|  |  |  |
| --- | --- | --- |
|  **Esnoga Bet Emunah**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**United States of America****© 2019**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2019**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **II Adar 16, 5779 – March 22/23, 2019** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

**This Commentary comes out weekly and on the festivals thanks to the great generosity of:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

**Please pray for your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!**

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. 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 and mind, swiftly and soon, and we say amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who has problems with her gall bladder and who has recently had heart flutters and has been recommended by the Doctors appropriate medicines to correct these ailments. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Bett’eina bat Sarah who has problems with her thyroids and had a successful surgery which growth was diagnosed as cancerous, and doctors have recommended a course of radio therapy or chemotherapy to eliminate any remaining cancerous cells. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Bett’eina bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Pamala bat Noach (the sister of HE Adon Yeshoshua ben Abraham) who is very, very sick - **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Pamala bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please our G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

We pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the father of HE Giberet Mirit bat Sarah. 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 and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Adon Philippe ben Noach, the husband of HE Giberet Sarai bat Sarah, that the new monthly headache injections that the VA hospital will soon be providing for him will bring relief from the severe headaches that he has been experiencing for many years. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Philippe ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, 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 and mind, swiftly soon, and we pray amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gambling on the stock market and consequently losing money. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, 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 and mind, swiftly soon, and we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob ben Abraham at the hearing on the 5th of February, amen ve amen! – P.S. Arbitration is scheduled for next March 15 at the Federal District Court.

**Shabbat: “B’Resheet” – “With Resheet”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּרֵאשִׁית** |   |   |
| **“B’resheet”** | Reader 1 – B’resheet 1:1-5 | Reader 1 – B’resheet 2:4-6 |
| **“With Resheet”** | Reader 2 – B’resheet 1:6-8 | Reader 2 – B’resheet 2:7-14 |
| **“Con Resheet”** | Reader 3 – B’resheet 1:9-13 | Reader 3 – B’resheet 2:4-14 |
| B’resheet (Gen.) 1:1 -2:3 | Reader 4 – B’resheet 1:14-19 |   |
| Ashlamatah: Is. 42:5-13, 21 | Reader 5 – B’resheet 1:20-23 |   |
|  | Reader 6 – B’resheet 1:24-31 | Reader 1 – B’resheet 2:4-6 |
| Psalms 1:1-6 | Reader 7 – B’resheet 2:1-3 | Reader 2 – B’resheet 2:7-14 |
| N.C.: Mark 1:1-2; Lk 1:1-2:50;Acts 1:1-22 |       Maftir: B’Resheet 2:1-3 | Reader 3 – B’resheet 2:4-14 |
|  |                       Is. 42:5-13, 21 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Creation of the World – Gen. 1:1-2
* First Day: Creation of Light – Gen. 1:3-5
* Second Day: The Firmament – Gen. 1:6-8
* Third Day: Sea, Land and Vegetation – Gen. 1:9-13
* Fourth Day: Creation of Heavenly Bodies – Gen. 1:14-19
* Fifth Day: Fishes and Birds – Gen. 1:20-23
* Sixth Day: Land Animals and Mankind – Gen. 1:24-31
* Seventh Day: The Sabbath – Gen. 2:1-3

**Patterns in Creation**

|  |  |
| --- | --- |
| **What does God create on the first day?** | **What does God create on the fourth day?** |
|  |  |
| **What two things does God create the second day?** | **What two kinds of life does God create on the fifth day?** |
|  |  |
| **What two things does God make on the third day?** | **What two kinds of life are created on the sixth day?** |
|  |  |
|  | **Is anything created on the**[**seventh day**](https://www.betemunah.org/sabbath.html)**?** |

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 1:1 - 2:3**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **In the beginning** Elohim created the heavens and the earth. | 1. **At the beginning (min avella)** the Lord created the heavens and the earth.[JERUSALEM TARGUM. **In wisdom (Be-Hokhma)** the Lord created.] |
| 2. The earth was unformed and desolate, and darkness covered the surface of the abyss. The breath of Elohim hovered above the surface of the water. | 2. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters.[JERUSALEM TARGUM. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters.] |
| 3. Elohim said, "Let there be light." and there was light. | 3. And the Lord said, Let there be light and to enlighten above; and at once there was light. |
| 4. Elohim saw that the light was good, and Elohim divided the light from the darkness. | 4. And the Lord beheld the light, that it was good; and the Lord divided between the light and the darkness. |
| 5. Elohim called the light day, and the darkness He called night. It became evening and it became morning, one day. | 5. And the Lord call the light Day; and He made it that the inhabiters of the world might labor by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day.[JERUSALEM TARGUM. And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning,) the First Day.] |
| 6. Elohim said, "Let there be a canopy in the midst of the waters, and let it divide between waters and waters." | 6. And the Lord said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath.[JERUSALEM. And let there be a separation between the waters above and the waters below.] |
| 7. Elohim made the canopy, and divided the waters which were beneath the canopy, from the waters which were above the canopy, and it was so. | 7. And the Lord made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse; and it was so. |
| 8. Elohim called the canopy heaven. It became evening and it became morning the second day. | 8. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day. |
| 9. Elohim said, "Let the waters beneath the heavens be gathered into one place, and let the dryness be seen." It was so. | 9. And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so. |
| 10. Elohim called the dryness, "earth", and the gathering of the waters, He called "seas", and Elohim saw that it was good. | 10. And the Lord called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas; and the Lord saw that it was good. |
| 11. Elohim said, "Let the earth sprout grass, seed-yielding herbs, fruit trees bearing fruit of its own kind, with its seed within it, upon the earth." And it was so. | 11. And the Lord said, Let the earth increase the grassy herb whose seed seeds, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so. |
| 12. The earth brought forth grass, herbs yielding seed of its kind, and trees bearing fruit which has in it seeds of its kind; and Elohim saw that it was good. | 12. And the earth produced grasses (and) herbage whose seed seeds, and the tree making fruit after its kind. And the Lord saw that it was good. |
| 13. It became evening and it became morning, the third day. | 13. And it was evening, and it was morning, the Third Day. |
| 14. Elohim said, "Let there be lights in the canopy of heaven to divide between the day and the night, and they will serve for signs for seasons, for days and for years. | 14. And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolvings (of seasons).[JERUSALEM. And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years.] |
| 15. They will be for lights in the canopy of heaven to illuminate the earth." And it was so. | 15. And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so. |
| 16. Elohim made the two great lights, the large light to rule the day, and the small light to rule the night, and the stars. | 16. And the Lord made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and she was diminished, and the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars. |
| 17. Elohim set them in the canopy of the heaven to illuminate the earth, | 17. And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth, |
| 18. to rule in the day and the night, and to divide between the light and the darkness; and Elohim saw that it was good. | 18. and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. |
| 19. It became evening and it became morning, the fourth day. | 19. And the Lord beheld that it was good. And it was evening, and it was morning, Day the Fourth. |
| 20. Elohim said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth, in the open canopy of the heaven." | 20. And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flies, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens. |
| 21. And thus Elohim created the great whales, and every living creature that creeps, with which the waters teem, of its kind, and every winged bird of its kind; and Elohim saw that it was good. | 21. And the Lord created the great tanins, the levyathan and his yoke-fellow which are prepared for the day of consolation, and every living animal which creeps, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flies with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good. |
| 22. Elohim blessed them saying, "Be fruitful and multiply, fill the waters of the seas, and let the birds multiply on the earth." | 22. And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth. |
| 23. It became evening and it became morning, the fifth day. | 23. And it was evening, and it was morning, Day the Fifth. |
| 24. Elohim said, "Let the earth bring forth living creatures, each of its kind, animals [of pasture], creeping things, and beasts of the earth, each to its kind." And it was so. | 24. And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so. |
| 25. And thus Elohim made the beasts of the earth, each of its kind, the animals [of pasture] each of its kind, and everything that creeps on the ground, each of its kind, and Elohim saw that it was good. | 25. And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And the Lord saw that it was good. |
| 26. Elohim said, "Let us make man in our image, as our likeness, and let him dominate the fish of the sea, the birds of the heaven, the animals, all the earth, and every creeping thing that creeps on the earth." | 26. And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth. And the Lord created man in His Likeness: [JERUSALEM. And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.] |
| 27. And thus Elohim created man in His form. In the form of Elohim, He created him, male and female, He created them. | 27. In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them. |
| 28. Elohim blessed them, and Elohim said to them, "Be fruitful and multiply, fill the earth and subdue it, and dominate the fish of the sea, the birds of the heaven, and every living thing that moves upon the earth." | 28. And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creeps upon the earth. |
| 29. Elohim said, "Behold, I have given you all seed-yielding herbs that are on the surface of the earth, and every tree that has seed-yielding fruit; to you it shall be for food. | 29. And the Lord said, Behold, I have given you every herb whose seed seeds upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it will be for food. |
| 30. And for every animal of the earth, for every bird of the heaven, and for everything that creeps on the ground, in which there is a living spirit, all vegetational herbs shall be [their] food." And it was so. | 30. But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so. |
| 31. Elohim saw all that He had made, and behold it was very good. It became evening and it became morning, the sixth day. | 31. And the Lord beheld everything He had made, and it was very good. And it was evening, and it was morning, the Sixth Day. |
|   |   |
| 1. The heavens and the earth were completed, and [so were] all their conglomerations. | 1. And the creatures of the heavens and earth, and all the hosts of them, were completed. |
| 2. Elohim completed by the seventh day His work which He had made, and He abstained on the seventh day from all His work which He had made. | 2. And the Lord had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed. |
| 3. Elohim blessed the seventh day and sanctified it, for on it He abstained from all His work, which Elohim had created to do. | 3. And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make. |
|   |   |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol I**

By: Rabbi Ya’aqob Culi

Published by: Moznaim Publishing Corp. (New York, 1988)

Vol. I, pp. 35 - 218

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

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

**Rashi’s Commentary for: B’Resheet (Gen.) 1:1 - 2:3**

Chapter 1

**1 In the beginning** Said Rabbi Isaac: It was not necessary to begin the Torah except from “This month is to you,” (Exod. 12:2) which is the first commandment that the Israelites were commanded, **(for the main purpose of the Torah is its commandments**, and although several commandments are found in Genesis, e.g., circumcision and the prohibition of eating the thigh sinew, they could have been included together with the other commandments). Now for what reason did He commence with “In the beginning?” Because of [the verse] “The strength of His works He related to His people, to give them the inheritance of the nations” (Ps. 111:6). For if the nations of the world should say to Israel, “You are robbers, for you conquered by force the lands of the seven nations [of Canaan],” they will reply, “The entire earth belongs to the Holy One, blessed be He; He created it (this we learn from the story of the Creation) and gave it to whomever He deemed proper When He wished, He gave it to them, and when He wished, He took it away from them and gave it to us.

**In the beginning of God’s creation of** Heb. בְּרֵאשִית בָּרָא . This verse calls for a midrashic interpretation [because according to its simple interpretation, the vowelization of the word בָּרָא , should be different, as Rashi explains further]. It teaches us that the sequence of the Creation as written is impossible, as is written immediately below] as our Rabbis stated (Letters of R. Akiva, letter “beth”; Gen. Rabbah 1:6; Lev. Rabbah 36:4): [**God created the world] for the sake of the Torah, which is called (Prov. 8:22): “the beginning of His way,” and for the sake of Israel, who are called (Jer. 2:3) “the first of His grain.”** But if you wish to explain it according to its simple meaning, explain it thus: “At the beginning of the creation of heaven and earth, the earth was astonishing with emptiness, and darkness...and God said, ‘Let there be light.’” But Scripture did not come to teach the sequence of the Creation, to say that these came first, for if it came to teach this, it should have written: “At first (בָּרִאשׁוֹנָה) He created the heavens and the earth,” for there is no רֵאשִׁית in Scripture that is not connected to the following word, [i.e., in the construct state] like (ibid. 27:1): “In the beginning of (בְּרֵאשִית) the reign of Jehoiakim”; (below 10:10) “the beginning of (רֵאשִׁית) his reign”; (Deut. 18:4) “the first (רֵאשִׁית) of your corn.” Here too, you say בְּרֵאשִׁית בָּרָא אֱלֽהִים , like בְּרֵאשִׁית בְּרֽא , in the beginning of creating. And similar to this is, “At the beginning of the Lord’s speaking (דִּבֶּר) to Hosea,” (Hos. 1:2), i.e., at the beginning of the speaking (דִּבּוּרוֹ) of the Holy One, Blessed be He, to Hosea, “the Lord said to Hosea, etc.” Now if you say that it came to teach that these (i.e., heaven and earth) were created first, and that its meaning is: In the beginning of all, He created these-and that there are elliptical verses that omit one word, like (Job 3:9): “For [He] did not shut the doors of my [mother’s] womb,” and it does not explain who it was who shut [the womb]; and like (Isa. 8:4): “he will carry off the wealth of Damascus,” and it does not explain who will carry it off; and like (Amos 6:12): “or will one plow with cattle,” and it does not explain: “if a man will plow with cattle”; and like (Isa. 46:10): “telling the end from the beginning,” and it does not explain that [it means] telling the end of a matter from the beginning of a matter-if so, [if you say that Scripture indicates the order of creation] be astounded at yourself, for the water preceded, as it is written: “and the spirit of God hovered over the face of the water,” and Scripture did not yet disclose when the creation of water took place! From this you learn that the water preceded the earth. Moreover, the heavens were created from fire and water. Perforce, you must admit that Scripture did not teach us anything about the sequence of the earlier and the later [acts of creation]. God’s creation of the heavens and the earth But it does not say “of the Lord’s creation of” (i.e., it should say “of the Lord God’s creation of” as below 2:4 “on the day that the Lord God made earth and heaven”) for in the beginning it was His intention to create it with the Divine Standard of Justice, but he perceived that the world would not endure; so He preceded it with the Divine Standard of Mercy, allying it with the Divine Standard of Justice, and that is the reason it is written: “on the day the Lord God made earth and heaven.”

**Hakham Ben Ish Hai - 1 In the beginning –** Our Rabbis of blessed memory explained the word **בְּרֵאשִׁית** means: “for the sake of the Torah”. Which is called in Mishle (Proverbs) 8:22 **רֵאשִׁית דַּרְכּוֹ** (Resheet Darkho) – “the beginning of His way – and also for the sake of Israel, who were called in Yermiyahu 2:3 **רֵאשִׁית תְּבוּאָתֹה** (Resheet T’vuatoh) – His first fruits.

**2 astonishingly empty** Heb. תֽהוּ וָבֽהוּ . תֽהוּ is an expression of astonishment and desolation, that a person wonders and is astonished at the emptiness therein. astordison in Old French; [tourdissement in modern French], astonishment. בֽהוּ an expression of emptiness and desolation. (This does not appear in all editions.)

**on the face of the deep**on the face of the waters which were on the earth.

**and the spirit of God was hovering** The Throne of Glory was suspended in the air and hovered over the face of the water with the breath of the mouth of the Holy One, blessed be He and with His word, like a dove, which hovers over the nest, acoveter in Old French, to cover, hover over.

**4 And God saw the light that it was good, and God separated**Here too, we need the words of the Aggadah: He saw it that it was not proper for the wicked to use it; so He separated it for the righteous/generous in the future. According to its simple meaning, explain it as follows: He saw it that it was good, and it was unseemly that it [light] and darkness should serve in confusion; so He established for this one its boundary by day, and for that one its boundary by night.

**5 one day According to the sequence of the language of the chapter, it should have been written, “the first day,” as it is written regarding the other days, “second, third, fourth.” Why did Scripture write “one”? Because the Holy One, blessed be He, was the only one in His world, for the angels were not created until the second day. [i.e., יוֹם אֶחָד is understood as ‘the day of the only One’] So is it explained in Genesis Rabbah (3:8).**

**6 Let there be an expanse** Let the expanse be strengthened, for, although the heavens were created on the first day, they were still moist, and they solidified on the second [day] from the rebuke of the Holy One, blessed be He, when He said, “Let there be an expanse.” This is what Scripture says (Job 26:11): “The pillars of the heavens trembled” the entire first day, and on the second day: “They were astonished by His rebuke,” like a person who stands in astonishment because of the rebuke of the one who frightens him. [Genesis Rabbah 12:10]

**in the midst of the water** In the middle of the water (Targum), for there is a separation between the upper waters and the expanse, as there is between the expanse and the waters that are on the earth. Behold you have learned that they are suspended by the word of the King.-[Gen. Rabbah 4:3]

**7 And God made the expanse**He fixed it upon its base, which is [what is meant by] “making” it; as [in the verse] (Deut. 21:12): “and she shall ‘do’ her nails,” וְעָשְׂתָה .

**above the expanse**It does not say, “on the expanse,” but “above the expanse,” because they [the waters] are suspended in the air (Mid. Ps. 19:4). Now why does it not say, “that it was good” on the second day? Because the work involving the water was not completed until the third day, although He commenced it on the second day, and an unfinished thing is not in its fullness and its goodness; and on the third day, when He completed the work involving the water and He commenced and completed another work, He repeated therein “that it was good” twice (sic): once for the completion of the work of the second day and once for the completion of the work of that [third] day.-[Gen. Rabbah 4:6]

**8 And God called the expanse heaven** Heb. שָׁמַיִם [This is a combination of the words שָׂא מַיִם , bear water (Gen. Rabbah 4:7); שָׁם מַיִם , there is water; אֵשׁ וּמַיִם , fire and water. He mingled them with one another and made the heavens from them (Chag. 12a).

**9 Let the water...gather**They were spread out over the surface of the entire earth, and He gathered them in the ocean, [the Mediterranean], which is the largest of all the seas.-[from Pirkei d’Rabbi Eliezer, ch. 5; Gen. Rabbah 5:2]

**He called seas**But is it not one sea? However, the flavor of a fish that comes up from the sea in Acre differs from the flavor of a fish that comes up from the sea in Spain.-[from Ekev 39]

**11 Let the earth sprout vegetation, seed-yielding herbs**- דֶשֶׁא does not have the same meaning as עֵשֶׂב , and עֵשֶׂב does not have the same meaning דֶשֶׁא . And it would have been inappropriate for the Scriptural text to use the expression, תַעֲשִׂיב הָאָרֶץ ; (let the earth bring forth herbs) for there are various species of דֶשֶׁא , each one by itself which is called a particular עֵשֶׂב And it would not be the correct term for the speaker to say, “such-and-such a דֶשֶׁא ,” because the term דֶשֶׁא applies to the earth’s covering, when it is filled with vegetation.

**Let the earth sprout** Let it be filled and covered with a mantle of herbs. In Old French, דֶשֶׁא is called erbediz, herbage, all in a mixture, whereas each root individually is called עֵשֶׂב

**seed-yielding** That its seeds should grow in it from which to sow elsewhere.

**fruit trees** That the taste of the tree should be like the taste of the fruit. It [the earth] did not do so, however, but “the earth gave forth, etc., trees producing fruit,” but the trees themselves were not fruit. Therefore, when man was cursed because of his iniquity, it [the earth] too was punished for its iniquity (and was cursed-not in all editions). -[from Gen. Rabbah 5:9]

**in which its seed is found**-These are the kernels of every fruit, from which the tree grows when it is planted.

**12 And the earth gave forth, etc.** Even though לְמִינֵהוּ . “according to its kind,” was not said regarding the herbs when they were commanded [to grow], they heard that the trees were commanded thus, and they applied an a fortiori argument to themselves, [a קַל וָחוֹמֶר -from the minor to the major], as is explained in the Aggadah of Tractate Chullin (60a).

**14 Let there be luminaries, etc.** They were created on the first day, and on the fourth day, He commanded them to be suspended in the sky, and likewise, all the creations of heaven and earth were created on the first day, and each one was fixed in its proper place on the day that was decreed upon it. That is why it is written: “with the heavens (אֵת הַשָּׁמַיִם) to include their products, “and with the earth הָאָרֶץ) (וְאֵת ,” to include its products.-[Gen. Rabbah 1:14]

**Let there be luminaries**Heb., יְהִי מְאֽרֽת It [the word, מְאֽרֽת is written without a “vav,” [thus, the word can be מְאֵרֽת meaning curses] because it [the fourth day] is a cursed day when children become ill with croup. This is what we learned (Ta’anith 27b): “on the fourth day [of the week], they [the men of the ma’amad] would fast so that children should not become ill with croup.”

**to separate between the day and between the night**(This happened) after the first light was hidden away, but during the seven (another reading: during the three) days of Creation, the primordial light and darkness served together, both by day and by night.-[Medrah Yelammedenu, as quoted in Yalkut Shim’oni] According to the Ramban and early editions of Rashi, it appears that the reading, “during the seven days of Creation,” is the authentic reading. Ramban, however quotes the Genesis Rabbah, which states that the original primordial light served only during the first three days, until the sun and the moon were suspended in the sky. After that, the primordial light was hidden away, as in Rashi to verse 4. Note also that several early manuscripts and printed editions of Rashi read: “but in the seven days of Creation, the primordial light and darkness served, this one by day and this one by night.” This is also the reading of Mizrachi, and it appears more accurate than our reading, because, in fact, the light and the darkness did not serve together, as Rashi explains in verse 4.]

**and they shall be for signs**When the luminaries are eclipsed, it is an unfavorable omen for the world, as it is said (Jer. 10:2): “and from the signs of the heaven be not dismayed, etc.” When you perform the will of the Holy One, blessed be He, you need not fear retribution.-[from Succah 29a]

**and for appointed seasons**This refers to the future, when the Israelites are destined to be commanded concerning the festivals and they [the festivals] are reckoned from the first phase of the moon.-[from Gen. Rabbah 6:1].

**and for days** The sun serves for half a day, and the moon for half of it, so that you have a full day.

**and years**At the end of 365 days (other editions: and a 1/4 of a day) they complete their revolution through the twelve constellations of the zodiac, which serve them, and that constitutes a year. (Other editions read: and that is 365 and 1/4 days), and they return and start a second time to revolve on the sphere like their first revolution.

**15 And they shall be for luminaries** In addition, they will serve in this function, viz. to shed light upon the world.

**16 the two great luminaries**They were created equal, but the moon was made smaller because it brought charges and said, “It is impossible for two kings to use the same crown.”-[from Chullin 60b] Rashi (ad loc.) explains that this derash is based on the discrepancy of the two expressions, “the two great luminaries,” which intimates that the moon was a great luminary, and “the lesser luminary,” which intimates that the moon was smaller than the sun. To reconcile this difference, the Rabbis asserted that the moon was originally created equal to the sun, but, because of its complaint that the sun wielded the same power that it wielded, it was forced to relinquish that power.

**and the stars** Because He diminished the moon, He increased its hosts, to appease it. -[from Gen. Rabbah 46:4 and Chullin 60b] i.e., The stars serve as the entourage of the moon. When it comes out, they accompany it, and when it sets, they too set. [Gen. Rabbah ad loc.]

**20 living creatures** That there should be life in them. a swarming Heb. שֶׁרֶץ . Every living thing that is not much higher than the earth is שֶׁרֶץ ; among the winged creatures, such as flies; among the insects, such as ants, beetles, and worms; and among the [larger] creatures, such as the weasel, the mouse, the lizard, and their like, and so [among] the fishes. [Note that in most early editions and mss., the reading is וְכָל הַדָּגִים , and all the fishes (and not וְכֵן הַדגִָּים ).]

**21 the...sea monsters** The great fish in the sea, and in the words of the Aggadah (B.B. 74b), this refers to the Leviathan and its mate, for He created them male and female, and He slew the female and salted her away for the righteous in the future, for if they would propagate, the world could not exist because of them. הַתַּנִינִם is written. [I.e., the final “yud,” which denotes the plural, is missing, hence the implication that the Leviathan did not remain two, but that its number was reduced to one.]-[from Gen. Rabbah 7:4, Midrash Caseroth V’Yetheroth, Batei Midrashoth, vol 2, p. 225].

**living creature** a creature in which there is life.

**22 And...blessed them** Because [people] decimate them and hunt them and eat them, they required a blessing; and the beasts also required a blessing, but because the serpent was destined to be cursed, He did not bless them, lest he [the serpent] be included.-[from Gen. Rabbah 11:3, Midrash Tadshe 1]

**Be fruitful**[The word פְּרוּ is derived from פְּרִי , fruit, meaning produce fruits.

**and multiply** If He had said only, “Be fruitful,” one would beget one and no more. “And multiply” was therefore said so that one could beget many.

**24 Let the earth bring forth**That is what I explained [verse 14] that everything was created on the first [day], and they required only to be brought forth.- [from Tanchuma Buber, Bereishith 1]

**living creatures which have life.** (See above, verse 20.)

**and creeping things** These are the creeping things, which are low and crawl upon the earth and appear as if they are dragging along, because their movement is not discernible. Every expression of רֶמֶשׁ or שֶׁרֶץ [is translated] in our language [Old French] as conmovres, crawling creatures.

**25 And... made** He fixed them in their complete form, and in their full stature.-[from Rosh Hashanah 11a, Chullin 60a]

**26 Let us make man**From here we learn the humility of the Holy One, blessed be He. Since man was created in the likeness of the angels, and they would envy him, He consulted them. And when He judges kings, He consults with His Heavenly household, for so we find regarding Ahab, that Micah said to him, (I Kings 22:19): “I saw the Lord seated on His throne, and all the host of heaven were standing by Him, on His right and on His left.” Now do “left” or “right” apply to Him ?! But rather, [the passage means that] these [angels] were standing on the right to defend, and these [angels] were standing on the left to prosecute. Likewise, (Dan. 4:14): “By the decree of the destructive angels is the matter, and by the word of the holy ones is the edict.” Here too, He took counsel with His heavenly household. He said to them, “Among the heavenly beings, there are some in My likeness. If there are none in My likeness among the earthly beings, there will be envy among the creatures of the Creation. ”-[from Tanchuma, Shemoth 18; Gen. Rabbah 8:11, 14:13]

**Let us make man** **Even though they [the angels] did not assist Him in His creation, and there is an opportunity for the heretics to rebel (to misconstrue the plural as a basis for their heresies), Scripture did not hesitate to teach proper conduct and the trait of humility, that a great person should consult with and receive permission from a smaller one.**Had it been written: “I shall make man,” we would not have learned that He was speaking with His tribunal, but to Himself. And the refutation to the heretics is written alongside it [i.e., in the following verse:] “And God created (וַיִּבְרָא) ,” and it does not say, “and they created וַיִּבְרְאוּ .”-[from Gen. Rabbah 8:9]

**in our image** in our form.

**after our likeness** to understand and to discern.

**and they shall rule over the fish**Heb. וְיִרְדּוּ This expression contains both the meaning of ruling and the meaning of subservience. If he merits, he rules over the beasts and over the cattle. If he does not merit, he becomes subservient to them, and the beast rules over him.-[from Gen. Rabbah 8:12]

**27 And God created man in His image** In the form that was made for him, for everything [else] was created with a command, whereas he [man] was created with the hands (of God), as it is written (Ps. 139:5): “and You placed Your hand upon me.” Man was made with a die, like a coin, which is made by means of a die, which is called coin in Old French. And so Scripture states (Job 38:14): “The die changes like clay.”-[from Letters of Rabbi Akiva, second version; Mid. Ps. 139:5; Sanh. 38a]

**in the image of God** He created him It explains to you that the image that was prepared for him was the image of the likeness of his Creator.-[from B.B. 58a]

**male and female He created them** Yet further (2:21) Scripture states: “And He took one of his ribs, etc.” The Midrash Aggadah (Gen. Rabbah 8:1, Ber. 61a, Eruvin 18a) explains that He originally created him with two faces, and afterwards, He divided him. The simple meaning of the verse is that here Scripture informs you that they were both created on the sixth [day], but it does not explain to you how they were created, and it explains [that] to you elsewhere.-[from Baraitha of the Thirty Methods, Method 13]

**28 and subdue it**The “vav” [in וְכִבְשֻׁהָ is missing, [allowing the word to be read וְכִבְשָׁה , the masculine singular imperative] to teach you that the male subdues the female that she should not be a gadabout (Gen. Rabbah 8:12), and it is also meant to teach you that the man, whose way it is to subdue, is commanded to propagate, but not the woman (Yev. Yev. 65b).

**29 it will be yours for food. 30 And to all the beasts of the earth** He equated cattle and the beasts to them [to man] regarding the food [that they were permitted to eat]. He did not permit Adam and his wife to kill a creature and to eat its flesh; only every green herb they were all permitted to eat equally. When the sons of Noah came, He permitted them to eat flesh, as it is said (below 9:3): “Every creeping thing that is alive, etc.” Like the green herbs, which I permitted to the first man, I have given you everything.-[from Sanh. 59b] 31 the sixth day Scripture added a “hey” on the sixth [day], at the completion of the Creation, to tell us that He stipulated with them, [“you were created] on the condition that Israel accept the Five Books of the Torah.” [The numerical value of the “hey” is five.] (Tanchuma Bereishith 1). Another explanation for “the sixth day”: They [the works of creation] were all suspended until the “sixth day,” referring to the sixth day of Sivan, which was prepared for the giving of the Torah (Shab. 88a). [The “hey” is the definite article, alluding to the well-known sixth day, the sixth day of Sivan, when the Torah was given (ad loc.).]

**Chapter 2**

**2 And God completed on the seventh day**Rabbi Simon said: [A human being of] flesh and blood, who cannot [exactly] know his times and his moments, must add from the profane to the holy [i.e., he must add some time to the Sabbath.] The Holy One, blessed be He, Who knows His times and His moments [exactly], entered it [the Sabbath] within a hairbreadth, and it therefore appeared as if He completed it [His work] on that day. Another explanation: What was the world lacking? Rest. The Sabbath came, and so came rest. The work was completed and finished.-[from Gen. Rabbah 10:9]

**3 And...blessed...and hallowed**He blessed it with manna, for on all the days of the week, it descended for them [in the amount of] an omer per person, whereas on the sixth day,[each one received] a double portion. And He hallowed it with manna, that it did not descend at all on the Sabbath. This verse is written with reference to the future.-[from Gen. Rabbah 11:2]

**that God created to do**The work that was fit to be done on the Sabbath, He doubled up and did it on the sixth [day], as is explained in Genesis Rabbah (11:9).

 **Ketubim: Targum Tehillim (Psalms) 1:1-6**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. The praises of a man are that he did not follow the counsel of the wicked, neither did he stand in the way of sinners nor sit in the company of scorners. | 1. Happy the man who has not walked in the council of the wicked, or stood in the paths of sinners, or taken a seat in the band of mockers. |
| 2. **But his desire is in the law of the Lord, and in His law he meditates day and night.** | 2. **Instead his pleasure is in the Law of the LORD, and in his Torah he meditates day and night.** |
| 3. He shall be as a tree planted beside rivulets of water, which brings forth its fruit in its season, and its leaves do not wilt; and whatever he does prosper. | 3. And he will be like a living tree planted by streams of water, whose fruit ripens in due course, and its leaves do not fall, and all its branches that grow ripen and flourish. |
| 4. Not so the wicked, but [they are] like chaff that the wind drives away. | 4. Not so the wicked; instead, they are like the chaff that the storm-wind will drive. |
| 5. Therefore, the wicked shall not stand up in judgment, nor shall the sinners in the congregation of the righteous. | 5. Therefore the wicked will not be acquitted in the great day, nor sinners in the band of the righteous/generous, |
| 6. For the Lord knows the way of the righteous, but the way of the wicked shall perish. | 6. Because the path of the righteous/generous is manifest in the LORD's presence, but the paths of the wicked will perish. |
|   |   |

**Rashi’s Commentary on Psalm**‎**1:1-6**

**1 The praises of a man**This book was composed with ten expressions of song: 1) with conducting, 2) with melody, 3) with musical accompaniment, 4) with song, 5) with praise, 6) with prayer, 7) with blessing, 8) with thanksgiving, 9) with praises, and 10) with “Praise God.” These correspond to the ten men who composed them: 1) Adam, 2) Malchizedek, 3) Abraham, 4) Moses, 5) David, 6) Solomon, 7) Asaph, and 8-10) the three sons of Korah. Concerning Jeduthun, there is a dispute. Some say that Jeduthun was a man, as is written in Chronicles. Others maintain that Jeduthun mentioned in this Book means nothing else but the ordinances (דתות) and laws of the decrees that were passed over him and over Israel.

**The praises of a man** Heb. אשרי les felicements(?) in Old French. The praises of a man, and these are the praises of a man: that he did not follow, because since he did not follow, he did not stand, and since he did not stand, he did not sit.

**scorners** (Old French, gabors.)

**2 But his desire is in the law of the Lord** Hence you learn that the company of scorners brings one to neglect the study of Torah.

**and in his law he meditates** In the beginning, it is called the law of the Lord, and after he has toiled to master it, it is called his own Torah.

**he meditates** Heb. יהגה . Every expression of הגה refers to the heart, as you say (below 19:15): “and the meditation (והגיון) of my heart”; (Isa. 33:18), “Your heart shall meditate (יהגה) in fear”; (Prov. 24:2), “For their heart thinks (יהגה) of plunder.”

**3 planted** Heb. שתול , plonte in Old French (plante).

**rivulets** ruyseys in Old French, (ruisseaux), brooks (as in Ezek. 32:6).

**and its leaves do not wilt** Even the inferior part of it serves a purpose. The conversation of Torah scholars is essential and requires study.

**do not wilt** Heb. יבול , an expression of wilting, fleistre in Old French.

**4 like chaff**An expression of straw, come bale in Old French (comme paille), like straw.

**5 Therefore, etc.** This refers to the verse following it.

**6 For the Lord knows the way, etc.** Because He knows the way of the righteous, and it is before Him to recognize it constantly; the way of the wicked is hateful to Him, and He removes it from before Him. Therefore, the foot of the wicked will not stand up on the day of judgment, neither shall the sinners be written in the congregation of the righteous.

**Meditation from the Psalms**

**Psalms ‎‎1:1-6**

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

**Psalms chapter 1:** Moses presented Israel with the Five Books of the Torah and David presented Israel with the Five Books of Psalms. Moses concluded the Torah with the blessing, ‘How praiseworthy are you, Israel, who can compare to you?’[[1]](#footnote-1) David began his psalms with Moses’ concluding expression, ‘The praises of man’.[[2]](#footnote-2)

The book of Psalms is divided into five sections, known as the five books of Tehillim. According to our liturgical traditions, this corresponds to the five books of the Torah (the “first book”). The five books of the Torah, are the word of G-d which was sent from above and reached down to mankind. Tehillim, Psalms, is the human response to the Creator.

“As Moses gave five books of Torah to Israel, so David gave five books of Psalms to Israel,

The Book of Psalms entitled Blessed is the man (Ps. 1:1),

the Book entitled For the leader: Maschil (Psalm 42:1),

the Book, A Psalm of Asaph (Ps. 73:1),

the book, A prayer of Moses (Ps. 90:1), and

the Book, Let the redeemed of HaShem say (Ps. 107:2)

G-d created man with this one purpose in mind, that he should enjoy great fortune in this world and the next.[[3]](#footnote-3)

Man need not search far for his fortune; he was created as a model of perfection with the basic components for excellence within himself. For this reason, Mesilat Yesharim[[4]](#footnote-4) observes that the prime duty of man is to protect his inherent goodness from external forces which seek to corrupt it. This is known as ‘watchfulness’. David emphasized this truth by beginning his formula of fortune with a warning to avoid the wicked and the sinners.[[5]](#footnote-5)

The next step on the ‘Path of the upright’ is ‘zeal’ i.e. the performance of G-d’s commandments with fiery passion and enthusiasm. David stresses this in the second verse of this psalm: ‘But his desire is in the Torah of HaShem, and in his Torah he, meditates day and night’.

Finally, the Psalmist assures the person who follows these guidelines that he will surely flourish forever.[[6]](#footnote-6)

Psalms one and two are treated as a single composition.

***Berachoth 9b*** *Seeing that this verse, ‘Let the words of my mouth be acceptable etc.’ is suitable for recital either at the end or the beginning [of the tefillah], why did the Rabbis institute it at the end of the eighteen benedictions? Let it be recited at the beginning? — R. Judah the son of R. Simeon b. Pazzi said: Since David said it only after eighteen chapters [of the Psalms],[[7]](#footnote-7) the Rabbis too enacted that it should be said after eighteen blessings. But those eighteen Psalms are really nineteen? — ‘Happy is the man’ and ‘Why are the nations in an uproar’[[8]](#footnote-8) form one chapter.*

When King David, the author of Psalms one and two, wanted to show that a composition was particularly dear to him, he opened and concluded it with “happy - Ashre – אשרי”. This teaches us that the beginning of the psalms was very dear To King David, at his coronation (as we shall see), and to the beginning of Adam in our Torah portion.

***Berachoth 10a*** *Every chapter that was particularly dear to David he commenced with ‘Happy’ and terminated with ‘Happy’.[[9]](#footnote-9) He began with ‘Happy’, as it is written, ‘Happy is the man’, and he terminated with ‘Happy’, as it is written, ‘happy are all they that take refuge in Him’.[[10]](#footnote-10)*

Although our Sages taught that these two psalms describe messianic times, Rashi and Radak suggest that the simple reading of the text lends itself more readily to the events of David’s own career, specifically the time immediately following his coronation, where we read:

***2 Shmuel (Samuel) 5:17*** *But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.*

Just as our psalms relate directly to our Torah portion, so also do they hint to the book following Debarim. This suggests that that we are looking both backwards and forwards with these psalms. They hint to Joshua through the following pasuk:[[11]](#footnote-11)

***Yehoshua (Joshua) 1:8*** *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

Now compare that with:

***Tehillim (Psalm) 1:2*** *But his delight is in the law of HaShem; and in his law doth he meditate day and night.*

Since Rashi indicates that our chapter of Psalms are connected to the Plishtim (Philistines),[[12]](#footnote-12) I would like to look a bit deeper at the Plishtim from a remez or drashic perspective. In other words, I am going to look at the ancient *Plishtim* to understand the modern-day *Palestinians*. This will NOT be a pshat or literal perspective. For example, the Nazis during World War II acted and displayed the actions of the ancient Amalekites. In the same way I am going to view the Palestinians as Plishtim because their actions mirror each other.

There are a few things that the Plishtim and the Palestinians[[13]](#footnote-13) have in common that beg for us to equate these two peoples:[[14]](#footnote-14)

1. They both inhabited the area around modern day Gaza[[15]](#footnote-15) – on the south Mediterranean coast of eretz Israel.
2. They both called themselves Palestinians.[[16]](#footnote-16)
3. They share many of the same behavior patterns.
4. They constantly challenge(d) Israel’s claim to the land, and who were ever in a state of conflict with them, precisely as is the case, today.
5. Both were / are invaders from other lands! To convince Saul to let him fight Goliath, David the shepherd related that he had killed a lion and a bear that threatened his flock.[[17]](#footnote-17) The relevance of this tale in connection with Goliath was that like the lion and the bear, neither Goliath nor the Palestinians belong here.
6. Plishtim were / are the only nation with whom Abraham and Isaac negotiated a peace treaty, but they are also the only nation with whom there was constant enmity. This is eerily similar to modern Palestinians.
7. The Plishtim / Palestinians are not seeking victory! Throughout history, their aim was simply to thwart the rule and sovereignty of Israel. They want to wear them down.
8. Both are bands of marauders who could / can not tolerate the fact of Jewish settlements.
9. David asks: “What shall be done to the man that kills this Philistine, and takes away the taunt from Israel? For who is this uncircumcised Philistine, that he should have taunted the armies of the living G-d?” In David’s eyes Goliath is the representative of the uncircumcised because he has taunted and shamed the armies of the living G-d. He is a Philistine; whose forefathers *came forth from there* - once again the theme repeats itself!
10. The Plishtim / Palestinians consistently deny the existence of the G-d of Israel - yet He exists!

Clearly HaShem is calling our attention to the coincidence with the current conflict and begging us to pay attention. So, this study is an attempt to “pay attention”.

Let’s start with a question: Who were the Plishtim,[[18]](#footnote-18) the Philistines,[[19]](#footnote-19) where did they come from? Says the Torah:

***Bereshit 10:13-14*** *Mitzrayim fathered Ludim, Anomim, Lehavim, Naftuchim, Pasrusim, Kasluchim, from which came the Pelishtim and the Kaftorim.[[20]](#footnote-20)*

Rashi[[21]](#footnote-21) to Bereshit 1:13-14:PASRUCHIM, KASLUCHIM, FROM WHICH CAME THE PLISHTIM: From the two of them, since the Pasrusim and the Kasluchim used to trade wives with each other and from this came the Plishtim.[[22]](#footnote-22)

In other words, the Plishtim were not from pure stock, but, were the result of an adulterous relationship.[[23]](#footnote-23) This affects the spiritual reality of a people, especially when seen in Bereshit at the beginning, and, might explain why they were such an antagonist in Jewish history.

The special nature of the Philistines is made evident for Rabbi Zvi Tau by the genealogy listed in Bereshit 10. In verses 13 and 14, the Hebrew text sets the Philistines apart: “And Mitzrayim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, out of whom came Pelishtim, and Caphtorim.” “Out of whom came” is a unique parenthetical wording within the long litany of nations, and clearly indicates, according to Rabbi Zvi Tau, that the Pelishtim, the Philistines, were not intended to be “a legal member” in the family of nations. Indeed, he declares, they “were not meant to be, there is no place for them from the outset”. He buttresses his view with an ancient Midrash, cited by Rashi, claiming that the Philistine nation was born out of illegitimate wife-swapping between the Pathrusim and Casluhim.

Rabbi Zvi Tau emphasizes that “Philistine nationhood has no self-contained moral, historical or ideal content in and by itself”. Apart from their supporting role in the founding of a new Kingdom of Israel, “they do not have ideals, a purpose, or a foundation”. That this is true of the Palestinians in our own time is crystal-clear to Rabbi Tau, who finds convenient analogies between their behavior and that of their Philistine forbearers. In the Tanach, the Philistines gloated over the plight of the blinded Samson, betrayed by Delilah: “As their spirits rose, they said, ‘Call Samson here and let him dance for us.’ Samson was fetched from the prison, and he danced for them”.[[24]](#footnote-24) So too, says Rabbi Tau, when an enemy rocket lands on Israel, the Palestinians “mount the rooftops and rejoice, since this is the inner essence of their whole national organization”. Later in the Tanach, when “David’s kingdom reaches Jerusalem, Philistines are at the height of their military success and the height of their strength,” and indeed today, when “the People of Israel return to their land, [and] the State of Israel has been founded at the end of Days, there are Philistines, too”.

Plishtim (etymologically, geographically, and symbolically similar to the Palestinians) in Gerar (Gaza area)

It is also interesting that, after so many years, millennia, in fact, and, at this very late time in Jewish history, that the Jewish people should once again be hounded by the Plishtim. Well, they call themselves “Palestinians,” which, in itself is bizarre considering that it was a name originally applied to non-Arab Israel decades ago. However, the name is very much like “Plishtim”, and, they base themselves in what was once called “Gerar”, but is now called “Gaza.” They certainly are intent on being a thorn in the side of the Jewish nation.[[25]](#footnote-25)

The Plishtim personified over-indulgence in the sensuality of this world. This is alluded to by their name, which is derived from the root *pei-lamed-shin*, meaning “breaking through” or “overdoing it”.

**In Yitzchak’s Time.**

Virtually the Torah’s entire discussion of Yitzchak is contained in Parshat Toldot. This is the account of his experiences in the Land of the Plishtim.[[26]](#footnote-26)

Rav Ovadia Sforno’s comments provide an insight that may answer this question. He asks: What was the source of the Plishtim’s jealousy? He explains that the Pelishtim observed that Yitzchak’s agricultural efforts were remarkably successful and their own were correspondingly fruitless.[[27]](#footnote-27)

It is not difficult to identify the message that this phenomenon communicated to the Plishtim: The land responded with abundance to the efforts of Yitzchak and rejected their efforts. This phenomenon communicated an affinity between Yitzchak and the Land of Canaan. It also communicated that the land responded to them as aliens and usurpers. In other words, not only was it clear to the Pelishtim that Yitzchak enjoyed HaShem’s providence, but it was also clear that Yitzchak had a special relationship with the land they regarded as their own!

We can now understand their response of destroying Avraham’s wells and chasing Yitzchak away. These wells represented an inter-generational connection to the land.[[28]](#footnote-28) Before Yitzchak, Avraham had also achieved great success in this land. The wells were a reminder of this inter-generational relationship to the land and the special connection that Avraham and Yitzchak had with the land. The Pelishtim wanted to deny this relationship and destroy any memorial of it. The wells had to be destroyed and it was imperative to drive Yitzchak away. In other words, the Pelishtim were willing to sacrifice their own welfare for a cause that they believed was more important than their immediate well-being. They felt that their claim to the land was at stake. They were determined to undermine and erase any claim that Yitzchak had to the land. In order to accomplish this end, they were willing to sacrifice their own well-being.

Rashi, on the other hand looks at this from a different, but very interesting perspective. The Torah says:

***Bereshit (Genesis) 26:14-15*** *and he (Yitzchak) had flocks and cattle and much possessions and the Philistines were jealous of him. 15 And all the wells that his father’s servants had dug in the days of Abraham his father the Philistines stopped up and filled them with dirt.*

Rashi says: 26:15 the Plishtim stopped up Rashi: Because they (Plishtim) said “they are a problem for us because of the armies who come against us”.

The previous verse tells us the Plishtim were jealous of Yitzchak’s wealth. Why isn’t that a good enough reason for them destroying Yitzchak’s wells? Why does Rashi have to offer a different reason?

If jealousy was the motivation of the Plishtim the verse would have stated this somewhat differently. Verse 15, which follows the statement that “the Plishtim’s were jealous of him” should have begun “And they stopped up and filled them with dirt” etc. This would have conveyed the idea that we are talking about cause and effect. Cause = “the Philistine’s were jealous of him”. Rashi, therefore, sought a different reason for the stopping up the wells.

Rashi begins with “Because they said”. “They said” was their public explanation (that foreign armies would use the wells) but the true reason was their jealousy of Yitzchak. But as we think of it, it is truly strange. The Plishtim needed these well themselves. Why destroy them? If they feared foreign armies, they should have protected the wells not totally destroyed them.

Yitzchak grows rich in the area of the Plishtim and they become jealous of him.[[29]](#footnote-29) They (after signing a Covenant between the children and grandchildren already in the second generation (Yitzchak, Abraham’s son) is asked to leave the area, breaking the Covenant again. And then what do the Palestinians do? They destroy the wells, which Abraham dug, even though they needed them themselves.

Do you recall when the Gush Katif families were evicted they were asked to leave intact their productive hothouses, so that the Palestinians could make a living and become self-supporting? What did the Palestinians (Plishtim) do immediately upon taking over that area? They destroyed the Hothouses left for their own benefit! Ma’sei Avot Siman L’banim![[30]](#footnote-30) History repeats itself, to the letter.

It seems that these events are a paradigm and template for current events. The Palestinian rejection of the State of Israel reflects exactly the same attitudes and includes the same measures attributed to the Plishtim. Like the Plishtim, the Palestinians have no reservations against engaging in the most outlandish, self-destructive behaviors. They have ripped up much of the infrastructure left by Israel in its abandonment of Gaza. They needed this infrastructure but they could not tolerate any signs or memorials of Israel’s success in developing this arid, barren land. The Palestinians constantly acknowledge that they can only survive through access to Israel’s economy: Israel’s economy is their only source of jobs and Israel provides a market for any goods that the Palestinians can produce. But despite these compelling reasons to make peace with Israel, the Palestinians sacrifice their children in futile suicide bombings. They use their children and civilian population as human shields. These actions are clearly self-destructive. But they serve the greater end of attempting to wipe out any sign of a Jewish presence in the land.

Bereshit (Genesis) 26:14 also offers important advice regarding how to respond to such attitudes. Yitzchak did succeed in forcing Avimelech to accept him. How did he secure this outcome?

Nachmanides explains that there are two factors that brought about this outcome. First, HaShem provided Yitzchak with His continual support. As a result, Avimelech realized that his best hope was to enter into a treaty with Yitzchak. This treaty would acknowledge Yitzchak’s right to dwell in the land. However, it would also secure the future of Abimelech’s people, Yitzchak would promise not to wage war against them. Second, implicit in Nachmanides’ comments is the observation that Avimelech only entered into this treaty because he knew that there was no alternative. He could never succeed in driving out Yitzchak and his descendants.[[31]](#footnote-31)

This provides us with an important lesson: In order to triumph in our conflict with the Palestinians we must not allow them to have any hope of success. As long as they feel that there is a reasonable chance that we can be driven from the Land of Israel, they will never give up their battle. We must be victorious in ever)’ confrontation. This will require Hashem’s help

 Israel’s wars are not mere historical events, but cosmic necessities. Peace will come about, not through any diplomatic pacts with the Palestinians, but only when all nations, except for the Palestinians, “shall see how [the Jews] live under the light of the divine idea and the light of the content of Torah, prophecy, and Shechinah, and how these serve to shape the kingdom”.

I will conclude with the Vilna Gaon’s interpretation of a verse of Balaam’s prophecy. The verse reads “And out of Jacob shall one have dominion, and shall destroy the remnant from the city”.[[32]](#footnote-32) According to the Vilna Gaon, this refers to the Philistines, who sought to invalidate the kingdom and sovereignty of Israel, to render them null and void. Their strategy never varies - they never fight a pitched battle, army against army. It’s always a few thousand here, a “remnant” there... They plunder, they maraud, they attack Israel when they plough their fields, when they tend their sheep...

Once Israel lost dominion over their land, through the First and Second Temple eras, the Exile and beyond, there is no more mention of the Philistines. For hundreds of years they had every opportunity to rule and control the country, yet not a word is heard about them. They returned when we returned!

And this is David’s message, which we must always remember: the armies of Israel are the armies of the Lord of hosts. As long as we never lose sight of this, we can contend with “this Philistine” who has always been with us.

**Ashlamatah:** **Yeshayahu (Isaiah) 42:5-13, 21**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. Behold My servant, I will support him, My chosen one, whom My soul desires; I have placed My spirit upon him, he shall promulgate justice to the nations.  | 1. Behold my servant, I will bring him near, my chosen in whom my Memra is pleased; I will put my Holy Spirit upon him, he will reveal my judgment to the peoples.  |
| 2. He shall neither cry nor shall he raise [his voice]; and he shall not make his voice heard outside. | 2. He will not cry or call or lift up his voice outside. |
| 3. A breaking reed he shall not break; and a flickering flaxen wick he shall not quench; with truth shall he execute justice. | 3. The poor who are like a bruised reed he will not break, and the needy who are like a dimly burning wick he will not quench; he will bring forth judgment for his truth.  |
| 4. **Neither shall he weaken nor shall he be broken,** **{P}** | 4. **He will not tire or be weary till he has established judgment in the earth; and islands wait for his law**. **{P}** |
| 5. ¶  **Thus says God the LORD, He that created the heavens**, and stretched them forth, He that spread forth the earth and that which comes out of it, He that gives breath unto the people upon it, and spirit to them that walk therein:  | 5. ¶ Thus says the everlasting God, the LORD, **who created the heavens** and stretched them out, founded the earth and its residents, gives breath to the people upon it and spirit to those who walk in it: |
| 6. I the LORD have called you in righteousness/ generosity, and have taken hold of your hand, and kept you, and set you for a covenant of the people, for a light of the gentiles; | 6. **I am the LORD, I have exalted you in truth, I have taken you by the hand and will establish you and give you as a covenant to people, a light to the peoples,** |
| 7. To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. | 7. **to open the eyes of the house of Israel who are as blind to the law, to bring out their exiles, who resemble prisoners, from among the Gentiles, to deliver from the slavery of the kingdoms those who are jailed as prisoners of darkness.** |
| 8. I am the LORD, that is My name; and My glory will I not give to another, neither My praise to graven images. | 8. I am the LORD, that is My Name; My glory-that I am revealed upon you-I will give to no other people, nor My praise to those who serve images. |
| 9. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. | 9. Behold, the former things have come to pass, and new things I now declare; before they come I will announce to you. |
| 10, Sing unto the LORD a new song, and His praise from the end of the earth; you that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. | 10, Sing before the LORD a new song, speak of His praise from the end of the earth, those who go down to the sea and all that fills it, islands and their inhabitants' |
| 11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar does inhabit; let the inhabitants of Sela exult, let them shout from the top of the mountains. | 11. Let the desert and the cities that dwell in it praise, let open cities inhabit the desert of the Arabians; let the dead sing for joy when they come forth from their tombs, from the lop of the mountains let them lift up their voice. |
| 12. Let them give glory unto the LORD, and declare His praise in the islands. | 12. Let them give glory before the LORD, and declare His praise in the islands. |
| 13. The LORD will go forth as a mighty man, He will stir up jealousy like a man of war; He will cry, yes, He will shout aloud, He will prove Himself mighty against His enemies. **{S}** | 13. The LORD is revealed to do prodigies, to do prodigies He is revealed in anger, in speech, even with quaking, He is revealed in His might against His foes. |
| 14. I have long time held My peace, I have been still, and refrained Myself; now will I cry like a travailing woman, gasping and panting at once. | 14. For a long time I have given them respite, that if they repented to the law ... but they did not repent! Like pangs upon a woman in travail my judgment will be revealed upon them, they will be devastated and come to an end together. |
| 15. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and will dry up the pools. | 15. I will lay waste mountains and hills, and dry up all their herbage; I will turn their rivers into islands, and dry up pools. |
| 16. And I will bring the blind by a way that they knew not, in paths that they knew not will I lead them; I will make darkness light before them, and rugged places plain. These things will I do, and I will not leave them undone. | 16. And I will lead those who are as blind in a way that they do not know, in paths that they have not learned I will guide them. I will turn darkness before them into light, and uneven ground into a plain. These are the things I will do, and I will not forsake them. |
| 17. They will be turned back, greatly ashamed, that trust in graven images, that say unto molten images: ‘You are our gods.’ **{P}** | 17. They shall be turned back and utterly put to shame who serve images, who say to a cast image, "You are our idols." **{P}** |
| 18. Hear, you deaf, and look, you blind, that you may see. | 18. You wicked who are as deaf, have you no ears? Hear/ And you sinners who are as blind, have you no eyes? Consider and see!  |
| 19. Who is blind, but My servant? Or deaf, as My messenger that I send? Who is blind as he that is wholehearted, and blind as the LORD'S servant? | 19. **If the wicked repent, will they not be called My servant,** even the sinners, against whom I sent My prophets? But the wicked are about to be repaid the retribution of their sins, **except that if they repent they will be called the servants of the LORD.**  |
| 20. Seeing many things, you observe not; opening the ears, he hears not. | 20. **You see many things, but do not observe them; your ears are open, but you do not listen to teaching.** |
| 21. The LORD was pleased, for His righteousness'/ generosity’s sake, to magnify the Torah and make it honourable. | 21. The LORD is pleased in order to Justify Israel, He will magnify those who perform His law and strengthen them. |
| 22. And it is a robbed and pillaged people; all their youths are grieved, and they are hidden in dungeons; they are subject to plunderers, and none rescues [them], to pillagers, and no one says, "Return."  | 22. But this is a people plundered and robbed, young men are all of them covered with shame and their confinement is in prisons; they have become booty with none to rescue, spoil with none to say, "Restore!" |
| 23. **Who among you will hearken to this, will listen and hear for the future?** | 23. **Who among you will give ear to this, will listen and apprehend to the end!** |
| 24. Who subjected Jacob to plunder and Israel to spoilers? Was it not the Lord? This, that we sinned against Him, and they did not want to go in His way and did not hearken to His Torah. | 24. Who handed over Jacob for booty, and Israel to spoilers? Was it not the LORD, before whom they sinned and did not wish to walk in ways that were correct before Him and did not listen to the teaching of His law? |
| 25. And He poured out upon them the fury of His anger and the strength of battle, and it blazed upon them all around and they did not know, and it burned among them and they did not take heed. | 25. So he poured out upon him the heat of his anger and the strength of his war-makers he brought upon them; they killed among them, round about them, but they did not understand; they ruled them, but they did not take his fear to heart. |
|  |  |

**Rashi’s Commentary on:** **Yeshayahu (Isaiah) 42:5-13, 21**

**1 Behold My servant, I will support him** Behold My servant Jacob is not like you, for I will support him.

**My chosen one** Israel is called ‘My chosen one’ ([mss.:] His chosen one) (Ps. 135:4) “For the Eternal chose Jacob for Himself.” Scripture states also (infra 45:4): “For the sake of My servant Jacob and Israel My chosen one.”

**whom My soul desires; I have placed My spirit upon him** to let his prophets know My secret, and his end will be that ‘he will promulgate justice to the nations,’ as it is stated (supra 2:3): “And let Him teach us of His ways etc.”

**2 nor shall he raise [his voice]** He shall not raise his voice. It will not be necessary to admonish and to prophesy to the nations, for they will come by themselves to learn from them [i.e., from Israel], as the matter is stated (Zech. 8:23): “Let us go with you, for we have heard that God is with you.”

**3 A breaking reed he shall not break** Jonathan paraphrases: The meek, who are like a breaking reed, shall not break, and the poor, who are like a flickering candle, shall not be quenched.

**and a flickering flaxen wick** A wet flaxen wick, that is nearly extinguished. Thei king will not rob the poor and will not break the poor and the weak.

**4 Neither shall he weaken nor shall he be broken** Heb. וְלֹא יָרוּץ, like לֹא יֵרָצֵץ, he shall not be broken, “for the earth shall be full of knowledge of the Lord as water covers the seabed” (supra 11:9). And they shall obey them, as the matter is stated (Zeph. 3:9): “For then I will make the nations pure of speech etc.” That is what follows: And for his instruction islands shall long. They shall all obey his instruction.

**5. God the Lord** The Master of justice and the Master of clemency.

**the Creator of the heavens** First like a sort of ball of warp thread, and afterward He stretched it out as it is stated in Tractate Hagigah (12a).

**and what springs forth from it** And He creates what springs forth from it.

**Who gave a soul** A soul of life.

**to the people upon it** To all of them equally.

**and a spirit** of sanctity.

**6 I called you** To Isaiah He says.

**and I formed you** Heb. וְאֶצָּרְךָ. When I formed you (כְּשֶׁיְצַרְתִּיךָ), this was My thought, that you return My people to My covenant and to enlighten them.

**for a light to nations** Every tribe is called a nation by itself, as the matter is stated (Gen. 35:11): “A nation and a congregation of nations.”

**7 To open blind eyes** who do not see My might, to take heart to return to Me.

**to bring prisoners out of a dungeon** And because their eyes will be opened, the prisoners will come out of the dungeon. Another explanation: To inform them of the exile destined to befall them, out of which they will eventually come.

**8 that is My Name** This is explained as an expression of Lordship and power. I must show that I am the Master. Therefore, My glory I will not give to another, that the heathens shall rule over My people forever and say that the hand of their God is powerful.

**9 The former things** that I promised Abraham concerning the exile of Egypt (Gen. 15:14), “And also the nation etc.”

**behold they have come to pass** I kept My promise, and now new things I tell My people, to promise them concerning a second exile.

**10** **His praise from the end of the earth** Perforce, when they see My mighty deeds for Israel, all the heathens (nations [Parshandatha, K’li Paz]) will admit that I am God.

**those who go down to the sea** Those who embark in ships.

**and those therein** Those whose permanent residence is in the sea and not in the islands, but in the midst of the water, they spill earth, each one of them, enough for a house, and go from house to house by boat, like the city of Venice. [As in Warsaw ed. and Parshandatha.]

**11 The desert and its cities shall raise [their voice]** their voice in song.

**Kedar shall be inhabited with villages** (Connected to “The desert...shall raise.” The desert of Kedar, where they now dwell in tents, shall raise their voice and sing. It is like: And the villages with which Kedar is settled.) The desert of Kedar, where they now dwell in tents, will be permanent cities and villages.

**rock dwellers** The dead who will be resurrected. So did Jonathan render this.

**from the mountain peaks they shall shout** From the mountain peaks they shall raise their voices [from Jonathan].

**14 I was silent from time immemorial** Already for a long time I have been silent about the destruction of My Temple, and always...

**I am still; I restrain Myself** This is present tense. Until now My spirit has constrained Me, and from now, like a travailing woman will I cry.

**I will be terrified** Heb. אֶשֹּׁם, I will be terrified.

**and destroy [them] together** And I will long to destroy everyone together, all My adversaries.

**15 I will destroy mountains and hills** I will slay kings and rulers.

**and all their grass** All their followers.

**I will dry out** Heb. אוֹבִישׁ This is an expression of drying, used in reference to wet things, e.g., grass and rivers.

**16 And I will lead the blind** Israel, who were heretofore blind from looking to Me, I will lead in the good way, upon which they did not know to walk.

**I will do them** Heb. עֲשִׂיתִם [lit. I did them], I will do. So is the language of prophecy, to speak of the future as if it was already done.

**18** **You deaf ones...and you blind ones** He is referring to Israel.

**19 Who is blind** among you? There is no one but My servant; he is the most blind of all of you. And the most deaf among you is like My messenger whom I send to prophesy prophecies.

**He who was blind is as the one who received his payment** He who was blind among you has already received his chastisements, and he is as one who was paid all payments due him and has emerged cleansed.

**20** **There is much to see** There are many sights before you, and you do not observe to look at My deeds and to return to Me.

**to open the ears** I am busy opening your ears through My prophets, but none of you listens to My words. This is a present tense.

**21The Lord desires** to show you and to open your ears for His righteousness’ sake; therefore, he magnifies and strengthens the Torah for you.

**22 And it** This people is despised and pillaged, and the end of the section is (infra v. 25) “And they laid not to heart” all of this to say, “Why did this befall me?” (v. 24) “Who subjected Jacob to plunder?”

**all their youths are grieved** Heb. בַּחוּרִים הָפֵחַ, all their youths are grieved. (Addendum: Another explanation of הָפֵח בַּחוּרִים כֻּלָם They will put themselves into snares (פַּחֵי) of the earth and into pits. [The clause,] “And they are hidden in dungeons,” proves that this is so.)

**and no one says, “Return.”** Heb. הָשַׁב, like הָשֵׁב [the imperative]. Therefore, it is not punctuated with a dagesh, but (Gen. 43:17) “That returned (הַשָּׁב) in our sacks,” is punctuated with a ‘dagesh.’

**23 will hearken** to pay attention to this, “Who subjected Jacob to plunder?”

**for the future** Who will hearken and hear something that will stand him in good stead at the end? Jonathan, too, renders: לְסוֹפָא, at the end, and likewise, every לְאָחוֹר in Scripture refers to something that is destined to be.

**24 This, that we sinned against Him** This is what caused the plunder and the spoiling, what we sinned against Him.

**and they did not want** Our forefathers did not want to go in His ways.

**25** **and it blazed upon them all around** I brought retribution upon the heathens ([Ms.] nations) all around so that they see and learn their lesson, like the matter stated (Zeph. 3:6f.): “I cut off nations, their towers were desolate...I said, You shall but fear Me, you shall learn a lesson...” ([This appears in certain manuscripts and in printed editions. In Nach Lublin, the reading is:] So that Israel see and learn a lesson.)

**and they did not know** They actually did know, but they trod with their heels. They did not care to understand this and to repent of their wickedness.

**and it burned among them** After the retribution of the heathen ([ms.] nations) around, it burned upon them themselves.

**In The School of the Prophets**

**Yeshayahu (Isaiah)** **42:5-13, 21**

**By: Hakham Dr. Yosef ben Haggai**

At Isaiah 42:5 starts a new pericope, however the previous pericope (Is. 42:1-4) is required in order to clarify the subjects involved following the principle of contiguity. The pericope starting in 42:5 ends in 42:17 and the following pericope starts in 42:18 and finishes at 42:25. So, that for study and discussion our text covers three pericopes (Isaiah 42:1-25). However, for public reading purposes at the Esnoga Shabbat service, we read only 42:5-13, 21 as per the rule of about 10 verses of which the last one must end in a positive, encouraging note.

Isaiah 42:1 has been a very disputed verse, with Christians teaching that the verse directly applies to the Messiah, and our Sages teaching that it refers to Israel. But, there is ample room in this verse to accommodate both postures without disinheriting anyone. Having said this, we must reject the Christian teaching that it applies only to the Messiah since the Jews have been rejected- a sacrilegious belief that distorts Scripture; and equally we must reject the notion that this verse is speaking of Israel composed of the tribes of Judah, Benjamin and Levi – a distortion of the meaning of Israel composed of twelve tribes. G-d, most blessed be He has never forsaken His people whom He exiled throughout the world in punishment for their idolatry. Nevertheless Scripture informs us that G-d will bring back again the exiled Ten Tribes. So, that the Messiah spoken in these three pericopes of Isaiah chapter 42 is one who the Sages identify as Messiah ben Yosef. This is clear in 42:7 where the Targum reads: **“to open the eyes of the house of Israel who are as blind to the law, to bring out their exiles, who resemble prisoners, from among the Gentiles, to deliver from the slavery of the kingdoms those who are jailed as prisoners of darkness.**” If Israel is the Servant of G-d, how can Israel open the eyes of the house of Israel? But if it is Messiah ben Yosef “opening the eyes of the house of Israel who is blind to the Law” then the interpretation makes sense!

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Introduction + I:1**

**From:**

**Chapters of the Sages: A Psychological Commentary on Pirqe Abot**

**By: Rabbi Reuven P. Bulka**

**Jason Aronson, Inc. © 1993, pp. 15-21**

**All Israelites have a portion in the world-to-come, as it is said: ‎‎"And your people, all righteous/generous, shall inherit the land forever, ‎the branch of My plantings, the work of My hands, to glorify ‎Me" (Yeshayahu 60:21). ‎**

This statement is an introductory note which is recited weekly during the ‎period between Pesach and Rosh Hashana before studying the appropriate ‎chapter of the week. Like its counterpart at the close of each chapter, it is a ‎constant, and appears to be a tone-setter for the study of .Jewish ethics. In ‎effect, it establishes the framework within which Jewish ethics operate. ‎

**All Israelites have a portion in the world-to-come** posits, in a terse but ‎powerful manner, the notion that all people have the capacity to actualize ‎the good. They are not doomed by any predestination to evil, nor are they ‎dependent on a vicarious atoning and redeeming process. They begin life ‎not from square one, nor from a negative - starting point. They begin life ‎with an assumed righteousness/generosity, with a share in the real estate of eternal ‎life. If the true human nature is allowed to express itself, the natural stat‎us quo prevails, that of guaranteed eternality. Ethics are hereby projected ‎as the human way to behave, as the normative and natural way to be.

‎

The proof text for this statement seems to pick up this theme of ‎naturalness. The human being is called *the branch of My plantings*, the ‎human being's ethical development is as natural as the branch's development from the tree. The ‎tree has many branches, but one trunk. The picture painted is of ‎diverse individuals, all unique in their capacities, and all branching ‎out in their unique searches for meaning, but all connected to the ‎source, to the trunk. Pirqe Aboth is the trunk, all of us the branches. ‎

Ultimately, this branching out through connectedness to the lifeline of ‎the trunk serves *to glorify Me.* God made His creatures with the ‎propensity for good, but ethical action is not programmed, it is a matter ‎of choice. God is not glorified by puppets who react in ‎cause-and-effect manner to God's string pulling. God is glorified by ‎the human choice to be Godly.

 ‎

Eternal life is projected as the land which will be inherited forever. It ‎is the soil which feeds the trunk which branches out into life. ‎

The reader begins the journey through Jewish ethics with a share of the ‎world-to-come. The reader is told that the ethics to be presented are ‎not beyond human expression. From the distance, they may seem ‎difficult, even unreachable, but, in essence, they are geared to bringing ‎forth the natural human propensity for goodness. It is with this ‎positive attitude that the study and practice of Jewish ethics is ‎approached.

**Mishnah I:1 ‎**

  ‎

**“Moshe received the Torah from Sinai and transmitted it to ‎Yehoshua, and Yehoshua to the Elders, the Elders to the Prophets, and the Prophets transmitted it to the Men of the ‎Great Assembly. They [the Men of the Great Assembly] ‎emphasized three things: Be cautious in judgment, raise up many disciples, and ‎make a fence around the Torah.”**

‎

‎The first mishna expounds on the most basic of questions: What is the ‎source of the ethics which are about to be proposed? Are the values ‎contained in Pirqe Aboth the subjective self-expression of the ‎Sages, or are they objective values which transcend time and space?

 ‎

The ethical norms of Pirqe Aboth begin with statements by members ‎of the Great Assembly, and continue with expressions by their ‎students and the students of their students. The members of the Great ‎Assembly, however, were working within a tradition, the tradition received from the ‎Prophets, who in turn received it from the Elders, and the Elders ‎from Yehoshua, and Yehoshua from Moshe, and Moshe of course, ‎from God (Sinai). The values of the members of the Great Assembly emanate directly from G-d's Torah. Torah is seen as the Jewish lifestyle, and the ethics of Pirqe Aboth relate the objective values of Sinai to the subjective individual situation. Jewish ethics derive from God but reside in the individual.

 ‎

This opening tracing of the route of tradition establishes a vital principle in Jewish ethics. There is room for each person to branch out in a unique fashion, but it must be within ‎the framework of the revealed objective values. They are the parameters within which the expression of values must take place. The general direction and goal of the ethical ‎system is concretized, but there are various routes to the goal. Self-transcendence toward the goal is the essential dynamic, but how each individual will specialize and in what ‎sphere of endeavour are left to choice. ‎

BE CAUTIOUS IN JUDGMENT: Tradition must take seriously each person's individuality. Each person is unique, each situation equally unique. Though at all times the Law ‎‎(Torah) is the guiding factor, it is wrong to fit all people into a set equation, with the resolution of a court case or personal situation programmed according to a specific set and ‎demanding only a mental push of the right button. The Law must not depersonalize; it must respond to each unique circumstance uniquely. The judge or counselor dare not say ‎that this case is familiar, something like one that came before me last week, and can therefore be dispensed with easily. ‎

RAISE UP MANY DISCIPLES: If caution in judgment concerns itself with the otherness of each individual and the judge's sacred responsibility to respect this otherness, raise up ‎many disciples is concerned with the hierarchy in society, and the possible development of the class of the intelligent and the class of the ignorant. Normally, those in positions ‎of power and influence desire to protect such position, by denying others the means for encroaching. In Jewish life, no ‎one occupies a more esteemed and respected position than the scholar. The acknowledged scholar is looked to for leadership, and is followed when rendering a decision. ‎Protectionism, however, has no place in the hierarchy of wisdom. The scholar who has acquired knowledge is obliged to share that knowledge, to raise up many disciples, to ‎try as hard as possible to make dependency on the one scholar unnecessary. The scholar attained this rank because others shared their wisdom. The scholar is thus obliged to ‎extend that very process. Law and its wisdom do not belong to the privileged few, they are the inheritance of the entire community. ‎

MAKE A FENCE AROUND THE TORAH: If Be cautious in judgment protects the humaneness of the law, and raise up many disciples ensures that the law is shared and taught, make ‎a fence around the Torah guards against the Torah (law) becoming an end in itself. The law is sacred, .but making it an end in itself would distort this sanctity and turn it into ‎a form of idolatry. Sensitivity and balance are achieved through hedging around the law, making trespass less likely by placing a fence within the fence. The law is structured ‎somewhat like a circle, with the human being inside the circle and being urged inward toward the core. A fence around the law tightens the circle, hones more sharply the ‎boundaries, and thus moves the person ever more forcefully into the core. If Sabbath is a core experience made possible by the host of Biblical restrictions which channel ‎human expression, Rabbinic additions extend these restrictions even further, and prohibit any action which, however slightly, approximates the Torah prohibition. This ‎eliminates almost totally possible diversions, and thus serves to focus on the real intent of the law, to drive the individual toward the true fulfillment to be found in the human ‎dimension. The law is not an end in itxelf, It is rather a means. It is not the end point in Judaism‎, instead merely its beginning

The underlying theme in the three comments by the Men of the Great Assembly would thus be: “Do not get carried away with the Law.” Do not let adherence to the Law make you insensitive to the individual; do not let love of the Law and the power it brings you make you neglect the obligation to share its wisdom; do not let dedication to the Law become a dogmatic observance which is an end in itself rather than just the beginning of your contribution. In a word, view the Law with balance, sensitivity, and humaneness.

**Verbal Tallies**

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

**& HH Giberet Dr. Elisheba bat Sarah**

**Beresheet (Genesis) 1:1 – 2:3**

**Yeshayahu (Isaiah) 42:5-13, 21**

**Tehillim (Psalms) 1**

**Mk. 1:1-2, Lk 1:1 - 2:50, Acts 1:1-4**

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Gen. 1:1 – 2:3** | **Psalms****1:1-6** | **Ashlamatah****Isa 42:5-13, 21** |
| --- | --- | --- | --- | --- |
| **rAa** | light | Gen. 1:3Gen. 1:4Gen. 1:5Gen. 1:18 |  | Isa. 42:6 |
| **vyai** | man |  | Ps. 1:1 | Isa. 42:13 |
| **rm;a'** | said | Gen. 1:3Gen. 1:6Gen. 1:9Gen. 1:11Gen. 1:14Gen. 1:20Gen. 1:22Gen. 1:24Gen. 1:26Gen. 1:28Gen. 1:29 |  | Isa. 42:5 |
| **#r,a,** | earth, land | Gen. 1:1Gen. 1:2Gen. 1:10Gen. 1:11Gen. 1:12Gen. 1:15Gen. 1:17Gen. 1:20Gen. 1:22Gen. 1:24Gen. 1:25Gen. 1:26Gen. 1:28Gen. 1:29Gen. 1:30Gen. 2:1 |  | Isa. 42:5Isa. 42:10 |
| **arB** | created | Gen. 1:1Gen. 1:21Gen. 1:27Gen. 2:3 |  | Isa. 42:5 |
| **%l;h'** | walks |  | Ps. 1:1 | Isa. 42:5 |
| **%v,xo** | darkness | Gen. 1:2Gen. 1:4Gen. 1:5Gen. 1:18 |  | Isa. 42:7 |
| **hw"hoy>** | LORD |  | Ps. 1:2Ps. 1:6 | Isa. 42:5Isa. 42:6Isa. 42:8Isa. 42:10Isa. 42:12Isa. 42:13Isa. 42:21 |
| **~y"**  | seas | Gen. 1:10Gen. 1:22Gen. 1:26Gen. 1:28 |  | Isa. 42:10 |
| **ac'y"** | brought forth | Gen. 1:12Gen. 1:24 |  | Isa. 42:7Isa. 42:13 |
| **bv;y"** | sits, dwells |  | Ps. 1:1 | Isa. 42:7Isa. 42:10Isa. 42:11 |
| **lyIl;** | night | Gen. 1:5Gen. 1:14Gen. 1:16Gen. 1:18 | Ps. 1:2 |  |
|  **~yIm;** | waters | Gen. 1:2Gen. 1:6Gen. 1:7Gen. 1:9Gen. 1:10Gen. 1:20Gen. 1:21Gen. 1:22 | Ps. 1:3 |  |
|  **!t;n"**  | **set, give, gave** | **Gen. 1:17Gen. 1:29** | **Ps. 1:3** | **Isa. 42:5Isa. 42:6Isa. 42:8** |
| **#[e** | tree | Gen. 1:11Gen. 1:12Gen. 1:29 | Ps. 1:3 |  |
|  **hf'['** | made, make, do, did, done | Gen. 1:7Gen. 1:11Gen. 1:12Gen. 1:16Gen. 1:25Gen. 1:26Gen. 1:31Gen. 2:2Gen. 2:3 | Ps. 1:3 |  |
| **yrIP.** | fruit | Gen. 1:11Gen. 1:12Gen. 1:29 | Ps. 1:3 |  |
| **ar'q'** | called | Gen. 1:5Gen. 1:8Gen. 1:10 |  | Isa. 42:6 |
| **x;Wr** | **spirit, wind, breath** | **Gen. 1:2** | **Ps. 1:4** | **Isa. 42:5** |
| **~yIm;v'** | heavens | Gen. 1:1Gen. 1:8Gen. 1:9Gen. 1:14Gen. 1:15Gen. 1:17Gen. 1:20Gen. 1:26Gen. 1:28Gen. 1:30Gen. 2:1 |  | Isa. 42:5 |
| **hr'AT** | law |  | Ps. 1:2 | Isa. 42:21 |

**Greek:**

| **Greek** | **English** | **Torah****Gen. 1:1 – 2:3** | **Psalms****1:1-6** | **Ashlamatah****Isa 42:5-13, 21** | **Peshat****Mark, 1-2 Peter****& Jude****Mk. 1:1-2** | **Tosefta****Luke****Lk 1:1-50** | **Remez****Acts/Romans****James****Acts 1:1-4** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀνήρ | man |  | Psa 1:1  |  |  | Lk. 1:27Lk. 1:34 |  |
| ἄνθρωπος | man | Gen 1:26 Gen 1:27 |  |  |  | Lk. 1:25 |  |
| ἀνίστημι | rise up |  | Psa 1:5  |  |  | Lk. 1:39 |  |
| ἀρχή | beginning | Gen 1:1 Gen 1:16  |  | Isa 42:9 | Mk. 1:1 | Lk. 1:2 |  |
| ἄρχομαι | begin,control | Gen 1:18Gen 1:26 Gen 1:28 Gen 2:3  |  |  |  |  | Acts 1:1 |
| γῆ | earth, land, ground | Gen. 1:1Gen. 1:2Gen. 1:10Gen. 1:11Gen. 1:12Gen. 1:15Gen. 1:17Gen. 1:20Gen. 1:22Gen. 1:24Gen. 1:25Gen. 1:26Gen. 1:28Gen. 1:29Gen. 1:30Gen. 2:1 |  | Isa. 42:5Isa. 42:10 |  |  |  |
| γινώσκω | knows |  | Psa 1:6  |  |  | Lk. 1:18Lk. 1:34 |  |
| δίδωμι | set, give, gave | Gen. 1:17Gen. 1:29 | Ps. 1:3 | Isa. 42:5Isa. 42:6Isa. 42:8 |  | Lk. 1:32 |  |
| δίκαιος | just, righteous |  | Psa 1:5 Psa 1:6 |  |  | Lk. 1:6Lk. 1:17 |  |
| δύναμις | forces, power |  |  | Isa 42:13  |  | Lk. 1:17Lk. 1:35 |  |
| ἔθνος | nations |  |  | Isa 42:6 |  |  |  |
| εἴδω | beheld | Gen 1:4 Gen 1:8 Gen 1:10 Gen 1:13 Gen 1:18 Gen 1:21 Gen 1:25 Gen 1:31  |  |  |  | Lk. 1:12Lk. 1:29 |  |
| εἷς | one | Gen 1:5 Gen 1:9  |  |  |  |  |  |
| ἐξέρχομαι | go forth |  |  | Isa 42:13 |  | Lk. 1:22 |  |
| ἔπω | said | Gen. 1:3Gen. 1:6Gen. 1:9Gen. 1:11Gen. 1:14Gen. 1:20Gen. 1:22Gen. 1:24Gen. 1:26Gen. 1:28Gen. 1:29 |  | Isa. 42:5 |  | Lk. 1:13Lk. 1:18Lk. 1:19Lk. 1:28Lk. 1:30Lk. 1:34Lk. 1:35Lk. 1:38Lk. 1:42Lk. 1:46 |  |
| εὐλογέω | blessed | Gen 1:22Gen 1:28 Gen 2:3 |  |  |  | Lk. 1:28Lk. 1:42 |  |
| ζάω | living, alive | Gen 1:20Gen 1:24  |  |  |  |  | Acts 1:3 |
| ζωή | life | Ge 1:30  |  |  |  |  |  |
| ἡμέρα | day | Gen 1:5Gen 1:8 Gen 1:13 Gen 1:14 Gen 1:16 Gen 1:18 Gen 1:19 Gen 1:23 Gen 1:31 Gen 2:2 Gen 2:3 | Psa 1:2  |  |  | Lk. 1:5Lk. 1:7Lk. 1:18Lk. 1:20Lk. 1:23Lk. 1:24Lk. 1:25Lk. 1:39 | Acts 1:2Acts 1:3 |
| θεός | God | Gen 1:1 Gen 1:2 Gen 1:3 Gen 1:4 Gen 1:5 Gen 1:6 Gen 1:7 Gen 1:8 Gen 1:9 Gen 1:10 Gen 1:11 Gen 1:13 Gen 1:14 Gen 1:16 Gen 1:17 Gen 1:18 Gen 1:20 Gen 1:21 Gen 1:22 Gen 1:24 Gen 1:25 Gen 1:26 Gen 1:27 Gen 1:28 Gen 1:29Gen 1:31 Gen 2:2 Gen 2:3  |  | Isa 42:12Isa 42:13Isa 42:21  | Mk. 1:1 | Lk. 1:6Lk. 1:8Lk. 1:16Lk. 1:19Lk. 1:26Lk. 1:30Lk. 1:32Lk. 1:35Lk. 1:37Lk. 1:47 | Acts 1:3 |
| ἰδού | behold | Gen 1:29Gen 1:31  |  | Isa 42:9  | Mk. 1:2 | Lk. 1:20Lk. 1:31Lk. 1:36Lk. 1:38Lk. 1:44Lk. 1:48 |  |
| ἵστημι | stood |  | Psa 1:1  |  |  | Lk. 1:11 |  |
| καιρός | season, time | Gen 1:14 | Psa 1:3  |  |  | Lk. 1:20 |  |
| καλέω | called | Gen. 1:5Gen. 1:8Gen. 1:10 |  | Isa. 42:6 |  | Lk. 1:13Lk. 1:31Lk. 1:32Lk. 1:35Lk. 1:36 |  |
| καρπός | fruit | Gen. 1:11Gen. 1:12Gen. 1:29 | Ps. 1:3 |  |  | Lk. 1:42 |  |
| κύριος | LORD |  | Ps. 1:2Ps. 1:6 | Isa. 42:5Isa. 42:6Isa. 42:8Isa. 42:10Isa. 42:12Isa. 42:13Isa. 42:21 |  | Lk. 1:6Lk. 1:9Lk. 1:11Lk. 1:15Lk. 1:16Lk. 1:17Lk. 1:25Lk. 1:28Lk. 1:32Lk. 1:38Lk. 1:43Lk. 1:45Lk. 1:46 |  |
| λαός | people |  |  | Isa 42:5   |  | Lk. 1:10Lk. 1:17Lk. 1:21 |  |
| λέγω | says, saying | Gen 1:22Gen 1:28  |  | Isa 42:5   |  | Lk. 1:24 | Acts 1:3 |
| μακάριος | blessed |  | Psa 1:1   |  |  | Lk. 1:45 |  |
| μεγαλύνω | magnify |  |  | Isa 42:21 |  | Lk. 1:46 |  |
| μέγας | great, greater | Gen 1:16Gen 1:21  |  |  |  | Lk. 1:15Lk. 1:32Lk. 1:42 |  |
| ὁδός | way |  | Psa 1:1 |  | Mk. 1:2 |  |  |
| οἶκος | house |  |  | Isa 42:7  |  | Lk. 1:23Lk. 1:27Lk. 1:33Lk. 1:40 |  |
| ὄνομα | name |  |  | Isa 42:8 Isa 42:10 |  | Lk. 1:5Lk. 1:13Lk. 1:26Lk. 1:27Lk. 1:31Lk. 1:49 |  |
| ὁράω | appear | Gen 1:9   |  |  |  | Lk. 1:22 |  |
| ὄρος | mountain |  |  | Isa 42:11 |  |  |  |
| οὐρανός | heavens | Gen. 1:1Gen. 1:8Gen. 1:9Gen. 1:14Gen. 1:15Gen. 1:17Gen. 1:20Gen. 1:26Gen. 1:28Gen. 1:30Gen. 2:1 |  | Isa. 42:5 |  |  |  |
| πληρόω | fill | Gen 1:22 Gen 1:28 |  |  |  | Lk. 1:20 |  |
| πνεῦμα | spirit, wind, breath | Gen. 1:2 | Ps. 1:4 | Isa. 42:5 |  | Lk. 1:15Lk. 1:17Lk. 1:35Lk. 1:41Lk. 1:47 | Acts 1:2 |
| ποιέω | made, make, do, did, done | Gen. 1:7Gen. 1:11Gen. 1:12Gen. 1:16Gen. 1:25Gen. 1:26Gen. 1:31Gen. 2:2Gen. 2:3 | Ps. 1:3 |  |  | Lk. 1:25Lk. 1:49Lk. 1:51Lk. 1:25Lk. 1:49Lk. 1:51 | Acts 1:1 |
| πορεύομαι | went |  | Psa 1:1  |  |  | Lk. 1:6Lk. 1:39 |  |
| πρόσωπον | face |  | Psa 1:4  |  | Mk. 1:2 |  |  |
| φαίνω | shine | Gen 1:15 Gen 1:17 |  |  |  |  |  |
| φῶς | light | Gen. 1:3Gen. 1:4Gen. 1:5Gen. 1:18 |  | Isa. 42:6 |  |  |  |
| ψυχή | lives, life, breath | Gen 1:20Gen 1:21 Gen 1:24 Gen 1:30  |  |  |  | Lk. 1:46 |  |

**NAZAREAN TALMUD**

**Sidra Of BeResheet (In the Beginning)**

**B’resheet (Genesis 1:1 – 2:3**

**By: Rabbi Dr. Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luke 1:1 – 2:50)** | **School of Hakham Tsefet****Peshat****(Mark 1:1-2)** |
| Inasmuch as many have undertaken to repeat the liturgical[[33]](#footnote-33) narrative of the events that are fully known[[34]](#footnote-34) among us,[[35]](#footnote-35) just as they were orally[[36]](#footnote-36) handed down (Mesorah)[[37]](#footnote-37) to us from those who were eyewitnesses from the **beginning,**[[38]](#footnote-38) (from the) Hakhamim[[39]](#footnote-39) (Sages) of the Torah.[[40]](#footnote-40) So I, carefully following every teaching, which has been (orally)[[41]](#footnote-41) transmitted from the **beginning**, am writing a liturgical account for Your Excellency Theophilus, that you may know the truth concerning the things which you have been catechized.[[42]](#footnote-42)And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen (priest) named Z’kharyah, of the (priestly) division of Aviyah.[[43]](#footnote-43) And he had a wife from the daughters of Aaron, and her name was Elisheba.[[44]](#footnote-44) And they were both righteous/generous before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes[[45]](#footnote-45) of the Lord. But, they had no child, because Elisheba was barren, and both were advanced in years.And now it happened when he (Z’kharyah) was serving in the order of his priestly division before God (at the Temple), he was chosen by lot according to custom of the priesthood to enter the Temple (Holy Place) to offer incense. Now at the time of the incense offering, the whole assembly prayed in the outer (courts).[[46]](#footnote-46) And the angel of the Lord appeared to him[[47]](#footnote-47) (Z’kharyah) standing at the right side of the altar of incense.[[48]](#footnote-48) And seeing the angel Z’kharyah was overwhelmed  |  **¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).** **ב And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).** |
| with awe[[49]](#footnote-49) and trepidation. But the angel said to him, “Z’kharyah do not be afraid because your supplication has been heard. Your wife Elisheba will bear a son and you will call his name Yochanan. You will have joy and gladness, and many will delight in his birth, for he will be outstanding in the sight of the Lord. He must never drink wine or anything intoxicating; and even from his mother’s womb, he will be filled with the spirit of prophecy.[[50]](#footnote-50) And he will return[[51]](#footnote-51) many of the B’ne Yisrael to the Lord their God. He will go before Him (the Lord) with the neshamah (spirit–soul) and power of Eliyahu (Elijah)”, as it is written, “And he will turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the land with utter destruction (Mal 3:23–24 (4:5–6).” [Or in paraphrase:] (He) will turn the disobedient to the Hakhamim[[52]](#footnote-52) (Sages– personification of wisdom) of righteous/generosity to establish a people[[53]](#footnote-53) for the Lord.And Z’kharyah said to the angel, "How will I know this (is true)? For I am an old man, and my wife is advanced in years." And the angel answered him, "I am Gabri’el. I stand and serve the Shechinah (Divine presence), and I was sent to speak to you and to bring you this message. And behold, because you were not persuaded by my words, which will be fulfilled in their (appointed)[[54]](#footnote-54) time, you will be mute and unable to speak until the day that these things take place."[[55]](#footnote-55) And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple (holy place), and kept making signs to them. And now it happened when his time of service (at the Temple) was ended, he went to his home.After these days his wife Elisheba conceived, and for five months she kept herself hidden, saying, "This is what the Lord has done for me in the days when He looked on me, to take away my reproach among my people."In the sixth month (of Elisheba’s pregnancy), the angel Gabri’el was sent from God to a city of Galil named “City[[56]](#footnote-56) of Branches” (Notsri),[[57]](#footnote-57) to a young girl[[58]](#footnote-58) betrothed to a man whose name was Yosef, of the house of David. And the young girl’s name was Miriam (Mary). And he came to her and said, "Shalom, O favored[[59]](#footnote-59) woman, the Lord be with you!" But she was greatly perplexed at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, "Do not be afraid, Miriam (Mary), for you have found favor with God. And behold, you are going to conceive[[60]](#footnote-60) in your womb and bear a son, and you will call his name Yeshua. He will be great and will be called the son of the Most High.[[61]](#footnote-61) And the Lord God[[62]](#footnote-62) will give to him the throne of his father David, and he will reign over the house of Ya’aqov forever, and of his kingdom (governance) there will be no end." And Miriam (Mary) said to the angel, "How will this be, since I am a young girl (yet to marry)?" And the angel answered her, "You will[[63]](#footnote-63) be clothed with the Ruach HaKodesh (Spirit of holiness), and the Shechinah (Overshadowing Presence) and power of the of the Most High;[[64]](#footnote-64) therefore the child will be born holy[[65]](#footnote-65) (separated to specific purpose) and will be called the son of God. And behold, your relative Elisheba in her old age conceived a son, and this is the sixth month with her who was called barren. Because no word (breathed) from God will be powerless." And Miriam (Mary) said, "Behold, I am the servant of the Lord; let it be to me according to the word you (breathed)." And the angel departed from her.In those days Miriam (Mary) rose and zealously went to the hill country, to a city[[66]](#footnote-66) in Y’hudah, and she went to the house of Z’kharyah and greeted Elisheba. And now it happened when Elisheba heard the greeting of Miriam (Mary), the baby leaped in her womb. And Elisheba was filled with (the) spirit of prophecy[[67]](#footnote-67), and she cried out with a loud voice, "Blessed are you among women, and blessed will be[[68]](#footnote-68) the fruit of your womb! And why am I (granted the pleasure) that the mother of my master (Messiah) should come to me? For behold, when I heard the sound of your greeting, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."And Miriam (Mary) said, "My soul (declares) the greatness of the Lord, and my spirit rejoices in God my Savior, for He has looked on the humility of His servant. Because, from now on all generations will call me blessed; for the Mighty (One) has done great things (for) me, and Holy is His Name. And His chesed (mercy) is for those who reverence Him from generation to generation. He has shown strength with His arm; He has scattered the proud in the thoughts of their hearts; He has brought down the mighty from their thrones and exalted those of humble; He has satiated the hungry with good, and the rich (He has sent away) empty-handed. He has helped His servant Yisrael, in commemoration of His mercy, as He spoke (promised) to our fathers, to Abraham and to his offspring forever."And Miriam (Mary) remained with her (Elisheba) about three months[[69]](#footnote-69) and returned to her home.Now the time came for Elisheba to give birth, and she bore a son. And her neighbors and relatives heard that the Lord had shown chesed (mercy) to her, and they rejoiced with her. And on the eighth day they came to circumcise the child. And they would have named him (the child) Z’kharyah after his father, but Elisheba (his mother) objected saying, "No; he shall be named Yochanan." And they said to her, "None of your relatives is called by this name."[[70]](#footnote-70) And they made signs to his father, inquiring what he wanted him to be named. And he asked for a writing tablet and wrote, "His name is Yochanan." And they were all amazed. And immediately his mouth was opened and his tongue (freed), and he spoke, blessing God. And all their neighbors were awed. And all these things were discussed all through the hill country of Y’hudah, and all who heard them pondered these things in their hearts, saying, "What then will this child become? For the hand of the Lord was with him.” And his father Z’kharyah was filled with the spirit of prophecy and prophesied, saying, "Blessed be the Lord God of Yisrael, for He has visited[[71]](#footnote-71) and brought forth (the) redemption of His people and has raised up a horn of salvation for us in the house of His servant David, as He spoke through the mouth of His holy prophets from antiquity,[[72]](#footnote-72) that we should be saved from our enemies and from the hand of all who hate us; to show the chesed (mercy) promised to our forefathers and to remember His holy covenant, the oath that He swore to our father Abraham, to give us that we, being delivered from the hand of our enemies, (that we) might be of priestly service to Him without fear, in holiness and righteous/generosity before Him all our days.And you, child (Yochanan), will be called the prophet of the Most High; for you will **go before** the Lord t**o prepare His ways**, to give knowledge of salvation to his people in the atonement of their sins, because of the tender mercy of our God, whereby the dawn shall be watchman[[73]](#footnote-73) to us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace." And the child (Yochanan) grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Yisrael. And now it happened in those days[[74]](#footnote-74) that Emperor Augustus issued a decree[[75]](#footnote-75) for a census[[76]](#footnote-76) to be taken throughout the Empire.[[77]](#footnote-77) This census started before[[78]](#footnote-78) Quirinius was governor of Syria. And everyone went (every male – Royal Ish, was required to go) to his own city for the census. Yosef also went up from Galil, from the City of Branches,[[79]](#footnote-79) to Y’hudah, to the city of David, which is called Bet-Lechem, because he was a descendant of David’s house (lineage). [He went to be] registered with Miriam the wife of his betrothal[[80]](#footnote-80) who was now pregnant. And now it happened while they were there, the day of her delivery arrived. And she gave birth to their firstborn son and wrapped him (with strips of cloth) and laid him in a feeding trough because there was no place for them to lodge.And nearby there were shepherds[[81]](#footnote-81) abiding in their fields who (guarded) over their flocks in night watches. And the messenger (angel) of the Lord stood before them and the Kabod (glory) of the Lord shined around them and they were in great reverential awe. And the messenger (angel) said “do not fear I bring a message of great joy for all people (Yisrael):[[82]](#footnote-82) today a redeemer (like Moshe) is born for you in the city of David who is the Anointed (Messiah) of the Lord.[[83]](#footnote-83) And this is a sign[[84]](#footnote-84) for you: you will find an infant wrapped (with strips of cloth) laying in a feeding trough.” And now it happened suddenly that there was a multitude of the heavenly army with the messenger (angel) praising God and saying “Glory to the Most High God, and Shalom (peace)[[85]](#footnote-85) on earth to His favoured[[86]](#footnote-86) (Segulah – i.e. Yisrael).” And now it happened when the messengers (angels) departed into the heavens the shepherds said to each other “let us now go to Bet-Lechem (the city of David) and see this thing[[87]](#footnote-87) which has happened and has been made known to us by the Lord. And they came with haste and found Miriam, Yosef and the infant was lying in a feeding trough. And when they saw this they declared to (Yosef and Miriam)[[88]](#footnote-88) what had been told to them about this child. And everyone who heard them were amazed at what the shepherds told them. But Miriam kept these words to herself (remembered) and gave careful consideration[[89]](#footnote-89) to them in her mind.[[90]](#footnote-90) The shepherds returned magnifying and praising God (by singing Psalms)[[91]](#footnote-91) because all they had seen was as the (angelic messenger) had told them.**ח: ב**And after eight days passed (it was time for) his Brit Milah (circumcision)[[92]](#footnote-92) and he was named Yeshua, the name (he was called) by the messenger (angel) before he was conceived in the womb. And when day came for her[[93]](#footnote-93) (Miriam’s) purification according to the Torah of Moshe[[94]](#footnote-94), and they brought him (Yeshua) up to Yerushalayim to redeem (i.e. *pidyon ha-ben*) him to the Lord. As it is written, “you will set apart to the Lord all that opens the womb; every firstling that is a male, which you have coming from a beast, will be the Lord's (Exo. 13:12)[[95]](#footnote-95). And they offered the sacrifice required in the Torah of the Lord, [as it is written:] “﻿If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest will make expiation on her behalf, and she will be clean” (Lev. 12:8).[[96]](#footnote-96)And behold there was a man (Royal Ish) in Yerushalayim whose name was Shimon;[[97]](#footnote-97) this man (royal ish) was a Tsaddiq and Shomer Shabbat/Nazar,[[98]](#footnote-98) anticipating[[99]](#footnote-99) the Comforter of Yisrael (the Messiah) because the spirit of prophecy rested on him. And the spirit of prophecy revealed to him that he would not see death before he had seen the Lord’s Messiah. And he was guided by the spirit of prophecy to come into the Bet Mikdash; and they (Yosef and Miriam) brought the child Yeshua according to the Oral Torah,[[100]](#footnote-100) Shimon took him in his arms and blessed God (with the appropriate blessing)[[101]](#footnote-101) and then said, Master of the Universe, now you are dismissing your servant (from Yerushalayim) in shalom (peace) according to Your prophecy:[[102]](#footnote-102) for my eyes have seen Your shalom (tikun), which You have provided before all peoples, a light of truth for the Gentiles and for the exoneration of your people (Yisrael.) And his father and mother were amazed and marveled at what (Shimon) said about him. Then Shimon blessed them[[103]](#footnote-103) and said to his mother Miriam, “this child is appointed for the rise and fall of many in Yisrael, to be a sign of opposition so that the thoughts of many will be brought to light and a sword will pierce your own soul.And there was a prophetess, Channah bat P’nu’el of the tribe of Asher. She was advanced in age she live with her husband for seven years after marriage, and then she was widowed to the age of eighty-four. She never failed to attend the Temple worship fasting and praying night and day. And at that moment she came, and began giving thanks to God and spoke about the child to everyone who was looking for the redemption of Yerushalayim. When they finished everything required by the Torah of the Lord they returned to Galil to the city of Branches. The child grew and became strong filled with hokhmah (wisdom) [Binah (understanding) and Da’at (knowledge)] and the chesed (loving-kindness) of God was upon him. And every year his parents made aliyah to Yerushalayim for the festival of Pesach. And when he was twelve years old, they went up according to the Oral Torah.[[104]](#footnote-104) When the days (of the festival) ended while they returned the young man Yeshua stayed behind in Yerushalayim and his parents did not know. But they thought that he was in the group, and went a day’s journey. And they looked for him among relatives and friends. When they did not find him, they returned to Yerushalayim to find him. And now it happened after three days found him in the Bet Mikdash, studying among the Rabbis[[105]](#footnote-105) listening to them and asking pressing questions. And all who heard him[[106]](#footnote-106) were astonished at his understanding (ability to accept something by hearing and to follow it to its logical connection)[[107]](#footnote-107) and answers.[[108]](#footnote-108) And (when his parents) saw him they were stricken with shock and his mother said to him, “child why have you dealt with us like this? Behold your father and I have been searching for you sick with fear.” He said to them “why were you searching for me? Did you not know that it is proper for me to be doing the things of my Father?” And they did not understand what he said to them. And he went with them and came to (the city of) Branches, and was obedient and subject to them. His mother carefully guarded all these things in her heart. And Yeshua increased is hokhmah and in maturity and in divine and human favor. |
| **School of Hakham Shaul****Remes****(Acts 1:1-22)** |
| **ACTS 1:1-4****In the first account I (Luke) made O Theophilus, I indeed constructed a narrative ‎concerning all the work ‎ that Yeshua did and taught from the beginning till the day he was taken ‎up[[109]](#footnote-109) (into the heavens) after giving his Oral Torah[[110]](#footnote-110) ‎ through the spirit of prophecy to his chosen ‎emissaries. After his suffering he showed himself alive to them in many infallible proofs appearing ‎to them for forty days[[111]](#footnote-111) and giving discourse about the governance (kingdom) of God (through ‎the Hakhamim and Bate Din as opposed to human kings). And staying with them and** **commanded ‎them not to leave Yerushalayim, but to wait for what the Father proclaimed which you heard from ‎me (Yeshua).‎[[112]](#footnote-112)****Acts 1:5-11** **“For Yochanan indeed immersed in water but you will be immersed in the Ruach HaKodesh not many days from now.” So when they had assembled they asked him (Yeshua) saying, will you restore the kingdom (Governance) of Yisrael? He answered “It is not for you to know the times and seasons that the Father has established with His own authority.** **But, you will receive power when the Ruach HaKodesh (Nefesh Yehudi)[[113]](#footnote-113) has come upon (clothes) you and you will be my witnesses in Yerushalayim and in all Y’hudah and Shomron and to the ends of the earth.”[[114]](#footnote-114) And when he had said these things, as they were watching he was lifted up and a cloud enveloped him out of their sight. While he was ascending, they watched intently looking towards the heavens, and suddenly two men clothed in white stood next to them. They said, “Men of Galil, why do you stand watching the heavens? Yeshua who was taken from you into the heavens, will come the same way as you saw him go into the heavens.”****Acts 1:12-14****They returned to Yerushalayim from Har Zeytim (Mount of Olives) which is near Yerushalayim, a Sabbath day’s journey away. When they entered the city they went to the upstairs room where they were staying, Hakham Tsefet, Yochanan, Yaakov Adam, Palatiel and T’oma, Bar-Talmai, Mattiyahu Yaakov Ben-Chalfai, Shimon the Zealot and Y’hudah Ben-Yaakov. All these men were united devoting themselves to the Prayer (Amidah),[[115]](#footnote-115) with certain women, including Miriam the mother of Yeshua and his (Yeshua’s) brothers.****Acts 1:15-26** **And in those days Hakham Tsefet stood up among the Talmidim with the faithfully obedient (congregation of about one hundred and twenty)[[116]](#footnote-116) and said, “men (and brothers) Scripture is fulfilled, which the spirit of prophecy through the mouth of David, who prophesied concerning Yehudah (Ish Keriyoth),[[117]](#footnote-117) who was the one who lead those (the Kohen Gadol and temple guards) to arrest Yeshua, for he was considered one of us (Yeshua’s Talmidim) and was appointed his part in the (Master’s) service. Now he (Yehudah Ish Keriyoth) purchased a field with his payment for his lack of righteousness/generosity[[118]](#footnote-118) (from the Kohen Gadol); and (his body) swelling,[[119]](#footnote-119) burst open in the middle and his bowels gushed out. All the residents of Yerushalayim knew this, so that the field was named in the dialect (Mishnaic Hebrew) the “Chakal-D’ma” meaning the “field of blood.” For it was written in Sefer Tehillim (the book of Psalms), Let their encampment be desolate; let none dwell in their tents. (Ps. 69:26 [25]) and Let his days be few; let another take his charge (office)[[120]](#footnote-120) (Ps. 109 :8). So one of the men (Paqidim) of our Haberim[[121]](#footnote-121) (companions in study) during the time that the Master Yeshua went in an out among us, beginning with the immersion of Yochanan until the day he (Yeshua) was taken up from us, a witness to the resurrection, one must become like us”** |
| **Commentary to Hakham Tsefet’s School of Peshat**It was the custom in ancient libraries to recognise ‎the title and contents of a book by the first few ‎words of that book at the beginning of said scroll. ‎Therefore Mishnayot.1-2 describe to any ancient Librarian ‎the title of the book and a small description of its ‎contents. This technique will become clearer after ‎we make sense of every word contained in these ‎two initial verses.‎**I. Mordechai (Mark) 1:1‎****Αρχη** (Arkhi) - this Greek term corresponds to ‎the Hebrew “Resheet,” meaning “chief part” ‎as in:‎**רֵאשִׁית חָכְמָה, יִרְאַת יְהוָה‎ Resheet Chokhmah ‎Yir’at Adonai (Psalm 111:10)‎****‎"Αρχη σοφιαζ φοβοζ Κυριου” ‎‎(Septuagint – Psalm 110:10)****‎****‎“The chief part of Wisdom is ‎the reverential fear of Ha-Shem.” ‎**The Theological Wordbook of the Old Testament[[122]](#footnote-122) ‎defines the Hebrew term “RESHEET” to mean ‎‎“First,” “beginning,” “choicest,” “first/best of a ‎group.” The same source continues stating:‎‎“A feminine noun derived from the root ‎‎“ROSH,” and appearing fifty times in ‎nearly all parts of the OT. The primary ‎meaning is “first” or “beginning” of a ‎series. This term may refer to the initiation ‎of a series of historical events (Gen.10:10; ‎Jer. 26:1) but it also refers to a ‎foundational or necessary condition as the ‎reverence or fear of G-d (Ps. 11:10; ‎Prov.1:7) and the initiation, as opposed to ‎the results, of a life (Job 8:7; 42:12). It is ‎used frequently in the special sense of the ‎choicest or best of a group or class of ‎things, particularly in reference to items to ‎be set aside for G-d’s service or sacrifice. ‎The “first fruits” (Lev. 2:12; 23:10; Neh. ‎‎12:44) and “choicest” (Num. 18:12) fruits ‎are so distinguished. Difficult usages of ‎the term occur in several passages. In Deut. ‎‎33:21 the KJV reads “first part” which is ‎followed by JPS, however the RSV, “best ‎of the land” is preferred. In Dan.11:41 the ‎KJV reads: “chief of the children of ‎Ammon,” but the RSV reads “main part of ‎the Ammonites.” ‎When translating Mark back into Hebrew most translate the first word as: “The beginning” i.e. ‎**תְּחִלַּת**‎ (T’Chilat) rather than **‎רֵאשִׁית**‎ (Resheet) as ‎Prof. Delitzsch originally did following the translation to Hebrew of Elias Hutter (circa 1600 c.e.) as shown below: \Now T’CHILAT is ‎better translated to English as “commencement” – ‎i.e. “beginning” in time. But this seems redundant, ‎since we expect that a story or narrative starts with ‎the beginning or from the beginning. Thus, to state in the opening words ‎‎“This is the beginning of ...” seems to be ‎somewhat clumsy, as we expect the narrative to ‎start with or from the beginning. ‎This is also in agreement as well with Rashi’s[[123]](#footnote-123) ‎ ‎comment as to the import of the first words of ‎Genesis 1:1 where he states:‎‎‎**בְּרֵאשִׁית בָּרָא‎ IN THE BEGINNING ‎GOD CREATED** — This verse calls aloud ‎for explanation in the manner that our ‎Rabbis explained it: **God created the world ‎for the sake of the Torah which is called ‎‎(Prov. 8:22) "The beginning (‎רֵאשִׁית‎ - RESHEET) of ‎His (God's) way"**, and for the sake of ‎Israel who are called (Jer. II. 3) "The ‎beginning (‎רֵאשִׁית‎ RESHEET) of His (G-d's) increase". ‎‎[The Rabbis translated thus: For the sake ‎of (‎בּ‎) the Torah and Israel which bear the ‎name of ‎רֵאשִׁית‎ (RESHEET) G-d created the heavens ‎and the earth.”‎In other words, this introductory verse is telling us ‎something critical about the Messiah and which ‎forms the central argument of this book – i.e. that ‎the Messiah is the **chief part** or **“the heart”** of ‎something which will be explained throughout the ‎book and for which sake creation took place (cf. Prov. 8:22 for a hint), and ‎not just merely telling us that at the beginning of ‎the book is the beginning of the so called “gospel,” ‎a very clumsy and redundant statement indeed. ‎A further and most important reason as to why RESHEET is to be preferred to T'CHILAT is found in the mechanism of verbal tally governing both the Annual and Triennial Torah Lectionaries. If we use RESHEET in Mark 1:1 then we surely have a verbal tally with the first Torah Seder – ie. BERESHEET. Support for this line of reasoning is found in John 1:1 which also starts with the term “BERESHEET” and thereby indicating a verbal tally with the first Torah Seder starting in Genesis1:1.[[124]](#footnote-124) In a similar vein, Rabbi Sh’muel ben Meir, also known as the Rash’bam (Troyes, France, c. 1085 – c. 1158), a specialist of Peshat comments on Genesis 1:1 as follows:“As to these scholars who understand the word BERESHEET as equivalent to the word TECHILAT in Hos. 1:2 – i.e. so that it would mean “at the beginning G-d created the heaven,” i.e. before He created heaven and earth there was chaos, darkness in the face of the waters, etc., so that it emerges that water had been created first, this too is nonsense. How could the Torah refer to a state of the earth prior to creation of the heaven?”[[125]](#footnote-125)Here, clearly the Rashbam understands that Techilat deals with chronological time, while RESHEET deals with order or priority in a list of things. This why it is clumsy and unnecessary to state at the beginning of a chronicle: “This is the beginning of this chronicle,” since we expect chronicles to start at the beginning of some epoch or period of time.Finally, we may bring the testimony of the Peshitta which is written in Aramaic, a sister language of Hebrew (much like Spanish is to Italian or French – i.e. sharing many root words in common). In Mark 1:1 the Peshitta has:**רשׁא דאונגליון – RISHA D’EUANGELION**The Aramaic term “RISHA” is the equivalent to the Hebrew RESHEET, which supports our contention that the original word at the beginning of Mark 1:1 is RESHEET and not T’CHILAT as modern Hebrew versions of the Nazarean Codicil have.**του ευαγγελιου (Tu Euageliou)** – where **“Tu”** ‎means **“of the,”** and **“Euageliou”** is translated as ‎‎“Gosphael.”‎ The definition that modern Christians usually ‎provide for the term “Gospel” is as they say, ‎encapsulated in the words of Hakham Shaul: ‎‎"For I delivered (gospelled) unto you first of all that ‎which I also received, how that Messiah ‎died for our sins according to the ‎Scriptures; and that he was buried, and ‎that he rose again the third day according ‎to the Scriptures.” (1 Cor. 15:3-4)‎In fact, Stern[[126]](#footnote-126)‎ echoing much of modern of ‎evangelical theology writes concerning these two ‎verses:‎‎”The essence of the Gospel is contained in ‎these two verses, as we shall see, but the ‎key point for Jewish people to grasp and ‎Messianic Jews to stress is that the Gospel ‎is in accordance with what the Tanakh says ‎‎(as Shaul himself emphasises by saying it ‎twice). That is, every major point of the ‎Good News set forth in the New Covenant ‎with Israel is spoken of or prophesied in ‎the Hebrew Scriptures.”‎Whilst in some points Dr. Stern’s words are true, ‎we disagree with this “Christian” and rather ‎foreign (from a Jewish perspective) interpretation, ‎and therefore must rather propose a complete ‎different and radical Judaic approach to the ‎meaning of the term in question.‎Most Christian Hebraists point to the Hebrew ‎word **“B’SORAH”** as the equivalent term and ‎original word from which it was translated to ‎Greek as **“EUANGELION.”** However, those that ‎have proposed and still propose this idea seem to ‎be ignorant of the following difficulties.‎**‎1. The awkwardness of the term – ‎**In commenting upon the term **B’SORAH** the ‎Theological Wordbook of the Old Testament[[127]](#footnote-127) ‎states:‎‎"The root is a common one in Semitic, ‎being found in Akkadian, Arabic Ugaritic, ‎Ethiopian, etc. The root meaning is “to ‎bring news especially pertaining to military ‎encounters.” Normally this is good news, ‎but (contra Friedrich, Theological ‎Dictionary of The New Testament, vol. II, ‎p. 707) it need not necessarily be so (I ‎Sam. 4:7; II Sam. 18:20 where “TOV” is ‎specifically appended). The Akkadian ‎bears this out, for the word is largely ‎neutral there."‎In other words, the term **“B’SORAH,”** still to ‎this very day means simply **“NEWS”** and one ‎needs to specify by means of the addition of ‎an adjective (good/bad) so that anyone may understand us.‎ **‎2. The term lacks antecedent and cultural or ‎contextual validity –‎**Whilst most terms utilised throughout the ‎Nazarean Codicil can be traced to and seen in ‎use in Rabbinical literature of that period and ‎after that period, the term “B’SORAH” lacks ‎any use in a religious or legal sense by Jewish ‎scholars pre and post 100 c.e. We do have ‎terms like “justice,” “righteousness,” “born ‎from above,” etc. etc. commonly used in ‎Jewish religious and legal literature, but this is ‎not the case with the term “B’sorah”.‎In fact, when the Rabbis of the Talmud ‎wanting to show the foreignness of ‎Christianity and Christian teachings to ‎normative Judaism, and Jewish ‎culture/language (pre and post Christian) show ‎this by employing a “pun” on the Greek term ‎‎“EUANGELION.” The Greek word ‎‎“EUANGELION” is transliterated to the ‎Hebrew as “AVEN GILAYON” meaning “the ‎falsehood of blank paper” (R. Meir) or AVON ‎GILAYON” meaning “the sin of blank paper” ‎‎(R. Yochanan) – see editorial footnotes on ‎Shabbat 116a in the English translation of the ‎Soncino Talmud.‎ [[128]](#footnote-128)‎ ‎All Christian commentators and also all so ‎called modern “Nazarene” and “Messianic” ‎commentators in unison state that this shows ‎but a malicious deed on the part of Jewish ‎Rabbis against the so called “Jewish ‎Christians” of that day. This is reflected in the ‎rhetoric for example, of the anti-Semite ‎Friedrich Kittel ‎ in his article in the ‎Theological Dictionary of the New Testament[[129]](#footnote-129), ‎where he states:‎‎"This seems to be contradicted by the fact ‎that EUAGELION appears to be a loan-‎word introduced into Judaism to describe ‎the New Testament Gospel. In Shab., ‎‎116a, we have the malicious conversion of ‎Gospel into AVEN GILAYON, gloss of ‎destruction, or AVON GILAYON, gloss ‎of sins: “R. Meir (c. 150) called it (the ‎book of the Minim, i.e. of Jewish ‎Christians, and therefore the Gospels) ‎AVEN GILAYON, gloss or writing of ‎destruction, and R. Yochanan (c. 279) ‎called it AVON GILAYON, gloss or ‎writing of sins.” **From this passage we may ‎conclude that the Jewish Christians had ‎adopted the Greek EUAGELION, since ‎there is no real equivalent in Aramaic.** The ‎pun is possible only in respect of the ‎Greek. On the other hand the passage does ‎not prove what has been deduced from it. ‎Palestinian Judaism was bilingual. Aramaic ‎might be spoken, but Greek was ‎understood. It was known that ‎BESORAH would be EUANGELIUM in ‎Greek. The Rabbinic propensity for puns ‎enabled them to seize on the Greek word ‎for BESORAH and to bring it into ‎disrepute, thus making the hated heretics ‎ridiculous.” ‎However, Green, et al.‎[[130]](#footnote-130), ‎ make a very strange ‎statement regarding this term:‎‎"The reader of the Gospels must be wary in ‎reading a post-Easter definition into the ‎Evangelists’ use of the term gospel (such as ‎is found in Pauline writings, 1 Cor. 15:1-4; ‎Rom. 1:2-4). In the Synoptics it is found in ‎the mouth of Jesus at the beginning of his ‎ministry: “The time is fulfilled, and the ‎Kingdom of G-d is at hand; repent, and ‎believe in the Gospel (Mk. 1:14-15; cf. Mt. ‎‎4:17,23; Lk 4:18,43). They use the term to ‎designate Jesus’ message without prior ‎definition, **implying that it was a term ‎known to their audience.”‎**Despite this statement, the only source pre or ‎post 70 c.e. where we read about the term ‎‎“Gospel” as being a Hebraic term to define a ‎specific message or genre of literature is in the ‎various Greek renditions of the Nazarean ‎Codicil or parts of it. Yet, the undisputed fact ‎remains that we have no evidence whatsoever ‎that the term “Gospel” (Heb. B’SORAH) was ‎used with any religious or legal significance by ‎the Jewish people, prior to, during, and after ‎the death of His Majesty King Yeshuah the ‎Messiah. If the term was well known to His ‎Majesty’s audience as Mordechai 1:14-15; ‎Matityahu 4:17,23; and Luqas 4:18,43 makes it ‎abundantly clear, then of necessity it must ‎have been some other Hebrew word rather ‎than that advance by Christianity – ‎‎“B’SORAH.” ‎Perhaps, and from our view, most certainly the ‎Sages of the Talmud are alerting us in veiled ‎language to a sad event in history, which has ‎remained unreported but for which evidence is ‎abundantly mounting, where a heresy rose ‎amongst Jews and Gentiles which gave rise to ‎the destruction of almost all original Hebrew ‎manuscripts extant of the Nazarean Codicil or ‎parts of it and reworked them into the Greek ‎to justify the beliefs and theological dogmas of ‎this sect, and which unfortunately unleashed a ‎systematic destruction of anything or anyone ‎identifying as Nazarean. The wise sages of the ‎Talmud are alerting us to the fact that Greek ‎Manuscripts so called “GOSPELS” are ‎reworked partial forgeries[[131]](#footnote-131) of the authentic writings of ‎the Jewish Nazarean writings, who in fact ‎never used the word “GOSPEL – ‎EUANGELION – B’SORAH.” ‎If the term “B’sorah” (Gospel) was wide ‎known and understood by all in Yisrael, as the ‎so called Gospels themselves state (Mk. 1:14-‎‎15; cf. Mt. 4:17,23; Lk 4:18,43), then why is it ‎that we find no Jewish record either in Hebrew ‎or Aramaic showing that the term was widely ‎used and known to the Jewish people and to ‎Jewish Scholars of that epoch? No doubt we ‎must conclude that the term “Gospel” lacks ‎any cultural or legal antecedent, or for that ‎matter contextual validity and we must reject ‎or at least hold in high suspicion the view that ‎such term was ever used by His Majesty King ‎Yeshuah the Messiah himself or his Talmidim. Further, in the Aramaic, a sister language of Hebrew (much like Spanish is to Italian or French – i.e. sharing many root words in common), of the Peshitta at Mark 1:1 has the word EUANGELION without any translation. Why? If GOSPEL = BESORAH as modern Christian Scholars teach, then the Peshitta should have had the word TEBA which means “news” or “report,” and corresponds to the Hebrew BESORAH. The first verse of Mark in the Peshitta reads:**רשׁא דאונגליון – RISHA D’EUANGELION**Lastly, the Vaticanus Hebraica[[132]](#footnote-132), a translation of the four so called four gospels into Hebrew by an anonymous scholar under duress, starts in Mark 1:1 with the word ZEHU HA-EUANGELION MI YESUS ... In other words, this Hebrew Scholar could not find a Hebrew equivalent for the Greek term EUANGELION, even when under duress at the hands of catholic authorities, much as the Aramaic Peshitta translators before him also could not find one in Aramaic. So, where does this leave us? Is there any other ‎term in the Hebrew language that we can ‎reasonably suspect was used, before it was ‎substituted by the Greek term EUANGELION? ‎And does the Nazarean Codicil itself suggests any ‎other possible Hebrew/Greek word that might ‎have been used by the original writers of the ‎Nazarean Codicil before it was substituted by the ‎Greek term EUANGELIUM? ‎In our view the shortest answer to all of the above ‎questions is simply “YES!” However before we ‎state our case, we would like to let the Nazarean ‎Codicil speak for itself and explain to us what a ‎‎“gospel” is, and when it was proclaimed for the ‎first time in history.‎1. Hakham Shaul in Bereans (Hebrews) 4:2ff. ‎states that the so called “Gospel” was first ‎proclaimed at Har (Mount) Sinai in connection with the ‎laws regarding Shabbat which must be ‎appropriated by means of EMUNAH (Faithful ‎Obedience):‎

“For indeed we have had ‎EUIGELISMENOI (gospel) [announced ‎to us] even as also they; but not did profit ‎them the word of the report, not having ‎been mixed with faith in those who heard ‎‎– For unto us was the gospel proclaimed, as ‎well as unto them, but the word proclaimed ‎did not profit them, not being mixed with ‎faithful obedience in them that heard it.”‎Or, as the Literal English Translation Bible by ‎Morris with Strong’s numbers added puts it:‎‎"|2532| indeed |1063| For |2070| we are ‎having |2097| had the Good News ‎preached |2509| even as |2548| those also. ‎‎|0235| But |3756| did not |5623| profit ‎‎|3588| the |3056| word |0189| of hearing ‎‎|1565| those, |3361| not |4786| having been ‎mixed |4102| with faith |3588| in those ‎‎|0191| hearing.”‎It is most interesting that a self-confessed ‎Nazarene, Dr. James Trimm in his commentary ‎on the so called Epistle to the Hebrews[[133]](#footnote-133) ‎ leaves ‎very conveniently this key passage ‎unexplained. However Dr. Stern[[134]](#footnote-134),‎ ‎ a Messianic ‎teacher does go on to make some ridiculous ‎comment which is completely out of order ‎with the P’shat (plain literal meaning) of this passage. He states:‎‎”The Good News the Israelites heard was ‎the promise of entering His rest in the ‎Promised Land; the Good News which ‎has been proclaimed to us is, of course, ‎that we enter the rest that comes from ‎knowing that our sins are forgiven.”It is obvious, that we need a much better and ‎logical analysis of this verse at least at the ‎P’shat (plain meaning) level. To do this let us look at the ‎clauses:‎a)‎ For indeed we had gospel proclaimed to us ‎even as they (them);‎b)‎ But it did not profit them the LOGOS ‎‎(Torah) proclaimed (of the report);‎c)‎ Not having been mixed with faithful obedience in those ‎who heard.‎We start by asking who is Hakham Shaul ‎describing with the pronouns “us” and “them” ‎in the first clause? Christians and Messianics ‎will readily say that the “us” refers to ‎Christians and that the “them” refers to Jews, ‎particularly those at Har Sinai. However, such ‎interpretation depends on an illegitimate ‎straight-jacket approach imposed by Christian ‎Theology and not justified by the text. At best ‎it can be said that Hakham Shaul is making a ‎distinction between the same people (Jews) ‎living at Har Sinai and Jews living when he ‎wrote this Epistle – thus, the difference ‎between the “us” and “them” is one imposed ‎by the distance in time and not a difference of ‎ethnicity. From this perspective, the “gospel” ‎is the same, and the difference is not one of ‎ethnicity or religion but one of generations ‎amongst the same people.‎Delitzsch[[135]](#footnote-135) ‎ schooled evidently on a diet of ‎Replacement Theology proposes that the text ‎should read: “We have a message of salvation, ‎as even they had such a message.” This ‎rendition thus favours two messages of ‎salvation as proposed by replacement theology ‎one of salvation by works (that of our ‎apparently ignorant Jewish people) and that of ‎salvation by faith (whatever that means) which ‎is superior and belonging to Christians. This ‎replacement theology view is reflected in the ‎RSV translation of this verse:‎‎”For good news came to us just as to them; ‎but the message which they heard did not ‎benefit them, because it did not meet with ‎faith in the hearers.” ‎Enough to say that this view is increasingly ‎being rejected by Gentile Theologians, and has ‎no place in our proposition which advocates ‎virtually no or at best very minor differences ‎between Nazareans and Jewish Orthodoxy. ‎This view for example is found in the rendition ‎of this verse by the Catholic New Jerusalem ‎Bible which puts it:‎‎”We received the gospel **exactly as they ‎did;** but hearing the message did them no ‎good because they did not share the faith ‎of those who did listen.”‎And the Aramaic Peshitta (Lamsa, 1987) ‎translates:‎‎”For the gospel was preached to us **as it ‎was to them also,** but the word they heard ‎did not benefit them, because it was not ‎mixed with faith in those who heard it.”‎Consequently, we are left at this point using ‎strictly a P’shat (plain leteral meaning) mode of interpretation with ‎the idea that the this “gospel” being ‎proclaimed by Hakham Shaul and being ‎accepted by these converts to Judaism in Berea ‎is the same which was proclaimed at the foot ‎of Har Sinai to the people of Israel. What this ‎‎“gospel” consisted of is not explained in this ‎first clause of this verse.‎The second clause: “But it did not profit them ‎the LOGOS (Torah) proclaimed (of the ‎report)” needs further elucidation. The Literal ‎English Translation Bible by Morris renders the ‎Greek “LOGOS TIS AKOIS” as: “|3056| ‎word |0189| of hearing.” Similarly the Douay-‎Rheims Bible renders this verse as follows:‎‎”For unto us also it hath been declared, in ‎like manner as unto them. But the word of ‎hearing did not profit them, not being ‎mixed with faith of those things they ‎heard.‎"The Latin Vulgate has **“sermo auditus”** – lit. ‎‎**“auditory sermon”** when translating **“the word ‎of hearing”** clause. So, let us ask a critical ‎question at this juncture, do the Jews ‎distinguish between the LOGOS (Word) of ‎writing and the LOGOS (Word) of hearing? ‎And the answer of course is a resounding ‎YES! The “LOGOS of Writing” we call ‎‎**“Torah Shebiktav” – Written Torah,** and ‎widely known as the Pentateuch, and the ‎‎“LOGOS of hearing” we call **“Torah Shebeal ‎Peh” – lit. “Torah from the mouth,”** that is the ‎‎**“Oral Torah.”** Second, does the Oral Torah of ‎the Jewish people itself records its genesis or ‎origins? The answer of course is a resounding ‎YES! And any Jewish Orthodox child will ‎direct one to Pirqe Abot 1:1 where we read: ‎משה קיבל תורה מסיני‎ “Mosheh Qibel Torah ‎MiSinai – Mosheh received the Torah from ‎Sinai, ‎ומסרה ליהושע ‏‎ UM’sarah LiYehoshua – ‎and handed it down (gospelled it down, or, ‎rehearsed it in the ears) of Yehoshuah …”‎The second clause of this verse, then ‎identifies the nature of the so called “gospel” ‎as stated in the first clause. In other words, the ‎second clause of this verse acts as a ‎circumstantial clause subject to the first clause ‎and which object is twofold. First, to explain ‎what the “gospel” is, and second to inform us ‎that this so called “Gospel” did not profit them ‎at Har Sinai. The reason for this is given to us ‎in the third clause – **“Not having been mixed ‎with faithful obedience in those who heard.”** Now the ‎Greek term used here for “FAITH” is ‎‎“PISTEI” and which answers to the Hebrew ‎‎“EMUNAH” meaning “Faithful Obedience” ‎and not just as Christians teach: “the firm ‎conviction that G-d exists and is the creator ‎and ruler of all things, the provider and ‎bestower of eternal salvation through ‎Messiah,” or even “a strong and welcome ‎conviction or belief that Yeshuah is the ‎Messiah, through whom we obtain eternal ‎salvation in the kingdom of G-d.” No, ‎‎“EMUNAH” is the perfect union of “believing ‎what is said as being the truth” and then ‎‎“doing what is commanded in what was said.” ‎In fact the whole of Chapter 12 of Bereans ‎‎(Hebrews) is replete with the phrase “By ‎‎(through) faith” that is, by and through ‎EMUNAH so and so did such and such. Thus ‎Emunah is not just believing but rather ‎something more profound and meaningful – ‎FAITHFUL OBEDIENCE! – Something that ‎must be believed and faithfully obeyed.‎Now, note that in Pirqe Abot 1:1 the Hebrew ‎term **“M’SORAH”** is interpreted as that which ‎is privately handed down from one generation ‎to another, from the mouth of one Torah ‎teacher to the ear of his Talmid (disciple), and ‎so on, throughout the generations. It is but a ‎logical deduction, from what we expounded ‎above, then that the original word in the ‎Nazarean Codicil, replaced later by the Greek ‎EUANGELION, was none other than the ‎Hebrew M’SORAH which in the Greek is ‎translated mainly as PARADOSIS and ‎meaning “a giving over which is done by word ‎of mouth or in writing, i.e. tradition by ‎instruction, narrative, precept, etc. – (a) ‎objectively, that which is delivered, the ‎substance of a teaching; and/or (b) of the body ‎of precepts, which were orally delivered by ‎Moses and orally transmitted in unbroken ‎succession to subsequent generations, which ‎precepts, both illustrating and expanding the ‎written law, as they believed and obeyed them ‎with equal reverence.” We have traces of this, ‎for example in 2 Thessalonians 2:15, where we ‎read: ‎‎”Therefore, brethren, stand fast, and hold ‎the traditions which you have been taught, ‎whether by word, or our epistle.” ‎However we need to examine other definitions ‎given in the Nazarean Codicil of the term ‎‎“Gospel” to see if we obtain a similar pattern ‎and consistency throughout.‎‎ ‎1. Hakham Tsefet (Peter) states that the “word of ‎Ha-Shem abides forever, and this is the word ‎which was EUAGELISTHEN (gospelled) to ‎you” (1 Peter 1:25), thus equating the word of ‎Ha-Shem with the so called “GOSPEL.”‎

The Literal English Translation Bible with ‎Strong’s numbers renders this verse as follows:‎‎”|3588| the |1611| but |4487| word of |2962| ‎‎{the} Lord |3306| remains |1519| to |3588| ‎the |0165| age. |5124| this |1161| And |2076| ‎is |3588| the |4487| word |2097| preached as ‎Good News |1519| to |5209| you.” ‎Similarly, the Catholic New Jerusalem Bible ‎renders this pasuk:‎‎”But the Word of the Lord remains ‎forever. And this Word is the Good News ‎that has been brought to you.”‎The Greek term used here for “WORD” is ‎‎“RHIMA” (Strong’s # 4487) and meaning ‎basically “that which is or has been uttered by ‎the living voice.” In other words, this is the ‎‎“Oral” and not the “Written” Word of Ha-‎Shem, this is nothing but **Torah Shebeal Peh – ‎the Oral Torah!** Therefore this verse is much ‎better translated from a Rabbinical perspective ‎as:‎‎”But the Torah Shebeal Peh of Ha-Shem ‎abides forever, and this is the Torah ‎Shebeal Peh which was MASARAH ‎‎(handed down, gospelled down) to you.”‎Here we find three things. First, a ‎harmonisation and complete agreement of ‎Hakham Tsefet’s (Peter’s) words with the ‎Mishnah Tractate Pirqe Abot 1:1. Second, the ‎Greek term EUAGELISTHEN translated by ‎Christians as “preach as Good News” or “has ‎been brought” was most probably changed for ‎the original Hebraic term “MASARAH” ‎‎(handed down, gospelled down - ‎PARADOSIS) sometime after the destruction ‎of the Second Temple in the year 70 c.e. ‎Thirdly, we have here the Oral Torah (Greek: ‎RHIMA) – Oral Word of Ha-Shem being ‎equated with the so called “Gospel,” which no ‎doubt in the original was M’SORAH and not ‎B’SORAH as Christians and Messianics teach.‎If as we propose the original Hebrew word ‎‎“M’SORAH” in the Nazarean Codicil was ‎later replaced for EUANGELION / ‎B’SORAH, it clearly explains the claim made ‎by Green, et al.[[136]](#footnote-136)‎ ‎ that: “In the Synoptics it is ‎found in the mouth of Jesus at the beginning ‎of his ministry: “The time is fulfilled, and the ‎Kingdom of G-d is at hand; repent, and ‎believe in the Gospel (Mk. 1:14-15; cf. Mt. ‎‎4:17,23; Lk 4:18,43). **They use the term to ‎designate Jesus’ message without prior ‎definition, implying that it was a term known ‎to their audience.”** The more, we might add, ‎particularly since most of His Majesty’s Jewish ‎audience were conversant with Mishnah ‎Tractate Pirqe Abot 1:1.‎1. Hakham Yochanan in his Apocalypse states ‎that the so called “Gospel” is “ever-lasting” ‎and about “fearing G-d” – ie. at least ‎observing the 7 Noachite Laws which renders ‎a Gentile a “G-d fearer” (see Rev. 14:6-7).‎

The two verses in question are rendered by ‎Morris Literal English Translation Bible with ‎Strong’s numbers as:‎‎”6. |2532| And |1492| I saw |0243| another ‎‎|0032| angel |4072| flying |1722| in |3321| ‎mid-heaven, |2192| having |2098| Good ‎News |0166| everlasting |2097| to preach ‎‎|3588| to those |2730| living |1909| on ‎‎|3588| the |1093| earth, |2532| even |3956| ‎every |1484| nation |2532| and |5443| tribe ‎‎|2532| and |1100| language |2532| and ‎‎|2992| people,‎‎7. |3004| saying |1722| in |5456| a voice ‎‎|3173| great, |5399| Fear |3588| - |2316| ‎God, |2532| and |1325| give |0846| to Him ‎‎|1391| glory, |3754| because |2064| came ‎‎|3588| the |5610| hour |3588| of the |2920| ‎judgement |0846| of Him. |2532| And, ‎‎|4352| worship |3588| Him |4160| having ‎made |3588| the |3772| heaven |2532| and ‎‎|3588| the |1093| earth |2532| and |3588| the ‎‎|2281| sea |2532| and |4077| fountains ‎‎|5204| of waters.” ‎And the Catholic New Jerusalem Bible renders ‎it:‎‎6. Then I saw another angel, flying high ‎overhead, sent to announce the gospel of ‎eternity to all who live on the earth, every ‎nation, race, language and tribe. ‎‎7. He was calling, "Fear God and glorify ‎him, because the time has come for Him to ‎sit in judgement; worship the maker of ‎heaven and earth and sea and the springs ‎of water.At this point, Stern[[137]](#footnote-137) ‎ comments on this section ‎as follows:‎“The three angels exhort G-d’s people to ‎remain faithful (vv. 6-7, 12; compare ‎‎13:9b, 10b), so as to avoid the judgement ‎against Babylon the Great (vv. 8-11). ‎They must persevere, observe G-d’s ‎Mitsvoth (commandments) and exercise ‎Yeshuah’s faithfulness (v.12), the same ‎faithfulness Yeshuah had (see Romans ‎‎3:22; Galatians 2:16). Note that works and ‎faith go hand in hand (Romans 3:27-28; ‎Eph. 2:8-10; James 2:14-26), and that the ‎works of the righteous go with them for ‎reward (v.13; compare Romans 2:6-16; 1 ‎Cor. 3:8-15). Verse 13 is a reassurance ‎when any believer dies.”Most interesting quote indeed, if we translate ‎Stern’s “Yeshuah’s faithfulness” for ‎‎“Yeshuah’s EMUNAH” or “Yeshuah’s ‎Faithful Obedience.” He even prefaces this ‎EMUNAH of His Majesty with the clause ‎‎“observe G-d’s Mitsvoth (commandments),” and going at length ‎in the last sentences to explain that “works and ‎faith go hand in hand.” So, then, according to ‎Stern this “Good News Ever-lasting” or the ‎‎“gospel of eternity” is about “persevering in ‎observing G-d’s Mitsvoth (commandments) ‎and exercising Yeshuah’s faithfulness [in ‎observing the mitzvoth].”‎Whilst this may well be true, yet the very text ‎from a P’shat (plain literal meaning) perspective states that the ‎‎“Good News Ever-lasting” or “gospel of ‎eternity” as proclaimed by this angel to all the ‎Gentiles is about “Fearing G-d and glorifying ‎Him.” Now, Stern[[138]](#footnote-138) ‎ commenting on 2 Luqas ‎‎(Acts) 10:2, states:‎‎”A “G-d-fearer” – Greek Phoboumenos ‎ton Theon, “one who fears G-d,” is ‎regarded by most scholars as a technical ‎term describing a Gentile who attached ‎himself to Judaism but chose not to ‎undergo formal conversion, which ‎included circumcision and public ‎immersion (proselyte baptism). This class ‎of Gentiles, known in Judaism as ‎‎“proselytes of the gate,” was quite large at ‎this time. They were attracted to the ‎nobility of Jewish worship and to the truth ‎of the one G-d Who had revealed Himself ‎in the Bible, but for various reasons did not ‎become Jews.”‎So now, back to Revelation 14:7, what is the ‎first thing the angel proclaims in Greek to the ‎Gentiles from the “Gospel of Eternity? The ‎Greek has: “PHOBITHITEN TON THEON.” ‎We see now that the only difference between ‎‎“PHOBOUMENOS TON THEON” of 2 ‎Luqas 10:2 with the “PHOBITHITEN TON ‎THEON” is a matter of Grammatical accident ‎of the same Greek verb “PHOBEO” – to fear, ‎to reverence. Thus the command of the angel ‎as contained in the “Gospel of Eternity” to the ‎Gentiles is “Fear/Reverence G-d” = “Become a ‎G-d Fearer,” that is, a Noachite (observing the ‎seven Laws of Noach). ‎Therefore, according to Yochanan the so ‎called “Gospel” is about “fearing G-d and ‎glorifying Him,” which to Gentiles is ‎translated as observance of the Seven Laws of ‎Noach and for Jews as observance of the 613 ‎Commandments of the Torah as explained and ‎mandated by the Oral Torah. Now, we may ‎ask, is this not what our wise sages of old and ‎our Jewish people of all generations have ‎known as M’SORAH? And have we not ‎established above in 1 Tsefet (Peter) 1:25 that ‎‎“the Torah Shebeal Peh of Ha-Shem abides ‎forever”? Please note that we have selected three simple ‎definitions of the term “M’SORAH” and later ‎substituted for the term “EUAGENLION” from ‎three distinct authors of the Nazarean Codicil ‎‎(reflecting the three distinct Nazarean traditions of ‎the Mishnaic School of Hakham Tsefet and his ‎scribe Mordechai, the Gemarah School of Hakham ‎Shaul and his scribe Dr. Luqas; and the ‎Kabbalistic School of Hakham Yochanan) and ‎whilst we could cite more cases similarly ‎confirming our hypothesis, we are content to ‎follow the venerable and just Torah principle that ‎‎“at the mouth of two witnesses, or at the mouth of ‎three witnesses, shall the matter be established” ‎‎(D’barim 19:15).‎However, for the sake of internal validity and ‎internal consistency, seeing that as we have ‎observed, the Nazarean Codicil’s definition of the ‎so called “Gospel” (originally M’SORAH) is in ‎consonance with the Oral Torah (cf. Pirqe Abot), ‎we need to explain what this same Jewish source ‎says is the function of M’SORAH, then go on to ‎review the passage of 1 Cor. 15:1-4 and its ‎relevance or connection to the concept of ‎M’SORAH, and finally offer a possible ‎explanation how M’SORAH became B’SORAH. ‎**THE PURPOSE OF THE MASORAH**In Pirqe Abot 3:17 we read:‎‎Rabbi Akiba said: jesting and levity ‎accustom a man to lewdness. The ‎transmitted Oral Torah (Heb. ‎MASORAT) is a protective fence (Heb. ‎S’YAG) about the Torah, the tithes are a ‎fence (Heb. S’YAG) for riches; vows are a ‎fence (Heb. S’YAG) for abstinence; a ‎fence (Heb. S’YAG) for wisdom is ‎silence.”‎ ‎In other words, we find in Pirqe Abot that the ‎purpose of the Oral Torah Heb. M’SORAH (and ‎replaced by the Greek EUANGELION/Gospel in ‎the Greek Nazarean Codicil) is to be a protective ‎fence about the Written Torah, in the same way as ‎tithes are a protective fence for wealth. Or, simply ‎put, the Oral Torah prevents the Written Torah ‎from it being misunderstood or misused as well as ‎protecting its practitioners from serious breaches ‎of the Written Torah or even deviating from the ‎Torah. Translating this into a language which ‎novices can understand, the so called “Gospel” ‎prevents the Written Law of the Bible from being ‎misrepresented or misused, as well as protecting its ‎practitioners from serious breaches of the Written ‎Law of the Bible or from deviating from a ‎righteous/generous walk according to Torah, and ‎as understood by THE faith (ie. Judaism). Or more ‎precisely, as Hakham Hirsch[[139]](#footnote-139) puts it: “The ‎traditional text of the Written Word of G-d guards ‎the Scriptures against falsification, and the ‎traditional interpretation of the content of the Law ‎protects the latter from distortion.”‎Since, the MASORAH is uniquely welded to the Written Torah, then the text of Genesis 1:1 opens us to further understanding. Midrash Tanhuma Yelammedenu[[140]](#footnote-140)‎ commenting on the words: "With the beginning" – Geneis 1:1, states:This is what Scripture means when it says: *The LORD with wisdom[[141]](#footnote-141)founded the earth* (Proverbs 3:19). That is, when the Holy One, blessed be He, was about to create this world, He consulted the Torah[[142]](#footnote-142) before embarking upon the work of creation, as it is said: *Counsel is mine and sound wisdom; I am understanding, power is mine* (Proverbs 8:14).Thus we have translated Mark 1:1 as “The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben ‎Elohim = the King/Judge)‎." Yet, based upon the above Midrash we could also translate this verse as: "The wisdom (i.e. Resheet is synonimous with Hokhmah = Wisdom) of the Masorah is Yeshuah the Messiah, the Son of God (i.e. Ben ‎Elohim = the King/Judge)‎." This does not mean that Chistianity is therefore superior to Judaism, G-d forbid! To the contrary, what it means is that anyone studying the Masorah (Oral Torah) is acquiring the wisdom of Messiah who is the very embodyment of the Torah! It is therefore obvious that the creation of the Messiah as the embodyment of the Torah (Written and Oral) precedes the creation of this world, as the Targum Yerushalmi reads: "Be-Hokhmah (With Wisdom) the LORD created ...” Thus, the Masorah in creation, which was done in strict justice/perfection, kept that strictness and perfection in check so that strict justice/perfection did not exceed the boundaries placed by Wisdom. Much more could be said regarding the purpose of MASORAH but suffice to say that it is a most powerful creative and innovative force which is personified in the person of G-d’s Messiah.**HOW MASORAH FITS INTO 1 COR. 15:1-4‎**The Literal English Translation Bible by Morris ‎with Strong’s numbers renders this passage as ‎follows:‎‎1. |1107| I make known |1161| And |5213| ‎to you |0080| brothers, |3588| the |2098| ‎Good News |3739| which |2097| I preached ‎‎|5213| to you, |3739| which |2532| also ‎‎|3880| you received, |1722| in |3739| which ‎‎|2532| also |2476| you stand,‎‎2. |1223| by |3739| which |2532| also |4982| ‎you are saved, |5101| to what |3056| word ‎‎|2097| I preached |5213| to you |1487| if ‎you |2722| hold fast, |1623| unless |1508| - ‎‎|1500| in vain |4100| you believed.‎‎3. |3860| I delivered |1063| For |5213| to ‎you |1722| among |4413| the first |3739| ‎what |2532| also |3880| I received, |3754| ‎that |5547| Christ |0599| died |5228| for ‎‎|3588| the |0266| sins |2257| of us |2596| ‎according |3588| to the |1124| Scriptures,4. ‎‎|2532| and |3754| that |2290| he was buried, ‎‎|2532| and |3754| has been |1453| raised ‎‎|3588| the |5154| third |2250| day |2596| ‎according |3588| to the |1124| Scriptures.‎And the Catholic New Jerusalem Bible translates ‎this passage:‎‎1. I want to make quite clear to you, ‎brothers, what the message of the gospel ‎that I preached to you is; you accepted it ‎and took your stand on it, ‎‎2. and you are saved by it, if you keep to ‎the message I preached to you; otherwise ‎your coming to believe was in vain. ‎‎3. The tradition I handed on to you in the ‎first place, a tradition which I had myself ‎received, was that Christ died for our sins, ‎in accordance with the scriptures, ‎‎4. and that he was buried; and that on the ‎third day, he was raised to life, in ‎accordance with the scriptures;‎Note the connection woven in the tapestry ‎amongst these verses of the following concepts: ‎EUAGELION – Good News / Gospel ‎‎(Strong’s # 2098) – Originally in Heb. = ‎M’SORAHPARALAMBANO – Receive (Strong’s # ‎‎3880 – Hebrew = QIBELPARADIDOMI (from PARADOSIS) – hand ‎down (Strong’s # 3860) – Hebrew = ‎M’SARAH‎ ‎This “Gospel” which the New Jerusalem Bible ‎correctly identifies in v.3 as “tradition” (Hebrew: ‎M’SORAH) is the Oral Torah as we described ‎earlier in dealing with the genesis of the Oral ‎Torah as found in Pirqe Abot 1:1 – “Mosheh ‎‎(Moses) Qibel (received) Torah MiSinai (Torah ‎from Sinai) UM’sarah (and handed it down / ‎gospelled it down) to Yehoshuah.” So, what ‎connection is there between a death for sins, being ‎buried, and being raised to life on the third day? ‎First of all, let us say that Hakham Shaul in this ‎Gemarah treatise of 1 Corinthians is alluding to ‎Pirqe Abot 1:1 since the key words in this section ‎as explained above point to this connection. ‎Second, that the significance and explanation of ‎the 1st Akedah (binding of Yitschaq) as pertaining ‎the Jewish peoples and the 2nd Akedah (binding of ‎Mashiach ben Yosef to the tree) by and for the ‎Gentiles can only be found in the MASORAH or ‎Torah Shebeal Peh (Oral Torah). This is not the ‎place to dwell on the parallels between the TWO ‎BINDINGS, but suffice it to say that the ORAL ‎TORAH both in the Talmud and in the Midrash ‎make this abundantly clear.‎[[143]](#footnote-143) In other words, Hakham Shaul makes a connection ‎between, or more precisely, firmly anchors the ‎Oral Torah in both the Aqedah of Isaac (for the ‎Jews) and the Aqedah of Mashiach ben Yosef (for ‎the Gentiles). Thus the connection is established ‎between M’SORAH (Oral Torah) and the ‎Akedah. ‎**POSSIBLE EXPLANATIONS OF HOW ‎M’SORAH BECAME B’SORAH**Two plausible explanations fit this riddle. First ‎from a benign point of view, the error was ‎introduced by an unlearned scribe who read a ‎‎“Bet” for a “Mem” and thus M’SORAH became ‎B’SORAH, however whilst this may explain the ‎genesis of the error, it does not explain why ‎EUANGELION became so widely adopted in the ‎literature without protest. To answer this question ‎we need to think of a more sinister scenario, one ‎which combines pagan mythology with Biblical ‎terms. We all know that the “EUCHARIST” ‎which in the Nazarean Codicil when viewed from ‎a Hebraic perspective is identified readily by the ‎Jewish blessings over bread and wine (HaMotsi & ‎HaGefen) at the beginning of a meal, and the ‎blessings after the meal (Birkat HaMazon), the ‎Gentiles reworked this term to fit the ritual of ‎Mithraism where a “communion” or “mass” was ‎celebrated with water and bread by their priests ‎‎[please note that most of the Roman Legions were ‎followers of the Mithraic cult.] ‎Similarly, if by error or intention M’SORAH was ‎changed into B’SORAH and B’SORAH being ‎translated into the Greek by EUAGELIUM it ‎would have suited the Roman authorities and ‎pagan priests and finding it relatively easy in ‎accommodating Nazarean Judaism to their pagan ‎beliefs, if we take into account that according to ‎Kittel[[144]](#footnote-144) the Greek word EUAGELION was used ‎for “news of victory” which was accompanied by ‎sacrifices to pagans gods, and also the term was ‎used of an “oracular saying” which were ‎accompanied by thank offerings to pagan gods, as ‎well since imperial rulers were held as appearances ‎on earth of a deity in human form, his words and ‎laws were held to be EUAGELION. With this ‎background to the Greek word EUAGELION and ‎its usage among the pagans it is not difficult to see ‎how the accidental or most probably intended ‎mistake of replacing M’SORAH for B’SORAH ‎and weaving a web of deceit whereby this term is ‎translated to the Greek as EUAGELION and ‎illegitimately linking the “good news” spoken by ‎the Prophet Yeshayahu to the pagan concept of ‎EUAGELION from the imperial cult. Thus we ‎have a clever substitution which allowed them to ‎anchor their pagan religion and concepts ‎camouflaged in respectable Biblical terminology. ‎What is new under the sun? ‎**υιου του θεου - Fiu Tu Theu** – this is equivalent to the ‎Hebrew expression **“Ben Elohim”** a title reserved ‎for Jewish Kings Priests and Judges, and ‎according to G-d’s Torah a calling/vocation of ‎every single Jew. ‎To make this point clear let us start by saying that ‎the Exodus from Egypt was predicated upon G-‎d’s calling of all of His chosen and noble people ‎Israel to become collectively and individually ‎‎“MAM’LEKHET (a kingdom) KOHANIM (of ‎priests) V’GOI QADOSH (and a holy people)” ‎‎(Sh’mot/Exodus 19:6). These same words but ‎interpreted in the P’shat are repeated by Hakham ‎Tsefet (Peter) in 1 Tsefet (Peter) 2:9:‎‎|5210| you |1161| But |1085| a race |1588| ‎chosen, |0934| a royal |2406| priesthood, ‎‎|1484| a nation |0040| holy, |2992| a people ‎‎|1519| for |4047| possession, |5620| so as ‎‎|3588| the |0703| virtues |1804| you may tell ‎‎|1537| out |3588| of the |1537| {One} from ‎‎|4655| darkness |5209| you |2564| having ‎called |1519| into |3588| the |2298| ‎wonderful |0846| of Him |5457| light. ‎‎(Literal English Translation Bible by Morris ‎with Strong’s numbers)‎Or, as the Catholic New Jerusalem Bible puts it:‎‎But you are a chosen race, a kingdom of ‎priests, a holy nation, a people to be a ‎personal possession to sing the praises of ‎God who called you out of the darkness ‎into his wonderful light. ‎Here, Hakham Tsefet (Peter) wants us to recognise ‎that even today the calling is as fresh, as powerful, ‎as penetrating, as invigorating, and as awe ‎inspiring today as when it was given at Har ‎‎(Mount) Sinai, three thousand three hundred and ‎something years ago! And it is this context that the ‎Kings of Israel and the Messiah being the ‎embodiments of the calling and aspirations of the ‎noble nation of Israel are called by the title “Ben ‎Elohim” (son of G-d) – see Psalms 2:7. But the ‎Psalmist goes even further and extends this title to ‎all Jewish judges (cf. Psalms 82:1) and renews this ‎calling to all B’ne Yisrael (Psalms 82:6). This again ‎is echoed in the Qabalistic treatise of Hakham ‎Yochanan in Yochanan (John) 10:31-38, ‎particularly in vv.34-36, which again is an echo of ‎Sh’mot/Exodus 21:6. Hakham Yochanan extends ‎this invitation once again in his first epistle ‎Chapter 3 and v. 1 (1 John 3:1) where we read:‎‎|1492| See |4217| what type |0026| of love ‎‎|1325| has given |2254| us |3588| the |3962| ‎Father, |2443| that |5043| children |2316| of ‎God |2563| we may be called [to be]. |1223| ‎Therefore |5124| - |3588| the |2889| world ‎‎|3656| not |1097| knows |2248| us, |3754| ‎because |3756| not |1097| it knew |0846| ‎Him.If we read the above verse in the context of what ‎we have explained to mean the term or title “Ben ‎Elohim” we will start to taste some of the depth of ‎this holy calling (vocation) from a Qabalistic ‎perspective/level. This whole line of reasoning, as ‎we have abundantly demonstrated so far, ‎completely demolishes the Christian interpretation ‎‎(or sacred cow) that the title “Ben Elohim” = Son ‎of G-d = the third person of a 3nity or the second ‎person of a binity. In fact such a teaching would ‎be utterly repugnant to the teaching of Torah both ‎Written and Oral. ‎So, let us join all our discoveries so far and see ‎that we should read Mordechai 1:1 as: **The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge).** This Masorah, as we have found is both a fence against the transgression or abuses of the Written Torah.**II. MORDECHAI 1:2‎****v. 2 - as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**As, any Jewish reader of Rabbinic literature can ‎observe, the phrase “as it is written” is a frequent ‎used Rabbinic phrase. And here Hakham Tsefet ‎‎(Peter) by the hand of his scribe Mordechai wants to ‎offer justification and clarification for the ‎statement made in the previous verse. That is, in ‎answer to the question, what was the need for the ‎coming Mashiach ben Yosef? The following quote ‎from Malachi 3:1 conflated with Sh’mot (Exodus) ‎‎23:20 is offered as a simple yet rich answer. ‎Now, we may well ask, is this conflation ‎warranted? And did Hakaham Tsefet in his ‎Mishnaic treatise have any precedent for this in the ‎deep well of the Oral Torah?‎1. **Arguing From the Triennial Lectionary:‎**

We note that Hakham Jacob Mann[[145]](#footnote-145)‎ lists as ‎Seder 61a (16a) of the Triennial Palestinian ‎Cycle of Torah readings a Torah Seder starting ‎at Sh’mot (Exodus) 23:20ff with a ‎corresponding Aslamatah (Prophetic reading) ‎from Malachi 3:1ff. Further, the Ashlamatah ‎for Shabbat HaGadol is none other than ‎Malachi 3:4-24. And since, the Torah Seder of ‎Gen. 1:1 – 2:3 is read on Shabbat HaGadol, it ‎is not then surprising to observe the genesis of ‎this conflation and how it came into being, ‎something which antedated Messiah and was ‎well established during that time. Please note, ‎that at that time, there were no Chapter ‎numbers nor verse numbers in the Bible (a ‎latter Christian invention), which meant that ‎everyone would cite the first verse of a given ‎Torah Seder (section of the Torah) and linked ‎to its corresponding Ashlamatah (reading from ‎the Prophets) via verbal tally, and as a way of ‎organising the Bible and quoting from it. ‎Thus, we can now understand that (1) the ‎verbal tally of “Resheet” in Mark 1:1 with ‎‎“B’Resheet” in Gen. 1:1 places Mark 1:1-2 as ‎a commentary to our first Torah Seder; (2) the ‎connection with Malachi in Mark 1:2 comes ‎due to this Torah Seder being read in ‎connection with the semi/Festival Ashlamatah ‎for Shabbat HaGadol; and the conflation of ‎Mal. 3:1 with Sh’mot 23:20, comes to be as a ‎consequence of reading on the ordinary ‎Sabbaths in the Septennial cycle the Torah ‎Seder of Sh’mot 23:20 ff. and as its ordinary ‎Ashlamatah the text Mal. 3:1ff via verbal tally ‎of ‎הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ, לְפָנֶיךָ‎ (Ex. 23:20) with ‎הִנְנִי שֹׁלֵחַ מַלְאָכִי, וּפִנָּה-דֶרֶךְ לְפָנָי‎ (Mal. 3:1). Thus ‎our Septennial Torah reading cycle explains ‎how the M’Sorah of Mordechai (Gospel of Mark) came to be ‎constructed and organized. ‎1. **Arguing from the Oral Torah:‎**

From Midrash Rabba[[146]](#footnote-146):‎‎BEHOLD, I SEND AN ANGEL. The ‎Holy One, blessed be He, said to Moses: ‎‎‘He who guarded the patriarchs will also ‎guard the children’; for so you find in the ‎case of Abraham that when he blessed his ‎son Isaac, he said: The LORD, the God of ‎heaven ... He will send His angel before ‎you (Gen. xxiv, 7). And what did Jacob ‎say to his children? ‘The angel who has ‎redeemed me from all evil, etc. (ibid. xlviii, ‎‎16). He has redeemed me from the hand of ‎Esau, from Laban, and he it was who fed ‎and sustained me during the years of ‎famine’ (referring all this to an angel – one ‎sent by God for that particular purpose). ‎God said to Moses: ‘Now also, He who ‎guarded the fathers will protect the ‎children,’ as it says, BEHOLD, I SEND ‎AN ANGEL. Wherever the angel ‎appeared, the Shechinah appeared, as it ‎says, And the angel of the LORD ‎appeared unto him in aflame of fire. (Ex. ‎iii, 2), and immediately after, it says, God ‎called unto him (ibid., 4). Moreover, ‎salvation comes to Israel wherever they cry ‎unto Him (whenever Israel cries unto God ‎and the angel appears, he is a herald of ‎salvation); at the thorn-bush – Behold, the ‎cry of the children of Israel is come unto ‎Me (ibid. V. 9); in the case of Gideon – ‎And the angel of the LORD came ... and ‎the angel of the LORD appeared … and ‎the LORD … said: Go in this your might, ‎and save Israel (Judg. vi, 11-14). In the ‎millennium, likewise, when he (the angel; ‎he will be the herald announcing the ‎coming of the LORD and of true ‎salvation) will reveal himself, salvation will ‎come to Israel, as it says, Behold, I send ‎My messenger, and he will clear the way ‎before Me (Mal. iii, i).But note, that the same Midrash[[147]](#footnote-147) ‎states:‎‎The Holy One, blessed be He, told Israel: ‎‎'Take heed of the messenger, for he cannot ‎retract aught of My mission; BE NOT ‎REBELLIOUS AGAINST HIM (ibid.), ‎for he represents strict justice (the ‎messenger, unlike the sender, cannot make ‎allowances, but must faithfully fulfil his ‎errand, therefore if he is sent to punish he ‎cannot forgive). Heretofore one could say, ‎You have been rebellious against the ‎LORD (Deut. ix, 24), yet I could accept ‎‎[penitence] from you, but now BE NOT ‎REBELLIOUS AGAINST HIM, FOR ‎HE WILL NOT PARDON YOUR ‎TRANSGRESSION.' Another ‎interpretation of BE NOT REBELLIOUS ‎‎(TAMMER) AGAINST HIM. Do not ‎exchange (temirani) Me for him, nor treat ‎Me as his substitute (by ranking him as His ‎substitute). Do not say: 'Since he is our ‎guardian angel, we will worship him and ‎he will forgive our sins,' FOR HE WILL ‎NOT PARDON YOUR ‎TRANSGRESSIONS. He is not like Me, ‎of whom it is written, That pardons the ‎iniquity/lawlessness, and passes by the ‎transgression, etc. (Micah vii, 18), FOR HE ‎WILL NOT PARDON YOUR ‎TRANSGRESSIONS. Moreover, you will ‎be the cause of My Name being removed ‎from within him, for it says, FOR MY ‎NAME IS IN HIM (xxiii, 2I) [for his ‎greatness and glory lie in the fact that he is ‎My Messenger, but if you worship him, ‎you desecrate My Name and thereby ‎deprive him of his true glory]. Another ‎interpretation of FOR MY NAME IS IN ‎HIM. The angels are sustained only by the ‎splendour of the Shechinah (that is, their ‎only source of existence), as it says, And ‎You preserve them all, and the host of ‎heaven worshipped You (Neh. ix, 6). Why ‎is this expression used? Because, said R. ‎Haggai, 'You are their means of ‎sustenance.' Moreover, he will ever be held ‎guilty on their account (for not only is the ‎worshipper punished, but even the thing ‎worshipped is held guilty – Sanh. 93a). ‎BUT IF YOU WILL INDEED ‎HEARKEN UNTO HIS VOICE, AND ‎DO ALL THAT I SPEAK (xxiii, 22). It ‎does not say 'that he speaks', but THAT I ‎SPEAK, implying that if you receive his ‎words it will be like listening to Me. If you ‎will do this, THEN I WILL BE AN ‎ENEMY UNTO YOUR ENEMIES ‎‎(ibid.). Hence, BEHOLD, I SEND AN ‎ANGEL.And from Midrash Tanchuma[[148]](#footnote-148) ‎we have:‎‎The Holy One said: In this world I sent an ‎angel before them, and he destroyed the ‎peoples of the world; but in the world to ‎come, I am sending you Elijah, may his ‎memory be blessed. It is so stated (in Mal. ‎‎3:34 [4:5]): LO, I AM SENDING YOU ‎THE PROPHET ELIJAH BEFORE THE ‎COMING OF THE GREAT AND ‎AWESOME DAY OF HA-SHEM.So, then, having shown that the conflation of ‎Sh’mot 23:20 with Mal’akhi 3:1, was well ‎established from antiquity amongst our people, it ‎only remains to ask, what is the meaning of this ‎verse, and what is the role of this angel, which ‎this document attributes to Mashiach?‎In Mal’akhi 3:1 we read that this angel ‎‎(messenger) of G-d is to: “Upinah-Derekh ‎L’Panai” – “and he (the angel) will clear the way ‎before Me (G-d),” and in Sh’mot 23:20 we ‎likewise read: “LiSh’mar’kha BaDarekh ‎V’Lahaviakha El-Ha-Maqom Asher Havinoti” - “ ‎to guard you in the way, and to bring you to the ‎place which I have prepared.” In this regard, the ‎Ramban[[149]](#footnote-149) ‎comments:‎‎BEHOLD, I SEND AN ANGEL ‎BEFORE YOU.” Here they were informed ‎that they would sin [by worshipping the ‎golden calf] and that the Divine Glory ‎would be saying to them, For I will not go ‎up in the midst of you (cf. 33:3). FOR MY ‎NAME IS IN HIM. This is connected with ‎the beginning of this verse: Take heed of ‎him, for My Name is associated with him. ‎Our Rabbis explained (Sanhedrin 38b) that ‎the angel referred to is Metatron [This is the ‎great angel whose meaning of the word ‎being “the guide of the way.” Thus the ‎Rabbis have said in Sifre (Ha’azinu, 338): ‎‎“The Holy One, blessed be He, was the ‎metatron (guide) for Moses, and He ‎showed him the entire land of Israel.”] ‎whose name in numerical value is equal to ‎that of his Master, for the sum of the letter-‎numbers of the name Metatron is equal to ‎that of Sha-dai (Almighty) – the number of ‎each being 314. All this is the language of ‎Rashi. In Eileh Shemoth Rabbah (32:7) I ‎have likewise seen that one of the Sages ‎interprets the verse in this way, referring to ‎the worshipping of the calf.‎But one must ask that [we find that] this ‎decree of “I send an angel before you” did ‎not actually take place, for the Holy One, ‎blessed be He, had said to Moses, And I ‎will send an angel before you ... for I will ‎not go up in the midst of you, (33:2-3) but ‎Moses pleaded for mercy on this and said, ‎If Your presence go not, carry us not up ‎hence. For wherein now will it be known ‎that I have found grace in Your sight, I and ‎Your people? Is it not in that You go with ‎us? And the Holy One, blessed be He, ‎consented to him and told him, I will do ‎also this thing that you have spoken. Thus ‎also did the Rabbis interpret it (Sanhedrin ‎‎38b): “Even as a guide we refused to ‎accept him, as it is written, If Your presence ‎go not, carry us not up hence."‎The answer according to this opinion of the ‎Rabbis is that this decree was not fulfilled ‎in the days of Moses, and it is with ‎reference to this that Moses said, So that we ‎are distinguished, I and Your people, and ‎G-d answered him, For you have found ‎grace in My sight, and I know you by name, ‎and He further said, And all the people ‎among which you are will see the work of ‎the Eternal [that I am about to do] ‎however, after the death of Moses our ‎Teacher He did send with them the angel. ‎It is with reference to this that Scripture ‎states: And it came to pass, when Joshua ‎was by Jericho, that he lifted up his eyes ‎and looked, and, behold, there stood a man ‎over against him with his sword drawn in ‎his hand, and Joshua went unto him, and ‎said unto him: Are you for us, or for our ‎adversaries? 'And he said: 'Nay, but I am ‎captain of the host of the Eternal; l am now ‎come (Joshua 5:13-14). And there you will ‎see that Joshua asked him, What says my ‎lord unto his servant? Now the angel did ‎not command Joshua anything in ‎connection with his appearance to him, but ‎merely told him, Put off your shoe from off ‎your foot (5:15), nor did he explain why he ‎came. But the vision was for the purpose of ‎informing Joshua that from now on there ‎would be an angel sent before them to go ‎out in the host in battle. It is with reference ‎to this that he said, I am now come. And so ‎did the Sages say in the Tanchuma ‎‎(Mishpatim, 18): "The angel said to Joshua: ‎‎'I am he who came in the days of Moses ‎your master, and he pushed me away and ‎did not want me to go with him.' " The ‎Rabbis have also said expressly (Shemoth ‎Rabba 32:4): "The promise that Israel ‎would not be turned over to 'a captain' all ‎the days of Moses now became void; thus ‎as soon as Moses died 'the captain' returned ‎to his position, for Joshua saw him, as it is ‎said, And it came to pass, when Joshua was ‎by Jericho ... And he said, 'Nay, but I am ‎captain of the host of the Eternal; I am now ‎come.' This is why it is said, Behold, I send ‎an angel before you."‎By way of the Truth, [the mystic teachings ‎of the Cabala], this angel they were ‎promised here is the redeeming angel in ‎whom is the Great Name, for in Y-a-h the ‎Eternal is an everlasting Rock (Isaiah 26:4). ‎This is [what He meant when] He said, I ‎am the G-d of Beth-el (Genesis 31:13), for it ‎is the custom of the King to dwell in His ‎Palace. He is called mal'ach (angel) because ‎the whole conduct of this world is by that ‎attribute. And our Rabbis have said that ‎this is Metatron, a name which signifies ‎‎"the guide of the road/way" – I have ‎already explained this in Seder Bo - and ‎this is the sense of the phrase here, [Behold, ‎I send an angel before you,] to keep you in ‎the way. - And to bring you into the place ‎which I have prepared, referring to the ‎Sanctuary, as it is written, the Sanctuary, O ‎Eternal, which Your hands have established ‎‎(15:17). The meaning of the expression: ‎which I have prepared, is "for Myself, to be ‎My holy and beautiful house" (Isaiah ‎‎64:10), for there the Throne is perfect. I ‎will yet mention the Rabbis' meaning in ‎saying that Metatron's name [in the sum of ‎letter-numbers] is even as the Name of his ‎Master. His voice is thus the voice of the ‎living G-d, and it is mandatory upon us to ‎hearken to His voice by the mouth of the ‎prophets. Or the meaning may be that “they ‎should not mutilate the shoots” of faith ‎‎(seeking to undermine the principle of the ‎Unity) and thus come to abandon the Oral ‎Torah, just as the Rabbis have interpreted ‎‎(P’sichta Eichah Rabbati, 2): "And they ‎have spurned the word of the Holy One of ‎Israel (Isaiah 5:24) - this refers to the Oral ‎Torah." Thus the explanation of the ‎expression, and hearken unto his voice, ‎‎(v.21) is "to My words." Similarly He said, ‎But if you will indeed hearken unto his ‎voice, and do all that I speak (v.22). ‎Onkelos hinted at this, for he translated ['ki ‎sh'mi b'kirbo' - for My Name is in him]: "for ‎in My Name is his word," as he speaks with ‎it. He said, Then I will be an enemy unto ‎your enemies (v.22), for even with the ‎attribute of mercy I will be an enemy to ‎them; and an adversary unto your ‎adversaries - through him, [the angel], ‎through the attribute of justice. Hence He ‎explained, For Mine angel will go before ‎you, and bring you in unto the Amorite etc. ‎and the Canaanite etc. and I will cut him ‎off, when he will bring you to them, that we ‎may know that it is He [through the ‎attribute of justice] that will cut them off. ‎He mentioned them in the singular ["and I ‎will cut him off], for He will cut them all ‎off as if they were one man. Now when ‎this angel dwelled in the midst of Israel, ‎the Holy One, blessed be He, would not ‎have said, For I will not go up in the midst ‎of you - [for He said] for My Name is in ‎him, so He was in the midst of Israel! But ‎when they sinned by worshipping the ‎golden calf He wanted to remove His ‎Divine Glory from their midst, and that one ‎of His angels should go before them as His ‎messenger, and Moses pleaded for mercy, ‎and He again caused His Divine Glory to ‎dwell amongst them as before. There I will ‎explain the verses, with the help of G-d.‎The Rabbis have also hinted to this in ‎Midrash Rabbah (Shemoth Rabbah 32:8) in ‎that section. Thus they said: "Behold, I send ‎an angel The Holy One, blessed be He, said ‎to Moses: 'The one who guarded the fathers ‎will guard the children.' And thus you find ‎with Abraham, that when he blessed Isaac ‎he said, He will send His angel before you ‎‎(Genesis 24:7). In the case of Jacob we ‎find [that he blessed Joseph's sons by ‎saying], The angel who has redeemed me ‎etc (Genesis 48:16. He said to them: 'He ‎redeemed me from the hand of Esau; He ‎redeemed me from the hand of Laban; He ‎fed me and sustained me in the years of ‎famine.' Said the Holy One, blessed be He, ‎to Moses: 'Now too, the one who guarded ‎the fathers will guard the children,' as it is ‎said, Behold, I send an angel before you. ‎Again the Rabbis have said there clearly ‎‎(Shemoth Rabba 32:4): "The Holy One, ‎blessed be He, said to Israel: 'Be heedful of ‎the messenger, for he does not go back on ‎his mission; he is the attribute of justice, be ‎not rebellious against him, etc.”‎In any case, according to all authorities the ‎Midrash I have mentioned is true, that as ‎long as Moses lived the angel who was ‎captain of the host did not go with them, ‎for Moses filled his place, similarly to that ‎which is said, And it came to pass, when ‎Moses held up his hand, that Israel ‎prevailed. And in the days of Joshua it was ‎necessary that the angel captain of the host ‎of the Eternal come to him to fight their ‎battles, this being Gabriel who fights for ‎them, and this was why Joshua saw him ‎with his sword drawn in his hand (Joshua ‎‎5:13), because he came to execute ‎vengeance upon the nations, and ‎chastisements upon the peoples (Psalms ‎‎149:7). ‎For he will not pardon your transgression; ‎for My Name is in him. He is saying: "Be ‎not rebellious against him, for he will not ‎pardon your transgression if you rebel ‎against his word, for he who rebels against ‎him, rebels against the Great Name which is ‎in him, and he deserves to be cut off by the ‎attribute of justice." It is possible that the ‎expression My Name is in Him, is ‎connected to the above verses: hearken to ‎his voice, for My Name is in him, and his ‎voice is the voice of the Supreme One.” ‎Interestingly, before being murdered by the then ‎corrupt priests in Yerushalayim (Jerusalem), Stephen states in ‎his last address (2 Luqas (Acts) 7:30-38)‎‎30. And when forty years were expired, ‎there appeared to him in the wilderness of ‎mount Sinai an angel of the Lord in a ‎flame of fire in a bush.‎‎31. When Moses saw it, he wondered at ‎the sight: and as he drew near to behold it, ‎the voice of the Lord came unto him,‎‎32. Saying, I am the God of your fathers, ‎the God of Abraham, and the God of ‎Isaac, and the God of Jacob. Then Moses ‎trembled, and durst not behold.‎‎33. Then said the Lord to him, Put off ‎your shoes from your feet: for the place ‎where you stand is holy ground.‎‎34. I have seen the affliction of My people ‎which is in Egypt, and I have heard their ‎groaning, and am come down to deliver ‎them. And now come, I will send you into ‎Egypt.‎‎35. This Moses whom they refused, ‎saying, Who made you a ruler and a judge? ‎the same did God send to be a ruler and a ‎deliverer by the hand of the angel which ‎appeared to him in the bush.‎‎36. He brought them out, after that he had ‎showed wonders and signs in the land of ‎Egypt, and in the Red sea, and in the ‎wilderness forty years.‎‎37. This is that Moses, which said unto ‎the children of Israel, A prophet will the ‎Lord your God raise up unto you of your ‎brethren, like unto me; him will you hear.‎‎38. This is he, that was in the congregation ‎in the wilderness with the angel which ‎spoke to him in the mount Sinai, and with ‎our fathers: who received the lively oracles ‎to give unto us:” (Authorised Version)‎This angel (Metatron) – the Chief of the Host of ‎the Eternal is no other than the Adam Kadmon ‎‎(Prototype Man), the very Mashiach himself who ‎has no authority of himself to forgive sins, and ‎whose role it is to: (1) “LiSh’mar’kha BaDarekh” – ‎‎“to guard (keep) you in the way,” and (2) ‎‎“V’Lahaviakha El-Ha-Maqom Asher Havinoti” - ‎‎“and to bring you to the place which I have ‎prepared.” [For a Nazarean perspective on this ‎identification, see Messiah’s discourse on the signs ‎of the end (Mordechai 13:26-27); his statement to ‎Hakham Tsefet in Matityahu 26:53; and ‎Revelation 19:1-16, particularly v.14.] ‎No matter how much we Jews complain, and how ‎many crimes have been perpetrated against us by ‎the hands of the Goyim, which G-d, most blessed ‎be He, one day will punish most severely, still this ‎Metatron in whom G-d’s Name is on him, the ‎guardian of Yisrael, through many chastisements ‎and sufferings (since he cannot forgive but only ‎meets tempered justice) has surely kept us (the ‎noble people of Yisrael) “BaDarekh Ha-Shem” [in ‎the way (Halakha) of Ha-Shem] faithful to the ‎Written and Oral Torah. Thus, we can say, that ‎the bitter and painful sufferings of the past ‎inflicted upon our people by the Gentiles, shows ‎us that the Shekhinah has always remained ‎amongst the noble people of Yisrael and with no ‎one else! Thus the crimes committed against ‎Yisrael and the Jewish people are in reality crimes ‎against Ha-Shem’s Shekhinah (Divine Presence) ‎for which there is no forgiveness (the ‎unpardonable sin mentioned by Mashiach – ‎Matityahu 12:30-32) and no apologies are ‎accepted.‎Another interpretation on “to prepare the way ‎before you” (Malachi 3:1) is that offered by the ‎Rambam (Rabbi Mosheh Maimonides) in his ‎‎“Mishneh Torah: Hilchot Melachim ‎U’Milchamoteihem”‎ ‎ (The Laws of Kings and ‎Their Wars)[[150]](#footnote-150) where he states:‎‎Can there be a greater stumbling block ‎than [Christianity]? All the prophets spoke ‎of the Messiah as the redeemer of Israel ‎and its savior, who would gather their ‎dispersed and strengthen their [observance ‎of] the Mitzvoth. [By contrast, Christianity] ‎caused the Jews to be slain by the sword, ‎their remnants to be scattered and ‎humbled, the Torah to be altered, and the ‎majority of the world to err and serve a god ‎other than the L-rd.‎Nevertheless, the intent of the Creator of the ‎world is not within the power of man to ‎comprehend, for His ways are not our ‎ways, nor are His thoughts, our thoughts. ‎‎[Ultimately,] all the deeds of Jesus of ‎Nazareth and that Ishmaelite who arose ‎after him will only serve to prepare the way ‎for the Messiah's coming and the ‎improvement of the entire world, ‎‎[motivating the nations] to serve G-d ‎together, as [Zephaniah 3:9] states: “I will ‎make the peoples pure of speech that they ‎will all call upon the Name of G-d and ‎serve Him with one purpose.”‎In other words, despite his justified rhetoric (Maimonides is writing this in the midst of a horrendous Catholic persecution against the Jews in Spain) the ‎Rambam is saying that His Majesty King Yeshuah, ‎even when the Gentiles have twisted his words, ‎yet he has been, despite the evil of man towards ‎man, “preparing the way [Halakha] before you” ‎‎(Malachi 3:1), that is, preparing the Gentiles for ‎the receiving of the truth of the Torah (Written ‎and Oral), and preparing the Halakha for our final ‎redemption. Nevertheless, a question may be ‎asked as to how does this apply to us who confess ‎without shame to be disciples of the Jewish ‎Mashiach?‎This text of Mal’akhi, in fact, outlines and ‎delineates clearly our mission: ‎1. “LiSh’mar’kha BaDarekh” – “to guard (keep) ‎you (Yisrael) in the way [Halakha],” – that is, ‎it behoves every Nazarean Jew to make sure to ‎render all possible assistance so that our ‎Nazarean communities and all Yisrael remains ‎BaDerekh Ha-Shem (within the lawful ‎constraints of the Written and Oral Torah).‎
2. ‎“LiSh’mar’kha BaDarekh” – “to guard (keep) ‎you (Yisrael) in the way [Halakha],” – that is ‎by bringing “the many” (ie. the ‎Goyim/Gentiles) “near to the Torah” we hasten ‎the coming of the Mashiach, as it is said in ‎Pirqe Abot 1:12 – “Hillel and Shammai ‎received the tradition (Oral Torah) from them. ‎Hillel says: Be of the disciples of Aharon, ‎loving peace and pursuing peace, loving your ‎fellow creatures and bringing them nearer ‎to the Torah.”‎
3. ‎“V’Lahaviakha El-Ha-Maqom Asher ‎Havinoti” - “and to bring you (Yisrael) to the ‎place which I have prepared.” This is none ‎other than the heavenly Bet HaMiqdash, ‎which one day will descend upon ‎Yerushalayim after the 2nd coming of ‎Mashiach. This point is critical, since we are ‎not looking forward to the rebuilding of any ‎Temple by human hands, but our goal is to ‎bring every man be he Jew or Gentile (each in ‎their own covenant relationship) to this Holy ‎Place which will descend down from the ‎heavens as our Sages teach. This heavenly ‎Temple is the proto-type or model of which ‎Mosheh Rabbenu was shown, and from which ‎he produced a copy here on earth. And of this ‎Temple, the prophet says: “Khi Veiti (for My ‎house) Bet-Tefilah (a house of prayer) Yiqare ‎‎(will be called) LiKhol HaAmim (for all ‎peoples)” – Yeshayahu 56:7! ‎

**III. RELATIONSHIP BETWEEN MORDECHAI ‎‎1:1 AND MORDECHAI 1:2‎**Apart from providing reinforcement and ‎delineating the task of Messiah as presented in ‎Mordechai 1:1 and as indicated at the beginning of ‎v.2 – “as it is written”, that is, ‎offering support and/or structure for the claims ‎made in the previous statement of Mordechai 1:1, we ‎can still find further evidence for this intimate ‎nexus of these two p’sukim (verses).‎If we compare the mission of the angel captain of ‎the host, that would lead Israel into the land: ‎‎“LiSh’mar’kha BaDarekh” – “to guard (keep) you ‎‎(Yisrael) in the way [Halakha],” with the role of ‎the M’SORAH – being identified in Pirqe Abot ‎‎3:17 as a “S’YAG” (fence) to protect the Written ‎Torah from being desecrated and misused, as well ‎as protecting Yisrael [that is, “to guard (keep) you ‎‎(Yisrael) in the way [Halakha]”], we find indeed a ‎complete harmonious overlap of roles.‎This overlap is only possible if as Hakham ‎Yochanan (John) teaches, that this Mashiach is ‎none other than the Torah (Written and Oral) ‎made flesh (tabernacling in the flesh) – cf. ‎Yochanan 1:14. And it is this theme of the ‎M’SORAH being identified with the Mashiach ‎that is the parting point of the Mishnaic treatise of ‎Mordechai as elucidated in the first two introductory ‎verses. Further, then v.2 is stating that just as the ‎angel’s mission is “to guard (keep) you (Yisrael) in ‎the way [Halakha],” so too is the role of the ‎M’SORAH! Equally as well, the role of the angel ‎is said to be that of “and to bring you (Yisrael) to ‎the place which I have prepared,” and the same ‎could be said of the role of the M’SORAH.‎Behold, then with what reverence does the author ‎of this Mishnaic treatise holds the Oral Torah of ‎the Jewish people which it equates with Mashiach ‎himself, and with the angel captain of the host of ‎Heaven, and further intimating quite clearly that ‎this Oral Torah in Israel’s possession will “guard ‎‎(keep) you (Yisrael) in the way [Halakha]” and ‎will ultimately bring its adherents, students and ‎practitioners to “the place which I (G-d) have ‎prepared” (compare with Yochanan 14:2-4)! It is, ‎therefore with a great sense of disgust and shame ‎that we see false teachers instructing and ‎demanding that Mashiach’s true disciples throw ‎off the Heavenly yoke of the Oral Torah, or ‎replace it with some other foreign (aka pagan) Oral ‎Torah that our people never received by the ‎disposition of G-d’s angels.‎On this wise, His Eminence Hakham Ya’aqov Culi ‎‎(Turkey 1689-1732) of blessed memory, in the ‎MeAm Lo’ez (Pueblo Ladinador) Sephardi ‎Commentary on the Tanakh[[151]](#footnote-151), on Sh’mot (Exodus) ‎‎23:2-22 writes:‎**Sh’mot 23:20‎**‎"Behold, I will send a Messenger before ‎you, to safeguard you on the way, and to ‎bring you to the place that I have ‎prepared.”‎G-d now told the Israelites that He would ‎send an angel before them. This angel ‎would watch them as they traveled, and ‎bring them to the place that He prepared. ‎G-d is referring to a definite place, where ‎the Holy Temple (Beth HaMikdash) would ‎be built. The place is prepared by G-d, ‎since the lower Temple is directly opposite ‎the Temple on high (cf. Rashi, Tanchuma).‎**Sh’mot 23:21‎**‎Be careful before him and listen to his ‎voice. Do not rebel against him, for he will ‎not pardon your disobedience; My Name is ‎in him.”‎The angel that G-d would send before the ‎Israelites would be the angel Metatron. The ‎name Metatron has [a numerical value of ‎‎314, which is the same as] the numerical ‎value of G-d's Name, Shaddai.‎Since this angel is merely a messenger, he ‎does not have the authority to forgive any ‎sin. He cannot change in any way what he ‎has been appointed to do (cf. Rashi, ‎Tanchuma). Anyone who speaks against ‎him is counted as if he spoke against G-d. ‎Anything that the angel says, he says in G-‎d's Name, for G-d's Name is in him. The ‎Hebrew word for angel is malakh, which ‎literally means an agent or messenger. This ‎is because an angel is nothing more than a ‎messenger of G-d.‎**Sh’mot 23:22‎**‎For if you obey him, and do all that I say, ‎then I will hate those who hate you, and ‎attack those who attack you.”‎The Torah speaks of both a hater and an ‎attacker. There is one person who merely ‎hates in his heart, but does not bring his ‎hatred to action. When an enemy actually ‎acts upon his hatred, he is an attacker. ‎Since he is willing to do something, it is ‎evident that his hatred is stronger.‎G-d is thus saying, "There is an angel ready ‎to go before you, to help you and show you ‎the way. But you must realize that he is not ‎doing this on his own, of his own good ‎will. Any good he does is as My agent, ‎since he cannot do anything that I do not ‎command him. If you derive benefit from ‎him, do not give him credit for it; he has no ‎power to do anything.‎‎"Still, you must be careful before him, to ‎listen to him and not rebel against him. ‎Although I have said that he has no power ‎to do good or bad on his own, and all that ‎he does is My bidding, you have no right to ‎rebel against him. My Name is in him. Since ‎he is My agent, you must respect him, as it ‎is taught, 'I will respect those who respect ‎Me' (1 Samuel 2:30).”‎‎Therefore, whoever respects others will ‎himself be respected. Whenever a person ‎respects his peers, he is also showing ‎respect for Me. Man is the work of My ‎hands, and should not be dishonored. If ‎this is true of man, who is flesh and blood, ‎it is certainly true of an angel."‎Although this is speaking of an angel, the ‎word for angel (malakh) denotes a ‎messenger. It can refer to a prophet or a ‎rabbi, who are also G-d's messengers. We ‎are also forbidden to rebel against them, ‎since this is considered disrespect for the ‎Torah.‎Here, we see that with regard to an angel, ‎G-d says, "If you obey him, and do all that ‎I say." You must obey the agent, and do all ‎that G-d commands.‎However, if any prophet or rabbi says ‎something that goes against the Torah, he ‎should not be obeyed. G-d therefore did ‎not say, "do all that he says." If G-d had ‎said that, we would think that if an angel, ‎prophet or rabbi tells us to do anything at ‎all, we must obey. But G-d said, "do all ‎that I say," so we see that there are limits ‎‎(cf. Ramban, HaEmunah VeHaBitachon ‎‎19).”‎Thus, rejecting the Oral Torah of Yisrael as ‎expressed by our Jewish Sages who whether they ‎acknowledge him or not has strictly supervised ‎them, amounts to rebellion against the angels ‎‎(Rabbis) of G-d, rebellion against the Mashiach (in ‎whom G-d’s Name is in Him), and what is more ‎important rebellion against Ha-Shem Himself and ‎His G-dly rule. This Mishnaic treatise of Mordechai ‎alerts us in these two introductory verses in no ‎uncertain terms against such despicable behaviour, ‎and the more coming from anyone who advertises ‎to be a follower of the Mashiach, be he a Jew or a ‎Gentile. ‎Finally, according to simple logic, if a = b, then it ‎follows that b = a. And if the M’SORAH itself ‎and its teachers = the angel captain of the ‎heavenly host, at least in roles, then the ‎M’SORAH itself and its teachers are also the ‎embodiment, no matter how imperfect, of the ‎angel captain of the heavenly host, and the same ‎M’SORAH and its teachers too have G-d’s Name ‎in them. For, as we have just read “Anything that ‎the angel says, he says in G-d's Name, for G-d's ‎Name is in him.” Thus equally, anything that the ‎M’SORAH says and teaches or its Hakhamim ‎‎(Rabbis) say and teach so they do in G-d’s Name, ‎for G-d’s Name is in the M’SORAH and its ‎saintly teachers. Again, we observe the connection ‎here between v.2 and “son of G-d” (Ben Elohim) ‎of v.1.‎‎ ‎It is vital that we understand that whether Jewish ‎Rabbis acknowledge or not Yeshuah as the ‎Messiah, it is this same Yeshuah as Metatron that ‎has been guiding and superintending the ‎production of Halakha as taught by our Sages. ‎Either Messiah superintends the affairs of men ‎from the heavens as we most certainly believe to ‎be the case, or he is not doing so.‎**IV. MORDECHAI 1:3****And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).**Now, you may notice that no edition of the New Testament has this statement as verse 3. So then the question immediately arises as to why have we added this statement of Mishnah Pirqe Abot 1:1 here as Mordechai (Mark) 1:3? We have added this statement for the following three reasons:1. **“at the mouth of two witnesses, or at the mouth of three witnesses, will a matter be established”** (Deut. 19:15). Hakham Tsefet (Peter) through his scribe Mordechai (Mark) has presented us in v.2 with one witness in the conflation of Exodus 23:30 with Malachi 3:1 as shown above. We therefore are in need of a second witness in order to “establish the matter.” It is our sincere belief that this statement of Pirqe Abot 1:1 originally was part of Mark but at a later time in order to purge the writings of the Apostles from any Jewishness, this statement was striked out or purged from the original version.
2. ‎**"Without father, without mother, without a genealogy”** (Hebrews 7:3). Surely a servant is without a genealogy, since servants are bought and sold. And since the Master, i.e. the Messiah is presented in this composition as the servant of Ha-Shem, we find no genealogy of the Master in the book of Mordechai (Mark).[[152]](#footnote-152) But since verse one states that the Master is the “chief part” or “wisdom” of the MASORAH, a genealogy of the Torah since Sinai is required. In verse 1, the genealogy of the Torah is traced before creation, in verse 2, from creation to Sinai, and in our present verse from Sinai to the present day.
3. **“That which has been is that which will be, and that which has been done is that which will be done; and there is nothing new under the sun”** (Ecclesiastes 1:9). Verse 3 serves to emphasize the point that the MASORAH of the Master is the same MASORAH that Mosheh Rabbenu (Moses our Master) received at Sinai and gospelled it down to Yehoshua, and down to this very day through our Sages. There is indeed no other Gospel except than the one delived to Moses by G-d at Mt. Sinai! And further, as verse one intimates it is with this Gospel that G-d, most blessed be He, created the universe – as it is stated: “For the sake of Resheet G-d created,” etc. (Gen. 1:1)

It is clear then that the statement of Pirqe Abot 1:1 fits perfectly after verse 2. Not only does it fit perfectly, but it explains verse one and two in a very succinct and elegant form.**V. LECTIONARY CONCERNS OF MORDECHAI ‎‎1:1 AND MORDECHAI 1:3**We have already argued the fact that verses one ‎and three of Mordechai chapter one form an organic ‎unit /whole as shown above in the intimate ‎interrelationship between the three verses. ‎Therefore, the three verses constitute by themselves ‎the first paragraph of this work. This does not ‎detract from the Rabbinic rule that matters dealt in ‎two adjoining paragraphs overlap and are related ‎to each other.‎Some have argued, that the organisation of any ‎Mishnaic treatise is thematic rather than framed ‎around any chronological scheme such as the ‎ancient Jewish Septennial Lectionary of Torah ‎readings. We do concede that such is the scheme ‎for the Mishnah as we have received it, arranged ‎around six orders. Nevertheless, this Mishnaic ‎treatise is somewhat different, since it is arranged ‎around the life and teachings of the Messiah, ‎whom we identified above as being the ‎embodiment of the Written and Oral Torah. And ‎thus alike with the unrolling of the Torah Scroll ‎week by week we expect the arrangement to be ‎somewhat chronologically related to the Torah ‎readings, and alluded to in each paragraph of the ‎Mishnaic treatise of Mordechai.‎Others have also argued that the ministry of ‎Yochanan the Immerser was one whose main ‎subject was that of “TESHUVAH” – repentance, ‎as we shall see in our next paragraph and lecture, ‎G-d willing. And that such a message would be ‎better suited for the season of “repentance” in our ‎calendar known as the “Yomim HaNoraim” (the ‎‎10 days of repentance from Rosh HaShanah (New ‎Year) to Yom HaKippurim (Day of Atonements) ‎in the autumn month of Tishri. However a closer ‎look at our calendar also shows that the days from ‎the beginning of the month of Nisan in Spring, ‎and exemplified with house cleaning before Nisan 14, the search for leaven at the ‎beginning of the Nisan 14, the eating of Matsah ‎‎(un-leavened bread) for seven days and the ‎counting day by day of the Omer till the festival ‎of Shabuot (Pentecost – the commemoration of ‎the giving of the Torah at Sinai) in Sivan 6 are also ‎a season of preparation and repentance. ‎The problem has been a perception in Judaism that ‎with the over-emphasis of Christianity on the ‎spring festivals at the expense of the autumn ‎festivals that they do not celebrate, has forced ‎Judaism to place a greater emphasis on the autumn ‎festivals. Also the perception, that since the ‎festival of Rosh Ha-Shanah depicts the ‎resurrection of the dead and the initiation of the ‎millennial kingdom that the autumn festivals seem ‎to be more relevant for us from the perspective of ‎time than the spring ones. However the Talmud ‎teaches that in Nisan we were redeemed and in ‎Nisan we will be redeemed again, as it is said in ‎Talmud Babli, Rosh Hashanah 11a:‎‎ ‎‎It has been taught: R. Eliezer says: In ‎Tishri the world was created; in Tishri the ‎Patriarchs were born; in Tishri the ‎Patriarchs died; on Passover Isaac was ‎born; on New Year Sarah, Rachel and ‎Hannah were visited; on New Year Joseph ‎went forth from prison; on New Year the ‎bondage of our ancestors in Egypt ceased; ‎in Nisan they were redeemed and in Nisan ‎they will be redeemed in the time to come. ‎R. Joshua says: In Nisan the world was ‎created; in Nisan the Patriarchs were born; ‎in Nisan the Patriarchs died; on Passover ‎Isaac was born; on New Year Sarah, ‎Rachel and Hannah were visited; on New ‎Year Joseph went forth from prison; on ‎New Year the bondage of our ancestors ‎ceased in Egypt; and in Nisan they will be ‎redeemed in time to come.The Talmud (Rosh Hashanah 11b) in fact, lays ‎down the chronology of our future redemption as ‎follows:‎‎On New Year the bondage of our ‎ancestors ceased in Egypt. It is written in ‎one place, and I will bring you out from ‎under the burdens of the Egyptians, and it ‎is written in another place, I removed his ‎shoulder from the burden. ‘In Nisan they ‎were delivered’, as Scripture recounts. ‘In ‎Tishri they will be delivered in time to ‎come’. This is learnt from the two ‎occurrences of the word ‘horn’. It is ‎written in one place, Blow the horn on the ‎new moon, and it is written in another ‎place, In that day a great horn shall be ‎blown. ‘R. Joshua says, In Nisan they were ‎delivered, in Nisan they will be delivered ‎in the time to come’. Whence do we know ‎this? — Scripture calls [the Passover] ‘a ‎night of watchings’, [which means], a ‎night, which has been continuously ‎watched for from the six days of the ‎creation. What says the other to this? — ‎‎[He says it means], a night which is under ‎constant protection against evil spirits.This Talmudic description of our future ‎redemption is explained in terms of a process ‎which starts in Rosh Ha-Shanah (in the month of ‎Tishri) but alike in the former redemption in Egypt ‎culminates on Pesach (in the month of Nisan).‎Perhaps a “hint” on this topic is provided to us in ‎the words of the Mishnah of Pirqe Abot 1:1 – ‎Mosheh Qibel Torah MiSinai UM’sarah ‎LiYehoshuah (Moses received the Torah from ‎Sinai and gospelled it down to Yehoshuah). This ‎‎“Yehoshuah” firstly refers to the saintly ‎Yehoshuah (Joshuah), the brave and most faithful ‎disciple of Mosheh Rabbenu. However, this ‎‎“Yehoshuah” can also be allegorically interpreted ‎to mean His Majesty King Yeshuah (Hebrew ‎abbreviation for Yehoshuah) the Messiah. In doing ‎this, the first clause of Abot 1:1 is to be taken as a ‎description of a transition (ie. from Metatron ‎‎(Messiah) to Mosheh Rabbenu and from Mosheh ‎Rabbenu to His Majesty King Yeshuah), and the ‎next clauses outlining this process with the final ‎clause describing that the aims of both Mosheh ‎and Yeshuah are identical. Moreover, this Mishnah ‎would also be reinforcing the fact that the Torah ‎received by Mosheh and gospelled down to His ‎Majesty King Yeshuah the Messiah is the same ‎Written and Oral Torah which he (Mashiach) ‎handed down to us and being communicated ‎through our extremely faithful Hakhamim since 70 ‎c.e. up to this very day.‎**VII. SUMMARY OF TEACHINGS OF ‎MORDECHAI 1:1 AND MORDECHAI 1:3**Any Mishnaic treatise, as was/is the custom ‎amongst our noble people of Yisrael throughout ‎the ages, is basically understood as a catechetic ‎work with material selectively arranged for ‎didactic purposes. Catechumens, be they the ‎young or the un-initiated adult or neophyte were, ‎and still are subjected to a period of intensive ‎training and in which they are asked to memorise ‎that which systematically organises the faith. In ‎the case of Christianity, it is a series of dogma and ‎in Judaism our basic Laws and appointments with ‎G-d. The style of this literature is therefore straight ‎to the point, and bereft of any fanciful ‎explanations since it is intended to be committed ‎to memory and provide the skeleton of schemata ‎which through time will be elaborated upon by the ‎human mind as further and deeper studies on the ‎subject matter are pursued.‎The Mishnah then, offers to us the most ancient ‎and basic program of study for converts and ‎Jewish children alike before their Bar/Bat Mitsvah ‎examination and or conversion procedures take ‎place. However, as we progress through human ‎history different flavours of didactic endeavours ‎and styles become the flavour of the month. Yet, ‎Judaism is not shaped or governed by the ‎exigencies of passing fads or what may be ‎secularly in vogue. In the Mishleh (Proverbs) we ‎read: “My son, if you will receive my words and ‎treasure (conceal) my commandments within you.” ‎Now, how can a person “conceal G-d’s ‎commandments within him/her”? It becomes ‎obvious then that the author meant to say ‎‎“memorise G-d’s commandments” for in doing so, ‎one conceals G-d’s words within the self. And the ‎Middrash on Proverbs[[153]](#footnote-153) ‎ comments: ‎‎"My son, if you accept my words (Prov. ‎‎2:1) – on Mount Sinai G-d said: My ‎children, if you succeed in accepting My ‎Torah and doing what is in it, I will save ‎you from three punishments: the war of ‎Gog and Magog, the pangs of the ‎Messiah’s advent, and the torment of ‎Gehenna. And treasure up my ‎commandments (Prov. 2:1) – if you ‎succeed in storing away words of Torah in ‎your hearts (minds), I will satiate you with ‎the stored-up goodness which I have laid ‎away for the future, as it is said, How ‎abundant is the goodness that You have in ‎store for those that fear You (Psalm 31:20). ‎G-d said: In the future I will make known ‎to all the nations of the world that ‎goodness with which I will benefit you, on ‎the condition that your ears continually ‎listen to the words of Torah, as it is said, If ‎you make your ear attentive to wisdom, and ‎your mind open to discernment (Prov. 2:2). ‎How so? If you call to understanding, and ‎cry aloud for discernment” (Prov.2:3). ‎‎ ‎And in Pirqe Abot 3:10, we read:‎‎"Rabbi Dostai ben Yannai said in the name ‎of Rabbi Meir: 'Whosoever forgets even ‎one word of his study (Torah learning) ‎Scripture regards him as though he has ‎sinned against his soul, for it is said: 'Only ‎take heed of yourself and guard your soul ‎diligently, that you may not forget the ‎things you saw (at the time of the ‎revelation at Sinai) with your own eyes.’ ‎Now one might suppose that the same ‎result would follow even if the retention of ‎what he has studied has been too hard for ‎him. To guard against such an inference, ‎the Torah adds ‘and lest they be removed ‎from your heart (mind) your entire lifetime, ‎and you will inform your children and ‎grandchildren of them, the day you stood ‎before G-d, your God at Choreb ..." ‎Accordingly, he is guilty of sinning against ‎his soul only if he sits down idly and ‎deliberately removes (these teachings) from ‎his heart (mind).”‎So, then, the task of the Mishnah is to provide an ‎organised skeleton of knowledge about the Torah ‎as a means of “concealing G-d’s commandments ‎within us” and enabling for apt repetition, recall ‎and memorisation of them which is the meaning of ‎the Hebrew root term “SHANAH” from which ‎the word Mishnah is derived. Therefore we ‎should ask, what then does Mordechai 1:1-3 wants us ‎to memorise? Simple:‎‎**א ¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).** **ב And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).**‎**FURTHER NOTES**1) As can be seen above we have welded Mark 1:1 with verse 2, as presented in Christian Bibles. The separation of verses is really modern (1551 c.e.)[[154]](#footnote-154) and we are of the opinion that verse i and two should not be separated at all. As regarding our verse 2 we think it should be separate since it presents another but complementary train of thought.‎2)‎ Contrary to Christian teaching we believe that ‎vv.1-2 as presented above is a pericope by itself which deals with ‎the introduction to this Mishnaic treatise and ‎not to be joined with the next pericope (of vv. ‎‎3-8 in the Christian Bibles), as this later pericope refers and deals with ‎the subject of Yochanan the Immerser. Therefore, we propose ‎that the above vv. 1-2 of the first Chapter of the Mishnah ‎of Mordechai (containing the Christian verses 1 and 2, plus the statement of Pirqe Abot 1:1) constitute a separate pericope ‎distinct from the Christian vv.3-8.‎‎2)‎ Whilst most modern versions of this treatise ‎include the phrase “Isaiah the Prophet” in v.2, ‎this is completely erroneous and shows a lack ‎of understanding of the Hebrew Scriptures, ‎the lectionary framework of this treatise, let ‎alone the Rabbinic perspective from which this ‎Mishnaic treatise was written. ‎Here therefore ends our commentary on the first ‎paragraph of the Mishnah of Mordechai. May the ‎Creator, Most Blessed be He, grant us strength to ‎continue our studies and comment on further ‎paragraphs of this important Mishnaic treatise, and ‎may He bless and comfort all Yisrael, and grant Wisdom to all who study the Written and Oral Torah, amen ve ‎amen!‎ |

|  |
| --- |
| **Commentary to Hakham Shaul’s School of Remes****(Acts 1:1-22)****By: H. Em. Rabbi Dr. Eliyahu ben Abraham****Comments to 2 Luqas (Acts) 1.1 – 22****1.1****Theophilus** - Lover of G-d. This name in Greek denotes a man who we might title as a “G-d – fearer.” While the name is given to us in Greek as Θεόφιλε combining two words Theos (G-d) and Philos (brotherly love or friend) the title can refer to someone who has a love for G-d but he lacks a measure of devotion.**all the work that Yeshua Did** … Compare to B’resheet 1.2 And the Ruach Elohim agitated the face of the waters.Also note that the phrase relates to the Hebrew name of G-d as Elohim. Rashi points out that the phrase is a reference to G-d as a Judge ברא אלהים GOD [AS JUDGE] CREATED — It does not state 'ברא ה “The Lord (the Merciful One) created, because at first God intended to create it (the world) to be placed under the attribute (rule) of strict justice, but He realized that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice. It is to this that what is written in (**Genesis 2:4**) alludes — “In the day that the Lord God made earth and heaven.” Ibn Ezra points out … “And a spirit of G-d” – It juxtaposed “spirit” with the Name [of G-d] since **it was an agent regarding the Divine** … And Soncino explains that the Ruach Elohim is the “servant of G-d.” And it is commonly held that the Ruach Elohim is a reference to Messiah. (see B’resheet Rabbah 1.3 and II.4) He is described as the Spirit of Mercies by the Jerusalem Targum. However, this is a bit difficult as we have seen that “Elohim” is a reference to strict justice. With this interpretation in mind we do not see Messiah as an agent of “strict mercy.”**from the beginning** … This is a direct reference to B’resheet 1.1 This is well attributed to Nazarean protocol. In looking at the openings of the “Gospels” it is easily seen their association with the Torah Reading cycle. Of course, we believe that this refers to the Septennial reading of the Torah. (2 3 and a half year cycles).**1.2****until the day** … This speaks of the duration of Messiah occupation. “From the Beginning until he was taken up into the heavens” referring to the complete work of Messiah including the Y’Mot HaMashiach (days of Messiah). Most scholars believe that this will be a literal One Thousand years. We contend on the basis that firstly this phrase cannot be taken literally, i.e. Peshat. The phrase refers to an indefinite period. We also base this on the idea that one in antiquity might refer to a “thousand” as a limitless number just as we used to say a “million.” Now we are adopting the idea of a “billion” and may eventually we may refer to a “Trillion” etc.**taken up** … (into the heavens) Being taken up is read and understood in figurative, allegorical language. We are shown that King David ascended from Har Zeytim (Mount of Olives). 2 Sam 15.30 And David **went up** (עלה) by the ascent of the [mount of] olives, ... We have extracted the portion from 2 Shmuel in true Rabbinic form. David is being estranged from his son Abshalom. He sees his life as coming to an end. From Har Zeytim (Mount of Olives).**Oral Torah** … **The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God** (i.e. Ben Elohim = the King/Judge). **spirit of Prophecy** … This can be a reference to Messiah as well. If we find that the “Ruach Elohim” in B’resheet 1.2 is the “spirit of Messiah,” we can hermeneutically associate the “Ruach HaKodesh” as the spirit of Prophecy that emanates from Messiah. **chosen emissaries** … The opening of Genesis is teaching us that the original light-bearer and his entourage has fallen. **Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.** These emissaries have fallen or have been cast down because of their rebellion and dereliction of duty. Yeshua’s commissioning of Hakhamim is a Tikun Olam. The fallen emissaries of B’resheet must be replaced with Hakhamim. This is a direct reference to the beginning of creation. G-d used “**Hokhmah**” and “**Resheet**” as His tools and substance for the act of creation. Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. “And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity and cover his face so he cannot see light. And on the great day of judgment he will be led into the fire.”**1.3****he showed himself alive** … Showing the reality of the coming resurrection and the promise of the Olam HaBa i.e. salvation.**in many infallible proofs** … This is related to the precedent established in the giving of the Torah at Har Sinai. There all the souls of Yisrael were given the Torah. It was furthered offered to the whole world, yet it was only the Jewish people who accepted. And everyone was given the Torah in an undeniable way. G-d spoke in the seventy languages of the earth all at the same time.**appearing to them during the forty days** … The forty days is related to the counting of the Omer and more specifically Lag B’Omer the thirty-third day of the omer. Here we opine that Lag B’Omer is the possible date for the Ordination of Yeshua’s talmidim into Hakhamim. They have been with Yeshua for three and on half years. However, we should note that they have been with him incessantly. This would have been an immersion in the Torah, Oral Torah well connected to their understanding of Torah and Messiah.**the Kingdom of G-d** … we are faithful to translate and interpret the “Kingdom of G-d” as a rule that is handed down to the Hakhamim and Bate Din. However, we must also know that βασιλεία – bears in mind the idea of autonomous rule. However, this rule does not mean that Yisrael must be autonomous having its own “King” and “Kingdom.” The autonomous rule is present to day in a great measure as the nation is governed from within. It may be resident in a foreign land, but those Kings and Presidents are not the rulers of the Jewish people. The rule they have is from within, i.e. through the Hakhamim and Bate Din.[[155]](#footnote-155)**1.4****commanded ‎them not to leave Yerushalayim** … In a sense we can see what Hakhan Ya’aqob saw in his Igeret (Letter) to the twelve (13) tribes. And as we have discussed else ware he knew where those tribes were located. Here we do not intend to make any full discussion on the matter. However, it would seem logical that HaShem would determine as the prophets have prophesied concerning the *Galut Gadol* (Great Exile) that G-d send his Emissaries into all the world to gather in those “lost Sheep” initiating the *Qibbutz Galuot* (ingathering of the exiles). Why is it so important that they remain in Yerushalayim until the “Ruach” has come? As we will see in 2 Luqas (Acts) chapter 2 there is an ingathering of men and women **from every** Nation. Perhaps we see in a minimal sense that the Prophecy’s of the great return happens in part in 2 Luqas (Acts) **Now there were Jews dwelling** (visiting during the feast of Shavuot) **in Yerushalayim, devout (God fearing) men from every nation under the heavens.** We are certain that in some sense that there was always an ingathering on Shavuot. (Pentecost). However, we do not see the Ruach HaKodesh falling on all the visitors as we do in 2 Luqas 2.5. Nor are we told else ware that the Ruach HaKodesh **rested on each one of them** in any previous Shavuot. Hakham Tsefet noted that this would only happen as fulfilment of the Prophecy of Nabi (Prophet) Yoel. (See 2 Luqas – Acts 2 in the coming Torah Sederim). It would appear that the “ingathering as pictured in Hakham Tsefet’s mind happened in Acts chapter two. But the ingathering was only a preparatory event so that there could be a fulfilment of the Cultural Mandate given to Adam HaRishon (first Adam – not Adam Kadmon). Adam and Chavah were to be fruitful and multiply filling the earth with mankind. Not just “men and women – people” but men and women who loved and revered G-d. This same idea is presented in Mordechai (Mark) 16:14-18.**Mark 16:15-16****And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion** (conversion**) will live, and whoever does not commit is condemned.”** Raphael Patai[[156]](#footnote-156) notes that there is to be a return of the Ruach Hakodesh to Yerushalayim. The Ruach HaKodesh – Shekinah was to come with the exiles. As we have seen and know that the Divine Presence “rested” on all who were present at Shavuot in 2 Luqas (Acts) chapter 2. We are not saying that there will not be a grand ingathering at some point in the future. We opine that it was requisite for this initial return of the Shekinah to the Jewish people for the sake of the “Cultural Mandate.” It was necessary for the Jewish people to know that regardless of where they traveled that were in possession of the great gift of G-d’s Presence. Reading Prophecy means that we apply at minimum the Hermeneutic of Remes (allegory).[[157]](#footnote-157) This means that we cannot read or take the words of the Prophets as literal events. Thus, it may seem allegorically possible that the great “Outpouring” in Acts chapter 2 is, at least minimally a fulfilment of many of the Prophets who spoke of the *Qibbutz Galuot* (ingathering of the exiles). The allegorical message of Yechezkel (Ezekiel)[[158]](#footnote-158) is that regardless of the Great Exile and or wherever they are the Jewish people are surrounded by the Divine Presence. We can also suggest that the Divine Presence is always present with the Torah Scholar and therefore to be in the company of the Hakham is to be in the presence of the Shekinah. This is the message in part of the Great Ma’aseh Merkabah workings and mystery of the Divine Chariot. **1.5****For Yochanan indeed immersed** … The significance of Yochanan’s immersion has been greatly misunderstood and discussed. *Chozrim bitshubah* (see Jewish New Testament) Yochanan introduces the Pharisaic doctrine and practice of immersion for the sake of being pure before G-d. This was also connected to the practice of *Teshubah* (repentance). Yochanan, a legitimate Kohen demonstrates to the Jewish people that the Priesthood is defunct, and the Pharisaic doctrines and practices demonstrated the true path to G-d. Of course, these doctrines will eventually become Orthodox Jewish practice.**the spirit of God was agitating the surface of the water** … Here we also find an interesting connection to or with B’resheet 1.2. **and the spirit of God was agitating the surface of the water** … Here we see that the Ruach Elohim is agitating the water that the earth is immersed in. We find this very significant in that the earth has fallen into a state of disrepair per se. The agitation is for the sake of heating the water so that life can develop there. The Light Bearer and his company of spheres has fallen leaving the earth in darkness. The Primordial Light (Ohr HaGanuz) has hidden itself only to be revealed to the Tsaddikim. (See above)**1.7****It is not for you to know the times and seasons …** This connects verbally to B’resheet 1.14 We know some of the “seasons” – festivals but we do not know them in relation to the exactness of their prophetic fulfilment.**1.8****But, you will receive power[[159]](#footnote-159) when the Ruach HaKodesh** (Nefesh Yehudi)[[160]](#footnote-160) **has come upon** (clothes) **you …** In simplest terms Yeshua is referring to being able to move higher up the spiritual chain per se. In other words, there will be access to the spiritual level of “Chaya” the fourth level of the soul.• Yechida• **Chaya**• Neshama• Ruach• NefeshWhat is Hakham Shaul trying to say when he says, “**But, you will receive power when the Ruach HaKodesh has come upon (clothes) you**”? Firstly, the word “power” is the Greek word **δύναμις** *dunamis.* This word finds twenty–six Hebrew parallels when compared to the Greek of the LXX. Three words stand out when we consider possible Hebrew parallels, which can be used to translate **δύναμις** *dunamis*. Those words are *kabod* (glory/honor) *peh* (mouth) and *hayil* (strength). We find an interesting paradigm in the creation of Chava and the *Eshet Hayil* of the Friday night Prayers. However, both *Kabod* and *Peh* also have interesting parallels. We might suggest that Hakham Shaul was telling us that the Ruach received at Shavout by the B’ne Yisrael the “special soul/ruach” which we receive at Kabbalat Shabbat. The possible connection to the Hebrew word *Peh* would tell us that we have the Torah in our mouths. Or, we might say that we would receive the ability to proclaim the Torah ***Shebaal Peh*** i.e. the Mesorah when one is clothed with the Ruach HaKodesh. Another way of translating the phrase “Ruach HaKodesh” is the “**breath of holiness**.” How are we to understand the “breath of holiness?” The “breath of holiness” can only refer to the ***Torah Shebe’al Peh*** or the Oral Torah i.e. Mesorah. And finally, when we look at the Greek word **δύναμις** *dunamis* we see that the power/energy depicted by this Greek word is explosive and expansive.[[161]](#footnote-161) Consequently, the message in relation to the Mesorah is it that would be explosive and expansive. Messiah saw that his talmidim would expand the Mesorah in one sense of the word. He, Messiah also saw that the Mesorah would expand to the ends of the earth.**to the ends of the earth** … It should be obvious that the reference to the earth is firmly connected to B’resheet 1.1 – 2.3. The “Spirit of Messiah” agitating the waters is for the sake of producing life. However, this idea is to restore the Earth to its original beauty and purpose. As discussed above the “Light Bearer” was cast down with his company of spheres leaving the earth in total darkness. We have little or no record or understanding of what the earth looked like before the “Light Bearer” fell. However, we can see in the opening passages of B’resheet that it must have been like Gan Eden (Garden of Eden). The “Light Bearer” knew that G-d was creating a place, home for man. Because of his rivalry and oppositional hatred for man he wanted to destroy this place of grandeur where man was to dwell. Thus, we see that Messiah’s role in history is the restoration of what was lost with the fall of the “Light Bearer” and the sin of Adam HaRishon. Therefore, Messiah commissions his talmidim with the work of Tikkun Olam.This is also a reference to going to the Western countries, first Spain and then trans – Atlantic.**1.10****two men clothed in white …** two men clothed in white is an allegorical association with the two “Great Lights” i.e. the Sun and moon. But it can also be a reference to the heavens and the earth.**1.13****upstairs room …** They went to an upstairs room can thematically and allegorically be a reference to the “firmament” B’resheet 1.6 – 7, 8 And that the firmament is “in the midst of the water” can be allegorically interpreted as being in the midst of the Nations, i.e. Goyim. This can mean that Eretz Yisrael was “in the midst of the Goyim (Nations)” or that allegorically they were being dispersed into the Nations with the coming exile. The “upstairs room” can also be a reference to the “heavens.” But we do not yet know why the “heavens” is an allusion to the abode of G-d other than it being “up” per se. We can look into the “heavens” by looking horizontally as well as looking up.**1.14****these men devoted themselves to prayer** … As noted in the above footnote, they sought redemption through the Amidah. The language used here is that of devotion, or the Hebrew word for devotion – Devkut, and Kavanah.**1.15****about one hundred and twenty** … **m. San 1:6** And how many residents must there be in a town so that it may be suitable for a Sanhedrin? One hundred and twenty.Scholars have debated for some time the original author of Luke/Acts. Scholars have noted that the same author, with one overreaching inclusive agenda, wrote Luke/Acts.[[162]](#footnote-162) We assert that the author of both Luke and Acts is Hakham Shaul. We will not belabor the research of other to make our point here. We will refer the reader to the work of Howard H. Evans.[[163]](#footnote-163) Evans has exhaustively researched the vocabulary of all the Pauline materials in a comparative study. Evans uses several hermeneutic rules to bring about a conclusion that Hakham Shaul is the author of Luke/Acts. The result of the Evan’s study proves beyond a shadow of doubt that Hakham Shaul is the author behind the Lukan scribe. It is reported that Hakham Shaul death was in June of 68 C.E.[[164]](#footnote-164) If there is any validity to this statement, we must believe that Hakham Shaul and the other Nazarean Hakhamim were genius. Not only were they genius, they possessed prophetic insights. Luke 21:1–6 predicts the destruction of the Temple years before it occurred. This being the case we can see that the other “Gospels” made these predictions before Hakham Shaul penned his words. Herein we assert that the “Gospels” were written early rather than late. The continuous flow of materials between the two volumes demonstrates that they have a central agenda. The “Acts” of the apostles, like other Pauline materials assumes that the reader understands the, Election of the Jews, Predestination of the Jewish people, the Mesorah (Gospel) is to the Jew first, (Rm. 1:16; 2:9–10) and that “salvation” is of the Jews (Jn. 4:22). Acts is not so much a “new” narrative. Acts is a rewording of previous materials of Luke. Some scholars seem to believe that the work of Luke/Acts is the first two books in a possible trilogy.[[165]](#footnote-165) If there is, any plausibility to this line of thinking it may be that Hakham Shaul’s letter to the Romans was the third book of such a trilogy. This would fit well with the present research on the lectionary. As noted below in the footnotes below, F.F. Bruce is opposed to the notion based on Greek vocabulary that he draws from secular Hellenistic Greek usage. Herein we find two problems. Firstly, Bruce has brought “Hellenistic Greek” into a “Judeo-Koine Greek”[[166]](#footnote-166) composition. In other words, Luke and Acts originated in Mishnaic Hebrew and were later translated into what we call Judeo-Koine Greek for lack of a better title. Secondly, Bruce does not want to admit the obvious. In a word or phrase, the “monks monkeyed with the text”. And, finally Bruce does not take into consideration the Lectionary, which seems to be a specialty of Hakham Shaul. **Romans 15:16** who made me a lectionary[[167]](#footnote-167) (priestly minister of lectionary or liturgy) of Messiah Yeshua to the Gentiles in the priestly (service) God's Mesorah that the gifts of the Gentiles might be acceptable, consecrated by Ruach HaKodesh (holy spirit – breath – Oral Torah).Furthermore, by mention of the lectionary, we are referring to the Triennial lectionary. While we realize that there are other possible lectionaries, the present research demonstrates that the Triennial lectionary is the most plausible. Consequently, the idea of a trilogy may be more plausible than Bruce believes. Regardless of plausibility, we must assert that Hakham Shaul must have originally intended for these materials to be read in conjunction with the Triennial Torah reading cycle. Scholars suggest that Hakham Shaul wrote the books while incarcerated in Rome. We cannot help but think of how these works must have been somewhat of a “Pauline Midrash.”[[168]](#footnote-168)**Acts of the Apostles?**Scholars have debated the genuine and original title for the book of Acts. It seems that it may not have possessed a title in the beginning.[[169]](#footnote-169) Regardless, the present title “Acts of the Apostles” is slightly disingenuous. The book is divided between the “acts” of Hakham Tsefet and the “acts” of Hakham Shaul. In his book “Reading the New Testament”[[170]](#footnote-170) Rheme Perkins has divided Acts into two basic sections. Acts 1–12 are the “acts” of Hakham Tsefet with the exception of the materials on Stephen in chapters 6–7. The remainder of the book deals with the “acts” of Hakham Shaul. It is also noteworthy that Acts parallels Luke in many aspects with regard to the life of the Master and the early life of the Nazarean congregations.**Works of the Holy Spirit**Another title for the book is the “Works of the Holy Spirit.”[[171]](#footnote-171) While most Christian commenters and theologians have a different idea of the “Holy Spirit” we must here set forth our understanding of the “Holy Spirit.”Fitzmyer citing Justin Martyr records, “It is not right, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-begotten of God”[[172]](#footnote-172) Fitzmyer furthers the comment by telling us that it was not until after the third/fourth century that the “doctrine” that the “holy spirit” was considered the “Third Person” of the “Trinity.” [[173]](#footnote-173) Regardless of Fitzmeyer’s meaning, we interpret the “Word” as the Torah and Oral Torah. That the Torah, in both forms is the first–begotten of G-d is of clear in Jewish thinking. During the first century, the Ruach HaKodesh – “holy spirit” was understood to be…1. The power of God with no emphasis on a “spirit” as a special separate entity
2. The Divine (dwelling) Presence – Shechinah
3. The spirit (breath i.e. Oral Torah) which produces holiness
4. The spirit of prophecy
5. It is noteworthy that the first century Sages never understood the “holy spirit” to be a separate entity.

Consequently, to give the book of Acts the title “Acts of the Holy Spirit” must have intended one of the perspectives mentioned above. When we strip away the gloss of trinitarian theology, the “Acts of the Apostles” is indeed the “Acts of the Ruach HaKodesh,” the Ruach HaKodesh being the Oral Torah or the Mesorah. The account of Acts is the account of the “Word of G-d” i.e. Oral Torah as it was given to Moshe to explicate the Written Torah. In the So’od words of Yochanan, Yeshua is the personification of the Witten and Oral Torah (Jn1:1). Therefore, when we read the works of “Acts” we see the work of the Oral Torah in the lives of the first century Nazareans and those that they met. **The proclamation of the Father**The “promise of the Father” as many translations have it, is nothing more than the Ruach HaKodesh – Oral Torah as it is written within the hearts of those who embrace the Torah – Oral Torah as the “spirit which gives life.”[[174]](#footnote-174)**Jer 31:33** I will put my law (Torah) in their inward parts (i.e. mind), and write it in their hearts; and will be their God, and they shall be my people.While we do not see the experiences of Acts as the completion of the proclamation made above, we certainly see them as the initiation of that proclamation. The “Acts of the Apostles” are therefore, the conduct of the Apostles as they taught and lived out the Oral Torah along with its effect on the human behavior of all who received the Mesorah.**Acts and Genesis:**We do not have to labor to see that the book of Acts is read with Genesis, Exodus and Leviticus. Especially noteworthy are the materials read with the book of Genesis (Acts 1:1–11:18). Only taking a cursory look at the materials demonstrates that the primary evangelistic efforts of the apostles were “to the Jews first.” The tenth chapter of Acts, read with the final chapters of Genesis where the Jewish people went into Egypt and began interaction with gentiles. The materials read with Exodus (11:19–18:28) demonstrate the initiation of “evangelism” to the gentiles per se. The final portions of Acts are read with the book of Leviticus. This section demonstrates the restoration of the Priesthood of firstborn and their agenda among the nations. The addressee “O Theophilus” is thought by some scholars to mean “G-d–fearer.[[175]](#footnote-175) That Romans is read with B’Midbar (Numbers) and D’barim (Deuteronomy) is only logical when we take into account that Acts/ Romans are read from a Remes (hint) hermeneutic. The book of “Romans” (1:1–8:25) “hints” at the present Diaspora, where life is lived in the diaspora of the “wilderness” (B’Midbar). Its concluding passages (Rm. 8:26–16:27) are read with the D’barim (Deuteronomy) which is a “hint” at the Oral Torah.The work of the Master from “his beginning until he was taken up,” must be read with Genesis 1:1–2:3. Hakham Shaul presents Yeshua as a prophet like Moshe.[[176]](#footnote-176) This is befitting when reading the Nazarean Codicil with the Torah. The phrase “all the work[[177]](#footnote-177) that Yeshua did” demands exegesis. The Greek word ποιέω - *poieo* is anchored in the two key words of Beresheet, namely **בָּרָא** *bara* and עָשָׂה *asah.* Obviously, Hakham Shaul is hinting at the fact that the book of Acts is read in conjunction with Beresheet and the Tanakh.**The Governance of G-d**The Master’s final lessons to his talmidim are on the governance (kingdom) of God [through the Hakhamim and Bate Din as opposed to human kings].A compendium of Acts is found in the key phrase of Beresheet 1:26. **Gn. 1:26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.The Ramban makes it clear that the phrase “let us” is a conversation between G-d and the earth. Man is composed partly of earth and the Neshamah (breath of life) from G-d.[[178]](#footnote-178) However, the statement “let them have dominion” is most interesting when read from Hebrew.26 וַיֹּ֣אמֶר אֱלֹהִ֔ים נַֽעֲשֶׂ֥ה אָדָ֛ם בְּצַלְמֵ֖נוּ כִּדְמוּתֵ֑נוּ וְיִרְדּוּ בִדְגַ֙ת הַיָּ֜ם וּבְע֣וֹף הַשָּׁמַ֗יִם וּבַבְּהֵמָה֙ וּבְכָל־הָאָ֔רֶץ וּבְכָל־הָרֶ֖מֶשׂ הָֽרֹמֵ֥שׂ עַל־הָאָֽרֶץ׃ The highlighted word is transliterated *ve-yiradû*. The Hebrew word רדה *raddah* (H7287) means to rule. Therefore, it was the duty of Adam *rishon* to “rule” over the “works of G-d’s hands.” However, the Hebrew phrased *ve-yiradû,* used in Gen 1:26 is polyvalent. The Hebrew word ירד *yârad* (H3381) means to descend. The Hebrew phrase *ve-yiradû* contains the idea of ruling and descending. The “governance of G-d” depends on submission and authority to the Bate Din and Hakhamim as opposed to human kings. Therefore, the concept can be summed in a few thoughts. If we refuse the rule רדה *raddah* of the Hakhamim and Bate Din we are destined to fall ירד *yârad*. However, if we accept the authority of the Hakhamim and Bate Din we will be masters ירד *yârad* of our being. However, we can also read inductively the thought that if the Hakhamim and Bate Din do not rule רדה *raddah* they will ירד *yârad* fall. Yet, it is better said that if the Hakhamim and Bate Din do not rule רדה *raddah* we all will ירד *yârad* fall.One passage that says more than a life of words is found in Yochanan.**Jn. 6:28-29** Then said they unto him (Yeshua), What shall we do, that we might work the works of God? 2Yeshua answered and said unto them, this is the work of God, that you faithfully obey him whom He has sent. We readily admit that the “him” of this passage refers to obeying the words, “Mesorah” of the Master. Yet, we see here the principle of agency. Obedience to him who the G-d has sent can easily refer to the Bate Din and Hakhamim. Therefore, the “work of G-d” is to obey them that G-d has sent. When we look at varied teachings of Yeshua, we clearly see that there is a great deal in common with the Abot, specifically Abot 1:1. The sayings of the Fathers appear in the Nazarean Codicil albeit restated and in different context. It is befitting for Hakham Shaul’s opening of Luke/Acts contain materials which we could say are from the Nazarean Abot.**אמן ואמן סלה** |

**Questions for Understanding and Reflection**

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

**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!”**

**Note: With the beginning of II Adar, we launch our collection for the work of HaShem, most blessed be He. The entire collection will be devoted to finance this work and resources needed for translation work. Before we sit at our tables to celebrate Pesach, your donations are much appreciated and should be sent via PayPal to:** **ravybh@bigpond.com** **. Many thanks for your generosity and gratitude!**

**By the grace of G-d. most blessed be He, we have come to the end of the fist triennial cycle of the Septennial Torah Reading Cycle. We owe a great debt of gratitude to all those who contributed to purchase library resources to complete our task! May Ha-Shem, most blessed be He who knows their names send a very special blessing to them and their households, as we sincerely thank them for their efforts, and are participants in all the work that we produce. Without their help and willingness to share this weekly and festival commentary would not be possible. Sincere thanks and congratulations! So far we have received four special offerings and we are short of our library target needs for about U.S. $ 400.00. Many thanks for your generosity, as it is said: *“Each one should give as he has decided in his heart, not reluctantly or from compulsion, for G-d loves a hilarious giver”* (2 Cor 9:7).**

**Coming Festivals:**

**First Two Days of Pesach- Passover**

**Nisan 15 & 16 - Friday Evening the 19th of April – Sunday Evening the 21st of April, 2019**

**Next Shabbat:**

**Shabbat “Parah Adumah – Red Heifer”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פָרָה אֲדֻמָּה** |   |   |
| **“Parah Adumah”** | Reader 1 – B’Midbar 19:1-3 | Reader 1 – B’resheet 2:4-6 |
| **“A red heifer”** | Reader 2 – B’Midbar 19:4-6 | Reader 2 – B’resheet 2:7-14 |
| **“Una vaca bermeja”** | Reader 3 – B’Midbar 19:7-10 | Reader 3 – B’resheet 2:4-14 |
| B’midbar (Numbers) 19:1 – 20:13‎ | Reader 4 – B’Midbar 19:11-16 |   |
| Ashlamatah: Ezekiel 36:16-38‎ | Reader 5 – B’Midbar 19:17-22 |   |
|  | Reader 6 – B’Midbar 20:1-6 | Reader 1 – B’resheet 2:4-6 |
| Psalm 110:1-7 | Reader 7 – B’Midbar 20:7-13 | Reader 2 – B’resheet 2:7-14 |
|   |     Maftir – B’Midbar 20:7-13 | Reader 3 – B’resheet 2:4-14 |
| N.C.: Bereans (Hebrews) 8:1 – 9:14‎ |                    Ezekiel 36:16-38 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Debarim (Deuteronomy) 33:29 [↑](#footnote-ref-1)
2. Midrash Shocher Tov; Yalkut [↑](#footnote-ref-2)
3. Sforno [↑](#footnote-ref-3)
4. The Way of the Upright [↑](#footnote-ref-4)
5. Tehillim (Psalms) 1:1 [↑](#footnote-ref-5)
6. Tehillim (Psalms) 1:3, The above section was excerpted an 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. It comes at the end of Psalm 19. [↑](#footnote-ref-7)
8. The opening verses of Psalms I and II. [↑](#footnote-ref-8)
9. In point of fact this is the only one. V. Tosafot. a.l. [↑](#footnote-ref-9)
10. The last verse of Ps. II, which shows that according to R. Johanan Pss. I and II formed one Psalm. [↑](#footnote-ref-10)
11. I found this hint in “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-11)
12. The word ‘Philistine’ is derived from the Hebrew word meaning ‘wanderers’ or ‘foreigner’. [↑](#footnote-ref-12)
13. The name “Falastin” that Arabs today use for “Palestine” is not an Arabic name. It is the Arab pronunciation of the Roman “Palaestina”. Quoting Golda Meir:

The British chose to call the land they mandated Palestine, and the Arabs picked it up as their nation’s supposed ancient name, though they couldn’t even pronounce it correctly and turned it into Falastin a fictional entity. [In an article by Sarah Honig, Jerusalem Post, November 25, 1995] [↑](#footnote-ref-13)
14. The Palestinians are not the *offspring*, but the *heirs* of the Philistines. [↑](#footnote-ref-14)
15. Gaza, Ashdod, Ashkelon, Ekron and Gath. [↑](#footnote-ref-15)
16. In Hebrew, the name Palestine (פלשת) and the name Philistine (פלשתי) are pretty much the same, and *Philistine* literally means One of Palestine. [↑](#footnote-ref-16)
17. Shmuel alef (I Samuel) 17:34. [↑](#footnote-ref-17)
18. *Pelishtim* literally means “foreign invaders” or “trespassers”. [↑](#footnote-ref-18)
19. The Palestinians of today claim to be descendants of the Philistines. [↑](#footnote-ref-19)
20. In several places in Tanach, the Philistines are mentioned as having come from Caphtor (for example, Yirmiyahu 47:4 and Amos 9:7) - the Philistines and the Caphtorim are therefore closely related. It’s uncertain where Caphtor is. R. Aryeh Kaplan zt”l cites sources that it might be either an area in modern Turkey or in Egypt. [↑](#footnote-ref-20)
21. Rashi is basing his comments on Midrash Rabbah to Bereshit (Genesis) 37:5. [↑](#footnote-ref-21)
22. One verse says the Plishtim came from the Pasursim while the other verse says the Plishtim came from the Casluchim which is it? Were the Plishtim from the Pasrusim or the Casluchim? Rashi simply resolves this using the 2 aspects method: The Pasrusim and Casluchim engaged in wife-swapping. Hence the Plishtim descended from both. Adulterous relations are frequently indicated discretely using the contradiction method. It is interesting that from the word *Plishtim* comes the word *phallic*, describing the emphasis and nature of these people. [↑](#footnote-ref-22)
23. Pasrusim and Casluchim played wife exchanges. Hence (out of doubt) Philistines are said to descend from both! [↑](#footnote-ref-23)
24. Shoftim (Judges) 16:25 [↑](#footnote-ref-24)
25. The above section is an edited and excerpted portion from a shiur given By Rabbi Pinchas Winston**.** [↑](#footnote-ref-25)
26. Palestine [↑](#footnote-ref-26)
27. Rabbenu Ovadia Sforno, Commentary on Sefer Bereshit, 26:14. [↑](#footnote-ref-27)
28. RADAK: Commenting on how the Plishtim plugged up Yitzchak’s wells the Radak writes, “All these episodes about digging the wells and giving them names are to tell us that, in the part of Eretz Israel that he had a hold on, he dug wells as he pleased without objections. All this was a forewarning concerning what HaShem had set aside for his descendants. “But the land of the Plishtim, even though it is part of EretzIsrael, was not held in the hands [of the Patriarchs] and therefore [the Plishtim] quarreled with them about the border, and all this was to inform [the Patriarchs’ descendants] that not all [of Eretz Israel] would be held in their hands. Even though it was apportioned, it would not be held until the end, in the days of Mashiach, like the land of the three nations – the Keini, the Kniziand the Kadmoni” (Bereshit26:23). [↑](#footnote-ref-28)
29. Bereshit (Genesis) 26:13ff [↑](#footnote-ref-29)
30. A simple translation of that phrase is: “the actions of the fathers are a sign for the children”. [↑](#footnote-ref-30)
31. Rabbenu Moshe ben Nachman (Ramban / Nachmanides), Commentary on Sefer Bereshit 26:29. [↑](#footnote-ref-31)
32. Bamidbar (Numbers) 24:20 [↑](#footnote-ref-32)
33. Most translations will agree that the “*anatassomai*” means “orderly” transmission. Building on the concept being the Oral tradition – Mesorah of Messiah, I translate “*anatassomai”* as “liturgical.” We should see this as a “liturgical” account of the Master’s life. Or, the events of the Masters life in relation to the Torah Lectionary. See TDNT 8:32 – “to repeat” what has been learned, from memory i.e. the Mishnaic import of Mordechai (Mark). John Nolland here suggests that the literary composition of this “liturgy” is the effort of the “many.” Nolland, J. (2000). *Word Biblical Commentary Luke 1-9:20* (Vol. 35a). (B. M. Metzger, D. A. Hubbard , & G. W. Barker, Eds.) Nashville: Thomas Nelson. p.6 [↑](#footnote-ref-33)
34. **πληροφορέω** *plerophoreo* Scholars suggest the use of the concept of **πληροφορέω** *plerophoreo* as “fulfillment” or “accomplished” preferring the former. This matches their agenda to use Matt 5:17 in a way, which demonstrates the completion and abrogation of the Torah. Nothing could be farther from the truth. I have translated according to the lexical use of the word as demonstrated in TNDT 6:309

I fully acknowledge the work of Yeshua and his messianic mission. In this frame, his work has “accomplished” or “fulfilled” its goal. However, this fulfillment can NEVER be seen as an abrogation of the Torah. [↑](#footnote-ref-34)
35. I.e., the Hakhamim entrusted with the Mesorah of Messiah. My reference here is in particular to Hakham Shaul and his sofer (scribe) Hillel (Luke). [↑](#footnote-ref-35)
36. See TDNT 2:909 where it is determined that Luke received his account of the “Gospel” orally. [↑](#footnote-ref-36)
37. I have translated “handed down” because this is typical nomenclature for transmission of materials such as Torah and Mesorah. Similar phrases from this Greek word are handed over, or passed on. [↑](#footnote-ref-37)
38. ἀρχή – *arche*, relating this opening pericope with the Torah Seder “Beresheet.” The opening phrase of Genesis reading – ἐν ἀρχῇ in the LXX and also found in the Peshat of Mordechai (Mark) 1:1. [↑](#footnote-ref-38)
39. Here I translate the “officer” as the Hakhamim by contextual hermeneutic rule #12 of R. Yishmael’s 13 middot. It is for this reason that I will use Hakham as a preface for men such as Hakham Tsefet – St. Peter. [↑](#footnote-ref-39)
40. The “word” here should be understood as the Torah [↑](#footnote-ref-40)
41. I have used “orally” here because its use is implied from above. See TDNT 2:909 [↑](#footnote-ref-41)
42. κατηχέω – *katecheo* implying formal systematic education on particular matters. Theophilus (the beloved of God) has already been catechized by the Mesorah of Mark or “schooled” in the School of Hakham Tsefet. Having graduated the School of Peshat, Theophilus is now ready to move forward. Hakham Shaul, in making the liturgical presentation of Tosefta and Remes furthers Theophilus’ education. [↑](#footnote-ref-42)
43. Cf. 1Chr 24:7–18 [↑](#footnote-ref-43)
44. The present introductory style can be found in typical “husband / wife” introductions in the Tanakh. Cf. 1Sa.1:1–2 [↑](#footnote-ref-44)
45. This refers to the Chukim, pl.m. Chukot pl.f. Chukim/Chukot are statutes, inexplicable Laws of the Torah. The use here implies the extent of their “righteous/generosity” which is attested to by the use of “blameless/sinless. [↑](#footnote-ref-45)
46. Cf. m. Tamid 6:1–3 [↑](#footnote-ref-46)
47. See Brown, R. E. (199). *The Birth of the Messiah, A commentary of the infancy Narrative in the Gospels of Matthew and Luke* (New Updated Edition ed.). (D. N. Freedman, Ed.) New York: The Anchor Bible, Yale University Pres. Table VIII p. 156 [↑](#footnote-ref-47)
48. Between the altar of incense and the Menorah. [↑](#footnote-ref-48)
49. While the Greek word **φόβος** *phobos* is typically translated “fear” the true response to angelic visitation is although associated with fear is majestic awe. Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 28 [↑](#footnote-ref-49)
50. The endowment with the Holy Spirit characterizes John as a prophet since, according to Jewish interpretation, the Spirit was the “Spirit of prophecy” Strack, H. L., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch,* München, 1922–1961. 127ff See below where Elisheba speaks from the “spirit of prophecy.” [↑](#footnote-ref-50)
51. Appropriate terminology for the “turning” Jewish hearts is “return.” The appropriate language for a Gentile when embracing G-d is “turning towards G-d.” Therefore, I translate ἐπιστρέφω *epistrepho* return. [↑](#footnote-ref-51)
52. Because of Yochanan’s work, the disobedient will turn to “wisdom” Chokhmah–Hakhamim. We have in the phrase wisdom a number of “hints” making this particular part of Hakham Shaul’s work Remes rather than Tosefta. Or we might say that here the Tosefta actually fits the hermeneutic principle of Remes rather than Peshat. However, we also have a “hint” to Messiah. While Yeshua is a personification of wisdom (chokhmah), the Hakhamim are equally the personification of “chokhmah” thus the name Ḥakhamim. Therefore, the Sages “establish” a people for the Lord. [↑](#footnote-ref-52)
53. This passage is conceptually related to Abot 1:1, “making many talmidim (disciples) to “stand.” Consequently, the “people” are actually talmidim. [↑](#footnote-ref-53)
54. I have bracketed in “appointed” which is implied by the use of **καιρός** *kairos* which is translated by varied interpreters as “proper time” and “in its appointed time.” Cf. Reiling, J. &. (1971). *A handbook on the Gospel of Luke.* New York: United Bible Societies. p.41 and Johnson, L. T. (1991). *The Gospel of Luke* (Vol. 3). (S. J. Daniel J. Harrington, Ed.) Collegeville , MN: The Liturgical Press, Sacra Pagina Series. p.34 [↑](#footnote-ref-54)
55. I have softened this “rebuke” because we have scriptural precedent where Yehoshua (Joshua) stood face to face with the “angel of the Lord,” though with trepidation demanded the angel’s identity concerning his being for or against the people of God. [↑](#footnote-ref-55)
56. The use of **πόλις** *polis* rather than “**πατρίς** *patris* – town” the place where he grew up or the place of his ancestors is of import. Nazareth was never more than a “*patris*” The place of Yeshua’s residence is a “*poils*” implying that there was a place of greater influence that Yeshua lived and matured. [↑](#footnote-ref-56)
57. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest tha Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-57)
58. There is no need to read into this word the idea of special insemination. At this point Miriam (Mary) is a “virgin” young woman of marital age. Therefore, the Greek **παρθένος** *parthenos* means that Miriam (Mary) is “a marriageable maiden” with the implication that she is a “virgin.” Cf. TDNT 5:826 [↑](#footnote-ref-58)
59. The term **χαριτόω** *charitoo* may also imply the righteous/generosity attributed to the Tsadiqim (Holy Ones). [↑](#footnote-ref-59)
60. Note that here the natural process of insemination is alluded to. [↑](#footnote-ref-60)
61. This is s title given to the King of Yisrael. Note here that it is associated with the Kingship (throne) of the monarch David. ὁ ὕψιστος is a title for God found frequently in the LXX, where it is equivalent to *’ēl ’elyôn*. Yeshua relates the title υἱός ὁ ὕψιστος “sons of the “Most High” with those who walk in “righteous/generosity. Therefore, we should not read the phrase or title “son of God” in any special manner. [↑](#footnote-ref-61)
62. Language reminiscent of Beresheet (Genesis) [↑](#footnote-ref-62)
63. ἐπέρχομαι *eperchomai*, is indicative of future action. This does not mean that Miriam conceived “supernaturally” at that moment. Marshall cites Cranfield, “Nothing is said regarding how this will happen, and in particular there is no suggestion of divine begetting (Creed, 20).” See Marshall, H. I. (1978). *New International Greek Commentary, Commentary on Luke.* Grand Rapids, MI: William B. Eerdmans Publishing Co. p. 71 [↑](#footnote-ref-63)
64. This is a direct thematic link our present Torah Seder and related readings. Beresheet (Genesis) 1:2 the Divine presence overshadowed the earth. This language is metaphoric, allegorical – hinting to the act of creation. Or as the Rabbis have taught that the “spirit” Ruach which hovered over the waters was the Spirit – Ruach of Messiah. The Ruach “hovering” over the *bohu* did not produce something “supernatural.” The result of the Ruach “hovering” over the *bohu* resulted in the natural appearance of “dry land” Heb. *Eretz*. The Shechinah “hovering” overshadowing Miriam will insure her ability to naturally conceive. [↑](#footnote-ref-64)
65. Here we are to understand holy *kodesh* as being separated to the Messianic Mission. see footnote “f” above. [↑](#footnote-ref-65)
66. Why did Hakham Shaul (Paul) through his sofer (scribe) Hillel (Luke) not give us the name of the “city”? This is because the name is inconsequential. The writers of the Nazarean Codicil do not interject materials that will distract their readers or weigh down the translation/commentary. [↑](#footnote-ref-66)
67. Here the Ruach HaKodesh (Holy Spirit) is the spirit of prophecy. Justin Martyr records “It is not right, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-begotten of God” (*Apologia* 1:33 FC, 6. 71) Fitzmyer, J. A. (1983). *The Gospel According to Luke I-IX A New Translation with commentary* (The Anchor Study Bible ed., Vol. 28). Garden City, NY: Doubleday & Company, Inc. p. 350 Fitzmyer furthers the comment by telling us that it was not until after the third/fourth century that the “doctrine” that the “holy spirit” was considered the “Third Person” of the “Trinity.”

The first century understood the “holy spirit” to be…

The power of God with no emphasis on a “spirit” as a special separate entity.

The Divine (dwelling) Presence – Shechinah

The spirit (breath i.e. Oral Torah) of holiness

The spirit of prophecy

However, the first century Sages never understood the “holy spirit” to be a separate entity. [↑](#footnote-ref-67)
68. Masculine, perfect passive – blessed **will be** the fruit of your womb. The word blessed looks towards the future. As I have noted in the footnote above Elisheba prophecies of the coming child. That Elisheba calls the child to be her “master” is most likely her belief that Miriam’s child to be will be the Messiah. Likewise, the masculine tense demonstrates that the **future** “blessing” will be a boy. J. Reiling translates “that-which-will-be-born out-of your-womb.” Reiling, J. &. (1971). *A handbook on the Gospel of Luke.* New York: United Bible Societies. [↑](#footnote-ref-68)
69. Three New Moons [↑](#footnote-ref-69)
70. It was very common in the first century to name the child after the grandfather in the case of boys. We see that this was not the case with Yochanan. Elisheba follows what she heard from Z’kharyah’s conversation with the angelic messenger. [↑](#footnote-ref-70)
71. פקד, *pāqad* [↑](#footnote-ref-71)
72. Marshal citing Wilcox tells us that this is s liturgical structured phrase. The language has a liturgical sound (Wilcox, 74-76) Cf. Marshall, H. I. (1978). *New International Greek Commentary, Commentary on Luke.* Grand Rapids, MI: William B. Eerdmans Publishing Co. p. 91 Here Marshal related the “hymn” to the Shemoneh Esreh. [↑](#footnote-ref-72)
73. יִפְקְדֵנוּ [↑](#footnote-ref-73)
74. Hakham Shaul demonstrates that salvation history is both particular (Jewish–John 4:22) and universal in its implications. [↑](#footnote-ref-74)
75. δόγμα *dogma,* as “decree.,” I have translated it here as “decree” to maintain the continuity of thought with the institution of Rabbinic decrees which will appear later in the text. [↑](#footnote-ref-75)
76. **ἀπογράφεσθαι** means “write off” with the implication of census. Scholars have determined that this means taxation. The truest interpretation is “census.” There may have been some sort of taxation but this is indeterminate. It is most plausible to believe that Scholars have arrived at the definition of “taxation” as the result of the idea of taxation through the idea of the half-shekel tax taken to support the Temple. The half-shekel taxation was a means of taking a census among the Jewish people from the time of Moshe. [↑](#footnote-ref-76)
77. While, means πᾶσαν τὴν οἰκουμένην “throughout the entire world,” the meaning here, derived from context is throughout the entire Romans Empire. [↑](#footnote-ref-77)
78. Publisius Sulpicius Quirinius (6-7) A.D. Herod king of Yehudah (Judea) died in March/April of 4 B.C.E. Following the Matthew birth narrative in conjunction with the present Lukan Birth Narrative established the birth of Yeshua somewhere before 4 B.C.E. most likely being 6 B.C.E. Other qualifying date Mat 2:16 Stein, R. H. (2001, c1992). *Vol. 24*: *Luke* The New American Commentary. Nashville: Broadman & Holman Publishers. p. 105. See also Brown, R. E. (199). *The Birth of the Messiah, A commentary of the infancy Narrative in the Gospels of Matthew and Luke* (New Updated Edition ed.). (D. N. Freedman, Ed.) New York: The Anchor Bible, Yale University Press. p 395 [↑](#footnote-ref-78)
79. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-79)
80. **μνηστεύω** *mnesteuo* does not mean that they were betrothed at the present time. The Perfect passive tense of the Greek speaks in past tense. Therefore, we translate the “wife of his betrothal.” This makes no mention of “virgin birth” nor does it in any strengthen the possibility of such. See Nolland, J. (2000). *Word Biblical Commentary Luke 1-9:20* (Vol. 35a). (B. M. Metzger, D. A. Hubbard, & G. W. Barker, Eds.) Nashville: Thomas Nelson. p. 015 [↑](#footnote-ref-80)
81. Scholars are quick to cite m. Kiddushin 4:14 where the Mishnah downplays the role of the shepherd. Nevertheless, it must be noted that the entire discourse here is a hint (Remes) to the Davidic lineage of Messiah. [↑](#footnote-ref-81)
82. ***hētis estai panti tō laō*** – Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke.* Originally published: *A translator's handbook on the Gospel of Luke*, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 112 [↑](#footnote-ref-82)
83. Lamentations 4:20 The phrase Χριστὸς Κύριος is not paralleled elsewhere in the Nazarean Codicil. However, it is used in Lamentations 4:20. The LXX reads Χριστὸς Κύριος and is translated Anointed (Messiah) of the Lord. Nolland, J. (2002). Vol. 35A: *Word Biblical Commentary: Luke 1:1-9:20. Word Biblical Commentary*. Dallas: Word, Incorporated. p.107 [↑](#footnote-ref-83)
84. Greek **σημεῖον** *semeion* need not be understood as any miraculous “sign” per se. The “sign” may be understood as the qualifying data for determining the infant they are looking for. However, the “sign” is paradoxical. That the King Messiah should be found in the feeding trough of an animal is enigmatic. However, the “manger” feeding trough of an animal would have special significance to the “shepherds” tending flocks. Marshall, I. H. (1978). *The Gospel of Luke : A commentary on the Greek text*. Includes indexes. The New international Greek testament commentary. Exeter [Eng.: Paternoster Press. p 111 [↑](#footnote-ref-84)
85. Here the intention of Shalom is the full scope of blessing associated with the mission of Messiah. [↑](#footnote-ref-85)
86. Cf. Cant. 6:3 [↑](#footnote-ref-86)
87. Here the Greek word ῥῆμα *rhema* corresponds to the Hebrew word “Dabar” which is also a “thing.” [↑](#footnote-ref-87)
88. Here the thought is somewhat ambiguous. The subject of the revelation “made known” is not clear. This has caused scholars to believe that the sheepherders made the thing know to more than just Miriam and Yosef. Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. Note the opening phrase of the next verse **πάντες οἱ ἀκούσαντες** -  *pantes oi akousantes* “everyone who heard” which informs us that they must have told others. [↑](#footnote-ref-88)
89. **συμβάλλω** *sumballo,* to give careful thought to, consider, ponder (Pla., Crat. 384a μαντείαν; Philo, In Flacc. 139; Jos., Ant. 2, 72 συμβαλὼν τῷ λογισμῷ τὸ ὄναρ) τὰ ῥήματα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς Lk 2:19 (cp. our colloquial ‘get it all together’ BDAG συμβάλλω ② The careful consideration seems to be a continuation of the continuing engagement with the events which are told to Miriam. This careful consideration and mention of Miriam may make her a source for the events. Nolland, J. (2002). Vol. 35A: *Word Biblical Commentary: Luke 1:1-9:20. Word Biblical Commentary*. Dallas: Word, Incorporated. p.107 [↑](#footnote-ref-89)
90. “Consideration to them in her mind,” the appropriate English idiom for “heart” would be “mind. It is wrong to psychologize and to suggest that the messianic identity of the child is in the original form of the story a surprise to Mary as to all the rest. Nolland, J. (2002). Vol. 35A*: Word Biblical Commentary*: *Luke 1:1-9:20*. *Word Biblical Commentary*. Dallas: Word, Incorporated. p.109 [↑](#footnote-ref-90)
91. TDNT 1:177 - There are eight occurrences in the NT, six in Luke and Acts, one in R. 15:11 == ψ 116:1, and one in Rev. 19:5 dat. It denotes the joyful praise of God expressed in doxology, hymn or prayer, whether by individuals (Lk. 2:20; Ac. 3:8 f.), the group of disciples (Lk. 19:37), the community (Ac. 2:47; Rev. 19:5) or the angels (Lk. 2:13). It may be that the sheepherders sang the song of the messengers, “Glory to the Most High God, and Shalom (peace) on earth to His beloved (Segulah – Yisrael).” [↑](#footnote-ref-91)
92. Cf. Gen 17:10-14; 21:4; Lev. 12:3 [↑](#footnote-ref-92)
93. τοῦ καθαρισμοῦ αὐτῶν, “Of their purification” should be understood as the days of her purification. Yeshua was not in need of purification as a child. Cf. Plummer, A. (1896). *A critical and exegetical commentary on the Gospel According to S. Luke*. London: T&T Clark International. p. 63 [↑](#footnote-ref-93)
94. Cf. Lev. 12 [↑](#footnote-ref-94)
95. See also Num. 18:15-16 [↑](#footnote-ref-95)
96. Here we have a testimony against the virgin birth. Had Miriam (Mary) had such a “birth” she would not have been required to give such an offering. However, because of her obedience to the Torah, she cannot have conceived and given birth to a child is a supernatural way. [↑](#footnote-ref-96)
97. *kai idou anthrōpos ēn en ierousalēm ō onoma sumeōn* – makes the introduction of Shimon who is righteous/generous. His identity remains a mystery for the most part. However, Dr Alan Cutler has argued that this righteous Tsaddiq is none other than Shimon ben Hillel. [↑](#footnote-ref-97)
98. The Greek word εὐλαβής *eulabes* bears the idea of holiness or piety. However this word as used in the Tanakh is related to the idea of separateness. This word is related to the Nazarite or more specifically the Nazarean. Here would determine that the current reference is telling us that Shimon is from the city of “Branches,” *noṣeri.* This would reiterate that Shimon was of Davidic lineage. The Greek to Hebrew Dictionary of Septuagint Words, Manual Greek Lexicon of the New Testament by Abbot-Smith and Hatch and Redpath Concordance to the Septuagint, Free non-commercial distribution offers two possible Greek/Hebrew parallels. The first being H2623 (*chasid*) and the second being H5144 (*nazar*.) We have used the latter with scholarly opinion and insight. [↑](#footnote-ref-98)
99. Waiting for or looking for and anticipating [↑](#footnote-ref-99)
100. Cf. Numbers 8:15-18, Bechoroth 47a [↑](#footnote-ref-100)
101. "Blessed are You, Lord our God, King of the Universe who has sanctified us with His commandments and commanded us concerning the redemption of a son. " And: "Blessed are You, Lord our God, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion." [↑](#footnote-ref-101)
102. This “prophecy” is not a Biblical Prophecy. This “prophecy” is a personal prophecy given by the spirit of prophecy given above. [↑](#footnote-ref-102)
103. Possibly hinting at the priestly blessing Num. 6:23ff [↑](#footnote-ref-103)
104. Cf. m. Bikkurim 3:3 [↑](#footnote-ref-104)
105. Cf. m. Abot 1:4 et. al. TDNT 3:440 1d [↑](#footnote-ref-105)
106. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 2 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 2:687 [↑](#footnote-ref-106)
107. Ibid Vol. 7, 7:888 the depth of what is being conveyed here cannot be put into a simple sentence. Therefore, I recommend study of the TDNT related notes. [↑](#footnote-ref-107)
108. Not so much the questioning curiosity of the boy, but rather His successful disputing in rabbinic (Mishnaic & Talmudic) style.

Here the best possible translation relates to the rabbinic idea of stringing pearls as noted in the Midrash below. However, it would best be translated “And all who heard him astonished at his hermeneutic ability in stringing pearls.”

**Midrash Rabbah Song of Songs 1:53** When they were “stringing pearls” the words of the Pentateuch with those of the prophets and the prophets with the Writings, and the fire flashed around them and the words rejoiced as on the day when they were delivered from Sinai. For was not their original delivery from Mount Sinai with fire, as it says, And the mountain burned with fire unto the heart of heaven (Deut. IV, 11)? ﻿Once as Ben Azzai sat and expounded, the fire played round him. They went and told R. Akiba, saying, “Sir, as Benn Azzai sits and expounds the fire is flashing round him. He went to him and said to him:” “I hear that as you were expounding the fire flashed round you.” He replied: “That is so.” He said to him: “Were you perhaps treating of the secrets of the Divine Chariot?” “No, he replied. I was only linking up the words of the Torah with one another and then with the words of the prophets, and the prophets with the Writings, and the words rejoiced as when they were delivered from Sinai, and they were sweet as at their original utterance. And were they not originally delivered from Sinai in fire, as it says," And the mountain burned with fire"? As R. Abbahu sat and expounded, the fire flashed around him. He said: Am I perhaps not linking together the words of the Torah in the proper way? For R. Levi said: “Some are able to link together but not to penetrate, (the extreme difficulties of the text) and some are able to penetrate but not to link together.” [↑](#footnote-ref-108)
109. ἀναλαμβάνω – נסה – נשׂא – עלה Both Greek and Hebrew parallels speak of lifting or going up. But this is not to be taken in the literal sense. 2 Sam 15.30 And David **went up** (עלה) by the ascent of the [mount of] olives, weeping as he went up. [↑](#footnote-ref-109)
110. ἐντέλλομαι – give commandments, i.e. Oral Torah [↑](#footnote-ref-110)
111. A pars pro toto argument for 33 days – i.e. Lag BaOmer. [↑](#footnote-ref-111)
112. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-112)
113. This is to say that the Soul’s covering, “spiritual body” is a mitzvah., or the nefesh Yehudi. Thus, to strip the soul of its mitzvah is to make it naked and defenceless, powerless. Cf II Luqas (Acts) 1.8 In this pericope of Ya’aqob we see that the boastful person is stripped bare of its spiritual body. Cf. “**all such boasting is evil”** above. Ya’aqob4.13-17 [↑](#footnote-ref-113)
114. **“Ends of the earth”** – i.e. Western countries. [↑](#footnote-ref-114)
115. Cf. Prayer for Redemption and Return of the Exiles in the Amidah. [↑](#footnote-ref-115)
116. **m. San 1:6** And how many residents must there be in a town so that it may be suitable for a sanhedrin? One hundred and twenty. [↑](#footnote-ref-116)
117. Judas Iscariot [↑](#footnote-ref-117)
118. **ἀδικία** *adikia* – lack of righteous/generosity, **wickedness.** We have chosen this translation to demonstrated the wickedness of those who fail to be righteous/generous. [↑](#footnote-ref-118)
119. **17.20** **πρηνής**, **ές**, genitive. **οῦς**: pertaining to being stretched out in a position facedown and headfirst—‘prostrate, headlong, headfirst.’ πρηνὴς γενόμενος ‘falling headlong’ Ac 1.18.

It is also possible that in Ac 1.18 πρηνής could have the meaning of ‘swollen’ or ‘distended,’ a meaning which is linguistically possible, but not widely witnessed to (see apparatus).

Cf. Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament: Based on semantic domains* (1:216-217). New York: United Bible societies. 17:20 **πρηνής**, **ές** [↑](#footnote-ref-119)
120. In this case “Bishoprick” or the office of a פּ**ָקַד/**Paqid. [↑](#footnote-ref-120)
121. <http://www.jewishencyclopedia.com/articles/6981-haber> [↑](#footnote-ref-121)
122. Harris, R.L., Archer, G.L., Waltke, B.K. (1980), Theological ‎Wordbook Of The Old Testament. (two vols.). Chicago: ‎Moody Press, vol. II, p. 826‎ [↑](#footnote-ref-122)
123. Silberman, A.M. & Rosemblaum, M. (2007 Reprint), Torah with Targum Onkelos and Rashi’s Commentary: The Book of Genesis Hebrew/English, BN Publishing. [↑](#footnote-ref-123)
124. John 1:1 is strictly following the interpretation that Rashi gives in Proverbs 8:22 as found in the above quote. [↑](#footnote-ref-124)
125. As quoted in: Hachut Hameshulash, Translated and Annotated by R. Eliyahu Munk, (2003), New York: Lambda Publishers, Inc., vol. I, pp. 1-2. [↑](#footnote-ref-125)
126. Stern, D.H. (1992), Jewish New Testament Commentary. Clarksville, Maryland: Jewish New Testament Publications, Inc., p. 485 [↑](#footnote-ref-126)
127. Harris, R.L., Archer, G.L., Waltke, B.K. (1980), Theological Wordbook Of The Old Testament. (two vols.). Chicago: Moody Press. [↑](#footnote-ref-127)
128. Epstein, I. (1987). Hebrew English Edition of The ‎Babylonian Talmud. London, U.K. : The Soncino Press.‎ [↑](#footnote-ref-128)
129. Kittel, G. (1964). Theological Dictionary of the New ‎Testament. (10 vols., translated by G. W. Bromiley). Grand ‎Rapids, Michigan: Wm. B. Eerdmans Publishing Co. , Vol. 2, ‎p. 726, 727‎ [↑](#footnote-ref-129)
130. Green, J.B., McKnight, S., & Marshall, I. H. (1992). ‎Dictionary of Jesus and the Gospels. Leicester, England: ‎InterVarsity Press, p. 283‎ [↑](#footnote-ref-130)
131. Although forgeries to some extent, they do not escape a detailed forensic analysis, and there are many tools available for us today to discover and excavate what lie beneath these partial forgeries, until the day comes, G-d willing, where a discovery be made of the authentic early Hebrew manuscripts underlying the writings of the Nazarean Codicil. [↑](#footnote-ref-131)
132. Vat. Ebr. No. 100 from the late Medieval period. [↑](#footnote-ref-132)
133. <http://www.nazarene.net/hebframe.htm>? [↑](#footnote-ref-133)
134. Stern, D.H. (1992), Jewish New Testament Commentary. ‎Clarksville, Maryland: Jewish New Testament Publications, ‎Inc., p. 672.‎ [↑](#footnote-ref-134)
135. Delitzch, F. (1871, reprint 1978). Commentary On The ‎Epistle To The Hebrews (2 vols), Minneapolis, Minnesota: ‎Klock & Klock Christian Publishers.‎ [↑](#footnote-ref-135)
136. Green, J.B., McKnight, S., & Marshall, I. H. (1992). ‎Dictionary of Jesus and the Gospels. Leicester, England: ‎InterVarsity Press , p. 283.‎ [↑](#footnote-ref-136)
137. Stern, D.H. (1992). Jewish New Testament Commentary. ‎Clarksville, Maryland: Jewish New Testament Publications, ‎Inc., p. 830.‎ [↑](#footnote-ref-137)
138. Stern, D.H. (1992). Jewish New Testament Commentary. ‎Clarksville, Maryland: Jewish New Testament Publications, ‎Inc., p. 257.‎ [↑](#footnote-ref-138)
139. Hirsch, S. R. (1967). Chapters of the Fathers: Translation & ‎Commentary, Spring Valley, New York: Phillip Feldheim ‎Inc., p. 52.‎ [↑](#footnote-ref-139)
140. Berman, A. Samuel (1996). Midrash Tanhuma Yelammedenu, Haboken, New Jersey: KTAV Publishing House, Inc., p.3. [↑](#footnote-ref-140)
141. “Beginning” and “wisdom” are synonymous for “Torah” in Rabbinic literature. See: Schechter, S. (1998), Aspects of Rabbinic Theology: Major Concepts of the Talmud, Peabody, Massachusetts: Hendrickson Publishers, p. 129. [↑](#footnote-ref-141)
142. Seven things were created two thousand years before the creation of heaven and earth, and the Torah was one of them. [↑](#footnote-ref-142)
143. For those interested in pursuing this matter see these MUST ‎HAVE books: Mishael Maswari Caspi & Sascha Benjamin ‎Cohen, The Binding (Aqedah) and Its Transformations in ‎Judaism and Islam: The Lambs of God” (Mellen Biblical ‎Press Series, Vol 32), Edwin Mellen Press, ISBN # ‎‎0773423893; Aharon Ronald E. Agus, The Binding of Isaac ‎and Messiah: Law, Martyrdom and Deliverance in Early ‎Rabbinic Religiosity (SUNY Series in Judaica Hermeutics ‎And Mysticism), State University of New York Press, ISBN # ‎‎0887067352; Louis A. Berman, The Akedah: The Binding ‎of Isaac, Jason Aronson Publishing House, ISBN #: ‎‎1568218990; & Shalom Spiegel, Judah Goldin, The Last ‎Trial: On the Legends and Lore of the Command to ‎Abraham to Offer Isaac As a Sacrifice: The Akedah, Jewish ‎Lights Pub, ISBN #: 187904529X.‎ [↑](#footnote-ref-143)
144. Kittel, G. (1964). Theological Dictionary of the New ‎Testament, (10 vols.), translated by G. W. Bromiley). Grand ‎Rapids, Michigan: Wm. B. Eerdmans Publishing Co., vol. II, ‎pp. 721-725.‎ [↑](#footnote-ref-144)
145. Mann, J. (1971). The Bible As Read And Preached In The ‎Old Synagogue, Vol. I: The Palestinian Triennial Cycle – ‎Genesis and Exodus. New York: KTAV Publishing House, ‎Inc., pp. 479-80‎ [↑](#footnote-ref-145)
146. Lehrman, Rabbi Dr. S. M. (1983) Midrash Rabbah: Vol. III: ‎Exodus. London: The Soncino Press., Vol. 3, pp. 412-13)‎ [↑](#footnote-ref-146)
147. ibid. pp. 408-9‎ [↑](#footnote-ref-147)
148. Townsend, J. T. (1997). Midrash Tanchuma: Translated into ‎English with Indices and Brief Notes (S.Buber Recension) – ‎Vol. II: Exodus And Leviticus. Hoboken, New Jersey: KTAV ‎Publishing House, Inc., p. 125)‎ [↑](#footnote-ref-148)
149. Chavel, Rabbi Dr. C. B. (1973). Ramban (Nachmanides) Commentary on the Torah (5 vols), New York: Shilo Publishing House, Inc. Vol. II, pp. 410-11. [↑](#footnote-ref-149)
150. Touger, Rabbi E. (1987). Maimonides Mnishneh Torah: ‎Hilchot Melachim U’Milchamoteihem – The Laws of Kings ‎and Their Wars, Jerusalem, Israel: Moznaim Publishing ‎Corp., pp. 236-39‎ [↑](#footnote-ref-150)
151. Rabbi Ya’akov Culi (1980). The Torah Anthology ‎Vol. 8: MeAm Lo’Ez, Translated by Rabbi A. ‎Kaplan, Jerusalem, Israel: Moznaim Publishing ‎Corp., pp. 177-179.‎ [↑](#footnote-ref-151)
152. Luke presents us with a genealogy of the Master because Luke portrays the Master as a nobleman, and all noblemen have genealogies. Matityahu (Matthew) presents us with another genealogy of the Master, because in Matityahu the Master is presented as the King of all Israel, and kings do have a genealogy. Luke and Matthew differ in their genealogies due to the rules and needs of the genre they are writing – Luke in Remes and Matthew in Drash. [↑](#footnote-ref-152)
153. Visotzky, B.L. (1992). The Midrash on Proverbs Translated ‎from the Hebrew with an Introduction and Annotations. ‎London: Yale University Press, p.29‎ [↑](#footnote-ref-153)
154. Cf. <http://en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible> [↑](#footnote-ref-154)
155. This should also be applied to Chapter 1.6 (Acts) [↑](#footnote-ref-155)
156. Patai, Raphael. *The Messiah Texts*. New York: Avon, 1979. p. 181ff [↑](#footnote-ref-156)
157. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. p. 156 [↑](#footnote-ref-157)
158. Cf. Yechezkel (Ezekiel) Chapter 1 [↑](#footnote-ref-158)
159. See also **ἅγιος** and **Virtuous Power:** footnoted below. [↑](#footnote-ref-159)
160. This is to say that the Soul’s covering, “spiritual body” is a mitzvah., or the nefesh Yehudi. Thus, to strip the soul of its mitzvah is to make it naked and defenceless, powerless. Cf II Luqas (Acts) 1.8 In this pericope of Ya’aqob we see that the boastful person is stripped bare of its spiritual body. Cf. “**all such boasting is evil”** above. Ya’aqob 4.13-17 [↑](#footnote-ref-160)
161. We have His Eminence Rabbi Dr Yosef ben Haggai to thank for this most wonderful insight into the Greek word “*dunamis*.” [↑](#footnote-ref-161)
162. Peterson, D. G. (2009). *The Acts of the Apostles.* Grand Rapids, MI: William B. Eerdmans Publishing Company p.6. & Evans, H. H. (1884). *St Paul the Author of the Acts of the Apostles and the Third Gospel.* London: Wyman & Sons. Khun, K. A. (2010). *Luke the Evangelist* (Paul's Social Network, Brothers & Sisters in Faith ed.). (S. E. Bruce J. Malina, Ed.) Collegeville, MI: Liturgical Press [↑](#footnote-ref-162)
163. Ibid p.7 [↑](#footnote-ref-163)
164. Ibid p.8 [↑](#footnote-ref-164)
165. F.F. Bruce argues against this point based on the use of **πρῶτος** *protos* (meaning first of chief). Cf. Bruce, F. (1990). *The Acts of the Apostles, A Greek Text with Introduction and Commentary.* (Third Revised and Enlarged Edition ed.). Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 97 [↑](#footnote-ref-165)
166. I have coined the phrase “Judeo-Koine Greek. This is because there is not satisfactory way to describe the Jewish use of Koine Greek used to write the Nazarean Codicil. We will not elaborate at length here other than to say the Greek of the Nazarean Codicil is filled with a plethora of Semitisms and Hebraisms, which are not common in Koine Greek. The fact that the Nazarean Codicil was originally written in Mishnaic Hebrew further confounds scholars. When they try to turn Judeo-Koine Greek back into Biblical Hebrew, they are plagued with inconsistencies. Only when we look at the Greek of the Nazarean Codicil as Judeo-Koine Greek which was derived from the Mishnaic Hebrew do we begin to solve some of the linguistic problems of reconstructing a legitimate version of the Nazarean Codicil as was extant in the first century. [↑](#footnote-ref-166)
167. Hakham Shaul’s use of **λειτουργός** *leitourgos* carries the idea of functioning is the Priestly office. Therefore, I have associated it with the lectionary. The Temple functioned like a cosmic clock. It resonated with the Moedim and Sederim of G-d. The Parshiyot of the Torah were acted out in the Temple. In a similar way, Yeshua was the personification of the Torah Lectionary. Cf. John 1:1ff [↑](#footnote-ref-167)
168. Use of “Pauline Midrash” in no way implies that the present materials are “Midrashic” in content. Reference is to the “Pauline Midrash” is an idea that each week the Torah portion spoke to Hakham Shaul in a special way while in prison (not to say that all these materials were constructed while Hakham Shaul was in prison). His Eminence Rabbi Dr. Yosef ben Haggai has coined the phrase “Davidic Midrash.” David wrote many of the Psalms from experiences he had in relation to the Torah portion of the week. In similar manner, we would suggest that Hakham Shaul wrote his accounts of Luke/Acts/ Romans. Consequently, we have a “Pauline Midrash” of sorts. [↑](#footnote-ref-168)
169. Khun, K. A. (2010). *Luke the Evangelist* (Paul's Social Network, Brothers & Sisters in Faith ed.). (S. E. Bruce J. Malina, Ed.) Collegeville, MI: Liturgical Press. Peterson, D. G. (2009). *The Acts of the Apostles.* Grand Rapids, MI: William B. Eerdmans Publishing Company. [↑](#footnote-ref-169)
170. Perkins, R. (1988). *Reading the New Testament.* Mahwah, NJ: Paulist Press. [↑](#footnote-ref-170)
171. Johnson, L. T. (1992). *The Acts of the Apostles* (Sacra Pagina Series ed., Vol. 5). (S. Daniel J. Harrington, Ed.) Collegeville, MN: The Liturgical Press. p. 14 [↑](#footnote-ref-171)
172. (*Apologia* 1:33 FC, 6. 71) Fitzmyer, J. A. (1983). *The Gospel According to Luke I-IX A New Translation with commentary* (The Anchor Study Bible ed., Vol. 28). Garden City, NY: Doubleday & Company, Inc. p. 350 [↑](#footnote-ref-172)
173. Ibid [↑](#footnote-ref-173)
174. Jn. 6:63, Rm. 8:2, 10; 2 Co. 3:6; Ga. 6:8; Re 2:7; 22:17 [↑](#footnote-ref-174)
175. Williams, C. (1964). *A Commentary on the Acts of the Apostles* (Black's New Testament Commentary on the Acts of the Apostles ed.). (H. Chadwick, Ed.) London: Adam & Charles Black. p. 54 Williams cites J.I. Still who makes an argument that Theophilus was a magistrate wait to hear Paul’s case. While in prison, Paul wrote the book of Luke and Acts to this God-fearer who, according to Still and Streeter was Flavious Clemens. [↑](#footnote-ref-175)
176. Cf. D’barim 18:15 [↑](#footnote-ref-176)
177. Here the phrase *poiein te kai didaskein* finds no parallel in English or Greek. This Greek word ποιέω - *poieo* is anchored in the two key words of Beresheet, namely **בָּרָא** and עָשָׂה. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 6:459 [↑](#footnote-ref-177)
178. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p. 73 [↑](#footnote-ref-178)