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

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| **Three- and 1/2-year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Nisan 5, 5784 - April 12/13, 2024** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**gkilli@aol.com**](mailto:gkilli@aol.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. 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 Rabbi Dr. Yosef ben Haggai, 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!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Shabbat: ”Vayaseetah Paroket” ”ועשית פרכת”**

**“And you shall make a veil”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **”ועשית פרכת”** |  | **Saturday Afternoon** |
| **“Vayaseetah Paroket”** | Reader 1 – Sh’mot 26:31-33 | Reader 1 – Sh’mot 27:20 – 28:5 |
| **“And You shall make a veil”** | Reader 2 – Sh’mot 26:34-37 | Reader 2 – Sh’mot 28:6-8 |
| **“y harás un velo”** | Reader 3 – Sh’mot 27:1-4 | Reader 3 – Sh’mot 28:9-12 |
| Sh’mot (Exodus) 26:31 – 27:19 | Reader 4 – Sh’mot 27:5-8 |  |
| Ashlamatah:  Yehezchel (Ezekiel) 16:10-18; 60 | Reader 5 – Sh’mot 27:9-11 | **Monday and Thursday Mornings** |
| Tehillim (Psalms) 63:1-12 | Reader 6 – Sh’mot 27:12-15 | Reader 1 – Sh’mot 27:20 – 28:5 |
| Mk 8:11-12; Lk 11:29-30 | Reader 7 – Sh’mot 27:16-19 | Reader 2 – Sh’mot 28:6-8 |
|  | Maftir – Sh’mot 27:16-19  Ezekiel 16:10-18; 60 | Reader 3 – Sh’mot 28:9-12 |

**Contents of the Torah Seder**

 The Veil – Exodus 26:31-33

 Arrangement of the Tabernacle – Exodus 26:34-37

 The Altar of Burnt Offerings – Exodus 27:1-8

 The Court of the Tabernacle – Exodus 27:9-19

**Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 26:31 – 27:19**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 31. "And you shall make a dividing curtain of blue, purple, and crimson wool, and twisted fine linen; the work of a master weaver he shall make it, in a [woven] cherubim design. | 31. ¶ And you will make a veil of hyacinth, and purple, and crimson, and fine linen entwined; the work of the artificer will you make it, with figures of cherubim. |
| 32. "And you shall place it on four pillars of acacia wood, overlaid with gold, their hooks [shall be] gold, on four silver sockets. | 32. And you will range it upon four pillars of sitta, covered with gold, their hooks of gold, upon four bases of silver.  JERUSALEM: And their hooks of gold. |
| 33. "And you shall place the dividing curtain beneath the clasps. You shall bring there on the inner side of the dividing curtain the Ark of the Testimony, and the dividing curtain shall separate for you between the Holy and the Holy of Holies. | 33. And you will place the veil under the taches, and bring in near within the veil the ark of the testimony: and you will spread the veil for you between the Holy and the Holy of Holies. |
| 34. "And you shall place the ark cover over the Ark of the Testimony in the Holy of Holies. | 34. And you will place the mercy-seat with the Cherubim produced of beaten work for it in the Holy of Holies. |
| 35. "And you shall place the table on the outer side of the dividing curtain and the menorah opposite the table, on the southern side of the Mishkan, and you shall place the table on the northern side. | 35. And you will set the Table outside of the veil, and the Candelabrum over against the table on the southern side of the tabernacle; but the table you will arrange on the northern side. |
| 36. "And you shall make a screen for the entrance of the tent, of blue, purple, and crimson wool, and twisted fine linen the work of an embroiderer. | 36. ¶ And you will make a curtain for the door of the tabernacle, of hyacinth, purple, and crimson, and fine linen twined, the work of the embroiderer. |
| 37. "You shall make for the screen five pillars of acacia and overlay them with gold, their hooks [shall be] gold, and you shall cast for them five copper sockets. | 37. And you will make for the curtain five pillars of sitta, and cover them with gold, and their nails will be of gold; and you will cast for them five bases of brass. |
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| 1. And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height [shall be] three cubits. | 1. ¶ And you will make the Altar of woods of sitta; five cubits the length, and five cubits the breadth: square will be the altar, and its height three cubits. |
| 2. And you shall make its horns on its four corners; its horns shall be from it, and you shall overlay it with copper. | 2. And you will make its horns upon its four corners: the, horns will be of it, they will rise upward, and you will cover it with brass. |
| 3. And you shall make its pots to remove its ashes, and its shovels and its sprinkling basins and its flesh hooks and its scoops; you shall make all its implements of copper. | 3. And you will make its pots to carry away its ashes and its shovels, and its basins, and its flesh hooks; all its vessels you will make of brass.  JERUSALEM: And you will make its pots to carry its ashes, and its scoops and basins, and its flesh-hooks, and its soops; all its vessels you will make of brass. |
| 4. And you shall make for it a copper grating of netting work, and you shall make on the netting four copper rings on its four ends. | 4. And you will make for it a grate of network of brass, and upon the network four brass rings upon its four corners.  JERUSALEM: A grate. |
| 5. And you shall place it beneath the ledge of the altar from below, and the net shall [extend downward] until the middle of the altar. | 5. And you will place it under the surroundings of the altar, beneath, that the network may be to the middle of the altar, that, if any fragment or fiery coal fall from the altar, it may fall upon the grate, and not touch the ground, and that the priests may take it from the grate, and replace it upon the altar. |
| 6. And you shall make poles for the altar, poles of acacia wood, and you shall overlay them with copper. | 6. And you will make staves of sittin woods, and overlay them with brass; |
| 7. And its poles shall be inserted into the rings, and the poles shall be on both sides of the altar when it is carried. | 7. and you will place the staves within the rings, and the staves will be on the two sides of the altar in carrying the altar, |
| 8. You shall make it hollow, out of boards; as He showed you on the mountain, so shall they do. | 8. hollow: (with) boards filled with dust will you make it; according to what He showed you in the mountain, so will they make. |
| 9. And you shall make the courtyard of the Mishkan on the southern side [there shall be] hangings for the courtyard of twisted fine linen, one hundred cubits long on one side. | 9. ¶ And you will make the court of the tabernacle. For the southern side will be hangings of fine linen twined; a hundred cubits the length for one side.  JERUSALEM: ¶ Hangings. |
| 10. And its pillars [shall be] twenty and their sockets twenty of copper; the hooks of the pillars and their bands [shall be of] silver. | 10. And its pillars twenty, and their foundations twenty, of brass; the looks of the pillars, and their rods, of silver. |
| 11. And so for the northern end in the length hangings one hundred [cubits] long, its pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver. | 11. And so for the northern side, for length, the hangings a hundred (cubits) long, and their pillars twenty, and their foundations twenty, of brass; the hooks of the pillars, and their rods, of silver. |
| 12. The width of the courtyard on the western side, hangings fifty cubits, their pillars ten and their sockets ten. | 12. And for the breadth of the court on the western side, the hangings will be fifty cubits; their columns ten and their foundations ten. |
| 13. The width of the courtyard on the eastern side, fifty cubits. | 13. And for the breadth of the eastern side eastward fifty cubits; |
| 14. The hangings on the shoulder [shall be] fifteen cubits, their pillars three and their sockets three. | 14. and fifteen cubits the hangings of the side, their pillars three and their foundations three. |
| 15. And on the second shoulder [there shall be] fifteen hangings, their pillars three and their sockets three. | 15. - - - |
| 16. And at the gate of the courtyard shall be a screen of twenty cubits, [made] of blue, purple, and crimson wool, and twisted fine linen, the work of an embroiderer; their pillars four and their sockets four. | 16. And for the door of the court will be a veil of ten cubits of hyacinth, and purple, and crimson, and fine linen twined, of embroidered work; their pillars four, and their foundations four. |
| 17. All the pillars around the courtyard [shall have] silver bands, silver hooks, and copper sockets. | 17. **All the pillars of the court round about will be united** with silver rods; their hooks of silver, and their foundations of brass. |
| 18. The length of the courtyard [shall be] one hundred cubits and the width fifty by fifty [cubits]. The height [of the hangings] shall be five cubits of twisted fine linen, and their sockets [shall be of] copper. | 18. The length of the court one hundred cubits, and the breadth fifty on the west and fifty on the east, and the height five cubits, of fine linen twined, and their foundations of brass. |
| 19. All the implements of the Mishkan for all its labor, and all its pegs and all the pegs of the courtyard [shall be] copper. | 19. All the vessels of the tabernacle in all its service, and all the pins of the court around, of brass. |

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  Exodus - VI Vol. 9 – “The Tabernacle”  **pp. 91 - 140** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 469 - 470** |

**Rashi’s Commentary for: Shemot (Exodus) 26:1 – 27:19**

**31** **a dividing curtain** Heb. פָּרֽכֶת. [This is] a word denoting a dividing curtain. In the language of the Sages [it is called] פַּרְגוֹד (Chag. 15a), something that separates between the king and the people.

**blue, purple** Each type was doubled in each thread with six strands.-[from Yoma 71b]

**the work of a master weaver** Heb. מַעֲשֵׂה חשֵׁב I have already explained (verse 1) that this is weaving of two walls, and the designs on both sides of it are unlike one another.

**cherubim** He shall make designs of creatures.

**32** **four pillars** inserted into four sockets, with hooks attached to them [the pillars], bent on the top [in order] to place upon them a pole around which the top of the dividing curtain was wound. These hooks are the וָוִין [mentioned in the next verse, given this name] because they are made in the shape of [the letter] “vav” (ו). The dividing curtain was ten cubits long, corresponding to the width of the Mishkan [from north to south], and ten cubits wide, like the height of the planks. [It was] spread out at the one-third [point] of the Mishkan [from east to west], so that from it [the dividing curtain] toward the [Mishkan’s] interior were ten cubits, and from it [the dividing curtain] toward the exterior were twenty cubits. Hence, the Holy of Holies was ten [cubits] by ten [cubits], as it is said: “And you shall place the dividing curtain beneath the clasps” (verse 33), which join the two sets of the curtains of the Mishkan, the width of the set being twenty cubits. When he [Moses] spread them on the roof the Mishkan from the entrance [all the way] to the west, it [the first set of curtains] ended after two-thirds of the [way into the] Mishkan. The second set covered [the remaining] third of the Mishkan with the remainder [of the curtains] hanging over its rear to cover the planks.

**35** **And you shall place the table** The table was in the north, drawn away from the northern wall [of the Mishkan by] two and one-half cubits. The menorah was [placed] in the south, drawn away from the southern wall [by] two and one-half cubits. The golden altar was placed opposite the space between the table and the menorah, drawn a short distance toward the east. They [the table, menorah, and golden altar] were all situated in the inner half of the Mishkan. How was this? The length of the Mishkan from the entrance to the dividing curtain was twenty cubits. The altar, the table, and the menorah were drawn away from the entrance toward the western side ten cubits.-[from Yoma 33b]

**36** **And you shall make a screen** Heb. מָסָךְ, a curtain that is a protector opposite the entrance, like “You made a hedge (שַׂכְתָּ) around him” (Job 1:10), an expression of protection. [Note that the “samech” and the “sin” are interchangeable.]

**the work of an embroiderer** The figures [on the screen] are produced on it with needlework-just as the face [was] on one side, so was the face on that [other] side.-[from Yoma 72b, Baraitha Melecheth HaMishkan, ch. 4]

**an embroiderer** Heb. רֽקֵם, the name of the craftsman, not the name of the craft. Its Aramaic translation is עוֹבַד צַיָיר, work of an artist, but not צִיוּר עוֹבֵד, work of artistry. The measurements of the screen were the same as the measurements of the dividing curtain, [namely] ten cubits by ten cubits.- [from Baraitha Melecheth HaMishkan, ch. 4]

**Chapter 27**

**1** **And you shall make the altar...and its height [shall be] three cubits** The words are [to be understood] literally. These are the words of Rabbi Judah. Rabbi Jose says: It says here “square,” and concerning the inner altar, it says “square” (Exod. 30:2). Just as there, its height was twice its length [i.e, it was one cubit long and two cubits high], here too, its height was twice its length. [This method of expounding is known as גְּזֵרָה שָׁוָה, similar wording.] How then do I understand “and its height [shall be] three cubits"? [This means measuring] from the edge of the sovev [the ledge surrounding the altar] and higher.-[from Zev 60a] [According to Rabbi Judah, the altar was literally three cubits high. According to Rabbi Yose, it was ten cubits high, with the upper three cubits above the ledge mentioned in verse 5]

**2** **its horns shall be from it** [This means] that he should not make them [the horns] separately and [then] attach them to it [the altar].

**and you shall overlay it with copper** to atone for brazenness, as it is said: “and your forehead is brazen (נְחוּֽשָה)” (Isa. 48:4). [I.e., נְחֽשֶת, which means copper, is also used idiomatically to mean brazen or bold.]-[from Tanchuma 11]

**3** **its pots** Heb. סִּירֽתָיו, sort of kettles.-[from targumim]

**to remove its ashes** Heb. לְדַשְׂנוֹ, to remove its ashes [and place them] into them [the kettles]. This is what Onkelos rendered: לְמִסְפֵּי קִטְמֵיהּ, to remove its ashes into them. In Hebrew, some words [are used in such a manner that] one word [i.e., the same root] changes in its meaning to serve [both] as building and demolishing [i.e., it has a positive and a negative meaning], like, “it took root (וַתַַּשְׁרֵשׁ)” (Ps. 80:10), “a fool taking root (מַשְׁרִישׁ)” (Job 5:3), and its opposite, “and it uproots (תְשָׁרֵשׁ) all my grain” (Job 31:12); similar to this, “on its branches (בִּסְעִיפֶיהָ) when it produces fruit” (Isa. 17:6), and its opposite, “lops off (מְסָעֵף) the branches” (Isa. 10:33); similar to this, “and this last one broke his bones (עִצְּמוֹ)” (Jer. 50:17) [עִצְּמוֹ, which usually means “became boned,” here means] “broke his bones”; similar to this, “and stoned him with stones (וַיִּסְקְלֻהוּ בָּאֲבָנִים)” (I Kings 21:13), and its opposite, "clear it of stones (סַקְּלוּ מֵאֶבֶן) ” (Isa. 62:10), [meaning] remove its stones, and so, “and he fenced it in, and he cleared it of stones (וַיִּסְקְלֵהוּ)” (Isa. 5:2). Here too, לְדַשְׁנוֹ means “to remove its ashes (דִשְׁנוֹ),” and in Old French, adeszandrer, to remove ashes.

**and its shovels** Heb. וְיָעָיו. [Its meaning is] as the Targum [Onkelos renders: וּמַגְרפְיָתֵיה]: shovels with which he [the kohen] takes the ashes. They are [similar to] a kind of thin, metal lid of a pot, and it has a handle. In Old French [it is called] videl, vedil, vadil, [all meaning] shovel.

**and its sprinkling basins** Heb. וּמִזְרְקֽתָיו, with which to receive the blood of the sacrifices.

**and its flesh hooks** Heb. וּמִזְלְגֽתָיו. Sort of bent hooks, with which he [the kohen] would strike the [sacrificial] flesh. They [the hooks] would be imbedded into it, and with them, he would turn it over on the coals of the [altar] pyre in order to hasten its burning. In Old French [they are called] crozins, [meaning flesh] hooks, and in the language of the Sages [they are called], צִינוֹרִיּוֹת (Yoma 12a).

**and its scoops** Heb. וּמַחְתּֽתָיו. They had a cavity in which to take coals from the altar and to carry them onto the inner altar for incense [which was within the Mishkan]. Because of their [function of] scooping (חֲתִיּֽתָן), they are called scoops (מַחְתּוֹת), like “to scoop (לַחְתּוֹת) fire from a hearth” (Isa. 30:14), an expression of raking fire from its place, and likewise, “Can a man rake (הֲיַחְתֶּה) embers with his clothes?” (Prov. 6:27).

**all its implements** Heb. לְכָל-כֵּלָיו. Like כָּל כֵּלָיו.

**4** **grating** Heb. מִכְבָּר, a word meaning a sieve (כְּבָרָה), which is called crible [in French], [meaning] a sort of garment made for the altar, made with holes like a sort of net. This verse is inverted, and this is its meaning: And you shall make for it a copper grating of netting work.

**5** **the ledge of the altar** Heb. כַּרְכּֽב, a surrounding ledge. Anything that encircles anything else is called כַּרְכּֽב, as we learned in [the chapter entitled] Everyone May Slaughter (Chul. 25a): “The following are unfinished wooden vessels: Any [vessel] that is destined to be smoothed or banded (לְכַרְכֵּב).” This [refers to the practice] of making round grooves [or bands] in the planks of the walls of wooden chests and benches. For the altar as well, he [Bezalel] made a groove around it a cubit wide. [The groove was] on its wall for decoration, and that was at the end of three (other editions: six) cubits of its height, according to the one who says that its height was twice its length and [asks] how then can I understand [the verse] "and three cubits its height"? [Three cubits] from the edge of the ledge and higher. There was, however, no surrounding ledge [i.e., walkway] on the copper altar for the kohanim to walk on, except on its top, within its horns. So we learned in Zev. (62a): What is the ledge? [The space] between one horn and the other horn which was a cubit wide. Within that there was a cubit for the kohanim to walk, and these two cubits are called כַּרְכּֽב. We [the Sages of the Gemara] questioned this: But is it not written, "beneath the ledge of the altar from below"? [Thus we learned] that the כַּרְכּֽב was on its [the altar’s] wall, and the “garment” of the grating was below it [the ledge]. The one who answered [i.e., one of the Sages of the Gemara] replied: “There were two [ledges], one for beauty and one so that the kohanim should not slip.” The one on the wall was for decoration, and below it, they adorned [it with] the grating, whose width extended halfway up the altar. Thus, the grating was a cubit wide, and this was the sign of the middle of its [the altar’s] height, to distinguish between the upper “bloods” and the lower “bloods” [i.e., the blood of the sacrifices required to be sprinkled on the top of the altar and the blood of the sacrifices required to be sprinkled on the bottom of the altar]. Corresponding to this, they made for the altar in the Temple a kind of red line [other editions: the “girdle” of the red line] in it [the altar’s] center [point] (Middoth 3:1) and a ramp upon which they [the kohanim] would ascend it [the altar]. Although [the Torah] did not explain it in this section, we were already informed in the parsha [that begins] “An altar of earth you shall make for Me” (Exod. 20:21-23): “And you shall not ascend with steps.” [I.e.,] you shall not make steps for it on its ramp, but [you shall make] a smooth ramp. [Thus] we learn that it [the altar] had a ramp. [All the above] we learned in the Mechilta (Exod. 20: 23). The “altar of earth” [mentioned in Exod. 20:21] was the copper altar, which they filled with earth in [all] the places of their encampment. The ramp was to the south of the altar, separated from the altar by a hairbreadth. Its base reached [until] a cubit adjacent to the hangings of the courtyard on the Mishkan’s southern [side], according to [the opinion of] those who say that it was ten cubits high. According to the opinion of those who say that the words are [to be understood] literally -"its height [shall be] three cubits" (verse 1)—the ramp was only ten cubits long. I found this in the Mishnah of Forty-Nine Middoth. [What I stated,] that it [the ramp] was separated from the altar by the width of a thread [i.e., a hairbreadth], [derives from] Tractate Zevachim (62b), [where] we learned it from the text.

**7** **into the rings** Into the four rings that were made for the grating.

**8** **hollow, out of boards** Heb. נְבוּב לֻחֽת as the Targum [Onkelos and Jonathan] renders: חֲלִיל לוּחִין. [There should be] boards of acacia wood from all sides with a space in the middle. But all of it shall not be [made of] one piece of wood [that would measure] five cubits by five cubits, like a sort of anvil [i.e., like one solid block].

**9** **hangings** Heb. קְלָעִים. Made like the sails of a ship, with many holes, braided, and not the work of a weaver. Its Aramaic translation is סְרָדִין [a sieve], like the Aramaic translation of מִכְבָּר, which is סְרָדָא, because they were [both] perforated like a sieve.

**on one side** Heb. לַפֵּאָה הָאֶחָת. The entire side is called פֵּאָה.-[from targumim] [Although פֵּאָה usually means a corner, in this case it refers to the entire side.]

**10** **And its pillars [shall be] twenty** Five cubits between [one] pillar and [another] pillar.

**and their sockets** [I.e., the sockets] of the pillars were copper. The sockets rested on the ground and the pillars were inserted into them. He [Bezalel] made a sort of rod, called pals in Old French. [It was] six handbreadths long and three [handbreadths] wide, with a copper ring affixed to it [each rod] in the middle. He would wrap the edge of the hanging around it [the rod] with cords [placed] opposite every pillar. He would hang [each] rod by its ring from the hook that was on [each] pillar. [The hook was] made resembling a sort of “vav” (ו) its end upright and one end inserted into the pillar, like those [hooks] made to hold up doors, which are called gons, hinges in Old French. The width of the hanging hung below [the hooks], and this was the height of the partitions of the courtyard.-[from Baraitha Melecheth HaMishkan, ch. 5]

**the hooks of the pillars** Heb. וָוֵי הָעַמֻּדִים. They are the hooks.

**and their bands** Heb. וַחֲשֻׁקֵיהֶם. The pillars were encircled all around with silver threads. I do not know whether [they were encircled] on their entire surface, [or only] at their top or in their middle, but I do know that חִשׁוּק is an expression of girding [or belting], for so we find in [the episode of] the concubine in Gibeah: “And with him was a team of saddled (חֲבוּשִׁים) donkeys” (Jud. 19:10), which is translated into Aramaic [by Jonathan] as חֲשִׁיקִין.

**13** **on the eastern side** Heb. לִפְאַת קֵדְמָה מִזְרָחָה. The eastern side is called קֶדֶם, a word meaning the face [or front], and אָחוֹר signifies the back. Therefore, the east is called קֶדֶם, which is the face, and the west is called אָחוֹר, as it is said: “the back (הָאַחֲרוֹן) sea” (Deut. 11:24, 34:2), [which is translated into Aramaic as]יַמָּא מַעַרְבָא, the western sea.

**fifty cubits** These fifty cubits were not all closed off with hangings, because the entrance was there, but [there were] fifteen cubits of hangings for [one] shoulder of the entrance from here [from one side] and similarly for the second shoulder. There remained the width of the space of the entrance in between, [which was] twenty cubits. This is what is said [in verse 16]: “And at the gate of the courtyard shall be a screen of twenty cubits,” [i.e.,] a screen for protection opposite the entrance, twenty cubits long, which equaled the width of the entrance.

**14** **their pillars three** Five cubits between [one] pillar and [another] pillar. Between the pillar that is at the beginning of the south, which stands at the southeastern corner, until the pillar that is [one] of the three in the east, there were five cubits. And from it [this pillar] to the second one [there was a space of] five cubits, and from the second to the third [were] five cubits, and likewise for the second [i.e., the northeastern] shoulder, and four pillars for the screen. Thus, there were ten pillars on the east, corresponding to the ten pillars on the west.

**17** **All the pillars around the courtyard, etc.** Since [the text] explained only [that there were to be] hooks, bands, and copper sockets for the north[ern] and the south[ern sides], but for the east[ern] and the west[ern sides] no hooks, bands, or copper sockets were mentioned, therefore [the text] teaches it here. [Lit., it comes and teaches here.]

**18** **The length of the courtyard** the north[ern] and the south[ern sides] from east to west were one hundred cubits.

**and the width fifty by fifty** The courtyard in the east was fifty [cubits] by fifty [cubits] square-for the Mishkan was thirty [cubits] long and ten [cubits] wide. He [Moses] placed its entrance on the east, at the edge of the outer fifty [cubits] of the length of the courtyard. Thus, it [the Mishkan] was all in the inner fifty [cubits of the courtyard], and its length ended at the end of thirty [cubits of the inner fifty]. Hence, there was a space of twenty cubits behind it, between the hangings in the west and the curtains of the rear of the Mishkan. The Mishkan was ten cubits wide in the center of the width of the courtyard. Thus, it had twenty cubits of space to the north and to the south- from the hangings of the courtyard to the curtains of the Mishkan-and similarly to the west. And [there was] a courtyard of fifty by fifty [cubits] in front of it [These are the outer fifty cubits, which faced the entrance of the Mishkan.] -[from Eruv. 23b, Baraitha Melecheth HaMishkan, ch. 5]

**The height...five cubits** [I.e.,] the height of the partitions of the courtyard, which was the width of the hangings.

**and their sockets [shall be of] copper** [This is mentioned] to include the sockets of the screen, so that you would not say [that] copper sockets were mentioned only in regard to the pillars of the hangings, but the sockets of the [pillars of the] screen were of another kind [i.e., a different material]. So it appears to me that for this [reason], they [the copper sockets] were repeated.

**19** **All the implements of the Mishkan** that were required for its assembling and its disassembling, e.g., sledge hammers to drive in the pegs and the pillars.

**the pegs** [These were] like copper bars, made for the curtains of the tent and for the hangings of the courtyard, tied with cords all around [them] at their bases [i.e., at the bases of the curtains and the hangings], so that the wind would not lift them up. But I do not know whether they [the pegs] were driven into the ground or whether they were tied [with cords] and hung-their [heavy] weight weighted down the bottoms of the curtains so that they would not move in the wind. I say, however, that their name [i.e., pegs] indicates that they were driven into the ground. Therefore, they were called יְתֵדוֹת, and this verse supports me [my assertion]: “a tent that shall not fall, whose pegs (יְתֵדֽתָיו) shall never be moved” (Isa. 33:20).

**Ketubim: Tehillim (Psalms) 63:1-12**

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| --- | --- |
| **Rashi** | **Targum Pseudo-Jonathan** |
| 1. A song of David when he was in the desert of Judah. | 1. A psalm of David, when he was in the wilderness in the territory of the tribe of Judah. |
| 2. O God, You are my God, I seek You. My soul thirsts for You; my flesh longs for You, in an arid and thirsty land, without water. | 2. O God, You are my strength; I will arise in the morning in Your presence; my soul thirsts for You, my flesh yearns for You, in a barren and weary land, without water. |
| 3. As I saw You in the Sanctuary, [so do I long] to see Your strength and Your glory. | 3. Thus I have seen You in the holy place; purify me to see Your strength and Your glory. |
| 4. For Your kindness is better than life; my lips will praise You | 4. For better is the favour that You show to the righteous/generous in the age to come than the life You have given to the wicked in this age; therefore my lips will praise You. |
| 5. Then I shall bless You in my lifetime; in Your name I shall lift my hands. | 5. Thus will I bless You in my life in this age; in the name of Your word I will spread my hands in prayer in the age to come. |
| 6. [As] with choice foods and fat, my soul will be sated, when my mouth praises with expressions of song. | 6. My soul will be satisfied as with fat and oil, and my mouth will sing with lips of praise. |
| 7. When I remember You on my couch; in the watches I meditate about You. | 7. If I have remembered You on my bed, in the night-watch I will meditate on Your word. |
| 8. For You were my help, and in the shadow of Your wings I shall praise. | 8. For you were a helper to me, and in the shade of Your presence I will be glad. |
| 9. My soul has clung after You; Your right hand has supported me. | 9. My soul has followed close behind Your Torah; Your right hand has supported me. |
| 10. But they seek my soul to make it desolate; may they come into the depths of the earth. | 10. But they will seek my soul for the grave; they will enter the lowest part of the earth. |
| 11. May he be dragged by the sword; they will be the portion of foxes. | 11. They will fear him on account of the blow of the sword; they will be the portion of jackals. |
| 12. And may the king rejoice with God; may all who swear by Him boast, for the mouth of those who speak lies will be closed. | 12. And the king will rejoice in the word of God; all who swear by His word will sing praise, for the mouth of those who speak deceit will be stifled. |

**Rashi’s Commentary on Psalms** ‎‎‎‎**63:1-12**

**1** **in the desert of Judah** when he was fleeing from Saul.

**2** **I seek You** Heb. אשחרך, I seek and search for You, as (Job 7:21): “and You shall seek me (ושחרתני), but I am not here”; (Job 8:5), “If you seek (תשחר) God.”

**My soul thirsts for You** **I thirst and long to come to You in Your house of prayer.**

**my flesh longs for You** Heb. כמה, an expression of desire. There is no similar [Scriptural expression].

**in an arid land** in the desert.

**3** **As I saw You in the Sanctuary, etc.** Heb. כן, like כאשר, as. **I thirst to see Your strength and Your glory as I saw You in the Sanctuary, the Tabernacle of Shiloh. My soul will be sated with the visions of Your strength and Your glory.**

**5** **Then I shall bless You in my lifetime** Heb. כן, like אָז, then, because אָז is translated ובכן. **That is to say: Then, when I come before You, I shall bless You all the days of my life.**

**in Your name I shall lift my hands** to pray and laud.

**6** **when my mouth praises with expressions of song** Heb. ושפתי, languages of songs, as (Gen. 11:1): “And all the earth was of one language (שפה),” which is translated: לישן חד.

**7** **on my couch** When I lie on my couch, I remember Your love.

**in the watches** of the night.

**I meditate about You** Heb. אהגה. I think about You.

**9** **Your right hand has supported me** that I should not fall.

**10** **But they** My enemies.

**seek my soul to make it desolate** They come upon me in ambush on a dark day so that I should not sense their presence.

**may they come into the depths of the earth** In a low place; let them come and fall into the grave and the pit.

**11** **May he be dragged by the sword** May enemies come upon my pursuers and drag each one of them with a sword, killing him. This is an elliptical verse, since it does not explain who will drag him. יגירהוּ is an expression of dragging, as (Micah 1:4): “as water poured down (המוגרים) a steep place”; (Job. 28:4), “A stream bursts forth from the place of its flow (גר).”

**the portion of foxes** (I found: the portion of foxes May their dwellings be destroyed, that foxes should walk there.)

**12** **And may the king rejoice** **He says this about himself because he had already been anointed.**

**may all who swear by Him boast** When they see that You will save me, all those who cleave to You and swear by Your name will boast and praise themselves.

**for...will be closed** Heb. יסכר, will be closed up, as (Gen. 8:2). “The fountains of the great deep...were closed (ויסכרו).”

**Meditation from the Psalms**

**Psalms ‎‎63:1:12**

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

In Psalms chapter 63, David sought refuge from his pursuers, but he became stranded and trapped in the parched wasteland of the Judean desert. *Radak* identifies this as the *wilderness of Ziph*, where David was hiding from Saul. *Norah Tehillot* notes that the setting of this psalm is not identical to that of Psalm 54, for the people of Ziph[[1]](#footnote-1) threatened David twice. David’s first encounter in Ziph, recorded in I Samuel 23:19-29, took place when the Ziphites informed Saul of David’s hiding place; then David narrowly escaped at the Rock of Division.[[2]](#footnote-2) Psalm 54 is dedicated to that incident; therefore, it begins (v.2), When the Ziphites came and said to Saul, ‘Indeed, David is hiding in our midst’.

The Ziphites betrayed David a second time, as described in I Samuel 26:2-3. At that time, however, David was not as concerned about the physical threat which they posed; rather, he mourned the suffering of his soul, which was exiled in a spiritual wilderness, completely cut off from the spiritual centers of Israel. Since our psalm is based on the latter incident, David here makes no direct mention of the Ziphites. Rather he expresses anguish over his isolated location, the wilderness of Judah.

Outside, Saul and his army surrounded him. From within, David was attacked by a terrible thirst which utterly drained his energy.

Oblivious to these dangers, David erected a massive fortress of faith which insulated him from the ravages of his hostile physical environment. His vast intellectual powers were completely preoccupied with the desire to draw even closer to G-d.

David’s thirst in the wilderness was essentially spiritual. He longed to gaze upon G-d’s splendor and he yearned to hear the teachings of Torah scholars, who reveal the ways of G-d.

Indeed, David’s soul was ablaze with love for his Maker. This flaming thirst could be quenched only by closeness to HaShem, as David states: In the shadow of Your wings I shall joyously sing.[[3]](#footnote-3)

Midrash Shocher Tov[[4]](#footnote-4) observes that this psalm foretells that the **exiled** children of Israel will cry out, ‘Our souls are weary and parched; we yearn for the refreshing words of Torah, but the Gentiles will not allow us this.’ Thus will the words of the prophet[[5]](#footnote-5) be fulfilled: Behold the days are coming, says my Lord HaShem / Elohim, when I shall send a famine in the land, not a famine of bread, nor a thirst for water, but a thirst for hearing the words of HaShem.[[6]](#footnote-6)

Since the midash identifies Psalms chapter 63 as the hymn of Israel in exile, I thought we should explore the idea of exile, galut, in greater depth.

Exile means to leave “your land, your birthplace and your father’s house”, the spiritual equivalent of which is to leave one’s desires, one’s character traits, and the conclusions reached by the human intellect, anything which is a barrier to total submission to the yoke of heaven. In short, a Jew must flee and wander from his egocentric existence and embrace a new life founded on the conclusions of true soul-searching and repentance. Then such galut[[7]](#footnote-7) is an atonement, both for intentional and unintentional transgressions, and one is saved from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for one’s sins.

The classic example of an individual in exile is found in the inadvertent murderer. The inadvertent murderer must flee to a City of Refuge in order to have his life spared. Not only must cities of refuge be built, but, the *Rambam* writes, “the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them...”

There is a special aspect of Torah, as our Sages say,[[8]](#footnote-8) “The words of Torah provide refuge.” Someone who kills a person by mistake is not subject to death, but exile, therefore “I will assign you a place (makom) to which he can flee”.[[9]](#footnote-9) Note that it says ‘*a place*’ (makom) and not ‘a city of refuge’.

Exile, galut, is also a form of atonement:

***Makkoth 2b*** *R. Johanan said that the sanction for this (substitutive penalty of a flogging) may be obtained by argument a fortiori, thus: Now, what do we find in the case of one who had effected his intended act [of murder]? He is not banished. Is it not then logical [to argue from this] that zomemim who had not [actually] effected their intended act should not be banished?*

*But does not this [very] argument point to a reverse conclusion? For is it not logical [to argue] that he who had effected the intended act [of murder] is not to go into banishment, so as not to obtain the possibility of atonement; whereas the zomemim who have not effected their intended act, should be allowed to go into banishment, so as to obtain the possibility of atonement? Hence the derivation as from the text, given by Resh Lakish, is the best.*

In Galut we do not have unity and sovereignty in our homeland, the exact tools needed to accomplish our mission of representing HaShem to the world and forging the world into a vessel for His presence. With this perspective, what should our reaction be to this reality? Our knee jerk reaction may be despair: why continue if we cannot fulfill our purpose?

After the first galut from Jerusalem, the prophet Yirmeyahu[[10]](#footnote-10) wrote a letter to the exiled nobleman of Jerusalem addressing this exact question. His answer was as simple as it was powerful;

***Yirmiyahu (Jeremiah) 29:5-7*** *Build houses and live in them, and plant gardens and eat their produce. Take wives and have sons and daughters, take wives for your sons and give your daughters to men, and they shall bear sons and daughters, and multiply there and be not diminished. And seek the peace of the city where I have exiled you and pray for it to HaShem, for in its peace you shall have peace.*

Now that we have a bit of background, lets examine some “case histories” of those who have gone into exile.

**Adam and Chava**

Adam and Chava were created as eternal beings. They were designed to live forever. It is only through their sin that death entered the world. Not only death for Adam and Chava, but death for everything and everyone in the world. Even *time* dies. When a moment is gone, it is “dead”, never to return.

Adam and Eve were placed in a utopian, redemptive setting, the garden of Eden, but were forced into the first galut as a consequence of eating from the Tree of the Knowledge of Good and Evil. Their consumption of this fruit resulted in their eventual death and their galut from Gan Eden. The fact that the cycle of exile and redemption begins with the first humans is very significant; their story thus becomes the model of the existential predicament of mankind. Thus sin caused Adam and Chava to leave their makom, their ideal place:

***Midrash Rabbah - Numbers XXIII:13*** *THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Ps. XXV, 8). Remember, O Lord, Thy compassions and Thy mercies (ib. 6). David says: Sovereign of the Universe! Were it not for Thy mercies which came to the timely assistance of Adam, he could not have survived. For it says, In the day that thou eatest thereof thou shalt surely die (Gen. II, 17), but Thou didst not do so unto him.* ***Thou didst merely exclude him from the Garden of Eden*** *and he lived nine hundred and thirty years, and only then did he die. What didst Thou do to him? Thou didst merely drive him from the Garden of Eden; as it says, So He drove out the man (ib. III, 24). Why was he driven out? Because he brought death upon future generations, and deserved to die immediately, but Thou didst have compassion upon him and didst drive him out, as is the fate of one who commits murder in error, such a man having to be an exile from his own home to the cities of refuge. Consequently it says, ‘Remember, O Lord, Thy compassions and Thy mercies,’ for they have been from of old (Ps. XXV, 6).*

Pirke D’Rebbi Eliezer points out that when Adam was sent out of Gan Eden, he was exiled to *Har HaMoriah*.[[11]](#footnote-11) According to some opinions in Chazal[[12]](#footnote-12) this took place immediately after the judgment which took place on the sixth day of creation, before the beginning of that first Shabbat.

Har Moriah is the place of the Temple. It is the place of the Akeida. It is the ultimate place of Torah. It was in the Temple that the tablets of the testimony and the Torah scroll written by Moshe were kept. **Thus we learn that when Adam inadvertently killed the world he was exiled from his makom to a place of Torah.**

**Kayin and Hevel**

After Kayin killed Abel he was condemned to wander in galut. He had to leave “his makom”. This passage is particularly interesting because Kayin expresses the fact that this is an extremely severe punishment:

***Bereshit (Genesis) 4:9*** *And HaShem said unto Kayin, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper? 10 And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Kayin said unto HaShem, My punishment is greater than I can bear.*

Kayin will eventually be killed by Lemech.[[13]](#footnote-13) In the meantime, his exile had no end, unlike the Torah requirement for the unintentional manslayer who was released when the Kohen Gadol died. So, why did Kayin escape the death penalty? The answer has two parts.

1. Since there were no witnesses to the crime, a Bet Din[[14]](#footnote-14) would not be able to convict. Hence, he had the status of an unintentional manslayer and was condemned to galut.
2. When a man is guilty of murder, HaShem gives the guilty verdict and He applies the penalty. Hence Kayin was killed, midda-kneged-midda,[[15]](#footnote-15) by Lemech. Chazal teach that HaShem normally executes this penalty within one year of the time of the crime.

**Yosef and His Brothers**

When Israel and his family went into galut, if was shortly after Yosef’s brothers desired to kill him, but sold him instead. This is a very similar situation to the manslayer. Indeed, the Midrash even links these events with the cities of refuge:

***Midrash Rabbah - Genesis LXXXIV:15*** *AND THE MAN SAID. LET US GO TO DOTHAN. For such are the designs of the Almighty. AND THEY SAW HIM AFAR OFF, etc. (XXXVII, 18). Said they: ‘Let us kill him by inciting the dogs against him’. AND THEY SAID ONE TO ANOTHER: BEHOLD, THIS DREAMER COMETH (XXXVII, 19). The Rabbi said: They exclaimed, ‘Behold, it is he, who is coming wrapt in his dreams!’ R. Levi said: They exclaimed that this one was to ensnare them into serving [foreign] overlords. COME NOW THEREFORE, AND LET US SLAY HIM... AND WE SHALL SEE WHAT WILL BECOME OF HIS DREAMS (XXXVII, 20). Said the Holy One, blessed be He, to them: Ye say, AND WE SHALL SEE, and I say, WE SHALL SEE: indeed we shall see whose words will be fulfilled.’*

*15. AND REUBEN HEARD IT, etc. (XXXVII, 21). Now where had he been? R. Judah said: Every one of them attended his father one day, and that day it was Reuben’s turn. R. Nehemiah said: [Reuben reasoned]: I am the firstborn and I alone will be held responsible for the crime. The Rabbis said: [Reuben reasoned]: He includes me with my brethren, and I am not to rescue him! I thought that I had been expelled [from the company of my brethren] on account of that incident, yet he counts me together with my brethren-And, behold, the sun and the moon and the eleven stars (Gen. XXXVII, 9)-shall I then not deliver him! Said the Holy One, blessed be. He, to him: ‘Thou wast the first to engage in life saving: by thy life! the cities of refuge will be set up [first] nowhere else than within thy borders’; thus it is written, Bezer in the wilderness, in the table-land, for the Reubenites, etc. (Deut. IV, 43).*

**Moshe and the Egyptian**

Moshe killed the Egyptian then he needed to flee to Midian. Remember that Moshe was a Hebrew who was adopted by an Egyptian and raised as a prince in Paro’s palace. When he went into galut for killing the Egyptian, he was leaving his parents, his adopted parents, and his status as a prince. His galut took him to Midian where he became a shepherd and a stranger in a strange land.

***Shemot (Exodus) 2:11*** *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Why did not Moshe deserve the death penalty? Why was he treated as an unintentional manslayer when he clearly intended to kill him?

Rashi says that Moshe killed the Egyptian with the explicit Divine Name (Shem HaMaforash).[[16]](#footnote-16) The Malbim explains that a non-Jew who strikes a Jew is subject to the deathpenalty, but not at human hands, death from Heaven. This Moshe facilitated by invoking the Shem HaMaforash. Thus we see that Moshe was merely the conduit for HaShem to slay the Egyptian who was mistreating a Jew. Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

Now, if you have difficulty with this explanation, consider that HaShem did not inflict any penalty on Moshe except galut, the penalty for unintentionally killing a man. Further, Moshe would later be chosen to be “king” of the Jews and to be the leader of the Jewish people for forty years. This is not the normal penalty for a murderer. Since HaShem dealt with Moshe midda-kneged-midda, we know that Moshe was only guilty of unintentional killing.

***Midrash Rabbah - Deuteronomy II:29*** *THEN MOSES SEPARATED. R. Aibo said: When Moses fled he began to sing a song, as it is said, And dwelt in the land of Midian; and he sat down by a well (Ex. II, 15). Just as Israel sang a song by a well, so too Moses sang a song by a well. R. Levi said: [He sang a song] because the section dealing with the homicide’s [flight] to the Cities of Refuge was carried into effect through him.*

**In The Wilderness**

The wandering of the Jews in the desert was another example of the exile of the unintentional manslayer. The spies derogatory report caused the Bne Israel to shun the land and reject the Word of HaShem. This sin would result in the deaths of most of those who had left Mitzrayim.[[17]](#footnote-17) Because the people did not realize that their sin would have this consequence, HaShem sent them into galut, forcing them to wander for forty years.

***Bamidbar (Numbers) 13:31 - 14:1*** *But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. 1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath HaShem brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?*

There is, in fact, a striking similarity between the galut of the Jews in the wilderness and that of an accidental murderer. The Jews in the wilderness never knew when they would be asked to move. When the cloud rose, they needed to pack their belongings and move on to the next location. In the instance of the cities of refuge, the manslayer’s galut ended with the death of the Kohen Gadol, an event that could not be predicted. In both cases, there was no predetermined time for the relocation to end, adding to the sense of instability.

It is interesting to note that the galut of the generation of the wilderness did not end until the death of the Kohen Gadol, Aaron:

***Devarim (Deuteronomy) 10:6*** *And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest’s office in his stead.*

Shortly after Aaron’s death, Joshua led the Bne Israel into the promised land and the Galut ended. This suggests that the death of Aharon was an atonement for the Bne Israel.

The ending of the galut in the wilderness and the entering of the Promised land hints also to the final redemption.

**Exile in Megillat Ruth**

In Sefer Ruth, Elimelech abandoned eretz Israel during the famine that struck Israel in the days of the judging of the judges. Since Elimelech was a leader of the generation with the financial resources to help the poor during this famine, his abandonment of the poor, undoubtedly, contributed to their deaths. While he exiled himself voluntarily, in the end HaShem insured that the exile was permanent. Elimelech never returned to eretz Israel.

In our study of Megillat Ruth, we saw that Elimelech’s exile is reminiscent of Adam’s exile. Like Adam’s exile that resulted in the birth of righteous Seth, so Elimelech’s exile led to the “dove from Moab”, Ruth.

The exile of Elimelech led to the fields of Moab. As we learned in our study of Ruth, we know that a field is a remez, a hint, to a place of Torah study. Elimelech’s exile led to Ruth’s exile. She, too, ended up in a field, the field of Boaz. Additionally, Ruth became a part of the messianic line.

**Babylonian Galut**

The Midrash makes an explicit connection between the cities of refuge and the Babylonian galut. This suggests that in general, if we see a galut we should look for the sin of inadvertent man slaying:

***Midrash Rabbah - Numbers XXIII:14*** *THEN YE SHALL APPOINT YOU CITIES (XXXV, 11). It is also written, SIX CITIES OF REFUGE (ib. 13). YE SHALL GIVE THREE CITIES BEYOND THE JORDAN, AND THREE CITIES SHALL YE GIVE IN THE LAND OF CANAAN (ib. 14). There were three in the Land of Israel, in the west, and three beyond the Jordan, in the east, in the land of the children of Reuben, and the children of Gad, and half the tribe of Manasseh; as it says, Bezer in the wilderness, in the table-land, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites (Deut. IV, 43). This gives you three in the east. The three in the west were: Hebron, belonging to Judah, Shechem in the hill-country of Ephraim--this was Neapolis--and Kedesh in Galilee, belonging to the tribe of Naphtali. Moses divided [Transjordan] among Reuben, Gad, and half the tribe of Manasseh, and set apart from these lands three cities; as it says, Then Moses separated three cities (ib. 41). But Joshua divided [the land] among all the tribes and gave to the tribe of Levi forty-eight cities, of which the priests took thirteen, the rest going to the Levites. Three cities of refuge they took in their lot, but in the Land the tribe of Levi took nothing. Why? They shall eat the offerings of the Lord made by fire, and His inheritance (ib. XVIII, 1). You find that Sennacherib carried them off in three sections. On the first occasion he exiled the Reubenites, Gadites, and half the tribe of Manasseh. On the second, the tribe of Zebulun and the tribe of Naphtali; as it says, In the former time he hath lightly afflicted the land of Zebulun and the land of Naphtali (Isa. VIII, 23). On the third occasion he exiled the rest of the tribes; as it says, But on the latter he hath dealt a more grievous blow--hikbid (ib.); ‘Hikbid’ implies that he swept them out (hikbidam) as with a broom (makbed). Nebuchadnezzar also drove out the tribes of Judah and Benjamin in three installments. On the first occasion he exiled Jehoiakim and on the second Jehoiachin. What did he do to him? He bound him [and seated him] in his most honored carriage; as may be inferred from the text, ‘For behold I shall send her away like the queen-mother1; as a queen-mother is honored by men, so was Jehoiachin honored by Nebuchadnezzar. Nebuzaradan exiled Zedekiah This gives you three exiles. The Holy one, blessed be He, said: ‘In this world, as a result of iniquities, Israel were exiled and dispersed through the gates of the Land,’ as it says, And I fan them with a fan in the gates of the land (Jer. XV, 7). For Sennacherib was the lord of the world, and used to exile some to one place and others to another. He drove Israel to Babylon and brought those who were in Babylon here.3 In the time to come, however, If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee (Deut. XXX, 4). And gather together the scattered of Judah from the four corners of the earth (Isa. XI, 12). Isaiah in the same strain says, The ransomed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away (ib. XXXV, 10).*

**Mashiach ben Yosef and the Bne Israel**

The sins of the Bne Israel resulted in the death of Yeshua HaMashiach, albeit inadvertently. That same generation that saw Yeshua crucified also saw the destruction of the Bet HaMikdash, the symbol of Mashiach’s body, and the subsequent galut; the longest galut in our history. The tikkun for our sins that inadvertently caused the death of Mashiach, is to go into galut to a take refuge in Mashiach, the ultimate place (makom) of Torah.

Chazal tell us that the first Temple was destroyed because Israel had violated the “cardinal sins” of idolatry, murder, and immorality, while the second Temple was destroyed because of baseless hatred:

***Yoma 9b*** *Why was the First Temple destroyed? Because of three things that occurred in it: Idolatry, unseemly provocative sexual behavior, and bloodshed... But the Second Temple, where they occupied themselves with Torah, Commandments and acts of benevolence, why was it destroyed? Because there was baseless hatred. This teaches that baseless hatred is equated with three sins: idolatry, provocative sexual behavior and bloodshed.*

Now Mashiach has told us that hatred is related to killing in:

***Matityahu (Matthew) 5:21*** *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

We can infer that our actions of unintentional man slaying were the cause of the destruction of the second Temple. We can also understand that it is the atonement of Mashiach, The Living Torah, that will end this bitter exile. It is the death of Mashiach ben Yosef, our Kohen Gadol, which provides the atonement which will allow us to enter the Promised Land, our makom, under the leadership of Mashiach ben David!

Thus we see that the solution to the manslayer’s exile is Torah and that the ultimate end to our national exile is found in The Living Torah, Mashiach. We must seek to study Torah and perform the mitzvot in order to gain the atonement of galut.

**City of Refuge = Torah**

All of these unintentional manslayers went into galut because of their sin. They were forced to leave their makom, their place, because they caused others to lose their place in this world. The goal of the galut is the tikkun, the correction, of the individual that can be found in Torah. The reason for galut in the cities of refuge was to force the manslayer to study Torah and confront the mitzvot twenty-four hours a day. The constant interaction between the manslayer and the Levites would be life-changing and would enable the manslayer to change his heart.

From this, we understand that the Temple’s destruction and ensuing galut for which we mourn, on Tisha B’Ab. Exile is analogous to a cityofrefuge. Just as the inadvertent manslayer exiled himself to a cityofrefuge, so too, the Jewish people were exiled because of inadvertent sins. Their tikkun is found in their study of Torah.

At this point, we can shed new light on what lies behind Simchat Torah, which Chazal combined together with Shemini Atzeret, the day after Succoth. In Devarim (Deuteronomy) 4:41, the Torah relates that Moshe before his passing, set aside the three ‘Arei Miklat’ cities of refuge, on the eastern side of the Jordan. Immediately afterwards in Devarim 4:44, the pasukim teaches, ‘And this *is* the law which Moshe set before the children of Israel’. The Baal HaTurim points out that this pasuk comes to teach that a person must exile one’s self to a place of Torah, as is taught in:

***Avot 4:14*** *Exile yourself to a place of Torah.*

Rabbenu Bachya points out that the pesukim come to teach me that Torah protects a person even more than an ‘Ir Miklat’ (city of refuge) for the ‘Ir Miklat’ saves only for a sin done inadvertently while Torah saves from all sin. Furthermore, the Midrash describes a dialogue between Klal Israel and HaShem in which Klal Israel want to know how they will atone for their sins when the existence of cities of refuge will cease. HaShem’s answer is that **there will always be Torah**!

We can now appreciate Chazal’s choosing the day that follows Succoth as ‘Simchat Torah’. When we leave that succah that serves us as a refuge when we are forced to exile; we are distraught as to where will our salvation come from. Therefore, Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating its special quality of serving as our salvation and refuge at all times. We must remember that we have Torah that serves as the greatest refuge. May HaShem open our hearts and our eyes to appreciate and see the depth of His Torah!!

**Ashlamatah: Yehezchel (Ezekiel) 16:10-18, 60**

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| **Rashi** | **Targum** |
| 10 I clothed you also with richly woven work, and shod you with sealskin, and I wound fine linen about ‎your head, and covered you with silk. | 10. Then I clothed you in embroidered garments, from the precious things of your enemies; and I put costly shoes on your feet. And I consecrated priests from among you that they may serve before Me in linen headgear, and the high priest in colorful vestments. |
| 11 I decked you also with ornaments, and I put bracelets upon your hands, and a chain on your neck. ‎ | 11. I improved you by the perfection of the words of the Torah, inscribed on two stone tablets, and given by the hands of Moses; and I sanctified you by the holiness of My great name. |
| 12 And I put a ring upon your nose, and earrings in your ears, and a beautiful crown upon your head. | 12. I placed the ark of My covenant among you, with My cloud of glory covering you, and an angel, sent from before Me, leading the way ahead of you. |
| 13 Thus were you decked with gold and silver; and your raiment was of fine linen, and silk, and richly ‎woven work; you did eat fine flour, and honey, and oil; and you did wax exceeding beautiful, and you ‎were meet for royal estate. | 13. And I placed My tabernacle ... |
| 14 And your renown went forth among the gentiles for your beauty; for it was perfect, through My ‎splendor which I had put upon you, says Ha-Shem GOD. ‎ |  |
| 15 But you did trust in your beauty and play the harlot because of your renown, and did pour out your ‎harlotries on every one that passed by; his it was. |  |
| 16 And you did take of your garments, and did make for yourself high places decked with divers colors, ‎and did play the harlot upon them; the like things will not come, neither shall it be so. ‎ |  |
| 17 You did also take your fair jewels of My gold and of My silver, which I had given you, and made for ‎yourself images of men, and did play the harlot with them; ‎ |  |
| 18 and you did take your richly woven garments and cover them, and did set Mine oil and Mine ‎incense before them. ‎ |  |
| 60 **Nevertheless I will remember My covenant with you in the days of your youth, and I will establish ‎unto you the everlasting covenant**.‎ |  |

**Rashi’s Commentary on Yehezchel (Ezekiel) 16:10-18, 60**

**10 And I clothed you with embroidered garments**: “And I clothed you with embroidered garments of the spoils of your enemies.”

**and I shod you with badger**: [Jonathan renders:] And I put shoes of glory on your feet.

**and I girded you**: Heb. וָאֶחְבְּשֵּׁךּ. [Jonathan renders:] and I hallowed priests of you to be serving before Me with turbans of fine linen.

**and I covered you with silk**: Heb. מֶשִּׁי, soie in French. And the High Priest with colored raiment, and [according to] Midrash Aggadah (Mid. Song 4:2), these are the seven clouds of glory, as it is written (Exod. 13:22): “He did not move (יָמִישּׁ) the pillar of cloud by day.”

**11 And I adorned you with ornaments**: E pare toy, and I adorned you. [Jonathan renders:] And I adorned you with the adornment of the words of the Torah, written on the two stone tablets.

**and I put**: Heb. וָאֶתְּנָה [lit. and I gave,] through Moses.

**bracelets**: Heb. צְמִידִים [from צמד, to join]. I joined one commandment opposite the other, five opposite five.

**12 And I put a nose ring on your nose**: [Jonathan renders:] And I placed the ark of My covenant among you.

**and earrings on your ears**: Heb. וַעֲגִילִים, a word for an earring. [Jonathan interprets:] And the cloud of My glory covering over you. [The clouds of glory are called וַעֲגִילִים] because they surrounded them in a circle (עִגּוּל).

**and a crown of glory on your head**: [Jonathan renders:] And an angel was sent from before Me leading at your head, as it is said (Micah 2:13): “and their king passed before them, and the Lord was at their head.”

**13 And you adorned yourself with gold and silver**: [Jonathan renders:] And I placed My Tabernacle among you, adorned with gold, silver, curtains of linen, colored tapestries and embroidery, and mannawhich was as good as fine flour, honey and oilI fed you, and you became exceedingly rich and strong, and you prospered and ruled over all the kingdoms.

**fine flour, honey, and oil you ate**: The manna, which would change to any flavorto fine flour, honey, and oilyou ate. The Midrash Aggadah (Mid. Song 4:2) [points out that] thirteen items are enumerated here, and corresponding to them, the Holy One, blessed be He, ordered them to bring the thirteen items enumerated in the donation for the Tabernacle (Exod. 25:1-7). Nevertheless, He is destined to repay them in the future with thirteen items (Isa. 4:5f.): “And the Lord shall create over every dwelling of Mount Zion, etc. And a tabernacle shall be for shade by day from the heat, etc., from stream and from rain, etc.”

**became exceedingly beautiful**: An expression of beauty.

**14 for it is all inclusive**: Heb. כָּלִיל, an expression of all- inclusive beauty (23:12). Another explanation: כִּי כָּלִיל הוּא, for it was perfect. Another explanation: כִּי כָּלִיל couronne in French, like (Lev. 21:12): “crown (נֵזֶר),” which is translated כְּלִיל by Targum.

**15 and you went astray because of your fame**: You relied on the fame of the beauty that spread concerning you.

**and you poured out your harlotries**: You displayed your beauty to every passerby until the lust for your harlotry gushed upon them [arousing them] to seduce you into fornicating with them.

**to him it would be**: And once they desired you, you surrendered yourself to them; and to anyone who requested your harlotry, it would be his. Jonathan renders: and it was not fitting for you to do so, as though it were written לֹא יְהִי. This entire allegory represents the Calf of the desert and the other idolatry that the tribe of Dan worshipped in the desert, as it is written (Deut. 25:18): “all those who trailed after you,” and we find in the Pesikta (d’Rav Kahana p. 27b): This is the tribe of Dan, for the cloud would reject them, because the were all idolators.

**16 mounds of colored garments**: Covered with spotted garments of various colors, pla[t] rees in Old French, multi-colored.

**this should not have come**: It was not proper for this to come, non a venir et non a etre in French, [which was] not to come nor to be.

**17 male images:** Since he compares her to a female harlot, he compares the image to a male who fornicates with her.

**60 But I shall remember My covenant:** That was with you in the days of your youth.

**Nazarean Talmud**

**Sidra of Shmot (Exodus) 26: 31 – 27:19**

**“V’Et-HaMishkan Ta’aseh” - “And the Tabernacle you will make”**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

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| **Hakham Shauls School of Tosefta**  **Luqas Lk 11:29-30**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 8:11-12**  **Mishnah א:א** |
| **And as the congregations were increasing, he began to say, “This generation is an evil generation![[18]](#footnote-18) It demands a sign, and no sign will be given to it except the sign of Yonah** (Jonah)**! For just as Yonah became a sign to the Ninevites, so also the Son of Man will be to this generation.** | **And the P’rushim came out and began to deliberate[[19]](#footnote-19) with him** (Yeshua), **seeking from him a sign from the heavens, testing him. And having breathed out a sigh and said, why does this generation seek a sign? Amen, v’amen I say to you, in no way will this generation be given a sign!** |

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

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| --- | --- | --- | --- | --- |
| **Ex 26:31 – 27:19** | **Psa 63:1-12** | **Ezek 16:10-18,60** | **Mk 8:11-12** | **Lk 11:29-30** |

**Commentary to Hakham Tsefet’s School of Peshat**

**Signs**

Signs, Signs, everywhere are signs …

*Blocking up the scenery … Breaking my mind …*

*Do this … Don’t do that … Can’t you read the sign?[[20]](#footnote-20)*

The Hebrew equivalent of σημεῖον (sēmeion) is אוֹת (ot). The frustration of the Master is apparent. These religious leaders of the day coming to him and seeking something he has been trying to convey to them since the start of His ministry. The first occurrence of אוֹת is”

**Shemot (Exodus) 4:8** And it shall be, if they do not believe you, nor listen to the voice of the first sign, they shall believe the voice of the latter sign.[[21]](#footnote-21)

Which is rather surprising, given that Bereshit (Genesis) had signs throughout. From the whirling Malach (Angel) after Adam and Chava were expelled (exiled) to Yosef and his dreams. The burning bush which Moses saw was definitely a sign from Heaven, yet the Hebrew word is מַרְאֶה (Mor-eh)[[22]](#footnote-22). Which means sight or vision. אוֹת according to Strongs is a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.: - mark, miracle, (en-) sign, token. It is our belief that man has always sought a sign from stellar regions. An indication from outside this physical realm that this is what he should do or that is where he should go or, more importantly, something is what he should believe and trust. It appeals to man’s laziness to have a go-to doctrine that he doesn’t have to research or investigate. That’s all the Pharisees wanted. Give us a sign Yeshua ben Joseph that you are the Mashiach and we will follow you. Do whatever you say. Trust you. But Yeshua was not falling for their trap. For He knew their hearts. That they did not want to relinquish their positions to this young upstart. Surely, they remembered his prowess in Torah at his Bar Mitzvah.[[23]](#footnote-23)

I would assume they remembered it well, for He most likely schooled them with burning questions in reply to their superficial answers.

**Mashiach signs**

Rambam stated there are several signs of the coming of Messiah[[24]](#footnote-24)

* If there arises a leader among Jews who is a descendant of King David
* Is a diligent student of Torah, both Written and Oral
* Devoted to Mitzvahs (pious as King David)
* Brings Jews back to observance of Torah
* Fights G-d’s battles (military and otherwise)

Rambam goes on to say that the Messiah will rebuild the 3rd Temple and gather the exiles back to Israel

Yeshua fulfills all of them except for building of the third temple. Which would have been rather difficult seeing the second was still standing.

**Authority**

***“****hey, what gives you the right…”*

The Pharisees were merely wanting to know the authority Yeshua was doing these signs and wonders. They did not deny them. They just wanted to know the power behind them. A reasonable request to be sure. It would not be bad if present day worshippers would investigate the source or power behind some of the signs they see in their churches. The healings and prophecies might be from the Holy One, blessed be He, but it might not. Most likely not; one would think.

**Denial**

Yeshua’s rebuke of the leaders should tell us volumes as what we should ask of whom. His apparent despair of their question also hints to the error of their ways. He kept pointing to Torah. For example, look at Luke 6:31. “But he said to him, ‘If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.’ ”[[25]](#footnote-25) A quick search in e-sword[[26]](#footnote-26) revealed Moses mentioned 57 times in the Gospels. In every one of them, Yeshua was reiterating that we should heed His commandments and keep all His statutes.

**Peroration**

“*… so I got me a pen and a paper … and I made up my own little sign..*

*I said,” Thank you, Lord, for thinking about me … I’m alive and doing fine.”*

Mr. Emerson wrote this song in 1970. They (the producers of the record) put it on the ‘B’ side. No doubt, thinking the religious tone of the ending would be lost and the message forgotten. But HaShem had other plans. The song took off. They had to re-release it, and it made the top 25 songs of that year. That is no small feat for a song that spouts belief in HaShem in a secular music world.

As we seek leadership and learning, who do you listen to and who do you dismiss as a heretic. We must always seek guidance from the Torah. A good baseline rule is if it goes against the Torah, it most assuredly is heretical. The second thing we do is seek advice and counsel from the Rabbis that HaShem has placed in authority over us. They are not masters and us slaves. They are teachers, and we are students. Also, paradoxically, we are teachers, and they are students. HaShem’s most glorious plan is that we all have a role in bringing Mashiach back to us and that we be ready for Him.

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**“Shabbat Hagadol”**

**Next Shabbat: “V’Atá Tetsavé” – “And you give orders”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְאַתָּה תְּצַוֶּה** |  | **Saturday Afternoon** |
| **“V’Atá T’tsavé”** | Reader 1 – Sh’mot 27:20 – 28:5 | Reader 1 – Sh’mot 12:21-24 |
| **“And you will give orders”** | Reader 2 – Sh’mot 28:6-8 | Reader 2 – Sh’mot 12:25-28 |
| **“Y mandarás”** | Reader 3 – Sh’mot 28:9-12 | Reader 3 – Sh’mot 12:29-36 |
| Sh’mot (Exodus) 27:20 – 28:43 | Reader 4 – Sh’mot 28:13-21 | **Monday & Thursday**  **Mornings** |
| Tehillim (Psalms) 64:1-11 | Reader 5 – Sh’mot 28:22-30 | Reader 1 – Sh’mot 12:21-24 |
| Ashlamatah:  Hosea 14:7 – Yoel 1:5 +2:14 | Reader 6 – Sh’mot 28:31-35 | Reader 2 – Sh’mot 12:25-28 |
|  | Reader 7 – Sh’mot 28:36-43 | Reader 3 – Sh’mot 12:29-36 |
| Mk 8:13; Lk 11:31-32; | Maftir – Sh’mot 28:41-43 |  |
|  | Hosea 14:7 – Yoel 1:5 +2:14 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by His Honor Paqid Adon Ezra ben Abraham.

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

1. Members of David’s own tribe. [↑](#footnote-ref-1)
2. Midrash Shocker Tov (quoted by Radak and the Yalkut in I Sam. 23) gives us a deeper insight into the entire episode. The treacherous people of Zif revealed David’s mountain hideaway to Saul. Saul’s army encircled the mountain from all sides leaving no avenue of escape. In his despair, David asked HaShem ‘Where is the promise You made to me when Samuel anointed me to be king?’ God responded, assuring David that every word uttered by Samuel would come true. Suddenly a messenger angel appeared before Saul saying, ‘Hurry away for the Philistines have spread out to attack the land’. Saul’s advisers were divided on which course of action to take. Some urged him to neglect all dangers and to seize this unprecedented opportunity to kill David. Others, however, wisely counseled that the security of all Israel is the king’s foremost obligation. Saul heeded the latter advice and swiftly departed to pursue the marauding Philistines. Because his counselors were divided on this spot they called the mountain, ‘the rock of division’.

   Others say it was so called because HaShem miraculously split the rock in two leaving David and his warriors on one side and Saul and his army on the other. Thus the victim was out of the reach of his pursuer. A final explanation for the name of this rock is that in later years whenever David and his legions would pass by this location, he and the six hundred men who were in his original band at the time of the miracle would separate [‘divide’] themselves from the rest of the army divisions and prostrate themselves on the ground reciting the benediction, ‘Blessed is He Who performed a miracle for us in this place.’ Because of this separation the rock was called ‘the rock of division’. [↑](#footnote-ref-2)
3. v. 8 [↑](#footnote-ref-3)
4. Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. 17:49, and on many other passages. This midrash is called also “Agadat Tehillim” (Rashi on Deut. 33:7 and many other passages), or “Haggadat Tehillim” (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. 11:27, “שחר טוב יבקש רצון ודרש רעה תבואנו”, etc. [↑](#footnote-ref-4)
5. Amos 8:11 [↑](#footnote-ref-5)
6. 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 Nosson Scherman. [↑](#footnote-ref-6)
7. Galut is the Hebrew transliteration which is normally translated as *exile*. [↑](#footnote-ref-7)
8. Makkoth 10a [↑](#footnote-ref-8)
9. Shemot (Exodus) 21:13 [↑](#footnote-ref-9)
10. ch. 29 [↑](#footnote-ref-10)
11. Har HaMoriah = Mount Moriah. [↑](#footnote-ref-11)
12. Sanhedrin 38b [↑](#footnote-ref-12)
13. Tanchuma to Genesis, 11 - *Lemech was a seventh generation descendant of Cain. He was blind, and he would go out hunting with his son, [Tuval-Kayin]. [His son] would lead him by the hand, and when he would see an animal, he would inform his father, [who would proceed to hunt it]. One day, [Tuval Kayin] cried out to his father: “I see something like an animal over there.” Lemech pulled back on his bow and shot. ... The child peered from afar at the dead body... and said to Lemech: “What we killed bears the figure of a man, but it has a horn protruding from its forehead.” Lemech then exclaimed in anguish: “Woe unto me! It is my ancestor, Cain!” and he clapped his hands together in grief. In doing so, though, he unintentionally struck Tuval-Kayin and killed him, too.* [↑](#footnote-ref-13)
14. A court. [↑](#footnote-ref-14)
15. Measure-for-measure. [↑](#footnote-ref-15)
16. The YHVH - יהוה name. [↑](#footnote-ref-16)
17. All males over 20 years of age except: Joshua, Caleb, and the tribe of Lev. All of the women also survived. [↑](#footnote-ref-17)
18. This statement agrees with Rabbinic dicta, which states that the Temple was destroyed because of the evil malice, division and hatred. [↑](#footnote-ref-18)
19. suzhtei/n verb infinitive present active from suzhte,w [LS] suzhte,w su&zhte,w, f. h,sw, to search or examine together with another, c. dat., Plat. II. jÅ tini, or pro,j tina to dispute with a person, N.T. Hence suzhthth,j [↑](#footnote-ref-19)
20. #### “Signs” … written by Les Emmerson Licensed by UMG (on behalf of Universal Music Canada); Sony ATV Publishing, PEDL, BMI

    [↑](#footnote-ref-20)
21. The Scriptures (ISR) 1998 [↑](#footnote-ref-21)
22. H4758 [↑](#footnote-ref-22)
23. Luke 2:46 [↑](#footnote-ref-23)
24. According to a recent teaching by R. Manis Friedman <https://www.youtube.com/watch?v=mVKVYsJM8kQ&t=3104s> [↑](#footnote-ref-24)
25. The Scriptures (ISR) 1998 [↑](#footnote-ref-25)
26. e-Sword®Version 12.0.1 Copyright © 2000-2019 Rick Meyers All Rights Reserved Worldwide [↑](#footnote-ref-26)