorically demonstrating what they would experience in each exile.

Bells<sup>58</sup> (פְּעֻזֹת – *pa.āmōn*) and pomegranates lined the robe of the Kohen (Gadol). These bells atoned for “Gossip and involuntary manslaughter. “For gossip, there was no atonement, but the Torah has provided atonement for it, specifically through the bell of the robe: ‘And it will be upon Aaron to minister, and the **sound** (voice) thereof will be heard’ (Exod. 28:35).<sup>59</sup> The voice of the Hakham as he elucidates Torah is now a פְּעֻזָּה – *pa.āmōn* (bell). Allegorically, the Hakham stands as a High Priest; the “bells” of his garment is his voice. This is because the Hakham is a voice.<sup>60</sup> The voice of the Hakham makes atonement for “gossip.” The pomegranates of the Firstborn/Hakham refer to the posterity of that Hakham. This means that he will make many talmidim to stand and the fruit of his lips will flourish with the elucidation of the Torah. The Hakham then becomes the seminal agent for the Ecclesiology of the Firstborn. The Firstborn, as a recipient of the seminal vestment of Hokhmah, is a minister of the endless words of the Mesorah/Oral Torah. The infinity of the Torah is a guarantee of the Olam HaBa.

The idea of פְּעֻזָּה – *pa.āmōn* also relates to time. “There are numerous expressions for “time” in which *pa.am* is one

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<sup>52</sup> Cf. Romans 5:11

<sup>53</sup> Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1290ff

<sup>54</sup> Slemming, C. W. *These Are the Garments: The Priestly Robes of Ancient Israel*. Christian Literature Crusade, 1974. pp. 36-45

<sup>55</sup> The “day” of visitation can be viewed in both a negative and positive sense. We have shown the positive sense of elevation and ordination. However, it can just as easily be seen as a day of calamity for those who refuse to obey the Torah and mitzvot. Cf. TDNT 2:607 (i) and (2.b.).

<sup>56</sup> Here we are not making the office of the Paqid equal to the Office of a Hakham. We are only noting that the idea of ἐπίσκοπή – *episcopos* contains the understanding of being “ordained.”

<sup>57</sup> m. Yoma 7:5

<sup>58</sup> The robe was lined with bells (פְּעֻזֹת – *pa.āmōn*) and pomegranates.

<sup>59</sup> Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1292ff

<sup>60</sup> **Shemot (Ex.) 19:16 So it came about on the third day, when it was morning, that there were thunder** (the voices of the Hakhamim) **and lightning flashes** (the Hakhamim running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (Tiferet - Darshan or Magid [Prophet]),<sup>60</sup> **so that all the people who were in the camp** (world) **trembled.**

of the elements.”<sup>61</sup> This relates to the Oral Torah as the structure for the cosmos. As we have discussed in other places “**Time is an energy,**” Jewish souls are energies emitting from the process, ebb and tide in the cycles of energy. The Remes of *קמח* – *pa.āmōn* relates to their movement in time and or their movement of time. The priesthood of the Firstborn is inextricably connected with exploits of rectification and refinement within the dimension of time. Yet, their influence relates to the eternality of the Torah. This rectification functions on a cosmic level. Like the Mishkan in the wilderness, it was not restricted to one locale. The Holy of Holies was a room of absolute infinity. It was timeless, immeasurable and boundless. Two curtains concealed the Holy of Holies from view. The Kohen Gadol walked between the curtains (Paroket) that formed a corridor to a timeless dimension. His entrance into that infinite room was as an intermediary for the B’ne Yisrael that atoned for all sin on an incalculable level. G-d abides in the B’ne Yisrael a point in creation where the Heavens and Earth interconnect.

Furthermore, their “vestments” are associated with the garments of Adam, HaRishon (the First man).

## **WHERE’S AARON?**

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We have cited Mishnah Aboth 1:1 Ad nauseam. This is because we can never exhaust the meaning and determinations found in that Mishnah. Again, we cite this inexhaustible text for the sake of determining a commanding truth.

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

Why does this Mishnah leave Aaron out of its mention? The Mishnah does later on mention Aaron.

**Aboth 1:12 Hillel says, “Be disciples of Aaron, “loving peace and pursuing peace, loving people and drawing them near to the Torah.”<sup>62</sup>**

Hillel’s words concerning Aaron are a reference to being talmidim of the Firstborn, i.e. Priesthood of the Firstborn. This reference has nothing to do with being talmidim of the Levitical Priesthood. Aaron was the firstborn and largely represented the “Priesthood of the Firstborn,” NOT the Levitical or Kohanic line of priests. Aboth 1:1 shows us clearly that the chain of transmission passes from Hakham to talmid. Aboth 1:12 teaches us that each firstborn is the Priest of his family, clan and tribe.

Hakham Tsefet in conjunction with Hakham Shaul, juxtapose their materials building upon the idea that the Firstborn is a Priest offering sacrifices to G-d. They show that Vayikra is an instructional manual for the Firstborn, not the Levitical Priesthood.

It makes sense that the Priesthood of the Tz’dukim (Sadducees) knew that they would never again function as Kohanim in Jewish circles. For this reason, they defected from Yisrael when the second Temple was destroyed. Their defection sent many of them to Rome where they became the priests of a new religion. They intentionally changed the services of G-d into what we now know as “mass.”<sup>63</sup> They made substitutions and altered dates for the sake of their own selfish means as just as they had done while serving as Priests in the Bet HaMikdash. Had this opportunity

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<sup>61</sup>Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament*. Chicago: Moody Press. TWOT 730

<sup>62</sup>Neusner, J. (1988). *The Mishnah : A new translation* (674). New Haven, CT: Yale University Press.

<sup>63</sup> The term "Mass" is derived from the Late Latin word *missa* (dismissal), a word used in the concluding formula of Mass in Latin: "*Ite, missa est*" ("Go; it is the dismissal"). "In antiquity, *missa* simply meant 'dismissal'. In Christian usage, however, it gradually took on a deeper meaning. The word 'dismissal' has come to imply a 'mission'. These few words succinctly express the missionary nature of the Church". (Pope Benedict XVI, *Sacramentum caritatis*, 51) *Missa* here is a late Latin substantive corresponding to the word *missio* in classical Latin.

not availed itself the Tz'dukim (Sadducees) may have eventually blended these things into the services of G-d as Jewish "Priests." They served as subordinates to Rome while in service in the Bet HaMikdash. Their new employment was to the same master (Rome - Edom) with a new twist per se. These defunct Priests blended paganism, Judaism and Nazarean Judaism with forbidden practices to advance their new creed.

The idea of priesthood and his clothing fits our Nazarean Talmud perfectly when we play off the word "distance." The Priest was set aside (distanced) for a life of service. He acted as an intermediary for the B'ne Yisrael when they were "distanced" from G-d; it was the Priest that made offerings (korbanot) bringing the B'ne Yisrael back to G-d from their "distance."

For the past two millennia, we have lived in diaspora with a new (renewed) Priesthood. The Hakham now functions as the Priest bringing us near to G-d through the instruction of Torah. The Ecclesiology of the Firstborn is at the core of Hakham Tsefet and Hakham Shaul's writings. Not only is this Ecclesiology at the core of the "Nazarean Talmud, it permeates that whole of the Nazarean Codicil. We have counted the Omer looking at the Ecclesiology of the Esnoga (Synagogue) from Passover to Pentecost. It is more than evident that G-d wants us to be thoroughly educated in how to conduct His Services in the spirit of wisdom, unity and joy.

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## Questions for Reflection

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

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## Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléché 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!"**

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## Next Shabbat: "VaAsita Mitzbeach" – "You will make an altar"

| Shabbat                      | Torah Reading:             | Weekday Torah Reading:                |
|------------------------------|----------------------------|---------------------------------------|
| ועשית מזבֵּחַ                |                            | Saturday Afternoon                    |
| "VaAsita Mitzbeach"          | Reader 1 – Sh'mot 30:1-5   | Reader 1 – Sh'mot 31:1-4              |
| "And you will make an altar" | Reader 2 – Sh'mot 30:6-10  | Reader 2 – Sh'mot 31:5-7              |
| "Y harás un altar"           | Reader 3 – Sh'mot 30:11-16 | Reader 3 – Sh'mot 31:8-10             |
|                              | Reader 4 – Sh'mot 30:17-21 |                                       |
| Sh'mot (Ex.) 30:1-38         | Reader 5 – Sh'mot 30:22-25 | <b>Monday &amp; Thursday Mornings</b> |
| Psalms 66:1-20               | Reader 6 – Sh'mot 30:26-33 | Reader 1 – Sh'mot 30:1-4              |
| Ashlamatah: Mal. 1:11 – 2:7  | Reader 7 – Sh'mot 30:34-38 | Reader 2 – Sh'mot 30:5-7              |
|                              | Maftir – Sh'mot 30:34-38   | Reader 3 – Sh'mot 30:8-10             |
| Mk 8:22-26; Acts 21:1-16     | Mal. 1:11 – 2:7            |                                       |

שַׁבַּת שְׁלוֹמִים

*Shabbat Shalom!*

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