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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Ellul 28, 5779 – Sept. 27/28, 2019** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**For other places 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

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His Excellency Adon Ya’aqob ben David

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

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

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

**We would like to ask for your prayers and charity on behalf of His Eminence Rabbi Dr. Eliyahu ben Abraham who is quite sick. Please pray that our Sovereign GOD extend His healing mercies upon him at this hour of his great need, and restore His Eminence to full health, speedily soon together with all the sick of Yisrael, Amen ve Amen!**

**We also covet your prayers and charity on behalf of Her Excellency Giberet Rachel bat Batshevah and her baby son. May our GOD have mercy for her and her recently born male child to extend to her and her child a complete healing of both the body and the soul and restore them speedily soon to good health of the body and the soul, together with all the sick of Yisrael, amen ve amen!**

**Shabbat: “VaY’hi Ki Zaqen Yitschaq” – “And it was when Isaac was old”**

**& HaChodesh Tishrei**

**Proclamation of the New Moon for the Month of Tishrei**

**(Sunday Evening September the 29th – Tuesday Evening the 1st of October, 2016)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי כִּי-זָקֵן יִצְחָק** |  |  |
| **“VaY’hi Ki Zaqen Yitschaq”** | Reader 1 – B’resheet 27:1-4 | Reader 1 – B’resheet 27:28-30 |
| **“And it was when Isaac was old”** | Reader 2 – B’resheet 27:5-7 | Reader 2 – B’resheet 27:31-34 |
| **“Y fue cuando Isaac envejeció”** | Reader 3 – B’resheet 27:8-10 | Reader 3 – B’resheet 27:35-38 |
| B’resheet (Gen.) 27:1-27 &  B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 27:11-13 |  |
| Ashlamatah: 1 Sam. 4:15 – 5:1 + 6:14 | Reader 5 – B’resheet 27:14-17 |  |
| Special: 1 Sam. 20:18 & 42 | Reader 6 – B’resheet 27:18-23 | Reader 1 – B’resheet 27:28-30 |
| Psalms 22:23-32 | Reader 7 – B’resheet 27:24-27 | Reader 2 – B’resheet 27:31-34 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 27:35-38 |
| N.C.: Mk. 3:7-10; Luke 6:17-18;  Acts 15:12-35 | 1 Sam. 4:15 – 5:1 + 6:14  1 Sam. 20:18 & 42 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Blessing of Isaac (Part I) – Genesis 27:1-27

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Genesis) 27:1-27**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **And when Yitzchaq grew old** his eyesight faded and he could not see. He called Esav, his elder son, and said to him, "My son." [Esav] said to him, "Here I am." | 1. And it was **when Izhak was old** and his eyes were darkened from seeing,--because when his father was binding him he had seen the Throne of Glory, and from that time his eyes had begun to darken,--that he called Esau his elder son, **on the fourteenth of Nisan, and said to him, My son, behold, this night they on high praise the LORD of the world, and the treasures of the dew are opened in it**. And he said, Behold, I am. |
| 2. [Yitzchaq] said, "Behold, if you please, I am old. I do not know the day of my death. | 2. And he said, Behold, now I am old; I know not the day of my death: |
| 3. Now [therefore] please take your equipment, your sword and your bow, and go out to the field and trap [deer] for me. | 3. but now take your weapons, your quiver and your bow; and go forth into the field, and take me venison, |
| 4. Make it into a tasty dish for me, the way I like it, and bring it to me that I may eat, so that my soul will bless you before I die. | 4. and make me food such as I love, and bring to me, and I will eat, that my soul may bless you before I die. |
| 5. Rivkah had [over]heard what Yitzchaq said to his son, Esav. Esav went out to the field to trap [deer] to bring it [home.] | 5. And Rivkah heard by the Holy Spirit as Izhak spoke with Esau his son. And Esau went to the field to take venison to bring it. |
| 6. Rivkah said to her son Ya’aqob, saying, "Behold, I heard your father speaking to your brother Esav, saying, | 6. And Rivkah spoke to Jakob her son, saying, Behold, this night those on high praise the LORD of the world, and the treasures of the dew are opened in it; and I have heard your father speaking with Esau your brother, saying, |
| 7. 'Bring back [deer] for me and make it into a tasty dish for and I will eat. I will then bless you in the presence of Adonai before I die.' | 7. Bring me venison, and make me food, and I will bless you in the presence of the LORD before I die. |
| 8. Now my son, listen to me, concerning that which I command you. | 8. And now my son receive from me what I command you: |
| 9. Go, please, to the sheep and take for me from there two choice young goats, and I will make [from] them a tasty dish for your father as he likes. | 9. Go now to the house of the flock, and take me from thence two fat kids of the goats; one for the pascha, and one for the oblation of the feast; and I will make of them food for your father such as he loves. |
| 10. You will [then] bring it to your father to eat, in order that he will bless you before he dies. | 10. And you will carry to your father, and he will eat, that he may bless you before his death. |
| 11. Ya’aqob said to Rivkah, his mother, "Behold, Esav, my brother is a hairy person and I am a smooth-skinned person. | 11. And because Jakob was afraid to sin, fearing lest his father might curse him, he said, Behold, Esau my brother is a hairy man, and I am a smooth man. |
| 12. Suppose my father touches me. I will be in his eyes as an impostor. I will bring upon myself a curse---not a blessing." | 12. Perhaps my father will feel me, and I will be in his eyes like one who derides him, and bring upon me a curse and not a blessing. |
| 13. His mother said to him, "Your curse will be upon me, my son; but listen to me. Go bring them to me." | 13. And she said, If with blessings he bless you, they will be upon you and upon your sons; and if with curses he should curse you, they will be upon me and upon my soul: therefore receive from me, and go and take for me. |
| 14. He went, took [them], and brought [them] to his mother. His mother make a tasty dish as his father liked. | 14. And he went and took, and brought to his mother; and his mother made food such as his father loved. |
| 15. Rivkah took the garments of Esav, her elder son, [the garments] that were precious [to him] that were in her keeping in the house, and put them on Ya’aqob, her younger son. | 15. And Rivkah took the pleasant vestments of Esau her elder son **which had formerly been Adam's;** but which that day Esau had not worn, but they remained with her in the house, and (with them) she dressed Jakob her younger son. |
| 16. The skins of the young goats she placed on his hands and the smooth part of his neck. | 16. And the skins of the kids she laid upon his hands and the smooth parts of his neck. |
| 17. She placed the tasty dish and the bread which she had made, in the hand of Ya’aqob, her son. | 17. And the food and the bread she had made she set in the hand of Jakob her son. |
| 18. He came to his father and said, "My father." [Yitzchaq] said, "Here I am. Who are you my son?" | 18. And he entered unto his father, and said, My father. And he said, Behold me: who art you, my son? |
| 19. Ya’aqob said to his father, "It is I, Esav your firstborn. I have done as you told me. Rise, if you please, sit up and eat of my trapping so that your soul will bless me." | 19. And Jacob said to his father, I am Esau **your firstborn:** I have done as you spoke with me. Arise now, sit and eat of my venison, that your soul may bless me. |
| 20. Yitzchaq said to his son, "How is it that you found it so quickly my son?" He [Ya’aqob] said, "Because Adonai, your GOD, brought it about for me." | 20. And Izhak said to his son, What is this that you have found so soon, my son? And he said, Because the LORD your GOD had prepared it before me. |
| 21. Yitzchaq said to Ya’aqob, "Come close, if you please, and let me touch you, my son. Are you my son Esav or not?" | 21. And Izhak said to Jakob, Come near now, and I will feel you, my son, whether you be my son Esau or not. |
| 22. Ya’aqob came close to Yitzchaq, his father, and he [Yitzchaq] touched him. He said, "The voice is the voice of Ya’aqob, but the hands are the hands of Esav." | 22. And Jakob drew near to Izhak his father, who touched him, and said, This voice is the voice of Jakob, nevertheless the feeling of the hands is as the feeling of the hands of Esau. |
| 23. He [Yitzchaq] did not recognize him because his hands were like those of Esav, his brother--- they were hairy--- and [thus] he blessed him. | 23. But he recognised him not, because his hands were hairy as the hands of Esau his brother, and he blessed him. |
| 24. He said, "Are you indeed my son, Esav?" [Ya’aqob] said, "I am." | 24. And he said, But are you my son Esau? And he said, I am. |
| 25. He said, "Bring it close to me and I will eat from my son's trappings, so that my soul will bless you." He brought it close to him and he ate. He [then] brought him wine and he drank. | 25. And he said, Draw near, and I will eat of my son's venison, that my soul may bless thee. And he approached him, and he ate; and he had no wine; but an angel prepared it for him, from the wine which had been kept in its grapes from the days of the beginning of the world; and he gave it into Jakob's hand, and Jakob brought it to his father, and he drank. |
| 26. His father Yitzchaq said to him, "Come close to me and kiss me, my son." | 26. And Izhak his father said, Draw near now, and kiss me, my son; |
| 27. He came close and kissed him. He [Yitzchaq] smelled the fragrance of his garments, and he blessed him. He said, "See, my son's fragrance is like the fragrance of a field blessed by Adonai. | 27. and Jakob drew near and kissed him. And he smelled the smell of his vestments, and blessed him, and said, See, the smell of my son is as the smell of the fragrant incense which is to be offered on the mountain of the house of the sanctuary, which will be called a field which the LORD has blessed, and that He has chosen, that therein His Shekinah might dwell. |
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**Reading Assignment:**

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

By: Rabbi Ya’aqob Culi

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

Vol. II, pp. 486-506.

**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.) 27:1-27**

**1** **were too dim** Because of the smoke of these [wives of Esau] (who would burn [incense] to the idols) (*Tanchuma, Toledoth* 8; *Pesiktha Rabbathi*12). Another explanation: When Isaac was bound on the altar, and his father was about to slaughter him, the heavens opened, and the ministering angels saw and wept, and their tears fell upon Isaac’s eyes. As a result, his eyes became dim (*Gen. Rabbah* 65:6). A third explanation: to enable Jacob to take the blessings (*Gen. Rabbah* 65:8).

**2** **I do not know the day of my death** Rabbi Joshua ben Korchah said: If a person reaches the age of [the death of] his parents, he should worry five years beforehand and five years afterwards, and Isaac was one hundred and twenty-three years old. He said, “Perhaps I will reach the age of [the death of] my mother, and she died at one hundred and twenty-seven, and I am thus within five years of her age; therefore, “I do not know the day of my death,”—perhaps [I will die] at my mother’s age and perhaps at my father’s age. [From *Gen. Rabbah* 65: 121]

**3** **your sword** Heb. תֶּלְיְךָ, your sword.

**So, now, sharpen** - שָׂא-נָא an expression of sharpening, as we learned in the Mishnah (*Beizah* 28a): “We may not sharpen a knife [on a whet-stone] but we may sharpen it (מַשִּׂיאָה) against another one [on Yom-Tov].” [Isaac said]: “Sharpen your knife and slaughter properly, lest you feed me *neveila* ” [an animal not slaughtered according to ritual law] (*Gen. Rabbah* 65: 13).

**and hunt for me** from ownerless [game], and not from stolen [animals]. [*Gen. Rabbah* 65:13]

**5** **to hunt game, to bring** What is the meaning of “to bring”? If he would not find game, he intended to bring [meat] from stolen [animals]. -[from *Gen. Rabbah* 65:13]

**7** **before the LORD** with His consent, that He will approve of what I do.

**9** **and take for me** [“לִי” indicates that] they are mine, and they are not stolen, because so had Isaac written for her in her marriage contract, that she might take two kids every day (*Gen. Rabbah* 65:14).

**two choice kids** Now did Isaac’s menu consist of two kids? But [the explanation is that] he sacrificed one as a Paschal offering, and one he made into tasty foods. [This is found] in *Pirkei d’Rabbi Eliezer*(ch. 32).

**as he likes** for the taste of a kid is like the taste of a deer.

**11** **a hairy man** Heb. אִישׁ שָׂעִר, one possessing hair.

**12** **will touch me** Heb. יְמֻשֵּׁנִי similar to (Deut. 28:29): “feeling (מְמַשֵּׁשׁ) at noon.”

**15** **the costly** הַחֲמֻדֹת [means] the clean ones, as the *Targum* renders it. Another explanation: The ones [garments] that he had coveted from Nimrod. [From *Gen. Rabbah* 65:16]

**which were with her in the house**But He [Esau] had many wives, [with whom to entrust his garments] and yet he entrusted them [his garments] with his mother?! He was well aware of their deeds, and he was suspicious of them. [From *Gen. Rabbah* 65:16]

**19** **I am...Esau...your firstborn** [He meant]: I am the one who is bringing you [food] and Esau is your firstborn. [From *Tanchuma* Buber]

**I have done** many things, as you have spoken to me.

**sit down** Heb. שְׁבָה, an expression of sitting around the table [at a meal].

**21** **Please come closer, so that I may feel you**Isaac said to himself, “Esau does not usually mention the name of Heaven with frequency, but this one said: ‘Because the LORD your GOD prepared it....’” [from*Gen. Rabbah* 65:19]

**22** **the voice of Jacob** who speaks entreatingly: “Please rise,” but Esau spoke harshly, “Let my father arise!” [From *Tanchuma Buber, Toledoth* 15]

**24** **And he said, “I am.”** He did not say, “I am Esau,” but “I am.” [From *Num. Rabbah* 10:6]

**27** **and he smelled, etc.** Is it not so that there is no odor more offensive than that of washed goat skins? But this teaches us that the fragrance of the Garden of Eden entered with him. [From *Tanchuma* Buber 16]

**is like the fragrance of a field, which the LORD has blessed** for He gave it a pleasant fragrance, and this is a field of apples. So did our Sages explain it. [From *Ta’anith* 29b]

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
| . |  |

**Ketubim: Targum Tehillim (Psalms) 22:23-32**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 23. I will tell Your name to my brothers; in the midst of the congregation I will praise You. | 23. I will tell of the might of Your name to my brothers; in the midst of the assembly I will praise You. |
| 24. You who fear the Lord, praise Him; all the seed of Jacob, honor Him, and fear Him, all the seed of Israel. | 24. O you who fear the LORD, sing praise in His presence; all the seed of Jacob, give Him glory; and be afraid of Him, all you seed of Israel. |
| 25. For He has neither despised nor abhorred the cry of the poor, neither has He hidden His countenance from him; and when he cried out to Him, He hearkened. | 25. For He does not despise or scorn the prayer of the poor; and He has not removed His presence from their midst; and when they pray in His presence, He accepts their prayer. |
| 26. Because of You is my praise in the great congregation; I pay my vows in the presence of those who fear Him. | 26. My psalm in the assembly of many peoples is from You; I will fulfil my vows before those who fear Him. |
| 27. The humble shall eat and be sated; they shall praise the Lord, those who seek him; your hearts shall live forever. | 27. The humble will eat and be satisfied; those who seek the LORD will sing praise in His presence; the spirit of prophecy will dwell in the thoughts of your hearts forever. |
| 28. All the ends of the earth shall remember and return to the Lord, and all the families of the nations shall prostrate themselves before You. | 28. All the ends of the earth will remember His offerings and will repent in the presence of the LORD; and all the families of the Gentiles will bow down before You. |
| 29. For the kingship is the Lord's, and He rules over the nations. | 29. For kingship is from the presence of the LORD, and He rules over the Gentiles. |
| 30. They shall eat all the best of the earth and prostrate themselves; before Him shall all those who descend to the dust kneel, and He will not quicken his soul. | 30. All who are fat on earth have eaten and bowed down; all who descend to the grave prostrate themselves before Him; but the soul of the wicked will not live. |
| 31. The seed that worships Him; it shall be told to the generation concerning the Lord. | 31. The seed of Abraham will worship in His presence; and they will tell the mighty greatness of the LORD to a later generation. |
| 32. **They shall come and tell His righteousness to the newborn people, that which He has done**. | 32. **Their children will return and recount His generosity; to His people yet to be born they will recount the wonders He performed.** |

**Rashi’s Commentary for: Psalm 22:23-32**

**23 I will tell Your name to my brothers** when any of my assemblies gathers, and so I will say to them, “You who fear the Lord, praise Him.” **This refers to the proselytes, and “all the seed of Jacob.**”

**24 and fear**Heb. וגורו , an expression of fear.

**25 the cry of the poor** Every [expression of] עניה in Scripture is an expression of a cry. ענות can also be interpreted as an expression of humility, as (in Exod. 10:3): “to humble yourself (לענת) ,” because he (the poor man) humbles himself and prays before You.

**27 The humble shall eat**at the time of our redemption in the days of our Messiah.

**your hearts shall live forever** I will say all this before them.

**28 shall remember and return to the Lord** The nations shall remember the evil that befell us when they see the good and return to the Lord.

**29 For the kingship is the Lord’s** For they will see that the kingship and the rule has returned to You.

**30 They shall eat all the best of the earth and prostrate themselves**Lit. they shall eat and prostrate themselves all the best of the earth. This is a transposed verse. The humble shall eat all the best of the earth and prostrate themselves to the Lord with praise and thanksgiving for the good. דשני means the good, the fat of the earth. [People at] all the ends of the earth will see all this and return to the Lord.

**before Him shall...kneel**Then all the dead of nations [will kneel] from Gehinnom but He will not have mercy upon them to revive their souls from Gehinnom.

**his soul** [The soul] of each one.

**He will not quicken** Lit. He did not quicken. Our Sages (Mid. Ps. 22:32) derived from this verse that the dead, before their death, at the time their soul is taken, see the countenance of the Shechinah.

**31 The seed that worships Him**The seed of Israel, who constantly worship Him.

**it shall be told to the generation concerning the Lord**Transpose the verse and explain it thus: It shall be told to the last generation in the name of the Lord and in His praise what He did for that seed.

**32 They shall come**The first ones shall come and tell His righteousness to the newborn people, for He performed righteous deeds for them.

**Meditation from the Psalms**

**Psalms ‎22:23-32**

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

September 28, 2019 - Elul 28, 5779

**Bereshit (Genesis) 27:1-27**

**Tehillim (Psalms) 22:23-32**

**Shmuel alef (I Samuel) 4:15 – 5:1 + 6::14**

Mk 3:7-10, Lk. 6:17-18, Acts 8:5-13

For the sake of continuity I am going to repeat my introduction from the first part of this psalm.

**Psalms chapter 22** although entitled, ‘A song of David’ primarily deals with events which were destined to occur hundreds of years after David’s time. David, with his ‘holy spirit’ foresaw the bleak Babylonian and Persian exiles in general, and in particular, the terrible threat of Haman and Achashverosh against the entire Jewish nation, personified by Queen Esther. Although there are countless events in Jewish history which David does not discuss in the Book of Psalms, Alshich explains that David dedicated a Psalm to Esther because he personally had a hand in the salvation of Israel in her days. When David fled from Absalom, Shimi ben Gera of the tribe of Benjamin went out to viciously curse David. Yet, David would not allow his men to kill Shimi although he deserved death for blaspheming the king.[[1]](#footnote-1) The Talmud[[2]](#footnote-2) says that David foresaw that Mordecai [and Esther] was destined to descend from Shimi [‘Mordecai, son of Yair, son of Shimi’[[3]](#footnote-3)] and being that the salvation of Israel was at stake, David forfeited his own dignity for the sake of saving his people.

Therefore, David was inspired to compose a psalm in honor of the Purim miracle, for without him it could not have come to pass. It was the custom of the Vilna Gaon to recite this psalm as the שיר של יום, ‘the song for the day’ on the day of Purim.[[4]](#footnote-4)

The prologue to Purim is Shabbat Zachor where we are admonished to ‘*remember*’ Amalek and ‘*don’t forget*’ what Amalek did to us. This *memory* is to be retained in our consciousness for all generations. How are we to accomplish this? This chapter of Psalms contains the clue to help us answer this question.

Our section of Psalms chapter 22 contains one word, זֶרַע - seed, that is repeated multiple times. Now, we know that when HaShem, through King David, causes a word to be repeated, that word takes on additional importance. Because of this, I would like to examine this word. The word is first found, and repeated, in:

***Tehillim (Psalms) 22:24****Ye that fear HaShem, praise Him; all ye the seed* (זֶרַע) *of Jacob, glorify Him;   
and stand in awe of Him, all ye the seed* (זֶרַע) *of Israel.*

What is a seed?

The dictionary gives us the following definition: *A flowering plant’s unit of reproduction, capable of developing into another such plant*. While this definition is certainly accurate, it does not help us to understand our pasuk because Jacob is not a flower, at least in the literal sense.

Narrowly defined, “seed of Israel” is a halakhic term that applies to anyone either born to a *non-Jewish* mother and a *Jewish* father, or having at least one Jewish grandparent.[[5]](#footnote-5) A Jew, according to halakha, is anyone born to a *Jewish* mother.[[6]](#footnote-6)

Chazal teach us that seed is merely a small package which contain the *memories* of the creation that created the seed. This means that if a man can properly control his thoughts when he launches his seed, then he can greatly improve the child he is conceiving! This not an easy thing, but it is much easier that trying to fix up the child after he is born! Seed is compressed memories.

Let me say that again:

Seed is compressed memories: Seed encapsulate the notion of the spiritual becoming just barely physical. The sperm (seed) are just an infinitesimal speck of physicality. They have just enough form and shape to exist in the physical world, and no more.

Why does the Tanach use the word ‘seed’? Why not say ‘descendants’? These are some of the questions that we need to answer if we are to learn what HaShem has in mind in this pasuk.

To examine this word ‘seed – זֶרַע’, let’s turn our thoughts back to the beginning…

The story of Adam begins in the “field” where Adam HaRishon was formed. HaShem then brought Adam HaRishon into Garden of Eden where:

***Bereshit (Genesis) 2:8-9*** *And HaShem G-d planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made HaShem G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

This garden contained every tree which was good for food. Adam HaRishon also came from the ground, as it is said:

***Bereshit (Genesis) 2:7*** *And HaShem G-d formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

“Out of the ground” HaShem made the trees to grow and “out of the ground” He formed Adam HaRishon. We are all the offspring of Adam HaRishon, so we all share in his work:

***Bereshit (Genesis) 2:15*** *And HaShem G-d took the man, and put him into the garden of Eden to dress it and to keep it.*

The “Man from the ground” (Adam) was to tend and dress the “Trees from the ground”. Like the trees, Adam is a seed in the hand of The Sower. Indeed, The offspring of *both* the tree and Adam are called “seed” in the Torah.

***Yeshayahu (Isaiah) 55:10*** *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:*

***Tehillim (Psalms) 22:24****’Ye that fear HaShem, praise Him; all ye the seed of Jacob, glorify Him; and stand in awe of Him, all ye the seed of Israel.*

***II Corinthians 9:10*** *Now he that ministereth seed to the sower both minister bread for [your] food, and multiply your seed sown, and increase the fruits of your righteousness;)*

Now Adam was to bring forth food from the earth, but he was to be nourished by The Word of G-d:

***Debarim (Deuteronomy) 8:3****And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of HaShem doth man live.*

***Matityahu (Matthew) 4:4*** *But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of G-d.*

Adam was a man from the ground, and HaShem desires that the ones from the ground should bear fruit. This becomes plain when we examine the first use of the word זֶרַע - seed.

***Bereshit (Genesis) 1:11****And God said: ‘Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.’ And it was so.* ***12****And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good.*

Seed in ALWAYS found *in* fruit. In some cases, like wheat, the seed is the fruit. The seed in fruit ALWAYS replicates the fruit that bore it.

Adam was “placed” in the garden of Eden by HaShem, the most fertile and productive place on earth, that he might bring forth much fruit.[[7]](#footnote-7) There, HaShem was going to sow in Man the seed of His mitzvot (His instruction) and wait for that seed to be accepted, kept, and made to flourish and bear fruit in the end, to His glory. For when G-d created the grass, plants and fruit bearing trees we are told that He placed their “seed... upon the ground”. Therefore, it is written: *The Lord G-d commanded upon the Man as one would place a “seed upon the ground”*.[[8]](#footnote-8) Thus, was Adam commanded not to eat of the fruit of the tree of knowledge of good and evil.

Through the keeping of the mitzvot, Adam was to bring forth fruit, bearing seed, like the trees were to bring forth fruit, bearing seed. We are, therefore, meant to be trees of righteousness which bring forth fruit bearing seed:

***Yeshayahu (Isaiah) 6:13*** *But yet in it [shall be] a tenth, and [it] shall return, and shall be eaten: as a terebinth tree, and as an oak, whose substance [is] in them, when they cast [their leaves: so] the holy seed [shall be] the substance thereof.*

The following table compares the formation of a seed to the formation of a human:

|  |  |
| --- | --- |
| **A Seed** | **A Fetus / Baby** |
| A seed begins when the “egg” is fertilized. The seed contains all the genetic material of the parents. | A fetus begins when the “egg” is fertilized. The fetus contains all the genetic material of the parents. |
| Starts out attached to its source of life – the plant. | Starts out attached to its source of life – his mother. |
| Whilst in the pod, the seed does not need water, fertilizer, or soil. It grows well with an environment of air only. | Whilst in the womb, the fetus does not need air, light, space for movement, food, or waste removal. Its lungs are filled with water without ill effect. |
| The “death process” begins when the seed is viable and the pod splits and it is exposed to the world while still attached to its source of life. | The “death process” begins when the baby is viable and the womb opens and it is exposed to the world while still attached to its source of life. |
| During the “death process”, the plant begins to turn brown and becomes desiccated. | During the “death process” the mother looks and sounds like she is dying. |
| When the seed is detached from its source of life, the plant, and falls to the ground. It no longer receives nourishment from the plant. | When the baby is detached from its source of life, his mother, and is caught up in the arms of the midwife. It no longer receives food and oxygen from its mother. |
| When it gets covered with dirt, the seed begins dying and decaying. | During birth, the baby’s blood circulation reverses, as a hole in the heart closes, and begins filling the lungs. The baby begins dying in the womb. |
| Suddenly, the seed can not remain viable without soil, water, fertilizer, and weed control. | Suddenly, the baby can not remain viable without air, light, space for movement, food, and waste removal. |
| The seed sprouts and begins growing into a mature plant. | The baby grows and begins growing into an adult. |
| The seed that became a plant, now begins producing fruit and many seeds. | The seed that became a fetus, that became a baby, that became an adult, is now producing many seeds and fruit. |

The male seed brings the multi-potential spiritual into the physical. The multi-potential spiritual is manifest in the physical with millions of possibilities. Thus the male aspect, of any thing, consists of millions of possibilities, all of which have only potential form in the physical world. In the physical world this is manifested by millions of sperm (seed). The power to bring down any type of spiritual potential into physical reality, is described by the Torah as male. Seed encapsulate the notion of the spiritual becoming just barely physical.

The female selects one of the millions of potential possibilities and builds it into the reality of one form in the physical world. Thus the female aspect, of anything, consists of the selecting and building one final, real, form in the physical world. The form is complete with all of its details. This is manifested in the physical world by the one female egg. The power to build any type of potential, in its minimalist physical form, into reality, is described by the Torah as female.

The male and female aspects are manifest in many things. We see it in human beings at it’s most tangible and understandable form, a baby. We also see these two aspects in the building of a building – blueprint and physical building. Finally, we see it in the Hebrew alefbet which was used to build this world.[[9]](#footnote-9) Thus we understand that male and female are the two roles that HaShem uses to build this world.

**In human beings:**

In the interaction between an *Ish* - אּישׁ, a noble man, and an *Ishah* - אשה, a noble woman, we see two completely different, and complementary, views:

|  |  |
| --- | --- |
| Maximal  MALE | Maximal  FEMALE |
| The inspiration -  The ecstatic  moment[[10]](#footnote-10) | The birth -  The ecstatic  moment |
| Sperm launched | The sperm enters |
| Minimal  MALE | Minimal  FEMALE |

The interaction of the male and the female in Marriage is a pretty bizarre concept. It must have been HaShem’s idea. Who else could think of such an odd plan to bring together two opposites and unite them under one roof to share and create a life, a baby, wherein HaShem dwells? This body is the pattern for the Temple!

An Ish (a noble man), in an ecstatic moment, takes a multi-potential soul and brings it into the physical in the form of millions of multi-potential sperm (seed). The sperm (seed) are just an infinitesimal speck of physicality. They have just enough form and shape to exist in the physical world, and no more.

The ecstatic moment takes all of the *memories* of the Ish (the noble man), plus the soul given by HaShem, and in a moment of time, brings them from the intangible spiritual world, and gives them the most imperceptible form in the physical world. **An Ish, a noble man, gives.**

An Ishah (a noble woman) takes the multi-potential, infinitesimal speck of physicality, which was given to her, and selects just one sperm (seed) and rejects all others. She takes that one sperm and nurtures and cherishes it for a long time, a total of forty weeks. She carefully fans the spark of her husband. She builds it step by step into a complete human being, the perfect fusion of the spiritual and the physical. The birth of her child is the ecstatic moment for the Ishah.

The Ishah can not reach into the spiritual world, but, she excels at taking the barely perceptible and patiently building it into reality in the physical world. **An Ishah, a noble woman, receives and builds.**

In the physical realm, the man earns the income (money is inherently spiritual) and provides the woman with the raw materials from which she feeds and clothes her family. This explains why women enjoy shopping and transforming the spiritual (money) into the physical (goods and services). So, too, in the spiritual realm, the man learns Torah, deriving the truths. He transmits these abstract truths to his wife who applies them to build into the home and into the children.

Beginnings, in Torah, are very potent. For example, the moment of conception of a human being is a time when both the male and the female chromosomes divide in half. The remaining halves then unite to form a new being. The genes that were laid down at this moment are the descriptors that will define this person for the rest of his life. Not only do they describe his physical components like the color of his eyes and hair, but they also define his temperament and his likes and dislikes. In fact, Chazal teach that that moment also gives the memories of the father to his progeny. In some way, the child *knows* about the father. While the beginning has occurred in secret, never the less, its potency is great as it contains everything in a compressed form.

These male and female ideas affect even our mind. It is the bonding of inner (daat[[11]](#footnote-11)) and outer wisdom (logic and reason) and their harmony which is the beauty of the mind; that inner marriage which is the core of our being. When the two bond correctly, the outer wisdom remaining under control, subjecting its input to the grasp of the daat*,* and the daat understanding all of the outer wisdom appropriately, then thought is fruitful. Only when the male and female elements of thought blend can fertile, creative thought-energy be generated. This is the secret of the bar-mitzva*:* the child acquires daat when his body reaches puberty and becomes fertile.

Daat, knowledge, leads to emunah, to faithfulness.

Emunah has a dual meaning. Etymologically, it is related to the word meaning to train or accustom oneself, and also to the word for power and strength. This definition is very misleading! The basis of Emunah is knowledge! We start with knowledge and then when we are faithfully obedient to that knowledge, we have emunah, we have faithful obedience. Emunah is our faithful obedience to a knowledge. Something you connect to so thoroughly that you would give your life for it. Emunah must be the same as the knowledge that you exist. After this is acquired, then one must be faithfully obedient to that knowledge despite the influence of the lower self. The pinnacle of Emunah is to connect with knowledge so thoroughly that you can experience its future pleasures, now. Emunah is a zeraim, a seed. Just as you know, without any doubt, that a seed will produce a plant with fruit, if it is properly cared for, so emunah is something you know. It is something that is certain.

The blindness of emunah is that you don’t have the end result now, even though you know what the end result will be.

Our Sages teach that a person is a seed. A seed has two possible uses:

**1.** Seed can be eaten as food immediately. Wheat is such a seed. A person without emunah will eat the seed now.  A person without emunah is literally eating himself. In the world to come there will be nothing left.

**2.**  Seed can be planted so that it will yield fruit forever, while still enabling a man to enjoy its fruit. A pomegranate is such a fruit. In order to yield fruit, it must be planted. A person with emunah will plant the seed. A person with emunah will plant himself and undergo decay in order that he will yield fruit, which yields seeds, which yields fruit … for all eternity.

The seed contains everything, but, it is hidden in the darkness. Emunah is the seed of the next world. If you water and fertilize it correctly, it will disintegrate and only after the disintegration will it begin to sprout and produce more seeds into infinity of fruit production. A seed yields its fruit in the darkness and only with the tremendous faithful obedience to a multitude of tasks by the one who planted it.

Seed sprouts in darkness and the genesis of the next generation begins in secrecy. According to Jewish law, sexual intercourse takes place at night, in total secrecy, just as a seed of wheat sprouts underground, in total darkness and in total secrecy. No one knows when the seed began to sprout.

The phase of rational knowledge. It is called “daytime”. During this phase we focus on the outward things because they are the focus.

The phase of blindness is called “night time”. This is related to the concept of night, the time when we can not see. To experience night as it really is, without artificial light, is to experience what emunah really is. During this phase we focus on the inward things because they are the only things we can see with clarity. The blindness of emunah is the blindness of planting a seed. You “know” that a seed can produce much fruit and many more seeds, with an enormous amount of work, when it is planted. We start with knowledge!. It is NOT the idea that I can plant something, anything, and blindly hope that it will produce. Emunah is **knowing** that a seed will produce!

Before we can have emunah, we need to have knowledge. Before we can have knowledge we must have a place for the knowledge. This *place* is the possibility that something may be true, it is a doubt. This possibility is enough to start basing our life on this possibility.

Emunah in HaShem is something that must find expression in action. This idea is also repeated in the Nazarean Codicil:

***Yaakov (James) 2:17*** *Even so emunah, if it hath not works, is dead, being alone.*

The Torah tells us[[12]](#footnote-12) that when Israel was attacked by Amalek, Moshe raised his hands toward heaven, and, when he did so, Israel was able to overcome its enemy. The Mishna, in Rosh Hashanah, explains that Moshe’s uplifted hands directed the people’s attention to HaShem, and their emunah helped bring them victory in battle.

***Rosh HaShana 29a*** *MISHNA. [IT IS WRITTEN] AND IT CAME TO PASS, WHEN MOSES HELD UP HIS HAND THAT ISRAEL PREVAILED, ETC.[[13]](#footnote-13) NOW DID THE HANDS OF MOSES WAGE WAR OR CRUSH THE ENEMY?[[14]](#footnote-14) NOT SO; ONLY THE TEXT SIGNIFIES THAT SO LONG AS ISRAEL TURNED THEIR THOUGHTS ABOVE AND SUBJECTED THEIR HEARTS TO THEIR FATHER IN HEAVEN THEY PREVAILED, BUT OTHERWISE THEY FELL. THE SAME LESSON MAY BE TAUGHT THUS. [IT IS WRITTEN], MAKE THEE A FIERY SERPENT AND SET IT UP ON A POLE, AND IT SHALL COME TO PASS THAT EVERYONE THAT IS BITTEN, WHEN HE SEETH IT, SHALL LIVE.[[15]](#footnote-15) NOW DID THE SERPENT KILL OR DID THE SERPENT KEEP A LIVE? NO; [WHAT IT INDICATES IS THAT] WHEN ISRAEL TURNED THEIR THOUGHTS ABOVE AND SUBJECTED THEIR HEARTS TO THEIR FATHER IN HEAVEN, THEY WERE HEALED, BUT OTHERWISE THEY PINED AWAY.[[16]](#footnote-16)*

In describing Moshe’s action, the Torah says, “Vayehi yadav emunah - וַיְהִי יָדָיו אֱמוּנָה”, and his hands were ‘emunah’, faithful. This means that emunah is something that must be concretized through one’s hands, through action. One must express his emunah through the outward actions of his hands. The Talmud, in Shabbat, refers to the mishnaic order of Zeraim as ‘Emunah’ and the commentary of Tosafot explains that this is because the act of planting seeds, with the hope that they will ultimately yield a crop, entails a certain degree of emunah.

***Shemot (Exodus) 17:12*** *But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady (emunah) until the going down of the sun.*

Wow! Moshe hands had emunah! We surely can not say that the hands had *faith*, rather we must say that they were *faithfully obedient*.

The Talmudic volume about agriculture, usually known as Seder Zeraim (“The Order of Seeds”), has another name: Seder Emunah, (“The Order of Faith”). Think about it, farmers plant seeds in a dark, damp place, where they begin to decay; believing all along that there will be fruit after they water, fertilize, weed, train, and protect from insects and other pests. Thus we learn that the one who plants has emunah (faithful obedience to the tasks at hand) that the order of the world will continue, and his seeds will grow and yield fruit.

The Gemara, in *Tractate Shabbat,*  based on a verse in the Prophets, tells us that the section of *Zeraim* is referred to as *emunah (faithful obedience).* This is because regardless of the quality of the soil, the seeds, and the farmer’s labor, if the rains of blessing and other elements, which are necessary for the growth of the crop, do not happen, there is no harvest.  The farmer, understanding his inadequacy and dependency on the natural order, is therefore compelled to have belief in HaShem. This is the “blind” aspect of faithfulness.

***Shabbath 31a*** *Resh Lakish said, What is meant by the verse, and there shall be faith in thy times, strength, salvation, wisdom and knowledge?[[17]](#footnote-17) ‘Faith’ refers to the Order of Seeds; thy times, the Order of Festivals; strength, the Order of Women; salvation, the Order of Nezikin; wisdom, the Order of Sacrifices; and knowledge, to the Order of Purity.[[18]](#footnote-18) Yet even so the fear of the Lord is his treasure.[[19]](#footnote-19)*

This study is designed to give us knowledge, daat, so that we can begin to be faithfully obedient, emunah.

*“One of the aspects of the Mashiach’s advent is that His impossible coming from an impossible place will be transformed into the best possible scenario when it is finally understood. Thus the impossible will not only become the possible, but it will become the most obvious pathway. The advent of Mashiach will be so unexpected that it could not possibly be predicted.”*

This pathway is revealed in many regards: Mashiach is always referred to as a *Tzemach*, a plant.

***Zechariah 6:12****and speak unto him, saying: Thus speaketh HaShem of hosts, saying: Behold, a man whose name is the Shoot* (tzemach)*, and who shall shoot* (tzemach) *up out of his place, and build the temple of HaShem;*

The aspect of “Tzemach” that is emphasized is that it often remains underground, out of sight, for long periods of time, before rising to the surface, as has Mashiach remained hidden until he will come to the fore. RADAK and Ibn Ezra note that the “gematria”, the Hebrew letter sum of numerical equivalents of the word “Tzemach” is the same as that of “Menachem”, a name of the Mashiach. The Targum says outright that the meaning of the term is the “Mashiach”.

***Targum Pseudo Yonatan Zecharyah (Zechariah) 6:12*** *And you will speak to him, saying, ‘Thus speaks HaShem of hosts, saying, Behold, the man whose name is Anointed will be revealed, and he will be raised up, and will build the temple of HaShem.*

We speak in our prayers, of the messianic era, in a way that is the way of plants: To break forth (from the ground). A seed is the picture of something unexpected. Until a seed is detached from the living plant, detached from its source of life, it can do nothing. Until it is utterly cut off and alone, it can be nothing more than a speck. Until the seed then goes into a hidden place and *rots*, it can never sprout. This rotting, this disintegration, is the last thing that you would expect from something that is about to yield new life. And just when it seems that all is lost, a new plant bursts through the ground! Consider the following messianic pasukim as an illustration of Mashiach, the plant:

***Yeshayahu (Isaiah) 11:10*** *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

***Romans 15:12*** *And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

***Zechariah 3:8*** *Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.*

***Zechariah 6:12*** *And speak unto him, saying, Thus speaketh HaShem of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the HaShem:*

***Yochanan (John) 15:4*** *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

***Yochanan (John) 15:5*** *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

We see this same kind of unexpected result when a caterpillar turns into a butterfly. The lowly, earth dwelling, ugly worm-like caterpillar spins a cocoon and completely disintegrates before reforming as a butterfly. This butterfly is light, ethereal, beautiful, and dwells in the heavens, just the opposite of the caterpillar. This same process happens when a person dies and is resurrected. We must learn to know, and understand, the unexpected process of disintegration which will produce the Mashiach. We must learn to see the hidden flower of Mashiach.

Folks often wonder how the Mashiach can come to our lowly and undeserving generation. Yet, from the illustration of a seed, we can see that this is exactly the time when the Mashiach must come!

The seed of Mashiach will always be found in a hidden place, in the same way that a seed is planted in the ground which is a hidden place. It sprouts in a place which is so dark and seemingly impure, that it could not possibly be so, and yet it is.

If we were to attempt to identify the father and mother of the Mashiach in our generation, where would we look? Would we not look to our Jewish Sages and leaders? Would we not expect the Mashiach to come from a great and worthy family? The reason we look to greatness to find the Mashiach is because we know that “an apple never falls very far from the tree”. A son always resembles his parents. Since we know that the Mashiach is a towering personality of such incredible purity, then we would expect His parents to be great and pure.

What we find, however, is that the messianic seed is always found in circumstances which *seem* impure, and from parents that *seem* to be acting in a very lowly manner. As we study, we will find out that appearances can be very deceiving. What looks like sin and impurity turns out to be the most immense mitzva that only the greatest of folks can achieve. We will see that the messianic line has such great people that they have the ability to do a sin “for the sake of heaven”, and thereby change that sin into a mitzva.[[20]](#footnote-20)

***Tehillim (Psalms) 22:31****By the seed who will worship him; it shall be told of the Lord unto the next generation.*

Why did King David use the word ‘seed’? Because only those who are willing to be put in any environment and are willing to die in order to bring life, only those can truly worship and serve. These are the ones who will be resurrected and become ethereal. Only these will delight in HaShem and have pleasure for evermore.

**Ashlamatah: 1 Sam. 4:15 – 5:1 + 6:14**

|  |  |
| --- | --- |
| **JUDAICA PRESS TRANSLATION** | **TARGUM** |
| 15. Now **Eli was ninety- eight years old, and his eyes were set, and he could not see.** | 15. And Eli was ninety-eight years old, and his eyes were set, and he was not able to see. 16. 17. |
| 16. And the man said to Eli, "I am the one who has come from the battle array, and I fled from the battle array today." And he said, "What happened, my son?" | 16. And the man said to Eli: "I have come from the battle line, and I have fled from the line of battle this day." And he said: "What was the situation, my son?" |
| 17. And the one who had reported the news, answered and said, "Israel fled before the Philistines, and also there was a great slaughter among the people, and also your two sons perished, and the Ark of GOD was taken." **{P}** | 17. And the one who was bringing the news answered and said: "Israel has fled from before the Philistines, and there was also a great slaughter among the people. And also your two sons Hophni and Phinehas, were killed and the ark of the LORD was captured." **{P}** |
| 18. And it was, when he mentioned the Ark of GOD, that he (Eli) fell off the chair backward through the gate opening, and his neck broke and he died, and he had judged Israel for forty years. | 18. And when he mentioned the ark of the LORD, he fell backwards from upon his chair onto the path - of the road of the gateway. And his neck was broken, and he died, for he was an old and heavy man. And he judged Israel for forty years. |
| 19. And his daughter-in-law, Phinehas' wife, was with child, ready to give birth, and she heard the news concerning the taking of the Ark of GOD, and that her father-in-law and her husband had died. And she knelt and gave birth, for her pains had suddenly come upon her. | 19. And his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And she heard the report that the ark of the LORD was captured and that her father-in-law was dead and that her husband was killed. And she bowed down and gave birth, for her pains agitated her. |
| 20. And about the time of her dying, the women who were standing by her, said, "Do not fear, for you have borne a son," and she did not answer, neither did she heed. | 20. And about the time of her death, the women who were standing around her spoke: "Do not fear, for you have borne a male child." And she did not answer and did not pay attention. |
| 21. And she called the child Ichabod, saying, **"Glory has been exiled from Israel,”** because the Ark of GOD has been taken, and because of her father-in-law and her husband. | 21. And she called the boy Ichabod, saying: **"Glory has been exiled from Israel,"** because the ark of the LORD was captured and because her father-in-law was dead and because her husband was killed." |
| 22. And she said, **"Glory has been exiled from Israel, for the Ark of GOD has been taken."** **{P}** | 22. And she said: **"Glory has 'been exiled from Israel, for the ark of the LORD has been captured."** **{P}** |
|  |  |
| 1. Now, the Philistines had taken the Ark of GOD, and brought it from Ebenezer to Ashdod. | 1. And the ark of the LORD was in the citiesof the Philistines for seven months. |
| 2. And the Philistines took the Ark of GOD and brought it to the house of Dagon, and set it up beside Dagon. **{S}** | 2. And the Philistines called to the priests and the diviners, saying: "What will we do to the ark of the LORD? Inform us with what we will send it to its place?" **{S}** |
|  |  |
| 14. And the cart had come to the field of Joshua, the Beth-shemeshite, and stood there, and there was a huge stone. And they split the wood, and the cows, they offered up as a burnt offering to the LORD. | 14. And the wagon came to the field to Joshua who was from Beth-shemesh and it stopped there. And a great stone was there. And they chopped up the wood of the wagon, and they offered up the cows as a holocaust before the LORD. |
| 15. And the Levites took down the Ark of the LORD, and the box which was with it, wherein were the golden objects, and they placed them on the huge stone, and the men of Beth-shemesh offered up burnt offerings and slaughtered sacrifices on that day, to the LORD. | 15. And the Levites brought down the ark of the LORD and the chest that was with it in which were the vessels of gold. And they set it upon the great stone. And the men of Beth-shemesh brought up holocausts and slaughtered holy sacrifices on that day before the LORD. |
| 16. And the five lords of the Philistines had seen, and they returned to Ekron on that day. **{S}** | 16. And the five chiefs of the Philistines saw and returned to Ekron on that day. **{S}** |
|  |  |

**Rashi’s Commentary on 1 Sam. 4:15 – 5:1 + 6:14**

**18** **and his neck** (Heb. ‘mafrakto’) ‘targum mafrakuthei’ the bone of the neck.

**19** **was with child, ready to give birth** (Heb. ‘lolath.’) We are compelled (to agree) that the meaning of this word, is ‘to give birth,’ like ‘laledeth,’ although (the daleth is missing), and there is no similar form (in the Scriptures). Menahem, (however,) joined this (with other verb forms) in the section dealing with the word, ‘yelalah,’ wailing, because her birth pangs came upon her with wailing. The root of the word ‘yelalah,’ is the ‘lamed’ alone.

**had suddenly come upon her** They were unnatural, and that is why she died.

**her pains** (translation follows Metzudat Zion. Rashi, however, explains it as ‘hinges’;) i.e., the hinges of the doors of her womb, in French, charniere.

**21** **Ichabod** There is no glory, like ‘ein kabod.’ Similarly (Job 22:30), He will save ‘i naki’ one who is not innocent, like ‘ein naki.’

**because the Ark of GOD has been taken** (Lit., to the being taken of the Ark of GOD.) Like “because of the being taken of the Ark of GOD,” but it is unnecessary to remove it from the expression of ‘to’ for the one who understands its meaning.

**because the Ark of GOD was taken** In French, “envers l’etre pris,” (concerning the being taken).

**and because of her father-in-law** and because of this misfortune that her father-in- law and husband had perished.

**Chapter 5**

**2** **the house of Dagon** An idol made in the likeness of a fish.

**Special Ashlamatah: 1 Sam. 20:18 & 42**

| **Rashi &**  ***The Keter Crown Bible - Chorev*** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  *18. Yonatan said to him, “Tomorrow is the new moon and you will be missed because your seat is empty.* | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the LORD, saying, 'May the LORD be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.  *42. Yonatan said to David, “Go in peace. [Remember that] we have sworn in the name of the LORD, saying, The LORD shall be a witness between me and you, between my offspring and your offspring forever.”* | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 27:1 – 27**

**“VaY’hi Ki-Zaqen” “And it was when old”**

**By: H. Em. Rabbi Dr. Eliyahu ben Abraham**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 6:17-18)** | **Hakham Tsefet’s School of Peshat**  **(Mark 3:7-10)** |
| **¶ And coming down with them, he stood on a level place. And an assembly of his talmidim, and a great number of people from all Yehudah and Yerushalayim, and the sea coast of Tyre and Sidon** (who came to hear him and to be healed of their diseases) **were there; also those tormented by unclean spirits; and they were healed.** | **¶ And Yeshua with his talmidim[[21]](#footnote-21) withdrew from sight[[22]](#footnote-22)** (disciples) **to the sea** (of Galilee)**, and many congregations from the Galil[[23]](#footnote-23) and from Yehudah, and from Yerushalayim, and from Edom[[24]](#footnote-24)** (Idumea) **and beyond the Yarden; and they about Tyre and Sidon, followed him** (his halakhic decisions – Mesorah)**, and many congregations[[25]](#footnote-25)** (in great numbers) **having heard[[26]](#footnote-26) of the great things he was doing, came to** (see) **him** and to seek his counsel and wisdom. **And he told his talmidim** (disciples) **to have a little boat ready for him, because of the assembly, so that they would not press upon him, For he healed many, so that they threw themselves on him, in order to touch him as many as had plagues; And the spirits** (shedim) **of uncleanness, when they saw him, would fall down before him, and cried out, saying — “You are the Ben Elohim (Son of GOD = Torah Judge)”; but he charged them not make his identity (**as Messiah) **known.** |
| **Hakham Shaul’s School of Remes**  **(2 Luqas - Acts 15:12-35)**  **And after they had stopped speaking, Hakham Ya’aqob answered, saying, “Anashim** (men of nobility) **andbrothers listen to me! Hakham Tsefet has described how God from the beginning** (B’resheet) **concerned Himself to take from among the Gentiles a people for His name. And with this the words of the prophets agree, just as it is written**: *“****In that day I will raise up the fallen Sukkah*** *(booth****) of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; That they may possess the remnant of Edom And all the Nations*** *(Gentiles)* ***who are called by My name,” Declares the LORD who does this.*** *"****Behold, the days are coming," says the LORD, “When the ploughman will overtake the reaper, And the treader of grapes him who sows seed; The mountains will drip with sweet wine, And all the hills shall flow*** *with it.* ***I will bring back the captives of My people Israel; They will build the waste cities and inhabit*** *them****; They will plant vineyards and drink wine from them; They will also make gardens and eat fruit from them. I will plant them in their land, And no longer will they be pulled up from the land I have given them,” Says the LORD your God.*** (Amos 9:11-15)[[27]](#footnote-27)  **Therefore, my judgment[[28]](#footnote-28) is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For [**the rest you have] **Moshe who has those proclaiming him in every city from ancient generations,** because he**is read aloud in the synagogues on every Sabbath.”** | |
| **Then it seemed best to the Sheliachim and the Zechanim, together with the whole** Nazarean **Bet Din, to send men appointed from among them to Antioch with Hakham Shaul and Bar-Nechamah, Yehudah who was called** (Yosef) **Bar-Shabbat[[29]](#footnote-29) and Hillel, men** who were **Paqidim among the brothers writing** these letters(to be delivered by them)**: The Sheliachim and the Zechanim, chief among the brethren. To the brethren** who are **from among the Gentiles[[30]](#footnote-30) in Antioch and Syria and Cilicia.**  **Shalom!**  **Because we have heard that some** (certain men) **have gone out from among us, to whom we** (The Nazarean Bet Din) **gave no orders,** and **have thrown you into confusion by words upsetting your** (minds)**, it seemed best to us, having reached a unanimous decision,** and **having ordained men, to send** **to you together with our beloved Bar-Nechamah and Hakham Shaul, men who have risked their lives for the sake of our Master, Yeshua HaMashiach’s authority. Therefore, we have sent Yehudah who is called Yosef bar Shabbat and Hillel** (who in the Greek is called Lukas/Silas)**, and they will report the same** things **by word of mouth. For it seemed best to the Ruach HaKodesh** (the spirit of prophecy) **and to us to place on you no greater burden except these necessary things:** that you **abstain from food sacrificed to idols** (i.e. participating in idolatrous practices)**, and from blood** (murder, trespass of Niddah, and eating the limb of a living animal)**, and from what has been strangled** (non-kosher killed animals, and other laws of Kashrut)**, and from sexual immorality** (fornication, adultery, incest, and bestiality, as well as apostasy)**.** If you **keep** (Shomer – Shabbat) **yourselves from** these things,[[31]](#footnote-31) (in turning to G-d) **you will be made strong.**  **Shalom.**  **So** when **they were permitted to leave,[[32]](#footnote-32) they came down to Antioch, and** after **calling together the Esnoga** (Synagogue)**, they delivered the letter. And** when they **read** it **aloud, they rejoiced at the strengthening words. Both Yehudah called** (Yosef) **Bar-Shabbat[[33]](#footnote-33) and Hillel** (a Remes sofer/Amanuensis,[[34]](#footnote-34) who in the Greek is called Luke/Silas), **who were also Darshanim (**congregational prophets – magidim mesharim)[[35]](#footnote-35) **themselves, encouraged and strengthened the brethren by a great message[[36]](#footnote-36). And** after **spending** some **time,** Yehudah called (Yosef) Bar-Shabbat **was sent** back to Yerushalayim **in Shalom** (peace) **from the brethren to those who had sent him. But Hakham Shaul and Bar-Nechamah remained in Antioch teaching and proclaiming[[37]](#footnote-37) the word of the Lord with many others while** Yehudah called (Yosef) Bar-Shabbat[[38]](#footnote-38) returned to Yerushalayimalone**.[[39]](#footnote-39)** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen 27:1-27 | Ps. 22.23-32 | I Sam 4:15 – 5:1 + 6:14 | Mk 3:7-10 | Lk 6:17-18 | Acts 15:12-35 |

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

**Verbal opening of Mark 3:7**

Our Greek text begins “Mk. 3:7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ **ἀνεχώρησεν,**” generally translated “But Jesus withdrew with His disciples to…” The Greek word “**ἀναχωρέω -** *anachoreo*” matches the opening verses of B’resheet 27:1-3. Amazingly the single Greek word encompasses the whole of the first three verses not just the opening phrase.

**Gen. 27:1 And it came to pass, that when Isaac was old, and his eyes were dim,…**

**Gen 27:2 And he said, "Behold now, I have grown old; I do not know the day of my death** (**departure**).

**Gen 27:3. So, now, sharpen your implements, your sword [and take] your bow, and go forth to the field, and hunt game for me.**

Firstly, **ἀναχωρέω –** *anachoreo* speaks of “going” as we see in verse 3, “go forth.” Secondly, it speaks of the “eye” being “dim” or something “disappearing from sight.” The Enhanced Strong’s Lexicon[[40]](#footnote-40) gives us the basic definition of, **ἀναχωρέω –** *anachoreo* “1) to go back, return 2) to withdraw 2a) so as to leave a room 2b) of those who through fear seek some other place, or **shun sight.**” Thus Yeshua and his talmidim are trying to “withdraw from sight.” **Ἀναχωρέω –** *anachoreo* also has the meaning of going and departing. This matches what Yitzchaq tell Esau (Edom) to do, go to the field. When we follow the lexical trail of **ἀναχωρέω –** *anachoreo* we come to its root, **χώρα** – *chora* with the following meanings, “the idea of empty expanse; [[41]](#footnote-41)GK 6001; 27 occurrences; [[42]](#footnote-42)AV translates as “country” 15 times, “region” five times, “land” three times, “field” twice, “ground” once, and “coast” once,” which is synonymous with Hebrew “**שָׂדֶה**”, field as used in B’resheet 27:3 “**go forth to the field,.**”

**Yeshua and HaGalil**

**Many congregations from the Galil[[43]](#footnote-43) and from Yehudah, and from Yerushalayim, and from Edom** (Idumea) **and beyond the Yarden; and they about Tyre and Sidon, followed him** (his halakhic decisions – Mesorah)**, and many congregations** (in great numbers) **having heard of the great things he was doing, came to** (see) **him** and to seek his counsel and wisdom.

The present Mishnaic text of Hakham Tsefet depicts Yeshua as a Hakham with great influence. Many scholars attribute all sorts of fanatical reasons for this “popularity.” Without trying to delve into all the discussions on Yeshua as the demiGOD that they purport, we note that the image portrayed is that of a great Sage (Hakham) and reformer.

With regards to the effects of Yeshua’s ministry in the Galil, Prof. Michael Avi-Yonah notes:

The activities of Jesus and the early Christian apostles had no effect on the Jewishness of Galilee.[[44]](#footnote-44)

Prof. Michael Avi-Yonah seems to have swallowed a spoonful of Christian myth without pondering all the evidence available. His statement is based on the idea that Yeshua and his talmidim tried to “Christianize” the Galil. Had Avi-Yonah taken the perspective that Yeshua and his talmidim were trying to “Judaize” the Galil he might have worded things differently and perhaps would have made a great discovery. However, he correctly states:

Tiglath-Pileser III, king of Assyria, conquered Galilee and turned it into the Assyrian province of Magiddu (Megiddo). Some of the Israelite inhabitants were deported but the remaining remnant renewed its relations with Jerusalem in the time of Josiah who may have reunited Galilee with his kingdom.[[45]](#footnote-45)

The deportation of Galilean inhabitants was that of the key artisans and Hakhamim. This left the Galil like the rest of Eretz Yisrael when the Babylonians had finished pillaging the land. Eretz Yisrael was left devoid of Hakhamim. Ezra brought the nation’s capital back to prominence as a place of genuine Torah learning and observance. The Hakhamim began to flourish once again on the streets of this metropolis. The Galil would slowly gain prominence in Eretz Yisrael. This was the result of the rich agricultural produce it was able to generate. The initial priority of the Galil was agricultural. The plane of Megiddo was rich and fertile. It was for this reason that Ahab desired the field of Naboth.[[46]](#footnote-46)

That the Galil was given to the nations during the time of Yesha’yahu’s prophecy[[47]](#footnote-47) is of particular notice. The phrase “Galil of the “nations” is ambiguous and hard to discern. We must also note that the phrase “**beyond the Jordan**, in the **district of the nations**” as translated by the Jewish Publication Society shows that this does not directly relate to the area where Yeshua predominantly ministered. Regardless of the true meaning of this phrase we must determine that the Galil may have been given to the nations during the time of Yesha’yahu. But, this was NOT the case during the time of Yeshua and his talmidim. With the conquests of Alexander Yannai the regions of Eretz Yisrael “was subject to the Jews.”[[48]](#footnote-48) The Galil suffered from assimilation and immersion into the Hellenistic culture. This was because the Galileans were noble in the sense of their wealth. As a result, many were considered Am HaAretz. However, the restorative work of Yeshua and his talmidim brought repentance and tikun (restoration) to the Galil. Therefore, the territories of the North were finally given to the Jewish Hakhamim as we shall see. While Yerushalayim was the cultic center of the nation it was certainly not the center for the deepest wisdom of the Torah. Therefore, we must understand that Yeshua and his talmidim brought the greatest tikun to that area. While there are those who would minimize Yeshua’s role, it is clear from this and other pericopes just how great of a Hakham Yeshua really was.

**The Galil and the Kingdom**

According to Neusner the Galil was preoccupied with the “Kingdom of heaven” and “salvation.” This information he derives from the New Testament (Nazarean Codicil). His rendition of the Galilean “Kingdom of Heaven” is to live under the rule of GOD and thereby be granted the right to enter the Olam HaBa (world-to-come). Yohanan ben Zakkai arrives in the Galil close to the year 40 C.E.[[49]](#footnote-49) It is here that Yohanan ben Zakkai will begin the work of redacting the Mishnah. Later, it is here where the Jerusalem Talmud is redacted, and where the Jewish Sanhedrin last sat. What made the Galil the perfect environment for these activities? While there are other factors to be explained, the truth remains that Yeshua and his talmidim had transformed the Galil from “triviality” into a **community** of highly educated Hakhamim.

**All Yisrael**

The present pericope shows just how far reaching the ministry of Yeshua went. We might therefore, suggest that “All Yisrael” heard the Mesorah of the Master. The letter to the Romans authored by Hakham Shaul preceded an amazing Mishnah.

**Rom. 11:26-27 and so all Israel will be saved** (have their share in the world to come**); just as it is written, "Your people also will be all righteous/generous, they will inherit the land for ever; the branch of My planting, the work of My hands, wherein I glory. (Isa 60:21).**

The Mishnah of Sanhedrin 10:1, usually the opening Mishnah for Pirkei Abot states:

**m. San 10:1** All Israelites have a share in the world to come, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of My planting, the work of My hands, that I may be glorified (Is. 60:21).

Yeshua is the primary reason for the transformation in the “way of life” (halakhah) as it was lived in the Galil. The measure of tikun brought to the Galil by the Master is cosmic and profound. The residue of that tikun remains alive in Tzfat (the City of the Branch) to this very day. This is because the spiritual energies that the Master invested in that region perfectly align themselves with the intermediaries of the heavens. As such, the region of the Galil aligned itself with the structured *nomos* of the Torah; and perfectly submitted to GOD’s governance. They maintained the structured *nomos* of the Torah through dynamic Torah observance. Yeshua repaired the fabric of a cosmic tear with a patch of aesthetic beauty and purposeful resilience.

**Peroration**

Therefore, the Galil experienced an amazing transformation in that **the hierarchy of angelic beings established to guarantee the observance of the Torah** met with the Master in **perfect unity**. Rather than contending with the forces of the heavens the Galileans aligned themselves with the “Kingdom of the Heavens” (governance) of GOD [through Hakhamim and Bate Din] as opposed to human kings and created a new Eden.

**Remes Commentary to Hakham Shaul**

**Introduction**

We have seen from the last pericope II Luqas 15:19-21 that The Nazarean Bet Din was being addressed by Hakham Ya’aqob. We have also seen the four elemental categories that Gentiles turning to G-d must abandon **immediately**! In the present Remes comentary we will look at some of these details with a closer eye.

**The Oracles[[50]](#footnote-50) of G-d**

**Romans 3:1 What advantage then has the Jew? Or what profit** is there **of circumcision? Much every way: chiefly, because that to them** (i.e. the Jews not the Gentiles) **were committed the oracles of God.**

**Bereans (Heb.) 5:12 For by this time you ought to be Rabbis** Hakhamim**, you have need that one teach you again which be the first principles[[51]](#footnote-51) of the oracles of God; and are become such as have need of milk, and not of strong meat.**

**Rom. 9:4 Who are B’ne Yisrael; the ones to whom** pertains **the adoption** (the makings of sons – disciples)**, and the glory** (the Shekhinah)**, and the covenants, and the giving of the Torah** (Oral and written)**, and the service** of God**, and the promises;**

What are the “Oracles of G-d”?

1. The revelation of the Torah at Sinai
2. The Oral Torah

The Oracles of G-d given at Har-Sinai are the Oral Torah. This is the true meaning of λόγιον *logion* in the Nazarean Codicil. An “oracle” λόγιον *logion* is always a spoken word and therefore the Oral Torah. This means that the Oracles given to the B’ne Yisrael are to be sought after by the Gentiles.

In the previous pericope, we see that Hakham Ya’aqob mentions the fact that “Moshe is read in the Esnoga (Synagogue) each Sabbath.”

**II Luqas 15:21 For [**the rest you have] **Moshe who has those proclaiming him in every city from ancient generations,** because he**is read aloud and proclaimed** [and explained] **in the synagogues every Sabbath.”**

While we may miss the point, made by Hakham Ya’aqob we must come to realize that being in the Esnoga (Synagogue) would bring the Gentiles “turning to G-d” in direct contact with the mitzvoth. While the Gentile most likely spoke Greek, the Esnoga (Synagogue) services were in Biblical Hebrew. However, this would not have caused a problem because each Esnoga (Synagogue) has a “*meturgeman*” (translator). As for the Tanakh (Hebrew Scriptures), they had the LXX (Septuagint). Therefore, why did Hakham Ya’aqob, the Sheliachim, and the Zechanim not just tell the Gentiles to “read the Bible”? The Oracles of G-d are not only the Tanakh, they are also the Oral Torah! That Ya’aqob, the Sheliachim, and the Zechanim say that “Moshe” is read in the Esnoga weekly teaches us that the Gentiles needed more than just the Tanakh (i.e. thye literal Bible)!

The fact that the Sheliachim and the Zechanim require attendance at the Esnoga (Synagogue) is telling, Hakham Shaul mentions this in his address to the Roman congregation.

**Romans 13:1** ¶ **Let every** gentile**soul be subject to the governing authorities** of the Jewish Synagogue. **For there is no authority from G-d except** the Jewish Bet Din**, and the authorities** of the Bet Din**that exist are appointed by G-d.**

Attendance at the Jewish Synagogue means that the Gentile is subject to Jewish Authority. Each Synagogue had its own Bet Din, this being true the entire system was interconnected. The Bench of the three Hakhamim never deviated from precedential establishments of the Divine order received in the “Oracles of G-d” because of the fear of Heaven. In other words, the Nazarean Bet Din would agree with the halakhot of other Congregations as well as know what “judgments” the Sanhedrin Gadol (Great Sanhedrin) decided in Yerushalayim. The role reversal was precarious for the B’ne Yisrael, especially in Diaspora just as it is today. Yet, one must be amazed as we see the “hand of Providence” preserving this order and content of the Oral Law with minimal differences for the last 2,000 years throughout the whole world – a most wonderful miracle of HaShem, most blessed be He!

Therefore, for the Gentile to “turn to G-d” he must turn to the Jewish Hakhamim – the repository of the Oral Law. Their words give life, which is another definition for the “Oracles of G-d.” Another point that is being overlooked is the fact that the Gentiles were readily taking upon themselves the mitzvoth. Even though the Master told his talmidim to “talmudize the Nations/Gentiles,” we have their voluntary attendance at the Synagogue as well as their own desire to “turn to G-d.” The general appeal to the Gentiles was from within the Synagogue. And the Gentiles were not being coerced into halakhic observance. Therefore, the excessive remarks of all who believe that the Gentiles are subject to some undue justice are sadly mistaken. The Nazarean Codicil presents the Nazarean Bet Din going out of its way to bring the Gentiles to G-d. The scenario would not be any different that finding a Ben Yisrael who did not know his heritage. To bring him into relationship with G-d and the Torah would be tantamount to walking him into the Olam HaBa. To offer the Gentile the opportunity to have the same relationship with G-d that the B’ne Yisrael has is prodigious.

(Yosef/Yehudah) **Bar-Shabbat and Hillel**

Hakham Shaul has beautifully laced his Remes with “hints. The astute Hakham places in his Remes **two converts** that have been elevated to the level of prophecy, i.e. the ministry of the Darshan **from among the Gentiles.** We would have imagined that these two converts would have raised a great deal of havoc had they felt that some injustice was being placed upon the Gentiles turning to G-d. The Remes of these two converts is incredible.

(Yosef/Yehudah) **Bar-Shabbat** bespeaks the Convert who is Shomer Shabbat. Shomer Shabbat is a title given to those Jewish Souls who are meticulous about keeping (shomer-guarding) Shabbat. As a result, we know that they are also meticulous in keeping all the mitzvoth.

Hillel/Luke/Silas was the amanuensis[[52]](#footnote-52) (scribe) of Hakham Tsefet. His is now placed under the care of Hakham Shaul. Furthermore, we see from the narrative that Hakham Shaul has received his ***Igret Reshut*** (letter of Ordination). Being ordained as a Hakham, Shaul is now assigned a scribe (amanuensis). Paqid Hillel most likely served as a ***sofer*** and ***Chazan*** – Sheliach in a Nazarean Congregation.

**The Animal Soul**

Each of the categories deserves special attention. However, space and time do not permit us the opportunity to delve into each category in depth. We will look at one special aspect of keeping Kosher from the four categories in the ***Igeretim*** (letters) sent to the Gentiles. However, it should be noted that these categories overlap in the same way that the mitzvot (613) overlap and infringe upon other commandments and halakhot.

The Gentiles are called upon to abstain **from what has been strangled** (non-kosher killed animals).That, which has been “strangled”, is an animal that has not been properly slaughtered. This is attested to in the nomenclature of the text. **Πνικτός** – *pniktos[[53]](#footnote-53)* is killing an animal without appropriately slaughtering (according to Jewish Oral Law) and draining its blood. This mitzvah is one of the most important of the mitzvoth. Why should we be so concerned with the appropriate slaughter of the animals that we consume? And, why is it that the Sheliachim and the Zechanim, of the Nazarean Bet Din place so much emphasis on Kosher? Philo in his Remes/Allegorical commentary makes the point abundantly clear.

(Spec. 4:122) But some men, with open mouths, carry even the excessive luxury and boundless intemperance of Sardanapalus to such an indefinite and unlimited extent, being wholly absorbed in the invention of senseless pleasures, that they prepare sacrifices which ought never be offered, **strangling their victims,** and stifling the essence of life [Leviticus 17:11,13], which they ought to let depart free and unrestrained, **burying the blood, as it were, in the body**. For it ought to have been sufficient for them to enjoy the flesh by itself, **without touching any of those parts which have a connection with the soul or life**.

**Vayikra (Lev). 17:12-13 “Therefore I said to the B’ne Yisrael, No one among you will eat blood, or will any Gentile who dwells among you eat blood. Whatever man of the B’ne Yisrael, or of the Gentiles who dwell among you, who hunts and catches any animal or bird that may be eaten, he will pour out its blood and cover it with dirt/earth.”**

We see criminal offences in failure to slaughter animals appropriately, according to the Oral Torah.[[54]](#footnote-54) Firstly, as Philo shows, rather than blood being buried in the earth, as the Levitical code shows, they “burry the blood in the body” of the beast. Secondly, the blood is consumed because it is buried inside the beast and ultimately buried inside the man who consumed that animal. Furthermore, the trauma the animal suffered at death is infused into the consumer. Likewise, the soul of that animal is “touched” by the consumer as he eats its blood. Does this leave a lasting mark on the “soul” of the man who has communed with the soul of the animal in violation of what the Torah mandates? We would opine that the communion between the soul of the man and animal results in the strengthening of the Yetser HaRa. Is it any wonder that humanity has declined to the level of the animal?

When G-d questioned Qayin (Cain) he said that the “blood of his brother cried out.” Did Qayin do the right thing by burying the blood of his brother Chevel (Able) or was this only an attempt to hide his sin? The murder of Chevel was heinous and monstrous. However, burying the blood of his brother was both an attempt to hide his sin and do what was correct. Now the question would arise as to how Qayin knew to bury his brother’s blood. One need not ponder long to realize that the Oral Torah came before the written Torah which explains these things.

By communing with the animal soul, humanity has tapped into something like the opening of Pandora’s Box. The animal soul (Yetser HaRa) grows with every mouthful of strangled meat. In the human being with body and *Neshamah* (soul), we understand that a special energy is required to keep them together. Furthermore, a special energy is requisite to keep them in harmonious balance. If the body is not appropriately fed, the Neshamah will leave the body. Lack of proper diet and nutrition damages the body and the Neshamah. Fasting has its special place, as we should have learned from the past weeks fast (17th of Tammuz). Furthermore, these weeks of rebuke tell us that the balance between body and Neshamah must be attended to with great care. However, the point here is not to derive medical benefits from keeping Kosher. If this were the case, we would have totally missed the point. The case at hand is that communion with the animal soul has “strangled” the human soul by burying the blood of the animal in the wrong adamah (earth-dirt). The human body made of earth/adamah, is the wrong receptacle for animal blood. Encountering the animal soul humanity has acquired a desire for animal bliss. The resultant drug frenzy is a pursuit of euphoria. Likewise, the Neshamah is impaired by this encounter.

**The Remes**

We have acknowledged the Remes of several aspects of our pericope. However, we would be remiss if we did not point out one of the more prominent Remes hints of this pericope. Remes/Hint – Allegory means a hint to something not said in the text or, another interpretation of the text. Here we will offer both.

Reading II Luqas in the order it is written hid the “hint” very cleverly. We will unravel the hint by reordering the text for the sake of exposing the other interpretation of the narrative.

**Because we have heard that some** (certain men) **have gone out from among us, to whom we** (The Nazarean Bet Din) **gave no orders,** and **have thrown you into confusion by words upsetting your** (minds)**,**

**Then it seemed best to the Sheliachim and the Zechanim, together with the whole** Nazarean **Bet Din, to send men ordained from among them to Antioch with Hakham Shaul and Bar-Nechamah, Yehudah who was called** (Yosef) **Bar-Shabbat and Hillel, men** who were **Paqidim among the brethren** by **writing** **these letters…**

We see a delegation of “certain men” with no authorized credentials or mission; have disturbed the gentiles with “troubling words.” The juxtaposition is obvious. The Sheliachim and the Zechanim solve the problem of the unlawful delegation by sending a commissioned/ordained delegation with ***Irgetim Reshut*** (letters of Ordination)*.* The responsa is in the form of duly appointed Paqidim and Hakhamim.

Therefore, the Remes hint and other interpretation is how the courts of Jewish authority are conducted. Hakham Shaul follows protocol very meticulously. This brings to mind another letter seeker.

**And Paqid Shaul, still breathing out murderous threats of annihilation against the Master’s** (Yeshua’s) **talmidim,[[55]](#footnote-55) went to the Kohen Gadol and asked letters from him to Dammesek to the Esnogas** (synagogues)**; so that if he found any of the Way[[56]](#footnote-56),**

The Remes hint is about Jewish authority and protocols. An unauthorized delegation can only stir up trouble. Authorized delegations bring peace.

**Prov. 29:2 When the righteous** (Hakhamim) **are in authority, the people rejoice; But when a wicked** man**rules, the people groan.**

This passage may also be read as follows…

**Prov. 29:2 When the righteous** (Hakhamim) **are greater** (in number)**, the people rejoice; But when a wicked** man**rules, the people groan.**

Hakham Shaul has given us a lesson in Jewish authority. Therefore, the **implicit mitzvoth are found in the Mishnah, Talmud and Mishneh Torah readings of the Talmudic Tractate Sanhedrin**.

**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!”**

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Shmuel bet (II Samuel) 16:5-13 [↑](#footnote-ref-1)
2. Megillah 13a [↑](#footnote-ref-2)
3. Esther 2:5 [↑](#footnote-ref-3)
4. Maaseh Rav no. 250 [↑](#footnote-ref-4)
5. Rabbi Benzion Uziel, the first Sephardi chief rabbi of Israel, ruled that when a Jewish father brings his young male child from a gentile mother to a religious court for conversion, the court is duty-bound to convert him. Even Rabbi Moshe Isserles, the Rama, cites the famed Tosafist known as the Ohr Zarua, who speculated as to whether a son born to a gentile mother and Jewish father is considered to be in the category of one who is at least “rabbinically Jewish,” even though he is not Jewish biblically . [↑](#footnote-ref-5)
6. Zera Israel (Hebrew: זרע ישראל, meaning “Seed [of] Israel”) is a legal category in halakha, Jewish religious law, that denotes the blood descendants of Jews who, for one reason or another, are not legally Jewish according to religious criteria. Jewish tradition demands that we not relate to the descendants of Spanish “Anusim” and the Russian immigrants of Jewish descent as gentiles. While they are not Jewish and, of course, require the three steps demanded of all converts – circumcision, immersion in a mikveh (ritual bath), and acceptance of commandments – they actually fall into a unique category called “zera Yisrael” (seed of Israel). According to some of the most prominent medieval sages, this designation means that while they are not Jewish, they do embody “the holiness of Israel”. Some have also suggested that ‘secular Jews’ also fall into this category. Gwyneth Paltrow is the daughter of a Jewish father and a non-Jewish mother, which means that she is the classic example of what rabbinical literature refers to as “Zera Yisrael” (“the seed of Israel”). - **Haïm Korsia** (born 23 September 1963, Lyon) is the Chief Rabbi of France. [↑](#footnote-ref-6)
7. Used in a remez or drash sense – non-literal. [↑](#footnote-ref-7)
8. Bereshit (Genesis) 1:11 / 2:16-17 [↑](#footnote-ref-8)
9. The first half of the alefbet is male (alef through kaf) and the last half is female (lamed through tav). [↑](#footnote-ref-9)
10. The ecstatic moment is a sharp sense of *arrival*, of being *there*. (The Hebrew word for *heaven* is ‘shamayim’. The root of shamayim is sham, which means ‘there’.) [↑](#footnote-ref-10)
11. Daat – knowledge, is also the Torah’s word for sexual intercourse. Then a child becomes a man physically, this is also the time when he becomes a man spiritually and becomes obligated to the commandments. [↑](#footnote-ref-11)
12. Shemot (Exodus) 17:11-12 [↑](#footnote-ref-12)
13. Shemot (Exodus) 17:11-12 [↑](#footnote-ref-13)
14. Lit., ‘break war’. [↑](#footnote-ref-14)
15. Bamidbar (Numbers) 21:8. [↑](#footnote-ref-15)
16. This disquisition in the Mishna is suggested by the references above to ‘religious intention’ (v. Maharsha). [↑](#footnote-ref-16)
17. Yeshayahu (Isaiah) 33:6. [↑](#footnote-ref-17)
18. These are the six orders into which the Talmud is divided. Faith is applied to Seeds, because it requires faith in the Almighty to sow with the assurance of a crop (J.T.); ‘times’ as meaning Festivals is self-explanatory; hosen, here translated ‘strength’, is derived by Rashi from a root meaning to inherit, and thus identified with the Order of Women, because heirs are created through women; Nezikin treats of civil law, knowledge of which saves men (i.e., brings him ‘salvation’) from encroaching upon his neighbor’s rights or allowing his own to be filched away; the last two Orders are very intricate and require deep understanding, and are therefore identified with wisdom and knowledge. [↑](#footnote-ref-18)
19. Ibid. Learning without piety is valueless. [↑](#footnote-ref-19)
20. Nazir 23a [↑](#footnote-ref-20)
21. Verbal connection to 1 Sa 4:17 [↑](#footnote-ref-21)
22. **ἀναχωρέω –** *anachoreo* “1) to go back, return 2) to withdraw 2a) so as to leave a room 2b) of those who through fear seek some other place, or **shun sight.**” [↑](#footnote-ref-22)
23. The name Galilee is derived from the Hebrew galil, which comes from the root גלל (“to roll”), and thus means a circle. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-23)
24. Thematic connection to Esau B’resheet 27:1 [↑](#footnote-ref-24)
25. Verbal connection to 1 Sa 4:17 [↑](#footnote-ref-25)
26. Verbal connection to B’resheet 27:6 [↑](#footnote-ref-26)
27. We have cited Amos 9:11-15 based on the principle of pars pro toto. [↑](#footnote-ref-27)
28. Verbal connection to Shmot 21:1. This is the “judgment” (**שֶׁ֫פֶט**) of Hakham Ya’aqob or his expression of desire to the Bet Din - noun first person singular, in **"my judgment,"** this cannot be a legal halakhic decision. This is because a single Judge (Hakham) cannot make a halakhic ruling. Judgments are the result of a Bet Din [i.e.. multiple judges (Hakhamim)]. [↑](#footnote-ref-28)
29. Yosef Bar-Shabbat, Yosef, son of the Sabbath. [↑](#footnote-ref-29)
30. From among the Gentiles meaning that the “Brothers” are now Jewish, not Gentiles who have only kept the seven laws of Noach. [↑](#footnote-ref-30)
31. Each category serves as a “pars pro toto” for a number of categorical mitzvoth. [↑](#footnote-ref-31)
32. The Greek ἀπολυθέντες contains the idea of receiving their ***Igeret Reshut*** (letters of Ordination) they were released, given permission to leave on their mission. They are now a delegation with authority “permitted” (given permission) by the Bet Din in Yerushalayim. [↑](#footnote-ref-32)
33. Yosef Bar-Shabbat, Yosef, son of the Sabbath. [↑](#footnote-ref-33)
34. **Amanuensis** –is a person employed to write or type what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority. [↑](#footnote-ref-34)
35. A preacher of the more scholarly sort was called a "darshan", and usually occupied the official position of Rabbi/Paqid. The title of "maggid mesharim" (= "a preacher of uprightness"; abbreviated מ"מ) . [↑](#footnote-ref-35)
36. דְבָרִים רַבִּים וַיְחַזְּקוּם - “with great words of strengthening” [↑](#footnote-ref-36)
37. This show a systematic instruction of the Mesorah/Oral Torah. [↑](#footnote-ref-37)
38. Yosef Bar-Shabbat, Yosef, son of the Sabbath. [↑](#footnote-ref-38)
39. This expansion is found in Codex D. This emendation explains why Hillel/Luke is still present in Antioch to become the (a Remes Sofer/Amanuensis) of Hakham Shaul. [↑](#footnote-ref-39)
40. Strong, J. (1996). *The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G5562). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-40)
41. GK = Goodrick-Kohlenberger [↑](#footnote-ref-41)
42. AV = Authorized Version [↑](#footnote-ref-42)
43. The name Galilee is derived from the Hebrew galil, which comes from the root גלל (“to roll”), and thus means a circle. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-43)
44. Avi-Yonah, Michael. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 346 [↑](#footnote-ref-44)
45. Avi-Yonah, Michael. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 7). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd p. 345 [↑](#footnote-ref-45)
46. Cf. 1 Ki 21:1ff. [↑](#footnote-ref-46)
47. Cf. Yesha’yahu 8:23 (9:1 English published Bibles) The phrase “Galil HaGoyin” is ambiguous and difficult to determine. Rashi has translated this phrase as the “attraction of the Gentiles.” The Jewish Published Bible suggests that the phrase should be translated “the district of the Gentiles.” *The Keter – Crown Bible*, Jerusalem: Chorev Publishing House, 20006, translated into English by Rabbi Mordechai Breur from the Aleppo Codex, has: “the region of the nations”, and by “nations” he means Gentiles. [↑](#footnote-ref-47)
48. Schurer, E. (2003). *A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume 1.* Hendrickson Publishers Inc. p. 61 [↑](#footnote-ref-48)
49. Neusner, J. (1982). *First Century Judaism in Crisis, Yohanan ben Zakkai and the Renasissance of Torah* (Augmented Edition ed.). KTAV Publishing House, Inc. pp. 59-61 [↑](#footnote-ref-49)
50. **προτίθημι** – *protithemai* also contains the idea of Divine design which occurred in the beginning or before the beginning. Therefore, the idea is forwarded that G-d gave the mystery of His plan to the Jewish people who received the oracles of G-d before they were enacted. Some manuscripts conclude this verse with “in Messiah.” Not finding this statement in the majority of Greek texts, we have left it out. [↑](#footnote-ref-50)
51. The fundamentals of Messiah, is translated “first” in Hebrews 5:12, “of the first (principles of the oracles of G-d),” lit., ‘(the principles) of the beginning (of the oracles of G-d);’ in 6:1 “the first (principles) of Messiah,’ i.e., the elementary teaching concerning Messiah. In Acts 26:4, where the word is preceded by *apo*, from, the A.V., has “at the first,” the R.V., “from the beginning.” We need to understand these “fundamentals of Messiah” as the principal teaching of the Mesorah, i.e. the Peshat of Hakham Tsefet’s Mishnaic Import. [↑](#footnote-ref-51)
52. **Amanuensis** –is a person employed to write or type what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority. [↑](#footnote-ref-52)
53. **Meat from animals that have not been properly slaughtered**) **Ac 15:20,** **29**; **21:25.** Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (H2614). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-53)
54. We say “Oral Torah” here because there is no Scriptural methodology for killing animals. The correct procedure must be derived from the Oral Torah. Cf. Deut. 12:21 – “If the place where the LORD has chosen to establish His name is too far from you, you may slaughter any of the cattle or sheep that the LORD gives you, **as I have commanded you**; and you may eat to your heart's content in your settlements.” The laws regarding the precise method of slaughter are not stated in the Bible, but were given orally to Moses on Mount Sinai, as indicated in the verse by the statement, "**as I have commanded you**," that is, as I have already instructed you. [The function of this previous sentence is to make a link between rabbinically developed laws regarding implementation of these laws and what is traditionally understood as the revelation—of both oral and written Torah. [↑](#footnote-ref-54)
55. A superficial reading will cause the reader to miss the whole point. The “threats of annihilation” of the Master’s talmidim from Paqid Shaul seeking consent from the defunct Kohen Gadol speaks of Purim. [↑](#footnote-ref-55)
56. The Nazarean converts who were Shomer Shabbat. [↑](#footnote-ref-56)