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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** | **Third Year of the Triennial Reading Cycle** |
| **Elul 28, 5782 / September 23-24, 2022** | **Seventh Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

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 lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**chozenppl@GMail.com**](mailto:chozenppl@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach**…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David, and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for Her Honor Giberet Zahavah bat Sarah, the beloved wife of His Eminence Rabbi Dr. Haggai, who is struggling with health issues. She had surgery last week and is dealing with recovery. The tests came back and there were no cancer cells in her lymph nodes, and they believe they removed all cancer cells. Baruch HaShem. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Giberet Zahavah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**A Prayer for Israel**

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

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

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

**& Seventh Shabbat of Nachamu (Consolation)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בְּרֵאשִׁית** |  |  |
| **“B’resheet”** | Reader 1 – B’resheet 1:1-5 | Reader 1 - B’resheet 2:4-6 |
| **“With Resheet”** | Reader 2 – B’resheet 1:6-8 | Reader 2 - B’resheet 2:7-14 |
| **“Con Resheet”** | Reader 3 – B’resheet 1:9-13 | Reader 3 - B’resheet 2:4-14 |
| B’resheet (Genesis) 1:1 -2:3 | Reader 4 – B’resheet 1:14-19 |  |
| Ashlamatah: Isaiah ‎ 42:5-13, 21 | Reader 5 – B’resheet 1:20-23 |  |
| Special Ashlamatah: Isaiah 61:10 – 63:9 | Reader 6 – B’resheet 1:24-31 | Reader 1 - B’resheet 2:4-6 |
| Psalms 1:1-6 | Reader 7 – B’resheet 2:1-3 | Reader 2 - B’resheet 2:7-14 |
| N.C.: Mark 1:1-2; Lk 1:1-2:50 | Maftir: B’Resheet 2:1-3  Isaiah ‎ 42:5-13, 21 | Reader 3 - B’resheet 2:4-14 |

**Contents of the Torah Seder**

· Creation of the World – Gen. 1:1-2

· First Day: Creation of Light – Gen. 1:3-5

· Second Day: The Firmament – Gen. 1:6-8

· Third Day: Sea, Land and Vegetation – Gen. 1:9-13

· Fourth Day: Creation of Heavenly Bodies – Gen. 1:14-19

· Fifth Day: Fishes and Birds – Gen. 1:20-23

· Sixth Day: Land Animals and Mankind – Gen. 1:24-31

· Seventh Day: The Sabbath – Gen. 2:1-3

**Patterns in Creation**

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| --- | --- |
| What does God create on the first day? | What does God create on the fourth day? |
|  |  |
| What two things does God create the second day? | What two kinds of life does God create on the fifth day? |
|  |  |
| What two things does God make on the third day? | What two kinds of life are created on the sixth day? |
|  |  |
|  | Is anything created on the seventh day? |

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 1:1 - 2:3**

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

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| **Reading Assignment:[[1]](#footnote-1)**    **The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol I**  **By: Rabbi Ya’aqob Culi**  **Published by: Moznaim Publishing Corp. (New York, 1988)**  **Vol. I, pp. 35 - 218** | **Reading Assignment:**  **Ramban: Commentary on the Torah**  **Translated and Annotated by Rabbi.Dr. Charles Chavel**  **Published by Shilo Publishing House, Inc.**  **(New York, 1971)**  **Vol. I, pp. 17 - 64** |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**in our image** in our form.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**scorners** (Old French, gabors.)

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎1:1-6**

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

**Psalms chapter 1:** Moses presented Israel with the Five Books of the Torah and David presented Israel with the Five Books of Psalms. Moses concluded the Torah with the blessing, ‘How praiseworthy are you, Israel, who can compare to you?’[[2]](#footnote-2) David began his psalms with Moses’ concluding expression, ‘The praises of man’.[[3]](#footnote-3)

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

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

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

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

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

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

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

G-d created man with this one purpose in mind, that he should enjoy great fortune in this world and the next.[[4]](#footnote-4)

Man need not search far for his fortune; he was created as a model of perfection with the basic components for excellence within himself. For this reason, Mesilat Yesharim[[5]](#footnote-5) observes that the prime duty of man is to protect his inherent goodness from external forces which seek to corrupt it. This is known as ‘watchfulness’. David emphasized this truth by beginning his formula of fortune with a warning to avoid the wicked and the sinners.[[6]](#footnote-6)

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

Finally, the Psalmist assures the person who follows these guidelines that he will surely flourish forever.[[7]](#footnote-7)

Psalms one and two are treated as a single composition.

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

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

***Berachoth 10a*** *Every chapter that was particularly dear to David he commenced with ‘Happy’ and terminated with ‘Happy’.[[10]](#footnote-10) He began with ‘Happy’, as it is written, ‘Happy is the man’, and he terminated with ‘Happy’, as it is written, ‘happy are all they that take refuge in Him’.[[11]](#footnote-11)*

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

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

Just as our psalms relate directly to our Torah portion, so also do they hint to the book following Debarim. This suggests that that we are looking both backwards and forwards with these psalms. They hint to Joshua through the following pasuk:[[12]](#footnote-12)

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

Now compare that with:

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

Since Rashi indicates that our chapter of Psalms are connected to the Plishtim (Philistines),[[13]](#footnote-13) I would like to look a bit deeper at the Plishtim from a remez or drashic perspective. In other words, I am going to look at the ancient *Plishtim* to understand the modern-day *Palestinians*. This will NOT be a pshat or literal perspective. For example, the Nazis during World War II acted and displayed the actions of the ancient Amalekites. In the same way I am going to view the Palestinians as Plishtim because their actions mirror each other.

There are a few things that the Plishtim and the Palestinians[[14]](#footnote-14) have in common that beg for us to equate these two peoples:[[15]](#footnote-15)

1. They both inhabited the area around modern day Gaza[[16]](#footnote-16) – on the south Mediterranean coast of eretz Israel.
2. They both called themselves Palestinians.[[17]](#footnote-17)
3. They share many of the same behavior patterns.
4. They constantly challenge(d) Israel’s claim to the land, and who were ever in a state of conflict with them, precisely as is the case, today.
5. Both were / are invaders from other lands! To convince Saul to let him fight Goliath, David the shepherd related that he had killed a lion and a bear that threatened his flock.[[18]](#footnote-18) The relevance of this tale in connection with Goliath was that like the lion and the bear, neither Goliath nor the Palestinians belong here.
6. Plishtim were / are the only nation with whom Abraham and Isaac negotiated a peace treaty, but they are also the only nation with whom there was constant enmity. This is eerily similar to modern Palestinians.
7. The Plishtim / Palestinians are not seeking victory! Throughout history, their aim was simply to thwart the rule and sovereignty of Israel. They want to wear them down.
8. Both are bands of marauders who could / can not tolerate the fact of Jewish settlements.
9. David asks: “What shall be done to the man that kills this Philistine, and takes away the taunt from Israel? For who is this uncircumcised Philistine, that he should have taunted the armies of the living G-d?” In David’s eyes Goliath is the representative of the uncircumcised because he has taunted and shamed the armies of the living G-d. He is a Philistine; whose forefathers *came forth from there* - once again the theme repeats itself!
10. The Plishtim / Palestinians consistently deny the existence of the G-d of Israel - yet He exists!

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

Let’s start with a question: Who were the Plishtim,[[19]](#footnote-19) the Philistines,[[20]](#footnote-20) where did they come from? Says the Torah:

***Bereshit 10:13-14*** *Mitzrayim fathered Ludim, Anomim, Lehavim, Naftuchim, Pasrusim, Kasluchim, from which came the Pelishtim and the Kaftorim.[[21]](#footnote-21)*

Rashi[[22]](#footnote-22) to Bereshit 1:13-14:PASRUCHIM, KASLUCHIM, FROM WHICH CAME THE PLISHTIM: From the two of them, since the Pasrusim and the Kasluchim used to trade wives with each other and from this came the Plishtim.[[23]](#footnote-23)

In other words, the Plishtim were not from pure stock, but, were the result of an adulterous relationship.[[24]](#footnote-24) This affects the spiritual reality of a people, especially when seen in Bereshit at the beginning, and, might explain why they were such an antagonist in Jewish history.

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

Rabbi Zvi Tau emphasizes that “Philistine nationhood has no self-contained moral, historical or ideal content in and by itself”. Apart from their supporting role in the founding of a new Kingdom of Israel, “they do not have ideals, a purpose, or a foundation”. That this is true of the Palestinians in our own time is crystal-clear to Rabbi Tau, who finds convenient analogies between their behavior and that of their Philistine forbearers. In the Tanach, the Philistines gloated over the plight of the blinded Samson, betrayed by Delilah: “As their spirits rose, they said, ‘Call Samson here and let him dance for us.’ Samson was fetched from the prison, and he danced for them”.[[25]](#footnote-25) So too, says Rabbi Tau, when an enemy rocket lands on Israel, the Palestinians “mount the rooftops and rejoice, since this is the inner essence of their whole national organization”. Later in the Tanach, when “David’s kingdom reaches Jerusalem, Philistines are at the height of their military success and the height of their strength,” and indeed today, when “the People of Israel return to their land, [and] the State of Israel has been founded at the end of Days, there are Philistines, too”.

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

It is also interesting that, after so many years, millennia, in fact, and, at this very late time in Jewish history, that the Jewish people should once again be hounded by the Plishtim. Well, they call themselves “Palestinians,” which, in itself is bizarre considering that it was a name originally applied to non-Arab Israel decades ago. However, the name is very much like “Plishtim”, and, they base themselves in what was once called “Gerar”, but is now called “Gaza.” They certainly are intent on being a thorn in the side of the Jewish nation.[[26]](#footnote-26)

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

**In Yitzchak’s Time.**

Virtually the Torah’s entire discussion of Yitzchak is contained in Parshat Toldot. This is the account of his experiences in the Land of the Plishtim.[[27]](#footnote-27)

Rav Ovadia Sforno’s comments provide an insight that may answer this question. He asks: What was the source of the Plishtim’s jealousy? He explains that the Pelishtim observed that Yitzchak’s agricultural efforts were remarkably successful and their own were correspondingly fruitless.[[28]](#footnote-28)

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

We can now understand their response of destroying Avraham’s wells and chasing Yitzchak away. These wells represented an inter-generational connection to the land.[[29]](#footnote-29) Before Yitzchak, Avraham had also achieved great success in this land. The wells were a reminder of this inter-generational relationship to the land and the special connection that Avraham and Yitzchak had with the land. The Pelishtim wanted to deny this relationship and destroy any memorial of it. The wells had to be destroyed and it was imperative to drive Yitzchak away. In other words, the Pelishtim were willing to sacrifice their own welfare for a cause that they believed was more important than their immediate well-being. They felt that their claim to the land was at stake. They were determined to undermine and erase any claim that Yitzchak had to the land. In order to accomplish this end, they were willing to sacrifice their own well-being.

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

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

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

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

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

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

Yitzchak grows rich in the area of the Plishtim and they become jealous of him.[[30]](#footnote-30) They (after signing a Covenant between the children and grandchildren already in the second generation (Yitzchak, Abraham’s son) is asked to leave the area, breaking the Covenant again. And then what do the Palestinians do? They destroy the wells, which Abraham dug, even though they needed them themselves.

Do you recall when the Gush Katif families were evicted they were asked to leave intact their productive hothouses, so that the Palestinians could make a living and become self-supporting? What did the Palestinians (Plishtim) do immediately upon taking over that area? They destroyed the Hothouses left for their own benefit! Ma’sei Avot Siman L’banim![[31]](#footnote-31) History repeats itself, to the letter.

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

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

Nachmanides explains that there are two factors that brought about this outcome. First, HaShem provided Yitzchak with His continual support. As a result, Avimelech realized that his best hope was to enter into a treaty with Yitzchak. This treaty would acknowledge Yitzchak’s right to dwell in the land. However, it would also secure the future of Abimelech’s people, Yitzchak would promise not to wage war against them. Second, implicit in Nachmanides’ comments is the observation that Avimelech only entered into this treaty because he knew that there was no alternative. He could never succeed in driving out Yitzchak and his descendants.[[32]](#footnote-32)

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

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

I will conclude with the Vilna Gaon’s interpretation of a verse of Balaam’s prophecy. The verse reads “And out of Jacob shall one have dominion, and shall destroy the remnant from the city”.[[33]](#footnote-33) According to the Vilna Gaon, this refers to the Philistines, who sought to invalidate the kingdom and sovereignty of Israel, to render them null and void. Their strategy never varies - they never fight a pitched battle, army against army. It’s always a few thousand here, a “remnant” there... They plunder, they maraud, they attack Israel when they plough their fields, when they tend their sheep...

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**and a spirit** of sanctity.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**In The School of the Prophets**

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

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

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

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

**Special Ashlamatah for the Seventh Shabbat of Nachamu (Consolation):**

**Isaiah ‎ ‎61:10 – 63:9‎**

| **Rashi** | **Targum** |
| --- | --- |
| 10. ¶ I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations. | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles. |
|  |  |
| 1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch. | 1. Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring concolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch. |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited. | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease. |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. The LORD has sworn by His right hands and by His arm of strengthening: “I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored. |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. **{S}** | 9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts. |
| 10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him. | 11. Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; “Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him.” |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." **{S}** | 12. And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken. |
|  |  |
| 1. Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save." | 1. He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save. |
| 2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press? | 2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press? |
| 3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled. | 3. “Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones. |
| 4. For a day of vengeance was in My heart, and the year of My redemption has arrived. | 4. For the day of vengeance is before Me, and the year of My people’s salavation (Yeshua) has come. |
| 5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury- that supported Me. | 5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them. |
| 6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." **{S}** | 6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed.” |
| 7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts. | 7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits. |
| 8. And He said, "They are but My people, children who will not deal falsely." And He became their Savior. | 8. For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour. |
| 9. In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old. | 9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old. |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9**

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

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

**Chapter 62**

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

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

**2 shall pronounce** Heb. יִקֳּבֶנּוּ , shall pronounce.

**4 “inhabited”** Heb. בְּעוּלָה , [lit. possessed,] inhabited.

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

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

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

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

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

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

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

**shall drink it** This refers back to “your wine.”

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

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

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

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

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

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

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

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

**Chapter 63**

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said **that He is destined to wreak vengeance upon Edom**, **and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear.** Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** **Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of** חִמּוּץ **, soiling.**

**from Bozrah** Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

**this one who was stately in His attire**, צֽעֶה , and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled** Heb. נִצְחָם , Their blood, which is the strength and victory (נִצָּחוֹן) of a man.

**I soiled** Heb. אֶגְאָלְתִּי . Comp. (Lam. 4:14) “They were defiled (נִגּֽאֲלוּ) with blood.”

**5 And I looked, and there was no one helping Israel.** and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. וְאָבוּס . An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בּֽסְסוּ) My field.” their power Heb. נִצְחָם, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people** **Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.**

9 In all their trouble that He would bring upon them.

**He did not trouble [them]** **He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.**

**Pirque Abot**

**(Chapters of the Fathers)**

**Introduction + I:1**

**From:**

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

**By: Rabbi Reuven P. Bulka**

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

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

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

‎

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

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

‎

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

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

**Mishnah I:1 ‎**

‎

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

‎

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

‎

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

‎

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

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

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

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

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

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

Beresheet (Genesis) 1:1 – 2:3

Yeshayahu (Isaiah) 42:5-13, 21

Tehillim (Psalms) 1

Mk. 1:1-2, Lk 1:1 - 2:50

**Hebrew:**

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

**Greek:**

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

**Nazarean Talmud**

Sidra Of BeResheet (In the Beginning)

B’resheet (Genesis 1:1 – 2:3)

By: Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke 1:1 – 2:50)** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:1-2)** |
| Inasmuch as many have undertaken to repeat the liturgical[[34]](#footnote-34) narrative of the events that are fully known[[35]](#footnote-35) among us,[[36]](#footnote-36) just as they were orally[[37]](#footnote-37) handed down (Mesorah)[[38]](#footnote-38) to us from those who were eyewitnesses from the **beginning,**[[39]](#footnote-39) (from the) Hakhamim[[40]](#footnote-40) (Sages) of the Torah.[[41]](#footnote-41) So I, carefully following every teaching, which has been (orally)[[42]](#footnote-42) transmitted from the **beginning**, am writing a liturgical account for Your Excellency Theophilus, that you may know the truth concerning the things which you have been catechized.[[43]](#footnote-43)  And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen (priest) named Z’kharyah, of the (priestly) division of Aviyah.[[44]](#footnote-44) And he had a wife from the daughters of Aaron, and her name was Elisheba.[[45]](#footnote-45) And they were both righteous/generous before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes[[46]](#footnote-46) of the Lord. But, they had no child, because Elisheba was barren, and both were advanced in years.  And now it happened when he (Z’kharyah) was serving in the order of his priestly division before God (at the Temple), he was chosen by lot according to custom of the priesthood to enter the Temple (Holy Place) to offer incense. Now at the time of the incense offering, the whole assembly prayed in the outer (courts).[[47]](#footnote-47) And the angel of the Lord appeared to him[[48]](#footnote-48) (Z’kharyah) standing at the right side of the altar of incense.[[49]](#footnote-49) And seeing the angel Z’kharyah was overwhelmed | **¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**  **ב And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).** |
| with awe[[50]](#footnote-50) and trepidation. But the angel said to him, “Z’kharyah do not be afraid because your supplication has been heard. Your wife Elisheba will bear a son and you will call his name Yochanan. You will have joy and gladness, and many will delight in his birth, for he will be outstanding in the sight of the Lord. He must never drink wine or anything intoxicating; and even from his mother’s womb, he will be filled with the spirit of prophecy.[[51]](#footnote-51) And he will return[[52]](#footnote-52) many of the B’ne Yisrael to the Lord their God. He will go before Him (the Lord) with the neshamah (spirit–soul) and power of Eliyahu (Elijah)”, as it is written, “And he will turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the land with utter destruction (Mal 3:23–24 (4:5–6).” [Or in paraphrase:] (He) will turn the disobedient to the Hakhamim[[53]](#footnote-53) (Sages– personification of wisdom) of righteous/generosity to establish a people[[54]](#footnote-54) for the Lord.  And Z’kharyah said to the angel, "How will I know this (is true)? For I am an old man, and my wife is advanced in years." And the angel answered him, "I am Gabri’el. I stand and serve the Shechinah (Divine presence), and I was sent to speak to you and to bring you this message. And behold, because you were not persuaded by my words, which will be fulfilled in their (appointed)[[55]](#footnote-55) time, you will be mute and unable to speak until the day that these things take place."[[56]](#footnote-56) And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple (holy place), and kept making signs to them. And now it happened when his time of service (at the Temple) was ended, he went to his home.  After these days his wife Elisheba conceived, and for five months she kept herself hidden, saying, "This is what the Lord has done for me in the days when He looked on me, to take away my reproach among my people."  In the sixth month (of Elisheba’s pregnancy), the angel Gabri’el was sent from God to a city of Galil named “City[[57]](#footnote-57) of Branches” (Notsri),[[58]](#footnote-58) to a young girl[[59]](#footnote-59) betrothed to a man whose name was Yosef, of the house of David. And the young girl’s name was Miriam (Mary). And he came to her and said, "Shalom, O favored[[60]](#footnote-60) woman, the Lord be with you!" But she was greatly perplexed at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, "Do not be afraid, Miriam (Mary), for you have found favor with God. And behold, you are going to conceive[[61]](#footnote-61) in your womb and bear a son, and you will call his name Yeshua. He will be great and will be called the son of the Most High.[[62]](#footnote-62) And the Lord God[[63]](#footnote-63) will give to him the throne of his father David, and he will reign over the house of Ya’aqov forever, and of his kingdom (governance) there will be no end." And Miriam (Mary) said to the angel, "How will this be, since I am a young girl (yet to marry)?" And the angel answered her, "You will[[64]](#footnote-64) be clothed with the Ruach HaKodesh (Spirit of holiness), and the Shechinah (Overshadowing Presence) and power of the of the Most High;[[65]](#footnote-65) therefore the child will be born holy[[66]](#footnote-66) (separated to specific purpose) and will be called the son of God. And behold, your relative Elisheba in her old age conceived a son, and this is the sixth month with her who was called barren. Because no word (breathed) from God will be powerless." And Miriam (Mary) said, "Behold, I am the servant of the Lord; let it be to me according to the word you (breathed)." And the angel departed from her.  In those days Miriam (Mary) rose and zealously went to the hill country, to a city[[67]](#footnote-67) in Y’hudah, and she went to the house of Z’kharyah and greeted Elisheba. And now it happened when Elisheba heard the greeting of Miriam (Mary), the baby leaped in her womb. And Elisheba was filled with (the) spirit of prophecy[[68]](#footnote-68), and she cried out with a loud voice, "Blessed are you among women, and blessed will be[[69]](#footnote-69) the fruit of your womb! And why am I (granted the pleasure) that the mother of my master (Messiah) should come to me? For behold, when I heard the sound of your greeting, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."  And Miriam (Mary) said, "My soul (declares) the greatness of the Lord, and my spirit rejoices in God my Savior, for He has looked on the humility of His servant. Because, from now on all generations will call me blessed; for the Mighty (One) has done great things (for) me, and Holy is His Name. And His chesed (mercy) is for those who reverence Him from generation to generation. He has shown strength with His arm; He has scattered the proud in the thoughts of their hearts; He has brought down the mighty from their thrones and exalted those of humble; He has satiated the hungry with good, and the rich (He has sent away) empty-handed. He has helped His servant Yisrael, in commemoration of His mercy, as He spoke (promised) to our fathers, to Abraham and to his offspring forever."  And Miriam (Mary) remained with her (Elisheba) about three months[[70]](#footnote-70) and returned to her home.  Now the time came for Elisheba to give birth, and she bore a son. And her neighbors and relatives heard that the Lord had shown chesed (mercy) to her, and they rejoiced with her. And on the eighth day they came to circumcise the child. And they would have named him (the child) Z’kharyah after his father, but Elisheba (his mother) objected saying, "No; he shall be named Yochanan." And they said to her, "None of your relatives is called by this name."[[71]](#footnote-71) And they made signs to his father, inquiring what he wanted him to be named. And he asked for a writing tablet and wrote, "His name is Yochanan." And they were all amazed. And immediately his mouth was opened and his tongue (freed), and he spoke, blessing God. And all their neighbors were awed. And all these things were discussed all through the hill country of Y’hudah, and all who heard them pondered these things in their hearts, saying, "What then will this child become? For the hand of the Lord was with him.”  And his father Z’kharyah was filled with the spirit of prophecy and prophesied, saying, "Blessed be the Lord God of Yisrael, for He has visited[[72]](#footnote-72) and brought forth (the) redemption of His people and has raised up a horn of salvation for us in the house of His servant David, as He spoke through the mouth of His holy prophets from antiquity,[[73]](#footnote-73) that we should be saved from our enemies and from the hand of all who hate us; to show the chesed (mercy) promised to our forefathers and to remember His holy covenant, the oath that He swore to our father Abraham, to give us that we, being delivered from the hand of our enemies, (that we) might be of priestly service to Him without fear, in holiness and righteous/generosity before Him all our days.  And you, child (Yochanan), will be called the prophet of the Most High; for you will **go before** the Lord t**o prepare His ways**, to give knowledge of salvation to his people in the atonement of their sins, because of the tender mercy of our God, whereby the dawn shall be watchman[[74]](#footnote-74) to us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace." And the child (Yochanan) grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Yisrael.  And now it happened in those days[[75]](#footnote-75) that Emperor Augustus issued a decree[[76]](#footnote-76) for a census[[77]](#footnote-77) to be taken throughout the Empire.[[78]](#footnote-78) This census started before[[79]](#footnote-79) Quirinius was governor of Syria. And everyone went (every male – Royal Ish, was required to go) to his own city for the census. Yosef also went up from Galil, from the City of Branches,[[80]](#footnote-80) to Y’hudah, to the city of David, which is called Bet-Lechem, because he was a descendant of David’s house (lineage). [He went to be] registered with Miriam the wife of his betrothal[[81]](#footnote-81) who was now pregnant. And now it happened while they were there, the day of her delivery arrived. And she gave birth to their firstborn son and wrapped him (with strips of cloth) and laid him in a feeding trough because there was no place for them to lodge.  And nearby there were shepherds[[82]](#footnote-82) abiding in their fields who (guarded) over their flocks in night watches. And the messenger (angel) of the Lord stood before them and the Kabod (glory) of the Lord shined around them and they were in great reverential awe. And the messenger (angel) said “do not fear I bring a message of great joy for all people (Yisrael):[[83]](#footnote-83) today a redeemer (like Moshe) is born for you in the city of David who is the Anointed (Messiah) of the Lord.[[84]](#footnote-84) And this is a sign[[85]](#footnote-85) for you: you will find an infant wrapped (with strips of cloth) laying in a feeding trough.” And now it happened suddenly that there was a multitude of the heavenly army with the messenger (angel) praising God and saying “Glory to the Most High God, and Shalom (peace)[[86]](#footnote-86) on earth to His favoured[[87]](#footnote-87) (Segulah – i.e. Yisrael).”  And now it happened when the messengers (angels) departed into the heavens the shepherds said to each other “let us now go to Bet-Lechem (the city of David) and see this thing[[88]](#footnote-88) which has happened and has been made known to us by the Lord. And they came with haste and found Miriam, Yosef and the infant was lying in a feeding trough. And when they saw this they declared to (Yosef and Miriam)[[89]](#footnote-89) what had been told to them about this child. And everyone who heard them were amazed at what the shepherds told them. But Miriam kept these words to herself (remembered) and gave careful consideration[[90]](#footnote-90) to them in her mind.[[91]](#footnote-91) The shepherds returned magnifying and praising God (by singing Psalms)[[92]](#footnote-92) because all they had seen was as the (angelic messenger) had told them**ב**And after eight days passed (it was time for) his Brit Milah (circumcision)[[93]](#footnote-93) and he was named Yeshua, the name And(he was called) by the messenger (angel) before he was conceived in the womb. And when the day came for her[[94]](#footnote-94) (Miriam’s) purification according to the Torah of Moshe[[95]](#footnote-95), and they brought him (Yeshua) up to Yerushalayim to redeem (i.e. *pidyon ha-ben*) him to the Lord. As it is written, “you will set apart to the Lord all that opens the womb; every firstling that is a male, which you have coming from a beast, will be the Lord's (Exo. 13:12)[[96]](#footnote-96). And they offered the sacrifice required in the Torah of the Lord, [as it is written:] “﻿If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest will make expiation on her behalf, and she will be clean” (Lev. 12:8).[[97]](#footnote-97)  And behold there was a man (Royal Ish) in Yerushalayim whose name was Shimon;[[98]](#footnote-98) this man (royal ish) was a Tsaddiq and Shomer Shabbat/Nazar,[[99]](#footnote-99) anticipating[[100]](#footnote-100) the Comforter of Yisrael (the Messiah) because the spirit of prophecy rested on him. And the spirit of prophecy revealed to him that he would not see death before he had seen the Lord’s Messiah. And he was guided by the spirit of prophecy to come into the Bet Mikdash; and they (Yosef and Miriam) brought the child Yeshua according to the Oral Torah,[[101]](#footnote-101) Shimon took him in his arms and blessed God (with the appropriate blessing)[[102]](#footnote-102) and then said, Master of the Universe, now you are dismissing your servant (from Yerushalayim) in shalom (peace) according to Your prophecy:[[103]](#footnote-103) for my eyes have seen Your shalom (tikun), which You have provided before all peoples, a light of truth for the Gentiles and for the exoneration of your people (Yisrael.) And his father and mother were amazed and marveled at what (Shimon) said about him. Then Shimon blessed them[[104]](#footnote-104) and said to his mother Miriam, “this child is appointed for the rise and fall of many in Yisrael, to be a sign of opposition so that the thoughts of many will be brought to light and a sword will pierce your own soul.  And there was a prophetess, Channah bat P’nu’el of the tribe of Asher. She was advanced in age she lived with her husband for seven years after marriage, and then she was widowed to the age of eighty-four. She never failed to attend the Temple worship fasting and praying night and day. And at that moment she came, and began giving thanks to God and spoke about the child to everyone who was looking for the redemption of Yerushalayim. When they finished everything required by the Torah of the Lord they returned to Galil to the city of Branches. The child grew and became strong filled with hokhmah (wisdom) [Binah (understanding) and Da’at (knowledge)] and the chesed (loving-kindness) of God was upon him.  And every year his parents made aliyah to Yerushalayim for the festival of Pesach. And when he was twelve years old, they went up according to the Oral Torah.[[105]](#footnote-105) When the days (of the festival) ended while they returned the young man Yeshua stayed behind in Yerushalayim and his parents did not know. But they thought that he was in the group, and went a day’s journey. And they looked for him among relatives and friends. When they did not find him, they returned to Yerushalayim to find him. And now it happened after three days found him in the Bet Mikdash, studying among the Rabbis[[106]](#footnote-106) listening to them and asking pressing questions. And all who heard him[[107]](#footnote-107) were astonished at his understanding (ability to accept something by hearing and to follow it to its logical connection)[[108]](#footnote-108) and answers.[[109]](#footnote-109) And (when his parents) saw him they were stricken with shock and his mother said to him, “child why have you dealt with us like this? Behold your father and I have been searching for you sick with fear.” He said to them “why were you searching for me? Did you not know that it is proper for me to be doing the things of my Father?” And they did not understand what he said to them. | |

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “Tol’dot HaShamayim” – “Generations of the Heavens”**

**And “Shabbat Shuva” – “Sabbath of Returning/Repentance”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תוֹלְדוֹת הַשָּׁמַיִם** |  |  |
| **“Tol’dot Ha-Shamayim”** | Reader 1 – B’resheet 2:4-6 | Reader 1 – B’resheet 3:22-24 |
| **“Generations of the Heavens”** | Reader 2 – B’resheet 2:7-14 | Reader 2 – B’resheet 4:1-5 |
| **“Orígenes de los Cielos”** | Reader 3 – B’resheet 2:15-24 | Reader 3 – B’resheet 4:5-7 |
| B’resheet (Gen.) 2:4 – 3:21 | Reader 4 – B’resheet 2:25 – 3:7 |  |
| Ashlamatah: Is. 51:6-16 | Reader 5 – B’resheet 3:8-12 |  |
| Special Ashlamatah: Hosea 14:2-10;  & Micah 7:18-20 | Reader 6 – B’resheet 3:13-16 | Reader 1 – B’resheet 3:22-24 |
| Psalms 1:1 – 2:12 | Reader 7 – B’resheet 3:17-21 | Reader 2 – B’resheet 4:1-5 |
| N.C.: Mark 1:3-6; Luke 3:1-9 | Maftir – B’midbar 28:9-15 | Reader 3 – B’resheet 4:5-7 |

**Coming Festivals:**

**Rosh HaShanah – New Year/Feast of Trumpets**

**Sunday Evening 25th of September – Tuesday Evening 27th of September**

**For further information see:**

[**http://www.betemunah.org/teruah.html**](http://www.betemunah.org/teruah.html) **;** [**http://www.betemunah.org/shofar.html**](http://www.betemunah.org/shofar.html) **; &**

[**http://www.betemunah.org/knowday.html**](http://www.betemunah.org/knowday.html)

**Fast of Gedaliah**

**Wednesday the 28th of September**

**For further information see:**

[**http://www.betemunah.org/gedaliah.html**](http://www.betemunah.org/gedaliah.html)

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Hakham Dr. Yosef ben Haggai

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Please e-mail any comments, questions or suggestions to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. For those who do not yet have the **Ramban: Commentary on the Torah,** read the **Me’Am Lo’Ez.** [↑](#footnote-ref-1)
2. Debarim (Deuteronomy) 33:29 [↑](#footnote-ref-2)
3. Midrash Shocher Tov; Yalkut [↑](#footnote-ref-3)
4. Sforno [↑](#footnote-ref-4)
5. The Way of the Upright [↑](#footnote-ref-5)
6. Tehillim (Psalms) 1:1 [↑](#footnote-ref-6)
7. Tehillim (Psalms) 1:3, The above section was excerpted an edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-7)
8. It comes at the end of Psalm 19. [↑](#footnote-ref-8)
9. The opening verses of Psalms I and II. [↑](#footnote-ref-9)
10. In point of fact this is the only one. V. Tosafot. a.l. [↑](#footnote-ref-10)
11. The last verse of Ps. II, which shows that according to R. Johanan Pss. I and II formed one Psalm. [↑](#footnote-ref-11)
12. I found this hint in “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-12)
13. The word ‘Philistine’ is derived from the Hebrew word meaning ‘wanderers’ or ‘foreigner’. [↑](#footnote-ref-13)
14. The name “Falastin” that Arabs today use for “Palestine” is not an Arabic name. It is the Arab pronunciation of the Roman “Palaestina”. Quoting Golda Meir:

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

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

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

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

    The Divine (dwelling) Presence – Shechinah

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

    The spirit of prophecy

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

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

     **Midrash Rabbah Song of Songs 1:53** When they were “stringing pearls” the words of the Pentateuch with those of the prophets and the prophets with the Writings, and the fire flashed around them and the words rejoiced as on the day when they were delivered from Sinai. For was not their original delivery from Mount Sinai with fire, as it says, And the mountain burned with fire unto the heart of heaven (Deut. IV, 11)? ﻿Once as Ben Azzai sat and expounded, the fire played round him. They went and told R. Akiba, saying, “Sir, as Benn Azzai sits and expounds the fire is flashing round him. He went to him and said to him:” “I hear that as you were expounding the fire flashed round you.” He replied: “That is so.” He said to him: “Were you perhaps treating of the secrets of the Divine Chariot?” “No, he replied. I was only linking up the words of the Torah with one another and then with the words of the prophets, and the prophets with the Writings, and the words rejoiced as when they were delivered from Sinai, and they were sweet as at their original utterance. And were they not originally delivered from Sinai in fire, as it says," And the mountain burned with fire"? As R. Abbahu sat and expounded, the fire flashed around him. He said: Am I perhaps not linking together the words of the Torah in the proper way? For R. Levi said: “Some are able to link together but not to penetrate, (the extreme difficulties of the text) and some are able to penetrate but not to link together.” [↑](#footnote-ref-109)