The following material was translated by Jhakham Dr. Yosef ben Haggai and should help us to understand the Nazarean Codicil a bit better.

**Collosians 1:9** ¶ For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge (daat) of his will in all wisdom (chakma) and spiritual understanding (bina);

10 That ye might walk worthy of the Lord unto all pleasing (daat), being fruitful in every good work, and increasing in the knowledge (daat) of God;

11 Strengthened with all might, according to his glorious power (gevurah), unto all patience and longsuffering with joyfulness;

12 ¶ Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light (sod):

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom (malchut) of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God (ayn sof), the firstborn of every creature (Adam Kadmon):

**Matityahu (Matthew) 28:19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Hakham’s translation:

**Matityahu (Matthew) 28:19** As you go, through the world, therefore talmudize the Gentiles, immersing them into the authority of The Father (making him accept HaShem’s sovereignty), the Son (to accept Yeshua as king of the Jews by becoming a Jew), and immersing them into the spirit of holiness (that sets them apart).

Teaching the Gentiles to observe all devarim (the commandments) and I am with you until the end of the olam (this world). Amen

**Peshat** - Literal/Grammatical/Rhetorical - Mark, I & II Peter & Jude.

**Remez** - Allegorical - Luke, Acts all of Paul.

**Drash** - Metaphorical/Parabolical – Matthew.

**Collosians 2:1** ¶ For I would that ye knew what great conflict I have for you, and *for* them at Laodicea (the laity), and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery (sod) of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 ¶ And this I say, lest any (pagan) man1 should beguile you with enticing words. (Rhetoric)

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any (pagan) man2 spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 ¶ And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 ¶ Let no (pagan) man3 therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath:

17 but the body of Christ, which are a shadow (prophecy) of things to come.

18 Let no (pagan) man4 beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

**Some Questions to Ponder:**

1. What questions were asked of Rashi regarding Numbers 27:15?

**Moses spoke to the Lord** – What do we learn from this pasuk?

**Saying** – What did He say?

1. What questions were asked of Rashi regarding Numbers 27:16?

**Let the Lord... appoint** – What did Moshe understand when he heard these words?

**God of the spirits** - Why is this said?

Ibn Ezra: 16 **THE GOD OF THE SPIRITS** – What is meant by the phrase “God of the spirits”

Ibn Ezra: 16 [**SET**] – What is the meaning of the word Yif’qod [appoint] (related to Paqid) and what other word is it related to?

Rosh Chodesh Nisan we crown, or appoint, Jewish kings. The festival for *appointing* leaders of Israel is Rosh Chodesh Nisan. This would be the appropriate time to *appoint* (paqid) a pastor.

1. What questions were asked of Rashi regarding Numbers 27:17?

**who will go forth before them** – Why was this said?

**who will lead them out** – How will He lead them out?

**and bring them in** – How will He bring them in?

1. What questions were asked of Rashi regarding Numbers 27:18?

**Take for yourself** – How was this accomplished?

**for yourself** – What is meant by this pasuk?

**a man of spirit** – What is the meaning of this pasuk?

**and you shall lay your hand upon him** – Why was it requisite for Moshe to lay his hands on Yehoshua?

1. What questions were asked of Rashi regarding Numbers 27:20?

**You shall bestow some of your majesty upon him** – To what does this refer?

**some of your majesty** (authority) – What do we learn from this pasuk? (All transfers of authority comes with knowledge. The giving of knowledge is the giving of authority)

**so that all the congregation of the children of Israel will take heed** – What does this pasuk mean?

1. What questions were asked of Rashi regarding Numbers 27:21?

**He shall stand before Eleazar the priest** – Why was this given?

**and seek [counsel from] him** – When should he seek counsel?

**By his word** – By who’s word?

**and the entire congregation** – To whom does this refer?

**and he took Joshua** – How was he taken?

1. What questions were asked of Rashi regarding Numbers 27:23?

**He laid his hands** – What do we learn from hands (plural)? [We lay hands to confer authority.]

**in accordance with what the Lord had spoken to Moses** – What do we learn from this pasuk?

1. What questions were asked of Rashi regarding Numbers 28:2?

**Command the children of Israel** - What is stated above?

**My offering** – What does this refer to?

**My food** – What does this refer to?

**My fire-offerings** – How was this accomplished?

**you shall take care** - How was this accomplished?

**at its appointed time** – When is the appointed time?

1. What questions were asked of Rashi regarding Numbers 28:3?

**And you shall say to them** – To whom does this apply?

**two...each day** – What is the meaning of this Hebrew phrase שְׁנַיִם לְיוֹם ?

1. What questions were asked of Rashi regarding Numbers 28:10?

**The burnt offering of each Sabbath on its Sabbath** – What do we learn from this pasuk?

**in addition to the continual burnt offering** – To what does this refer?

1. What questions were asked of Rashi regarding Numbers 28:15?

**And one young male goat...** – Why was this sacrifice brought?

**it shall be offered up in addition to the continual burnt offering** – What doe we learn from this pasuk?

1. What questions were asked of Rashi regarding Numbers 28:19?

**Bulls** – What does this correspond to?

**Ram** – What does this symbolise?

**Lambs** - What does this correspond to?

1. The command as to what to sacrifice on the New Moon and Sabbaths is mentioned after the command to ordain Yehoshua (Joshua). What relationships are there between the New Moon and the Messiah?

Our Sages compare Zerach to the sun and Peretz to the moon. The sun continuously shines in an unchanging manner; thus it symbolizes the stable manner in which the righteous serve HaShem. The moon's appearance keeps changing; it continually waxes and wanes. The moon thus symbolizes penitents, who "slipped" and strayed and then returned and regained their spiritual stature. The royal house of David, the very source of Mashiach, is precisely from Peretz (the moon), because Mashiach will bring even the Righteous to do teshuva, to return to their Divine source.

Our Sages associate the moon with the Davidic dynasty. This is borne out by the recitation of the phrase, "David, King of Israel, is living and enduring," in the ceremony of the Sanctification of the (new) Moon. Thus the rebirth of the moon also reflects a promise of renewal for that dynasty, the shining forth of the light of Mashiach*,* who will be a descendant of King David.

Messiah is the head of the body called Israel. The moon symbolizes Israel because it waxes and wanes and reflects the glory of HaShem as the moon reflects the sun. Thus the moon symbolizes the Messiah as the head, the rosh, of Israel.

1. In a way Yom Kippur is the Sabbath of Sabbaths, and Yom Teruah is the New Moon of New Moons, what is it really that we prophesy when we celebrate the monthly New Moons?

We prophecy the coming, the crowning, and the remembrance of Messiah. We prophecy about the restoration of the twelve tribes (one for each of the twelve new moons) that make up the body of Mashiach. We prophecy regarding the seven + three men of the sephirot that will crown the Mashiach. Thus we learn that the congregation (the 7 + 3 men) is responsible for bringing about this renewal. After all, *Rosh Chodesh* = *Chief renewal*, or the *renewal of the chief*, i.e. Mashiach. When the moon is eclipsed, Mashiach is eclipsed and Israel is eclipsed. Yet, even when we are eclipsed we are still visible and we still provide a sign for the Gentiles.

1. What questions were asked of R. Seforno regarding Numbers 28:11?

**And in your New Moons** – What do we learn from this pasuk?

**The beginning of your months** – Why does it say “your” months?

**your feast of weeks** – Does this refer to Shavuot?

1. How is the Torah Seder related to our reading of Proverbs 7:1-27?

As Moshe inaugurated Yehoshua with admonitions, so also do we find admonitions in this passage. As Yehoshua pictures Mashiach, so also does v.19 and v.20 picture Mashiach. As Yehoshua was to prevent the Bne Israel from going astray, so also does this proverb attempt to preven the Bne Israel from going astray. We also have the “New Moon” in v.19-20.

1. How is the Torah Seder related to our Ashlamatah of Isaiah 66:1-24?

They both speak of the Mashiach and His revelation. They both speak of the new moon and its relationship to Mashiach.

The Torah Seder and Isaiah 66:1-24 describe what happens from new moon to new moon and Sabbath to Sabbath where “all flesh shall come to prostrate themselves before me, says the Lord”.

1. How is the reading of Colossians 2:16-23 related to our Torah Seder?

They both speak of the new moon and of the judgment of Mahiach.

1. How do we know that the “no man” (or “anyone”) in Col. 2:16 excludes a Jewish Orthodox person?

By the use of the phrase “but the body of Messiah”. We also know that the Torah commands Jews to judge the wicked. (Bereshit (Genesis) 49:16, Shemot (Exodus) 18:13, Shemot (Exodus) 18:22, and many others.

1. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

Mashiach is coming! Let us prepare to greet Him!

There is hope, no matter what it looks like if we turn to G-d He will shine into our live again.

We see a God prophesying each month that He is actively (howbeit slowly) bring to fruition a total restoration to mankind. It has been established by God that the Jewish people are to be actively involved with this process. For the coming week, we should be actively involved in bringing restoration to those around us. We should look for every opportunity to dispel the darkness in people’s lives, thus starting them on a cycle toward the fullness of light.

Spiritual growth is often a waxing and waning process. Remain faithful through good and difficult times. Your faithfulness will one day be rewarded, Messiah will come.

“Since the Messiah died to the elemental spirits of the word, we should not be alive to human precepts and teachings which have only an appearance of wisdom in promoting self made religious and asceticism and severity of the body, but they have no value in stopping the indulgence of the flesh”, (reference: Colossians 2:20, 21, 22 and 23).

WOW! Talk about a timely prophetic message for my life... In a nutshell: Hashem is telling me to not worry/stress about people who judge me, come against me, for the way I worship Hashem, and the way I strive to keep Torah...don't worry about it, don't worry and let it get me down that people don't understand why I asked for Passover off. Don't fret about whose not happy with me over it...don't fret and stress and worry about if I will be scheduled off for Passover or not. I can't help it that this year Passover/Unleavened Bread coincides with Fish Fry Week. G-d is my judge, and I need to give this to Him and let Him take care of this. So, for this week especially to have these scriptures...especially from Colossians, was a comfort and an encouragement from me for this coming week.